

Transcript 182

Shea Houdmann

Welcome to the Got Questions podcast. Today, Jeff and Kevin are joining me again to discuss some of our most frequently asked questions about sin. So if you didn't watch the first episode in this series, we invite you to do so because a lot of what we're covering today is covered in that, and also the last episode where we did six other frequent last questions. You should find that helpful as well. So Jeff, Kevin, thank you for joining me today.

Shea Houdmann

And the first question, we're going to cover is, what is the greatest or worst sentence? Now I'll tackle this one. And I think it's interesting in that 2 words that are basically opposites, great, greatest and worst, but the way the questions are typically asked, it's the same question. Asking what is like the worst, what is the biggest sin? And people will sometimes put, they'll guess that something's worst sin. And those some people think that something like pedophilia is the worst sin. Or is murder the worst sin? They try to figure out as if there's, I want to avoid the worse sin. Don't really care about the little ones. Well, that's not a biblical way of looking at sin to begin with, and that all makes it very clear that every sin is an offense against God and every sin results in us being separated from God. Every sin requires faith in the death of Christ on the cross and his resurrection for forgiveness of that sin. So there's no like, just avoid the big sins or the worst sins, you're good. No. Every sin requires forgiveness. And the Bible nowhere identifies a worse sin specifically. And we got another episode we did on what is the unpardonable sense? So if there is one hard hearted, continued rebellion, rejection of Christ despite clear evidence that he is who he says he is, that would be the closest thing the biblical text comes to defining a worse sin. And but again, what most people ask this question, they're just looking for big ones to avoid. There's the seven deadly sins which we covered in the previous episode where not a specifically biblical list, but sins to avoid. There's in proverbs the seven sins that the Lord hates, the seven things the Lord hates. So there's different lists. There's different sins are identified as being particularly heinous, particularly evil, and even the ones I mentioned, I'd say pedophilia is one of the most loathsome sins I could possibly think of, but the Bible no where identifies it as the worst sin.

Shea Houdmann

So if you're going strictly by the Bible, the worst sin would be knowing who Jesus is, having clear evidence of who he is, yet continuing in hard hearted rebellion to reject that knowledge, that wisdom that God has given you into Jesus's. Continuing to reject Him is the in that sense, the unforgivable sin, the one sin that God can't forgive. Because if you reject Jesus death and resurrection for your sins, there's nothing else for you. There's no means of forgiveness, there's no path to God if you reject that. So there's a worse sin biblically speaking, it is the sin of rejecting Jesus Christ as your Savior. Question #2 and Jeff, how do you tackle this one? What are the consequences of sin? What happens when you sin?

Jeff Laird

Consequences is it actually a good word to use because it it just literally means what comes after? You know what comes after sin? What is the consequence of sin? And sometimes we get a little simplistic and we just think of it as punishment and nothing else. That it is just God deciding if or when I see

somebody do this, I am going to snap my fingers and make certain things happen. And there's an element of that. But there's more than one thing that comes after sin or when we sin. Sin is eternal separation from God. So that's the biggest and the worst consequence of sin is that it separates us from him and his perfection, and that's the whole reason that we need salvation. We need a Savior. It also involves earthly separation from God, and this is the relational side where if we if we sin, then we are separating ourselves in our in our spirit, in our life and our personality from who God is and what he is. And that causes us issues, makes us struggle with things, that it interferes with our purpose. Then there's also earthly consequences. And that's everything from just natural results through legal consequences and things like that.

