

The Doctrine of Sin

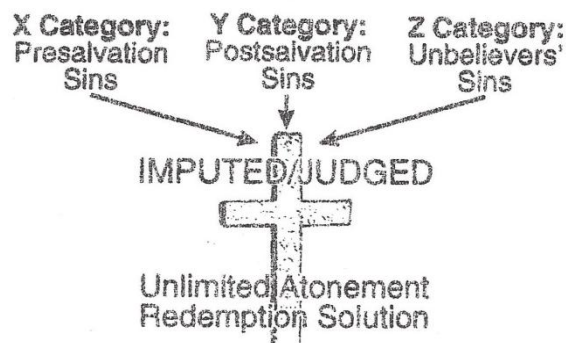
1. Many liberal theologians have downplayed the reality and universality of sin. The early Church was soon split over the subject resulting in three divergent views.

- Calvinists held that Adam's sin was immediately imputed to the whole race, with the result that not only is the entire human family depraved by imputation, but it is also soon guilty by participation.
- The Arminian view declared that the primary effect of Adam's sin on the race was to give man a proneness to sin without implying imputed guilt.
- The Pelagian view attributed inherent goodness to man, which opened the possibility that man could live a life free from sin, if he so wills.

2. Not being reconciled to the fact of sin—not recognizing it and refusing to deal with it—produces all manner of disasters in life. Many may speak about the lofty virtues of human nature and ridicule your view of man's total depravity, however, such criticism though lofty and seemingly virtuous, cannot explain man's exhibited tendency of recalcitrance.

3. Man is born with an inexorable tendency toward sin and evil and to deny the tendency is to close ones eyes to that which is patently visible.

3.1 A simple chart will help explain the total depravity of man and God's redemption solution.



4. Most definitions of sin are too restrictive. Sin is lawlessness declares 1Jo 3:4-5, but this is usually understood in too narrow a sense. The law against which sin is measured is not simply the Mosaic law, but every revelation, protocol and precept of God throughout history.

1JO 3:4 Everyone who sins breaks the law; in fact, sin is lawlessness.

1JO 3:5 But you know that he appeared so that he might take away our sins. And in him is no sin.

4.1 This includes specific biblical commandments (both negative and positive), biblical principles of conduct, and laws not specifically mentioned in the Bible but in the sense of directives given by God's appointed leaders.

1CO 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.
1CO 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God
1CO 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

HEB 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

EPH 6:1 Children, obey your parents in the Lord, for this is right.

EPH 6:2 "Honor your father and mother" -- which is the first commandment with a promise --

EPH 6:3 "that it may go well with you and that you may enjoy long life on the earth."

ROM 13:1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

5. Sin, therefore, is not only anything contrary to what God has said man should not do, but it is also anything contrary to what God would not want man to do on the basis of revealed principles. Thus, a completely inclusive definition of sin would be: "Sin is anything contrary to the character of God."

5.1 Since God's glory is the revelation of His character, sin is a coming short of the glory or character of God.

ROM 3:23 For all have sinned and come short of the glory of God.

5.2 The Westminster Shorter Catechism defines sin "any want of conformity to or transgression of the laws of God."

6. God is nowhere said to be the author or responsible originator of sin. He tempts no one to do evil.

JAM 1:13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;

6.1 When God says, "I create evil" in Isa 45:7, He is speaking of woe or calamity. No view is acceptable which in any way makes God the author of sin, even in the sense that He is unable to prevent its occurrence or appearance.

6.2 Instead, the Bible indicates that sin originated with Satan in his revolt against God. The entire Old Testament suggests Satan was responsible for the angelic revolt when one-third of the angelic population "fell."

6.3 Iniquity was found in the king of Tyre, an evident figure of the devil. In his pride he sought to make himself like the Most High.

EZE 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

EZE 28:16 Through your widespread trade you were filled with violence and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

EZE 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

EZE 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.

