

HAMARTIOLOGY

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TEN QUESTION QUIZ

HAMARTIOLOGY

In your "small group," discuss and answer the following questions.

1. Is humanity born good or born bad or born neutral?
2. Is everyone born with original sin and what does this mean for our condemnation?
3. Are babies born with original sin?
4. Are "sins" acts of commission or acts of omission?
5. Are there degrees of sin and are there degrees of punishment for sin?
6. Does our sin affect our appetite for God? Without the Holy Spirit, do we long to be with God?
7. Is our will strong enough to override our sinful appetites and choose God?
8. How did sin enter into God's good creation?
9. Does God tempt us with sinful situations? In the same area, does God ever cause me [make me] sin?
10. Does sin have a "wage"?

INTRODUCTION

The 9 mass deadly school shootings that happened since April 20, 1999, at Columbine High School.

1. Virginia Tech – April 16, 2007 – 32 victims
2. Sandy Hook Elementary School – Dec. 14, 2012 – 26 victims
3. Marjory Stoneman Douglas High School – Feb. 14, 2018 – 17 victims
4. Santa Fe High School – May 18, 2018 – 10 victims
5. Umpqua Community College – Oct. 1, 2015 – 9 victims
6. Red Lake Senior High School – March 21, 2005 – 7 victims at the school
7. Oikos University – April 2, 2012 – 7 victims
8. West Nickel Mines School – Oct. 2, 2006 – 5 victims
9. Northern Illinois University – Feb. 14, 2008 – 5 victims

In 2014, Wisconsin 12-year-olds Anissa Weier and Morgan Geysler lured their classmate Payton Leutner into the woods where they stabbed her 19 times. The girls claimed they did it to please the fictional Creepy pasta boogeyman “Slender Man” and save their families from his wrath. Leutner miraculously survived after crawling to the sidewalk, where a cyclist spotted her.¹

In 2009, authorities arrested five Florida teenagers for setting 15-year-old Michael Brewer on fire over a \$40 video game-related debt. When Brewer couldn't pay up, Michael Bent took Brewer's father's bicycle and orchestrated an attack. The group held down Brewer while Denver Jarvis poured rubbing alcohol on him. Jesus Mendez pulled out a lighter and ignited the teen. The fire was so severe Brewer's clothes burned off his body as he desperately tried to stop, drop, and roll in the front yard. He eventually jumped into a pool to extinguish the flames but over 65 percent of his body was burned.²

In February 1993, two Liverpool 10-year-olds, Robert Thompson and Jon Venables, led 2-year-old James Bulger away from a shopping center parking lot in Bootle. The boys took him to Leeds and Liverpool Canal where they dropped him on his head, to which he began crying. As many as 38 bystanders didn't intervene. Only two people challenged the 10-year-old boys who said the toddler was their brother.³

On January 1999, Curtis and Catherine Jones were 12 and 13 years old, respectively, when they took their father's gun and fatally shot his 29-year-old girlfriend, Sonya Speights. Those close to the siblings originally alleged they did it out of jealousy. However, reports from Florida's Department of Children and Families uncovered that a different male relative who was living in the Cocoa Beach household sexually assaulted the children. Allegedly, neither their father nor Speights did anything about the allegations, so the siblings conspired to eliminate the relative who was harming them, their father, and Speights.⁴

Sin, is perhaps, the hardest truth for mortal humanity to accept. Not only because of its hideousness, but because of its application. Sin is a very real part of our very being. We cannot fully appreciate the scope of sins permeation into our makeup nor can we fully comprehend what life will be like without it. Sin is consistently sugar coated, but mark this down, sin is an abomination before God (Romans 3:19-31;

see also Habakkuk 1:13). Hopefully, after examining our six questions we will have a better understanding of just how wicked a thing sin really is.

I. WHAT IS SIN?

I once asked our son David (he was around 3, 4 years old at the time), "What is sin?" He said, "Sin is being too short." I then asked him what he meant. He said, "God has a rope that goes to heaven and man is too short to reach it." We have all fallen short of God's holy standard.

