

Doctrine of Sin

Old Testament

1. The origin of sin in a moral universe is a great mystery. The fact of sin is not. The word “*sin*” is used for the first time in the Authorized Version in Genesis 3:7.
 - *Genesis 4:7 If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*
2. The word in Genesis 4:7 for “*sin*” is the Hebrew word *chatta'ah* (*khattawaw'*); or *chatta'th* (*khattawth'*); and refers to an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender. This is the word used most often in the *Old Testament* for sin.
3. Cain’s habitual offence was that of bringing an unacceptable sacrifice to God.
4. The habitual offence of Sodom and Gomorrah was homosexuality.
 - *Genesis 18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*
5. Sin is not limited to the obstinate such as Cain. The greatest saints are capable of sin reflected in Abimelech’s charge against Abraham.
 - *Genesis 20:9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? And what have I offended thee, that thou hast brought on me and on my kingdom a great sin [offense]? Thou hast done deeds unto me that ought not to be done.*
6. In exasperation Jacob pleaded with Laban to explain to him what offense he should be charged with.
 - *Genesis 31:36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? What is my sin [offense] that thou hast so hotly pursued after me?*
7. Another Hebrew word translated “*sin*” is *chata'* (*khawtaw'*) meaning *to miss*. Sin is missing God’s perfect standard of holiness. Joseph did not want to miss the mark of God’s standard of holiness by engaging in inappropriate sexual conduct.
 - *Genesis 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

8. The word *chata'* (*khawtaw'*) means *to miss* and by inference to forfeit, to lack, to expiate, to repent, (causatively) to lead astray, and to condemn: When the brothers of Joseph condemned him to death they sinned against him.
- *Genesis 42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required.*
9. It is proper that those who have given offense should plead for mercy and ask to be released from the offense given.
- *Genesis 50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.*
10. Those who offend the Lord need someone to intercede on their behalf. The Pharaoh of Egypt sought the intercessory prayers of Moses and Aaron.
- *Exodus 10:17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me [the Pharaoh of Egypt] this death only.*
11. In grace God will test His people so they will not give offense.
- *Exodus 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.*
12. It is possible for one person to lead others into sin. One reason why the inhabitants of Palestine had to be driven out of the land was lest they cause Israel to engage in acts of idolatry.
- *Exodus 23:33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.*
13. In matchless grace God provided a sin offering to expiate transgressions. Outside the camp of Israel a bullock was to be offered. The blood of the animal was to be shed and its body consumed by fire as a symbol of divine judgment.
- *Exodus 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.*
14. Because people sin often, a daily offering for sin was demanded under the Law.
- *Exodus 29:36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.*

15. The offenses of individuals become collective the offenses of a nation. Once a year, on the Day of Atonement the blood of the sin offering was offered to God as national forgiveness was asked for.
- *Exodus 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.*
16. Sometimes the person who causes others to sin is a spiritual leader. Even when the spiritual leader is responding to pressure by the people he is still the person most accountable.
- *Exodus 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?*
17. Those who sin greatly must not be told their offense against God is of no great importance. Sin is to be magnified not diminished if it is to be dealt with effectively.
- *Exodus 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.*
 - *Exodus 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*
18. Where sin abounds grace does much more abound. The love of God was shed abroad in the heart of Moses who asked to bear the sins of his people. In this manner Moses became a type of Christ.
- *Exodus 32:32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.*
19. There are times when God will visit the sin of a people upon them and they will have to pay the consequences for their actions.
- *Exodus 32:34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.*
20. God is a just God and a merciful God. If He were to hold every transgression against a soul, no one could live in time or eternity with a single moment of hope or pleasure.
- *Exodus 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

