



**Module** : The Foundation Doctrines of Christ

**Session 7** : Repentance - Part 6

**Focus** : Forsaking and Overcoming Sin by GRACE

## **BEWARE OF THE DECEITFULNESS OF SIN**

The devil's intent in entrapping us in a lifestyle of sin, is to take us 'captive' to do his will.

**2 Tim 2:24-26** The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps **God may grant them REPENTANCE leading to the knowledge of the truth,** and they **MAY COME TO THEIR SENSES** and **ESCAPE from the SNARE of the devil,** having been held **CAPTIVE by him to do HIS WILL.**

There is something called 'the deceitfulness of sin', which alludes to the sheer inherent **power of sin to deceive one in reference to the serious negative consequences of its nature.** Many think that engaging in some forms of sin as innocent and innocuous, with it having no real or last lasting impact.

### **Heb. 3:12-15**

- 12 **Take care,** brethren, that there not be in any one of you an **evil, unbelieving** heart that **falls away from the living God.**
- 13 But **encourage** one another day after day, as long as it is still called "Today," so that none of you will be **hardened by the deceitfulness of sin.**
- 14 For we have **become partakers of Christ,** if we hold fast the **beginning of our assurance firm until the end,**
- 15 while it is said, "Today if you hear His voice, **Do not harden your hearts, as when they provoked Me.**"

**Heb. 3:13** But build one another up every day. Do it as long as there is still time. Then none of you will become stubborn. **You won't be fooled by sin's tricks. (NIRV)**

The notion of deceit has the idea of concealing the intentions of an act. It portrays one thing but seeks to do another. It presents one motive but has a hidden agenda afoot. Sin does this. It does not present to you its ultimate disastrous effect, viz. spiritual death and complete alienation from God. **If you see sin for what it is and its consequences, it makes it far easier to resist it.**

## **Moses refused to enjoy the pleasure of sin FOR A SEASON**

In his decision to align his identity and life's assignment with the people of Israel, Moses chose to resist the 'PASSING PLEASURES OF SIN' associated with the lavish and indulgent lifestyle of Egypt into which he was born. He made a choice. So must we. Sin's pleasures are passing or temporary, but sin's consequences are eternal and enduring, unless repented of and forsaken.

**Heb. 11:24-26** By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the **passing pleasures of sin**, considering the reproach of Christ greater riches than the treasures of Egypt; **for he was looking to the reward.**

We either live our lives being inclined to do God's will or toward the desires (lusts) of the world and the flesh.

**1 Peter 4:1-2** Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer **for the lusts of men**, but **for the will of God**

## **LUST GIVES BIRTH TO SIN WHICH RESULTS IN DEATH**

### **James 1:13-16**

- 13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.
- 14 But each one is tempted when he is carried away and enticed by his own lust.
- 15 **Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren.**

Note in the verse above, LUST gives birth to SIN, which results in SPIRITUAL DEATH.

**LUST = *epithumía*** = Strong desire, longing; (most often used with respect to inordinate or irregular desire, craving or appetite)<sup>1</sup>

Lust refers to any inordinate, uncontrolled, undisciplined, excessive, extreme, unrestrained craving (not necessarily only sexual). This must be brought under the control and leadership of the Holy Spirit in and through your spirit. The 'littlest' and seemingly insignificant obsession or distortion of some inappropriate longing, if left unchecked, can lead to full blown rebellion against God and His Word.

Peter's internal insecurity and undealt fear caused him to deny Jesus three times. Peter's residual fear caused him to act hypocritically in Galatia when he disassociated himself from Gentiles for

fear of Jews. Judas' inability to overcome covetousness and greed opened the door to the sin of betrayal of Jesus. Cain's lack of highly esteeming and understanding the value of his brother, Abel, led to the murder of his brother.

**Rom. 6:19b** For just as you presented your members as slaves to impurity and to lawlessness, **resulting in further lawlessness**, so now present your members as slaves to righteousness, resulting in sanctification.

