

THE ORIGIN AND NATURE OF SIN

Outline for "First Principles Class"

Given by Larry Powers

www.oabs.org

INTRODUCTION:

1. Sin is the problem of man, not God. For God has no darkness dwelling in Him at all.
2. One's sensitiveness to sin is in direct proportion to the mind of Christ he possesses.
3. So few are really concerned or aware of the terribleness of sin, for one's senses are dulled and his mind darkened (Heb. 5:11-14).
4. Man's struggle is a life long one for the Devil is "the Deceiver of the whole world" and constantly shifts his point of attack.
5. The existence of sin is certain. But how did it start? What was its origin? What is its nature?

I. THE ORIGIN OF SIN.

- A. The first sin upon the earth took place with Adam and Eve (Gen. 3).
 1. They were placed in the garden to dress and keep it (Gen. 2:15).
 2. God placed only one restriction upon them (Gen. 2:16,17).
- B. Adam and Eve were created pure, holy and innocent. They had the ability to do right and they had the ability to do wrong.
 1. If man is in the image of God, he must have the ability to choose.
 2. Freedom is God's gift to man, freedom to think, and freedom to act.
- C. How could man have freedom to choose good or evil if he was not tempted?
 1. The source of the first temptation was Satan (Gen. 3:1).
 2. Satan in the form of a serpent tempted Eve.
- D. How did Satan tempt man? How did he deceive Eve?
 1. He was more subtil than any beast of the field.
 - a. The word subtil (aruw) means "cunning, crafty (Gen. 3:1; Job 5:12; 15:5), sly, subtle; prudent (Prov. 12:16,23). The connotation is determined by the context."
 - b. The root word for naked (Gen. 2:25) and subtil (Gen. 3:1) is translated from the same Hebrew word.
 - 1) This word means "to be bare, to be smooth; to be cunning, to be crafty (I Sam. 23:22; Psalms 83:3); to act prudently (Prov. 15:5; 19:25)."
 - 2) Since it is a neutral term, the context determines the meaning.
 - c. The Hebrew word for subtil contains the idea of exceptional shrewdness.
 2. The method of deceit the serpent employed was to distort the meaning of God's prohibition and then hold it up to ridicule in its new form.
 3. The serpent feigned surprise that God should be guilty of issuing such a command.
 4. The devil sought to break down the woman's faith by sowing in her mind doubts, suspicions, and false pictures of God and His motives.
 5. Satan here asked the first question recorded in the Bible?
 6. Satan used a three-way approach – lust of the eyes, lust of the flesh and the pride of life.
- E. How did the woman respond to the devil's question?
 1. First it should be said that Eve should not have given the serpent an answer. But she took the time to talk with him (Gen. 3:2,3).
 2. Compare what Eve said God said concerning the tree and what is recorded that God

said (Gen. 2:16,17; 3:3).

3. Was Eve unconsciously revealing a willingness to come to terms with the tempter?
4. She did not have the advantage of Jesus' words (Matt. 4:10) and of James' admonition (James 4:7).
5. She was innocent, guileless and unsuspecting and no match for the wily tempter.
6. She was unwilling to stand by and see God misrepresented and so she courageously attempted to correct the serpent's statement.
7. Eve truly was deceived (I Tim. 2:9-15).

F. The Devil denied the word of God.

1. He said, "ye shall not surely die" (Gen. 3:4).
2. Satan moved from deception and doubt to denial.
3. Now that Eve had entered into the conversation, the seducer advanced his more powerful argument.
4. He suggested that man's great desire to be on a par with and truly like God had been deliberately thwarted by divine command.
5. The tempter charged God with selfishness and with falsehood, representing him as envious and unwilling for his creatures to have something that would make them like God.

G. Eve gave into the temptation.

1. She saw that the fruit was to be desired.
2. She was tempted in three ways (Gen. 3:6).
3. This is the way every person is tempted today (I John 2:15-17).
4. This is the same way the Devil attempted to tempt Jesus (Matt. 4:1-10).
5. Notice it was Satan doing the tempting. God does not tempt anyone (James 1:14,15).
6. Satan put the bait in front of Eve and she took it.
7. The root of sin is man's desire to have his own way (Gen. 3:5).
8. Eve executed her independence.
9. Eve heard a lie, believed the lie and obeyed the lie.

H. Where was Adam while Eve was speaking with Satan?

1. Eve had taken a new step into the field of self-deception.
2. She not only wanted food that was delicious and attractive, but she was desirous of power.
3. The next step was automatic and immediate.
4. She took the fruit and did eat and gave it to her husband.
5. The tempter was not needed after that moment.
6. Eve took up his work and presented the well-recommended fruit to her husband, and he did eat.

