

bb-TBC-64

📅 Due Date	@July 21, 2022
Σ days to go	0
☰ Status	Scheduled text imported to Notion
☰ Working Title	A Pathology of Sin
➤ Project Home	
☰ Priority	High !!! Pattern
☰ Context	Bible Study Deliverable NLR Preaching
☑ DELIVERABLE	☑
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Introduction: TBC-64 A Pathology of Sin

The Cross is multi-dimensional

A Pathology (medical route map) for Sin

Eve's sin did not change Adam, but Adam's sin did change Eve.

The Consistency of the Scripture testimony

Paul refers to another characteristic of Eve

Innocent, but not yet 'holy'

The Source of the Infection: Adamic Responsibility

Sin, which pre-existed Adam,

Eve's 'fall into transgression':

a valuable record for us.

... temptation is inevitable, sin is not.

So this is why 'you must all be born again'.

immune to temptation to sin?

The Conception of a sin

How can we maintain our purity and faithfulness to God in the face of such a fierce and relentless seducer?

Conclusion

Introduction: TBC-64 A Pathology of Sin

So, we are beginning Study 64, but if you are following the book at the same time we have arrived at Chapter 25 of the New Covenant which is entitled 'My Right to Myself', but that is a long chapter that I am going to split into two parts.

Study 64 - A Pathology of Sin is really the first half of Ch 25 in The Better Covenant.

Study 65 - My Right to Myself is really the second half of the same chapter

Study 66 - will be, DV, the final study in this series.

The Cross is multi-dimensional

This was one of the great purposes of the cross... not only that we should escape hell but that lives should become re-orientated.

The Cross, in the Biblical revelation, is not only the physical torture stake that stood outside a city wall; it is a deep principle that has been applied at different levels.

Christ's cross was once and for all, never needing and never possible of repetition,

If we understand that it will inevitably change the way we think and that will change our behaviour.

but 'my cross' is a very different matter. It is 'my' cross, and not Christ's, I must take up daily. But DV we will take up that topic in the next study.

A Pathology (medical route map) for Sin

▼ pa·thol·o·gy

1. The scientific study of the nature of disease and its causes, processes, development, and consequences. Also called *pathobiology*.

"It deals with the origin and nature of disease, its progress and consequences." RB

We are going to take a deep dive into the whole question of Sin; it's cause, its journey and its cure. Are you ready?

Eve's sin did not change Adam, but Adam's sin did change Eve.

Eve sinned first, but it was Adam's sin that had such a devastating effect upon his race and the whole creation. Why should that be?

Primarily, it would seem, because Adam was

- the federal head of the human race
- and its root.

It was, says Paul, "by one man that sin entered".

▼ Rom 5:12 NKJV

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

technically it might be said that the word translated as 'man' here is not specifically 'male'. but in what follows as Paul names him as 'Adam' and declares that 'he' (using the masculine personal pronoun) is a type of Christ there can be no doubt who Paul had in mind.

If we are familiar with the record of this event in Genesis we might be tempted to protest that it was not 'a man' through whom Sin entered, but 'a woman' and in some theologies this notion still has its consequences, but the revelation given to Paul in Romans is very specific, it was through one man that sin entered the world and he names his as 'Adam'

The Consistency of the Scripture testimony

In his first letter to Timothy Paul distinguishes the nature of Eve's transgression from that of Adam and agrees with Eve herself in her claim that she was "deceived";

▼ 1 Tim 2:14

And Adam was not deceived, but the woman being deceived, fell into transgression. 1 Tim 2:14 NKJV.

Adam was not deceived, but Eve was.

▼ Gen 3:13 ASV

And Jehovah God said unto the woman, What is this thou hast done?
And the woman said, The serpent beguiled me, and I did eat.

Adam, on the other hand, sinned with his eyes wide open. "Adam was not deceived".

Paul refers to another characteristic of Eve

▼ 2 Cor 11:2-3

For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.
But I fear, lest somehow, as the serpent **deceived** Eve by his

craftiness, so your minds may be corrupted from the simplicity that is in Christ. 2 Cor 11:2-3 NKJV.

Here again, we see the statement that Eve was 'deceived' by the serpent's deceit.

Innocent, but not yet 'holy'

Eve was 'simple' not in a derogatory sense, she was innocent. This word translated 'simplicity' is never used in a derogatory sense. We might have said she was 'naïve' but the Scripture, by implication, describes her as 'simple' or as we might say 'innocent'.

Innocent but not yet holy; holiness is much more than innocence. Simplicity is a forgotten Christian virtue. It is frequently used in the New Testament and is sometimes translated as 'single'. Often it is sophistication and a street-wise mind-set that is the greater danger.

The Source of the Infection: Adamic Responsibility

A superficial reading of the account has caused many to refer to the consequence of sin as being 'The Curse'. A closer examination may reveal that there is no reference to Eve being 'cursed'. A close examination reveals that only the Serpent and the Ground were cursed. The Serpent was blamed for what happened and cursed, the Ground was cursed because of what Adam had done.

If you have an Bible old version to hand check out the record again in Genesis. You will find that there are 4 persons involved in this account, but Jehovah, God only addresses each one at a time.

▼ Thou in Genesis 3

▼ Gen 3:9–11 KJV

And the LORD God called unto Adam, and said unto him, Where *art thou*? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

▼ Gen 3:13 KJV

And the LORD God said unto the woman, What *is* this *that thou* hast done? And the woman said, The serpent beguiled me, and I did eat.