Comparatively less significant sins, weakness, faults and errors which we do not overcome, no matter how seemingly innocuous, will always make us susceptible to greater and more serious sins. Be serious about overcoming that abiding character deficiency or inclination to some sin, so that you close the door to being potentially destroyed by being swallowed up by much more serious infractions. Little foxes spoil the vine.

### **REPENTANCE INCLUDES A DESIRE TO OVERCOME SIN**

When Jesus forgave the woman caught in the act of adultery, He did not say, "Go and sin some more", but "Go and sin NO more". True repentance incorporates a deliberate turn away from sinful behaviour. Repentance must bear 'FRUIT'.

**Luke 3:8a** Therefore bear **fruits in keeping with repentance**,

A truly repentful person does not just hate the sin, and resolves not to do it again, but also seeks to grow in grace such that the sin is overcome, i.e. it will not have dominion over the person again. Carnal or sinful tendencies can be overcome. In my study, OVERCOMING CARNALITY, I present the following principles by which one can overcome all expressions of sin. These are simply listed here; I encourage you to study the PDF document and to listen to the associated audio recordings of these from my website. See endnotes for direct links<sup>2</sup>.

### **Ways to Overcome Sin:**

- |  |  |
|--|--|
| (a) By Grace                             | (2 Cor. 1:12; Ps. 84:11; Titus 2:11,12)  |
| (b) Walking in the Spirit                | (Rom. 6:16-18; 8:12-13; Gal. 5:16-26; 6:8; Acts 5:32; 1 Pet. 1:1,2; Ezek. 2:1,2) |
| (c) The word of God                      | ( ..... )  |
| (d) Pursue Love                          | (1 Pet. 1:22; 1 Tim. 1:5; 2 Tim. 2:22; 2 Pet. 1:2-8; 1 Cor. 13:4-8a)             |
| (e) Give no Place to the Devil           | (John 14:30; Eph. 4:26-28; 4:17 23; Rom. 12:14)                                  |
| (f) Abstain From all Forms of Evil       | (1 Thess. 5:21-24; 4:3-5; 1 Pet. 2:11,12; 2 Tim. 2:19-22; Job 1:1,8; 28:28)      |
| (g) Cleanse Yourself and Pursue Holiness | (2 Tim. 2:19-22; Gen. 39: 11-12; 1 Pet. 4:1-2)                                   |
| (h) Hate Iniquity and Love Righteousness | (Heb.1:8-9; Psalm 40:7-8; 1 Tim.4:12)  |

- (i) Lay Aside Weights and Sins That Easily Trip (Heb.12:1; 1 Cor.6:12; 10:23)
- (j) Put on Christ; Make No Provision for the Flesh (Rom.13:12-14; Eph.4:22-25)

I also encourage you to consult my teaching on '**GRACE REIGNS THROUGH RIGHTEOUSNESS**'<sup>3</sup>, for an extensive exploration of how to master sin. Of the list above, it is my view that the most important factor is the first one listed, viz. the GRACE OF GOD. The others are do-able only by the power of the grace of God itself. Therefore, one should seek to excel in growing in grace significantly.

### **GRACE IMPARTED TO YOUR SPIRIT CAUSES YOU TO LIVE SUCCESSFULLY IN IT AND SO DENY UNGODLINESS**

Grace is the invisible, immaterial property within God, that constitutes His being as 'spirit'. Our human spirits too, which came from God, must be grace-enriched. From this strong platform of a grace-laden spirit, we are to conduct our lives, by directing our souls (mind, will and emotions) to obey God in and through our bodies. This grace has the effect of ENABLING or EMPOWERING our obedience in all respects. It drives, facilitates or propels us as sons of God to do all God requires of us, including overcoming sinful behaviour, habits or tendencies. Recall Paul's apostolic valedictions of "Grace be with your spirit" (e.g. Gal. 6:18; Philemon 1:25; 2 Tim. 4:22). Grace in one's spirit is received through the Word of God. The light and revelation in your spirit empowers you to lead your soul and flesh into submission to the Word of God.

So when we repent from sin, we can 'sin no more', not by the power of our own ability, but by the ability by which His grace within our spirits affords us. Grace has often been called the 'enabling' or empowering capacity of God.

