

1. Last week I taught in part Gal 5:19. When our session ended, we were reviewing *The Doctrine of the Anthropology of Sin*.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. So far we have exegeted that portion of Gal 5:19 which in the KJV has been translated "*Now the works of the flesh* ... noting it might better be translated "**Understand Timothy, the production from the old sin nature ...**"
4. Gal 5:19 has been translated in its entirety in the KJV:

KJV-Sentence continues

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

5. Let's continue our review of the *Doctrine of the Anthropology of Sin*.

### **The Anthropology of Sin**

1. No discussion of sin as it relates to the believer and his position in Christ is more important than 1Jo 3:4-6.

KJV

1Jo 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

1Jo 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

2. The deeper meaning of these verses can only be understood when a distinction between the sins of regenerate men and unregenerate men is kept in mind.

Kenneth Wuest has translated 1Jo 3:6

*Wuest Translation*

*1Jo 3:6 Everyone who in Him is constantly abiding is not habitually sinning. Everyone who is constantly sinning has not with discernment seen Him, nor has he known Him with the result that that condition is true of him at present.*

2.1 The active word in Wuest translation is “at present.” Transgression of the law-lawlessness, as used by John is the persistent contempt of divine protocol regardless of divine admonition and/or divine intervention. Intervention takes many forms. He will not let us harm His Kingdom.

3. In 1Jo 3:4 and in similar places in John’s Epistle John uses a continuous present tense ... a continuous present in verse four denotes a person’s habitual attitude toward sin as expressed in his practice of it.

4. John is not speaking of a state of perfection in which it is impossible to sin; but he is stressing that a Christian cannot keep on practicing sin, because God in some-way and some-how will intervene.

5. The most illuminating passage – 1Jo 3:4-11 is rendered somewhat obscure by the translation of the Greek word **Anomia** as ‘transgression’ in Verse four.

6. The discussion of these Scriptures cannot be understood unless one considers the difference between the sin of a believer vis-à-vis an unbeliever. God corrects His children.

7. Only if one understands the specialized meaning of **Anomia** can a serious student understand **Anomia**—lawless sinning.

7.1 **Anomia** means “lawless sinning” or “habitual sinning.” **Anomia** as used by John describes the condition of the unbeliever in time. The Psalmist describes this condition in Psa 1:4.

**Expanded Translation**

**Psa 1:4 The unbelievers are different for they are like chaff which the wind blows away.**

8. Let's see how **Anomia** is used in 2Th 2:7; Heb 8:12; 2Co 6:14 and 1Jo 3:4: iniquity, iniquities: unrighteousness, transgression.

9. Contrast this concept of lawlessness with that of righteousness which drives and motivates the believer. The believer has a new nature that is a product of God, and thus cannot go in the ways of lawless sinning for such would result in God's intervention.

10. For example, David in Psalm 32:3-4 and Paul in Romans 7:24-25 describe the pain and sorrow of a believer under the convicting and intervening ministry of God the Holy Spirit.

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

11. The unregenerate prove their lost estate by their ability to sin lawlessly without pain of heart. This, in contrast to what David felt as a believer.

KJV

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

12. These passages set up a distinction between sin with its source in Satan and righteousness with its source in Christ. Probably the key phrase in this context is, "Sin is the transgression of the law." John includes here all sin, not some sin. It is lawlessness against God and all that His holy character demands.

13. In verse six we find the unqualified assertion "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him." When abiding in Him, lawless sinning is excluded.

14. The one who practices sin neither sees nor knows Christ—this person’s vision and understanding are dulled by the practice of sin. This truth could not be denied by any believer who knows from personal experience the effect of sin upon his own heart.

KJV

1Jo 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1. The statement of verse seven, addressed to the “little children” of God, is exceedingly forceful and vital.

2. It is there written: “little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.” The verse declares that the only one who practices righteousness is by his new birth a partaker of the imputed righteousness of God.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1. The believer is not only expected to practice righteousness, for he is righteous according to his eternal standing in Christ. Similarly, he that practices lawlessness is of the devil.

KJV

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1. There is no basis in this passage for the doctrine of sinless perfection on the part of some Christians – there are no such Christians. It will be remembered that John has warned here against such conclusion.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

2. Nor does the Bible teach here or elsewhere, that Christians do not sin. It does teach, however, that the Christian retains his Adamic, carnal nature until the day of his death.