"When it comes to Buddhists, they do not believe in sinning. Instead, they regard sin as actions that are either unwholesome or unskillful. Therefore, in their belief, man is not sinful by nature as a way of rebelling against God."⁵

The doctrine of original sin is totally unacceptable to Jews (as it is to Christian sects such as Baptists and Assemblies of G-d). Jews believe that man enters the world free of sin, with a soul that is pure and innocent and untainted. While there were some Jewish teachers in Talmudic times who believed that death was a punishment brought upon mankind on account of Adam's sin, the dominant view by far was that man sins because he is not a perfect being, and not, as Christianity teaches, because he is inherently sinful.

[<https://www.jewishvirtuallibrary.org/judaism-s-rejection-of-original-sin>]

The term "original sin" is unknown to the Jewish Scriptures, and the Church's teachings on this doctrine are antithetical to the core principles of the Torah and its prophets.

<https://outreachjudaism.org/original-sin/> **Rabbi Tovi Singer**

Jews do not believe in the doctrine of original sin. This is a Christian belief based on Paul's statement, "*Therefore just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned*" (**Romans 5:12**). The doctrine was fully developed by the church father, Augustine of Hippo (354-430).

According to this doctrine, hereditary sinfulness is inescapably transmitted to human beings by their parents, starting with Adam and Eve. It is alleged that only acceptance of Jesus as savior from sin can redeem a person from sin. All those who do not accept Jesus as their savior from sin are condemned to eternal suffering in hell.

Whether man is a sinner by nature or not is immaterial. **Judaism teaches the biblical way to repentance and reconciliation with God. Sincere repentance in which the sinner pledges to rectify his sinful ways and lead a righteous life is one means that is open at all times to all of humanity (Jonah 3:5-10, Daniel 4:27).** God counsels Cain, "*Why are you annoyed, and why has your countenance fallen? If you do good [that is, change your ways], will it not be lifted up [that is, you will be forgiven]. But if you do not do good, sin rests at the door; and it desires you, but you may rule over it*" (**Genesis 4:6-7**). God informs Cain that repentance and subsequent forgiveness are always open to him. **The remedy for sin is clear. Biblically, God's loving-kindness depends on right conduct and extends to all humanity.**

<https://jewsforjudaism.org/knowledge/articles/question-do-jews-believe-in-the-doctrine-of-original-sin>

We will come back to the matter of original sin under IIB.

“Does this mean, then, that humans are fundamentally evil or sinful creatures? Not for humanists, no. Humanists don’t accept the traditional Christian doctrine of sin, so aren’t likely to refer to humans as sinful, except perhaps in a metaphorical manner.”⁶

Following are terms that describe the character of sin.

A. Sin Is A Missing of a Mark (Psalm 51:4; Romans 3:23).

In Romans 3:23, the word *coming short* is a very graphic word. It is used in the following three passages.

1. Matt 19:20 - "to be lacking (Rich young ruler)"
2. Luke 15:14 - "(prodigal son) to be in want"
3. Heb. 11:37 - "to be destitute"

The Septuagint (LXX) which is the Greek translation of the Old Testament uses the word in Nehemiah 9:21 where it is translated by, "lacking nothing (Israel)" and Daniel 5:27, "found wanting."

In Psalm 51:4 [sinned], "The literal usage of *chata'* can be found in Judges 20:16. Seven hundred crack marksmen, all of them left-handed and from the tribe of Benjamin, 'could sling a stone at a hair, and not miss.' Another literal usage is in Proverbs 19:2: 'he who makes haste with his feet misses his way.' Such literal occurrences are rare, however."⁷

"This involves both sins of commission as well as omission. Failure to do what is right is also sin (Rom 14:23)."⁸

Until we see ourselves in comparison to God we will never see sin’s true nature. Sin sells us short.

B. Sin Is A Passing Over A Boundary / Transgression (Psalm 17:3; Matthew 15:3; 2 John 9).

Notice also Romans 2:23; 4:14; and Galatians 3:19. "Over a boundary or transgression." This presupposes two truths.

1. Rules must exist for a transgression to take place.
2. Transgressions exist where there is law and order.

Transgression assumes absolutes. There is an absolute standard that can and is being transgressed. Living in a lawless society does not negate the nature of sin as a transgression for God's law is irrevocable and universal.