Here are a few scriptures below which equate God's POWER (i.e. ability) with His GRACE, or alluding to the fact that grace implies God's ABILITY is at work.

**Eph. 3:7** of which I was made a minister, according to the gift of **God's grace** which was given to me according to **the working of His power**.

**Acts 6:8** And Stephen, full of **grace** and **power**, was performing great wonders and signs among the people.

**2 Cor. 12:9** And He has said to me, "**My grace** is sufficient for you, **for power** is perfected in weakness." Most gladly, therefore, I will rather boast about **my weaknesses**, so that the **power of Christ** may dwell in me.

Grace's power to enable works best within a context where human ability is weakest. Where you CANNOT, grace CAN. Left to human ability alone, forsaking and overcoming sin is impossible. It is only possible by the grace of God.

**Acts 4:33** And with **great power** the apostles were giving testimony to the resurrection of the Lord Jesus, and **abundant grace** was upon them all.

**2 Tim. 2:1** You therefore, my son, **be strong** in the **grace** that is in Christ Jesus.

**Eph.6:10** Finally, my brethren, be **strong in the Lord** and in the **power of His** might (**NKJV**)

**Eph. 6:10** Finally, be **strong in the Lord** and in the **strength of His might**. (**Nasb**)

**1 Cor 15:10** But by the **grace of God** I am what I am, and His grace toward me did not prove vain; but **I labored** even more than all of them, yet not I, but **the grace of God** with me.

Broadly speaking, Divine grace produces two main effects, viz.

- (1) The configuration of our sonship identity in Christ (*"I AM what I AM by the grace of God"*) Grace firstly affects WHO WE ARE. It develops Christ-like NATURE or CHARACTER.
- (2) The empowering or enabling of the son to obey God and execute His will on the earth (*"I WORK, yet not I but grace that is with me"*). Grace fuels WHAT WE DO. It energises our efforts in fueling our FUNCTIONALITY as we fulfill Christ's WILL.

We need to grow in grace to ...

- (1) **BE ALL** that we are called to be as mature sons of God in Christ, and
- (2) **DO ALL** that we are called to do in accomplishing His purpose attendant with our lives.

Where sin abounds, grace abounds all the more. The power of grace is stronger than the power of sin. You can overcome sin by the grace of God. The gift of righteousness produced by the initial act of mercy and grace in our lives when we surrender our lives to the Lordship of Jesus Christ, paves the way for grace to then thrive and grow in us, such grace would REIGN or RULE within the sphere of righteousness. Decisions for righteousness then activate the power of grace to overpower any allurements to sin.

**Rom. 5:19,20** The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Grace and the gift of righteousness cause you to **REIGN IN LIFE**.

**Rom 5:17** For if by the transgression of the one, death reigned through the one, much more those who receive the **abundance of grace** and of the **gift of righteousness** will reign in life through the One, Jesus Christ.

Paul's claim to having his conduct in the GRACE OF GOD is synonymously explained as also having it in HOLINESS and GODLY SINCERITY.

**2 Cor. 1:12** For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom, but in the grace of God, we have **conducted ourselves in the world**, and especially toward you.

**The claim to function in grace is a claim to function in purity and holiness.** Purity and holiness is the context that not just maintains the grace of God received, but also positions the recipient of this grace as a candidate for the receipt of more grace (Psalm 84:11).

Paul's ministerial behaviour was uncontaminated by the flesh because he limited his function to that which only the grace of God afforded and empowered him to do. His behaviour was circumscribed by the grace of God. **To venture to operate outside of grace is to function in the flesh and so be subject to being dominated by fleshly dictates.** In this sense, **grace protects you.** Hence we need to be filled with grace consistently and function in accordance with all that it affords us in Christ. This grace is the very substantive nature of God imparted to us through His word. It configures our identity as sons of God and empowers our effective execution of His will. **The reception of grace also empowers us to overcome sin and carnality.**