21. Though a great sinner himself, having committed murder and given to excessive anger, Moses knew he was an object of God's grace and used that knowledge as a basis to intercede on behalf of others. Those who have known great grace are morally obligated to extend it to others.
- *Exodus 34:9 And he [Moses] said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.*
22. It is possible to sin through ignorance. If there are willful sins of commission, and sins of omission based upon neglect, so there are sins of ignorance.
- *Leviticus 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:*
23. Spiritual leaders are not immune from sinning. They too were in need of a substitutionary atonement.
- *Leviticus 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.*
24. Among the various sacrifices, the law provided for a sin offering.
- *Leviticus 4:8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,*
25. Sins of ignorance will become known. When they are made known, atonement is needed. The church in the wilderness was to offer a young bullock and a commitment to "sin no more" (*John 5:14*). The church in the New Testament is to offer confession of sin and then "go and sin no more" (*John 8:11*).
- *Leviticus 4:13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.*
26. The sin offering was to be burned "without the camp". Every sin offering was a type of Christ who also was offering "without the camp."
- *Leviticus 4:21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.*

- *Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach.*
27. God recognizes national sins of ignorance and so provides healing for the nation. Of course all sin is personal and individual and so a person must accept responsibility when he comes into spiritual knowledge about his own transgression. Atonement is needed.
- *Leviticus 4:23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:*
28. By laying a hand upon the victim to be offered as a substitute in a sin offering, a person would identify himself. Sin would in effect be transferred to another. So the sinner transfers his sin to Christ.
- *Leviticus 4:24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.*
29. Another important part of the sin offering procedure was for the priest to dip his finger in the blood and put it upon the four horns of the burnt offering. The remaining blood was to be poured out at the base of the burnt offering. The four horns were posts to which the animal was tied. There was no escaping. In like manner there is to be a real and total death to sin.
- *Leviticus 4:25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. 26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.*
30. Those who could not afford an animal of any sort for a sin offering because of their great poverty could offer fine flour. Love found a way to leave no one outside the covenant of grace who wanted to confess sin and be forgiven.
- *Leviticus 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. 13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.*

31. The burnt offering was described as *"that which goes up (to God)."* It was also called the *"whole"* offering (Leviticus 6:22) because the entire sacrifice was to be consumed by fire upon the altar. It was also called a *"continual"* offering (Exodus 29:38-42) to teach the nation of Israel that their sinfulness required a complete and continual atonement and consecration. The burnt offering was made each morning and evening. It spoke of the atoning death of Christ for sinners (2 Corinthians 5:21) and His total consecration to God (Luke 2:49). Where the burnt offering was made so the sin offering was to be made. The spiritual lesson is that every believer is identified with Christ in His death.
- *Leviticus 6:25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.*
32. A portion of the sin offering was to be eaten to illustrate that once atonement is made there is renewed fellowship to be enjoyed.
- *Leviticus 6:26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.*
33. Care was to be taken that no blood of the sin offering was to be brought into the holy place for the blood of the burnt offering was sufficient. In like manner the blood of Christ was offered once and it is enough. Fellowship must be restored but continued blood work is not required.
- *Leviticus 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.*
 - *Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
34. It is a terrible sin to curse the Lord God.
- *Leviticus 24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.*
35. A person can be assured their sin will be found out.
- *Numbers 32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.*
36. All sin originates in the heart.
- *Deuteronomy 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.*

37. Any public conduct considered to be sin had to be confirmed in the mouth of two witnesses.
- *Deuteronomy 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*
38. It is possible for one nation to lead another nation into sin.
- *Deuteronomy 20:18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.*
39. Some sins are heinous they are worthy of the death penalty; other offenses are not.
- *Deuteronomy 22:26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:*
40. A vow made unto the LORD not honored is a sin.
- *Deuteronomy 23:21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.*
41. A marriage followed by a divorce followed by a remarriage of the two after one or both has been subsequently married in between the time of separation is a sin.
- *Deuteronomy 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.*
42. To neglect the poor in an hour of need is a sin.
- *Deuteronomy 24:15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.*
43. The concept of children being responsible for their own transgressions is established in the law.
- *Deuteronomy 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.*

