

Introduction

Confusion

There are lots of confusing questions about sin:

What is it?

What determines sin?

Is it an entity that preys on a human victim?

Is this something one is always responsible for?

Are there any consequences?

If it is avoidable, how?

Aren't we by nature good?

Is it inherited or generational?



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Conflict

What influences sin?

Did the devil really make me do it?

Does God have an influence?

Does Jesus Christ play a role?
How does the Holy Spirit fit in?



Is this about a war between two kingdoms?

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Broken Relationship

Sin encompasses more than an act or commission; but, it is not the basis of conflict between good and evil.

Of paramount importance is the relationship between God and His very good creation of human beings. When sin is present, it destroys this relationship.

When the Holy Spirit speaks of sinners through Isaiah, He describes the broken relationship as:

"offspring of evildoers, sons who act corruptly" "abandoned and despised the Lord" (Isa 1:4)



"rebellious people, false sons, sons who refuse to listen to the Lord" (Isa 30:9)

"sons of a sorceress, offspring of an adulterer and a prostitute" "children of rebellion, offspring of deceit" (Isa 57:3-4)

While Jesus speaks of those who obey His Father as family (Matt 12:50), He speaks otherwise of sinners:

"brood of vipers" (Matt 3:7)

"adulterous and sinful generation" (Mark 8:38)

"you are of your father the devil, and you want to do the desires of your father" (John 8:44)

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Systematic Study

The Bible speaks of sin in a broad sense to include intentional and unintentional offensive behavior towards an individual, nation or God.

The act of sin includes the whole process from thought to commission to consequence; it sets in motion a process of destruction that affects the individual and his community.

Often contrasted against God's character of goodness, sin is portrayed as morally bad / evil, depraved / corrupt that opposes God and threatens one's existence.



The systematic study of this complex issue of sin is called **Hamartiology**.

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Failure of Behavior?

Historically, whether intentional or not, sin is widely seen culturally as the human failure of right behavior.

It is often viewed as a mistake without evil intent, and the guilt it causes can be overcome through better education and correct behavior. The basis of this common worldview is that man is basically good.



But the Bible's Hebrew and Greek terms associated with the English translation of "sin" provide a different perspective to the concept of sin. Here is just one example:

But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. (Jam 1:14-15)

The idea that sin originates with one's desires was introduced by Jesus, "You have heard that it was said, 'You shall not commit adultery'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart." (Matt 5:27-28)

Note carefully that Jesus indicates that sin can be committed by simply the thought rather than its commission!

Sin is against the very nature and person of God, and God considers all sin deliberate.

Sin arises from someone with a twisted moral character who is not basically good.

Sin is not just about behavior; but, decisively about desire. It is in this context that sin is seen as enslaving and controlling everyone in its power.

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The First Sin

To develop a definition of "sin" requires an understanding of the origin of sin, which can be sourced at the very beginning of human beings.

The apostle Paul highlights this momentous event with a chiasm that focuses on "judgment arose from one transgression resulting in condemnation" (Rom 5:12-21).

"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."

The First Sin (continues)

The forbidden fruit provided knowledge Adam and Eve were not supposed to have, and it altered their human nature (Gen 3:7).

Because the judgement of death is accorded to all human beings, the legal status of all human beings has changed from innocent to guilty; this reflects the alteration of human nature caused by the forbidden fruit.

This provides the first indication that sin is determined by God Himself and His very nature (Rom 4:14-20).

Understanding God's view of sin provides another perspective of God. The legal standard by which righteousness is determined by whether one obeys and follows God's word.



Sin is a transgression of God's word or rebellion against God, and Jesus describes sinners as "lawless." Paul places an emphasis on lawless by contrasting sin with righteousness.

As a real Being who exists, God is set apart from sin and anything profane; there is no moral standard or authority outside of or above Him. God's word demonstrates that God Himself is the moral standard and authority of moral goodness.

Set within a legal framework, as demonstrated by the Law of Moses, sin requires a legal remedy. One consequence of sin is judicial punishment and the other is one of mercy.

