

Sin is a deadly disease that has infected the human race. It was never God's intention for humanity to be injected with the deadly venom of sin. Scripture is clear. Sin entered the world through the fall of Adam and death came as a result (Romans 5:12). No one, regardless of race, class, gender, pedigree, social or financial status, is exempt from the effects of sin. Undoubtedly, all have sinned! While the poison of sin dwells in our flesh, there is One who took on the flesh, condemned sin in the flesh, and won the victory in the flesh! Jesus, the last Adam, possesses the antidote for sin. His blood cleanses. His power frees. His grace flows, and His Word sustains. Victory is available and possible in Jesus Christ, the righteous. Let us take courage as we study and learn What God Says About…"Victory Over Sin."

SIN – "THE BREAKING OF GOD'S LAW"

1. How does the Bible define sin?

"Whosoever committeth sin transgresseth also the law: for sin is _____ _____ _____ _____ _____." *1 John 3:4*

Note: *The Bible defines sin as the breaking of the moral law—the Ten Commandments. The law provides the only means by which the sinner can obtain a knowledge of sin (Romans 3:20). According to the apostle Paul, where there is no law, there is no transgression (Romans 4:15). Clearly, sin exists on this earth and in our lives. Therefore, the law is being transgressed. Thankfully, however, Jesus kept His Father's commandments and will keep the law in the believer, thus providing victory over sin (John 15:10; Romans 8:3, 4).*

2. According to the apostle James, we are guilty of breaking the law if we offend in how many points?

[10]"For whosoever shall keep the whole law, and yet offend in _____ point, he is guilty of all. [11]For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." *James 2:10, 11*

Note: *In the book of Galatians, Paul speaks against the danger of legalism—the rigid experience of righteousness by works or trying to earn salvation through one's own efforts of law keeping. The apostle Paul is addressing a crisis in the Galatian church of which false teachers bewitched the members into believing that they couldn't be saved unless they strictly kept "the law." When Paul speaks of "the law" in Galatians, he is referring to both the moral law of the Ten Commandments, which remains in force for Christians and also the ceremonial law, the Law of Moses which was done away at the cross. Just as many in that day were trying to earn salvation through their own efforts or through "works of law," many Christians today are attempting to keep the Ten Commandments through their own efforts! They are relying upon their own behavior instead of relying upon Jesus to keep the law in them (Romans 8:3, 4).*

3. **According to the apostle Paul, we are not justified by what? How is a person justified? How many can be justified by *the works of the law?***

"Knowing that a man is not justified _____ _____ _____ _____ _____ _____, but _____ _____ _____ _____ _____ _____, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall _____ _____ be justified." *Galatians 2:16*

Note: *The term "the works of the law" refers to the Jewish concept of seeking to earn salvation through human effort. Sadly, many today adhere to this false rigid belief system. Just as this faulty approach failed then, it miserably fails today. No one can earn salvation by trying to keep the law in their own strength. We must die to sin and self and allow Christ to keep the law in us.*

4. **What piercing question does Paul ask the members of the Galatian church who were trying to earn salvation through their own efforts of law keeping?**

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, _____ _____ _____ _____ _____ _____? God forbid." *Galatians 2:17*

Note: *Paul is saying to the Galatians that if while we seek to receive justification from Christ and at the same time attempt to earn salvation by stringently keeping the ceremonial law, we are sinners! He then proceeds*

to ask the rhetorical question, "Is therefore Christ the minister of sin?" He concludes this verse by saying, "God forbid"—certainly not! When he refers to the absurdity of Christ being the minister of sin, he is making the point that Christ is not the agent or accomplice of sin that directs Christians to meticulously keep the ceremonial law in order to be justified or made free from sin.

5. What is Paul warning against in Galatians 2:18?

"For _____ ____ _____ _____ _____ _____ _____ ____ _____, I make myself a transgressor." *Galatians 2:18*

Note: *Paul had clearly taught the Galatians that the Jewish ceremonial law with all of its rituals was done away when Christ died on the cross, and that to attempt to strictly obey the tenets of Judaism through works of law was futile. Hence, he is counteracting the teachings of the false teachers that deceived the Galatians. Therefore, in this passage he is saying that if after we have accepted Christ's righteousness and have been justified by faith and then revert back to what has been nullified and try to strictly keep it, we are building again what has been destroyed. Paul is saying that if we seek to do this, we are guilty of transgressing God's moral law—the Ten Commandments.*

6. After realizing that the law couldn't justify or save him, for whom did Paul now live his life?

"For I through the law am dead to the law, that I might _____ _____ _____." *Galatians 2:19*

Note: *Paul was once a strict Pharisee. As touching the law, he said that he was a "Pharisee" and regarding the righteousness in the law, he said that he was "blameless" (Philippians 3:5 and 6). As far as Paul was concerned, no one kept the law as strictly as he did. Yet, when he met Christ, he discovered that rather than keeping the law, he was actually sinning—breaking the law! Hence, in Galatians 2:19, Paul is saying that now that he has met Christ and his spiritual eyes are open, he lives unto God, not unto the law. When he says, "I through the law am dead to the law," he is saying that he has learned through his past failed experience that attempting to earn salvation through human effort could not justify or save him. Therefore, he is completely done with or dead to the law in the sense of trying to earn salvation through the law or attempting to be justified by the law.*

7. After accepting Christ's death on his behalf and thereby choosing to die to sin and self, who did Paul now say lived inside of him?

