

# Chapter 12

## Attitude Toward Sin

## Chapter 12 - Attitude Toward Sin - Part 1

Once again in Romans 1:29-32 we have the results of a reprobate mind. In verses 29-31, there are twenty-three classifications of sin. What we have to remember is “being filled with”, which means these twenty-three classifications of sin are growing. These things are not diminishing, these things are growing and it is the result of a reprobate mind.

Now we come to verse 32, which also is a result of the reprobate mind. Romans 1:32 says, “*Who knowing the judgment of God, that they which commit such things* [The twenty-three things mentioned.] *are worthy of death*, [Or are worthy of the Judgment of God] *not only do the same*, [Meaning they participate in the same.] *but have pleasure in them that do them*. What we see here in verse 32 is an attitude towards sin. The result of the reprobate mind is sin and sin grows. There is an attitude towards sin, which again, is also growing.

Look at verse 32 again. “*Who*”, would refer to those who are described by the characteristics mentioned in verses 29-31; “*knowing*”, means that they are acquainted with; “*the judgment*”, the ordinance or sentiment “*of God*”; “*that they which do such things*”, referring, of course, to verses 29-31; “*are worthy of death*,” they know that the things mentioned are displeasing to God and they know that it is deserving of punishment; “*not only do the same*,” knowing this they still participate in these things. If you remember back to the lesson where we studied about conscience, and that's one of the ways that they know; “*but have pleasure in them that do them*.” From this we see those who have a reprobate mind do not care, are not concerned with what pleases or displeases God. They find delight in that which is sinful. They not only find delight in it, they approve it, they encourage others in it. What you have here is an obsessive fascination with that which is sinful. There are two basic matters we went to notice here in verse 32, regarding an attitude toward sin.

Number one is presumptuous sin, which speaks of an attitude; it is a classification of sin, but it speaks more of an attitude about sin than anything else. We read “*knowing the judgment of God, ... they which commit such things are worthy of death, ... do the same*.” They do the same in spite of what they know, whether it be conscience or whatever, in spite of what they

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know, they do the same. This is what is known as presumptuous sin. Presumptuous sin is a sin committed willfully against manifest light and knowledge; it is to commit sin on purpose with intent, willfully.

There is such a thing as a sin of ignorance. God's laws dealt with that. In Leviticus 4:13 we read, "*And if the whole congregation of Israel sin through ignorance,*" He's relating some laws. They sin through ignorance. They don't know what they are doing is sin, but it's still sin. It is sinning through ignorance. Leviticus 4:22 says, "*When a ruler hath sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God...*" There it is again, *through ignorance*. Leviticus 4:27, "*And if any one of the common people sin through ignorance ...*" So, there is such a thing as sinning through ignorance.

A sin through ignorance is still sin, but it is not presumptuous unless the ignorance be willful. That is possible as well. People are ignorant because they choose to be ignorant. For example, if you were to say to someone, "I want to show you what the Bible says about what you're doing," and they say, "I don't want to hear it," that's willful ignorance. Now their ignorance is presumptuous. Look at 2nd Peter 3:5, "*For this [Referring back to verse 4.] they willingly are ignorant of ...*" So there is a sin through ignorance, but the ignorance can be presumptuous, that is you can choose to be ignorant. "Don't tell me what the Bible says. Don't tell me how this was wrong." That's willful ignorance. In such a case the ignorance is a presumptuous sin.

There is a difference between a sin through ignorance and a presumptuous sin. Presumptuous sin is a sin of deliberateness, a sin of intent. It is basically a sin with premeditation. We put a difference between murder and premeditated murder. There's a difference. Someone will say, "Well murder is murder." Yes, that's true, but there are differences. Sin is sin, but there are different classifications of sin. Presumptuous sin is a sin of premeditation. One may sin without intent to do so. Something you shouldn't look at may pop up on your computer, you look at it and then you turn it off, you didn't determine to do that. Now if you get on your computer and you go looking for that stuff, that's presumptuous sin. That's premeditated. That's with

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deliberateness. There's a difference. So one may sin without intent to do so. Such is not presumptuous.