II. WHAT WAS THE RESULT OF THE FIRST SIN OF MAN?

A. The immediate result of their sin was that their eyes were opened (Gen. 3:7).

1. What they saw was far different from the rosy picture painted by the serpent.
2. Guilt was one result of sin.
3. They now realized good and evil.
4. They realized they were naked and they were ashamed to be seen by each other and by God, so they sewed fig leaves together to hide their nakedness.

B. How did Adam and Eve deal with sin?

1. They attempted to hide their sin from God (Gen. 3:8).
2. God could not overlook their sin (Gen. 3:9).

3. God called to them. He knew where the man and woman were (Psa. 139:7-10; Jer. 23:23,24; Amos 9:2,3)..
4. Why then did He call for them?
5. God was appealing to them to recognize their sin.
6. Adam was now afraid to answer God because he was naked (Gen. 3:10).
7. God wanted them realize they had sinned (Gen. 3:11).
8. They both began to blame someone else for their sin.
 - a. Adam blamed the woman that God had given him (Gen. 3:12). By so doing he was attempting to blame God.
 - b. Eve blames the serpent (Gen. 3:13).

C. God pronounces punishment for all three for this sin (Gen. 3:14-19).

1. God pronounced punishment for the serpent (Gen. 3:14,15).
 - a. God singled out the originator and instigator of the temptation for special condemnation and degradation.
 - b. Man would always regard him as a symbol of the degradation of the one who had slandered God.
 - c. Here is God's promise that redemption was coming.
2. God pronounced punishment for the woman (Gen. 3:16).
3. God pronounced punishment for the man (Gen. 3:17-19).
4. God made them coats of skins and clothed them (Gen. 3:21).
5. God separated Adam and Eve from the garden of Eden and the tree of life (Gen. 3:22-24).

D. The consequences of this first sin is felt by all men.

1. Physical death entered into the world (Rom. 5:12,13).
2. Since this time all men must face physical death (Eccl. 12:7; Heb. 9:27).
3. Children do not inherit the sin of Adam.
4. Spiritual death was not passed to all men. All men die spiritually because they sin (Rom. 6:23; Ezek. 18:20).
5. Blood was shed because of this first sin (Gen. 3:21).

III. WHAT IS SIN?

- A. Sin is a violation or breaking of God's law (I John 3:4).
- B. Sin is a failure to keep God's commands (I John 5:17).
- C. Sin is transgression (Psa. 51:1,3).
- D. Sin is iniquity (Psa. 51:2,5).
- E. Sin is missing the mark (Rom. 3:23; I Cor. 8:12; 15:34; Eph. 4:26; I John 1:10; 2:1).
- F. Sin is lawlessness (I John 3:4).
- G. Sin is unrighteousness (I John 5:17).
- H. Sin is pictured as a "putrefying" Disease (Isa. 53:5; 1:6; Hos. 7:1; 14:4; I Peter 2:24; Matt. 13:15; Mark 4:12; Psa. 41:4).
- I. Sin is pictured as a heavy burden (Psa. 38:4-6; Gal. 6:1,2; Isa. 24:20).
- J. Sin is pictured as a hard taskmaster (John 8:34; Rom. 6:6; 7:23; 5:21; Prov. 13:15; II Peter 2:19).
- K. Sin is pictured as a defiling filth (II Peter 2:20-22; Titus 1:15; I Tim. 6:5; 1:10; Rev. 3:4; Jude 8).
- L. The Bible speaks of different kinds of sin.
 1. There are secret sins (Psa. 19:12; Lev. 5:14-19; Ezek. 8:12; Eph. 5:12).
 2. There are presumptuous sins (Psa. 19:13).
 3. There are wilful sins (Heb. 10:26-31).
 4. There are sins of omission and sins of commission.

- M. Sin is unbelief (Heb. 3:12,13).
- N. What is not of faith is sin (Rom. 14:23).
- O. Knowing to do good and doing it not, to him it is sin (James 4:17).

