

Study 7

Doctrine of Sin (Hamartiology)

I. Introduction

A. Any attempt to understand the condition of the world today and what ails man must include a robust understanding of what Scripture has to say about sin.

1. Many have attempted to diagnose and treat the problems in this world apart from this understanding.
2. These efforts, though stemming from good desires, will never restore the brokenness of humanity.

B. God has already diagnosed the problem as sin and has provided the solution in His Son Jesus Christ.

C. This chapter will explore the biblical concept of sin, the nature of sin, the effects and transmission of sin, and finally consider the Christian's relationship to sin.

II. The Concept of Sin

A. The biblical understanding of sin is dependent upon the terms used by Old Testament and New Testament writers as they wrote on the subject.

1. Combined, there are over twenty words used in Greek and Hebrew for sin.
2. Daniel Doriani writing for the Evangelical Dictionary of Biblical Theology writes, "The vast terminology, within its biblical contexts, suggests that sin has three aspects: disobedience to or breach of law, violation of relationships with people, and rebellion against God, which is the most basic concept."¹

¹ Daniel Doriani, "Sin," *Evangelical Dictionary of Biblical Theology*, Baker Reference Library (Grand Rapids: Baker Book House, 1996), 737.

B. Biblical Usage

1. Doriani provides a summary of (six) Hebrew terms relating to sin stating, “Risking oversimplification, among the most common Hebrew terms, *ḥaṭṭā* ’t means a missing of a standard, mark, or goal; *peša* ’ means the breach of a relationship or rebellion; *’āwōn* means perverseness; *šĕgāgāh* signifies error or mistake; *reša* ’ means godlessness, injustice, and wickedness; and *’āmāl*, when it refers to sin, means mischief or oppression.”²

2. Kenneth Wuest notes that there are nine different Greek words in the New Testament that are related to the biblical concept of sin. His summary of these terms are as follows,

Sin in the N.T., is regarded as the missing of a mark or aim (*hamartia* or *hamartema*); the overpassing or transgressing of a line (*parabasis*); the inattentiveness or disobedience to a voice (*parakoe*); the falling alongside where one should have stood upright (*paraptoma*); the doing through ignorance of something wrong which one should have known about (*agnoema*); the coming short of one's duty (*hettema*); and the non-observance of a law (*anomia*).³

3. The clear concept of sin from both the Old Testament and New Testament terms is that of man failing to conform himself to the will of God.

Finally, we should note that this definition emphasizes the seriousness of sin. We realize from experience that sin is harmful to our lives, that it brings pain and destructive consequences to us and to others affected by it. But to define sin as failure to conform to the moral law of God, is to say that sin is more than simply painful and destructive—it is also *wrong* in the deepest sense of the word⁴

C. Definition

1. Sin includes those actions and attitudes that miss the mark of God's moral law by which God has set for man.

² Doriani, *Evangelical Dictionary of Biblical Theology*, 737.

³ Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament – Volume 3*, (Grand Rapids, MI: Wm. B. Eerdmans, 1973), *WORDsearch* CROSS e-book, 100.

⁴ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 492.

2. It is vital for a proper Biblical definition to be established upon the Word of God.
3. The common approach in today's culture is to approve of actions and behaviors that God has forbidden.
4. In some cases, these sinful actions are celebrated as not only acceptable but good.
5. Having a solid biblical definition for sin allows the believer to clearly understand what God requires of them.

D. Origin of Sin

1. An oft-asked question when discussing the topic of sin is "Where did sin come from"?

a) It should be stated emphatically that it did not originate with God (Jam 1:13).

James 1:13 (NKJV) ¹³ Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

b) Additionally, as Berkhof observes, "This idea is clearly excluded by Scripture. 'Far be it from God, that He should do wickedness, and from the Almighty, that He should commit iniquity,' Job 34:10. He is the holy God, Isa. 6:3, and there is absolutely no unrighteousness in Him, Deut. 32:4; Ps. 92:15."⁵

2. The Bible does declare that sin is found in Satan (Eze 28:15; John 8:44), fallen angels (2 Pet 2:4) and man (Gen 3:6; Rom 5:12).

Ezekiel 28:15 (NKJV) ¹⁵ You *were* perfect in your ways from the day you were created, Till iniquity was found in you.

John 8:44 (NKJV) ⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the

⁵ L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans publishing 1938), 220.

truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

2 Peter 2:4 (NKJV) ⁴ For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Genesis 3:6 (NKJV) ⁶ So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Romans 5:12 (NKJV) ¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

a) Man was given a free will to commit sin as is evidenced in the account of his fall in Genesis 3.

b) God commanded Adam not to eat of the forbidden tree. Adam rebelled against God and sinned.