You have to be weary of people who say, "All sin is alike." Oh no it isn't. When you go down that road that's how abominable things get in the church. "Well, that's no different. Homosexuality is no different than telling a lie." Really? **Really!?** There is a difference. Yes, all sin is sin, but once you start down that road, now you've opened the door to accept it all. "Well, you accept liars in your church, so except me."

Presumptuous sins are also addressed by the law of God. We see that sins through ignorance were addressed and we see presumptuous sins are as well in Exodus 21:14. "*But if a man come presumptuously [with deliberateness] upon his neighbour, to slay him ...*", he's talking about a presumptuous sin here, premeditated murder. In Numbers 15:29-30, "*Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul [now there's a contrast] that doeth [ought] presumptuously, [whether he be] born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.* Again, the law is dealing with presumptuous sins. There are sins of ignorance, there are presumptuous sins. In Deuteronomy 17:12-13, "*And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, [He will not listen. This is the same individual, 'Let me show you where you're wrong.' 'I don't want to hear it.'] even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear; and fear; and do no more presumptuously.* Again, the law deals with presumptuous sin.

The psalmist David prayed concerning presumptuous sins. In Psalm 19:13 he wrote, "*Keep back thy servant also from presumptuous [sins] ...*" The psalmist recognized presumptuous sins.

Presumption sin speaks of an attitude towards sin. It takes the attitude, "I'm going to do this and I don't care what you think or what God thinks or anybody else thinks, this is what I'm going to do." That's presumptuous sin. It's a different classification of sin. All sin is sin but there are classifications of sins.

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The word presumptuous means brazen, overconfident. It is the individual that says, "Well I've been doing this for years and God hasn't punished me yet, so I'm just going to continue doing that." That's overconfident, that's tempting God also. Not very wise. It's an arrogancy in sinning. It's just like people who have made up their mind what they're going to do and they just dare you to do something about it. That's an arrogancy in their sin. I've dealt with those people many many times. Presumptuous sins. It's people who are very proud in their sins. They will boast of their sin. They're very bold in their sin, very froward.

This is the result of a reprobate mind and it grows and grows and grows. People become more and more brazen in their sins. In Numbers 15:29-30 he is speaking of those who sin presumptuously, and then in verse 31, talking about these that sin presumptuously, "*Because he hath despised the word of the LORD, [He thinks lightly of the word of God.] and hath broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him.*" He hath despised. Those who sin presumptuously think little of God's word.

In 2nd Peter 2:10, we see some characteristics of those who are presumptuous. "*But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. [That is they despise, they think lightly of authority.] Presumptuous [are they], [They think lightly of government or authority. In other words, 'I don't want anyone telling me what to do. Then notice] selfwilled, [They are driven by what they want to do and they do it regardless.] they are not afraid to speak evil of dignities. [This refers back to government or authority.]"* They are not afraid, they are fearless in their sin. They are blazing in their sin. This is a result of a reprobate mind and being full of; this is of a growing nature.

Presumptuous sins involve an attitude of frowardness. Frowardness is a readiness. They're ready to sin, they're ready to do that which is wrong. Frowardness is a hastiness. They're in a hurry to do what is wrong. They don't give it any thought. They're driven by their sinful passion. Frowardness speaks of an eagerness, earnestness, a boldness, in this case, in sin.

Notice this frowardness is spoken of throughout scripture. We're talking about an attitude toward sin. Presumptuous. In

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Deuteronomy 32:20, it says, *“And he said, I will hide my face from them, [This is God.] I will see what their end [shall be]: for they [are] a very froward generation, children in whom [is] no faith.”* They are froward, that is they’re ready to sin. They’re hasty in their sin. They have a passion. They have an eagerness. They have an earnestness and a boldness in their sin.