When Jesus speaks of sin as a noun, He almost always spoke of it in the context of forgiveness!

But if Eve committed the first sin, how come Eve's personal act of disobedience was attributed to Adam?

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Adam and Eve

Understanding the sequence of the creation of human beings is vital.

1. On Day 6, Man was created. Adam is Hebrew for man (Gen 2:7).
2. God puts Adam into the Garden of Eden and prohibits eating from the tree of the knowledge of good and evil (Gen 2:15-17).
3. "It is not good for Man to be alone" (Gen 2:18).
4. Woman was created from Adam, but created for Adam (Gen 2:20-22).
5. Adam names her Woman (Gen 2:23).

Adam was given the responsibility of teaching Eve God's word, and his presence, when Eve took the fruit, illustrated his spectacular failure (Gen 3:6).



Because she did not know God's word well enough, Eve was deceived into believing that the forbidden fruit would "open her eyes" and she would "be like God." This desire altered her view of the tree as "good for food" and "a delight to the eyes," and the attractive portrayal of the tree, enticed her to eat the forbidden fruit and fulfill her desire to "be like God".

The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. (Gen 3:5-6)

Adam and Eve (continues)

Having eaten the fruit and hearing God approaching, Adam and Eve hid from the presence of God (Gen 3:8)

While sin describes doing wrong in the sight of God, guilt is strongly associated and, in some instances, synonymous with it. Guilt implies criminal responsibility in a court of law; in God's court of law, the accused is guilty before the law.

The Bible does not present sin as a singular event; sin encompasses the thought, its commission, and divine evaluation. And at an appropriate time in the future, God renders judgment of it.

However, God is not just about the legal forensics of sin, He is patient and seeks those who are contrite "not wishing for any to perish but for all to come to repentance" (2 Pet 3:9).

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Cain and Abel

The term "sin," as a noun, is first introduced in the periscope of Cain and Abel. As the Bible's first example of an explicit intentional sin, it is also the Bible's first murder - the murder of a brother (Gen 4:7).



"If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." (Gen 4:7)

Like the Original Sin, Cain's sin was about the desire of his heart.

1. In contrast to Abel's offering of "the firstlings of his flock and their fat portions," Cain did not offer the first fruits of the ground (Gen 4:3-5).
2. Rather than have the desire to love God, Cain desired superiority over his brother and was jealous of God's favor of Abel's offering (Gen 4:5-6).
3. Cain's anger, demeanor, and ultimately Abel's murder was directed at God (Gen 4:8-9; 1 John 3:11-12).

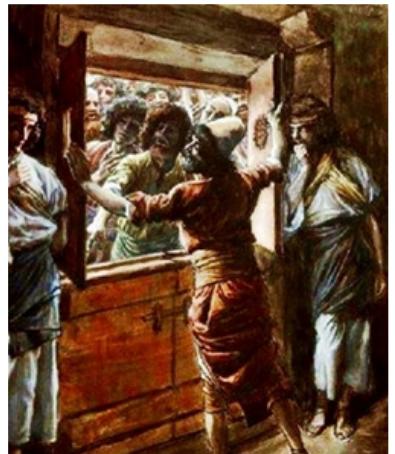
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Sodom and Gomorrah

The association of sin with evil and against God (Gen 13:13) is developed further in the periscope of Sodom and Gomorrah.

While sin may be committed in private, God is very aware and attuned to its presence (Gen 18:20).



And the Lord said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave." (Gen 18:20)

It appears that God can hear the voices of the victims of sin; moreover, the murder of Abel implies that it is the soul that cries out to God (Gen 4:9-10).

Sodom and Gomorrah demonstrate that the desire to commit ungodly acts can excite a large group of people to sin against God (Gen 19:4-5, 9).

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A Working Definition

But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. (Jam 1:14-15)

Sin is any human desire that is not set within the context and priority of the desire to love God - agape love that respects the force of His word.

This definition takes into account how sin entered this world and changed human nature.

Sin is the ultimate expression of human nature and one's personal desire of not loving God.