44. To detest God's appointed way of worshipping Him is a great sin.
- *1 Samuel 2:17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.*
45. As there are offenses against individuals so there are offenses against God.
- *1 Samuel 2:25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.*
46. It is a sin not to engage in priestly intercessory prayer.
- *1 Samuel 12:23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:*
47. As long as the commandments are in effect the church is responsible to keep them. Though centuries had passed since the days of Moses the people sinned by eating blood. They were properly told to stop.
- *1 Samuel 14:33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. 34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.*
48. The seriousness of rebellion is likened to witchcraft. Saul was removed from ruling in Israel because of his open rebellion of the known will of the LORD.
- *1 Samuel 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*
49. All appeals to man to pardon sin will be to no avail. Only God can forgive sin.
- *1 Samuel 15:25 Now therefore, I [Saul] pray thee [Samuel], pardon my sin, and turn again with me, that I may worship the LORD.*
50. It is right and proper to tell others when someone has not sinned.
- *1 Samuel 19:4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee ward very good:*

51. To kill without a just cause is to sin against innocent blood.

- *1 Samuel 19:5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?*

52. People who are unjustly persecuted are prone to ask in amazement what their offense has been to cause such great hostility.

- *1 Samuel 20:1 And David fled from Natioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity? And what is my sin before thy father, that he seeketh my life?*

53. It takes a humble and broken heart to say with honesty, “*I have sinned against the LORD.*”

- *2 Samuel 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

54. Solomon prayed that God would hear an honest prayer of confession and forgive the sin of the people of the covenant.

- *1 Kings 8:34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.*

55. The sins of a nation affect weather patterns.

- *1 Kings 8:35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:*

56. Sincere confession of sin can produce better weather.

- *1 Kings 8:36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.*

57. The doctrine of universal humanity depravity is a constant theme in the Bible. “*There is no man that sinneth not.*”

- *1 Kings 8:46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*

57. Idolatry is a great sin. It is to be stopped, cut off and destroyed.

- *1 Kings 12:30 And this thing became a sin: for the people went to worship before the one, even unto Dan.*

- *1 Kings 13:34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.*

58. The sins of national leaders can enslave a nation, for by their example they lead others into evil.

- *1 Kings 14:16 And he [the LORD] shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.*
- *1 Kings 15:26 And he [Nadab the son of Jeroboam] did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.*

59. Sin can provoke the LORD God to anger.

- *1 Kings 15:30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.*
- *1 Kings 15:34 And he [Baasha the son of Ahijah] did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.*

60. In time of personal disaster it is not uncommon for individuals to believe God is punishing them for a past transgression, which may or may not be the case.

- *1 Kings 17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?*

61. Parents who practice evil tend to produce children who do the same.

- *1 Kings 22:52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:*

62. The nature of sin is so appealing and addictive individuals “cleave” to evil [injurious behavior].

- *2 Kings 3:3 Nevertheless he [Jehoram the son of Ahab] cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.*

63. The concept of paying a redemption price as a atonement for sins was part of the religious experience of the Old Testament church.

- *2 Kings 12:16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.*

64. It is possible to receive hardships that are divinely ordained and not sin with the lips.

- *Job 2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.*

65. Job understood that if he sinned the LORD God would mark or take notice of that and not acquit or excuse his iniquity for God is a holy God.

- *Job 10:14 If I [Job] sin, then thou markest me, and thou [LORD God] wilt not acquit me from mine iniquity.*

66. It is a holy prayer that sincerely asks the LORD God to expose inward corruption that it might be confessed and forsaken.

- *Job 13:23 How many are mine iniquities and sins? Make me to know my transgression and my sin.*

67. One sin naturally leads to another. In context, Job's friend, Elihu, was accusing him of sin.

- *Job 34:37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.*

68. A person is blessed when transgressions are forgiven and sin is covered. While God does not cover up sin, He does cover it by the redemptive blood of Christ.

- *Psalms 32:1 A Psalm of David, Mas'chil. Blessed is he whose transgression is forgiven, whose sin is covered.*

69. Sin is to be acknowledged before God and not hidden.

- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

70. Sin creates unrest in the soul of the righteous. This can happen because they have a heart of flesh that can quiver when touched, and not a heart of stone against which the rod of divine judgment has no effect.