EZE 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

ISA 14:12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

ISA 14:13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

ISA 14:14 I will ascend above the tops of the clouds; I will make myself like the Most High."

7. In human experience sin originated in the temptation of Adam and Eve in Eden when they rebelled against God by heeding the voice of the Satan indwelt serpent.

GEN 3:1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

GEN 3:2 The woman said to the serpent, "We may eat fruit from the trees in the garden, GEN 3:3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

GEN 3:4 "You will not surely die," the serpent said to the woman.

GEN 3:5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

GEN 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

GEN 3:7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

7.1 The effect of Adam's sin on the life of his descendants is the cause of differing viewpoints. These differences resulted in the Calvinist, Arminian and Pelagian positions earlier mentioned.

8. The Bible teaches the fact and universality of sin.

1KI 8:46 "When they sin against you -- for there is no one who does not sin -- and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near;

1KI 8:47 and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their conquerors and say, 'We have sinned, we have done wrong, we have acted wickedly';

PRO 20:9 Who can say, "I have kept my heart pure; I am clean and without sin"?

ECC 7:20 There is not a righteous man on earth who does what is right and never sins.

ROM 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.

EPH 2:1 As for you, you were dead in your transgressions and sins,

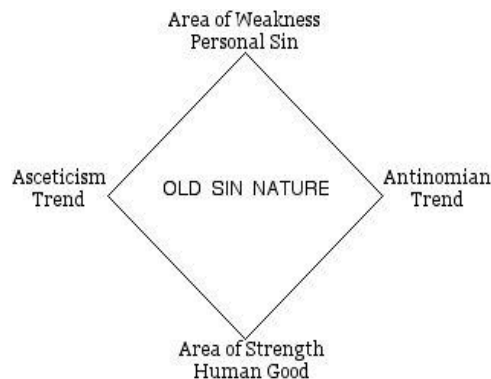
EPH 2:2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

1JO 1:8 If we claim to be without sin, we deceive ourselves and the truth is not in us.

1JO 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1JO 1:10 If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

9. This is what is meant by total depravity or total inability--the unmeritoriousness of man in the sight of God. The term depravity refers to the corruption or pollution of human nature as the result of Adam's fall. The product of total depravity is the resident Old Sin Nature found in every human being. Again, a chart will illustrate.



9.1 Total depravity speaks of the pervasiveness of evil in man, and in all that he does, with the resultant impossibility on man's part to perform what is truly and spiritually good in the eyes of the all-holy God.

9.2 It does not mean, however, that man is utterly evil in every way and that he cannot do good things. He can admire and emulate many things that are noble and perform natural good such as acts of civil righteousness and social justice. But all his good is of no avail in meriting favor with God. He is incapable of acting from purely unselfish motives in order to glorify only his Creator, and in his sinful state he is totally unable to reconcile himself to the righteous Ruler of the universe.

9.3 Gen 6:5 declares, "The Lord saw that the wickedness of man was great on the earth, and every intent of the thoughts of his heart was only evil continually." This is again made clear in Gen 8:21, "For the intent of man's heart is evil from his youth." These verses reveal the inwardness of man's sin--of his heart; its constancy--continually; its completeness--"only evil; and its totality--every imagination, intent, or purpose.

9.4. Isaiah confesses that all our righteous deeds are like filthy rags (Isa 64:6), teaching that man cannot perform any good deeds which are really acceptable in God's sight. Man is sinful from his birth, from the very moment of conception says Psa 51:5, and his "heart" (his inner nature) is more deceitful or insidious than anything else, and is desperately corrupt, incurably sick declares Jer 17:9.

10. In the book of Romans Paul devotes the first main section (Rom 1:18-3:20) to the proof of the proposition of Rom 3:23: that "all have sinned and come short of the glory of God." I know it's long but let's read it anyway. Paul spends a great deal of time proving to the objective reader that "man is no damn good."

ROM 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

ROM 1:19 since what may be known about God is plain to them, because God has made it plain to them.