3. While it is clear that God did not author sin it is also evident that He did allow for the capacity to sin.

a) God is the omnipotent creator and could have prevented even the opportunity for sin.

b) This would have removed the opportunity for man to lovingly and willfully follow God.

c) Of course God was not surprised by sin and has a perfect remedy for sin.

d) Yet it remains God is not the author of sin.

4. The responsibility for sin in the world lies with Adam and Eve.

a) They were drawn away by their own desires (James 1:14–15) and thus brought sin into the world (Rom 5:12).

James 1:14–15 (NKJV) ¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Romans 5:12 (NKJV) ¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

b) Their rebellion against God was the entry point of sin into this world and among their descendants.

5. Equipped with an understanding of how the writers of Scripture used terms relating to sin, having developed a biblical definition for sin and understanding where sin came from, will enable the believer to properly assess what God requires of them.

a) Make certain that passing fads and theology not rooted in the Word of God become the basis for your understanding of sin.

b) The Word of God should be the first and last source for understanding such matters.

III. The Nature of Sin

A. *Sin runs much deeper than simply failing to obey a law of God.*

1. The nature of sin refuses God to be Lord and opts for self, a person, an object or philosophical system to be Lord.

2. In considering the nature of sin Erickson writes “**the essence of sin is simply failure to let God be God. It is placing something else, anything else, in the supreme place which is his.**”⁶

3. It was the unwillingness to submit to God’s Lordship that was present when Israel rejected God and chose a king to rule over them (1 Sam 10:17–19).

⁶ Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 530.

1 Samuel 10:19 (NKJV) ¹⁹ But you have today rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, 'No, set a king over us!' Now therefore, present yourselves before the LORD by your tribes and by your clans."

a) God is man's creator and the one to whom he is to yield and worship.

b) Yet, sin calls for "rebellion" and espouses a twisted view of freedom from God.

B. Disposition

1. Prior to the fall of man in the Garden of Eden man was without sin and innocent in creation.

a) **After the fall of man his disposition changed and ever since he walks with the inclination for sin.**

b) Erickson comments, "**Yet sin is not merely wrong acts and thoughts, but sinfulness as well, an inherent inner disposition inclining us to wrong acts and thoughts. We are not simply sinners because we sin; we sin because we are sinners.**"⁷

2. It should be noted that in Christ we are a new creation (2 Cor 5:17) and are no longer slaves to sin (Rom 6).

2 Corinthians 5:17 (NKJV) ¹⁷ Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

3. This sinful disposition is noted by David in Psalm 51 which records his confession and repentance of sin.

a) **In this passage David emphatically declares not only his error (Psa 51:1–2) but also that he is altogether sinful (Psa 51:5).**

Psalm 51:1–2 (NKJV) ¹ Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my

⁷ Erickson, *Christian Theology*, 528.

transgressions.² Wash me thoroughly from my iniquity, And cleanse me from my sin.

Psalm 51:5 (NKJV)⁵ Behold, I was brought forth in iniquity, And in sin my mother conceived me.

b) Erickson notes that “It is clear that the psalmist does not think of himself merely as one who commits sins, but as a sinful person.”⁸

4. Jesus speaks of this corrupt inner disposition in Matthew 15:18-19.

Matthew 15:18–19 (NKJV)¹⁸ But those things which proceed out of the mouth come from the heart, and they defile a man. ¹⁹ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

a) Here Christ teaches that murder, adultery and other sins come from the heart.

5. The fall of man in the Garden has resulted in a corrupted disposition which has longings for sinful behavior.

C. Acts and Behavior

1. Today the New Testament clearly calls man to conform to the will of God.

a) The acts and behavior that God looks for in mankind can be summarized in loving God and loving our neighbor as ourselves.

Romans 13:8–10, “Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, ‘You shall not commit adultery,’ ‘You shall not murder,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘You shall not covet,’ and if there *is* any other commandment, are *all* summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.”

⁸ Ibid., 571.

2. Adding to our understanding of what sin is and where it came from, the nature of sin is more than simply doing the wrong thing.

a) **Sin is the disposition to do “my thing” and not fulfill God’s will.**

IV. The Effect and Transmission of Sin

A. In considering the effects and transmission of sin there are three main topics that must be discussed.

1. First is the topic of total depravity or original sin.
2. Second is the universality of sin among mankind.
3. Next is the imputation of sin.

