

The Doctrine of Sin

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The Definition of Sin

The definition of sin is plainly anything that is contrary to the character of God. That simple definition covers most of the elements that make up sin. Selfishness is contrary to God's character, so is transgression of any law made by God for the procurement of man. In fact sin is any lack or want of conformity to the character of God, whether it be an act a disposition or a state.

Sin is a desire to break or fail to do what the law demands. (James 4:17) To fail in one point is to break the whole law (Gal 3:10, James 2:10) Ignorance of this is no excuse, it may lessen the punishment but not the duration of that punishment. (Luke 12:47-48) The lack of ability to obey is not the measure of what sin is, for sin is there whether or not one is able to keep the law. Neither is the presence of guilt necessary to the fact of sin. Sin is always there whether or not one feels guilty.

Sin is a principle of nature as well as an act (Math 15:19) As an act sin produces guilt and pollution (Jer 17:9, Luke 6:45) Because sin is both a nature as well as an act it produces six things; **First** mans understanding is darkened (Rom 1:31. 1Cor 2:14) **Second** it produces an evil imagination (Gen 6:5, Rom 1:21) **Thirdly** it produces vile affections and passions (Rom 1:26-27) **Fourth** it produces corrupt speech (Eph 4:29) **Fifthly** it produces a defiled mind and conscience (Titus 1:15) **Sixthly** it produces an enslaved and depraved will (Rom 7:18-19).

Sin usually emphasizes the sinner himself as it is by its very nature selfish, and it exalts itself above the knowledge of God. It will not conform to the Law of God, and will always have a relationship to God and His will. (Rom 1:32, 4:15, James 2:9-10) All men in Adam are guilty of moral pollution because they are born with a corrupt nature. (Job 14:4, Isaiah 6:5, Rom 8:5-8) Since sin produces outward acts only there is an three stage progression to the sinful act; First it consists of a sinful state. (Math 5:22,28) second the sinful state becomes the producer of sinful habits. (Rom 7:7) Thirdly these sinful habits result in sinful deeds. (Rom 7:17)

The Origin of Sin

One of the first things about sin we need to know is that God can not sin, He is totally incapable of the sinful act because He does not have the ability in Him simply because He is God. Yet sin was there in the foreknowledge of God in that He planned for dealing with it long term.

This plan of God included a Saviour from the foundation of the world to rescue mankind from this sin both in the world and in himself. Although God is not the author of sin He is the creator of the author of sin which is Satan.

Sin in Relation to Satan

The closest the Bible comes to revealing the origins of sin is in its relationship to Satan in Ezekiel 28:15 which states; "Unrighteousness was found in you". The first creature of God to sin was Satan, and the nature of that sin was that Satan wanted to be as God (Isaiah 14:14) Jesus made it clear that Satan cannot abide in the truth (John 8:44) this sin of Satan is the sin of Pride.

The Origin of Sin in Relation to the Angels

The origin of sin in relationship to the angels is found at Rev 12:3-4 which informs us the one third of the angels rebelled and fell in the Satanic revolt against the authority of God.

The Origin of Sin in Relation to Man

Sin began in the Garden of Eden with the fall of Adam (Rom 5:12) this sin manifested itself with

man as it did with the angels with the desire to be like God. (Gen 3:5) they disobeyed a specific command. (Gen 2:16-17)

The Universality of Sin

There is a clear scriptural teaching that sin is universal, and that except for Jesus of Nazareth all have sinned and come short of the glory of God. There are scriptures in both the Old and New Testament that show that all creation is subject to the effects of sin (1Kings 8:46, Psalm 143:2, Rom 3:9, Gal 3:22). We also have evidence that this sin is effectual from birth (John 14:4, Ps 51:5, John 3:6). The Bible also teaches that some infants are also affected by this and that is the reason why some die. (Rom 5:12-14) Furthermore all men and women plus children are under condemnation because of sin. (John 3:3, Eph 2:3) The result of all this is that man is subject to death in all of its forms; First physical death, then spiritual death, then eternal death. This leaves man in a state of depravity and is born spiritual dead and under the power of Satan in this world (Rom 3:9, 7:14, Gal 3:22).

As a result of this the whole world lies in the lap of the evil one, and living in this state man is living under a divine decree that was passed upon Satan and his hordes. Satan now blinds the minds of the unbelievers who now live under sin, and we see this in Eph 2:1-2 and according to Col 1:13 they are now living in Satan's kingdom. Now mans estate under sin means that he has no value in salvation, however this changes when he accepts the value of Messiah Jesus. Then he moves out of the estate of sin and under the Grace given by Jesus (Rom 6:14).

The Transmission of Sin

The transmission of sin means that this sin is transmitted to everyone through their parents. It started with Adam and has been working its way through everyone on the earth through their inheritance from the parents. (Ps 51:5, Eph 2:3)

The Remedy for Sin

There can only be one remedy for the sin nature, and that is regeneration or the new birth. This begins at the persons acceptance of the sacrifice for sin offered by Messiah Jesus on the cross. The moment the unbeliever accepts this sacrifice and believes he is regenerated and receives a new nature and the indwelling presence of the Holy Spirit. He now has an eternal future and an eternal home.

The Relationship of Sin With the Believer

In the relationship of man and the sin nature, man still has a potential sin nature, just as the unbeliever has a sin source, so has the believer. The only difference between the two is that the believer has a new nature, his new born human spirit wars against his sin nature and this war is described in Gal 5:16-17 and Romans 7:15-25.

The relationship is seen like this; First the believer has been saved from the power of sin and therefore does not have to commit acts of sin, he has a choice. He must now fight the spiritual warfare that now goes on in his body against the world the flesh and the devil, Satan. (Rom 6:1-8:13)

The Penalty for Sin in The Believers Life

There are four possible penalties for sin in the believers life; The **first** is the loss of fellowship with God (1John 1:6) this is because he breaks the fellowship he has with God when he sins willfully. This fellowship must be restored by confession to God and true repentance. (1John 1:9) The **second** penalty is chastisement, this will occur if he does not confess and forsake the sin (1Cor 11:32) The **third** penalty is excommunication from the local church if this sin persists, especially if these are externally manifested gross sins and bring dishonor to the local church. An example of this is found

in 1Cor 5:1-5. In this case a member was sleeping with his stepmother, in this case the church knew of this and did nothing. A **fourth** penalty is physical death which is inflicted on the believer by Satan as now he has placed himself out of the church by his actions.(1Cor5:5,11:28-32)

The Final Victory Over Sin

The Bible teaches that there will come a day when believers finally get victory over sin and that day will come with the resurrection of the body. For the church saints this will occur at the rapture which is the resurrection of our bodies from this earth to the presence of the Lord.(Heb 12:2-24, 2Peter 3:7-13, Rev 20:7-22)

The Hebrew And Greek Words Used Here.

The concept of sin is found in a number of Greek words and Hebrew words; The first Hebrew word is 'Chata' which is the most common Hebrew word for sin. This word is translated into the English Bible in six words, 'sin' 'fault' 'trespass' 'harm', 'blame' 'offense' it technically means 'to miss the mark' and that is the mark in which God intended man to reach. The second Hebrew word is 'pasha' which is translated in the English Bible as 'rebellion', 'transgression', 'sin' 'trespass'.

The **first** of the Greek words is 'hamartier' which translates as 'sin' (Rom 3:23)

The **second** word is 'Parabasis' this translates as 'transgression' . The **third** Greek word is 'adikia' which translates as 'unrighteousness' it emphasizes the lack of righteous character.