ROM 1:20 For since the creation of the world God's invisible qualities -- his eternal power and divine nature -- have been clearly seen, being understood from what has been made, so that men are without excuse.

ROM 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

ROM 1:22 Although they claimed to be wise, they became fools

ROM 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

ROM 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

ROM 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator -- who is forever praised. Amen.

ROM 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

ROM 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

ROM 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

ROM 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

ROM 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

ROM 1:31 they are senseless, faithless, heartless, ruthless.

ROM 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

ROM 2:1 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.

ROM 2:2 Now we know that God's judgment against those who do such things is based on truth.

ROM 2:3 So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

ROM 2:4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

ROM 2:5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

ROM 2:6 God "will give to each person according to what he has done."

ROM 2:7 To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.

ROM 2:8 But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.

ROM 2:9 There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile;

ROM 2:10 but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

ROM 2:11 For God does not show favoritism.

ROM 2:12 All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

ROM 2:13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

ROM 2:14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law,

ROM 2:15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)

ROM 2:16 This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

ROM 2:17 Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God;

ROM 2:18 if you know his will and approve of what is superior because you are instructed by the law;

ROM 2:19 if you are convinced that you are a guide for the blind, a light for those who are in the dark,

ROM 2:20 an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth --

ROM 2:21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?

ROM 2:22 you who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

ROM 2:23 you who brag about the law, do you dishonor God by breaking the law?

ROM 2:24 As it is written: "God's name is blasphemed among the Gentiles because of you."

ROM 2:25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.

ROM 2:26 If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised?

ROM 2:27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

ROM 2:28 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical.

ROM 2:29 No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

ROM 3:1 what advantage, then, is there in being a Jew, or what value is there in circumcision?

ROM 3:2 Much in every way! First of all, they have been entrusted with the very words of God.

ROM 3:3 What if some did not have faith? Will their lack of faith nullify God's faithfulness?

ROM 3:4 Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge."

ROM 3:5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.)

ROM 3:6 Certainly not! If that were so, how could God judge the world?

ROM 3:7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?"

ROM 3:8 Why not say -- as we are being slanderously reported as saying and as some claim that we say -- "Let us do evil that good may result"? Their condemnation is deserved.

ROM 3:9 What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin.

ROM 3:10 As it is written: "There is no one righteous, not even one;

ROM 3:11 there is no one who understands, no one who seeks God.

ROM 3:12 All have turned away, they have together become worthless; there is no one who does good, not even one."

ROM 3:13 "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips."

ROM 3:14 "Their mouths are full of cursing and bitterness."

ROM 3:15 "Their feet are swift to shed blood;

ROM 3:16 ruin and misery mark their ways,

ROM 3:17 and the way of peace they do not know."

ROM 3:18 "There is no fear of God before their eyes."

ROM 3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.

ROM 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

10.1 The Apostle Paul argues that the heathen are without excuse (Rom 1:18-32), the moral or self-righteous man stands condemned because of disobedience of his conscience (Rom 2:1-16), and the religious Jew breaks the very written law he boasts in (Rom 2:17-3:8).

10.2 Paul concludes in Rom 3:9-20 that all are depraved, because none are righteous, none do good, all are unprofitable or useless, and their bodily members are instruments of iniquity.

10.3 John concludes that the whole world, apart from the regenerate children of God lies (helpless) in the power of the evil one.

1JO 5:19 We know that we are children of God, and that the whole world is under the control of the evil one.

11. Terms denoting sin and evil are numerous in the Hebrew texts. Indeed, there are more words for evil than for good. There are at least eight basic words:

- Heb. rah', "bad" (Gen 28:17), "evil" (444 times in KJV), is used to denote anything harmful and is not restricted to things morally bad.
- Heb. rasha', "wickedness" (Exo 2:13), is always used in a sense of moral guilt resulting from the confusion of loose living.
- Heb. 'asham, "guilt" (Gen 26:10), is almost always confined to the ritual connected with the tabernacle and temple in Leviticus, Numbers, and Ezekiel.
- Heb. hata', hattat (Exo 20:20) literally means "to lose the path," "miss" or miss the mark" (Jdg 20:16; Job 5:24, RSV; Pro 8:36, NASB), and includes the concept of making a deliberate mistake-not merely an innocent failure.