C. Sin Is A Bending of What Is Right, A Perversion or Crookedness (Acts 2:40; Philippians 2:15; 1 Pt. 2:18)

"Crooked" σκολιός "Crooked, perverse, dishonest (of people); crooked (of roads)." It is where we get

our English word *skoliosis* to describe a crooked or twisted spine (Phil 2:15). We are a distorted generation.

D. Sin Is Disobedience to A Voice (Romans 5:19; 2 Cor. 10:6; Heb. 2:2).

1. Romans 5:19 - Παρακοα – "Disobedience, disloyalty." It is a compound word παρα 'aside' and ακουω 'to hear'), hence signifying a refusing to hear (disobedience). An inattention to.
2. Romans 2:8 - απειθεω – "To disobey, to be an unbeliever." It is the negative prefix attached to the positive "obey."

There is an intentional shutting out, a closing or covering of the ears. It isn't that you are passively deaf, but rather actively refusing to obey what you have heard.

E. Sin Is Rebellion (Isaiah 1:2; Ezekiel 2:3 [the Heb. Pasha in both passages {its first occurrence is in 1 Kings 8:50}])

Numbers 20:24; 27:14 uses the Hebrew, **Marah** ["bitter" {occurring only in Numbers and Deuteronomy within Pentateuch}] translated as "rebel." It describes the people's attack against God's claim on their life. Which in turn was an unforgivable action.

F. Sin Is A Debt (Matt. 6:12)

Three thoughts concerning sin as a debt.

First, it is the only passage that refers to sin as a debt. It is used as an example | illustration of a debtor in Matthew 18:28, 30, and 34.

Second, sin is always against a holy God that is paid by eternal hell.

Third, why eternal? Because all sin is against an infinite God and finite humanity cannot pay off an infinite debt because we are finite. Hence, how is an infinite debt paid? By the infinite God-man. Man's substitute is God's infinite sacrifice.

G. Sin Is Lawlessness (Matt. 7:23 [**anomia**]; Tit 2:14; I Tim. 1:9 [**anomos**]; 1 John 3:4)

When sin is lawless, then we live our lives without law, thus making self a law-establisher or autonomous.

H. Sin Is Wickedness (Matt. 22:18)

It is a moral evil (Eph 6:12; Rom 1:29).

I. Sin Is Foolishness (Pss. 14:1; 53:1)

Same word for 'foolish' [**nabal**] translates 'vile' (Isa. 32:5-6 [**nabal**]; Nah. 3:6 [**nabel**]).

It is apparent from the above that sin is anything but an accident, mistake, illness or disease. It is a

character flaw of the highest order. This is what sin is. We may deny that sin actually exists, yet whatever we call it, it is still sin. To deny the falling of rain will not stop one from becoming wet.

II. WHERE DID SIN COME FROM AND WHEN DID SIN BEGIN?

Scripturally, sin is assumed. Its beginning isn't explained. It is only an actor in a play. Yet, let us take a moment and explore the idea of sin as knowable by the biblical revelation.

A. The Origin of Sin in the Universe [SATAN; Isaiah 14:12-14; Ezekiel 28:11-16; 1 John 3:8]

“Balanced Bible teaching will show that God is not the author of sin, since in his holiness [transcendence; apartness] God is without any sin or evil of his own. Careful biblical reflection teaches that God willed sin in such a way that he remains morally perfect: God is never the primary but only the secondary cause in human sin.”⁹

Q1 – Define the word “author.”

Q2 – Define Primary versus Secondary Causation.

Isaiah 14

“What is the background for the imagery in vv. 12-15? This whole section (vv. 4b-21) is directed to the king of Babylon, who is clearly depicted as a human ruler. Other kings of the earth address him in vv. 9ff., he is called “the man” in v. 16, and, according to vv. 19-20, he possesses a physical body. Nevertheless the language of vv. 12-15 has led some to see a dual referent in the taunt song. These verses, which appear to be spoken by other pagan kings to a pagan king (cf. vv. 9-11), contain several titles and motifs that resemble those of Canaanite mythology, including references to Helel son of Shachar, the stars of El, the mountain of assembly, the recesses of Zaphon, and the divine title Most High. Apparently these verses allude to a mythological story about a minor god (Helel son of Shachar) who tried to take over Zaphon, the mountain of the gods. His attempted coup failed, and he was hurled down to the underworld. The king of Babylon is taunted for having similar unrealized delusions of grandeur. Some Christians have seen an allusion to the fall of Satan here, but this seems contextually unwarranted (see J. Martin, “Isaiah,” *BKCOT*, 1061).”¹⁰

