

Sin the Curse

Redemption the Cure



**CROWNRIDGE CHURCH
MINISTRIES**

WE BELIEVE:

All have sinned and come short of the Glory of God,
and that repentance is commanded of God for all and
necessary for forgiveness of sins.

THIS WE SURELY BELIEVE

1. The Bible is verbally inspired, the only infallible, authoritative Word of God.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. The Deity of Jesus Christ. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. In His sinless life, miracles, His vicarious and atoning death through His shed blood. That Jesus was crucified, buried and raised bodily from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. The justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word and by the Holy Ghost.
7. The present ministry of the Holy Spirit by whose cleansing and indwelling the Christian is able to live a life of Holiness, which is to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart for the purpose of witnessing for Christ with power.
9. speaking with other tongues as the Spirit gives utterance, is scriptural. The gifts of the Spirit, should be sought for by all believers in prayer and should manifest in a Christians life as the Holy Spirit distributes them at His will.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper
13. In the pre-millennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous, and eternal punishment for the wicked.

Much of the following content has been taken from "Knowing the Doctrines of the Bible" by Myer Pearlman published by the Gospel publishing House, Springfield Missouri. Some information was deleted and new information added.

I. THE FACT OF SIN.

There is no need to argue the question of the reality of sin; history and man's own consciousness bear abundant testimony to the fact. But theories have been advanced which either deny, misconceive, or minimize the nature of sin.

1. Atheism, in denying God denies also sin, for, strictly speaking, we can sin only against God, and if there be no God, there can be no sin. Man may be guilty of wrongdoing in relation to others; he may practice vice in relation to himself; but only in relation to God do these constitute sin. In the final analysis, all wrongdoing is directed against God, for wrong is a violation of right, and right is the law of God. "I have sinned against heaven, and in thy sight," cried the Prodigal. Man therefore needs pardon based on a Divine provision of atonement.

2. Determinism is the theory which affirms that free will is a delusion and not a reality. We imagine that we are free to make our choice, but actually our choices are dictated by inner impulses and circumstances beyond our control. The smoke going up the chimney may think that it is free, but it ascends by unalterable laws. This being so, a person cannot help acting the way he does, and, strictly speaking, should not be praised for goodness or blamed for badness. Man is simply a slave of circumstances. So runs this theory. But the Scriptures consistently affirm that man is free to choose between good and evil—a freedom implied in every exhortation and command. Far from being a victim of fate and chance, man is declared to be the arbiter of his own destiny.

During a discussion of the question of free will, Dr. Johnson, noted English scholar and author, declared: "Sir, we know that our wills are free, and that's the end of it!" That ounce of common sense outweighs a ton of philosophy.

One practical consequence of Determinism is to treat sin as an infirmity for which the sinner should be pitied rather than as an offense for which he should be punished. But the peremptory "I ought" in the human conscience refutes this theory. Recently a seventeen-year-old murderer refused to enter a plea of insanity; his crime was inexcusable, he declared, because he knew he had committed it in the face of light given him by parents and Sunday School. He therefore insisted on paying the full penalty. Young as he was, and in the face of death, he refused to deceive himself.

3. Hedonism (from the Greek word meaning "pleasure") is a theory of life which maintains that the highest good in life is the securing of pleasure and the avoiding of

pain, so that the first question to be asked is not, "Is it right?" but, "Will it bring pleasure?" Not every hedonist lives a vicious life, but the general tendency of hedonism is to wink at sin and sugar-coat it with such designations as: "a harmless weakness"; "side-steppings"; "vagaries of pleasure"; "ebullition of youth." They excuse sin with such sayings as the following:¹ "To err is human"; "what is natural is beautiful, and what is beautiful is right."

This theory is behind the modern teaching of "self-expression." In technical language, man must "release the inhibitions"; in plain language, "yield to temptation because repression is unhealthful." Of course, this often represents an attempt to justify immorality. But these theorists would not be in favor of a person releasing inhibitions of anger, murderous hate, envy, drunkenness or any other evil tendency. Underlying this theory is the desire to minimize the gravity of sin, and blur the line between good and bad, right and wrong. It represents a modern variation of the old lie, "Ye shall not surely die." And many a descendant of Adam has swallowed the bitter pill of sin, sugar-coated with the soothing assurance, "This won't hurt you." God has made good white and sin black, but some would blend them' into a neutral gray. "Woe unto them that call evil good, and good evil," is the Divine warning to those who attempt to confuse the moral distinctions.