IV. WHAT IS THE NATURE OF SIN?

- A. Sin is deceitful (Heb. 3:13; Eph. 4:22; Col. 2:8; Gen. 3:13; Rom. 7:11; Matt. 13:22; II Thess. 2:10; I Cor. 15:33).
- B. Sin is pleasurable (Heb. 11:25; Luke 8:14; Titus 3:3; II Peter 2:13; I Tim. 5:6).
- C. Sin is universal (Rom. 3:23).
- D. Sin is secretive (Gen. 3:8; John 3:19).
- E. Sin is divisive.
 - 1. Sin will divide, separate, a man from God (Isa. 59:1,2; 64:7; Eph. 2:13; Psalms 58:3; Ezek. 14:5; James 4:4).
 - 2. Sin will divide, separate, a man from his better self (Gal. 5:17; Psalms 32:1-5; Matt. 27:3-5).
 - 3. Sin will divide, separate, a man from his family (Luke 12:49-53).
 - 4. Sin will divide, separate, a man from his brethren (II Thess. 3:6; Rom. 16:17,18; I Cor. 15:1-13; II Cor. 2:1-11).
 - 5. Sin will cause the great separation at judgment (Matt. 25:31-46; II Thess. 1:7-9).
- F. Sin is destructive.
 - 1. Sin will destroy your good name (Prov. 22:1; Eccles. 7:1).
 - 2. Sin will destroy your traits of character.
 - 3. Sin will destroy your body.
 - a. Immorality (I Cor. 6:18-21; Psalms 38:1-8; Rom. 12:1; II Cor. 7:1).
 - b. Drinking, drugs (Prov. 20:1; Gal. 5:18).
 - c. Smoking.
 - 4. Sin will destroy you emotionally.
 - 5. Sin will destroy your talents, destroying you spiritually.
 - 6. Sin will destroy your conscience (Eph. 4:18,19).
 - 7. Sin will destroy the home.
- G. Sin is dominating.
- H. Sin is disgracing.
 - 1. Sin will disgrace a nation (Prov. 14:34; Ezek. 43:10).
 - 2. Sin will disgrace one's family (Prov. 19:26; 28:7).
 - 3. Sin will disgrace the church.
 - 4. Sin will disgrace the individual.
- I. Sin is disturbing.
- J. Sin is deadly (Rom. 6:23).

IV. WHAT IS THE ORIGIN OF SIN WITHIN THE INDIVIDUAL?

- A. Sin does not originate in the individual through hereditary total depravity. Calvinism teaches that children are born in a sinful condition and therefore are already sinful (TULIP).
- B. Sin is born of conceived lust (James 1:13-15).

V. EVIL IS IN THE WORLD!

- A. How much evil is in the world?
 - 1. Often someone ask "Why is this happening to me?"
 - 2. Others ask "If God is all-powerful, why is He allowing all this evil to take place?"
 - 3. Others ask "If God is a good and benevolent God and is all powerful, why did he allow evil to enter the world?"
 - 4. Still others ask "Did God create evil?"

B. What is evil?

1. Webster defines evil as “something that brings sorrow, distress, or calamity...the fact of suffering, misfortune, and wrongdoing...”
2. But how does the Bible define evil?
 - a. The word evil is found at least 468 times in the Old Testament and 127 times in the New Testament.
 - b. The first reference to evil is Genesis 2:9 and the last reference is Revelation 2:2.
 - c. The word evil is translated from several different Hebrew and Greek words.
 - 1) The Hebrew words have various meanings (vanity, misfortune, calamity, wicked, a thing of Belial, to be pernicious, hurtful, to break, to break in pieces, bad, from the idea of breaking, being broken and so made worthless, to be evil, to do evil, to deal with, it implies also displeasure, anger, sadness, envy and to feed or consume).
 - 2) The Greek words translated evil also have different meanings (misdeed, the condition of one who is defamed, the action of one who uses opprobrious language, to speak reproachfully, rail at, revile, slander, detraction, speech injurious to another's good name, wickedness, depravity, to do harm, to do evil, do wrong, of a bad nature, not such as it ought to be, a mode of thinking, feeling, acting, base, wrong, wicked, etc.).
 - d. Knowing the meaning of the words translated evil helps understand how the meaning of the word depends upon the context in which it is used.

C. Did God create evil? The answer to this question is NO!

1. God created everything perfect and good (Gen. 1:1-31; James 1:17; Hab. 1:13; Isa. 6:1-3; Heb. 6:18; I John 1:5; 3:8; I Peter 1:15,16; Psa. 99:9).
2. These passages show that the Bible emphatically teaches that God did not create evil, God is not the originator of evil, God cannot be tempted with evil, God does not tempt man with evil, God is perfectly and absolutely holy and righteous and God is light and in him is no darkness.
3. God did not create Satan evil, nor did He cause him to turn to doing evil.

D. Does the Bible not say that God created evil? The answer to this question is YES (Isa. 45:7; Amos 3:6; Job 2:10; Prov. 22:3).

1. What is the explanation of these verses. If one is going to understand these verses he must look to the meaning of the word evil as used in the context.
2. The term evil in this context does not mean criminal or moral evil (SIN), but it means afflictions and punishment.
3. Isaiah described how divine punishment (EVIL) was put forth upon sinful Babylon through the agent of Cyrus.
4. Job understood that one can receive punishment (EVIL) from God as well as good.
5. Solomon describes how a man can see public calamity (EVIL) approaching and he uses all lawful means to secure himself.
6. God creates EVIL only in the sense that He brings punishment or calamity upon those who do EVIL (SIN). In no sense has God created criminal or moral evil (SIN).

E. Evil is the result of sin.

1. God created angels sinless.
2. Satan rebelled against God and brought evil into existence (II Peter 4; Jude 6).