How did sin enter the universe? From Isaiah 14; Ezekiel 28 sin apparently entered the universe through Lucifer. Lucifer was originally created with a perfect and sinless nature. Thus, did sin find occasion to express itself through Lucifer or did sin originate in Lucifer? Sin could not have existed prior to Satan. If that were the case, then God would be its author. Apparently, sin began when Lucifer chose to act contrary to God's will. It was at that moment sin was born. "Satan did not create sin. He is not the vehicle through which sin expressed itself as if sin is tangible. Sin was 'created' when Satan chose to disobey.”¹¹

B. The Origin of Sin in The Human Race [ADAM; Genesis 3:1-6; Romans 5:12-21]

- Romans 5:¹² Therefore, just as sin came **into the world through one man**, and death through sin, and so death spread to all men because all sinned—¹³ for sin indeed was in the world before the

law was given, but sin is not counted where there is no law. ¹⁴ **Yet death reigned from Adam to Moses**, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

1. What is Adamic Sin?

QUESTION: How is Adam's sin imputed to Us? How has sin affected the image of God in man? How did we all sin in Adam? Why am I held accountable for Adamic sin? How did sin enter the human race?

"This is what theologians call the doctrine of 'original sin,' by which they mean that the results of Adam's sin, both legal and moral, have been transmitted to Adam's posterity, so that now each individual comes into the world as the inheritor of a nature that has been disempowered by sin."¹²

"Original sin (inherited sin) is the total corruption of our whole human nature."¹³

"We inherit it from our parents as they did from theirs, and so on back to the first parents, Adam and Eve. After they sinned they could only propagate after their kind; that is, their children were sinners by birth (Gen. 4:1; Ps. 51:5; Rom. 5:12)."¹⁴

Mormonism has this to say about Adamic sin. Adam deliberately and wisely chose (to touch the forbidden tree) and partook of the fruit (Talmage, DC, p. 65). We ought to consider the fall of our first parents as one of the great steps to external exaltation and happiness (Mormon Catechism).

The whole idea of sin's transfer to us is captured within two large theological truths. The first is called *Federal Headship*. Here Adam acts our race representative (this involves the doctrine of imputation). In this position, **the sinner is passive**.

Jesus Christ becomes this for us. He is our RACE REPRESENTATIVE and keeps the COVENANT OF WORKS (Do this and live; Gen. 2:16, 17). He succeeds where Adam failed.

In the latter half of Romans 5, Paul teaches that the entire human race is summarized in the two Adams. The first Adam was the federal head of the race under the covenant of works; the second Adam, the Lord Jesus Christ, is the federal head of all believers under the covenant of grace. Thus, as the sin of Adam was legally and effectively our sin, so the obedience of Christ is legally and effectively the righteousness of all believers. The federal relationship in which Adam stood to the race was the ground of the imputation of his guilt to them and the judicial cause of their condemnation. And the law that condemned them could not justify them unless an adequate reparation should be made for the wrong done, a reparation they were incapable of making because of the corruption they inherited from Adam as their natural and federal head. To provide their salvation, the needed reparation had to be made by another who was not of federal connection with Adam and therefore was free from the imputation of his guilt. Federal theology represents these requirements as being met in Christ, the second Adam, in whom a new race begins. God had entered into covenant with him, promising him the salvation of all believers as the reward of his obedience. But the obedience required of him as the federal head of his people was more than the mere equivalent of that required of Adam. His representative obedience must include a penal death. And thus, his resurrection victory is also the victory of the new humanity that has its source in him.¹⁵

The second is called *Seminal Headship*. In this position, **the sinner is active**. Here we are seen as being in Adam's loins (this involves a genetic connection). Indirectly, once IN CHRIST, we become "genetic" heirs of Him. We are His descendants.

2. How did humanity fall in Adam?

"Genesis 3 does not describe the origin of sin, but it does describe the entrance of sin into the realm of humanity. Genesis 3 describes a historical event; Adam and Eve were historical people who sinned against God in time and space."¹⁶

"Satan's temptation may be summed up as appealing to man in this way: It made him desire to have what God had forbidden, to know what God had not revealed, and to be what God had not intended him to be."¹⁷

Consider the circumstances of Genesis 3 and how Satan tempted Eve.