4. Christian Science denies the reality of sin; sin, it says, is not a positive thing, but simply the absence of good. That sin has real existence is an "error of the mortal mind." Man thinks that sin is real, therefore his thinking needs correction. But after looking over the sin and ruin that are very real in the world, it seems that this "error of the mortal mind" is about as bad as what old-fashioned people call "sin"! The Scriptures denounce sin as a positive violation of God's law, as a real offense meriting real punishment in a real hell.

5. Evolution regards sin as the heritage of man's primitive animalism. Therefore instead of exhorting people to put off the "old man," or the "old Adam," its proponents should admonish them to put off "the old ape" or "the old tiger"! As we have seen, this evolutionary theory is anti-scriptural. Moreover, animals do not sin; they live according to their nature, and experience no consciousness of guilt for so acting. Comments Dr. Leander Keyser: "If the selfish and bloody struggle for existence in the animal kingdom was the method of progress, bringing man into existence, why should it be wrong for men to continue along that bloody route?" It is true that man has a physical nature, but that lower part of him was the creation of God, and it is intended to be held in subjection to a God-enlightened intelligence.

II. THE ORIGIN OF SIN.

The third chapter of Genesis sounds the keynotes that characterize man's spiritual history. They are: Temptation, Sin, Guilt, Judgment, Redemption.

1. Temptation.

(a) The Possibility of Temptation. The second chapter of Genesis supplies the background for the account of man's fall. It tells of man's first home, his intelligence, his service in the garden of Eden, the two trees, and the first wedding. Particular mention is made of the two trees of Destiny-the tree of the knowledge of good and evil and the tree of life. These two trees represented a sermon in picture form, constantly saying to our first parents: "If ye shall follow the GOOD and reject the EVIL ye shall have LIFE." And is not this the essence of the Way of Life as it is found throughout the Scriptures? Compare Deut. 30:15.

Notice the forbidden tree. Why was it placed there? In order to provide a test whereby man could lovingly and freely choose to serve God and so develop in character. Without free will man would have been a mere machine.

(b) The Source of the Temptation. "Now the serpent was more subtle than any beast of the field which the Lord God had made." It is reasonable to infer that the serpent, which at that time must have been a beautiful creature, was the agent employed by Satan, who had already been cast out of heaven before the creation of man. Ezek. 28:13-17; Isa.14:12-15.

For this reason Satan is described as "that old serpent, called the Devil." Rev.12 :9. Satan generally works through agents. When Peter (without evil intention) attempted to dissuade his Master from the path of duty, Jesus looked beyond Peter, and said, "Get thee behind me, Satan." Matt.16:22, 23. In this case Satan worked through one of Jesus' friends; in Eden he employed a creature whom Eve did not mistrust.

(c) The Subtilty of the Temptation. Subtilty is mentioned as an outstanding characteristic of the serpent. Compare Matt.10:16. He puts forth with great artfulness suggestions which, when embraced, give rise to sinful desires and sinful acts. He begins by addressing the woman, the weaker vessel, who, moreover, had not heard directly the prohibition. Gen.2 :16, 17. And he waits till Eve is alone. Notice the craftiness of the approach. He twists God's words (compare Gen. 3:1 and 2 :16, 17) and then pretends to be surprised at them when so twisted; thus he artfully sows doubts and suspicions in the heart of the unsuspecting woman, and at the same time insinuates that he himself is well qualified to be a judge as to the justice of such a prohibition. By the question in verse 1 he injects a threefold doubt of God:

(1) A doubt of God's goodness. He as much as says, "God is withholding some blessing from you."

(2) A doubt of God's righteousness. "Ye shall not surely die." That is, "God does not mean what He says."

(3) a doubt of His holiness. In verse 5 the serpent says in effect, "God has forbidden you to eat of the tree because He is jealous of you. He does not

want you to become as wise as He is, so He keeps you in ignorance. It is not on your account, to save you from death, but on His account, to prevent your becoming like Him."

2. Guilt.

Notice the evidences of a guilty conscience.