3. The Bible also teaches that the Christian, being indwelt by the Holy Spirit, is possessed with a new standard of what is good or bad. His conduct either grieves or does not grieve the Holy Spirit.

Now for new material and the conclusion of the *Doctrine of the Anthropology of Sin*:

1. It is to be concluded therefore that the child of God cannot sin lawlessly without great suffering and that suffering is due to the presence of God's divine seed or nature in him.

2. This reaction of the divine nature against sin in the Christian, could never be experienced by unregenerate men who have not the Spirit.

2.1 Jude 19 and 1Jo 3:10 describe the divisive ministry of unbelievers acting under the guidance and direction of Satan—they are unbelievers sinning lawlessly or habitually.

KJV

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Jude 19 These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

3. Let's see how Matthew, Paul and the anonymous writer of the book of Hebrews translate **Anomia** as a special force extant in the world and thus a cloak of iniquity worn by every unbeliever.

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work **iniquity**.

Mat 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do **iniquity**;

Mat 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and **iniquity**.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:12 And because **iniquity** shall abound, the love of many shall wax cold.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to **iniquity** unto **iniquity**; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

2Th 2:7 For the mystery of **iniquity** doth already work: only he who now letteth will let, until he be taken out of the way.

Tit 2:14 Who (Christ) gave himself for us, that he might redeem us from all **iniquity**, and purify unto himself a peculiar people, zealous of good works.

Tit 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Heb 1:9 Thou hast loved righteousness, and hated **iniquity**; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Rom 4:7 Saying, Blessed are they whose **iniquities** are forgiven, and whose sins are covered.

### **Expanded Translation**

**Psa 1:3 The believer shall be like a tree planted by the river who brings forth fruit in his season; his leaves shall not wither; and whatever he pursues will be successful.**

**Psa 1:4 The unbelievers are different for they are like chaff which the wind blows away.**

4. Now let's continue the exegesis of verse nineteen.

KJV-Sentence continues

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

5. So far we have exegeted that portion of Gal 5:19 which in the KJV has been translated “*Now the works of the flesh*, ... noting it might better be translated “**Understand Timothy, the production from the old sin nature ...**”

ARE MANIFEST, WHICH ARE THESE; ατινα εimi

1. **Hatina Eimi** is better translated “are certainly seen in various sexual sins such as ...”

2. **Hatina** is a relative pronoun often appearing as **Hostis**. It is variously translated “whoever, whatever, whatsoever” or simply as we have here “which.”

3. **Eimi** is the often used “to be” verb thus translated “is, are, was, were” or “be.”

ADULTERY, FORNICATION, πορνεια,

1. **Porneia** is well translated “adultery, fornication.”

2. **Porneia** is declined as a nominative singular and used as a predicate nominative.

3. **Porneia** can best be understood as used here by reviewing the *Doctrine of Fornication*.

## **Doctrine of Fornication**

1. Fornication is not so uncommon among believers today. As used in this doctrine fornication includes any manner of sex outside of marriage. This form of reversionism therefore includes adultery, homosexuality, bestiality etc.

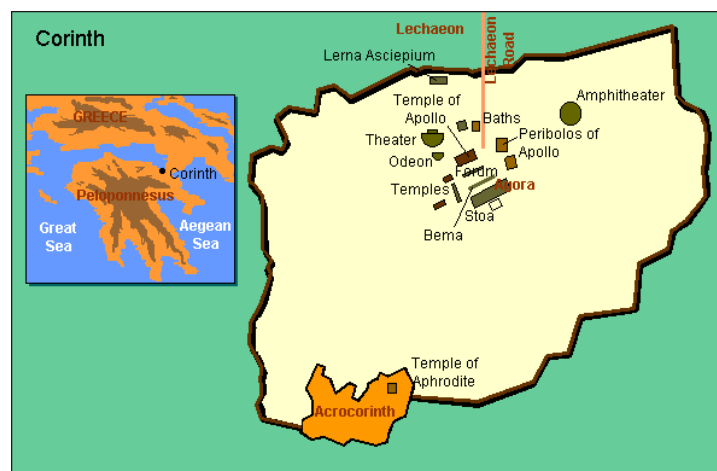
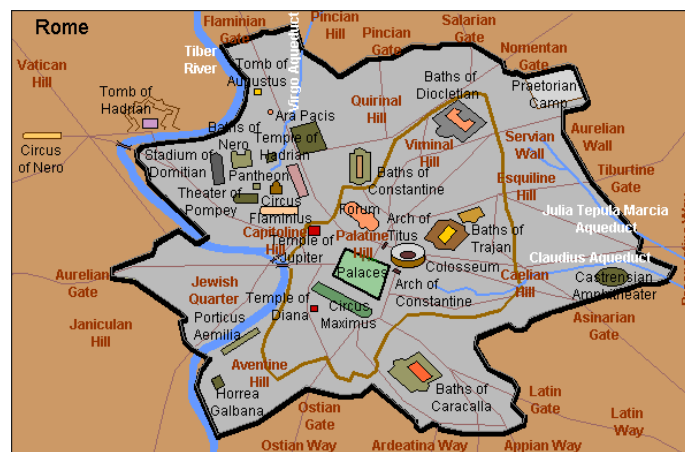
2. For a more detailed study we might want to review the *Doctrine of the Phallic Cult*.