Many of the religious in their presumptuousness, they cover it with a cloak of righteousness. “Well, we prayed about it.” Well, it's against God's word, so who have you been praying to. It's presumptuous, but they know that sounds good. In most cases that will keep the preacher quiet or whoever else is dealing with them. “Well, they did pray about it.” No, it's just covering presumptuous sins. “We've decided what we're going to do. We're going to do it and nobody is stopping us.” Presumptuous. Notice in Proverbs 2:12-15, he is talking about wisdom, *“To deliver thee from the way of the evil [man], from the man that speaketh froward things; [There it is again, that frowardness, perverseness. Then he gives some characteristics.] Who leave the paths of uprightness, [They do so presumptuously. The reason they leave the paths of uprightness?] to walk in the ways of darkness; [If you're going to walk in the ways of darkness, you have to leave that which is right, and people plan to do this, that's presumptuous.] Who rejoice to do evil, [They take delight! They're looking forward to the sin that they want to commit.] [and] delight in the frowardness of the wicked; Whose ways [are] crooked, and [they] froward in their paths:”* Then in Proverbs 3:32, *“For the froward [is] abomination to the LORD: ...”* They're an abomination to the Lord. Proverbs 6:14, *“Frowardness [is] in his heart, he deviseth mischief [He plans it out. That's perverseness, that's frowardness.] continually; he soweth discord.”* Proverbs 11:20, *“They that are of a froward heart [are] abomination to the LORD: ...”* Then in Proverbs 22:5, *“Thorns [and] snares [are] in the way of the froward: [They're going to get hurt. Oh, they'll blame it on someone else, but they're going to get hurt.] he that doth keep his soul shall be far from them. [The snares and thorns and the froward.]”*

What we see in Romans 1:32, is brazen, shameless sinning, with boldness and contempt, in a growing nature. Isaiah 3:9, *“The shew of their countenance doth witness against them;*

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[Look at their face.] *and they declare their sin* [They're proud of their sin. They're bold in their sin, brazen.] *as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.*" When you have a society full of it, a whole society has rewarded evil unto themselves.

All sin a sin. All sin is sinful. All sin is great because all sin is against a great God. And every sin has in it the venom of rebellion, the venom of rejection of God. But there are some sins more blazing in their rebellion and rejection and such are presumptuous sins.

We said Romans 1:32 deals with two primary matters. Number one is presumptuous sin, which is an attitude. The second thing is there is a pleasure in sin.

You read in Romans 1:29-31, of a society that commits those things with deliberateness. That's their attitude. Then, you have a society that takes pleasure in those things. They take pleasure in the very things that will destroy them. God help us as we try to serve the Lord in a reprobate society.

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We began looking in Romans 1:32, which follows twenty-three consequences of the reprobate mind in verses 29 through 31. What we really see in verse 32, is the attitude behind what is mentioned in verses 29-31, a certain attitude toward sin, toward the things that are mentioned. This is being filled with something that is intensifying as we go.

Reading to Romans 1:32, again, "*Who* [Referring to those described by the characteristics mentioned.] *knowing* [That is they have an acquaintance with.] *the judgment* [The ordinances, the sentiments.] *of God, that they which commit such things* [Again, referring to the things mentioned in verses 29-31] *are worthy of death*, [They know, there is a part of them that knows these things are displeasing to God. There is a part of them that knows these things are worthy of the judgment of God, but they continued on.] *not only do the same*, [Knowing this, they just participate in these things. And not only that] *but have pleasure in them that do them.*"

By way of review, what we see here are people who do not care. They are not concerned with what pleases God or displaces God. You talk to people today and you say, "You know, that doesn't please the Lord." They don't care, it doesn't bother them in the least, and they find delight in that which is sinful. They approve of that which is sinful and even take that to the extent where they disapprove of that which is right, and they encourage others in the same way of life. What you really have is an obsession, a fascination with that which is sinful.

In the last lesson, there are really two matters being presented here with regard to an attitude toward sin. In the last lesson we looked at, "*knowing the judgment of God, that they which commit such things are worthy of death ... they ... do the same.*" It's speaking of presumptuous sins, which means they sinned wilfully. It is a sin of deliberateness. There's a sin of intent and a sin of premeditation. That means that there is a brazenness in their sin. They're overconfident because God doesn't send immediate judgment, they're overconfident and become arrogant in their sinful ways. They become proud, they become bold,



and very froward. This is what is meant by presumptuous sins.