(1) **"And the eyes of them both were opened, and they knew that they were naked."** The expression used of any miraculous or sudden enlightenment. Gen. 21 :19 ; 2 Kings 6:17. The serpent's words (verse 5) were fulfilled; but the knowledge gained was different from what they had expected. Instead of making them Godlike they experienced a miserable feeling of guilt that made them afraid of God. Notice that the physical nakedness is a picture of a naked or guilty conscience. Emotional disturbances are often reflected in our appearance. Some commentators hold that before their fall Adam and Eve were clothed with a halo or garment of light, which was a sign of their communion with God and the dominance of the spirit over the body. When they sinned communion was broken, the body overcame the spirit, and there began that conflict between spirit and flesh (Rom. 7:14,24) that has been the cause of So much misery.

(2) **"And they sewed fig leaves together, and made themselves aprons."** As the physical nakedness is the picture and sign of a guilty conscience, so the attempt to cover up their nakedness is a picture of man's attempt to cover his guilt by the garment of forgetfulness or the garment of excuses. But only a God-made garment can cover sin. Verse 21.

(3) "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." It is the instinct of guilty man to flee from God. And as Adam and Eve **tried to hide among the trees**, so people today try to hide in pleasures and other activities.

3. Judgment.

(a) **Judgment upon the Serpent.** "Because thou hast done this, thou art cursed above all cattle. and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." All these words imply that at one time the serpent was a beautiful, upright creature. Now, because it has become the instrument for man's fall it is cursed and degraded in SIN the scale of the animal creation. But since the serpent was simply Satan's tool, why should it be punished? Because God has willed to make the curse upon the serpent a type and prophecy of the curse upon the Devil and all the powers of evil. Man must recognize by its punishment how the curse of God rests

upon all sin and wickedness; by its crawling in the dust it was to remind man of the day when God should bring down to the dust the power of the Devil. This is an encouragement . to man: he, the tempted one, stands erect, while the serpent is under the curse. By God's grace he can crush its head-he can overcome evil. Compare Luke 10 :18; Rom. 16 :20; Rev. 12:9; 20:1-3,10.

(b) Judgment upon the Woman. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Says one writer:

The presence of sin has been the cause of much suffering in the ways precisely indicated here. In regard to child-bearing, it is no doubt the case that at this critical and anxious moment of a woman's life, the sense of past wrongdoing weighs particularly upon her, and also men's cruelty and folly have contributed to make the process more painful and perilous for women than it is for animals."

Sin has marred all the relationships of life, and this is true of the marriage relationship. In many countries woman is practically the slave of the man; the position and condition of child-widows and child-mothers in India is a grim commentary on the fulfillment of the curse.

(c) Judgment upon the Man. Work had already been appointed for man (2:15) The penalty is to consist of its laboriousness, and in the disappointments and vexations which often accompany it. Agriculture is specified in particular . because it has always been one of the most necessary of human employments. In some mysterious fashion the earth and creation in general have shared the curse and fall of their lord (man), but they are destined to share in his redemption. That is the thought of Rom. 8:19-23. In Isa.11:1-9 and 65:17-25 we have examples of scriptures that predict the removal of the curse from the earth during the millennium. Besides the physical curse that has overtaken the earth it is also true that human willfulness and human sin have in many ways embittered toil and made hard and difficult man's working conditions.

Notice the death penalty. "For dust thou art, and unto dust shalt thou return." Man was created capable of not dying physically; he could have lived indefinitely had he preserved his innocence and continued to eat of the tree of life. Even though he return to communion with God (and so overcome spiritual death) through repentance and prayer, yet he must return to his Maker by the way of the grave. Because death is part of the penalty of sin, full- salvation must include the resurrection of the body. 1 Cor.15 :54-57. However, certain

ones will, like Enoch, be privileged to escape physical death. Gen.5 :24; 1 Cor. 15 :5l.

4. Redemption.

The first three chapters of Genesis contain the three revelations of God, which throughout the Bible figure in all God's relations to man. The Creator, who brought all into existence (chap. 1); the Covenant-God who enters into personal relations with man (chap. 2); the Redeemer who makes provision for man's restoration (chap. 3).

(a) Redemption Promised. Read Gen. 3:15.

(1) The serpent attempted to draw Eve into an alliance with him against God, but God will break it up. "I will put enmity between thee and the woman, and between thy seed (descendants) and her seed." In other words, there will be a struggle between mankind and the evil power, that caused his fall.

