

Slavery of Sin

Christian Belief 103-7

God has created us as rational moral beings, responsible to think and act according to His moral nature and values.

His work is perfect; for all His ways are justice. A God of truth and without injustice; righteous and upright is He (Deuteronomy 32:4b NKJV).

- Sin is directly opposite to all that is good in the character of God.
- Sin attacks the mind of man, a rational and moral creature, to contradict God to fall into a decaying process of destruction (see James 1:12-15; Genesis 2:17).

1. *Original sin and actual sins*

'Sin' in the Bible refers firstly to the sinful nature of human life.

When Adam sinned, sin entered the entire human race (Romans 5:12a NLT).

- When Adam who was the head of the whole human race took Satan's suggestions to contradict God's offer of an eternal life, a sinful nature came into his life and passed on to us (see Genesis 2:9, 16-17; Psalm 51:5; 58:3; Ephesians 2:3).

When we were controlled by our old nature, sinful desires were at work within us (Romans 7:5a NLT).

- This sinful or 'old' nature produces 'sinful desires'. Satan manipulates the desires of greed, lust, and pride in man to drive people with a false view of life looking at themselves as mere biological life-form and seeking only after earthly gains (see 1 John 2:15-16; 5:19-20a).

There is none righteous, no, not one; there is none who understands; there is none who seeks after God (Romans 3:10a-11 NKJV).

- We lack the ability to come to God in our own strength and to do His will (see also verses 12-18; Isaiah 64:4; Ephesians 2:1-2). The ability to repent and the desire to believe in God are not naturally ours but are given by the Holy Spirit (see John 16:8; Hebrews 3:7-8).

'Sin' in the Bible also means going against God and His Word.

The person who sins breaks God's law. Yes, sin is living against God's law (1 John 3:4 NCV).

- Thinking, speaking, and acting opposite to God's Word is sinning against God. The desires to steal or to commit adultery are sins (see Exodus 20:17). Anger and lust are sinful attitudes (see Matthew 5:22, 28). Sinning in action is a greater sin than a sinful imagination and sinful attitude (see James 1:12-15).

Anyone who knows the right thing to do, but does not do it, is sinning (James 4:17 NCV).

- Willfully omitting what God wants you to do is also sinning.

2. *Destructive nature of sin*

Sin brings pains and destructive consequences to us and to others affected by it.

He who sows iniquity will reap sorrow (Proverbs 22:8a NKJV).

- Sin works on the law of sowing and reaping to bring more miseries.
- Sin is more than a moral breakdown. It is a spiritual failure that causes damages quickly like yeasts multiplying (see 1 Corinthians 5:6-7a).

Then God said to the man, "You listened to what your wife said, and you ate fruit from the tree from which I commanded you not to eat. So I will put a curse on the ground, and you will have to work very hard for your food. In pain you will eat its food all the days of your life" (Genesis 3:17 NCV).

- Adam's sin brought an extensive curse on the earth and pains on life. Poverty and natural disasters occur. Relationships suffer conflicts, hurts, and divisions (see Genesis 3:12; 4:8). The earth came under more curses and damages when sin increased (see Isaiah 24:5-6).

Sin, fighting with righteousness, wants to control your life to enslave you.

So, do not let sin control your life here on earth so that you do what your sinful self wants to do (Romans 6:12 NCV).

- Sin weakens your moral defense to enslave you to sin more.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? (Romans 6:16 NKJV).

- The slavery of sin forces you into a decaying process towards destructions.

3. *Punishment of sin and forgiveness*

God's perfect righteousness demands severe punishment on sin.