B. Total Depravity (or Original Sin)

1. Total depravity is a teaching that addresses how completely affected mankind is by sin (Jer 17:9; Rom 7:18).

Jeremiah 17:9 (NKJV) ⁹ “The heart *is* deceitful above all *things*, And desperately wicked; Who can know it?”

Romans 7:18 (NKJV) ¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

a) **Man has no merit in himself before God.**

b) **Ryrie understands Total Depravity to mean “total in that (a) it affects all aspects of man’s being and (b) it affects all people.”** ⁹

c) **Grudem writes, “It is not just that some parts of us are sinful and others are pure. Rather, every part of our being is affected by sin—our intellects, our emotions and desires, our hearts (the center of our**

⁹ Ryrie, *Basic Theology*, 253.

desires and decision-making processes), our goals and motives, and even our physical bodies.”¹⁰

2. Total depravity does not mean that man is as wicked as he could be.

a) This is evident in the world in that we see that some are more wicked than others and even the most wicked could have been worse.

3. Nor does Total Depravity mean that man is incapable of doing good things.

a) Ryrie does not conclude that Total Depravity means “that sinners do not have a conscience or a ‘native induction’ concerning God.”¹¹

4. At the heart of this teaching is that man is so far gone in sin that he is without any hope of living a life pleasing to God or of atoning for his sin.

a) Man is totally dependent upon the grace and mercy of God to live the life he was created for.

b) One further word of caution is given by Berkhof on the topic that is worth noting, “We should guard against the mistake of thinking that the term in any way implies that the sin designated by it belongs to the original constitution of human nature, which would imply that God created man as a sinner.”¹²

5. Total Depravity as defined above does not mean man is so depraved that he cannot respond to the gospel.

a) The will of man is spoken of as being in tact (John 5:40) and Paul ministered to persuade the minds of men to put faith in Christ (2 Cor 5:11).

John 5:40 (NKJV) ⁴⁰ But you are not willing to come to Me that you may have life.

¹⁰ Grudem, *Systematic Theology*, 497.

¹¹ Ryrie, *Basic Theology*, 253.

¹² Berkhof, *Systematic Theology*, 244.

2 Corinthians 5:11 (NKJV) ¹¹ Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

b) God's will is that none should perish (2 Pet 3:9).

2 Peter 3:9 (NKJV) ⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

c) Scripture does make note of the unwillingness of men to come to Christ and worship the Lord (Matt 23:37; Rom 1:18–21).

Matthew 23:37 (NKJV) ³⁷ "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

Romans 1:18–21 (NKJV) ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that *they are without excuse,* ²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

d) While this is a much debated topic it should at the very least be recognized that God rebukes men who are unwilling to come to Him.

C. Universality of sin

1. The impact of sin upon mankind is clearly stated in Scripture.

a) Passed from Adam to all men

Romans 5:12 "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."

(1) Note that Paul says that the sin of Adam “spread to all men, because all sinned.

b) This universal effect of sin upon man is a point Paul previously established in Romans.

Romans 3:23 “for all have sinned and fall short of the glory of God.”

2. The Scriptures are clear that all men are sinners and so we read in John 3:16 that Jesus came to save the “world.”

3. There is not a man, woman or child who is not a sinner in need of saving or as Ryrie stated it, “**Sin alienates people from God, and all are sinners.**”¹³

D. Imputation of sin

1. It has been established that all men are sinners but how is the sin of Adam connected to men today.

2. This is where the study of imputation comes in.

a) Imputation is the study of how Adam’s sin was reckoned to the account of each man.

b) Romans 5:12 makes it very clear that this was the case, “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.”

3. There are four main views of how sin has been imputed and they are listed below and include Paul Enns summary of each (*Quotes are in blue font*).

a) *Pelagian view.*

(1) Pelagius was born in 370 A.D. in Britain who was a monk whose teaching were condemned at the Counsel of Carthage in 418 A.D.

¹³ Ryrie, *Basic Theology*, 249.

(2) Pelagius taught that God created every soul directly (he despised the traducian theory), and that every soul therefore was innocent and unstained. No created soul had any direct relation to the sin of Adam; the only significance of Adam's sin upon humanity was the bad example.

b) *Arminian view.*

(1) Jacob Arminius was Dutch theologian who lived from 1560-1609. This view is accepted by the Methodists, Wesleyans and many Pentecostal Churches.

