

**Nov. 2000 Bible Study Notes; Page 1 of 3**

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## Sin

When Lust has Conceived it brings forth Sin (James 1:15)

From this verse we can see the relationship between Lust and Sin which is the same as root and fruit and cause and effect or a sowing and reaping principal.

We may also see that between Lust and Sin there is Conception which must take place before there is sin just as with sowing and reaping there are two elements which must merge in germination before there is any fruit to reap. The seed must fall into the ground and germinate with the soil which then produces whatever fruit was in the nature of the seed. So we can say that the soil does not determine the kind of fruit, only that there will be fruit. It is always the seed and the root which determines the kind of fruit that results.

Likewise in Conception two elements are required which must merge into one. So if lust is to bring forth its fruit of Sin it must conceive with the Will.

Therefore it is easy to see how benign lust is until conception occurs which makes it toxic. Consider the benign nature of lust as it stands alone incapable of fulfilling its desire without the permission and enablement of the will. Then see lust obtain consent from the will to work together to fulfill the desire of lust.

When lust and will join together in conception the resulting fruit is Sin which is a compound element, composed of both lust and will.

Lust must initiate and activate the will in order to have and fulfill its desire and when they merge

together, the will becomes subservient to lust to serve obediently to obtain the desire.

Lust is simply desire and we may put it into two categories: Good and Evil or Good and Not Good (BAD).

So when Lust, which is Evil - not good (bad) - initiates the Will into action then the resulting fruit is

called Sin, but when desire which is good and right initiates the will into action then the resulting fruit is called Righteousness.

Also note the rest of the equation in the verse found in James 1:15: "When Sin is Finished it brings forth Death."

Lust must first obtain permission from the will before it can activate the process of (enablement) provision from the will.

If the will gives consent and permission to evil desire, then sin is present. If the will gives consent and permission to good desire, then righteousness is present. Thus when lust and desire join together in conception, a compounded seed is formed that will produce the same kind of fruit as of the seed.

The subsequent planting of this compounded seed will determine the type of fruit that results. Therefore, each fruit from its inception, will bear the characteristics of the kind of seed that was sown.

We can obtain insight from the structure of a sentence. There is a subject, a verb and an object. Nouns are persons, places and things, and verbs show action.

Lust (desire) is a noun which must have a verb to get into the action.

Lust is the noun subject which needs the verb action in order to have the desired object. The object of a sentence is that which the subject produces through the verb.

Now the will is a noun but when it is willing it is a verb in action.

The verb stands between the subject and the object, therefore the subject must pass through the verb to get to the object or must affect the verb to effect the object.

The verb always serves the subject to produce the object. Nouns and pronouns are just names and titles which cannot say or do any thing without a verb, but some words just by their names alone express activity. Words like fire, for example and lust and desire and passion also seem ready for action with any opportunity. They appear to be like a Jack in the Box, needing only to be released, just waiting for someone or something to allow the expression which they desire.

The same identical noun subject can work through the same verb action to produce many different objects. For example:

*Adam walked with God alone.*

*Adam walked with God and Eve.*

*Adam walked away from God.*

*Adam walked with Eve alone.*

The same subject with the same verb producing different results. For example:

Adam walked with God in the Garden in the cool of the day.

(subject) (verb) (object) (where) (when)

Adam walked with God and with Eve.

(subject) (verb) (two objects)

Adam walked away from God to be with Eve.

(subject) (verb) (object) (purpose)

Adam walked with Eve outside the Garden without God.

(Same subject & verb but different object, purpose, place and time.)

From this we see how lust could act upon the will to accomplish many different results of sin.

The desire of lust is not always for the same thing. Therefore, the will is called upon to help lust accomplish many different desires.

Notice how the verb becomes the servant of the subject to obtain the object. Therefore, when the will is the verb, then the will is serving the subject. If the subject is lust, then the will is the servant of sin. But if the subject is righteousness, then the will is the servant of righteousness (Rom. Chap. 6).

One is a servant to that which he yields to serve (vs. 16) whether he yields to sin or yields to righteousness. The wages of his servitude is determined by the one he serves, for the wages of sin is Death and the wages of righteousness is Life.

One may be dead to sin (6: 2) and no longer under its dominion of death (vs. 14) yet continue to serve sin. Or, one may serve righteousness under the reign and dominion of life.

Those under the dominion of righteousness and life should serve that (righteousness) which made them free; just as those under the dominion of sin and death serve that (sin) which put them in bondage.

Sin, as used in The Bible, may be iniquity, or failure, or transgression, or disobedience.

