

THE DOCTRINE OF SIN

Part I: The Origin of Sin

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A casual reading of the Scriptures by the uninstructed or by the unsaved might cause them to presume that sin originated with God. It is commonly assumed that since God created everything, then God must have created the devil, and it was the devil who empowered the serpent to introduce sin into the human family. Therefore it is assumed that sin originated with God. This assumption does not consider that Lucifer was created as one of God's angels and not as the destroyer, which is the meaning of the word devil. Thus he was perfect and without sin; nor does it consider God's revelation of Himself in the Scriptures, in His holiness and His righteousness; nor does it consider that man was warned of the consequences of eating of the tree of the knowledge of good and evil: that such a disobedience would result in his spiritual death and physical death.

The fact is, there is only one verse of Scripture which seems to support the idea that God created evil. It is found in the King James translation of the book of Isaiah, which states: *I am the*

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LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things (Isaiah 45:5-7, emphasis mine).

This verse certainly seems to suggest that God creates evil. However if we examine the Hebrew text, the word translated evil is *Ra*. It can mean adversity, affliction or calamity. These are all products of God's judgments. So God does create this kind of evil, but the evil that is sin is contrary to His nature (I John 3:5). This points out one of the difficulties we find in translating one language into another: a word selected by the translator may not convey all of the nuances of the word being translated, or it may convey shades of meaning that are not conveyed by the original word. Thus the consideration of any doctrine in the Scriptures requires an understanding of God as He has revealed Himself to us in the Scriptures. It also requires an understanding of the doctrine itself as it is revealed throughout the whole of Scripture.

The Scriptures reveal that God is perfect. Therefore everything He created was created perfectly. When He created the universe, it was done perfectly. When He created the angels individually, they were created perfectly. And so it was with man:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:26-27)

Our understanding of what man was in his original creation is clouded by the fact that in our personal experiences we have never known any man who is without personal sin. However

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we can gain a glimpse of what Adam was before the fall by the intelligence he displayed when God brought every living creature to Adam to see what he would call them: ... *and whatsoever Adam called every living creature, that was the name thereof* (Genesis 2:19b). The magnitude of this is easily overlooked, because before the fall Adam had super intelligence as he operated in the image of God. It is important for us to recognize that, as a result of the fall, the image in which man was created was altered by his spiritual death and the commencement of his physical death.

While there are elements of the image of God that remain in man despite the fall, there are also additional elements which more closely resemble the one who caused man's fall. It is only through the redemption provided by the Lord Jesus Christ that man will be restored to the image in which he was created. Therefore, at the present time, the image of God cannot be seen in man with any degree of accuracy. This image will not be seen in man until the redeemed are raised, glorified and adopted. Consequently the apostle John wrote: *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is* (I John 3:2, emphasis mine).

The Scriptures tell us, *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him;* and the Scriptures say of the Lord Jesus Christ (Who is God): *Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls* (I Peter 2:22-25).

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Further the Scriptures tell us of the immutability of God: *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed* (Malachi 3:6); and they tell us of the immutability of the Lord Jesus Christ: *Jesus Christ the same yesterday, and to day, and for ever* (Hebrews 13:8). If Christ in His public ministry was without sin, as the Scriptures testify, and Christ is God, as the Scriptures also testify, then by virtue of the immutability of the Father and the Son it is impossible for sin to have originated with God.

So where did sin originate? We have seen that God creates perfectly. Consequently every being created by God, whether angelic or human, was created perfectly and without sin. Nevertheless one of God's perfectly created beings did sin and thus introduced sin into the universe. This is possible because God did not create the angels or man without the power of choice. Man's power of choice is an essential part of his ability to love and to fellowship with God. Angels have a similar power to love and to serve God. Thus it is the power of choice in angels and in man which lends itself to the possibility of sin but not the necessity of sin.