(2) When people would voluntarily and purposefully choose to sin even though they had power to live righteously—then, and only then, would God impute sin to them and count them guilty. Although man does not possess original righteousness because of Adam's sin, "God bestows upon each individual from the first dawn of consciousness a special influence of the Holy Spirit, which is sufficient to counteract the effect of the inherited depravity and to make obedience possible, provided the human will cooperates, which it still has power to do."

c) *Federal view.*

(1) The federal view was originally propounded by Cocceius (1603–1669) and became a standard of belief in Reformed theology. It was taught by men like Charles Hodge; J. Oliver Buswell, Jr.; and Louis Berkhof.

(2) This view is called the federal view because Adam is seen as the federal head or representative of the entire human race. God entered into a covenant of works with Adam whereby He promised to bless Adam and thereby the entire human race with eternal life if Adam obeyed. Disobedience would bring suffering to the entire human race. As a result of Adam's sin, since he was the representative of the human race, his sin plunged the entire human race into suffering and death. Through the one sin of Adam, sin

and death are imputed to all humanity because all humanity was represented in Adam

d) **Augustinian view.**

(1) This view is named after Augustine (A.D. 354–430) and has been more recently held by Calvin, Luther, Shedd, and Strong.

(2) This view teaches that the statement “all sinned” in Romans 5:12 suggests that all humanity was a participant in Adam’s sin. Just as Levi (although not yet born) paid tithes to Melchizedek through Abraham in that Levi was “seminally present” in Abraham (Heb. 7:9-10), in a similar way, all humanity was “seminally present” in Adam when Adam sinned and therefore all humanity participated in the sin.¹⁴

4. In my opinion the Augustinian and Federal are the two best understandings of imputation.

a) Of these two views the Augustinian view was best explains the key passage of Romans 5:12 on this subject.

5. The sin of Adam has been imputed directly to all men as noted above but it is through one’s parent that the sinful nature has been passed from one generation to another.

a) This sinful nature manifests its darkness through its perpetual desire for sin.

b) The breadth of its affect has impacted man’s entire being.

6. The pervasiveness of sin is often overlooked when evaluating the condition of man.

a) The inheritance of sin, imputation of sin, universality of sin and total depravity of man help to

¹⁴ Enns, *The Moody Handbook of Theology*, 311–312.

paint the picture of how seriously flawed is the state of man.

b) Apart from Christ and Him setting us free from the power of sin man is hopelessly lost.

V. The Christian and Sin

A. As has been carefully detailed sin is real, pervasive and a reality that all people must confront.

1. Dr. Harold Willmington writes, “One of the truly great and far-reaching blessings of salvation is God’s dealings with the subject of our sin. The repenting sinner is immediately and eternally saved from the penalty of sin (in the past), provided with victory over the power of sin (in the present), and guaranteed final removal from the presence of sin (in the future).”¹⁵
2. Some have erroneously taught that the Christian can achieve sinless perfection on this side of eternity.
3. While the believer is no longer a slave of sin he must still confront and overcome it.
4. Until that glorious day in the future when we are delivered from the “presence of sin” the believer will face an unholy trinity of evil but not without a provision of power.

B. The World

1. The first member of the unholy trinity of evil is this worldly system.
2. In **1 John 2:15** John exhorts the believers to “**not love the world or the things in the world.**”
3. As the believer lives out his days on earth he does so in a world’s system that is “**under the sway wicked one**” (**1 John 5:9**).

¹⁵ Harold Willmington, *12 Essential Doctrines: Systematic Theology* (Forest: LHBI, 2014), 346.

4. This system seeks to lure mankind into its sin and compromises.
5. The believer must be especially vigilant making wise use their time in an ungodly world (Eph 5:15–16).

Ephesians 5:15–16 (NKJV) ¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil.

6. There are many distractions and cares that will keep the believer from fulfilling the plan of God for their life (Luke 21:34–36).

Luke 21:34–36 (NKJV) ³⁴ “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. ³⁵ For it will come as a snare on all those who dwell on the face of the whole earth. ³⁶ Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

7. So, the believer must follow the instruction of Paul to the Philippians in approving only of those things which are excellent (Phil 1:9–10) casting aside all hindrances (Heb 12:1).

Philippians 1:9–10 (NKJV) ⁹ And this I pray, that your love may abound still more and more in knowledge and all discernment, ¹⁰ that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

Hebrews 12:1 (NKJV) ¹ Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

C. The Flesh

1. The second member in this unrighteous trio of evil is man’s flesh.
2. Ryrie states, “flesh is that principle of sin within all of us. Some equate the sin nature and flesh.”¹⁶

¹⁶ Ryrie, *Basic Theology*, 265.