- All sins, including what may seem to be small ones, are equally bad and make us legally guilty before God and worthy of eternal punishment in hell.
- Some sins are worse than others in that they have more harmful consequences in our lives and in the lives of others (see Leviticus 4:2, 13, 22; Numbers 15:30-31).
- Some sins are greater and their punishments are severer. Judas' betraying Christ is a greater sin than Pilate's miscarriage of justice (see John 19:11). Persecuting the Church is a chief sin (see 1 Timothy 1:15). Idolatry, occult, and occult sex are abominations to God (see 1 Corinthians 10:7-8, 21-22).
- Blasphemy against the Holy Spirit, which is a willful rejection of the work of the Holy Spirit and attributing that work to Satan or willful rejection of the truth of Christ and to shame Him openly, is an unpardonable sin (see Matthew 12:24, 32; Hebrews 6:6). The sin that false prophets and heretic teachers persisted in against God and His word will lead to death (see 1 John 4:1-4; 5:16-17).

The sinless God-Man, Christ, was punished for our sins to set us free from judgment.

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life (Romans 5:9-10 NKJV).

- He has 'justified' us (made us right), 'reconciled' us with God, and 'saved us from the wrath' of God's judgment.

When a Christian sins, his legal standing before God is unchanged.

- He still keeps his justification, his right as a son of God, and his membership in Church. Though God does not cease to love him, the Holy Spirit is grieved by his sins (see Ephesians 4:30). The Father has to rebuke, chasten, and even scourge him to keep him in doing good work (see Hebrews 12:5-6; 2 Timothy 3:16-17). For his sins can hinder the kingly presence of God to manifest through his life (see 1 Corinthians 6:9-11).
- Do not put up with sins. For you are saved in Christ to reign in your life against the control of sin (see Romans 5:17).

Children of those who believe in Christ need to believe in the gospel.

- Children of Christians have a sinful nature, even before birth. They are 'sinners' before God (see Psalm 51:5; 58:3; Ephesians 2:3) but He specially loves to save them (see Genesis 7:1; Joshua 2:18; Psalm 103:17; John 4:53; Acts 2:39; 11:14; 16:31; 18:8; 1 Corinthians 1:16; 7:14; Titus 1:6).
- God can save the infant of a believer apart from his inability to understand the gospel by bringing regeneration to him very early, even before his birth (see Luke 1:15; Psalm 22:10). When the first child Bathsheba bore had died, David said "I shall go to him" (see 2 Samuel 12:23a). That infant died but went to heaven where David himself would go to.
- It is our responsibility to teach children the gospel as early as possible.

We are rational and moral creatures, responsible to break the slavery of sin.

- Repentance begins with *conviction* which is a realization of what you have done is wrong and *contrition* which is a 'godly sorrow' for repentance (see Luke 15:17-19; 2 Corinthians 7:10a). **But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done (1 John 1:9 NCV).**

- 'To confess', *homologeō*, means 'to say the same things'. Confession is saying to God the sin just as it is, without reservation and defense. God keeps His promises and will forgive that sin completely and immediately.
The blood of Jesus Christ His Son cleanses us from all sin (1 John 1:7b NKJV).
- It is the blood of Christ, not your repentance, cleanses you from sins.
His blood will make our consciences pure from useless acts so we may serve the living God (Hebrews 9:14b NCV).
- The blood of Christ removes also a bad conscience when the sin is confessed.
So the son left and went to his father. "While the son was still a long way off, his father saw him and felt sorry for his son. So the father ran to him and hugged and kissed him" (Luke 15:20 NCV).
- The son just needed to receive his father's forgiveness. He did not have to gain forgiveness by working like a servant (see Luke 15:19). He neither had to come under the judgment of his brother (see Luke 15:28-30; see also Matthew 7:1-6).
But the father said to his servants, 'Hurry! Bring the best clothes and put them on him. Also, put a ring on his finger and sandals on his feet. And get our fat calf and kill it so we can have a feast and celebrate. My son was dead, but now he is alive again! He was lost, but now he is found!' So they began to celebrate (Luke 15:22-24 NCV).
- The gracious father celebrated, not mourned, for his son's repentance. He gave him a new beginning.