

Hamartiology - All about SIN - a shocking reality that affects every one of us - and how to overcome

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[0 : 00] Tonight we're talking about hamartology, the doctrine of sin. Hamartology is based on the Greek word hamartema, which means to miss the mark or to err. A variation of that word used in Romans 3.23, which says for all of sin, so that's the word sin, and come short of the glory of God.

If you could picture it as like a bullseye, our target, and the arrows are all falling short. They're not reaching the mark. They're missing the bullseye.

We all have sinned and come short of the glory of God. Sin is this disobedience or a breach of law. It's a violation of relationships. It's a rebellion against God, and it's failing to conform to the will of God.

Some of the aspects of sin, that sin is a darkness of the mind. It's a defiled heart. It's a deceitful will, and it's a dullened conscience. So all of those things, the mind, the heart, the will, the conscience. We're sinners by nature or disposition, really, to both of them. So Genesis 8.21, it says the heart of the human problem is the problem of the human heart. The only solution, really, is a spiritual heart transplant.

[1 : 08] Have a new heart and a new spirit like it talks about Ezekiel 36. And the nature of sin is not just doing the wrong thing. It's a disposition to do my thing and to not fulfill God's will.

Next section talks about descriptions of sin. So there's different ways you could describe sin. First one there is bending out of shape what is straight. Iniquity is the word. It's a perversion of what is proper.

It's taking what's correct that coincides with God's character and commands and making it crooked. All we like Sheep have gone astray. The Lord have laid on him the iniquity of us all.

If you could picture it, it's like a bent key that no longer fits the lock. That's the sense of this bending out of shape what is straight. So it no longer fulfills its purpose. You can't use the key anymore. Another description of sin is it's a breaching of a boundary. So it's a crossing of a line. Like transgressing, it's a trespassing. So traveling into forbidden territory.

[2 : 09] So you could imagine it like a no trespassing sign. And you're violating that property sign. You're crossing that line. It's like God placed a no trespassing sign on that tree in the garden.

And man disregarded it. So that's the sense of it there. Breaching of a boundary, trespassing.

Again, missing the mark, which we talked about, is this idea of missing the mark.

In Judges 20, it talks about the ones there. Sin is a missing of the mark. It not only is missing the right mark, but it's hitting the wrong ones.

So you could say it's not just a failure or a mistake, but it's consciously, willfully choosing to aim for the wrong thing. It's culpable.

It's not just missing the bullseye, but it's deliberately missing it and going for something else. We could think of like Isaiah 64, 6, where it talks about that all our righteousnesses are as filthy rags.

[3 : 05] Even the righteous things that we do are wrong because they're not always done for the right motive. The next description of sin is a debt. It's a debt to the divine. So it's a sin against God.

It talks about how we should, we ask God to forgive us our debts, as we forgive our debts of us.

And Christ paid for our sin death through the cross. And it is finished, telestai, is the word that you could use to describe a cancellation of debt, a payment.

Next one, rebellion. Rebellion in relation to God's rules. So sin is a disobeying or defying of God's commands. Not observing or obeying his orders or rebelling or revolting against his rules.

Next one is impiety in relation to deity. So one word for sin is the negative of the word worship. One word for sin is the negative of the word worship or reverence.

So it means that sin is anything irreligious, irreverent, impious or ungodly. So it's ungodliness. It's the opposite of what we should be doing. Sin is also described as a stumbling from a straight

stance or state.

[4 : 18] So the Bible talks about stumbling. As in that example there, Romans 11, 11, they stumbled, that they should fall. It's the same word, that idea of stumbling.

And not just stumble, but take a tumble to actually fall. Of course, we know that when man sin in the garden, Genesis 3, man sin, Adam's sin is called the fall of Adam, the fall of man.

So the same sense of stumbling, of falling. Next slide. The reverse of righteousness. Sin is described as the opposite of righteous. Of course, we know God is righteous and it means a conformity to a standard with God himself being the standard.

Sin is referred to as unrighteousness. It's doing wrong and not right. Next one. Straying from the straight way. A sinner is likened to a sheep that tends to stray from the paths that the shepherd wants it to go.