- *Psalms 38:3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*

71. Sorrow for sin is to follow open acknowledgment of the same.

- *Psalms 38:18 For I will declare mine iniquity; I will be sorry for my sin.*

72. Sins of the tongue are most dangerous. They can set a world on fire. David vowed to bridle his mouth so he would not sin with his tongue.

- *Psalms 39:1 To the chief Musician, even to Jedu'thun, A Psalm of David. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.*

73. A good heart will plead with God to cleanse the soul of all sin.

- *Psalms 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

74. Some sins leave lasting scars and searing memories.

- *Psalms 51:3 For I acknowledge my transgressions: and my sin is ever before me.*

75. The doctrine of innate and total depravity in the form of original sin is clearly set forth in both the *Old Testament* and *New Testament*.

- *Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

76. It is not wrong to offer imprecatory prayers on behalf of those who have sinned with their lips thereby bringing harm to a person and disruption within the body of Christ.

- *Psalms 59:12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.*
- *Psalms 109:7 When he shall be judged, let him be condemned: and let his prayer become sin.*
- *Psalms 109:14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.*
- *Jeremiah 18:23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.*

77. In matchless grace and mercy God is at times pleased to forgive the iniquity of His people and cover their sin.

- *Psalms 85:2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.*
- *Isaiah 6:7 And he [the seraphim] laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*

78. There is a way to sin less and that is by hiding the *Word of God* in the heart.

- *Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.*

79. Sin produces fruit according to the Old Testament teaching. It gives “wages” according to the *New Testament*.

- *Proverbs 10:16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.*
- *Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

80. Much sin is found in what is said.

- *Proverbs 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

81. It is foolish to mock sin. Much modern comedy centers around evil attitude and actions.

- *Proverbs 14:9 Fools make a mock at sin: but among the righteous there is favour.*

82. While righteousness will exalt a nation, sin brings shame.

- *Proverbs 14:34 Righteousness exalteth a nation: but sin is a reproach to any people.*

83. The psychological teaching that a person must learn to forgive himself or herself is not Biblical. No one has a right to extend self forgiveness. Only God can forgive sin.

- *Proverbs 20:9 Who can say, I have made my heart clean, I am pure from my sin?*

84. A haughty spirit, a proud heart and persistency in wicked behavior is sin.

- *Proverbs 21:4 An high look, and a proud heart, and the plowing of the wicked, is sin.*
- *Jeremiah 17:1 The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;*

85. Sinful speech leads to sinful behavior.

- *Ecclesiastes 5:6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?*

86. Sin is militant. There is an unholy boldness to sin. What is whispered in one generation is openly performed in the next.

- Sin is openly displayed. *Isaiah 3:9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves.*
- Sin is militant. *Hosea 4:8 They eat up the sin of my people, and they set their heart on their iniquity.*

87. The rise of radical feminism and homosexuality illustrates the pride people can find in public displays of sin.

- *Isaiah 5:18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:*

88. It is possible to multiply sin to sin. Counsel is taken which emboldens the heart in evil.

- *Isaiah 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:*

89. When revival comes to the heart, idolatry departs.

- *Isaiah 31:7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.*

90. God the Father was pleased to bruise the Lord Jesus Christ when He made His soul an offering for sin. There is divine pleasure at certain forms of death. Those who willingly enter into a covenant of death on gospel terms find freedom from the bondage of sin.

- *Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

91. The doctrine of limited atonement or definite redemption is both an Old Testament and New Testament teaching. Jesus “bare the sin of many.” He gave His life for “many”.

- *Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
- *Matthew 26:28 For this is my blood of the New Testament, which is shed for many for the remission of sins.*

92. When God forgives sin He remembers it no more. He does not use past sins against the soul.

- *Jeremiah 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.*

93. There are degrees of punishment for sin.

- *Lamentations 4:6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.*

94. Sin obliterates the memory of former righteousness.

- *Ezekiel 3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.*

95. Every believer has a responsibility to be a warning watchman over the souls of others.

- *Ezekiel 3:21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.*
- *Micah 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.*

96. God plainly warns people not to sin lest they die not only a temporal physical death but an eternal second death.

- *Ezekiel 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;*
- *Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.*

97. The last word on sin in the Old Testament is a word of invitation offering grace and mercy and cleansing for sin and uncleanness.