(2) What will be the result or that conflict? First, victory for mankind, through man's representative, the Seed of the woman. "It (the woman's seed) shall bruise thy head." Christ, the Seed of the woman, came into the world to crush the power of the Devil. Matt. 1:23, 25. Luke 1:31-35,76; Isa. 7:14; Gal. 4:4; Rom.16:20; Col. 2:15; Heb. 2:14,15; 1 John 3:8; 5:5; Rev. 12 :7, 8, 17; 20 :1-3, 10.

(3) But the victory will not be without suffering. "And thou (the serpent) shalt bruise his heel." At Calvary the Serpent bruised the heel of the Seed of the woman; but that bruising has brought healing to mankind. See Isa. 53:3, 4,12; Dan.9:26; Matt. 4:1-10; Luke 22:39-44,53; John 12:31-33; 14:30,31; Heb. 2:18: 5 :7; Rev. 2:10.

(b) Redemption Pictured. Verse 21 God killed an innocent creature in order to clothe those who felt naked in His sight because of sin. In like manner, the Father gave up His Son, the innocent One, unto death in order to provide an atoning covering for the souls of men.

III. THE NATURE OF SIN.

What is sin? The Bible has a variety of terms for moral evil which tells us something of its nature. A study of these terms in the original Hebrew and Greek will yield the Scriptural definition of sin.

1. Old Testament Teaching.

The various Hebrew words picture sin as operating in the following spheres:

(a) The Sphere of Morals. The following are the words used to express sin in this sphere (for further study consult Young's Concordance):

1. The most commonly used word for sin means "to miss the mark." It conveys the following ideas:

(1) To miss the mark, like an erratic archer who shoots but misses. In like manner, the sinner misses the true aim of existence.

(2) To miss the way, like a traveler off the right track.

(3) To be found wanting when weighed in God's balances.

In Gen. 4 :7, where the word is first mentioned, sin is personified as a wild beast ready to spring at anyone who gives it inlet.

2. Another word means literally "crookedness" and is often translated by "perverseness." It is thus the opposite of righteousness, which means literally, that which is straight or conformed to a right standard.

3. Another common word, translated "evil," conveys the thought of violence or breaking, and describes the man who "breaks" or does violence to God's law.

(b) The Sphere of Brotherly Conduct. For sins in this sphere the word used means violence or injurious conduct. Gen.6: 11; Ezek.7:23 ; Provo 16:29. Casting off the restraint of the law, man mistreats and oppresses his fellows.

(c) The Sphere of Holiness. Words used to describe sin in this sphere imply that the offender has been in relationship with God. The entire Israelitish nation was constituted "a kingdom of priests," each member being regarded as in touch with God and His holy Tabernacle. Every Israelite was therefore holy, that is, set apart for God, and every activity and sphere of his life was regulated by the Law of Holiness. The things outside that law were "profane" (the opposite of holy), and the one who partook of them became "unclean" or "defiled." Lev.11 :24, 27, 31, 33, 39

If he persisted, he was considered a profane or irreligious person. Lev. 21 :14; Heb.12:16. If he rebelled and deliberately repudiated the jurisdiction of the Law of Holiness, he was considered a "transgressor." Psalm 37:38; 51:13; Isa. 53:12. The Israelite who pursued the last-named course would be considered as belonging to the "criminal" class, and such were the publicans, in the estimate of our Lord's generation.

(d) The Sphere of Truth. Words describing sin in this sphere stress the deceitful and vain element of sin. Sinners deal and speak falsely (Psalm 58:3;

Isa.28:15), misrepresent and bear false witness. Ex. 20:16; Psalm 119:128; Prov. 19:5, 9. Such activity is "vanity" (Psalm 12:2; 24:4; 41:6), that is, empty and worthless.

The first sinner was a liar (John 8:44); the first sin began with a lie (Gen. 3:4); and every sin contains the element of deceitfulness. Heb. 3:13.

(e) The Sphere of Wisdom. Men act wickedly either because they do not or will not reason rightly; either through carelessness or deliberate ignorance they do not guide their lives according to God's will.