- First, there was a *doubting* of God's Word (v1).
- Second, there was a *distortion* of God's Word (vv2,3).
- Finally, there was a *disputing* of God's Word (vv4,5). "God lied, God does not know what is best for you, He's holding back his blessing"

C. The Origin of Sin in The Individual [THE HEART; Jeremiah 17:9; Mark 7:21, 22; James 1:14, 15]

As noted in Anthropology, the "heart" exists inside of our immaterial self and is part of the mind and conscience. Together, they make up the soul of the individual.

James 1:14,15 identifies sin as coming from within the individual. It is the sin principle inherited from Adam that initiates or prompts man to sin. Notice the process. There is a desiring or lusting after that which is forbidden and when acted upon produces sin. Thus, the desiring or lusting is, in itself, not sin. Yet, evil thoughts are never enough nor independent from evil acts. Sin's inherent demerit is always death. Hence, lust produces sin which produces death and all of this originates from within the individual.

The process of tempting is not sin. Jesus was tempted, but there was no sin (Matt 4 and Heb 4:15). Lucifer, Adam and Eve responded to their environment and misused natural passions and desires.

Temptation becomes sin when there is the personal appropriation of the temptation which manifests itself in choice. Just as one appropriates the provision of Christ through faith; so also, one appropriates sin when acting on temptation.

"The first sin was the desire in the heart, the choosing of self-interests rather than God's interests. The overt act merely expressed the sin that had already been committed in the heart."¹⁸

From the Scriptural record, Satan was apparently the avenue through which sin was initially manifested. It was through the instrumentality of Eve that Satan reached Adam and ultimately the entire human race. However, in us it is our heart that initiates sin's manifestations.

"Sin is a Principle or Nature as Well as an Act. Acts of sin spring from a principle or nature that is sin. Sin is present in every one as a nature before it expresses itself in deeds."¹⁹

Thus, even without the committal of heinous crimes, just the entertainment of the thought is sin before a holy God (Matt. 5:21-48).

III. WHY IS THERE SIN [THEODICY]?

"**theodicy**, (from Greek *theos*, "god"; *dikē*, "justice"), explanation of why a perfectly good, almighty, and all-knowing God permits evil. The term literally means "justifying God."²⁰

"The problem of evil is still considered to be the strongest argument against Christianity specifically, or theism generally. It is thought to be the Achilles Heel of Christianity, the one thing that brings the whole position crumbling down."²¹

Why would a good God permit the entrance of sin into a perfect universe? This question has puzzled thoughtful people for centuries. There is no truly adequate answer. Man does not have the capability of answering the question because of his finiteness and sin. Furthermore, the Bible is silent.

"One of the most influential and powerful 'proofs' that there is no God proceeds from 'The Problem of Evil.' This argument claims that the following three statements cannot *all* be true:

- evil exists;
- God is omnipotent; and
- God is all-loving.

The argument is as follows.

If God can prevent evil, but *doesn't*, then He isn't all-loving. If God intends to prevent evil, but *cannot*, then He isn't omnipotent. If God *both* intends to prevent evil and is capable of doing so, then how can evil exist?"²²

There are several assumptions in their argumentation.

- **The first assumption** is that an all-loving God would never permit evil to take place.

Yet, love is not the absence of evil. God's love for His son was enormous though it did not prevent Him from sending Him to die for humanity's sins.

- **The second assumption** is that omnipotence would stop evil.

Though omnipotence could stop evil should it so choose, it does not demand that evil be stopped. Since omnipotence can control evil it can use evil for its own end.

- **The third assumption** is that evil serves no purpose.

Evil, pain, sorrow, tragedy all have their place. Fatalism denies their purpose, yet Christianity acknowledges the value of such tools when placed in the Master's hand. God is all-wise. God uses the best means to accomplish the highest good for His ultimate glory and man's benefit. As a sovereign ruler he may do as He wills (Rom 9:18-23).

It is obvious (a) that God has permitted sin, and (b) hence it was right for Him to do so. But why it was right must ever remain a mystery demanding submission and defying solution.

God sustains a three-fold relationship to sin.