In this regard, contrary to a common assumption, God did not create the devil. God created Lucifer, *son of the morning*. He was perfect in his ways from the day of his creation (Ezekiel 28:15); but he became the devil, after an unknown period of time, when he was lifted up in pride because of his great beauty (Ezekiel 28:17). The description of his fall in the prophecy of Ezekiel is couched in the dual reference and prophetic language of a description of the king of Tyre, and the portrayal of the fall of Lucifer in Isaiah is couched in a description of the king of Babylon. We know this description speaks of Lucifer, as well as the kings of Tyre and Babylon, because Isaiah calls him by name, and Ezekiel's description goes beyond the king of Tyre's

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experiences to one who was in Eden:

The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou was upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. (Ezekiel 28:1-19, emphasis mine)

Thus the *anointed cherub that covereth* was lifted up because of his great beauty to the

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extent that he was not satisfied with the position for which he was created. He usurped the authority of God. Apparently he was sufficiently convincing to one-third of the angels (Rev. 12:4), so that they followed him and became subject to him. Isaiah provides us with additional details of his personality and fall in the fourteenth chapter of his prophecy:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? (Isaiah 14:12-17, emphasis mine)

Lucifer's desire to be like the most High (in Isaiah), coupled with his statement *I am God* (in Ezekiel), shows us that the sin of Lucifer was paralleled by the kings of Babylon and of Tyre. It appears, though not directly stated, that Lucifer's sin resulted in an immediate judgment. This judgment affected the earth as it was originally created: *In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep* (Genesis 1:1-2, emphasis mine). No explanation is provided in Scripture for this change in the earth, but Lucifer's sin seems to be the reason. Isaiah tells us Lucifer made the world *as a wilderness*, and we know that God creates perfectly; so there had to be something of a cataclysmic nature between verse one and verse two in Genesis to produce the conditions of verse two. In Isaiah 45:18 we learn that the Lord does not create *in vain*. This is the same language that is used in Genesis 1:2. A closer examination of the grammar of verse two reveals: *And the earth [became] without form, and void; and darkness was upon the face of the deep.* The fact that the

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earth became without form and void, after being created perfectly, agrees with the testimony of Jeremiah:

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. (Jeremiah 4:23-27, emphasis mine)

This portion of Jeremiah is a double reference. It refers to the original creation, and it refers to the Babylonian captivity of Israel. Further, Paul used the conditions of darkness and chaos that had come upon the earth (because of the fall of Lucifer) to describe the condition of fallen man and how God effects salvation:

But if our gospel be hid, it is hid to them that are lost: in whom the god of this world [i.e., the devil] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (II Corinthians 4:3-7, emphasis mine)

Thus the fall of Lucifer caused darkness and chaos to be upon the original creation of the world, just as his introduction of sin into the garden of Eden has caused darkness and chaos in the human family. In the recreation of the earth, as described in Genesis, we have a portrayal of the regeneration (recreation) of man. To the earth, darkened by the judgment of Lucifer's sin, God said: *Let there be light, and there was light;* and to those ensnared in the darkness of sin, through the preaching of the gospel, God says: *Let there be light, and there is light.*

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This brings us back to the introduction of sin into the human family. A casual reading of the Scriptures could produce a false assumption, an assumption that God placed the tree of the knowledge of good and evil in the garden of Eden. Such an assumption has been made by some because God allowed the tree of the knowledge of good and evil to grow in the garden alongside of the tree of life (Genesis 2:9). Nevertheless if one follows the admonition of the apostle Paul to Timothy: *Study to shew yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* (II Timothy 2:15), he will discover information in the Scriptures which will clarify who placed the tree of the knowledge of good and evil in the garden of Eden and who the originator of sin really was. In this regard James wrote:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (James 1:13-15, emphasis mine)

The tree of the knowledge of good and evil was a temptation to Eve. The Scriptures declare that God cannot lie (Numbers 23:19; Titus 1:2). Therefore, in the light of this verse in James's epistle, it is impossible for God to have placed the tree of the knowledge of good and evil in the garden of Eden. This can be seen by progressive revelation in our Lord's parable of the tares among the wheat. The Sower had sown good seed in His field, but while men slept an enemy came and sowed tares among the wheat. Our Lord interpreted the enemy to be the wicked one. Thus, by implication and the nature of God, it was the wicked one who put the tree of the knowledge of good and evil in the garden of Eden.

Consequently a closer examination of Eve's deception and sin is necessary: *And the serpent*

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said unto the woman, Ye shall not surely die: for [Elohim] doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as [Elohim], knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Genesis 3:4-7, emphasis mine).

Thus the tree of the knowledge of good and evil, like the tares among the wheat, was a counterfeit of the tree of life. Eve was tempted by the lust of the flesh, in that the tree was good for food; the lust of the eyes, in that the tree was pleasant to the eyes; and by the pride of life, in that the tree was a tree to be desired to make one wise. The importance of this threefold temptation and the origin of sin becomes more evident when we read: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world* (I John 2:15-16).