This correlates very well with the Jesus' Greatest Commandment:

And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment." (Matt 22:37-38)

Understanding that the personal act of sin is based on one's desire implies that it matters what you see, hear, and feel.

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Types of Sin?

Throughout time, many theologians have sought to understand the concept of sin by classifying them by their behavioral differences.

Some systems use the different Hebrew and Greek terms about sin as a means to differentiate.

Some systems rate the severity of different behaviors based on what God and Jesus Christ explicitly say about certain sins.



As the result, there are many ways to understand the concept of sin.

What is the best approach to this?

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Problem

The Bible does not indicate a systematic process of understanding the variety of sins that one can commit.

God presents a concept that is difficult to understand.

Sin is anything that violates God's word, and while the Mosaic Covenant is no longer in force, it provides some means of grasping the absoluteness of God's moral standard: violating 1 law was the same as violating all 613!

And sin is not just about behavior, its moral rightness is based on one's desire!



In this light, any classification system based on behavior would be lacking and incomplete.

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Best Approach

The Bible speaks of sin in an all encompassing manner about human beings.

Imputed Sin: As a consequence of Adam's sin, God's judgment of death was introduced and applied to all human beings (Gen 3:19; Rom 5:12-21). Imputed sin describes man's legal standing before God's judicial process.

Hereditary Sin: By eating the forbidden fruit, Adam and Eve altered human nature so that their "eyes were opened" and they "hid themselves from the presence of God" (Gen 3:7-8). Hereditary sin describes the genetic feature of human nature that is passed down to each generation (Ps 51:1-5; Eph 2:3; Jer 17:9).

Personal Sin: Governed by one's natural sinful nature, the ungodly desires of one's heart is manifest through one's behavior (Deut 24:16; Ezek 18:20; Rom 7:14-24).

With this understanding, one can perceive the full scope of sin: universal imputation of guilt, natural genetic aspects of human nature, and personal accountability of one's desires of the heart.

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What is Temptation?

But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. (Jam 1:14-15)

The Bible often used the Greek verb for "tempt" in a form that conveyed an intensive act emphasizing the tempter's effort in tempting / testing with a sense of strong, forceful, and concentrated action.

In the gospels, this intensive form of the verb was used almost exclusively of Satan and Jewish religious authorities when they tempted Jesus.

James 1:14-15 makes clear that regardless of the intensity one may tempt another, it is the passion of one's desire that makes one susceptible to temptation. From a different perspective, temptation is outside of a person while a desire is created by a person; thus, guilt is determined simply by one's desire regardless of how much temptation is present.



Temptation is a test that is designed to reveal what lies in a person's heart.

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Satan Tempts Man

When Satan tempts to reveal the ungodly desires in a person's heart, he often knows what they desire, because the invisible world can see what one says and does in secret.

Satan, taking advantage of one's desires, knows that the passion of one's desire can overwhelm one's self control resulting in disobeying God and causing others to do likewise (1 Cor 7:4-5).

The most common desire, appealing to one's physical senses, is the desire for pleasure.



Satan Tempts Man (continues)

Jesus speaks of this desire for pleasure with the sense of one being consumed with wealth and material comforts at the expense of the Good News (Luke 8:14).

The apostles and the author of James are more explicit in describing one's priority of desiring for pleasure as enslavement, because of the extent one would go to achieve it: deceit, violence and murder (Tit 3:3; Jam 4:1-3; 2 Pet 2:12-14).

The New Testament is very clear that the desire for wealth and pleasure makes one susceptible to temptation especially when these desires are qualified as extreme (i.e. avarice, lovers of...; 1 Tim 6:9-10; 2 Tim 3:1-7).

When Satan tempted Jesus to disobey God with food (Matt 4:3), personal safety (Matt 4:5-6), and wealth / dominion (Matt 4:8-9), He did not fail, because Jesus Christ's only desire was to love His Father and be obedient to Him.

The only way to manage one's desires is through the study of God's to remind ourselves the priority of loving God and to remain obedient to His word.

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Man Tempts God

Despite being commanded not to (Deut 6:16; Matt 4:7), human beings have historically tested God to prove His desire of loving His "very good creation."