Straying from the straight way. A sinner is straying from the right way. It's like a sheep going astray. Of course, we know we've all like sheep gone astray. We know that the Lord, as the shepherd, he leads us in the right way.

[5 : 22] But sin is our inclination to go the wrong way. So another description of sin, of course, is that we're lost. So we've lost our way. We've gone astray. And like the song goes, prone to wonder, Lord, I feel it.

That sense that men are prone to wonder. So next one is about original sin. The first sin was the sin of Satan. He that committed sin is of the devil. For the devil sinneth from the beginning.

So this purpose was the son of God manifested that he might destroy the works of the devil. So you see pictured here, the five I wills of Satan. It's all pride, really, isn't it? In Isaiah 14, 12 through 19, it talks about Lucifer, son of the morning.

You said in your heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also from the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds.

I will be like the most high. See that pridefulness that he wanted to be higher and higher. Of course, ultimately, Satan is going to be thrown into the lake of fire. The first sin of men, of Adam and Eve, is in Genesis 3, where it talks about the serpent deceiving.

[6 : 33] Eve was deceived and then Adam took of the fruit, the forbidden fruit. And it says that when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.

So the first sin, of course, the fall of man, is in the garden where they took of that forbidden fruit.

And Adam was not deceived, but the woman being deceived was in the transgression.

Got a sense where really Adam was more responsible, because he deliberately took of it. Eve was deceived, and Adam followed on and deliberately disobeyed God's will.

Next one, origin of sin. An often asked question is, where did sin come from? Sin did not originate with God, as it says in James 1.13.

It's not of God to tempt man, but we see that man was given a free will to commit sin as is evidenced in the account of his fall in Genesis 3. God commanded Adam not to eat of the forbidden tree.

[7 : 38] Adam rebelled and sinned. So God's not the author of sin. He did allow the capacity for sin. He could have prevented even the opportunity for sin, but that would have removed the opportunity for man to lovingly and willfully follow God.

So the responsibility for sin lies with Adam and Eve. Next one, imputation of sin. Adam's sin was reckoned to the account of every man. Their rebellion against God was the entry point of sin into this world and their descendants.

Romans 5.12 tells us that, Wherefore, as by one man's sin entered into the world, and death by sin, and so death passed upon all men. Well, that all have sin. You see different imputations there on the chart that Adam's sin is imputed to man, and then at the cross, man's sin is imputed to Christ, and Christ's righteousness is imputed to man.

But the point is not really dwelling on the issue of the imputation of sin. So we're all under Adam's sin. We're all fallen people, a fallen race. And really, every man makes one. Every man and woman has sin.

Sin is universal. We're sinners by nature, by birth. So it says, Behold, I was shaken in iniquity, and had sinned, and my mother for seething. But every man and woman has sin.

[8 : 56] As much as we might try to justify ourselves, there's no justification of our own self. We're all sinful and a sinner. Next one, Every man is a sinner by choice as well.

So really, there's none that do good, it says. Zero percent of us do good. It says, There is none that doeth good. No, not one. Next one, The consequence of sin is death and separation from God.

We know in Genesis 2, The Lord commanded man not to eat of that tree. In the day thou eatest thereof, thou shalt surely die. And what did he do?

He ate thereof. And so the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Romans 6.23 And of course, we know that there's not only physical death, but spiritual death as well.

And the lake of fire, it tells us that those who have sinned without Christ, they're going to have their part in the lake which birthed with fire and brimstone, which is the second death.

[10 : 00] The consequence of sin, very much dead. Next one, The types of sin mentioned in the Bible. You can see transgression. It's the breaking of God's laws. It's a crime against His holiness.

It says, He soever committed sin, transgresseth also the law, for sin is the transgression of the law. Sin is a transgression. It's also an iniquity. And in Matthew 7.23, Our Lord says to them, I never knew you.

Depart from me, you that work iniquity. And then, Sin is also a trespass. It talks about how your Father, which is in heaven, forgive your trespasses. Deaths.

We talked about before, forgive us our debts, as we forgive our debts, sins of omission. To him that knoweth to do good, and doeth it not, to him it is sin.