1. Many exhortations are directed towards the "simple." Prov. 1:4; 22; 8:5. this word describes the natural man, undeveloped either in the direction of good or evil, without fixed principals, but with a natural inclination to evil which may be worked upon so as to seduce him. He lacks fixity of purpose and moral foundation; he hears but forgets and is so easily led into sin. Compare Matthew 7:26

2. We often read of those "destitute of understanding" (Prov.7:7; 9:4) that is, those who from want of understanding rather than from sinful propensity, become victims of sin. Defective in wisdom, they are led to pass rash and hasty judgments upon God's Providence and things above them. So they run unto ungodliness. Both this class and the "simple" are inexcusable, for the Scriptures picture the Lord as freely offering- yea, begging them to accept (Prov. 8:1-10)-that which will make them wise unto salvation.

3. The word often translated "fool" (Prov.15:20) describes a person, who Though capable of good, is bound to fleshly things and is easily led into sin by his fleshly inclinations. He will not discipline himself and guide his propensities according to the Divine law.

4. The "scorner" (Psalm 1:1; Prov.14:6) is the wicked man who justifies his Wickedness with reasoned-out arguments against the existence or reality of God, and against spiritual things in general. Thus "scorner" is the Old Testament equivalent to our modern "infidel," and the expression "seat of the scornful" probably refers to the local infidel society.

2. New Testament Teaching.

The New Testament describes sin as-

(a) Missing the mark, which conveys the same idea as the common Old Testament word.

(b) Debt. Matthew 6:12 Man owes (the word "ought" comes from owe") to God the keeping of His commandments; every sin committed is the contracting of a debt. Unable to pay it, his only hope is for pardon, or remission of the debt.

(c) Lawlessness) "Sin is the transgression of the law" (literally "lawlessness." 1 John 3:4). The sinner is a rebel and idolater, for he who deliberately breaks a Commandment is choosing his own will rather than God's; worse, he is becoming a law unto himself and therefore making a god of self. Sin began in the heart of that exalted angel who said, "I will", in opposition to God's will. Isa.14;13, 14. Antichrist is preeminently "the lawless one" (literal translation of "wicked one"), because he exalts himself above everything that is worshiped or is called God. 2 Thess. 2 :4. Sin is essentially self-will, and self-will is essentially sin. Sin would cast God from His throne; sin would murder God.

Over the cross of the Son of God could well have been written the words, "Sin has done this!"

(d) Disobedience, literally, "hearing amiss"; listening with lack of attention. Heb. 2:2. "Take heed therefore how ye hear." Luke 8:18.

(e) Transgression, literally, "going beyond the limit." Rom. 4:15. God's commandments are fences, so to speak, which would keep men from trespassing on dangerous territory and so suffering injury to their souls.

(f) Fall, or fault, or falling aside. Eph.1:7 in the Greek. Hence the common expression, "to fall into sin." To sin is to fall from a standard of conduct.

(g) Defeat is the literal meaning of the word "fall" in Rom.11:12. In rejecting Christ the Jewish nation suffered a defeat and missed God's purpose.

(h) Ungodliness, from a word meaning "without worship, or reverence." Rom.1 :18; 2 Tim. 2 :16. The ungodly man is one who gives little or no thought to God and sacred things. Sacred things bring no feeling of awe and reverence. He is without God because he does not want God.

(i) Error (Heb.9 :7) describes those sins committed through thoughtlessness or ignorance, and so differentiated from those sins committed presumptuously in the face of light. The man who defiantly decides to do wrong incurs a greater degree of guilt than the one who through weakness is overtaken in a fault.

IV. THE CONSEQUENCES OF SIN.

Sin is both an act and a state. As a revolt against God's law it is an act of man's will; as separation from God, it becomes a sinful state. A two-fold consequence ensues: The sinner brings evil upon himself through his own wrongdoing and incurs guilt in the sight of God. Two things, therefore, should be distinguished: the evil consequences that follow the acts of sin, and the penalty that will be visited in the judgment.

These may be illustrated as follows. A father forbids his little son to smoke cigarettes, and warns of a twofold consequence: first, smoking will make him feel sick, and in addition he will be punished for his disobedience. The youngster disobeys and takes his first smoke. The ensuing nausea would represent the evil consequences of his sin, and the subsequent thrashing would represent the positive penalty for guilt.

In like manner, the Scriptures describe two effects of sin upon the guilty: it is followed by disastrous consequences to their souls and will bring upon them God's positive decree of condemnation.

1. Spiritual Weakness.

(a) The Marring of the Divine Image. Man did not lose the Divine image completely, for even in his fallen condition he is regarded as a creature made in the image of God (Gen. 9:6; James 3:9) -a truth expressed in the popular saying, "There is some good in the worst of men." Maudesley, the great English alienist, maintained that the inherent majesty of the human mind was evident even in the ruin wrought by madness.