The nation of Israel tempted God as they emerged from slavery in Egypt.

At the very beginning of the Exodus, as Pharaoh chases, the nation of Israel cries out to God; their test reflects their desire to know if God is truly real - if you are our God, save us (Ex 14:10-15)!

As the nation continued on their journey to the land, their grumbling and complaining increased (Ex 15:22-25). Despite the miracles of the Exodus and His provisions so that "you shall know that I am the Lord your God" (Ex 16:12), the nation of Israel persisted in tempting God to prove Himself. They were not content with the knowledge that the Lord was their God nor His provision, they wanted the constant reassurance that He was with them albeit as the invisible God; His word was not enough (Ex 17:1-7).



Jewish religious authorities tempted Jesus Christ frequently (Matt 16:1; 22:18); they did not believe that He was the Messiah Son of God.

Tempting Jesus Christ was testing God, because a) Jesus' name, divinely bestowed, meant "God saves" (Matt 1:21-25), b) Jesus was the image of the invisible God (John 1:14-18; Col 1:15-16), and c) Jesus says and does what His Father commands because His Father abides within Him (John 6:38-40; 8:28-29; 14:7-11).

A genuine faith is the belief that God really exists and a confident trust in the reliability of His word. When human beings tempt God or Jesus Christ to prove their love for human beings, it is an expression of doubt and disbelief in God's word that "He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16).

To Believers, Paul encourages the church to test themselves – test to discover what truly lies in your heart. And when you test yourself, it is not with the sense of comparison or competition against others "to measure against or to curry favor" (2 Cor 13:5; Gal 5:1-4).

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God Tempts Man

In contrast to Satan who tempts all human beings, God tempts only Believers; does your desire for Me suffice for obedience to My word? When Abraham's obedience is tested, he is faced with temptation of disobeying God's word to save His son (Gen 22:1-14). Abraham had to weigh the love for God against the love for his son and make a choice.

The choice tests whether you will obey, and it is in this light that God does not tempt a Believer to sin (Jas 1:13). And note that God did not allow Abraham to commit the act of murder and provided the appropriate sacrifice for the offering.



When Satan tempts, the temptation is based on deceit or distortion of God's word, to deceive you into thinking that it is perfectly fine to express your natural desires. Without a good grasp of God's word to guide one's desires, all choices lead to sin.

In the Old Testament, there was a sense that when God tempted the nation of Israel, He was evaluating their commitment: are you reliable in keeping your side of the covenant?

All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, or we will die." Moses said to the people, "Do not be afraid; for **God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.**" So the people stood at a distance, while Moses approached the thick cloud where God was. (Ex 20:18-21)

God even allowed His people to be exposed to false prophets to test if His covenant people desired to love Him "with all their heart and all their soul." Can His people discern a false prophet by evaluating the prophet's words against God's word?

"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; **for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul.** (Deut 13:1-4)

The best outcome of temptation is having one's faith approved by God (2 Tim 2:15). The accurate handling of God's word cannot be understated. It must be emphasized that when God tempts / tests His people, He is testing whether your desire for Him is sufficient for obedience.

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. Therefore, my beloved, flee from idolatry. I speak as to wise men; you judge what I say. (1 Cor 10:13-14)

Paul indicates that obedience to God's word is how God provides the means to escape temptation, because it is the only means of changing your mind about the morality of your desires. In fleeing idolatry, the desire and worship of things other than God, one escapes temptation. James says the same thing adding that God does not tempt you to express evil desires (Jam 1:14-15).

God desires that you be holy as He is holy; however, the commission of sin can only be avoided if one believes that He really exists, places a trust in His word, and desires and behaves accordingly.

Common Questions

Where the Bible is not clearly explicit on the subject of sin and salvation, a number of questions may arise.

In an attempt to gain a comprehensive understanding, theologians over the centuries have developed a variety of views to answer these questions.

With these competing biblical views, various contemporary theologians also include perspectives that reflect their scientific and philosophical backgrounds.



This can result in a confusing mix of solutions.

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Are Babies Born Without Sin?