- Heb. 'awon, "iniquity" (1Sa 3:13), often means "guilty," the two ideas of iniquity and guilt being very closely connected. It has the connotation of crookedness, of twisting away intentionally from God's straight path of righteousness.
- Heb. shagag, shaga, "err" (Isa 28:7), when used in connection with the law, clearly implies that the sinner in his ignorance was responsible for knowing that law (Lev 5:18; cf. 4:2,13).
- (Heb. taa, "wander away" (Eze 48:11), indicates the error is always deliberate, not accidental.
- Heb. pasha', "rebel" (2Ki 3:5, 7; Isa 1:2), is usually translated "transgress" (1Ki 8:50; Jer 2:8, 29).

11.1 The usage of these words leads to certain conclusions relative to the doctrine of sin as revealed in the Old Testament.

- Sin was conceived of as being fundamentally disobedient to God.
- While disobedience involved both positive and negative aspects, the emphasis was definitely on the positive commission of wrong and not merely the negative omission of good. In other words, sin was not simply missing the mark (as it is so frequently defined), but deliberately and knowingly hitting the wrong mark.
- Sin took many forms, and the Israelite was made keenly aware of the particular form his sin took by the availability of these various words.

12. The New Testament uses 13 basic words to describe sin.

- Gr. kakos, "bad" (Rom 13:3), means moral evil, though occasionally it is used to denote physical evil.
- Gr. poneros, "evil" (Mat 5:45), with two exceptions is used of moral evil.
- Gr. asebes, "godless" (Rom 1:18), is the opposite of eusebes, "pious," and often occurs with other words for sin as in 1Ti 1:9.
- Gr. enochos, "guilty" (Jam 2:10; Mat 26:66), usually denotes a guilt which is worthy of death.
- Gr. hamartia, "sin" (1Co 6:13), any departure from the way of righteousness, is the most inclusive word for sin.
- Gr. adikia, "unrighteousness" (1Co 6:9), means any unrighteous conduct in the broadcast sense.

- Gr. anomos, "lawlessness" (1Ti 1:9), sometimes is translated "iniquity."
- Gr. parabates, "transgressor" (Jam 2:9, 11), usually refers to the transgression of the Mosaic law, and always some specific law.
- Gr. agnoeo, "to be ignorant," sometimes is used to describe innocent ignorance (Rom 1:13) and sometimes culpable ignorance (Rom 10:3; Eph 4:18).
- Gr. planao, "to go astray" (1Pe 2:25), always means culpable error or being deceived (e.g., Tit 3:3), except possibly in Jam 5:19.
- Gr. paraptoma, "a fault" (Gal 6:1), in most references is a deliberate trespass or transgression.
- Gr. hypocrites, "hypocrite" (1Ti 4:2).
- Gr. parapipto, "to fall away" (Heb 6:6), implies a deliberate turning aside in apostasy.

12.1 From the uses of these words certain conclusions may be drawn concerning the doctrine of sin in the New Testament.

- There is always a clear standard against which sin is committed.
- Ultimately all sin is a positive rebellion against God and a transgression of His standards.
- Evil may assume a variety of forms.
- Man's responsibility is definite and clearly understood.

13. The Bible consistently teaches that the punishment for sin is death--both physical and spiritual.

EZE 18:4 For every living soul belongs to me, the father as well as the son -- both alike belong to me. The soul who sins is the one who will die.

EZE 18:20 The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

ROM 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned --

ROM 5:13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law.

ROM 5:14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

ROM 6:16 Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey -- whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?

ROM 6:21 What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!

ROM 6:22 But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.