So you could think, for example, failing to pray, failing to evangelize, failing to give, failing to love, failing to go to church, failing to do the things we ought to do, if we can do them, failing to do them, that's a sin of omission.

[11 : 06] And the next one there, sins of commission as well. Sins of commission. Of course, that could be, for example, where we behave in a way, that we should not behave as well. All those examples there, and you know it's, the next one, is sins of ignorance.

To stray from something, we did not know was wrong, but to be unaware of. So, in Leviticus, they had, an offering for those, that sin through ignorance. So, it is possible to sin, and not even be aware, that we've sinned.

And then they've got, sins of presumption, as well. Now that could be, to sin in arrogance, or pride. The psalmist cried, keep that thy servant, also from presumptuous sins.

Let them not have dominion over me. And then sins of the youth. So, some temptations, that youth might be, tempted to do, scarring their lives. And, Psalm 25, it says, remember not, the sins of my youth.

Right, next slide, sins of the heart. You know that the heart, is very much, a source of sin. It says, from within, out of the heart, of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, it reads on.

[12 : 17] The unpardonable sin, is mentioned. This is committed, by unbelievers, who do not receive Christ, as their saviour. That can never be forgiven. The Lord says, I set therefore, unto you, that you shall die, in your sins.

For you believe not, that I am here, you shall die, in your sins. Next slide, is blasphemy, of the Holy Ghost. So, this is committed, by unbelievers, who blaspheme, the Holy Spirit, attributing Christ's work, through the Holy Spirit, from the devil.

And so, you see that there, in Matthew 12, 31, talks about, all manner of sin, and blasphemy, shall be forgiven, unto men. But the blasphemy, against the Holy Ghost, shall not be forgiven, unto men. We'll talk about that, a little later too. We've got the sin, unto death. So, this is a sin, committed by a believer, that is so grievous to God, it causes the premature death, of the believer. So, you see that there, with Ananias, in Sapphira, for example, there's a sin, unto death.

And then we see, a sin, not unto death. These sins, lead to death, but not immediate, physical judgment. So, if any man, see his brother, sin a sin, which is not unto death, he shall ask, and he shall give him, life for them, that sin not, unto death.

[13 : 27] So, he's talking about, sin not unto death. Next slide, is evil. Sometimes the word, evil, refers to something bad. So, God brings evil, on some people, as a judgment.

Other times, the word evil, means depraved. That is sinful. So, there's the, the reality of evil. Then we see, foolish thoughts. It tells us in, Proverbs 24, verse 9, that the thought of foolishness, is sin, and the scorner, is an abomination to man.

And even, not praying, is a sin. God forbid, that I should sin, against the Lord, in ceasing to pray for you. So, we should be praying. And, to stop praying, is a sin.

Next slide, anything not of faith, or of unbelief, is a sin. Doing something we doubt, is right, or not believing, or trusting God, and his word. So, it talks about, for whatsoever is not of faith, is sin.

And if we're doing something, and we're not, we've got doubt about, whether we ought to be doing it, then the better thing, would be not to do it. Another sin, another type of sin, is all unrighteousness.

[14 : 34] Unrighteousness. So, that which is not right, anything that's wrong, wrongfulness of character, life, or action. So, it tells us there, all unrighteousness is sin. Next one, despising your neighbour is sin.

So, of course, we know, we should love our neighbours ourself. It tells us there, Proverbs 14, 21, he that despiseth his neighbour, sinner. So, don't despise your neighbour, is the message there, as much as they might be hard, to get on with.

The next one, vain talk. It talks about, in the multitude of words, there once are no sin, but he that refraineth his lips, is wise. Empty talk, or multitude of words, it's not wise, it's sinful too.

Next one, wickedness. So, talks about depravity, degeneracy. Genesis 39, he got the example there, where Joseph talked about, his need to, not sin against God.

He talked about, when he's talking to Potiphar's wife, how then can I do this great wickedness, and sin against God? Next one, you can see there, the sins against the Holy Spirit.

[15 : 37] There's numbers of different ways, that people can sin against the Holy Spirit. We've seen the blasphemy of the Holy Spirit, in the previous point, Al, and then you see, grieving the Spirit, tells us, grieve not the Holy Spirit.

