

Searching the Scriptures / 18 / The Destructiveness Of Sin / Part 3

Today we want to look at the destructive nature of sin. Let's turn to Jam 1:13-15 where we read: *“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth <616> death.”* The bottom line of all sin results in destruction and ultimately, everlasting death in Hell. In our time together we want to look at three aspects of the destructiveness of sin:

- 1. Sin Dominates the Life of the Non-Christian and Leads to Everlasting Hell.**
- 2. The Principle of Sowing and Reaping.**
- 3. We Start Off Married to the Law of God (the Bible).**

Sin Dominates the Life of the Non-Christian and Leads to Everlasting Hell

In the James verse that we just considered, we saw that man is enticed by his own lust, and it is lust that *“bringeth forth”* sin, and sin *“bringeth forth”* death, which means, that in the final analysis, one has to pay for one's sins in Hell. The second *bringeth forth <616>* is only used one other time in the New Testament, which is located 3 verses below, in Jam 1:18; and it is indeed interesting that this same word *bringeth forth*, or *begat*, is the only hope that the human race has of being rescued from an inevitable rendezvous with the Judge of this universe: *“Of his own will begat <616> he us with the word of truth, that we should be a kind of firstfruits of his creatures.”* This of course is speaking about the will of God in causing us to be born from above.

The Bible is crystal-clear: *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord”*, as we are reminded of in Rom 6:23. In other words, the payment for our sin is to spend an eternity suffering under the white-hot anger of a Holy and Righteous God that demands absolute perfection from each of His rebellious subjects. That is why the Bible has so much to say with regard to our sinfulness, and by the same token, much to say about God's love – the only solution to our sin problem. The Bible informs us that we cannot serve two masters. Rom 6:16 says, *“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”* Rom 7:5 explains, *“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.”*

To be *“in the flesh”* signifies that we are not saved; however, to be *“in the spirit”* is language that refers to somebody that has become a child of God. In John 3:6 the Bible declares, *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* and verse 7 continues, *“Marvel not that I said unto thee, Ye must be born again.”*

The Principle of Sowing and Reaping

In Rom 8:13 we find these words, *“For if ye live after the flesh, ye shall die.”* Mat 26:41 adds, *“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”* From even a casual reading of the Bible, we are brought face to face with not only our innate weaknesses and inadequacies but, more importantly, with our sins that are sending us pell-mell to eternal damnation. This is the accurately painful description that Eph 2:3 paints: *“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh*

and of the mind; and were by nature the children of wrath, even as others.” The word “conversation” means “lifestyle”. What is the lifestyle of someone who has not been forgiven of their sin? Gal 5:19-21 itemizes the works of the flesh: *“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”* Even if a person were to refrain from committing these particular sins outwardly, they would still remain guilty for having committed these in their minds.

Thus, we are introduced to the principle of sowing and reaping. This principle is inherently active in the life of any person. They will either be sowing and reaping “*to the flesh,*” or they will be doing the same “*to the spirit.*” The outcome is also spelled out in Gal 6:8, *“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”* Even after a person is redeemed he struggles with sin because his body still remains unsaved, even though in his soul he has received eternal life. This is clearly seen in a number of verses like Rom 7:20, *“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.”*

We Start Off Married to The Law of God (the Bible)

Our problem with sin, and its well-deserved consequence – punishment in Hell forevermore – has to do with the fact that we are married to the Bible, as the Law of God. All human beings – though sinful – are nonetheless accountable to God for their sin, since they were created in the image of God. 1 John 3:4 explains, *“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”* Furthermore we understand from Rom 7:7, *“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.”* This is why we read in 1 Cor 15:56, *“The sting of death is sin; and the strength of sin is the law.”* Rom. 3:19 says, *“we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”*

May God deliver us from His wrath in order to grant us His mercy.