"I am crucified with Christ: nevertheless I live; yet not I, but _____ _____ _____ _____: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20*

Note: *The secret to overcoming sin is to make a daily moment by moment choice to die to sin and self and to allow Christ to live inside our heart. Christ never instructed sinners to try to defeat sin, He instructs us to die to sin! He that is dead is freed from the power of sin (Romans 6:7, 11-13).*

DON'T FRUSTRATE GOD'S GRACE

8. After conversion, what did Paul not frustrate?

"I do not frustrate _____ _____ _____ _____: for if righteousness come by the law, then Christ is dead in vain." *Galatians 2:21*

Note: *When Paul was converted and experienced righteousness by faith in Jesus Christ, he refused to frustrate or nullify the grace of God. He realized that righteousness doesn't come from the law, for if it did Christ died in vain for sinners! In the believer's quest to obtain victory over sin, it must always be understood that while the law is holy, just, and good (Romans 7:12), it cannot justify the sinner—provide righteousness for the sinner. This is not the function of the law. The law's function is to reveal or point out sin. It operates as a schoolmaster that instructs the sinner to come to Christ so that he can be justified by faith, without the deeds of the law (Romans 3:20; 28; Galatians 3:24). It must be noted that grace and faith do not nullify the law, but rather it establishes the law in the believers heart (Ephesians 2:8, 9; Romans 3:31).*

9. According to the apostle Paul, what terrible thing happens when we seek to justify ourselves by the law?

"Christ is become of no effect unto you, whosoever of you are justified by the law; _____ _____ _____ _____ _____." *Galatians 5:4*

10. According to Ephesians 2:8, 9, how is a person saved? What is salvation called?

[8]"For _____ _____ are ye saved _____ _____; and that not of yourselves: it is _____ _____ _____ _____: [9]Not of works, lest any man should boast." *Ephesians 2:8, 9*

Note: *Salvation is a free gift that cannot be earned through the efforts of man. This infinite gift is received by grace through faith in the shed blood of Jesus. Therefore, salvation is placed outside of the possibility of man earning it, lest he boast that he obtained salvation through his own efforts.*

GRACE—NOT A LICENSE TO SIN

11. According to Romans 6:14, what shall not have dominion over the believer? What does Paul say the Christian, who is no longer under the condemnation of the law, is now under?

"For _____ shall not have dominion over you: for ye are not under the law, but _____ _____." *Romans 6:14*

Note: *Many misinterpret Paul's statement regarding Christians not being under the law, but under grace. They conclude that Paul is saying that the law has been nullified as a result of Christ's death on Calvary. This is far from the truth! To be under grace means that the believer serves God with a new motivation. Imagine someone speeding down the road and violating the speed limit. The speed limit is 55 miles per hour and yet the offender was clocked at 100 miles per hour. When the policeman pulls the violator over, they are "under the law" or guilty of breaking the law. However, as the policeman interacts with the guilty person, they discern that the person is genuinely remorseful; therefore, the policeman decides to give them a warning instead of giving them a ticket. The speed limit or law has not changed. It is still 55 miles per hour. However, mercy has been extended to the person, and they realize that they have been given a second chance. As they proceed on their journey, they are now driving with a new motivation—they are "under grace." They are so appreciative of the kindness of the policeman that they are very careful not to exceed the speed limit and break the law again. In fact, even when they are out of the sight of the policeman, they stay within the speed limit because they are motivated by the grace that has been extended to them. It must be noted that, unlike the policeman, Jesus couldn't just excuse our sins or violation of the law. The law demands that the guilty sinner die! Therefore, Christ died the death that we deserve and provides grace that motivates the believer to love and obey Him with a deep heartfelt appreciation.*

12. What rhetorical question does Paul ask in light of the fact that converted Christians are not under the law, but under grace? What is Paul's emphatic answer to his rhetorical question?

"_____ _____? _____ _____ _____, because we are not under the law, but under grace? _____ _____." *Romans 6:15*

13. Why did God write the Ten Commandments (the law) upon stone and reveal it to Israel at Mt. Sinai? Where sin abounded, what abounded much more?