Quenching the Spirit, quench not the Spirit, resisting the Holy Spirit. Acts 7, it talks about, you do always resist the Holy Ghost, insulting the Holy Spirit, so, it's like a blasphemy of the Spirit.

Vexing the Holy Spirit, lying to the Holy Spirit. So, lots of ways people can, sin against the Holy Spirit. Next one, is abomination. So, thou shalt not lie with mankind, as with womankind, it is abomination.

Abomination, it talks about sins, and behaviours, so extremely bad to God, that they disgust him.

Next section, is the results of sin upon man, and there's a whole host of them there, you can look at in your notes.

The results of sin upon man, is that all have sinned, for all guilty, all under a curse, all children of the devil, a stranger to the things of God, the heart is to seek forth, we're alienated from the life of God, and we're mentally and morally corrupt.

[16 : 54] It talks about outward behaviours, that are vile and detestable, being a slave to sin, controlled by Satan, the mind has hostility towards God, man is a child of wrath, and dead in trespasses, and the body is weakened, and bound for death.

So what to do with sin? Here's some various scriptures, that talk about what are we to do with sin? And the first one, of course, is be saved, is to be saved, because Jesus has come, it says, Matthew 1, 21, he shall save his people, from their sins, and so he's the saviour from sin, tells us we should be sorry for sin, Psalm 38, I will be sorry for my sin, so it's a good thing to be sorry for our sin, to repent, tells us, I'm not come to call the righteous, but sinners, to repent, it says we should repent, it says we should confess our sins, and of course that familiar one, 1 John 1 verse 9, if we confess our sins, he's faithful and just, to forgive us our sins, and to cleanse us, from all unrighteousness, so it's the right thing, to keep short accounts with God, confess your sin, forsake your sin, it tells us, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he'll have mercy upon him, and to our God, for he will abundantly pardon, so forsake means to abandon, forsake his sin, another one there, it's F there, hate your sin, so it says, ye that love the Lord, hate evil, in Psalm 97 10, in Proverbs 6 16, it talks about, seven things, that the Lord hates, and so we should hate sin, like God does, next one we see, it's Ephesians 4 22, it talks about, put off your sin, lay it aside, put off, concerning the former conversation, the old man, and be renewed, in the spirit of your mind, putting away lying, etc, put off all these, anger, wrath, malice, etc, let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, so the picture, of putting off, is a light, to taking off a garment, and then putting on,

Christ rather, taking off the dirty garments, the dirty clothes, and discarding them, and then putting on, as in putting on Christ, and we see there, lay it aside too, wherefore seeing also, we're compassed about, with so great a cloud of witnesses, says, lay aside every way, and the sin, which does so easily beset us, you could think of, a particular besetting sin, we all might have, a particular one, and we should set it aside, the sin that we love the most, to set that aside, to lay it aside, another thing about sin, is we should resist sin, Hebrews 12, 4, it talks about, striving against sin, resist, it needs to put up a fight, against it, and just the last one, there on that slide, expose sin, it says, have no fellowship, with the unfruitful works, of darkness, but rather, recue them, it's like a showing of sin, or recruiting of it, next slide, what God does, with our sins, here's some good news, that we can know, what God does, with our sins, and tells us, that God washes away, our sin, in Revelation 1, it talks about, unto him that loved us, and washed us, from our sins, in his own blood, he also forgives us, our sins,

Ephesians 1, sermon talks about, in whom we have redemption, through his blood, the forgiveness of sins, according to the riches, of his grace, thirdly, he puts our sins, behind his back, he's got the sense, of behind his shoulder blades, it's at the back, he can't see them anymore, Isaiah 38, 17, it says, thou hast cast all my sins, behind thy back, it goes on to say, that he separates us, from our sins, as far as the east, is from the west, so, when you think about it, the east, heaven meets the west, it's so far away, from him, he throws away our sin, removes them, and, the next one there, it talks about, he cleanses them away, but if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ, his son, cleanseth us, from all sin, point F there, he blots out our sin, Isaiah 43, 25, it says, I, even I, am he that, flotteth out thy transgressions, for mine own sake, point G, he remembers them no more, their sins and iniquities, will I remember no more, to think, yeah,