Jeff Laird

So when you sin, you are looking at a whole range of different negative consequences. They're physical, psychological, social, economic. One way to think of this would be something like the user's manual for a tool or an equipment a some piece of machinery, and sometimes you'll have instructions there that will say, do not do this. Do not use it this way, do not do that. Well the reason is because if you don't follow those instructions, there's going to be consequences. The machine wears down more quickly. You get inferior results. Sometimes it can be dangerous. We can see parallels to that in medical advice. So the consequences of not following certain instructions or not carefully taking medication or not doing what the doctor says we're supposed to do or not do comes with consequences, and those are very natural. There is the example we've talked about before of things like printed warnings. You know, do not go beyond this point. Warning fall hazard. I think I saw a sign somewhere that said something about falling cows. I I don't understand what that means. But the sign says be careful for it. If you're going to wander in that area, better have a really good umbrella. Those are consequences that just come from what we're doing. A lot of those are not necessarily about somebody standing there. So the person who wrote the users manual isn't waiting with a baseball bat or a ruler or something like that for you to not do what's in that and then punish you by taking some sort of active step. They're warning by saying, look, this is what happens when you do this. And that comes down to sometimes just quality of life. In your users manual for your vehicle it will tell you things about the proper way to maintain it. And things to be careful of when you're driving it. Well if you're gonna drive the car really hard and not maintain it, it's not gonna work as well. It's not gonna function according to its intended design and its intended purpose.

Jeff Laird

So when we look at consequences of sin, we're really talking about this whole range of different things. First of all, yes, we're disobeying and disobedient to God. That creates separation. Yes, that then puts us in a position where he has the right and sometimes the obligation to actively do something to correct us, to punish us. But most of the consequences of sin really just come from God saying this is not how I designed you to be. This is the way that the world is put together. And if you do these things, if you violate these rules, these are the natural consequences that are going to happen. You're going to experience all of these different things that are going to happen. So consequences for sin is a really good way to think of it because it's exactly what it is. It's just what comes after, what happens when we sin and there's a lot of different things that can happen when we sin and a lot of them are not God's deliberate, immediate, purposeful action. Sometimes those things are just exactly what you would expect to happen by natural consequences.

Shea Houdmann

So Jeff let me hit you with the a follow up on this and a question I just saw come in just the other day. If Jesus death on the cross, as Christians we've trusted in him for the forgiveness of our sins and so we know that we're delivered from that consequence. We're delivered from the eternal separation from God aspect of sin. Why would you say God doesn't always deliver us from the human, the natural, the everyday life consequences of sin? Sometimes he does, sometimes he doesn't. What what? What would some of the reasoning you would think that God doesn't always, or maybe just say it in a different way? God sometimes allows us to face the earthly, physical, whatever consequences of our sinful choices.

Jeff Laird

I think one of the reasons that God doesn't always interfere to remove every consequence of sin in our life and along with the question that you're asking, it's also important to bring up that some of the consequences of sin are consequences of other people's sin. And tremendous amount of suffering that happens in the world isn't because of what that person did. It's because of somebody else's choice to sin. But I think one of the reasons that God does that is because he has designed the world in a certain way. He has created a certain set of rules and order. We refer to those things by what we define as science mathematics. That's how we understand those things and the way he set up the world. If God was going to completely remove all of the earthly penalties for all of my sin and all of my imperfection, and all of my failures, that would mean him constantly, perpetually interfering in something that he designed for a reason. And that would prevent me from doing things like learning. And that sounds like a sort of a callous or harsh way to put it, but there would be no purpose behind things like discipleship or learning or development. I would just sort of walk around in this supernatural bubble, bouncing off all the bad things. And it would in a sense, make the love and the obedience that we're supposed to be called to sort of pointless. So when God calls us, he doesn't call us out of the world. He calls us to be what he wants us to be in the world. So primarily it's because he doesn't choose to remove us from everything that we're in, we're still in a natural world of cause and effect, and those consequences, and for the most part, the things that we're going to experience are going to be about the same.

Shea Houdmann

Well said Jeff. That's a real struggle for some people who they'll see they've gotten away with the sin multiple times and now suddenly they're facing the consequences. Or they they're facing the consequences of it and they see other people getting away with it. So it's one of those trusting God, be thankful for the times where he delivers you from the consequences, and view the times that he doesn't as learning experiences. As in Hebrew talks about the loving, yet firm discipline of God.