**2 Cor. 1:12** For our glorying is this, the testimony of our conscience, that in the **HOLINESS, PURITY, and UNSULLIED CHARACTER** of God, not in human wisdom but **BY GOD'S GRACE** we **ORDERED OUR BEHAVIOUR IN THE WORLD**, and this was more abundantly evident to you. **(Wuest Translation)**

**2 Cor. 1:12** We can say with confidence and a clear conscience that we have lived with a God-given holiness and sincerity in all our dealings. We have **DEPENDENT ON GOD'S GRACE**, not on our own human wisdom. That is how we have conducted ourselves before the world, and especially toward you. **(NLT)**

**Titus 2:11,12**

11 For the GRACE of God has appeared, bringing salvation to all men,  
12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

**Instructs = paideuo** = "to train children," suggesting the broad idea of education.<sup>4</sup>  
Here it refers to "instructing" - of a training gracious and firm.

The word 'instructing' is also translated '**disciplining**'. The grace of God empowers the recipient with grace, thus enabling one to chastise oneself, instruct oneself or to correct oneself. Note that the emphasis is on '**instructing us**' - i.e. we are able to bring ourselves into alignment. **Grace is not grace if it does not teach you to deny ungodliness.**

The verb **'instructs'** also has the meaning **"to chastise with blows, to scourge,"**<sup>5</sup>

Note also that this grace **'brings salvation'**. The fullness of God's saving power is expressed when grace instructs you to deny ungodliness. Denying ungodliness has reference to refusing worldly desires on the one hand and living sensibly on the other.

**Sensibly = sophronos =** With sound mind, rationally, with a sober mind, soberly, **moderately**.

**2 Tim. 1:7** For God hath not given us the spirit of fear; but of power, and of love, and of a **sound mind**. (KJV)

**2 Tim. 1:7** For God has not given us a spirit of timidity, but of power and love and **discipline** (NASB)

**Sound mind = sophronisomos = discipline, self control, sober mind**<sup>6</sup>

**'Sound Mind'** denotes a man of **prudence and discretion**. This is a reference to a well-balanced mind, under the right influences.

Note that God has given us a **'spirit' of a sound mind** (KJV). We are exhorted by Paul to **be "renewed in the spirit of your minds"** (Eph. 4:23), a command which is couched between exhortations to live righteously in holiness (Eph. 4:25), without being corrupted by 'lusts of deceit' (Eph. 4:22).

The grace of God within our spirits empowers the mind of the soul to **be disciplined** and **well-balanced** or **sober** in its thinking, as it engages life in the world. **'Sound mind' also implies self control**, i.e. the mind of our souls has the ability to be self-controlled in that it can assert itself in not yielding to the will of the flesh and rather willingly choose to submit to the leading of the spirit, which is imbued with grace from God's Word.

**Grace teaches us to live sensibly, with soberness, seriousness, soundness of mind and moderation. The opposite of this is to live riotously, prodigally and disorderly. Grace brings a dignity to your life. You start to live a disciplined kingly lifestyle.**

The ultimate expression of repentance would be total mastery of the sin, never to be subject to it again. Paul lamented that some Corinthians had not repented of their impurity, immorality and sensuality.

**2 Cor. 12:21** I am afraid that when I come again my God may humiliate me before you, and I may **mourn over many of those who have sinned in the past and NOT REPENTED** of the **IMPURITY, IMMORALITY and SENSUALITY** which they have practiced.

When grace is given to men who become His sons, it has peculiar and varied positive effects in their lives, including a capacity to overcome the sin to which they were formerly enslaved.

### **IN GRACE THERE IS 'GOVERNMENT'**

The reception of and encounter with the grace of God is no excuse for continuing in a pattern of sinful behaviour or practices of unrighteousness. Grace includes God's PARDON for sin, but is far more than that. It is also God's POWER which enables us to overcome sin. Grace does not CONDONE sin; true grace CONQUERS it. Grace does not EXCUSE sin; grace EXPUNGES and ERADICATES it.