God can do anything, even choose not to remember, he can deliberately choose, not to remember, he so forgives our sin, point H, is that he justifies us, from our sin, so justification, it's the judicial act of God, where he declares the believing sinner, not guilty, and he erases, not only the penalty, for their crime, but he sees the believer, as though they'd never committed the crime, so he's so justified freely, by his grace, point I, it tells us, he buries our sin, in the deepest sea, Micah 7, 19, they will cast all their sins, into the depths of the sea, when you think, the trenches in the ocean, considered some, 37,000 feet deep, so, deeper, even than Mount Everest, is high, that's how, far away, and how, buried, he takes our sins, and then the last one there, he puts, our sin, all our sin, on Jesus Christ, Isaiah 53, says, surely he hath borne our griefs, carried our sorrows, yet we did esteem, we've stricken, smitten of God, and afflicted, but he was wounded, for our transgressions, he was bruised, for our iniquities, the chastisement, of our peace, was upon him, and with his stripes, we are healed, she's laid on him, the iniquity of us all, so he, his own self, bear our sins, and his own body, on the tree, you think about, the forgiveness of God, it's, whereby, all of the whole, world's sin, was transferred, from the guilty, to our saviour, and he paid it, in full, he's made full payment, next one, yeah, how sin works on us, and James 1, it tells how, when a man is tempted, he's drawn away, of his own lust, and he's enticed, and then the lust, had conceded, to bring forth sin, and then sin, when it is finished, bringeth forth death, so there's, the temptation, the enticement, the sin, and ultimately, death, that's how sin works on us, and you could see, someone's talked of it here, how this kind of, stages, how sin works, we might, first try to resist the sin, through the conscience, through the knowledge of rights and wrong, through God's spirit, but then we might be alert, by the presence of sin, then it draws us away, from God, and righteousness, once drawn away, we're tempted, we're enticed, by the tempted, to try it, we yield to it, participate in it, then we start tolerating it, accommodating it, more and more, then we rationalize, that it's not that bad, and then we embrace it, even start to defend our sin, and then we promote, that sin, to others, to invite others, to participate in it, and then ultimately, we dare, in sin, that it's, we've resigned, to a life, in sin, so you can see, how sin, it can have that, gradual, it gradually, weakens our defenses, until, we start, full on, without, any thought, participating in it,

[24 : 34] God helping us, will stop that process, and ask God to help us, to do right, so next one, there's various reasons, not to sin, and you can see, through your notes, all the various scriptures there, someone's listed, 13 reasons, not to sin, there could be more than that, that, that's what someone's, put down here, so, often we continue, in a particular sin, because we've got, no motivation to stop, we enjoy it, it gives us temporal pleasure, and it gives pleasure, for a season, talks about that, in Hebrews 11, 25, but all sin, brings forth there, it's going to kill, our joy, our zeal, our love, our devotion, our desire for God, our burden for souls, and so here's some, reasons not to

sin, and first one there, is sin disrupts, fellowship with God, talks about Isaiah 59, behold the Lord's hand, is not shortened, that it counts save, neither is he a heavy, that count it here, but, your iniquities, have separated, between you, and your God, and your sins, have hid his face from you, that he will not hear, so it disrupts, that fellowship with God,

B, it defeats, the purpose of God's word, my little children, these things, pray unto you, that you sin not, and if any man sin, we have an advocate, with the Father, Jesus Christ the righteous, so, God doesn't want us to sin, he wants us to go, to the advocate, C, sin will make you do things, you do not want to do, and Paul talks about it, in Romans 7, how then, it is no more sin, that I do it, but sin that dwelleth in me, and if I do that, I would not, it is no more, I that do it, but sin that dwelleth in me, so Paul talks about the sin, that he ought not do, that he does, and the good that he ought to do, that he does not, D, sin will withhold good things from you, it says, your iniquities have turned away, these things, and your sins have withholden, good things from you, Jeremiah 5 25, E, sin causes a victim to be harmed, so for none of us liveth to himself, and no man dieth to himself, there's a sense where, we'll be harmed, and potentially others get harmed, by sin, point F it says, it causes death in the believer, for if you live after the flesh, you shall die,