Jeff Laird

To that, I would I would also I'd bring up sort of an anecdote that I've heard before where there was a farmer who was being encouraged to attend church even though he didn't like it. And one year he decided to just completely stop and he didn't go to church at all for the entire year. And he came to the preacher when the preacher came to his house and said, hey, I haven't seen you at church for all what's going on? The farmer said, hey, I want you to know, since I stopped going to church, I have had the best crops I have ever had this year. And the preacher just shrugged his shoulders. He said, well, that's great

but God, God doesn't close his accounts in November. So it's good to keep in mind that the earthly consequences are just one little slice of what happens when we sin.

Kevin Stone

Jeff as you were talking about owners manuals and things like that, I kept thinking of, you know, when all else fails, read the instructions. Isn't that like our attitude so many times when it comes to walking in righteousness versus walking in sin? We disobey God. We start wondering why things are going haywire. And well, did we read the instructions? Did we go back and take a look at what Scripture actually says? A lot of guidance right there.

Kevin Stone

I'll continue here with our little series. What is the biblical definition of idolatry? So I guess first we can start with a like a dictionary definition. Webster says that idolatry is the worship of idols, of course, or excessive devotion to or reverence for some person or a thing. And so a definition could be very broad. As we give excessive devotion to or reverence for anything here in this world. And you know we've got the the show that's on TV, American Idol, we actually use that word. And sometimes entertainers and the superstars kind of reach that level where people are giving them an excessive amount of of devotion or reference. But idolatry is something that humanity has struggled with all along.

Kevin Stone

The the very first commandment that God gave the first of the 10 Commandments, I should say is, you shall have no other gods before me. You should not make for yourself an idol in the form of anything in heaven or on earth or waters below. Shall not bow down to them or worship them, Exodus 20 versus 3 through 5. So any created thing that's given undue attention, any created thing that we fashion an image of and say, you know, this is this is God. This is what we're worshipping or this represents God and this is what we're going to worship. These are this is a sin that is specifically forbidden in the 10 Commandments. And Israel had a perennial problem with the bales and the asherahs. We see that phrase used often in the Old Testament, the bales and the Asherahs. That the ancient Hebrews were following after in direct violation to the commands of God.

Kevin Stone

We also see idolatry mentioned in the New Testament in Romans chapter one, Paul goes through the kind of the fall of man and and how we have this progression of depravity as we go from stage to stage. And part of this, he says, that people claim to be wise, but they became fools. Their foolish heart was darkened. And they exchanged the glory of the immortal God for images made to look like a mortal human being, and birds, and animals and reptiles. And this was this is part of the problem. This is part of the depravity of man that we would, we would have a certain knowledge of God, but then we would give that up. We would exchange that for just stuff that we made with our own hands. And that's what we start focusing on. That's what we start worshipping. That's where our devotion and adoration goes. And this is all part of the the sin nature.

Kevin Stone

So we have Aaron at Mount Sinai in Exodus Chapter 32, who takes what's handed to him, the gold earrings and all of that, the people were giving him and he fashioned it with a tool into an idol in the

shape of a calf. And then they said these are your gods, Israel, who brought you up out of Egypt. And this is amazing. This cow, this image of a cow is what brought us out of Egypt. This is what split the Red Sea for us. This is the the being that defeated the Egyptian army and gave us liberty. This cow. Are you serious? Well, they were very serious about it. And Aaron, in fact, in the next verse. And Aaron saw this, he built an altar in front of the calf. And he announced tomorrow there will be a festival to the Lord, capital LORD. This is a, this is Aaron saying we are going to worship Yahweh. And this sacred cow is a representation of Yahweh, the covenant God that saved us out of slavery in Egypt. And God says no, no, no, I cannot be represented by anything here in this world, in fact, I will not, I refuse to be represented by anything here in this world. And the Aaron and the people paid a price for this idolatry right there at Mount Sinai. AW Tozer wrote this, the essence of idolatry is the entertainment of thoughts about God that are unworthy of him. That's what Aaron was doing at Mount Sinai. And he made that golden calf. He was entertaining thoughts about God that were unworthy of him. God's not a cow made of gold or otherwise.