With iniquity sin is a depraved, crooked, perverse fallen state (which is a noun that needs a verb to get into action). Iniquity is sin-in-residence that has not yet expressed or revealed itself in the form of failure, trespass, or disobedience.

When sin is expressed as failure or transgression or disobedience, it has already acted. It represents sin-in-action.

The will may allow *disobedience* to be the cause of action. Or, the will may allow obedience to be the cause of action.

The will may allow lust which is evil to cause a *disobedient* action or the will may also allow desire which is good and right to cause an obedient action.

When the action is *disobedience*, then transgression has occurred. When the action is obedience, then righteousness has occurred.

The will of man is the verb which gives action to the subject of desire to obtain its object.

When the will serves a desire which is good then the action is Godly. But when the will serves a desire which is evil, then the action is ungodly.

Lust can also scheme with the will to bring forth sin...which in turn brings forth death. In this case, sin is an effect and also a cause. It is the effect of lust upon the will and it is the cause of the death which results.

When sodium and chloride merge, the result is salt which now may cause many results which neither, alone, could produce.

Salt, like sin, is both an effect and a cause. It is the effect which results from the compound of two elements into one (salt) which now becomes the cause of all that it savors (effects). Birth, like sin, is both an effect and a cause. It results from conception and is the cause of life.

Sin is the result of man's will in *disobedience*. And then becomes the cause of all the transgression which results.

Sin has its cause in man's will and sin has its effect in man's actions.

When speaking of sin, we must be careful to determine whether it is a cause or an effect. Sin may be either, or both.

When sin was found (discovered) in Lucifer, it was the onset of his will to obtain his desire. The moment this (sin) took place, it caused death. Likewise, when sin was discovered in Adam, it was the result of his will

and desire...which caused his death. But Lucifer and Adam started out with life; neither of them began in death.

Mortal man (by definition) already has death or mortality in him. Therefore, a mortal, dead man cannot die; for one must have life in order to die.

Sin can only be found, or discovered later, where there never was sin before. This was true for created sons like Lucifer and Adam. But this is not true with *procreated* sons who come from corrupt seed. For them, sin entered at conception and was always present. Therefore, sin cannot be found later; it can only be seen later in its effect.

When Sin was found in Lucifer and Adam, it was an effect that would later become a cause. Because both had Life before sin was found. But with the onset of sin, they then passed into death.

Mortals, on the other hand, are *procreated* by the very wage which is death; and therefore, need a way to pass from their inherent death, to life.

Adam and Eve possessed Life when they were created - they could and did pass from that life to death. All of Adam and Eve's descendants possess death when they are *procreated* - and as mortals born in death, they can only pass from death to Life.

Adam and Eve were created with the Law of Life. Mortals are *procreated* with the Law of sin and death (Rom. 8:2). For Adam and Eve, the wages of Sin were acquired. For mortals, such as us, the wages of sin is inherited. We mortals are born under the Law of Sin and Death; therefore we are in need of redemption, from inception.

So we see how sin may be both a cause and an effect. Sin may be the end result of lust, or sin may be the original cause of Death.

Also, we can see how Adam, the Son of God created without sin and without sin's death-effect, was

the very cause of sin being conceived. That original sin is what brought in death as it's wage.

How different Adam is from his mortal offspring! Death is in our origin of life; therefore, our death cannot enter *later* as a result of our sin.

The wage of sin is death for a mortal, from inception. Death need not enter where it already exists. Sin abounds in Adam's offspring. But none of Adam's offspring - none of us - can disobey (or sin) in the same way Adam did (Rom. 5:12-21). Adam was created with life; later he acquired death as a result of his own sin.

All mortals begin life from Adam's corrupted seed and are burdened with the wages of sin from their birth. Therefore it is too late to prevent their death once they are born with it. Mortals can only pass from death into Life - just the reverse of Adam who passed from Life into Death. Adam's sin is the cause that resulted in Death for him and his descendants. This means that death for all mortals originated in Adam's sin; it did not originate as a result of their own sin.

Death passed upon Adam after he was created. Death passes upon mortals when they are *procreated*.

The cause of death to Adam was the conception of sin. The cause of death to mortals is the wage of Adam's sin in the seed of their conception.

The wage of sin which passed on Adam when he disobeyed was passed on to his offspring, thus condemning them to a natural, mature death. These condemned offspring may disobey and sin in various ways; however, if an offspring's sinning results in a wage of death, it would be a premature death because Adam has already condemned his offspring to a natural, inevitable, eventual death (numbered days). Adam's sin caused all of his offspring to be dying mortals, but the sinning of the offspring can only cause a premature mortal death.

Adam's sin condemned him and us.

Our sin can only condemn us.

My sin can only condemn me.

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