While infants may not commit **personal sins** for which they may be held accountable, they appear to be held accountable for:



Imputed Sin

As Paul indicates, "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— " (Rom 5:12). The fact that infants die confirms the imputation of Adam's sin as Paul elaborates further, "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." (Rom 5:14)

Hereditary / Inherited Sin

The forbidden fruit corrupted Adam and Eve's human nature which was passed down to subsequent generations. Paul refers to his human nature and his natural inclinations as "sin which dwells in me."

"So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me." (Rom 7:17-20)

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Generational Sin?

Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent and all that belonged to him; and they brought them up to the valley of Achor. Joshua said, "Why have you troubled us? The Lord will trouble you this day." And all Israel stoned them with stones; and they burned them with fire after they had stoned them with stones. They raised over him a great heap of stones. (Josh 7:24-26)



When encountering periscopes like Achan (Josh 7), there is an impression that the sins of a father somehow get imputed upon his future generations. However in Achan's case, God mandated that all precious metals were to be set apart and go into the treasury of the Lord so that the nation of Israel would not covet them (Josh 6:17-19). When the ban was violated, God judged the offender by destroying all objects and people that belonged to him so that the nation of Israel could be consecrated and set apart from the guilt of the offender's sin (Josh 7:13-15). What is not clear is, as the head of the household, how Achan involved his family in the theft of several items under the ban. At issue was the

Generational Sin? (continues)

seriousness of coveting and stealing what God commanded to be set aside for Him and the extent of which a nation must do to be holy before the Lord.

The Bible states on several occasions that each person is accountable for their own sin.

Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin. (Deut 24:16; 2 Ki 14:6; Ezek 18:20)

The view of generational sin is misleading, because it obscures the fact that God places the responsibility of teaching God's word on the male head of the family.

A good example is found in Abraham's faith. Recognizing Abraham's genuine obedience, God chose him, because he would teach his household the ways of the Lord. The verb "command" is teaching with direct divine authority.

For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him. (Gen 18:19)

Moses taught with this same sense of command as well (Deut 4:1-14) and instructed fathers the importance of constantly teaching their sons the ways of the Lord (Deut 11:18-21). Fathers were to teach with a sense of authority that causes obedience and instill the importance of teaching subsequent generations (Ps 78:5-8).

As His nation of priests, God seeks those "who will do according to what is in My heart and My soul, and I will build him an enduring house, and he will walk before My anointed always" (1 Sam 2:35). Implied is that the faithful priest would teach the next generation the ways of the Lord (Deut 4:9-10).

The famous prophet Eli failed at teaching his sons, and he is judged for his failure.

For I have told him that I am about to judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves and he did not rebuke them. Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever." (1 Sam 3:13-14)

Saul was not a man after God's heart, failed at being a good shepherd of God's people, and his kingdom was taken away (1 Sam 13:13-14).

In contrast, God chose David to be the shepherd of His people (2 Sam 5:2), because he was seen as "a man after My heart, who will do all My will" (1 Sam 16:7; Acts 13:22). Subsequently, out of the House of David would come the Shepherd Jesus Christ (Matt 2:6).

It is in this light of teaching responsibility that the notion of "generational sin" can be better understood, which, for example, can be seen in God's admonition of making an idol and judging the third and fourth generations. When a father fails to teach his children the desire to love God and instead encourage their natural inclination to hate God by worshiping idols, their strongly held worldview to deny God is passed on.

You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. (Ex 20:4-6; 34:7; Num 14:18)

What is the Unpardonable Sin?

In all three instances of Jesus rebuking with a comment about the unpardonable sin (Matt 12:22; Mark 3:28-29; Luke 12:8-10) it was directed towards a specific group of people who, in slandering Him for His miracles, were instead ignorantly slandering God.