ROM 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

14. When Adam and Eve sinned the process of physical death began; the two immediately died spiritually being alienated from God. All future progenies would also be smitten with the process of physical death and at birth receive by imputation spiritual death.

GEN 2:16 And the LORD God commanded the man, "You are free to eat from any tree in the garden;

GEN 2:17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die (*better translated "dying you shall surely die"*).

GEN 3:19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

EPH 2:1 As for you, you were dead in your transgressions and sins,

EPH 2:2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

EPH 2:4 But because of his great love for us, God, who is rich in mercy,

EPH 2:5 made us alive with Christ even when we were dead in transgressions -- it is by grace you have been saved.

EPH 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

15. The remedy for sin is twofold:

- forgiveness which erases the guilt of sin,

JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

JOH 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

JOH 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

JOH 1:11 He came unto his own, and his own received him not.

JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

- and justification which is a declaration of the positive righteousness imputed by God to the believer. All of this is based on the work of Christ in His spiritual death and is secured by believing in Him.

ROM 3:22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

ROM 3:23 for all have sinned and fall short of the glory of God,

ROM 3:24 and are justified freely by his grace through the redemption that came by Christ Jesus.

ROM 3:25 God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished --

ROM 3:26 he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

16. Sin is never eradicated in the believer's life.

1JO 1:8 If we claim to be without sin, we deceive ourselves and the truth is not in us.

1JO 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1JO 1:10 If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

17. The Holy Spirit is given so that the believer may not let sin reign in his body.

ROM 6:1 What shall we say, then? Shall we go on sinning so that grace may increase?

ROM 6:2 By no means! We died to sin; how can we live in it any longer?

ROM 6:3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

ROM 6:4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

ROM 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

ROM 6:6 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin --

ROM 6:7 because anyone who has died has been freed from sin.

ROM 6:8 Now if we died with Christ, we believe that we will also live with him.

ROM 6:9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.

ROM 6:10 The death he died, he died to sin once for all; but the life he lives, he lives to God.

ROM 6:11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

ROM 6:12 Therefore do not let sin reign in your mortal body so that you obey its evil desires.

ROM 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,
ROM 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

ROM 8:3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

ROM 8:4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

18. His enemies, nevertheless, are powerful and constant. The temptations of the world, the devil, and the flesh can only be met by utilizing God's provisions.

GAL 5:16 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.

GAL 5:24 Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.

GAL 5:25 Since we live by the Spirit, let us keep in step with the Spirit.

EPH 6:10 Finally, be strong in the Lord and in his mighty power.

EPH 6:11 Put on the full armor of God so that you can take your stand against the devil's schemes.

EPH 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

EPH 6:13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

EPH 6:14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place,

EPH 6:15 and with your feet fitted with the readiness that comes from the gospel of peace.

EPH 6:16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

EPH 6:17 Take the helmet of salvation and the sword of the Spirit, which is the word of God.

2PE 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2PE 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

19. Persistent sin in the Christian's life brings chastisement (Heb 12:6) and sometimes physical death (1Co 11:30), but never total separation from God and spiritual death.

HEB 12:5 And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,

HEB 12:6 because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

HEB 12:7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

1CO 11:29 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

1CO 11:30 That is why many among you are weak and sick, and a number of you have fallen asleep.

20. The intercession of Christ guarantees the security of the believer's salvation.

HEB 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

1JO 2:1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One.

21. Confession is only necessary for restoration of fellowship.

1JO 1:6 If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth.

1JO 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

1JO 1:8 If we claim to be without sin, we deceive ourselves and the truth is not in us.

1JO 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1JO 1:10 If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

22. Rewards may be lost for failing to take in the Word under the filling of the Spirit. Production will naturally follow when we follow God's precepts and use the two power options. Production or the lack thereof will be revealed at the Bema, or judgment seat of Christ, where the production of the believer is evaluated.

ROM 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

ROM 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

1CO 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1CO 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1CO 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1CO 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1CO 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.