

**TEACHING GOAL**

To understand the reasons why every sin deserves God's wrath and curse.

**DOCTRINAL STANDARDS**

Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life, and that which is to come.

S.C. 84, L.C. 152, W.C. of F. VI, Savoy 6, Young 37

**SCRIPTURAL BASIS**

**Study Passage:** Ephesians 5:1-21

**Support Passages:** Proverbs 21:2-4; Isaiah 64:6; Lamentations 3:39-45; Matthew 7:15-23; Matthew 25:41-46; Galatians 3:10-14; James 2:1-13

**BIBLE STORY**

I Kings 3:16-28; Solomon judges as a wise but human king. Although it is appropriate, his judgment is limited to the occasion and the singular situation before him. With God judgment is not limited in any way and His punishment is based on a complete knowledge of the outward and inward being of the individual being judged.

**MEMORY ASSIGNMENT**

" For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."" (Galatians 3:10, ESV)

**APPLICATION**

Given that God judges the heart and is "intimately acquainted with all my ways" (Psalm 139:3-4), we can readily understand that every sin, even the least, is known to God and therefore we are guilty of not just one sin but a whole lifetime of disobedience and rebellion. Even the least of our sins is actually part of a great fabric of sin against the sovereign God. Therefore we must come to Christ for forgiveness and make every effort to live as would please God.

## SUMMARY

We have previously studied the nature of sin which is transgression of the law. We have also studied the horrors of eternity in hell which God has prepared for the devil and his angels and all who refuse to repent and believe on Christ. Now we shall consider the narrow issue of the exceeding gravity of even the least of our sins for even the least one deserves an eternity in hell.

That sin is punished by an eternity in hell is a doctrine that sinners strongly resist. We are quick to argue that we have not done any violent crime, nor are we perverted. We would say with the rich man, "Teacher, I have kept all these things from my youth up".<sup>1</sup> Yet we all are found lacking even as the rich man who came to Christ on this occasion. And it is never a simple issue of "One thing you lack", for our one sin is invariably woven into a lifetime fabric of sin against God. Our one sin is part of a whole world and life view which involves us in immorality, impurity and greed and does not qualify us or commend us in the least for an inheritance in the kingdom of Christ and God.<sup>2</sup> In fact it is because of this very thing, says Paul, that "the wrath of God comes upon the sons of disobedience." Paul tells us not to be partakers with them, in verse 7, because we in fact have been partakers in the filthiness and silly talk, among other things, of the sons of disobedience and this remains a constant problem to us. It is never just one sin, or the least of sins that condemns us.

We are prone to measure the guilt of sin the way a civil court does. When the women presented their case to Solomon,<sup>3</sup> he passed judgment based on the situation before him. The fact that the women were prostitutes and that their babies were illegitimate was irrelevant. Solomon simply determined who the true mother was. A court of law determines the guilt or innocence of a person with regard to specific charges. Any other sin is irrelevant. However, it is not this way with God. He does not judge our sin in a partial or fragmentary manner. Nor can He because no one whose nature it is to do evil continually commits one solitary sin.

"Is it an oath? God sees in it, first, a specific breach of the 3rd Commandment; then, an expression of pre-existent sentiments of willfulness, irreverence, levity or malice, in the profane man: then thirdly, an evil influence on spectators, to be propagated, unless grace intervene, forever: fourth, a confirming influence, intensifying the wicked temper and habit; and last, a natural tendency involving a series of increasing profanities forever. In a word, God, as final and omniscient judge, has to judge each sinner as a concrete whole, and each transgression as index, part, and cause, as well as fruit, of a disease of sin, a deadly, spiritual eating cancer, whose tendency is to involve an immense evil, eternal death. Thus judged, sin is an infinite evil, and deserves an eternal penalty. One reason why God punishes forever is, that the culprit sins

forever. God's point of view is that this everlasting series of sins is the fruit of the first rebellion."<sup>4</sup>

Since this is the case with mankind, we must come to Christ for forgiveness and we must make every effort to please Him by obedience and service.

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<sup>1</sup> Mark 10:20

<sup>2</sup> Ephesians 5:1-5

<sup>3</sup> I Kings 3:16-28

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<sup>4</sup> Robert L. Dabney, Lectures in Systematic Theology, Grand Rapids, Michigan, Zondervan Publishing House, 1972, p. 429.