3. The New Testament writers gave much teaching and exhortation surrounding this topic.

a) In Galatian 5:19 Paul gives a list of fleshly actions that are not consistent with the new life the believer has in Christ.

4. The goal for the believer is to live a life that brings God pleasure and fulfills the purposes for which He redeemed us (Titus 2:14).

Titus 2:14 (NKJV) ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His own special people, zealous for good works.*

5. In order to achieve this highest goal for our lives the believer must live a life that denies the flesh its desire to indulge its lusts or squander our call on lesser things of fleshly enjoyments (Mark 8:34–37).

Mark 8:34–37 (NKJV) ³⁴ When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. ³⁶ For what will it profit a man if he gains the whole world, and loses his own soul? ³⁷ Or what will a man give in exchange for his soul?”

D. The Devil

1. The final member of this unholy trinity is the Devil. Not every temptation comes from Satan, as is clearly seen in the above sections.

2. The world and our flesh seek to lead the believer into sin and compromise even apart from Satanic activity.

3. Notwithstanding, spiritual warfare is real and something the believer should be aware of.

4. Paul told the Ephesians that they were fighting a spiritual battle against a spiritual enemy (Eph 6:10-13).

Ephesians 6:10–13 (NKJV) ¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to

stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

5. Peter told believers that the Devil was prowling about looking for the right opportunity to devour them (1 Pet 5:8).

1 Peter 5:8 (NKJV) ⁸ Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

6. James instructs followers of Christ to resist the Devil and he would flee (Jam 4:7).

James 4:7 (NKJV) ⁷ Therefore submit to God. Resist the devil and he will flee from you.

7. While this member of the unholy trinity is real and evil the believer should have every confidence that their standing with Christ is sufficient to bring them victory (Col 2:15; 1 John 4:4).

Colossians 2:15 (NKJV) ¹⁵ Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

1 John 4:4 (NKJV) ⁴ You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

E. The Christian's Provision

1. As the believer looks to live a life free from the controlling influences of sin **there are three important provisions found in the New Testament** that instruct him on how to obtain this victory.

2. One - Romans 6 we are not slaves to sin.

a) This indispensable instruction teaches the believer that they are to **reckon** themselves dead to the controlling power of sin.

b) This truth is established on nothing less than the death, burial and resurrection of Jesus Christ (Rom 6:1-4).

Romans 6:1–4 (NKJV) ¹ What shall we say then? Shall we continue in sin that grace may abound? ² Certainly not! How shall we who died to sin live any longer in it? ³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? ⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

c) Paul echoes this delivering power of the gospel in 2 Corinthians 10:3-5.

2 Corinthians 10:3–5 (NKJV) ³ For though we walk in the flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

3. 2- Romans 6 do not yield your body to sin.

a) The believer should no longer present his members to unrighteous purposes but rather to present themselves to walk in the purposes of God (Rom 6:13).

Romans 6:13 (NKJV) ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

4. 3- renew your mind

a) The third truth that aids the believer in overcoming sin is the activity of renewing our mind.

b) The New Testament gives much instruction to the believer on this point (Col 3:8–10; Eph 4:21–24; Rom 12:1–2).

Colossians 3:8–10 (NKJV) ⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. ⁹ Do not lie to one another, since you have put off the old man with his deeds, ¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him,

Ephesians 4:21–24 (NKJV) ²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness.

Romans 12:1–2 (NKJV) ¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.* ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

c) **As the believer mediates on the truth of the gospel and the Word of God they will renew their spiritual man.**

d) **Psalm 119:10 echoes this truth declaring, “How can a young man cleanse his way? By taking heed according to Your word.”**

5. The victory over sin is real and won at Calvary by Jesus Christ.

a) **To walk in the fruits of this victory the believer should be aware of the battle that exists to destroy his or her faith.**

b) **They must also reckon themselves dead to sin, present their members to God and constantly renew their minds so that they will be transformed.**

VI. Conclusion

A. As one looks at the world and seeks to understand what ails her it is only with the insight of Scripture that a right conclusion can be found.

B. Many have striven through the ages and even into our day to theorize why man is troubled and how to improve his situation.

C. Outside of the Word of God all these theories come up short. The problem with man is sin.

D. This chapter has defined what sin is, explored the nature of sin, identified the trouble sin has brought and how this sin has been transmitted from one generation to the next.

E. The last section of this study introduced us to the fight that man is in to live a life pleasing to God and how the provision of God has made him victorious.