The second matter being dealt with is, not only do they sin wilfully, but they have pleasure in sin. Notice what it says. *"...not only do the same, but have pleasure in them that do them."* They flock together. They have pleasure in them that do them, that do the things that are mentioned. They stay together. They have a fellowship amongst themselves, if you will. They relish in, find gratification, satisfaction, and excitement in those things which are listed in verses 29-31. They love these things. They live for these things. They live for the very things that bring the wrath of God. There is a tolerance for these things. They approve, there's an acceptance. They accept one another. Be careful who you accept. Be careful what you accept. There's an acceptance. There's accommodation. They make accommodations for the things mentioned in Romans 1:29-31. They embrace these things. They embrace that which is an abomination to God.

What is said in verse 32, *"...not only do the same, but have pleasure in them that do them"* is spoken of in other places as well. In Proverbs 17:15, it says *"He that justifieth the wicked, and he that condemneth the just, [The two seem to go together most of the time. If there's a justification of the wicked, there's usually a condemnation of the just. So there is a justification of that which is wrong and there is a condemning of the just.] even they both [are] abomination to the LORD."* That's what is going on in Romans 1:32. In Proverbs 23:24, *"He that saith unto the wicked, Thou [art] righteous; [You may not use those exact words, but you said, 'Well, there's nothing wrong with what you're doing.' Well, what you're saying is they're righteous. 'Others may not approve, but don't worry about that, there's nothing wrong with what you're doing.' Thou art righteous.] him shall the people curse, nations shall abhor him:"* There are consequences. Proverbs 28:4, *"They that forsake the law praise the wicked: but such as keep the law contend with*

*them.*” What we do can justify the wicked, condemn the righteous. If we disobey God's commands, then we are aligning ourselves with the wicked, and in a sense praising, approving of the wicked. When a child of God says, “Well, everybody else is doing it,” they're justifying the wicked. They justify their own behavior and in reality, praising the wicked.

When we obey God's law, you don't have to say anything. All you have to do is what's right, and people begin to feel guilty and they will stop asking you to come around. We've said many times, for the most part, you don't have to separate from the wicked. You just live right and they will separate from you. That's what this verse is telling us. You keep the law, you contend with them. That doesn't mean that we're not there to rebuke them verbally. But, I'm telling you, you just do what's right and they won't really like being around you. You won't have to go to them and say, “You know what, I can't spend time with you anymore.” They'll make that decision for you if you just do what's right.

Isaiah 5:20 says, *“Woe unto them that call evil good...”* That's what they're doing in Romans 1:32. Listen to politicians today, listen to celebrities today, what are they doing? They're calling evil good and good evil. It's a sad day when doing right becomes wrong. That's where we are. Continuing in Isaiah 5:20, *“that put darkness for light, and light for darkness;”* In other words, they are just totally confused. *“... that put bitter for sweet, and sweet for bitter!”* That's what's going on in Romans 1:32. Look in Ezekiel 13:22, *“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked,”* Be careful that you do not strengthen the hands of the wicked. Sometimes in keeping your silence that is what you're doing. A lot of people take your silence as approval. Be careful that you don't strengthen the hands of the wicked, *“...that he should not return from his wicked way, by promising him life:”*

In Malachi 2:17, *“Ye have wearied the LORD with*

*your words. Yet ye say, Wherein have we wearied [him]? [Then he answers their question.] When ye say, Every one that doeth evil [is] good in the sight of the LORD, and he delighteth in them; or, Where [is] the God of judgment?"* When we commend the wicked, we weary the Lord. When we say, "Well if I was doing wrong, God would punish me and He hasn't, so obviously I'm not doing anything wrong." That's what is meant there, "*Where is the God of judgment?*" That is a wearisome thing to the Lord.

Romans 1:32 we see immorality is exalted, biblical values are mocked. That is where we are today. What we see in Romans 1:29-32 is the act of sin advancing. Sin always progresses. It's good to know the nature of things. It's good to know human nature because human nature will do what human nature does. You can predict behaviors. It's good to know the nature of sin, because you can follow the progression. You start off with the act of sin in Romans 1:32, that is now advanced to a delight in sin; being full of, it advances to a repetition of sin; being full of, advancing to an indulgence in sin, which of course is the habit and custom of sin. You just see this progression all through the word of God. We see it playing out before us.

