

The Doctrine of Man - Part 11

Title: Introduction to what is Sin.



Introduction to Sin

The word sin is found hundreds of times in the Bible in both Old and New Testaments.

Its first mention is in **Genesis 4:7**, where it is said to have been lurking at the door of the world's first murderer, Cain.

Genesis 4:7-8 NLT:

7 You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master.”

8 One day Cain suggested to his brother, “Let’s go out into the fields.” And while they were in the field, Cain attacked his brother, Abel, and killed him.

The second reference is found in Genesis 18:20, where it causes the fiery and fearsome destruction of Sodom.

Genesis 18:20 NLT:

20 So the LORD told Abraham, “I have heard a great outcry from Sodom and Gomorrah, because their sin is so flagrant.

The final mention is in **Revelation 18:5**, where it brings down the full wrath of an angry God upon the political and economic systems of this entire world.

Revelation 18:5 NLT:

5 For her sins are piled as high as heaven,
and God remembers her evil deeds.



Man's View vs. God's View

Man calls it an accident; God calls it an abomination.

Man calls it a blunder; God calls it a blight.

Man calls it a defect; God calls it a disease.

Man calls it a chance; God calls it a choice.

Man calls it an error; God calls it an enmity.

Man calls it a fascination; God calls it a fatality.

Man calls it an infirmity; God calls it an iniquity.

Man calls it a luxury; God calls it a leprosy.

Man calls it a liberty; God calls it lawlessness.

Man calls it a trifle; God calls it a tragedy.

Man calls it a mistake; God calls it a madness.

Man calls it a weakness; God calls it a willfulness.

Scripture offers three major proofs and illustrations of the exceeding wickedness of sin.

A. The angelic proof.

A kindly and highly experienced craftsman creates a magnificent figure out of nothing.

Upon its creation this figure is given life, covered with dazzling precious gems, and equipped with a beautiful musical system.

The craftsman then places his newly created being over all the universe, to rule (under him) and to enjoy.

Millions of other created beings look to this creature for guidance.

His only responsibility is to faithfully serve his wise and wonderful creator.

But one dark day, for absolutely no reason whatsoever, this privileged being, who had received so much from the craftsman, viciously lashes out against his benevolent benefactor and leads a wicked rebellion to drive him from the very universe he originally created.

What base and perverted ingratitude all this would display.

And yet, such was the case when Lucifer rebelled against his mighty Creator, Jehovah God.

The depths and depravity of this sin, in light of its background, can never be comprehended by any creature, angelic or human.

Isa 14:12-15 NLT:

12 “How you are fallen from heaven,

O shining star, son of the morning!

You have been thrown down to the earth,

you who destroyed the nations of the world.

13 For you said to yourself,

‘I will ascend to heaven and set my throne above God’s stars.

I will preside on the mountain of the gods

far away in the north.

14 I will climb to the highest heavens

and be like the Most High.’

15 Instead, you will be brought down to the place of the dead,

down to its lowest depths.

Ezek 28:11-19 NLT:

11 Then this further message came to me from the LORD:

12 “Son of man, sing this funeral song for the king of Tyre. Give him this message from the Sovereign LORD:

“You were the model of perfection,

full of wisdom and exquisite in beauty.

13 You were in Eden,

the garden of God.

Your clothing was adorned with every precious stone—

red carnelian, pale-green peridot, white moonstone,

blue-green beryl, onyx, green jasper,

blue lapis lazuli, turquoise, and emerald—

all beautifully crafted for you

and set in the finest gold.

They were given to you

on the day you were created.

14 I ordained and anointed you

as the mighty angelic guardian.

You had access to the holy mountain of God

and walked among the stones of fire.

15 “You were blameless in all you did

from the day you were created

until the day evil was found in you.

16 Your rich commerce led you to violence,
and you sinned.

So I banished you in disgrace
from the mountain of God.

I expelled you, O mighty guardian,
from your place among the stones of fire.

17 Your heart was filled with pride
because of all your beauty.

Your wisdom was corrupted
by your love of splendor.

So I threw you to the ground
and exposed you to the curious gaze of kings.

18 You defiled your sanctuaries
with your many sins and your dishonest trade.

So I brought fire out from within you,
and it consumed you.

I reduced you to ashes on the ground
in the sight of all who were watching.

19 All who knew you are appalled at your fate.

You have come to a terrible end,

and you will exist no more.”



B. The human proof.

L. S. Chafer reflects on the far-reaching effects of Adam's sin:

[Adam's] sin is, according to divine estimation, sufficiently evil to cause the degeneracy and depravity of the unfallen person who committed the sin, and to cause uncounted millions of his posterity to suffer in the flesh and die, and the vast majority of them to spend eternity in the realms of woe. **(L. S. Chafer, Systematic Theology, vol. II, p. 252)**

C. The divine proof.

1. As seen by the price paid by the Savior.

The Son of God suffered to an infinite degree and died on the cross because of sin.

There was no other way whereby redemption could be secured.

However, had there never been but one sin committed in this world, the same depths of suffering and death by the Son of God would have been required as a righteous ground for divine forgiveness of that one sin and the justification of that sinner.