But though not lost entirely, the Divine image in man is badly marred. Jesus Christ came into the world to make it possible for man to regain the full Divine likeness by being recreated in the image of God. Gal.3:10.

(b) Inborn sin, or "original sin." The effect of the Fall was so deep-seated in human nature that Adam, as the father of the race, passed on to his descendants a tendency or bias to sin. Psalm 51 :5. This spiritual and moral handicap under which all men are born is known as original sin. The acts of sin that follow during the age of accountability are known as "actual sin." Christ, the second Adam, came into the world to deliver us from all the effects of the Fall. Rom.5:12-21.

This moral condition of the soul is described in many ways:

- a. all have sinned (Rom.3 :9);
- b. all are under the curse (Gal.3 :10);
- c. the natural man is stranger to the things of God (1 Cor. 2 :14);

- d. the natural heart is deceitful and wicked (Jer. 17 :9)1
- e. the mental and moral nature is corrupt (Gen. 6:5, 12; 8:21; Rom. 1 :19-31);
- f. the carnal mind is at enmity with God (Rom. 8 :7, 8);
- g. the sinner is a slave of sin (Rom. 6 :17; 7 :5); is controlled by the prince of the power of the air (Eph. 2 :2); is dead in trespasses and sin (Eph. 2 :1); and is a child of wrath. Eph. 2 :3.

(c) Inner Discord In the beginning God made man's body from the dust, thus endowing him with a physical or lower nature; He then breathed into his nostrils the breath of life, thus imparting to him a higher nature connecting him with God. It was intended that there should be harmony in man's being, the body being subordinated to the soul. But sin disturbed the relationship, so that man has found himself divided with himself, self opposed to self in a civil war between the higher and lower natures. His lower nature, frail in itself, has rebelled against the higher and opened the gates of his being to the enemy. In the intensity of the conflict man cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" Rom.7:24. The "God of peace" (1Thess.5:23) subdues the warring elements of his nature, and sanctifies spirit, soul and body. The result is inner blessedness-righteousness, and peace, and joy in the Holy Ghost." Rom.14:17.

2. Positive Punishment.

"In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. "The wages of sin is death." Rom. 6:23.

Man was created with a capacity for immortality; that is, he did not have to die if he obeyed God's law. In order that he might "lay hold" on immortality and eternal life, he was placed under a covenant of works, pictured by the two trees-the tree of the knowledge of good and evil and the tree of life. Life was thus conditioned upon obedience; as long as Adam observed the law of life he had a right to the tree of life. But he disobeyed, broke the covenant of life, and became separated from God the Source of life. Death began from that moment and was consummated at the disruption of the personality in the form of separation of soul and body. But notice the penalty included more than physical death; the physical dissolution was an indication of God's disfavor, of the fact that man was out of touch with the Fountain of life. Even though Adam may have later become reconciled to his Maker, physical death continued, in accordance with the Divine decree, "In the day that thou eatest thereof thou shalt surely die." Only through an act of redemption and a re-creation would man again have the right to the tree of life which is in the midst of the paradise of GOD. Through Christ righteousness is restored to the soul, which, at the resurrection, is re-united to a glorified body.

We see, then, that physical death came into the world as a penalty, and throughout the Scripture, whenever death is threatened as the punishment for sin it means

primarily loss of God's favor. Thus the sinning person is already "dead in trespasses and in sins," and at physical death he enters the invisible world in the same condition. Then at judgment the Judge pronounces the sentence of the second death, which involves "indignation and wrath, tribulation and anguish." Romans 2:7-12. So then death as a penalty is not extinction of the personality but the means of separation from God. There are three phases to this death: spiritual death while man lives, (Eph 2:1; 1 Tim 5:6), physical death (Heb 9:27; and the second or eternal death. Rev.21:8; Jn.5:28:29; 2 Thes.1:9; Matthew 25:41.

Notice the word "destruction" used in connection with the fate of the wicked (Matthew 7:13; John 17:12; 2 Thes. 2:3) does not mean extinction. To perish or to be destroyed (according to the Greek) is not to be extinct, but to be ruined. For example, "that the wineskins "perish" (Matthew 9:17) means that they are no good as wineskins, not that they are annihilated. In like manner the sinner who perishes or is destroyed is not reduced to nothingness, but is ruined as far as enjoyment with God and eternal life are concerned. The same usage is followed today when we say, "his life is ruined," we do not mean that the man is dead, but that he has missed the true aim of life.

WHAT IS THE CURE FOR SIN?

" ... For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" **(Romans 5: 15-18, 21).**

1. This passage of scripture plainly reveals that God's cure for sin is Jesus Christ.

- He is God's salvation. This salvation is complete and entire. It is complete in Jesus Christ; He is that complete salvation.
- Nothing else is needed. Circumcision profits nothing.
- Water CAN NOT SAVE YOU. Baptism is only for those whom salvation has been obtained, and in whom Jesus lives as Saviour and Lord.

- God by Jesus entirely saves the man. He completely saves man from every enemy.
- God saves from sin. He saves from the guilt of sin.

Jesus said unto the sick of the palsy,

"Son, thy sins be forgiven thee," And to prove to them that sat by that He had power to forgive sins, He saith to the sick of the palsy, "Arise, and take up thy bed, and go thy way into thine house," And immediately he arose, and took up the bed, and went forth before them all (Mark 2:5-12 ff.).

2. While not even God can undo the evil deeds done by a man, God can and does forgive the man, and then treat him as if the evil that he committed had never been done. (Justification- Just as if one did not do it). That is exactly what happens when God for Christ's sake forgives a sinner.

A. God saves from the power of sin.

- Sin shall not have dominion over you; that is, over the Lord's redeemed (Romans 6:14).
- For the Lord came into the world to save His people from their sins (Matthew 1 :21).

B. The Lord saves from the love of sin. "Ye that love the Lord, hate evil ." (Psalm 97:10). Matthew 6:24

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other .. ,"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind....this is a plain revelation that love of evil excommunicates from God, and imprisons in darkness.

As long as a man loves evil he is away from God and held in the chains of darkness.

John 3:20

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved"

And so sin lays hold of the heart, and binds it hard and fast with evil desires and deceptive deeds. But the Lord reaches into the man and knocks on the door of his

heart, and everyone that opens finds a new love that is good and pure, and elevating and emancipating.

They fall in love with the Lord, and come to love His truth and righteousness more than all else, and they hate sin.

C. The Lord also saves a man from the worst part of himself, and from the terrible power of evil habits.

Many are the persons who can stand up and say, "I was once a slave to an awful habit, and the Lord saved me, and I have never indulged in it again." I am totally free from smoking, from alcohol and drugs, from foul and profane language and vulgar speech-the Lord can save a man from every evil habit.

HOW IS THIS GREAT SALVATION EFFECTED?

1. In the salvation of man four are three parts:

- a. God's has a part,
- b. Jesus has a part,
- c. The Holy Ghost has a part
- d. And man has a part also.

A. "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" (John 3: 16).

God's great part is His provision of a sacrifice that could take away sins, and make atonement for the sinner.

No sacrifice was sufficient to do that but the Lord Jesus Christ, God's only begotten Son. So God gave Him.

B. Jesus gave Himself for us all. "Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep" John 10:11.

In verse 15 He said, " ...

I lay down my life for the sheep, and in verse 18, "No man taketh it from me, but I lay it down of myself."

Philippians 2:6-8

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in

fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"

In these three verses of scripture is vivid revelation of the pre-incarnation form or essence, the great condescension, the humiliation, the suffering and death of Jesus Christ. Our Lord Jesus Christ GAVE HIMSELF FOR OUR SINS, that He might deliver us from this present evil world (Galatians 1:4).

C. The Holy Ghost works an indispensable work in the redemption of man.

He convicts of sin. He convinces man of the righteousness of God. He persuades man to believe in Jesus.

He makes man sorry for sin. He enables a man to confess and forsake sin. And He creates in man the faith that Jesus is the Saviour of sinners (John 16:7, 8).

D. For a man to obtain this great salvation he must do three things. These are universal and absolutely essential requirements of man. He can not be saved by doing one or even two of them, but every man must do all three to be saved.

a. First, a man must have a genuine and a godly sorrow for sin.

Every man is sorry for the consequences of sin. The thief is truly sorry when he is caught stealing. The murderer is sorry that the law either confines him for many years to prison, or may even execute him.