Kevin Stone

But there's actually more to it than that. There's more to idolatry than just bowing down to a graven image and Colossians 3 and verse five tells us this, put to death therefore, whatever belongs to your earthly nature, sexual immorality, impurity, lust, evil desires and greed which is idolatry. Very interesting that idolatry here is a matter of the heart. Specifically, idolatry is a matter of greed in the heart. So greed is excessive devotion to or reverence of stuff or status. And Jesus warned us about this. In Luke 12 and verse 15, Jesus says watch out. Be on your guard against all kinds of greed. A man's life does not consist in the abundance of his possessions. So all kinds of greed, that means there's all kinds of idolatry. Different types of it, and this is such a hard thing for us to grasp usually that our life does not consist in the abundance of our possessions. Cause I can say, you know, I've got a lot of stuff. I've got a lot of valuable stuff. I've got a lot of very desirable stuff. And so that makes me something, right? Jesus says no, it's not your life. That you're using the wrong measuring stick to measure your value. The new living translation puts it like this, life is not measured by how much you own. That's not where our life consists. So Jesus says that materialistic, the materialistic mindset is greed. Paul says that greed equals idolatry. And so materialism equals idolatry. So I think yes, we struggle with idolatry still here in this world. In our culture today, we struggle with materialism. We struggle with reverence of things that we make, things that are desirable in our eyes, stuff and status. And so we still struggle with idolatry today.

Shea Houdmann

Kevin, that's an excellent point. Some people think of idolatry as a sin that was in the past, like we don't struggle with that today. So one that's important to remember that in many countries in the world today, I give you India for example, and some Catholic countries where images of Saints and Mary and so forth are just everywhere, literal idolatry, and they're bowing down to idols is still very common. But even in countries where it's not we still struggle with idolatry. But as you said, it's ultimately a matter of the heart. Thank you for that powerful reminder there. It's something we all struggle with just in various forms.

Shea Houdmann

So jumping to the next question, I'll tackle this one. What is a sin of omission? It's it's pretty obvious to most what is sin of commission. This is something that we get, like actively do. So what is a sin of

omission? Well, in James. 4:17 says, anyone then who knows the good he ought to do and doesn't do it sins. So not only is sin something a violation of the law, a violation of a commandment or a trespass, a transgression, something we actively do. Sin is also seeing something good that we should do and not doing it. That's a that's a whole nother level. It's one thing I can avoid committing certain sins, like even in my own strength, I can hold myself back from committing certain sins. But when you view sin as basically not doing the good that you should, not doing something that God's calling you to, that that's a whole another level. And I think Paul in Romans Chapter 7 addresses some of this struggle in versus 14 to 20. So in this Romans 7:14-20, for we know that the law is spiritual but I am of the flesh sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So now it is no longer I who do it but sin that draws in me. For I know that nothing good dwells in me that is in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want. But the evil I do want. Do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin who dwells in me.

Shea Houdmann

So here Paul's discussing this struggle. Not only he's he's failing on both ends. The evil he doesn't want to do, he ends up doing. The good that he does want to do, he doesn't end up doing. So he's recognizing I'm committing both sins of commission and sins of omission. The sins of omission are harder to identify. You know, one time just personally struggling with this verse in terms of just, I was walking through a park, I saw a bunch of litter sitting around. It's like is it, is it a good thing to pick up litter? Well, yes. But I know God doesn't want me spending my entire day trying to clean up this entire park park with all the litter that's sitting around. So it's like, how do you know? So when this important, when you think of the good that you ought to do or the good that's good, God's calling. You look to God's word for those things. When you see someone who's hurting, God wants us to show love. When you see someone with the need, God wants us to meet that need. James two, is a powerful example of that. So it's not just every day good that God's talking about, there's constant opportunities to do things. It's just things that God's word specifically calls us to. When we see an opportunity to do those things and we do not, that's when a sin of omission has been committed. So Christian life is a is a war against the world, the flesh, and the devil. And all three of those are trying to conspire against us to one, get us to commit sins of commission, doing the things that we shouldn't, but also to not do the things that we should, which is a sin of omission. Something that we all struggle with to varying degrees. Jumping to the next question and Jeff, I think this one's for you. What does the Bible say about addiction, and specifically, how do sin and addiction relate to one another?

