

The Disaster of the Deception of The Sin Nature

#15

(Sin unto Death – Fact or Fiction Part 2)

(Point I. and all sub points see previous note sheets)

- II. Things Believers Are Either *to Do*, *to Know*, or *to Beware of* in Order to **Protect** Themselves against the Deception of the Sin Nature

(Points A. through G. and all sub points see previous note sheets)

- H. Know and Believe the Desires of the Flesh Can Be **Aborted** before They Are Acted upon cf James 1:13-15

(Points 1. through 12. and all sub points see previous note sheets)

13. The **Meaning** of **Death** the Greek Noun (θανατός) English Transliteration *thanatos* in This Passage

(Point a. and any sub point see previous note sheets)

- b. In This Context The Death Is *Probably* **Premature Physical** Death of the *Believer* Who Indulged Himself / Herself in *Sin Being the Way of Life* Leading to Death
- c. God Might Impose the Extreme Discipline of Pre-Mature Physical Death for **Sin** upon Believers cf Lev. 24:10-16; Nu. 18:22; 20:12 cf Nu. 27:12-14 and Deut. 3:23-27; 34:5-7
- d. The New Testament Demonstrates by Way of **Examples** That There Is **Sin** Unto Physical Death Acts 5:1-11; 11:30; Rev. 2:23
- e. The New Testament Teaches **Directly** That There Is Sin That Can Lead to Physical Death cf 1 Jn. 5:16-17: *"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is (a) sin unto death; I do not say that he shall pray for it. All unrighteousness is sin, and there is (a) sin not unto death.**"* Jn. 5:16-17

[Points 1) and 2) and any other sub points see previous note sheets]

- 3) 'Death' Is the Translation of the Greek Word θανατός English Transliteration = Thanatos in This Context I Believe 'The Death' Is **Physical** Death Because:

- a) This Person Is Identified as Being a Brother, Hence a Believer Who Already Has **Spiritual** Life and the Verse Promises God Will Give Him Life in Response to the Prayer of Another Believer and Since the Person Already Has Spiritual Life the Life That God Will Give Him Must Be Continuation of **Physical** Life
 - b) John Uses The Same Prepositional Phrase: 'unto death' πρὸς θάνατον in the Greek, English Transliteration *pros thanaton* in Jn. 11:4 to Refer to the **Physical** Death of Lazarus
 - c) If the Life Which Would Be Given to the Brother Who Is Persisting in Sin, Is Spiritual Life This Would Mean the Brother Had **Lost** His Salvation and It Had to Be Given to Him Again; and in addition, Would Mean That One Could Be **Saved** by the **Prayers** of Others and Apart from Personal Faith / Trust in the Lord Jesus Christ
- 4) The Phrase: 'sin unto death' Is the Translation of the Greek (ἁμαρτία πρὸς θάνατον) English Transliteration *hamartia pros thanaton* = the Preposition *pros* with a Word in the Accusative Case, Which *thanaton* (death is) Means **Toward**; Sin **Leading** to Physical Death
 - 5) The Word 'Sin' (ἁμαρτία) English Transliteration *hamartia* Is **Not** Preceded by the Greek Definite Article = 'the'
 - a) The Absence of the Greek Definite Article Does Not Mean That We Are to Always **Supply** the English Indefinite Article 'a'; *"The Greek had no indefinite article. It would have been very easy if the absence of the article in Greek Always meant that the noun was indefinite, but we have seen that **THIS IS NOT THE CASE.**" A Grammar of the Greek New Testament In The Light Of Historical Research, A.T. Robertson, M.A., D.D., L.L.D. (emphasis mine)*
 - b) I Believe the Absence of the Definite Article Before the Noun 'Sin' (ἁμαρτία) English Transliteration *hamartia* in This Context Is Focusing on the **Qualitative Nature** of Sin and Points to a **Kind** of Sinning Rather Than a Specific, Particular Sin
 - 6) 'Sin unto death' = **Premature Physical** death for a Believer Who Repeatedly Refuses to Make Effort to Walk by the Faith and by Means of the Power of the Holy Spirit and Thereby Resist and Reject the Desires of the Flesh and Instead Readily, Regularly, Responds Positively to the Desires of the Flesh and Lives Life Under the Perpetual Dominating Influence of His / Her Sin Nature cf Rm. 6:16, 23; 8:12-13

- 7) **Praying** When We **See** Other Believers Sinning cf 1 Jn. 5:16
- a) The Sin Is **Observable** It is Done **Openly** and Readily Apparent to Other Believers as Being Sin
 - b) The First Time the Word Sin Is Used in 1 Jn. 5:16 It Is the Translation of the Greek Present Participle (ἁμαρτάνοντα) English Transliteration hamartanonta the Use of the *Present Participle* Reveals a Sin Which is Going on as a **Regular Practice**, Perhaps Indicating He / She Is Living in Bondage to that Sin
 - c) He Shall Ask (αἰτέω) English Transliteration aiteo = Used of a Person in a Subordinate or Lower Position Than the One He Is Asking but with the **Expectation** of a **Reply** cf Mt. 5:42; 6:8; 7:7, 8, 9, 10, 11; 18:19-20; 21:22; Acts 13:21, Acts 13:28; 25:15; Eph. 3:20; Col. 1:9; James 1:5-6; 1 Jn. 3:22; 5:14, 15