'Government' in the sub-title above refers to our ability to 'govern' or discipline ourselves. It is the opposite of liberalism or licentious behaviour where all restraint is cast aside and we have freedom to do as we please. The grace of God and the freedom from sin that it brings is no license to willingly continue in sin simply in the hope that within 'grace', God will always be merciful.

**Gal. 5:1** It was for **freedom that Christ set us free**; therefore **keep standing firm and do not be subject again to a yoke of slavery**.

**Gal. 5:13** For you were called to freedom, brethren; only do not **turn your freedom into an opportunity for the flesh**, but through love serve one another.

The fact that God is gracious (Ex. 34:6) and always willing to dispense grace for the 'worst' sin, is not license to continue sinning.

**Rom. 6:1,2** What shall we say then? Are we to **continue in sin** so that **grace may increase**? **May it never be!** How shall we who died to sin still live in it?

**Rom. 6:14,15** For sin shall not be master over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? **May it never be!**

Being 'dead to sin' because of grace received, we no longer continue in willful sin. As recipients of grace, we receive not just the divine enablement to be righteous, but also the grace received allows us to maintain the righteousness received, therefore positioning us for more or greater grace reception. When we initially encounter the grace of God at our first entrance into God's Kingdom through receiving Jesus Christ as our Lord and Saviour, we receive the gift of **imputed** righteousness ('justification'). Then we experience, through time, the ongoing **imparted** righteousness evidenced by practical obedience ('sanctification'). This transformed behaviour, characterised by a growing daily obedience, makes our claim to have received grace a valid one.



Grace must not be PERVERTED or TURNED into license to blatantly sin.

**Jude 4** For certain persons have crept in unnoticed, those who were long beforehand marked out For this condemnation, ungodly persons who TURN the GRACE of our God into LICENTIOUSNESS and deny our only Master and Lord, Jesus Christ.

Various Bible translations' expression of 'licentiousness' really help to understand it.

- AMP** : "...persons who **pervert** the grace (the spiritual blessing and favor) of our God into **lawlessness and wantonness and immorality**, ..."
- ERV** : "They have **used** the grace of our God in the wrong way to do **sinful things** ..."
- ESV** : "... who **pervert** the grace of our God into **sensuality** ..."
- GW** : "... They **use** God's kindness as an excuse for **sexual freedom** ..."
- ISV** : "...They **turn** the grace of our God into **uncontrollable lust** ..."
- MKJV** : "... ungodly ones **perverting** the grace of our God for **unbridled lust** ..."
- NIV** : "... who **change** the grace of our God into a license for **immorality** ..."
- NKJV** : "... ungodly men, who **turn** the grace of our God into **lewdness** ..."

The grace of God must never be used as license to indulge in unbridled sin of any kind, especially sexual lust or sexually permissive inclinations that are in violation to God's righteous standards. In GRACE there is GOVERNMENT - self-government - which is the highest form of government. The opposite of self-government is the lack of self-control or restraint, i.e. lawlessness. Those who are 'lawless' are 'without law', i.e. they live life without subscribing to God's principles.

Jesus loved righteousness but hated lawlessness (Heb. 1:8,9). It is possible to be spiritually gifted and produce results associated with your spiritual gift, and yet be 'lawless' or 'unrighteous' in your behaviour or character (Matt. 7:15-23), because the gifts and callings of God are 'irrevocable' (see Rom. 11:29). 'Liberty' in Christ does not mean 'LICENSE' to sin. The grace of God will teach you DISCIPLINE and how to DENY ungodliness and unrighteousness.

## **GROW IN GRACE**

If grace is what is required to overcome sin, then the logical thing to do is to pursue GROWING IN GRACE vociferously. I refer you to my extensive treatment on the subject of 'grace' on my website<sup>7</sup>.

Sons of God receive the initial impartation of God's grace at their first entrance into the Kingdom of God when they receive Jesus Christ as Lord and Saviour. Then, from this point onwards, they are to grow in grace progressively through time until they come into a fullness of grace. There are various principles by which the son of God can facilitate his growth in grace. These are extensively covered in my audio teaching series' on my website<sup>8</sup>, which I encourage you to consult and study the material for a fuller understanding. A link to the specific website is available in the endnotes<sup>9</sup>.