(Ibid., p. 252)

2. As seen by the price to be paid by the unrepentant sinner

Matt 25:41 KJV:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Undoubtedly, the most difficult aspect of hell to comprehend is its eternal duration.

Why could not the torment of even an Adolf Hitler be over after several billion years of suffering?

A partial answer has to do with the awesome holiness of God.

Any attempted attack against this holiness (as sin is) demands an eternal payment of some sort.

Thus, when a sinner rejects the paid price effected by the crucified Savior, he must then spend all eternity paying for it himself.

1. What is sin?

The Bible uses numerous words to refer to sin:

[T]here are at least eight basic words for sin in the Old Testament and a dozen in the New.

Together they furnish the basic concepts involved in the doctrine.

Sin may properly be defined by using all these descriptive words for its various forms as recorded in the Old and New Testaments.

Such a definition would be accurate though lengthy.

Indeed, it might be a good idea to define it thus: sin is missing the mark, badness, rebellion, iniquity, going astray, wickedness, wandering, ungodliness, transgression, ignorance, and a falling away. (Charles Ryrie, Basic Theology, pp. 209, 212)

The two most commonly used words for sin in the entire Bible are the words khata' and hamartia.

A. The Old Testament word khata'.

In all of its forms this basic word for sin occurs about 522 times in the Old Testament.

Its basic meaning is to miss the mark and is equivalent to the **Greek word harmartano.**

But missing the mark also involves hitting some other mark; i.e., when one misses the right mark and thus sins, he also hits the wrong mark.

The idea is not merely a passive one of missing, but also an active one of hitting.

It is used of moral evil, idolatry, and ceremonial sins.

Some important references include (Ibid., p. 211).

Exod 20:20 NLT:

20 “Don’t be afraid,” Moses answered them, “for God has come in this way to test you, and so that your fear of him will keep you from sinning!”

Judges 20:16 NLT:

16 Among Benjamin’s elite troops, 700 were left-handed, and each of them could sling a rock and hit a target within a hairsbreadth without missing.

Prov 8:36 NLT:

36 But those who miss me injure themselves.

All who hate me love death.”

Prov 19:2 NLT:

2 Enthusiasm without knowledge is no good;

haste makes mistakes.

B. The New Testament word hamartia.

This is the most frequently used word for sin, occurring in its various forms about 227 times.

When a writer wanted one inclusive word for sin, he used this one.

The metaphor behind the word is missing the mark, but, as in the Old Testament, this is not only a negative idea but includes the positive idea of hitting some wrong mark.

When it is used in the Gospels it almost always occurs in a context that speaks of forgiveness or salvation. (Ibid., p. 211)

Matt 1:21 NLT:

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

John 1:29 NLT:

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Acts 2:38 NLT:

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Rom 5:12 NLT:

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 6:1 NLT:

1 What shall we say then? Shall we continue in sin, that grace may abound?

1 Cor 15:3 NLT:

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Jas 1:15 NLT:

15 These desires give birth to sinful actions. And when sin is allowed to grow, it gives birth to death.

1 Pet 2:22 NLT:

22 He never sinned,
nor ever deceived anyone.

1 Jn 1:7 NLT:

7 But if we are living in the light, as God is in the light, then we have fellowship with each other, and the blood of Jesus, his Son, cleanses us from all sin.

1 Jn 2:2 NLT:

2 He himself is the sacrifice that atones for our sins—and not only our sins but the sins of all the world.

Rev 1:5 NLT:

5 and from Jesus Christ. He is the faithful witness to these things, the first to rise from the dead, and the ruler of all the kings of the world.

All glory to him who loves us and has freed us from our sins by shedding his blood for us.

Various theological definitions would include:

A. “Sin is lack of conformity to the moral law of God, either in act, disposition, or state.” —**A. H. Strong**

B. “Sin is a transgression of, or want of conformity to, the divine law.” —**Charles Hodge**

C. “Sin may be defined ultimately as anything in the creature which does not express, or which is contrary to, the holy character of the Creator.” —**James Oliver Buswell, Jr.**

D. “Sin is a restless unwillingness on the part of the creature to abide in the sphere and limitation in which the Creator, guided by infinite wisdom, had placed him.” —**L. S. Chafer**

E. “Sin is any lack of conformity, active or passive, to the moral law of God. This may be a matter of act, of thought, or of inner disposition or state. Sin is failure to live up to what God expects of us in act, thought, and being.” —**Millard Erickson**

In brief we may say that sin, by definition, will include the following:

A. Sin has to do with rebellion against God.

Secularists don't know anything about "sin."

They prefer terms like "bad choices" or "evil intentions," and the like.

But "sin" is a theological term because it says something about mankind's relationship to a holy God.

Specifically, sin means that we are living in conflict with God and the relationship is broken.

B. Sin may be active or passive.

Sin may be the result of ignorance of God's law.

Or it may be due to an aggressive hostility against God's law.

In either case, the sinner is held accountable.

C. Sin includes more than sinful acts.

It describes unholy attitudes (dispositions), and it denotes a sinful nature (state).

Sin is not just our outward actions; it is also involves our inward attitudes

How do we obtain the Forgiveness of our Sins?



How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:

Lord Jesus, I repent of all my sins, and I ask you to come into my life and be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have ever lasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed