



Sin

Sin is defined as acting contrary to the perfect character of God or acting independently of God and God's provision. Sin is falling short of the glory or perfect absolute righteousness (+R) of God. Rom. 3:23.

"for all have sinned and fall short of the glory of God," (Romans 3:23, NASB)

The Source of Sin

Sin originated with Satan through negative volition and his five "I wills." Isaiah 14:12-15.

"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 'I will ascend above the heights of the clouds; I will make myself like the Most High.'"

"Nevertheless you will be thrust down to Sheol, To the recesses of the pit." (Isaiah 14:12-15, NASB)

God created Adam in innocence. Adam was a free moral agent as was Satan and all other angels. Adam had free will. The only way Adam could sin in innocence was negative volition, acting independently of God.

Some argue that God made all things and since sin is a thing, God made sin. The answer is that sin is not a thing. Sin is acting independently of God either mentally or overtly. God did not create sin. Sin is a result of negative volition.

Thinking that God could be the author of sin ignores the perfect essence of God. God is not the author of sin, nor is He the author of temptation. It would be incompatible with His perfect divine essence. All human sins come from their volition with inward temptation to sin coming from their old sin nature and outward temptation from many external sources. James 1:13-15. See category on [Essence of God](#).

"Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. 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." (James 1:13-15, NASB)

In innocence in the Garden, Adam had the capacity to sin, but not the nature to sin (an old sin nature). God did not create Adam with an old sin nature. Adam acquired an old sin nature through negative volition. The sovereignty of God and the free will of man co-existent on this earth.

The sovereignty of God gave man free will. Why? To resolve the Angelic Conflict. Free will gave mankind the right to choose for themselves even in opposition to the will of God. Adam's choice was made against God's will. However, God is "not willing that any should perish." 2 Peter 3:9.

"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." (2 Peter 3:9, NASB)

Categories of Sin

There are three general categories of sin - imputed sin, inherent sin, and personal sin.

Imputed Sin



Adam was created by Jesus Christ to be spiritually alive. Adam sinned willingly after the woman had first been deceived by the serpent and had eaten of the forbidden fruit. The woman's sin became the first sin of the human race and she died spiritually when she sinned. Adam also died spiritually as the second case of spiritual death of the human race. Because Adam sinned willingly, his sin is the basis for imputed sin to the rest of the human race. Rom. 5:12.

"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—" (Romans 5:12, NASB)

All members of the human race are born physically alive, but spiritually dead and are therefore born as unbelievers. All members of the human race are born condemned due to their imputed sin at birth and their old sin nature passed genetically to them from their fathers. All they can ever produce is relative righteousness (-R) which is completely unacceptable to God. The only exception to this was Jesus Christ. Isaiah 64:6; 1 Cor. 15:22; 1 Cor. 2:16.

"For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away." (Isaiah 64:6, NASB)

"For as in Adam all die, so also in Christ all will be made alive." (1 Corinthians 15:22, NASB)

"For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ." (1 Corinthians 2:16, NASB)

There is no longer any condemnation to those who believe in Jesus Christ. While imputed sin occurred at birth, belief in Jesus Christ as Savior causes salvation through grace whereby a human spirit is created in every believer. Through regeneration, the individual is made spiritually alive. At salvation, God the Father imputed His very own absolute righteousness (+R) to every believer which is the basis for the spiritual life. Rom. 8:1; Eph. 2:5-6; Col. 2:13-14; 1 Cor. 15:22.

"even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus," (Ephesians 2:5-6, NASB)

"When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross." (Colossians 2:13-14, NASB)

"For as in Adam all die, so also in Christ all will be made alive." (1 Corinthians 15:22, NASB)

Inherent Sin

Adam's sin brought into existence the first old sin nature, which is the basis for inherent sin. All human beings are born with an old sin nature. While still a sinner, the old sin nature is condemned by God. The remedy for continuous old sin nature control of the unbeliever's soul is salvation in Jesus Christ. For the believer, remaining in fellowship with God is obtained by confessing known sins to God the Father and being restored to the filling of the Holy Spirit via 1 John 1:9. When the Holy Spirit controls the soul, the old sin nature is not in control. This is an absolute status. Rom. 8:3.

"For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh," (Romans 8:3, NASB)



Jesus Christ died on the Cross for the personal sins of mankind, but He rejected the human good produced from the old sin nature. For Church Age believers, this human good will be removed at the Judgment Seat of Christ. 1 John 1:7; Eph. 2:8-9; Rom. 4:4-5; Rom. 6:10; Rom. 8:8; Isaiah 64:6.

“but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” (1 John 1:7, NASB)

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” (Ephesians 2:8-9, NASB)

“Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,” (Romans 4:4-5, NASB)

“For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.” (Romans 6:10, NASB)

“and those who are in the flesh cannot please God.” (Romans 8:8, NASB)

“For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.” (Isaiah 64:6, NASB)

Personal Sin

Personal sin can be either mental attitude sin, verbal sin, or overt sin. All personal sin comes from your volition or free will. Once Adam had first sinned, he was tempted thereafter by outside sources and from within by his newly formed old sin nature. Just as in Adam, all of our personal sins come from our volition with temptation coming from outside sources and from within by our genetically inherited old sin nature. Psalms 51:5.

“Behold, I was brought forth in iniquity, And in sin my mother conceived me.” (Psalms 51:5, NASB)

In Romans 5:12, “one man” refers to the first man – Adam. “Sin entered into the world” refers to the first old sin nature. “Death” refers to the first spiritual death. “Sin” refers to the first sin of the human race - negative volition.

“Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to all men, because all sinned—” (Romans 5:12, NASB)

Our Lord Jesus Christ was judged for the personal sins of all mankind on the Cross. His substitutionary spiritual death makes it possible for the human race to become spiritually alive. Following salvation, the penalty of personal sin is carnality or no fellowship with God. Spirituality or the filling of the Holy Spirit is recovered via use of 1 John 1:9 for the believer. Matt. 27:46; Rom 6:23; 1 John 2:2.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

“About the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LAMA SABACHTHANI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?”” (Matthew 27:46, NASB)

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23, NASB)

“and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole



world.” (1 John 2:2, NASB)

The Issue of Sin

The unbeliever is one who has rejected Jesus Christ as their Savior. This will be the basis of their condemnation at the Great White Throne Judgment following the Millennium. Sins will not be the issue. Rejection of the atoning work of Jesus Christ on the Cross for their sins will be the issue. Because of their rejection, they will be judged on the merits of their good deeds which will never be good enough to satisfy the absolute righteousness of God. John 3:18; John 3:36; Isaiah 64:6.

““He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.” (John 3:18, NASB)

““He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”“ (John 3:36, NASB)

“For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.” (Isaiah 64:6, NASB)

Most sins are mentioned in Scripture for the edification of the believer. To regain the filling of the Holy Spirit, the believer is to use 1 John 1:9 with regard to known sins. In 1 John 1:9, “sins” refers to personal sins as an action.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

In 1 John 1:8, “sin” in the singular refers to the old sin nature except occasionally when it refers to sin as a principle as in Romans 5:13 or to one specific sin as in Adam’s first sin.

“If we say that we have no sin, we are deceiving ourselves and the truth is not in us.” (1 John 1:8, NASB)

“for until the Law sin was in the world, but sin is not imputed when there is no law.” (Romans 5:13, NASB)

The word “dead” in Colossians 3:5 means to render impotent by using confession of sin and then through the filling of the Holy Spirit. 1 John 1:9; Rom. 8:13.

“Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.” (Colossians 3:5, NASB)

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

“for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.” (Romans 8:13, NASB)

In Colossians 3:5, “members of your earthly body” refers to the old sin nature. This verse mentions one overt sin and four mental attitude sins. “Immorality” refers to overt sin, both technical (referring to the Phallic Cult) and in general. “Impurity” refers to mental adultery or mental lewdness or impurity of mind. “Passion” here refers to depraved passion. “Evil desire” refers to the lust patterns of the old sin nature which are mental sins. “Greed, which amounts to idolatry” is any mental attitude sin that puts anything before the Lord.



God the Father administers divine discipline to believers out of fellowship (carnal). The carnal believer imitates the unbeliever. Col. 3:6-7.

“For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them.” (Colossians 3:6-7, NASB)

In Colossians 3:8, “put them all aside” refers to confessing known sins and thereby rendering the old sin nature impotent. Apply Retroactive Positional Truth. “Anger” is ὀργή (orgē) in the Greek and refers to emotion caused by jealousy. This is also a mental attitude sin and may be a sudden burst of activity or an inward burn which results in violence. “Wrath” refers to a turbulence of emotions expressed outwardly - mental attitude sins like tantrums.

“But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.” (Colossians 3:8, NASB)

“Malice” is a mental attitude sin of lust to hurt someone. This may come from jealousy or frustration. It generally expresses itself through the sins of the tongue. “Slander” refers to maligning either God’s character or His work. This is a sin of the tongue and runs the gamut from legalism to the expression of false doctrine. “Abusive speech” is also a sin of the tongue and refers to obscene language which indicates a foul mind.

“for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.” (Romans 8:13, NASB)

In Romans 8:13, there is an inner conflict between the old sin nature and the filling of the Holy Spirit. To “die” refers to temporal death. To “live” refers to temporal life or the filling of the Holy Spirit.

“Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—” (Colossians 3:9-10, NASB)

Galatians 5:19 lists some of the sexual sins. “Immorality” refers to the overt act of adultery. “Impurity” refers to the act of sex outside of marriage and sex in the name of religion. “Sensuality” refers to mental adultery or lasciviousness - sexual lust.

“Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,” (Galatians 5:19, NASB)

The old sin nature can control the believer directionally. In Galatians 5:20, “idolatry” is φαρμακεία (pharmakeia) in the Greek and is directed toward God. “Sorcery” is directed toward self and is the practice of witchcraft and includes any type of addiction to drugs, etc. “Enmities” is directed toward others. “Strife” is mental hatred toward others.

“idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,” (Galatians 5:20, NASB)

“Jealousy” is also directed toward others and is seeking to outdo others by playing spiritual king of the mountain. “Outbursts of anger” are outward emotional sins like tantrums. “Disputes” is taking sides without knowledge. “Dissensions” is revolt against the Word of God. “Factions” is opinion contrary to the Word of God.

Some of the personal sins are listed in Galatians 5:19-21.

“Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery,



enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.” (Galatians 5:19-21, NASB)

There are inner personal sins or mental attitude sins such as envy, jealousy, etc. There are also outward personal sins or overt sins such as murder, drunkenness, reveling, orgies, etc. The alternative to personal sins is the spiritual life where the fruit of the Spirit or divine good can be produced. Gal. 5:22-23.

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22-23, NASB)

Seven Paths to Sin

There are indeed many ways to get out of fellowship and all of them involve personal sin. The Scripture contains many “sin lists” among them Romans 1:18-32, Galatians 5:19-21, Proverbs 6:16-19, and Colossians 3:5-10.

“There are six things which the LORD hates, Yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that devises wicked plans, Feet that run rapidly to evil, A false witness who utters lies, And one who spreads strife among brothers.” (Proverbs 6:16-19, NASB)

“Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them. But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—” (Colossians 3:5-10, NASB)

Colossians lists fornication, uncleanness, inordinate affection, evil conscience, covetousness, anger, wrath, malice, blasphemy, and filthy communication out of your mouth. But all sin lists amount to the following seven principles.

A spirit of pride. This is an exalted feeling based on success or position, because of good training, nice appearance, or natural gift or abilities. It is an inner feeling of self-importance, arrogance, as distinguished from self-assurance, confidence, and capability.

Love or desire for human approbation or praise. This is a secret fondness to be noticed and recognized by the Christian community. This is love of supremacy, drawing attention to one’s accomplishments and abilities while running others down in order to build up self.

Social interaction anger or impatience. This is a touchy and sensitive nature with resentment and retaliation when disapproved and contradicted. It also includes jealousy, sour grapes, envy, etc.

Self-will. This is having a stubborn or unteachable nature. This is having a disposition to be argumentative, harsh, and bitter. This is being a nitpicker, one who is always critical, one who minds the business of others more than their own, one who has a long proboscis. Such people are always checking everybody out and making themselves the criteria of authority instead of the Word of God.

The tendency to magnify the faults and failings of others while emphasizing your own virtues. This is having an unpleasant feeling when others succeed or prosper. When someone prospers you say, “Oh yes, sure, anyone can prosper who has the family money behind them.”



Negative disposition. This is a peevish and fretful disposition that loves to be coaxed and honored. These people have a dishonest and deceitful disposition that tends toward discouragement and despondency under pressure or an attempt to solve one's problems by hysteria and tantrums.

Apathy. This is indifference to doctrine and the Scriptures in general. It is carnal emotional revolt piled high.

The above are all manifestations of the emotional revolt of the soul. See category on [Emotional Revolt of the Soul](#).

The Most Serious Sins

In Proverbs 6:16-19, there are seven sins that God considers the most serious. The phrase “an abomination” means they are the worst. There are four sins of the tongue, two mental attitude sins and one overt sin.

"There are six things which the LORD hates, Yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that devises wicked plans, Feet that run rapidly to evil, A false witness who utters lies, And one who spreads strife among brothers." (Proverbs 6:16-19, NASB)

The first is “haughty eyes” and is the mental attitude sin of pride. Pride plus lust results in jealousy. This is thinking pride with wicked imagination. The second is “a lying tongue” which is the habitual liar. This is a sin of the tongue. The third is “hands that shed innocent blood” or murder. This overt sin is not referring to killing during war. In Exodus 20:13, the commandment “Thou shalt not kill” in the King James is really the Hebrew word for “murder,” not “kill.”

""You shall not murder." (Exodus 20:13, NASB)

The fourth is “a heart that devises wicked plans” and is the right lobe of the soul controlled by emotional revolt and filled with mental attitude sins. This is a right lobe filled with jealousy, which breeds suspicion. Suspicion think's the worst. The worst in the mind is the imagination.

The fifth is “feet that run rapidly to evil” which is a sin of the tongue. This is a person going around making trouble. Most trouble is caused by the use of the tongue and involves gossip, resulting in overt sin - making trouble for others.

The sixth is “a false witness who utters lies.” This is the sin of the tongue of perjury and downgrading someone. This is playing spiritual king of the mountain.

The seventh is “one who spreads strife among brothers” and is the sin of the tongue of maligning others.