In short summary, here are the various ways one can grow in grace:

1. The revelation that God is Your Father
2. The revelation that you are God's Son - Blessed in Christ
3. The revelation that the hosts of Heaven and Earth in Creation SERVE you.
4. Understanding that Every Blessing of Abraham is yours in Christ
5. Connection to Relevant and Authentic Apostolic Grace
6. Spiritual Fathering
7. Growth in the Knowledge of God
8. Loving, Studying, Hearing, Meditating on, and Obeying The Word of God
9. The Doctrine of Your Spiritual Father
10. Emulating the Conduct and Behaviour of One's Spiritual Father
11. Supporting and Pursuing the Purpose of One's Spiritual Father
12. Honour of Spiritual Fathers
13. Obedience to the Word ('Obedience Unto Death')
14. Walking With and Tracking the Development of One's Spiritual Father
15. Verbal Pronouncement of Blessings and Impartations
16. Humility (As opposed to Pride)
17. Submission (in a general sense)
18. Submission to Spiritual Fathering
19. Personal Purity and Practical Righteousness
20. Forgiveness: Bitter-free, No Hatred, No resentment, No Anger
21. Prayer
22. Community - Oneness - Hospitality
23. Financial Giving (First Fruits, Tithes and Offerings)
24. Activation of Spiritual Gifts in Members of the Household
25. Suffering
26. Priority of Building the House of God - local and corporate
27. Brotherly Love and Care - Take Pleasure in Zion's stones and Favour the dust of Zion
28. Commitment to Specific Relationships
29. God-Honouring Marriages
30. Unbiased and Sincere Hospitality
31. Realisation that the 'set-time' is one of great and extraordinary favour - Jubilee
32. Absence of Fear
33. Unswerving and Enduring Faith
34. Faithfulness and Diligence

## **GRACE TO THE REPENTANT SOUL**

The act of repentance is itself an indication of humility. Grace is attracted to humility. Your decision to repent, acknowledge your sin, confess it, make restitution if necessary, is itself the preparation of fertile ground for you to receive the grace of God in abundant measure. This enabling grace will empower you to live a life of purity and holiness before God. You will be able to say “NO” to sin. Grace will teach you to deny ungodliness and to live a disciplined and righteous life in and through Christ.

To be Continued

Great Grace and Peace be multiplied to you

*Randolph Barnwell*

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## **Endnotes**

1. Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.), Chattanooga, TN: AMG Publishers, #G1939
2. Website is [www.randolphbarnwell.com](http://www.randolphbarnwell.com); The PDF doc and audio are saved under the heading, THE SPIRITUAL MAN, under both categories under the RESOURCES Tab.  
Link to PDF DOC : <http://www.randolphbarnwell.com/PDF's/Spiritual%20Man%20PDFs/S.5%20Overcoming%20Carnality.pdf>  
Link to AUDIO : NOTE that the audio is in FIVE parts headed 'OVERCOMING CARNALITY' . Select part 1 to 5 via this link <http://www.randolphbarnwell.com/spiritual-man.html>
3. This series has 28 Audio Sessions - Here is link: [http://www.randolphbarnwell.com/grace\\_parth.html](http://www.randolphbarnwell.com/grace_parth.html)
4. Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.), Chattanooga, TN: AMG Publishers, #G3811
5. Thayer, J.H. (1996). Thayer's Greek Definitions, Hendrickson Publishers, e-Sword X, Version 3.2. (11), Dictionary, #G3811
6. Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.), Chattanooga, TN: AMG Publishers, #G4996
7. For Audios, see 'GRACE - Parts (A) to (G)' via this link : <http://www.randolphbarnwell.com/audio.html>  
For PDF Study Documents : Under the heading of 'GRACE' – navigate by scrolling down to a relevant aspect of grace - Here is a link : [http://www.randolphbarnwell.com/pdf\\_topical.html](http://www.randolphbarnwell.com/pdf_topical.html)
8. As in Endnote number 7 above.
9. As in Endnote number 7 above.