What we have here is a people that are distorted, corrupt in their thought process, in their views, and in their acts, so much so, that it becomes commonplace, it becomes an epidemic. The result of all that is a society that is mired in, saturated with, and in the stranglehold of all kinds of things; humanism, secularism, pluralism. Getting back to humanism; you don't have to listen too long to a politician, to Hollywood, almost anybody; listen to them talk. They're coming from a humanistic viewpoint. They are in a stranglehold of humanism. We see here that when these things progress, society just lives under the perverted narration of these things. They live under the lies of these things, they live under the control and the manipulation of the philosophies and the ideals of sin. It is a society that is twisted. There's a society that is perverted and in their own

erroneous beliefs and in their feelings and their attitudes. It ends up that they are offended by God. They are offended by that which is right.

### Summary

Ours is a society that is described by Romans 1:18-32. It is a society that is being prepared for the reign of the Antichrist. You and I that are saved will not be here, but this society will be and they are being prepared for the reign of the Antichrist. I don't know who the Antichrist is and neither do you, neither does anyone else. I don't even believe the Antichrist knows who he is, but I do believe that he's alive today and he's about to take center stage and society is being prepared.

What we have here in Romans 1:18-32, the subject again is the wrath of God, the abandoning wrath of God. There are different aspects of God's wrath and what's being dealt with here is the abandoning wrath of God. What that results in is a downward spiral away from God. We see this very clearly in Romans 1. In verses 19-21, you have the words *because*. In verse 24 you have the word *wherefore*. In verse 26 you have the words *for this cause*. All those words and phrases state the same thing, that is, there is a progression here. There is a spiral. One thing leads to another. What we've seen in verses 19-21, it begins with a rejection of God. *"Because when they knew God they glorified him not as God."* They rejected God. *Neither were they thankful, but became vain in their imaginations.*

It begins with the rejection of God, and that leads to vanity. They became vain in their imaginations. Rejecting God, they became vain in their imaginations. That is they became fearful and wasteful in their minds. They become vain.

Becoming vain leads to spiritual blindness. In addition to being vain in their imaginations their foolish heart, which is foolish because they rejected God, because they are vain, was darkened. You have a rejection of God, leading to a vanity of mind, leading to spiritual blindness.

They no longer can see, they are blind, which leads to self-deception and ignorance.

In verse 22, "*professing themselves to be wise.*" Man thinks that he is smarter than anyone that's ever lived on the face of the earth. Man actually believes that this is the smartest people that ever lived. How sad? How bad does that make past history? I believe Noah; can you imagine the intelligence of that man? I mean that wasn't an ignorant society. Society has not progressed in their knowledge. I mean they progress in things they know of, perhaps but there is a self deception and ignorance that is off the charts. *Professing themselves to be wise, they became.* That is, when you become something you pass from one state to another. They actually passed from wisdom to fools.

You have this rejection of God leading to vanity, leading to spiritual blindness, leading to deception and ignorance. All that leads to a replacement of God. Verse 23, "*and changed.*" In their foolishness and in their professed wisdom, they changed the glory of the incorruptible God into an image. They bring God down to man and eventually they bring God down even below man. Verse 25, "*who changed.*" Twice we see that phrase "*who changed.*" They changed their image of God, they changed the truth of God into a lie. Professing themselves to be wise, they say their ways are better than God's ways.

They changed the truth of God into a lie and "*worshipped and served the creature.*" Worshipped and served man. Good without God, the humanist motto, Good without a God. They changed the truth of God into a lie and worshipped and served the creature more than the Creator.

Then you come to, "*for this cause.*" They replace God and here is what happens next. Life loses its real meaning. You replace God, life loses its real meaning and you see that in verses 26 and 28. *For this cause God gave them up unto the vile affections. Women did change the natural use into that which is against nature and likewise also the men.* In verse 28, *and even as they did not like to*

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*retain God in their knowledge God gave them over to a reprobate mind.* Life has lost its meaning. How sad.

Then the last thing you come to verses 29 through 32 the end result of all of this is a drowning in sin. Romans 1:18-32 is a very apt picture of our society. Next many may think, “We finally got through that.” Well, we haven't yet because we're going to go back to Romans 1:16, “*For I am not ashamed of the gospel of Christ.*” What you have there is the remedy, the only remedy for this society. There's only one remedy and that's the gospel. That's Christ.