What Jesus Did	Pharisees' Accusation
Healing of the demon possessed man who was blind and mute so that he could both see and speak (Matt 12:22)	Jesus is possessed by Beelzebul ruler of demons (Matt 12:24)
Healing multitudes of various afflictions and demon possessions (Mark 3:7-12)	Jesus is possessed by Beelzebul ruler of demons (Mark 3:22)
Healing a mute demon possessed man so that he could speak (Luke 11:14)	Jesus is possessed by Beelzebul ruler of demons (Luke 11:15)

Therefore I say to you, any sin and **blasphemy** shall be forgiven people, but **blasphemy** against the Spirit shall not be forgiven. Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come. (Matt 12:31-32; Mark 3:28-30; Luke 12:8-10)

The Greek verb "blasphēmeō" and its word group during the first century meant "speak harm" in the context of to bring ill repute or slander; it was profane language, slanderous speech or defamation by which another person was damaged.

Jesus makes a distinction between His person and His works. Despite being the agent of miracles, Jesus credits His work of miracles to "the Spirit" who Jesus teaches is in reality God.

God is spirit, and those who worship Him must worship in spirit and truth. (John 4:24)

As teachers of the Law, the Pharisees were supposed to know God's word especially concerning Moses.

Then Moses said to the Lord, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue." The Lord said to him, "Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the Lord? (Ex 4:10-11)



3. "You shall not take the name of the Lord your God in vain"

(Don't use your lips to dishonor God)

Rather than recognize Jesus as the Son of God because of the miracles that only God could do, the Pharisees accuse Him of being possessed by Satan and doing works by demonic power.

This is in stark contrast to Jesus' name, God's salvation, and His purpose.

But the testimony which I have is greater than the testimony of John; for the **works which the Father has given Me to accomplish**—the very works that I do—testify about Me, that the Father has sent Me. And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. You do not have His word abiding in you, for you do not believe Him whom He sent. (John 5:36-38)

For I have come down from heaven, **not to do My own will, but the will of Him who sent Me.** (John 6:38)

Because of their hard hearts, the Pharisees defamed God by attributing His miracles to Satan and in so doing violated the third commandment, "You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain." (Ex 20:7)

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "**I AM WHO I AM**"; and He said, "Thus you shall say to the sons of Israel, '**I AM** has sent me to you.'" (Ex 3:13-14)

What is the Unpardonable Sin? (continues)

Hebrew language scholars indicate that grammatical construction of the phrase "I AM WHO I AM" makes the connection between the name YHWH and God's essence Himself. The phrase can be understood as "I AM HE WHO EXISTS."

The name of God is more than just a title, it includes His nature, being, and very character / word.

Jesus' severe rebuke of blaspheming the Holy Spirit, in the manner of the Pharisees who slandered God despite their scholarly knowledge of His word, finds its basis in the violation of His Father's third commandment.

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Naturally Ungodly and Immoral

When taking the time to study the subject of sin, it becomes very apparent that human beings are not naturally or inherently good.

Sin is about the nature and priority of your desires.

Personal sin produces an awareness of guilt especially when temptation reveals the desires of your heart.

Who can control their natural impulses and desires?



www.helpmewithbiblestudy.org/8system_sin/conclusion1.aspx

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Salvation From the Penalty of Sin

But there is a way that can change the nature and desires of a human being.

To redeem and restore human beings, God made His Son Jesus Christ assume the sins of humanity (2 Cor 5:21). Although Jesus Christ's life was exemplary, it was His death of atonement that was of supreme significance.

When one genuinely knows Jesus Christ, then one can gain a sense of the full depth and power of sin:

a) the need to repent,

b) to change human nature through the indwelling of the Holy Spirit, which is **c)**

bestowed through faith in Jesus Christ as the only exclusive means of restoring a relationship with God.



And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance." (Luke 5:31-32)

Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." (John 3:3)

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. (John 14:6)

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Salvation From the Power of Sin

Despite coming to faith in Jesus Christ, Christians do continue to sin with irreverent desires.

But God has sent us a Helper who will be with us forever.

I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (John 14:16-17)

The Holy Spirit will teach and help us remember God's words!

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. (John 14:26)

And as the author of the Bible, the Holy Spirit will help all who desire to read and study God's words so that we will learn, remember, and manage our desires.

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. (2 Tim 2:15)

Test yourself to have your faith approved!

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