3. Let's begin with a case study.

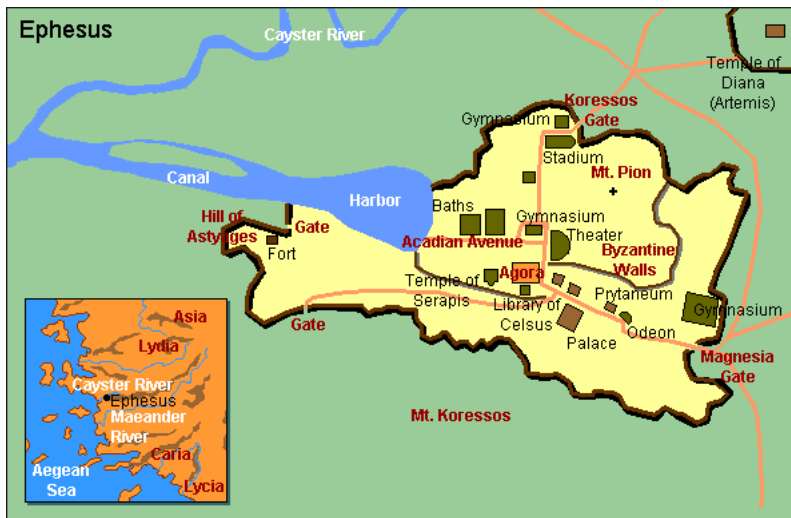
3.1 The city of Corinth was a licentious place and thus a temptation to many of the citizens of Rome as they traveled the Empire. Many Christians came from the busy idolatrous Temples located all over the Roman Empire.

3.1.1 It was in these temples that phallic reversionism ran wild. Paul therefore wrote often and in detail about the evils of sexual reversionism.

3.1.2 The same indulgences were pervasive in many of the larger cities such as Rome, Corinth, Ephesus, Caesarea Maritime and Athens. Where there was an idolatrous temple there was sexual perversion.







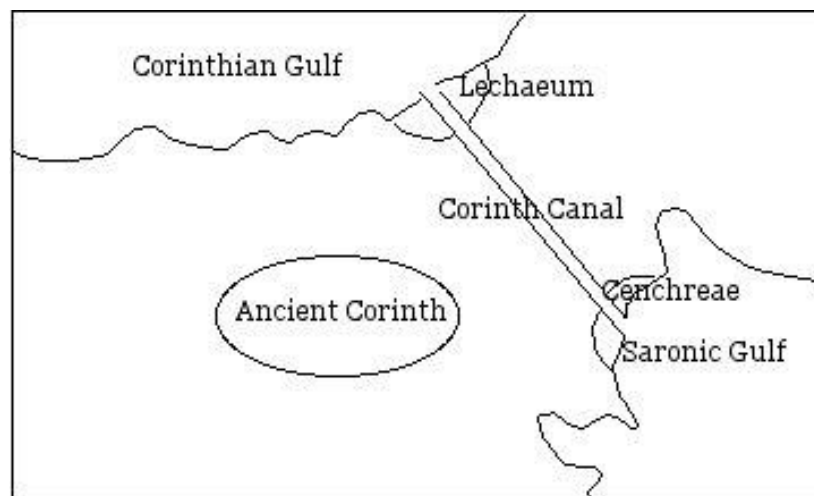
3.2 Paul addressed the problem in no uncertain terms.