Jeff Laird

Well, it's it's a good connection to what you were just talking about with sins of omission and commission in a sense that sin of omission actually ties pretty closely into addiction and what that means. And this is a controversial aspect for a lot of people because the the typical definition of addiction involves people doing things that are harmful, sinful. And that raises the question of is it a sin to be addicted? Is it a sin to be an addict? Is addiction a sin in and of itself? And it's a little more complicated than that because we talk about consequences of sin and the things I do on earth can sometimes have consequences that I can fix. So if I'm working in my workshop and I accidentally cut my finger a little bit with a razor blade or something like that, that's a fixable thing. There are steps I can

take and I can restore that cut on my finger back to perfect condition, to the point that you'd never even know that it had happened. If I wound myself a little bit worse than that, I might be able to fix it to where it doesn't impede my function anymore, but you can always see a scar that's there. That lets me know what happened. If I accidentally cut off a body part with a saw, then at least as far as modern technology is concerned, that's not a recoverable wound. Now I will from that point forward in my life, always and forever suffer the consequences of what I have done. But the, the stupid thing that I did, the lapse in attention or the whatever, was a momentary issue. I am not therefore being consistently and constantly stupid, foolish, careless for the rest of my life. What I'm suffering is the consequences of that. And addiction sort of falls into the same category. We talked previously about the idea of a seared conscience where you can become numb to the voice of the Holy Spirit. And in a sense, you could think of addiction as having a maimed conscience. So you have put yourself in a position where something has happened to your spirit, your body, your soul that has now created something that's essentially beyond your capability to fix or to do anything about. It is not true in the strictest sense that addicts have no control over what they do, but it is close to that.

Jeff Laird

True addiction is something that comes at such a fundamental level that the person is now given over to the control of that. And that's why Paul talks about the idea of there's lots of good things in the world, but I'm not going to be mastered by anything. 1st Corinthians 6:12, when a person is addicted, that person is essentially powerless. They have ceded over control of themselves to something. Doesn't mean they did it on purpose. In fact, I can't think of anybody who deliberately sets out to say I think I'd like to become a slave to this drug, or to this habit, or to this thing. So in an important sense, being addicted is not a sin anymore than being, expecting a child out of wedlock. That status is not a sin, but one does not get to that point without sin. You don't become an addict without somebody's sin being involved in there. So addiction is caused by sin.

Jeff Laird

Being addicted is not a sin per say, however, we talk about sins of omission and commission. If I maim myself in my office and that severely prevents me from doing the job that I need to do to take care of my family, I do have some choices. I can say, OK, I can recognize that I've now damaged myself and I need to take the proper steps to be able to overcome that. I can seek medical care. I can seek a prosthesis. I can change the way that I do different things. If I choose to say, well, there's nothing I can do about it. I cut my hand off with a saw and I just I I can't do anything now except just sit and do nothing. So I lost my right hand. I was right-handed so I can never write again. I can never drive again. I can't cook. I can't do anything. Now we're starting to lean into sins of omission. And where I think addiction becomes most dangerous is when people understand that addiction is no longer a choice. That it is something that they are given over control to, but then we say, OK, well, because I'm addicted there's nothing I can do. Well, there are things that can be done. Can we seek counseling? Can we seek care? Can we seek therapy? It's OK for a person to recognize and say, you know what? When I'm put in that circumstance, I simply lack the control of the willpower to make the right decision. So what right decision can I make now? And what can I do? God has the ability to get people out of addiction. He has the ability to pull people from those things. People are not going to be hopelessly lost in addiction forever if they're willing to rely on the power of Christ. But that does not come through sheer willpower. So if there is sin in ongoing addiction, that sin primarily comes through omission. It is when somebody

does not choose to do what they can do in seeking God, in seeking help, in following his will in order to access the power that they have to overcome it. So sort of in a shorter version of that is becoming an addict always involves some sort of sin. Being an addict is not necessarily a sin in of itself, but choosing to remain an addict passively is absolutely sinful.