This reveals that the threefold temptation of Eve was identical in its parts to the temptation of the Lord Jesus Christ in the wilderness. Thus according to Hebrews 4:15, Jesus was tempted in all point like as we are, yet He was without sin. It is evident then that the tree of the knowledge of good and evil presented the lust of the flesh, the lust of the eyes, and the pride of life to Eve. It is also evident from the statement in I John that the lust of the flesh, the lust of the eyes, and the pride of life IS NOT OF THE FATHER.

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Therefore God could not have placed the tree of the knowledge of good and evil in the garden. God did not tempt Adam or Eve. God did not create sin in Lucifer. Sin originated with the fall of Lucifer by his own free will. Thus Lucifer, who was created for God's glory, became the enemy of God by the iniquity that was found in him. His fall was generated by his pride, a pride that made him think he could be God, a pride that convinced one-third of the angels that he could be God. He was judged immediately, but the execution of his sentence will not take place until the end of the millennium. At that time he will be cast into the lake of fire with the antichrist and the false prophet (Revelation 20:10). Even so the consequences of his immediate judgment can be seen by comparing the first verse in Genesis with the second verse.

Since the fall of Lucifer, the devil has been dedicated to the concept that he can overthrow God's plan and purpose and ultimately rule the universe. This is of course impossible. Nevertheless he has continued to manifest his enmity against God. He did this in the deception of Eve and the wilful sin of Adam. It was again manifested when Cain slew Abel. Then, in the days of Noah, certain of the fallen angels came to the earth to cohabit with the daughters of men. This was an attempt to produce an unredeemable race. Thus the battle between the forces of the wicked one and the forces of God continues, and believers in Jesus Christ are a part of that battle on a daily basis.

A closer examination of the temptation of Eve will reveal that everything that the serpent promised Eve, if she would eat of the tree of the knowledge of good and evil, is the believer's by faith in Jesus Christ. Thus the lie of the devil is a counterfeit of the believer's inheritance in Christ. This is the reason Solomon referred to it as *a way which seemeth right unto a man, but*

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the end thereof are the ways of death (Proverbs 14:12).

Thus the serpent promised Eve she would live and not die if she ate of the tree, and the believer has eternal life by faith in Christ. He promised her she would be as God if she ate of the tree, and the believer lives in the hope that *When we see Him, we shall be like Him*, because he is a child of God by faith in Jesus Christ. He promised Eve she would be like God, knowing good and evil, and the believer knows the difference between God, Who is the only One that is Good, and the devil, who is the evil one.

It can be seen then that the knowledge of good and evil (gained by eating of the tree of the knowledge of good and evil) has produced a morality that has no absolutes. Therefore the mores of the world change from one system to another. In John 8:44b, Jesus said of the devil, *When he speaketh [the] lie, he speaketh of his own: for he is a liar, and the father of it*. Thus the lie of the devil (in the serpent) produced the sin of Eve; which subsequently produced the sin of Adam; which produced, as we have already seen, ... *a way which seemeth right unto a man, but the end thereof are the ways of death*.

If we break down the fruit of the tree of the knowledge of good and evil into its constituent parts, we will find that the first two parts, the lust of the flesh and the lust of the eyes, produce all of the overt sins of mankind; while the third part, the pride of life, produces everything that man calls good. Thus it is this third part that has produced *a way which seemeth right unto a man*. It is this third part that has established every religious system in the world, except Biblical Christianity. It is this third part that has produced everything that man expects will make him fit for the kingdom of God, whether he is religious or irreligious. It is this third part that has

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produced the tares among the wheat. Remember, when the servants discovered the tares among the wheat, they were told to let both grow together until the time of harvest. Then the angels will come and separate the tares from among the wheat. The wisdom which allows the tares to grow among the wheat is the wisdom that allowed the tree of the knowledge of good and evil to grow alongside of the tree of life.

God's ways are not our ways. The fall of Lucifer and the subsequent fall of Adam and Eve have allowed the expression of God's wrath towards the devil, his angels and those who fail to believe on the Lord. It has also allowed the expression of His mercy and grace to those who are believers. These attributes of God require an object for expression, and though shrouded in mystery, the plan and purpose of God has allowed this expression. Therefore our Lord said:

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matthew 12:33-37, emphasis mine)

In the first epistle of John, John gives clear instructions concerning false prophets and their identification: *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world. Ye*

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are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of [the] truth, and the spirit of [the] error (I John 4:1-6, emphasis mine).