▼ Gen 3:14 KJV

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

▼ Gen 3:16 KJV

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

▼ Gen 3:17–19 KJV

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake**; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

The responsibility for this whole tragedy is laid on the shoulders of Adam. He is the Head and he is held accountable. It was 'Adam's fault' that a curse came on the ground, not Eve's.

A day would come when God would the whole burden upon the shoulders of His Son as he carried his cross to the hill of Calvary.

▼ Rom 5:12–14 NKJV

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Sin, which pre-existed Adam,

entered the world through Adam, through one man Sin entered the world and death spread to all, because all sinned.

We have examined this earlier in our series, but we are not speaking of

1. sin as a transgression of a know law; an act of sinning
2. but Sin as a ruling power; the inward dynamic in its rebellion against God.

Eve's 'fall into transgression': a valuable record for us.

The record of her transgression, which preceded Adam's transgression, is told with some detail and provides us with an almost unique insight into the way in which someone who is 'innocent' and not tainted with Adam's sin may still come under temptation.

At the moment of her transgression Eve was not tainted with the Sin that passed through to all Adam's progeny.

At the moment of Adam's transgression, he was not tainted with Sin

She is only '*almost unique*' because we have another record of someone who was truly holy, who was not tainted with Adam's congenital sin and yet who still came under temptation, Christ himself. It is possible, according to these examples, for a human being who has no indwelling sin to come under strong temptation to sin.

... temptation is inevitable, sin is not.

let that sink deeply into our understanding of the nature of being human. Being human in this earthly realm to be liable to temptation. Temptation is inevitable, sin is not.

We have a biblical record of three people who were without 'congenital sin' but who were nevertheless subject to temptation. Two were tempted and 'yielded' but another was also tempted but remained true.

"Yield not to temptation, for yielding is sin"

▼ 1 Cor 10:13 NKJV

No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

▼ John 8:7 NKJV

So when they continued asking Him, He raised Himself up and said to them, "He who is **without sin** among you, let him throw a stone at her first."

▼ Heb 4:15 NKJV

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet **without sin**.

So this is why 'you must all be born again'.

Regeneration is the means whereby God takes us from being 'in Adam' and makes us 'in Christ'. God's provision for our tragedy is fully comprehensive. He provides a remedy for what we became in Adam and brings the reign of that 'Old Man' to an end;

▼ Rom 6:6

knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. Rom 6:6 NKJV.

Christ's Calvary-baptism united him fully with what the human race had become and he took it down into death with him;

▼ 2 Cor 5:21

For He made Him who knew no sin to be sin for us,
that we might become the righteousness of God in Him. 2 Cor 5:21
NKJV.

The grip of Adamic sin was broken at Calvary and is broken in each one who is joined to Christ in Spirit-baptism. He was baptised into our death so that we might be baptised into his. Adam's 'reign of death', as Charles Wesley called it, is over for those who are in Christ.

The ancient legacy is dealt with and so also is our own contribution in the form of our own transgressions; both Sin and sins find their answer in the work that was accomplished at Calvary. Our own sins are remitted and in the conscious receiving of God's mercy we, unlike Israel of old, can be conscious of sins forgiven.

But that is by no means the end of the story. Christ's death brought to an end the inevitable consequences for the whole human race of Adam's transgression.

So Adam is dealt with, and so is my debt, where does that leave us? Eve had no 'Old Man' and no debt and yet she was tempted and fell. Christ had no 'Old Man' and no debt and was in all points tempted as we are, yet without sin. Heb 4:15 NKJV.

immune to temptation to sin?

Are those who are in Christ immune to the temptation to sin?

There is a balance to be struck here which is perfectly expressed by Paul;

▼ 1 Cor 10:12-13

Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. 1 Cor 10:12-13 NKJV.

Traditionally it has been difficult for Christian teaching to maintain that balance. The danger lies in straying into the one extreme or the other.

There are two opposite dangers of proclaiming either a false triumphalism in which a man thinks he is no longer vulnerable or concluding that we are doomed to failure with every step.

For Eve and for Christ the temptation to sin did not arise from inside but from outside.

The Conception of a sin

Nevertheless the temptation encountered something within which had the ability to respond and to receive the temptation. In his letter James uses the illustration of 'conception'.

▼ James 1:13–15

Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:13–15 NKJV.

Both Eve and Christ were capable of this kind of spiritual conception; they had the power to receive the 'seed' of a temptation and to bring it to birth as a sin.

Eve failed in that she received the temptation and conceived. Christ refused the temptation and did not 'conceive'. For the man or woman who has genuinely been brought into the good of the New Covenant there is a close parallel; we may yet receive or reject the temptation.

If we receive the temptation a conception will take place that, unless God intervenes, will result in the birth of a sin.

How can we maintain our purity and faithfulness to God in the face of such a fierce and relentless seducer?

Now that our ancient past in Adam and the more recent past of our own transgressions are remedied is it inevitable that we shall fall again? And if we do fall does it undo all that God has accomplished? It will be our task in this next part to try to answer those questions.

Conclusion

In this chapter we examined and contrasted the experiences of Eve and Christ when faced with temptations to satisfy legitimate hungers. We examined the nature of temptation and sin in the experience of a member of the New Covenant community. We saw that the beachhead is often our legitimate desires that demand an illegitimate priority. We saw that the answer lies in constantly choosing to embrace my daily cross and to refuse 'my right to myself'.