Kevin Stone

And I think we've got one more that we need to cover here. My the last question here is, does the Bible teach generational sin? And so short answer. Yes, it does, and indirectly teach generational sin. But we needed to to define the term. Generational sin is a pattern of sinful behavior that is passed down from one generation to another. And those negative patterns of behavior bring with them negative consequences that are experienced from generation to generation. Three things I'd like to say about this. One is that children are like their parents. My daughter has red hair. Will you go back a little bit on her great grandmother on my side had red hair. And so you know, that red hair shows up sometimes, and we all expect that kind of a thing. We share physical characteristics from one generation to another. So somebody says you look like your dad. That's probably true physically, but it's also true spiritually. Most likely if my dad had an anger problem, then it's very likely that I'm also going to be struggling with anger issues. If my mother was a worry wart and just constantly worried, then it's also very likely that I'm gonna be tempted to worry and to fret and to have anxiety issues. These sins are passed down many times from generation to generation. As we grow up in a home, we observe our parents behavior, their actions and their reactions and their sins, and we absorb those and we end up repeating those. And then we suffer the same consequences that the previous generations had suffered.

Kevin Stone

And most basically, I think we can see generational sin in Romans 5 and verse 12 with Adam's sin. That verse says, sin entered the world through one man. And death through sin. And in this way death came to all people because all sinned. So a couple of things are happening in that verse. One is generational sin passed down from Adam. We die because of Adam's sin. That sin was passed down from generation to generation. But also happening in the same verse is the fact that we all sinned. We chose to follow the example of Adam. We picked up his sin and we we carried it further. We we chose to sin as well.

Kevin Stone

Secondly, we all have choices that we can make. Ezekiel 18 and verse 20 says that the soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. So, very plainly in Scripture we are individuals who are responsible moral agents, and we are responsible for our own choices. We all have decisions to make. So what happened in Joshua chapter seven with the sin of Aiken? Aiken stole stuff from Jericho. He took stuff he wasn't supposed to have, and he dug a hole and hid it in the midst of his tent. But then, when it comes time for, when he's eventually found out, and it comes time for judgment, he is brought out along with his whole family and they are all stoned to death. So what's the deal with that? Well, the deal is that his family, who were with him in the tent, they all knew about that hole in the ground. They all knew about that treasure that was stolen. And they all covered it up. They and becoming complicit with that sin, they brought their fathers judgment upon themselves as well. They chose to be part of that sin. They didn't have to, but that's what they chose.

Kevin Stone

The third thing I think needs to be said is that there's a natural tendency to repeat sin. Jeremiah 32:18, you show love to thousands, speaking to God. You show love to thousands. But bring the punishment for the parents sins into the laps of the children after them. We see the same sentiment in Deuteronomy 5 and verse 9. So why is this? Why is God visiting the sins of the fathers upon the children? Well, very simply because they the children repeat the same sins. And we have that tendency to always do that. When the Bible speaks of God punishing the children for the father's sin, it's simply another way of saying that the children are doing the same sins that the fathers had done. We are prone to repeat the mistakes of history. And this is very true within family units. We we repeat the sins of the fathers and we practice those same sinful lifestyles. That's the tendency at least. And the good news is that we can break the cycle. Galatians 5 and verse 16, so I say walk in the spirit and you will not fulfill the lusts of the flesh. We have been redeemed out of the slavery of sin. Christ has given us liberty. And as children of God, filled with the Holy Spirit, we can choose to break the cycle of generational sin. We can start a new cycle of righteousness and walking in the spirit. And that is that is good news for us all.