[20]"Moreover the law entered, _____ _____ _____ _____ _____. But where sin abounded, _____ _____ _____ _____ _____: [21]That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." *Romans 5:20, 21*

Note: *At Mt. Sinai, the law of God was written on stone with the finger of God. During that special occasion, God formally spoke His law in a thunderous tone to the Israelites who had recently been delivered from Egyptian bondage. Undoubtedly, His law was already in existence, but it was necessary to formally speak His law to His people so that they could clearly understand His will and obtain a definite knowledge of sin. When the law entered at Mt. Sinai, the offence of sin abounded. The people were now able to see the exceeding sinfulness of sin and were convicted of the egregious nature of sin. Indeed, they were deeply convicted of their sinful condition and of the fact that they were habitual transgressors of God's law. However, according to the apostle Paul, "where sin abounded, grace did much more abound." God sent Jesus to die for sinners and as a result solve the sin problem. Grace reigns through the righteousness of Jesus Christ, and His marvelous grace is greater than all our sins!*

CHRISTIANS ARE DEAD TO SIN, BUT ALIVE UNTO GOD

14. What is the converted Christian's relationship to sin?

[1]"What shall we say then? Shall we continue in sin, that grace may abound? [2]"God forbid. How shall _____, that _____ _____ _____ _____, live any longer therein?" *Romans 6:1, 2*

"For he that is dead is _____ _____ _____." *Romans 6:7*

Note: *Sin is powerless against a dead man! Its dominion, reign, and control is over. We must stop trying to defeat sin, and we must die to sin. Jesus has already defeated sin. When Jesus lives in our hearts, He not only defeats sin, He dominates sin.*

15. Christians are dead to sin but alive unto whom?

[11]"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto _____ _____ _____ _____ _____ _____. [12]Let not sin therefore reign in your mortal body,

that ye should obey it in the lusts thereof. [13]Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." *Romans 6:11-13*

Note: *When Christians die to sin and self they will still feel the promptings of sin due to their sinful carnal nature. It is important to note that when a person is converted, their flesh is not converted. However, the true Christian understands the importance of surrendering their heart and will to Christ daily, even moment by moment. As they do so, they will not yield their members (limbs or body parts) as instruments of unrighteousness unto sin.*

RIGHTEOUSNESS BY FAITH

16. What hope does Paul speak of in Galatians 5:5?

"For we through the Spirit wait for the hope of _____ _____ _____." *Galatians 5:5*

Note: *Righteousness by faith is the experience by which God brings a repentant sinner into perfect harmony with His divine law through the merits and righteousness of Christ.*

17. How is a person justified or put in right standing with God? Because sinners can do nothing to justify themselves, what does justification exclude?

"Therefore we conclude that a man is justified _____ _____ without _____ _____ _____ _____ _____." *Romans 3:28*

Note: *It is impossible for sinners to earn salvation through their own merits. While it is true that we will be judged by our works, we are not saved by good works (1 Peter 1:17). Our works reveal whether or not our faith is genuine (James 2:14-26). Salvation is received by faith alone in Christ.*

18. What does faith establish in the believer's heart?

"Do we then make void the law through faith? God forbid: yea, we _____ _____ _____." *Romans 3:31*

19. What four important things are inclusive in Christ Jesus?

[30]"But of him are ye in Christ Jesus, who of God is made unto us _____, and _____, and _____, and _____: [31]That, according as it is written, He that glorieth, let him glory in the Lord." *1 Corinthians 1:30, 31*

Note: *According to the apostle Paul, wisdom, righteousness, sanctification, and redemption are all inclusive in Christ and available for the believer by*

faith. All who have not accepted Christ or are outside of Christ are in a lost condition and cannot receive the personal benefits of the four important things that are inclusive in Christ.

20. All of God's commandments are considered to be what?

"My tongue shall speak of thy word: for all thy commandments are _____." *Psalm 119:172*

Note: *According to the Psalmist, God's commandments are considered to be righteousness. According to Paul, righteousness dwells or is inclusive in Christ. Therefore, commandment-keeping is inclusive in Christ. Hence, to be justified by faith is to be declared righteous and to be brought in harmony with the Ten Commandments.*

SANCTIFICATION BY FAITH

21. According to Acts 26:18, how are Christians sanctified?

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are _____ _____ _____ that is in me." *Acts 26:18*

Note: *Both justification (imputed righteousness) and sanctification (imparted righteousness) are faith experiences. We are declared righteous through justification and made righteous through the process of sanctification. Justification is our title to heaven and sanctification fits us for heaven. Sanctification is commandment-keeping—holy living. Christ is not ashamed to call them brethren whom He sanctifies (Hebrews 2:11).*

22. The blood of Jesus cleanses us from how much sin?

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from _____ _____." *1 John 1:7*

SUMMARY

The Bible defines sin as the breaking of God's law. God requires us to keep His moral law. However, law-keeping and victory over sin is available and possible only in Jesus Christ, the righteous. It is futile for anyone, including Christians, to attempt to earn salvation by works of law. Anyone seeking to do so is attempting an impossibility. Grace and faith does not abolish the law. It establishes the law in the believer's heart. God never instructed us to defeat sin. He instructs us to die to sin. Sin has no power over a dead man. Its dominion, reign, and control is over when we fully surrender our hearts to Christ. The blood of Jesus Christ cleanses us from all sin.

23. Dear friend, are you willing to receive the victory that is available in Jesus by faith? _____

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