- *Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

“There is a fountain filled with blood drawn from Emmanuel’s veins;
And sinners plunged beneath that flood lose all their guilty stains.

Lose all their guilty stains, lose all their guilty stains;
And sinners plunged beneath that flood lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day;
And there have I, though vile as he, washed all my sins away.

Washed all my sins away, washed all my sins away;
And there have I, though vile as he, washed all my sins away.

Dear dying Lamb, Thy precious blood shall never lose its power
Till all the ransomed church of God be saved, to sin no more.

Be saved, to sin no more, be saved, to sin no more;
Till all the ransomed church of God be saved, to sin no more.

E’er since, by faith, I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme, and shall be till I die.

And shall be till I die, and shall be till I die;
Redeeming love has been my theme, and shall be till I die.

Then in a nobler, sweeter song, I’ll sing Thy power to save,
When this poor lispings, stammering tongue lies silent in the grave.

Lies silent in the grave, lies silent in the grave;
When this poor lispings, stammering tongue lies silent in the grave.

Lord, I believe Thou hast prepared, unworthy though I be,
For me a blood bought free reward, a golden harp for me!

’Tis strung and tuned for endless years, and formed by power divine,
To sound in God the Father’s ears no other name but Thine.”

William Cowper, 1772

Special Note.

The occasion for this song was the fruit of the spiritual despair of William Cowper and his attempts at suicide. The following article describes his dilemma, and how God prevented him from destroying himself.

North American Review, January, 1834

“As the time drew nigh, his [William Cowper’s] agony became more and more intense; he hoped and believed that madness would come to relieve him; he attempted also to make up his mind to commit suicide, though his conscience bore stern testimony against it; he could not by any argument persuade himself that it was right, but this desperation prevailed, and he procured from an apothecary the means of self-destruction.

On the day before his public appearance was to be made, he happened to notice a letter in the newspaper, which to his disordered mind seemed like a malignant libel on himself. He immediately threw down the paper and rushed into the fields, determined to die in a ditch, but the thought struck him that he might escape from the country. With the same violence he proceeded to make hasty preparations for his flight; but while he was engaged in packing his portmanteau his mind changed, and he threw himself into a coach, ordering the man to drive to the Tower wharf, intending to throw himself into the river, and not reflecting that it would be impossible to accomplish his purpose in that public spot.

On approaching the water, he found a porter seated upon some goods: he then returned to the coach and was conveyed to his lodgings at the Temple.

On the way he attempted to drink the laudanum, but as often as he raised it, a convulsive agitation of his frame prevented it from reaching his lips; and thus, regretting the loss of the opportunity, but unable to avail himself of it, he arrived, half dead with anguish, at his apartment.

He then shut the doors and threw himself upon the bed with the laudanum near him, trying to lash himself up to the deed; but a voice within seemed constantly to forbid it, and as often as he extended his hand to the poison, his fingers were contracted and held back by spasms. At this time one of the inmates of the place came in, but he concealed his agitation, and as soon as he was left alone, a change came over him, and so detestable did the deed appear, that he threw away the laudanum and dashed the vial to pieces.

The rest of the day was spent in heavy insensibility, and at night he slept as usual; but on waking at three in the morning, he took his penknife and lay with his weight upon it, the point toward his heart. It was broken and would not penetrate.

At day break he arose, and passing a strong garter around his neck, fastened it to the frame of his bed: this gave way with his weight, but on securing it to the door, he was more successful, and remained suspended till he had lost all consciousness of existence. After a time the garter broke and he fell to the floor, so that his life was saved; but the conflict had been greater than his reason could endure.

He felt for himself contempt not to be expressed or imagined; whenever he went into the street, it seemed as if every eye flashed upon him with indignation and scorn; he felt as if he had offended God so deeply that his guilt could never be forgiven, and his whole heart was filled with tumultuous pangs of despair. Madness was not far off, or rather mad-ness was already come.” After recovering, Cowper came to realize how God can erase the stain of any sin.