Shea Houdmann

Well said, Kevin, and I think it's interesting even tying the last two ones together, question for both of you. I hear a lot of people, we receive a lot of questions who where that question is, is this sin generational sin? Is it something that I'm doing because I observed it or from what, is there something like a tendency to a specific sin that's even passed down like on a spiritual or even like a genetic level? And addiction is one that I hear a lot in this category. It's like my my father or grandfather or father and grandfather were both prone to say alcohol addiction. Am I more prone to it just because I'm their descendant? Whether it's a genetic thing, whether it's a spiritual thing or am I more prone to it as I observe them doing it and that makes them more likely that I do it? So what? What do you two think is the biblical teaching on this and how, how come we have the right mindset about how exactly generational sins can be passed down?

Jeff Laird

I think I think Kevin's point that he made about the idea that the the core idea of generational sin is you are continuing to do the things your fathers did, involves that idea of choice. And I think that there can be tendencies. I think that our our spiritual weaknesses can be passed down in a sense, just like sometimes spiritual strengths can be just as much as physical things can be. But it doesn't make sense for me to say, look, I don't care if I've got this long family history of high blood pressure. I don't care if all the males on one side of the family died at 40 from massive heart attacks. I will eat what I want when I want and live how I want. That just doesn't make any sense. It's not necessarily my fault that I might have been born with a particular weakness or something that I am more prone to than other people. That's not my fault, but it is my responsibility. So I don't think God differentiates in that sense to where he's not going to say you're right, this may be something that's more of a struggle for you than it is for other people, but that doesn't give us an excuse to say, well, that means it has nothing to do with me. It perhaps you are more inclined to that than others, but that just means that that's the path that you have to walk.

Kevin Stone

Yeah, they're, we're not going to be fatalistic about it definitely. You know, we we are more prone to repeat those sins, even in people. You you see this sometimes where people kind of brace themselves and say I am not going to be like my dad. I am not going to be like my dad. And the next thing you know, they're being just like their dad. We have, we have a certain tendency to repeat those sins. And I think there is a spiritual DNA that that we are passed down from generation to generation as well as the physical. We tend to just think of the physical, you know, curly hair and curly hair. You know, male pattern baldness or whatever is passed down. But there's also the spiritual aspect to life and we can't ignore that. That is a big part of it as well. Genesis five and verse 3, Adam had a son in his own likeness, in his own image. And I think that is more than just physical. I think that is a spiritual likeness and a spiritual image as well. And how much of it is genetic? How much of it is when we start talking about addictions and things, the genetic versus the, the spiritual heredity, I don't know. I don't know where to draw that line. But like Jeff was just saying, we have the choice to to take steps to, especially in the power of the Holy Spirit, to be preventing us from repeating those mistakes.

Jeff Laird

Yeah, the core mistake that we typically make is we want to say but this I just the way I am. And it doesn't matter whether that's something positive or negative. That's not the attitude that we're supposed to have. Who I am and what I am is supposed to be submitted to Christ. And if it's not the way that God intends it to be, then that's something I'm supposed to submit to him. I don't get to just say, well, this is just a thing and then ignore it. Whether it's psychological or environmental or biological, it doesn't matter. God wants us to respond to him the way we're supposed to.

Shea Houdmann

Well said, both of you. You brought out all the right points. And having done this ministry of answering people's questions for 21 years, I see echoes of different questions we've been asked and different tones, the way people ask the questions, and stuff that's really on people's hearts, and how they tend to blame shift or make excuses for why they are when ultimately, according to the Bible, we all have the choice to 1 to avail ourselves of the forgiveness of sins. This is available through faith in Jesus Christ. But we also the responsibility to submit ourselves to the holy spirit, and allow him to empower us to overcome sin.

Shea Houdmann

And with that sort of the transition, the next episode in our questions about sin series is going to be how can a Christian achieve victory over sins. So please join us for the next episode for that. So, Jeff, Kevin, thank you for joining me as always. Thank you for your excellent explanations. And this is sort of a second part of a miscellaneous frequently asked questions about sin. Got questions? The Bible has answers, and we'll help you find them.