A. He Can Prevent Sin

He often prevents us from committing folly (Gen 20:6; 31:7).

B. He Can Allow Sin

He limited what Satan did to Job and Satan is a tool in God's plan (II Sam 24:1 compare I Chron 21:1; Acts 14:16; Job 1:12). God is not the author of sin, but the author of free beings who are the authors of sin. God created man with a nature that is capable of being tempted. God demanded obedience from man. In obedience there must be the alternative, disobedience. The potential for disobedience was part of humanity's constitution. He did not have to disobey, yet he could if he chose to.

C. He Can Direct Sin

God's immutable plan entails the providential outworking of sinful man's evil deeds. He uses sin to His advantage (Gen 50:1,7-20). God's immutable plan entails the providential outworking of sinful man (Luke 22:22; Acts 2:23).

In looking at the existence of sin there are several questions that perhaps open up an answer.

- **First**, did God create everything good?

Yes, "good" in Genesis 1:31 means "excellent" (BDB, p. 374). What God made reflected His person. Hebrews 4:15 tells us that God is perfect, and without sin. God is incapable of sinning or creating sin. Thus, all that God originally did was without sin and was perfect in that it fulfilled its created purpose (see also Isa. 45:7). Hence, did God create evil? -- NO!

- **Second**, is God capable of tempting His creation to sin?

There are two notable passages.

- First, James 1:13-16

This verse taken out of context has created a theology that dismisses suffering and struggle as outside of God's will for your life. This passage teaches us that God is the one who brings suffering and struggle.

- Second, Matthew 7:13

This passage and others, assures us that He is the one who "leads us into temptation." What this passage also teaches is that when we begin blaming God for our poor responses and assigning more power to the devil than he is due, we are wrong.

God did bring this moment into your life, so see it as significant and purposeful. God, however, did not and will never make you respond to the trial poorly. You and I will always own our sin. We are responsible for our sinful responses to life's trials. He did not make you do it. The challenge, the temptation, the suffering, the struggle, He is most certainly there, but He will not make you do the sinful thing. That compulsion to sin comes from within yourself.

To say that sin is for the glory of God is a true statement. God is glorified by the judgment against sin and the redemption from sin. But He is not glorified by the action of sin.

IV. WHO IS RESPONSIBLE FOR SIN?

"Responsibility for sin is placed squarely at the door of man himself: 'Each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death' (James 1:14,15)." (Erickson, CT, p. 596)

The Bible clearly shows "the soul that sins, it shall die" (Ezekiel 18:4,20). Man is always responsible before a holy God. He is answerable to God and will one day give an account for his life.

There is a future day of accountability when the believing and the unbelieving shall give an account for their deeds. This judgment happens at His Second Coming (2 Thess. 1:5-12; Revelation 19:1ff).

A. For the believing, it will be a BEMA SEAT.

Before embarking into this area there needs to be a statement concerning the *Bema Seat Judgment*. There will come a time in the life of all true believers when we shall stand before God and give an account of all that was done in our bodies, whether it was good or bad. The good shall be rewarded and the bad shall be discarded. Much misunderstanding revolves around the tone or atmosphere of this judgment. It is my understanding that the Bema Seat Judgment is going to be a very positive event with much celebration and rejoicing over God's abundant grace and marvelous activities in our behalf.

First, if Matthew 25:14-30 is used, there are two salient features to the passage. All true believers will hear "well done faithful servant." And all unbelievers will hear "depart from me into outer darkness where there is weeping and gnashing of teeth."

Second, Romans 14 and 1 Corinthians 3 are parallel passages and thus in looking at 1 Corinthians 3:10-15 we need to continue the thought through chapter four. In chapter four verse five we have the tone of the judgment. The Lord will bring everything to light and it will be at that time "each man's praise will come to him from God."

Third, I believe the Bema Seat Judgment is a judicial pronouncement of the old nature's final dismissal. Practically, it will be eradicated at death or the rapture. Judicially, its final eradication will be pronounced at the Bema Seat Judgment.

Fourth, if all I am is in Christ, then any good is simply an expression of Him and any bad is simply an expression of the old nature. With the old nature's elimination, there can be nothing but rejoicing and celebration on my part, not mourning or sorrow.