G, it affects our prayer lives, Psalm 66 18, it says, if I regard iniquity in my heart, the Lord will not hear me, so sin is going to damage, and hinder us, praying, our connection with God, H, sin reminds God, of the death of his own son, I, sin will surface eventually, because it tells us there, in Numbers 32, verse 23, he's sure your sin, will find you out, Jane, sin will cause painful consequences, that one must live with, that principle of sowing, and reaping, be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, so there's a consequence, to sin, and judgment, as well as guilt, shame, embarrassment, okay, sin will bring chastisement, tells us that, 1 Corinthians 11, that we can be chastened, of the Lord, brings God's discipline, our, sin will affect future generations, there's this sense, where there's some, influence on our children, our children's children, we can be such a poor example, that, it has a flow on effect, and then we see, M, sin will give occasion, to the enemies of God, to blaspheme, talks about that there, 2 Samuel 12, thou hast given great occasion, to the enemies of the Lord, to blaspheme, you can see that, for example, when, some preacher does something sinful, and it's all over the news, and, they don't think of all the good, that the person's done, but, the sin that he's done, he's obviously, brings great shame, doesn't it, for any of us that sin, when such things happen, the penalty of sin, is death, so there's physical death, of course, we'll all physically die, we're all mortal, because of man's sin, we see the spiritual death, that we can be unsaved, and then there's the eternal death, the fact that, there'll be a punishment, the lake of fire, to come, penalty of sin is death, next one, what happens when, a Christian sins, what happens when, a Christian sins, of course, our legal standing, does not change, we're saved, but our relationship, with God is hurt, that fellowship, with God is broken, and it's a shameful thing, so it's good to, get things sorted, with God, if we're in some, sin situation, to go to God, about it, and get victory, next one, sin is a real, pervasive, reality, that we all, must confront, and here's a quote here, from Dr Harold Wilmington, who's a, famous,

Bible commentator, and, what he says here, is quite good, I thought, one of the truly, great and far-reaching, blessings of salvation, is God's dealings, with the subject, of our sin, so the repenting sinner, is immediately, and eternally, saved from the penalty, of sin, so in the past, provided with victory, over the power of sin, in the present, and guaranteed, the final removal, from the presence, of sin, in the future, so you can see, the fact, that we're saved, God's forgiven us, sin, all of our sin, our past, he's given us, victory in the present, so live victoriously, and is guaranteed us, eternity, in heaven, and then we'll be glorified, and there'll be no more sin, in heaven, of course, we'll be fully, free of that, so there's that kind of, three-fold, process there, and, next section, we just got to look at, what some have called, an unholy, trinity of evil, and you could see, for example, the world, the flesh, and the devil, just for a minute, about the world, because we know, the world, has got an influence on us, to sin, 1 John 2 15,

[30 : 47] John exhorts the believers, to not love the world, nor the things, that are in the world, because we know, the world system, it's all under the control, of the evil one, and, it's a system, that promotes sin, and lures us to sin, as many distractions, and cares of this world, that can hinder the believer, and cause us, to stumble, the next one is, we see the flesh there, and Ryrie has said, flesh is that principle, of sin within all of us, and some equate, the sin nature, and the flesh, so, it's the flesh, it's the sin nature, it's those fleshly actions, it's that proneness, to sin, that we've got to fight, that flesh nature, that flesh desire, and rather seek, to follow the spirit, so you've got, the world, the

flesh, and the next one, is the devil, of course we talked, about the devil, as a particular, subject one times, and the devil, sometimes the devil, gets blamed more, than it's his fault, we should be fair, on the devil, and not, not always blame the devil, for all of our sin, because not every temptation, comes directly, from the devil, sometimes it's the world, our flesh, sometimes it's just, apart from satanic activity, that it's our proneness, to sin, nevertheless, there is spiritual warfare, we've got a fight, on our hands, we've got an enemy, the public enemy, number one, really the devil, isn't it, and the Bible tells us, that he's prowling around, like this roaring lion, seeking him, he may devour, and we're told, to resist the devil, firstly submit to God, then resist the devil, and it promises us, that he will flee from us, and we're told, that greater is he, that is in us, of course the Holy Spirit, our Lord, greater is he, that is in you, and he that is in the world, so we've got victory, a promise to us, what about original, or inherited sins, basically the fact, that all men, are guilty of sin, because of Adam's sin, we've all got, we've all got the sin nature, we've all got, really Adam's sin, imputed to us, like we talked about, and it's imputed, as well as, it's a disposition as well, as an inclination to sin, we've inherited,