Our Lord Jesus warned His disciples: *Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves.* So, obviously, false prophets are going to come to us claiming to be believers. How do we reconcile this with the above text? The answer lies in the meaning of the Greek word translated *confesseth*. The English word confess means to admit, and the false prophet in sheep's clothing may readily admit that Jesus Christ has come in the flesh; otherwise he could not deceive anyone. Even so the Greek word translated confess is *homologeo*. *Homologeo* is a compound word formed from two Greek words: *homo* and *logeo*. *Homo* means the same. *Logeo* is the verb form of the word *logos*. *Logos* means word. *Logeo* means to speak or to say. Therefore *homologeo* means to say the same thing as another. Thus to confess Christ is to be in agreement with the Word of God about the Lord Jesus Christ in His Person and in His work.

The false prophets, who enter the churches unawares, will ultimately deny some aspect of either the Person of Jesus Christ or the work of Jesus Christ. Therefore they will bring forth fruit from the tree of the knowledge of good and evil. This means that they will insist upon their corrupted sense of right and wrong as the basis for entrance into the presence of God. However, by way of contrast, the genuine believer knows there is not a just man upon the earth that doeth

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good and sinneth not. He knows no vain attempts at morality can make him accepted of God. He knows that no flesh can be justified before God by the deeds of the law. He knows that without the shedding of blood there is no remission. Therefore he knows that he is saved by grace through faith, apart from the deeds of the law. He knows that it is the blood of Jesus Christ, God's Son, that cleanses him from all sin; because at a point in time, through the preaching of the gospel, the Spirit of God made him a new creation in Christ Jesus by faith.

Our Lord told His disciples that the false prophet is known by his fruits just as a tree is known by its fruit. Since we have been dealing with two trees in the garden of Eden which have distinctive fruits, and since the fruit of the tree of the knowledge of good and evil has produced *a way which seemeth right unto a man*, it is this fruit that identifies the false prophet, because it is this aspect of the tree of the knowledge of good and evil which seems to be good:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:9-14, emphasis mine)

The religious world is puzzled by the condemnation of the Pharisee in this parable. He seems to be everything that man perceives is right. He is religious; he is moral; he is a role model to the world, his community, his family, his children and his grandchildren, but he is lost, and he fails to acknowledge this before God. Whereas the publican may have been all of the things the Pharisee was not, yet he acknowledged his sin before God and prayed for the merciful covering

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of the atoning blood to be applied to him. Consequently he went down to his house justified. The distinction between these two men is the distinction between the tree of life and the tree of the knowledge of good and evil.

The spirit that spoke to the Pharisee was *the spirit of [the] error* John spoke of in I John 4:6; whereas the Spirit that spoke to the publican was *the Spirit of [the] Truth*. The Spirit of the Truth and the spirit of the error (as seen in the Greek text of I John 4:6) tell us there is but one source for truth in this world and one source for error. It is the mixing of these two sources that Jesus told the Jews would put them in danger of blaspheming the Holy Spirit. Thus it is the recognition of the difference between these two sources which enables the believer to identify false prophets:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out [demons]? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work [the] iniquity. (Matthew 7:13-23, emphasis mine)

The *strait gate* is, of course, faith in the Lord Jesus Christ, Who is *the way, the truth and the life*, while the *broad way* is *a way which seemeth right unto a man*. This way came into the world through the deceitful lie of the wicked one, which produced the sin of Eve and the sin of

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Adam. Thus the sin, according to a literal translation of the Greek text of I John 3:4, is the iniquity. This is the singular lawlessness of eating of the tree of the knowledge of good and evil in the expectation of being like God.

The religious activities of the false prophets in the above text manifested that their fruits were from the evil tree. So even though they claimed they had cast out demons in the name of Jesus, preached in the name of Jesus, and performed miracles in the name of Jesus, Jesus will say to them, *I never knew you, depart from me ye that work [the] iniquity.*

So *the sin* which was introduced by the devil in the garden of Eden continues to manifest itself as a counterfeit of the truth. Because this counterfeit is *a way which seemeth right unto a man*, the world hears the voice of these false prophets who cast out demons in the name of Jesus, preach in the name of Jesus, and perform miracles in the name of Jesus, not recognizing, as Eve did not recognize, *that the end thereof are the ways of death.* Thus it is the mixing of human morality (*a way which seemeth right unto a man*) into the redemptive work of the Lord Jesus Christ, either to gain salvation or to maintain salvation, which is a manifestation of the lie of the devil in the realm of the truth.