B. For the unbelieving, it will be A GREAT WHITE THRONE (Revelation 20:7-15).

We live in a day in which very few people own up to their own sin. Everyone is passing the proverbial "buck." Yet, the Scripture is clear in its pronouncement of ultimate accountability. It lies with the perpetrator of the transgression.

In the final judgment, the unbelieving shall be placed into the Lake of Fire (Rev. 19:20; 20:10, 14, 15).

V. WHAT ARE THE EFFECTS OF SIN ON MY LIFE?

Two words sum up the consequences of sin, namely, pollution and penalty.

A. The Pollution of Sin speaks to its Pervasive Quality in the Individual.

Notice the following passages and note the descriptive of sin.

- Matthew 13:14 "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' 16 "But blessed are your eyes, because they see; and your ears, because they hear.
- Romans 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;
10 as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;
12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."
13 "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPES IS UNDER THEIR LIPS";
14 "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";
15 "THEIR FEET ARE SWIFT TO SHED BLOOD,
16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,
17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN."
18 "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."
- Ephesians 2:1 ¶ And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

B. The Penalty of Sin speaks to its Punishable Quality against the Individual

Notice the following passages and note the damnation assigned to sin.

- Gen. 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
- Gen. 3:3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" 4 The serpent said to the woman, "You surely will not die!
- Gen. 3:22 ¶ Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever" -- 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.
- Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- 13 for until the Law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.
- Romans 6:21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
- James 1:13 ¶ Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he

is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

“Sin is death in the making; death is sin in the final infliction.”²³ The inherent demerit of sin is death. We might think we can beat sin and somehow avoid the law of sowing and reaping, but we will only be playing the fool. And “living in a fool’s paradise is great fun until the rent comes due.”²⁴

HANDOUT - What is meant by TOTAL DEPRAVITY.

VI. HOW CAN I GET RID OF MY SIN?

Man has devised elaborate systems or means by which they have sought to remove the stain of sin from their lives. One has only to view the multiplicity of religious systems to note that the 'ways' are innumerable. Yet the Bible is singular in its treatment of sins ugly stain. It is not through penance, asceticism, over indulgence, denial of existence, or any other human driven methodology. It is only through the shed blood of Jesus Christ on the cross of Calvary that mankind can ever hope to remove from him the taint of sin.

This leads us to the doctrine of SOTERIOLOGY.

¹ <https://www.ranker.com/list/kids-tried-as-adults/mariel-loveland>

² <https://www.ranker.com/list/kids-tried-as-adults/mariel-loveland>

³ <https://www.ranker.com/list/kids-tried-as-adults/mariel-loveland>

⁴ <https://www.ranker.com/list/kids-tried-as-adults/mariel-loveland>

⁵ <https://www.worldreligionnews.com/religion-news/is-there-sin-in-buddhism>

⁶ <https://www.crsd.org/cms/lib5/PA01000188/Centricity/Domain/667/English/Nature%20of%20Mankind/Humanism%20and%20Evil%20Philosophy%20of%20Religion%20in%20Humanism.pdf>

⁷ Erickson, *CT*, p. 568.

⁸ Paul Enns, *The Moody Handbook of Theology* [Moody, 1989], p. 310.

⁹ <https://www.thegospelcoalition.org/essay/the-origin-of-sin/>

¹⁰ <https://netbible.org/bible/Isaiah+14>

¹¹ Erickson, *CT*, p. 398ff.

¹² Bancroft, *CT*, p. 213.

¹³ *Luther's small Catechism*, p. 87.

¹⁴ Ryrie, *Basic Theology*, p. 219.

¹⁵ Evangelical Dictionary of Theology, s.v. “Federal Theology.”

¹⁶ Paul Enns, *The Moody Handbook of Theology*, Moody, 1989, p. 307.

¹⁷ Theissen, *ST*, p. 254.

¹⁸ Theissen, *ST*, p. 255.

¹⁹ Theissen, *ST*, p. 244.

²⁰ <https://www.britannica.com/topic/theodicy-theology>

²¹ <https://www.reformation21.org/articles/from-theodicy-to-theophany-inscrutability-and-the-problem-of-evil.php>

²² *The New York Public Library Desk Reference*, 1993, p. 266.

²³ *Strong's Theology*, p. 653.

²⁴ Reader's Digest, November, 1979, p. 157.