Adam's sin nature, but thank God, we can inherit, Christ's righteous nature, as well, when we're saved, next point, is depravity, it's a word, that's used to, describe how man, is affected by sin, it doesn't mean, in the notes there, as we say, it doesn't mean, that man is so depraved, that he cannot respond, to the gospel, so, it tells us there, the heart is deceitful, above all things, and desperately wicked, who can know it, man is, is sinful, and in a, dread state, of depravity, he's, far, far from God, but, thank God, man can respond, to the gospel, we don't take it, to the extreme, of those who teach, the tulip, that man is so utterly, depraved, that he cannot, respond to God, we believe, that man can respond, to the gospel, and so, the will of man, is spoken of, as being intact, in John 5, 40 it talks about, our Lord says, and you will not come to me, that you might have life, so man, can willfully, not come to Christ,

Paul ministered, and he persuaded man, so, he appealed to men, to their minds, to put their faith, in Christ, and yet we see, that many times, man is unwilling, and really, it's man's, willfulness, that sends him to hell, but depravity, is a real issue, next we see, the universality of sin, as we've touched on before, Romans 5, 12, wherefore, as by one land, sin entered into the world, and death by sin, and so death passed upon all land, for that all have sinned, and Romans 3, 23, for all have sinned, and come short, of the glory of God, so the point there is, sin is worldwide, it's universal, none of us can say, I'm excluded, it says that, by one land, sin entered, and death passed upon, all, A double L, all men, so we're all, guilty, and needing a saviour, we've all come short, of the glory of God, all, A double L, have come short, of the glory of God, so we, all of us need a saviour, thank God,

John 3, 16, God so loved the world, that he gave his only begotten son, so all the sinners, all the world, the world full of sinners, God so loved them, that he gave his only begotten son, so that, those who can trust him, they can be saved, next one, what is the unponderable sin, that's a bit of a curly one, there's all kinds of, questions that can provoke, but if you just look at the simple statement, of our Lord, he says, all manner of sin and blasphemy, shall be forgiven unto man, but the blasphemy against the Holy Ghost, shall not be forgiven unto man, and whosoever speaketh the word, against the son of man, it shall be forgiven him, but whosoever speaketh, against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, so there's various views, about what this actually means, so I'll just move to the next one, here's a kind of summary, of some various views, of what it could relate to, it could be a sin, that could only be committed, while Christ was on earth, it could be that, while Christ was on earth, that was a sin, that could be committed, and not a sin for today, another viewpoint, is that, it's unbelief, held onto, until death, so of course, if someone is, dies an unbeliever, then, they've, effectively, got the unpardonable sin, because they can't be forgiven, another viewpoint, is it's the actions, of an unsaved apostate, so, someone who just willfully, rejects, the gospel truth, as an apostate, so never saved, but an apostate, and then, it could be a sin, that is malicious, against the Holy Spirit, slanderous, against God, attributing God's work, to Satan, done with full knowledge, of what is being said, and done, so in the context, of Matthew 12, he is addressing, the Pharisees, and they, attributed him, casting out a demon, to, fields, crucifix, so basically, attributing, his work, of delivering someone, to the devil, so, this conjecture, here, but,

I think the point is, I think the bottom line, is really, that this unpardonable sin, isn't something, that you can, manufacture in your own line, and think, oh have I committed it, have I not committed it,

and some people like that, where they're living in this doubt, or did I commit the unpardonable sin, so I cannot ever be saved, that would be a false idea, and that's really the enemy, trying to stop you, from trusting Christ, and salvation, is a gift that's offered, and it's available, to anyone, who will receive it, while they can, while they've got breath, to breathe, and while they've got, a mouth to, call on the saviour, then you can be saved, there's no need, to be fearful, that you can never be saved, that's really the enemy, trying to make you think, you've committed, the unpardonable sin, that's my viewpoint, next one, we see, really the Christians, provision about sin, is that you've got victory, that's really the blessing, that you can take to heart tonight, that, we're facing this fight, we can live a life, knowing that, he's our saviour, we can know that we can,