The adulterer is sorry when his unholy and unlawful act is finally discovered. But such is not sorrow for the sin committed, and very likely, if another opportunity affords itself, such a person would take advantage of it and sin again and again. Therefore a man MUST HAVE THE SAME ATTITUDE TOWARD SIN AS GOD, FOR GOD TO SAVE HIM FROM SIN. As long as a man would commit sin if he had an opportunity to sin, just so long will it be impossible for God to forgive him for the sins which he has committed.

b. Second, a man must repent to be forgiven.

- Jesus said in Luke 13: 3, "I tell you . . . except ye repent, ye shall all likewise perish."
- "The Lord is not ... willing that any should perish, but that all should come to repentance" (2 Peter 3:9).
- "For godly sorrow worketh repentance to salvation not to be repented of ... " (2 Corinthians 7: 10).
- Repentance is a genuine change of the mind, which causes a thorough and complete change of the behavior and conduct.
- Repentance involves the whole man, his mind, his affections, his emotions, and his will.

Look at three Bible instances of repentance.

(1) The first one is Matthew 21:28, 29: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went."

(2) The second one is Luke 15: 17-21: "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father ... and the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

(3) The third one is Proverbs 28:13: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

In the above stated scriptures we very easily see that for a man to be forgiven of his sins, he must agree with God; he must consent to God; he must surrender and submit himself to God.

Man must deny himself his own profit, pleasure, and popularity. He must consent that God is perfect, and His way is altogether righteous; then he must submit himself to the Lordship and leadership of God.

Since all sin is disagreement with, and rebellion against God, a sinner must completely change his attitude and disposition toward sin before God can forgive and restore him,

The son in both of the above stated parables was proud and self-willed. He was disobedient and rebellious. And in spite of the father's love, and care these two boys made up their carnal minds that they were not going to have their father reign over them. And then comes the rebel's demand, "Give me the portion of goods that falleth to me."

The boy went his way. He spent his money; he spent his character; he wasted his health. Then one day he found himself in the shameful service of feeding swine.

It was only when he came to his wits end that he remembered his father's house with its bountiful supply, and he said, "I will arise and go to my father, and will say unto him, Father, I have sinned." He sat the slop bucket down, walked out of the stinking pig pen, (which was an abomination to a Jew) climbed the fence; and headed home. He wobbled through the fields, struggled up the hill until his father met him. And when they met, he confessed his sins, and the father forgave him.

Likewise a man must arise from his own evil way, and forsake it, and leave it behind; he must go to God and confess his sins to God for God to forgive him.

(C) Third, a man must receive Jesus; that is; he must accept Jesus as the sinner's Saviour.

"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" (John 1:12).

" ... there is none other name (but Jesus) under heaven given among men, whereby we must be saved" (Acts 4: 12).

A man receives Jesus by believing in Him.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ... " (Romans 3:21, 22).

A picture of your salvation:

A woman became ill. She sought the help of a competent physician who discovered that her right kidney was dead. When he told her, she asked, "What can be done?" He replied, "It must be removed." "Isn't that a dangerous operation?" she asked. He answered, "Yes, but many people have not only survived it, but they have also enjoyed many years of normal health after it. And you have many factors to your advantage. Your general health is good. But you will not be better tomorrow nor the next day. In fact, as long as this condition exists, you will grow weaker and therefore less able to undergo surgery." "Let me think it over," she requested. After careful consideration, the woman decided to have the surgery. And when she gave the doctor her decision she said to him, "And now I put my life in your hands." And indeed she did. The operation was performed and was successful. She enjoyed good health after it.

Repenting, believing sinners do very much the same thing when they come to Jesus. Their trouble is inward. The only cure is removal of it, and the only one that is capable of removing it is the Lord Jesus. For Him to perform the necessary operation, the man must come to Him and put his whole self in Jesus' hand. The man must make a complete commitment to Jesus. He must trust Jesus to do whatsoever is needed. He must believe that Jesus can and will take away sins. And when this is done, God for Christ's sake forgives.

Have you ever seen yourself as the sinner God says that you are? Have you asked Jesus to forgive you of that sin and wash away your sin? If not why not do it right now. The Bible says that if we confess our sins, Jesus is faithful and just to forgive us of our sin and to cleanse us from all unrighteousness..

John 6:37 Says ...“Him that cometh to me I will in no wise cast out.”

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Loving Jesus

With a Passion for

His People

His Presence

His Purpose

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