2Co 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

3.3 Corinth was a sailor's and traveler's delight. It had something for everyone. It was located on an isthmus connecting Greece proper with Achaia or the Peloponnesus as it is known today.

3.3.1 Corinth was in the middle of the Isthmus and it was where many travelers “partied” while awaiting transfer of their baggage. The baggage was transported via a land route from one side of the Isthmus to the other.

3.4 The stop was made at Corinth to avoid the bad seas and winds of the Cape of Malaea. Idolatry practiced in Corinth included all manner of sexual activity as part of worship. Sex outside of marriage is a temptation which must be guarded against.



4. Christ has declared the right man and right woman to be of one flesh. He did not say it was a command for a happily married couple or a married couple who married because they were in love. Paul did not even confine the responsibility of chastity to married couples.

4.1 Chastity applied as a duty for both the male and female as each kept themselves chaste for their “one time” partner.

4.1.1 Sexual sins are unique to the extent that they are treated uniquely in Scripture and thus the only sins said to be offensive to the body which is the Temple of the Lord.

4.2 Whether we like it or not the relationship between the right man and right woman is special, very special and so should our attitudes be. Attitudes must come from doctrine cycled in the soul; so again, ignorance of doctrine is a major, pervasive and perpetual temporal problem.

4.3 From the Scriptures we can conclude when a man or woman has sex with one another there is a transcendental relationship established which must be "eternally enjoyed or eternally endured." Transcendental as used here means "that surpassing all others; superior and beyond common thought or experience; mystical or supernatural." Such is the nature of all forms of fornication.

4.4 Satan attacks both man and woman with a special vigor trying to convince the both that service in marriage is rigorous and bound with a duty devoid of pleasure.

4.5 Recall the special relationship between man and woman in the garden when Satan made his original advance, attacked and set mankind into full scale retreat.

4.6 The authority of the man over the woman was of special importance in the original assault of Satan in the Garden. It must therefore be uniquely related to the angelic conflict. God first created the souls of man and woman as one: “male and female created He them.” After the creation of the bodies of Adam and Eve, God then placed each in two separate bodies and left them in the Garden to enjoy one another. Sex, before the fall was for recreation and not procreation. How great sex in the Garden must have been—we can only imagine.

1Co 6:13 ... Now the body is not for fornication, but for the Lord; and the Lord for the body.

1Co 6:14 And God hath both raised up the Lord, and will also raise us up by his own power.

4.7. Sexual infidelity, be it fornication or adultery robs God of what is rightfully His. The plan and story of right man and right woman began early.

Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;  
Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

4.8 The Father, Son and Holy Spirit indwell your body; thus, the command “don't degrade the Trinity with illicit sex.”

1Co 6:1 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

1Co 6:17 But he that is joined unto the Lord is one spirit.

1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

5. Love between the right man and the right woman must extend only to your spouse and no one else. The worship of idols was pervasive among Gentile nations such as with the Canaanites with their worship of El Elyon, Molech, Baal, Ashtoreth, etc.

Pro 5:1 My son, attend unto my wisdom, and bow thine ear to my understanding:

Pro 5:2 That thou mayest regard discretion, and that thy lips may keep knowledge.

Pro 5:3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

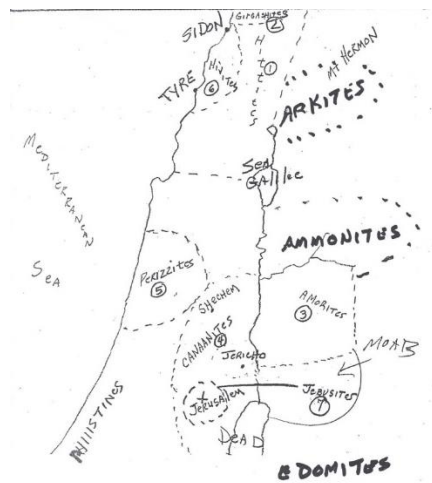
Pro 5:4 But her end is bitter as wormwood, sharp as a two-edged sword.

Pro 5:5 Her feet go down to death; her steps take hold on hell.

Pro 5:6 Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them.

Pro 5:7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

Pro 5:8 Remove thy way far from her, and come not nigh the door of her house:



**The Westbank Bible Church accepts direct donations to further the spreading of the Gospel. You can mail or drop off a check or money order made payable to Westbank Bible Church, 4010 Bee Cave Road, Austin, Texas 78746**

We do not authorize any third party to solicit donations on behalf of the Church.