[38 : 18] God helping us, seek to live, pleasing God, and finding God's provision, to have that victory, that daily victory, and so here's some, points here, some three points, we could reflect on, in the context of Romans 6, 7 and 8, you can look at that, for more context, and really that, we should reckon ourselves, dead unto sin, reckon ourselves dead, to the controlling power of sin, so, make that determination, that sin has, not got that attraction, for you, that you're dying to it, and that you're yielding your body, not to sin, but, presenting your body to God, to walk in his purposes, and that God helping you, you're going to be renewing your mind, not being conformed to this world, and the sinful world, but, being transformed, by the renewing of your mind, such that you're, committing your mind, your thoughts, your, mindset, your, life, mentally committing, and trusting, your life to him, and knowing his overcoming power, day by day, in your daily walk, just to wrap up, the Bible admonishes us, to sin not, and we know that sin, is like a cancer, we want God to help us, to be rid of it, now of course,

I didn't touch on so much, in going through, but, there's this false idea, somehow of, sinless perfection, that somehow you can attain, sinlessness, totally imperfectly, you can, but that won't be, till you get to glory, you will have, sinless perfection, but that's when you see his face, that's when you've got, your new body, you're in his presence, for the meantime, we're battling with sin, every living day, we have, on this planet, we've got a, battle, a combat, with sin, but the sinless perfection, will be when we see him, he will, transform our body, we'll have a new body, we'll be with him, in glory, so for the meantime, we've got to keep on, fighting the fight, trusting the Lord, to be doing that cleansing work, obeying him, he said to the woman, caught in the act of adultery, in John 8, verse 11, he says, after the accusers left, and he was the only one, without sin, he could have cast the first stone, but he says, go and sin no more, he showed grace, and forgiveness, and ministered to her, but he said, go and sin no more, so, it's really, an exaltation to us, isn't it,

Romans 6, 12, it says, let not sin therefore, reign in your mortal body, that you should obey it, in the lust thereof, 1 Corinthians 15, tells us, awake to righteousness, and sin not, so overcome evil with good, seek to be righteous, seek to, replace sin, with righteous, conduct, and living, a really good scripture, I think, to close this telling subject, on, is 1 John 2, 1, where it tells us, my little children, these things write I unto you, that you sin not, and, if any man sin, we have an advocate, with the Father, Jesus Christ the righteous, so the good news for us, is, we've got an advocate, which means, like a legal representative, he can speak for us, he's an advocate, and he can, minister to us, he can speak for us, to the Father, that he can, tell, really the Father, that our sin was paid, that he has made the payment, to the, almighty judge the Father, that,

Jesus Christ the righteous, he, is our advocate, and we can trust him, can't we, to know that, even, when we do sin, that he is our advocate, who speaks for us, and, we can trust that, that, that blessing, that he does speak for us, and we can know his forgiveness, and, of course, the ultimate thing, really, is, is first to be saved, to know that, our sins are forever saved, our sins are forever, forgiven, our salvation, at the point of salvation, and then there's the, sanctification park, where God will help us, to, to walk in truth, and to, to see victory over sin, day by day, but hopefully, that's given us, lots of, food for thought, I know we've already, just scratched the surface, and, some of the elements, we've only touched on, but, hopefully we've got something, to maybe study further, some of those verses there, and, dig a bit deeper, and, so we'll just close for now, Lord we thank you, for your word, and, our getting together, unto your name, Lord we praise you for, these things, that we've heard about tonight, help us Lord, to know that, salvation from our sin, the point of, being born again, being saved people, and no longer lost, but saved, and Lord help us, to find that victory, over sin, in the day by day walk, that you call us to, to lift, please you, to do your will, we praise you Lord, in Jesus name,
Amen. Amen.