

THE NEED OF SALVATION

Scripture Reading: Romans 3:9-12

The first step to realization of the need of salvation is the fact of sin. Paul uses this pattern in his epistle to the Romans. He starts with explaining the depravity of the Gentiles and how Man fell into sin. Man fell into sin because of disobedience and because he was unwilling to accept and keep the truth of God (Romans 1:18-25). In Romans 2 the religious Man is shown to be guilty before God (See Romans 2:17-24). It is all summed up in Romans 3:9-12, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Do you see where we fit in the above quotation? We are part of the "none."

Man is absolutely hopeless apart from the grace of God. We have no standing before God apart from the work of the Lord Jesus Christ. It is necessary in understanding salvation to show the fact of sin and the need of the Saviour. If we cannot understand the terribleness of sin, we won't appreciate the greatness of salvation.

John Baker

Notes:

WHAT IS SIN?

Scripture Reading: Romans 3:23

There are several Greek words used in the Bible to describe some aspect of sin. Following are some examples:

1. **Hamartano** - to sin, err, miss the mark, to miss or wander from the right path; to go or do wrong. Acts 25:8 (offended), Romans 2:12; Romans 3:23; Romans 5:12, 14, 16; Romans 6:15; I Corinthians 7:18, 36; I Corinthians 8:12; I Corinthians 15:34; Ephesians 4:26; I Timothy 5:20; Titus 3:11; Hebrews 3:17; Hebrews 10:26; I Peter 2:20 (faults); II Peter 2:4; I John 1:10; I John 2:1; I John 3:6, 8, 9.
2. **Hamartema** - a sin, sinful act or deed, transgression. Romans 3:25; I Corinthians 6:18.
3. **Hamartia** - a failing to hit the mark, sin, error, sin offering. Acts 13:38; Romans 3:9, 20; Romans 4:7, 8; Romans 5:12, 13, 20, 21; Romans 14:23; II Corinthians 5:21; Galatians 1:4; Galatians 2:17; Galatians 3:22; Ephesians 2:1; Colossians 1:14; Colossians 2:11; II Thessalonians 2:3; I Timothy 5:22 24; I Peter 2:22, 24.
4. **Paraptoma** - a falling aside, offense, trespass. Romans 4:25; Romans 5:15, 16, 17, 18, 20; Romans 11:11, 12; II Corinthians 5:19; Galatians 6:1.
5. **Parabasis** - a going over, transgressing. Romans 2:23 (breaking); Romans 4:15; Galatians 3:19; I Timothy 2:14; Hebrews 9:15.
6. **Anomia** - lawless, insubordinate. Romans 4:7 (iniquity); II Corinthians 6:14 (unrighteousness); II Thessalonians 2:7 (iniquity); I John 3:4 (transgression).

The essence of sin is "my way, not God's way."
Anything that is imperfect before God is sin.

JB

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THE NATURE OF SIN

Scripture Reading: Romans 14:23

In the Bible, sin (with all the associated words) is set forth in the following aspects:

1. Sin is an act, whether of the mind or accompanied by some outward action. (See Acts 5:3)
2. Sin is a condition. Man sins because he is a sinner. (See Romans 5:8)
3. Man is by nature a sinner and in bondage to sin. (See Romans 6:6)

Sin, as defined in the New Testament, can be summarized in five general areas:

1. **Lawlessness**-- "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). Man, by nature is in rebellion against God.
2. **Neglect to do right**-- "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).
3. **Anything not of faith** (doubt)-- "for whatsoever is not of faith is sin" (Romans 14:23b).
4. **Unbelief**-- The worst of all sins is to not believe on the Lord Jesus Christ. People are not lost because of their sins, but because they have not accepted the Lord Jesus Christ. (John 16:8-9)
5. **Unrighteousness**-- "All unrighteousness is sin" (I John 5:17). This just about covers every kind of sin.

Sin can be defined as "any violation of, or want of conformity to the revealed will of God". The will of God is revealed through His Word. Apart from the Scriptures there can be no understanding of the horror, shame, and evil of sin.

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WHERE DID SIN COME FROM?

Scripture Reading: Isaiah 14:12-17

Sin originated with Satan. In I John 3:8 we read, "He that committeth sin is of the devil; for the devil sinneth from the beginning." The Lord Jesus Christ said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). This fall is described in Isaiah 14:12-17. Of particular interest is Satan's five "I wills" as recorded in verses 13 and 14. This provides a key to all sin - self will, not God's will.

Therefore, sin entered the world by Satan. Sin entered man through Adam. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon men, for that all have sinned" (Roman 5:12). Adam was created as an innocent being in the image of God and was a free moral agent. God gave Adam and Eve the Garden of Eden with all its splendor and beauty to enjoy. The only limitation was that given in Genesis 2:17 "But of the tree of the, knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die." This is where God drew the line between Creator and the created; between good and evil; between God and man. As a result you and I are born sinners. This is our inheritance from Adam. "For all have sinned and come short of the glory of God" (Romans 3:23).

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WHAT ARE THE RESULTS OF SIN*Scripture Reading: Romans 5:12-21*

Imputed Sin-- the first result of Adam's sin is imputed sin upon all, which results in death. "For all have sinned, and come short of the glory of God" (Romans 3:23). How can it be that by the act of one perfect sinless man (Lord Jesus Christ) on the cross that the whole human race can be saved by believing in Him? It is by the same principle that the whole human race was lost by the disobedient act of one man (Adam).

From Romans 5:12-21 we can conclude that:

1. Sin entered mankind through one man, Adam (vs.12). The record of Adam's disobedience and fall is recorded in Genesis Chapter 3. Adam and Eve were placed in the garden of Eden in innocency, and were tested with respect to obedience to God's command concerning eating of the tree of the knowledge of good and evil. They failed this test and disobeyed and sin entered the world.

2. Death was the result of sin (vs. 12). In Gen 2:17 God said to Adam "... of the tree of the knowledge of good and evil; thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This penalty for sin was a twofold death-- physical, and spiritual. Death is separation. Physical death is the separation of the body from the soul and spirit. Spiritual death is separation from God.

*Notes:**JB***IMPUTED SIN (CONTINUED)***Scripture Reading: Romans 5:12-21*

3. When Adam sinned, all mankind sinned in him-- all that have been born up to this time and all who shall yet be born (vs. 12).

This is the very basis of imputed sin. When Adam sinned, you sinned, I sinned, the whole race sinned. The truth of this is proved by the fact that physical death was characteristic of all men from Adam to Moses (vs. 14).

4. Before the Law was given to Israel by God through Moses, sin was in the world, but sin was not charged against men when there was no law (vs. 13).

5. And yet all were subject to death during this period from Adam to Moses, even though they had not sinned the same kind of sin as Adam (vs. 14). Why did they die? They did not die for their own sins. They died because they had received a dying nature from Adam. One does not die today because of their own sinful acts, but because they sinned in Adam -- the federal head of the race. All members of the human race have inherited Adam's sinful nature. Sin is not only an act, it is a nature. Adam, through disobedience, fell into sin, and his nature became corrupt. The whole human family has inherited Adam's fallen, corrupt, sinful nature and the condemnation of death.

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