

Hamartiology (Part 1)

Rocky Wyatt | March 4, 2018

The Definition of Sin

Sin is any failure to conform to the moral law of God in act, attitude, or nature.

Grudem



Sin in Action

1 John 3:4

Everyone who practices sin also practices lawlessness; and sin is lawlessness.



Sin in Attitude

Exodus 20:17

“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”



Sin in Attitude

Matthew 5:22

“But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.



Sin in Attitude

Mark 12:30

AND YOU SHALL LOVE THE LORD YOUR GOD
WITH ALL YOUR HEART, AND WITH ALL YOUR
SOUL, AND WITH ALL YOUR MIND, AND WITH ALL
YOUR STRENGTH.'



Sin in Our Nature

“the sinful state and condition in which men are born.”

Berkhof

“the corruption of our whole nature.”

Hodge



Sin in Our Nature

Romans 5:8

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Ephesians 2:3

Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.



Sin in Our Nature

...it is derived from the original root of the human race (Adam)

...it is present in the life of every individual from the time of his birth

...it is the inward root of all the actual sins that defile the life of man."

Berkhof



The Origin of Sin

God does not sin and cannot be blamed for sin.

Deuteronomy 32:4

“The Rock! His work is perfect, For all His ways are just;
A God of faithfulness and without injustice, Righteous
and upright is He.

Genesis 18:25

“Far be it from You to do such a thing, to slay the
righteous with the wicked, so that the righteous and
the wicked are treated alike. Far be it from You! Shall
not the Judge of all the earth deal justly?”



The Origin of Sin

God does not sin and cannot be blamed for sin.

Job 34:10

“Therefore, listen to me, you men of understanding. Far be it from God to do wickedness, And from the Almighty to do wrong.

James 1:13

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.



The Origin of Sin

God does not sin and cannot be blamed for sin.

We affirm that God ordained that sin would come into the world... through the voluntary choices of moral creatures. Grudem

Our first parents, being seduced by the subtlety and temptation of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. (Westminster Confession of Faith, VI/i)



The Origin of Sin

God does not sin and cannot be blamed for sin.

Ephesians 1:11

...also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will...

Daniel 4:35

"All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What have You done?'"



The First Sin (Grudem)

Their eating of the fruit of the tree of the knowledge of good and evil is in many ways typical of sin generally.

1. “What is true?” Whereas God had said that Adam and Eve would die if they ate from the tree (Gen. 2:17), the serpent said, “You will not die” (Gen. 3:4).



The First Sin

Genesis 2:17

...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

Genesis 3:4

The serpent said to the woman, “You surely will not die!



The First Sin (Grudem)

2. It gave a different answer to the question “What is right?” God had said that it was morally right for Adam and Eve not to eat from the fruit of that one tree (Gen. 2:17). But the serpent suggested that it would be right to eat of the fruit, and that in eating it Adam and Eve would become “like God” (Gen. 3:5).



The First Sin

Genesis 2:17

...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

Genesis 3:5

“For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”



The First Sin

3. Their sin gave a different answer to the question, “Who am I?” The correct answer was that Adam and Eve were creatures of God, dependent on him and always to be subordinate to him as their Creator and Lord. But Eve, and then Adam, succumbed to the temptation to “be like God” (Gen. 3:5), thus attempting to put themselves in the place of God.



The First Sin

Genesis 3:5

“For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”



Sin is Irrational

Psalm 14:1

The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good.

Proverbs 10:23a

Doing wickedness is like sport to a fool...



Proverbs 12:15a

The way of a fool is right in his own eyes...

Seven Effects of the Fall (Reymond)

1. Our first parents lost their legal/moral innocence and original righteousness and found themselves the subjects of real guilt and moral corruption

This awareness of guilt first displayed itself as shame or embarrassment with respect to their own physical nakedness in the presence of each other. This shame, traced in the text to their physical nakedness in the presence of each other, was only the *reflex* of the inner nakedness of the guilty conscience before God working itself out in the sphere of the external.



Seven Effects of the Fall (Reymond)

2. The image of God, reflected originally both by Adam and Eve as individuals and by the human community which they comprised in terms of a true knowledge of God and concern for justice for one's neighbor, was immediately fractured and distorted.

Genesis 3:8

They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:12

The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."



Seven Effects of the Fall (Reymond)

3. Fellowship between God and man was broken.

Real alienation now existed between God and man, God's alienation being holy and fully justified, man's alienation being unholy and unjustified. Real alienation from God's side is illustrated by his judicial sentencing of the pair to death and by his expulsion of them from the garden and away from himself (which in point of fact is the essence of death).



Seven Effects of the Fall (Reymond)

4. Man's environment was cursed, and nature's productivity accordingly became impaired by thorns and weeds.

Genesis 3:17–18

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life. "Both thorns and thistles it shall grow for you; And you will eat the plants of the field



Seven Effects of the Fall (Reymond)

5. The man and the woman were judicially condemned and accordingly punished.

Eve was first sentenced. Her punishment consisted in suffering in childbearing and in the desire that would relentlessly work within her driving her to master her husband (see the similar expression in Gen. 4:7 for support for this view)...



Seven Effects of the Fall (Reymond)

Although it is stated in connection with Adam's sentence as the head of the race, by implication Eve too was sentenced to death—physical with respect to the body, spiritual with reference to the soul—as is evident from the fact that she was driven—along with Adam—away from the “garden of God” (Ezek. 28:13) and away from the tree of life.

Adam's sentence consisted, first, in *painful* labor, not labor *per se* (see 2:15), but labor that would characterize a veritable struggle for subsistence.



Seven Effects of the Fall (Reymond)

6. By God's forensic imputation of Adam's first transgression to all those descending from him by ordinary generation, "all mankind lost communion with God, are under his wrath and curse, and are so made liable to the miseries of this life, to death itself, and the pains of hell forever."

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—



Seven Effects of the Fall (Reymond)

7. Man's greatest and most immediate need is now divine grace, which God declared he would provide in and by a Redeemer who would himself in and by his own mortal wounding finally destroy Satan's kingdom of evil.

Genesis 3:15

And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."



Westminster Confession

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.
(Westminster Confession of Faith, VI/iv, vi)



Primary Views on Original Sin

Pelagian and Semi-Pelagian

Arminian

Reformed



Primary Views on Original Sin

C. Hodge

Pelagian

The radical principle of the Pelagian theory is, that ability limits obligation. "If I ought, I can," is the aphorism on which the whole system rests.

... he laid down the principle that man must have plenary ability to do and to be whatever can be righteously required of him.



Primary Views on Original Sin

C. Hodge

Pelagian

The intimate conviction that men can be responsible for nothing which is not in their power.

Sin, therefore, consists only in the deliberate choice of evil. It presupposes knowledge of what is evil, as well as the full power of choosing or rejecting it



Primary Views on Original Sin

C. Hodge

Pelagian

That there can be no such thing as original sin, or inherent hereditary corruption. In other words men are born into the world since the fall in the same state in which Adam was created.

Adam's sin injured only himself.



Primary Views on Original Sin

C. Hodge

Pelagian

As men come into the world without the contamination of original sin, and as they have plenary power to do all that God requires, they may, and in many cases do, live without sin; or if at any time they transgress, they may turn unto God and perfectly obey all his commandments.



Primary Views on Original Sin

C. Hodge

Pelagian

... men could be saved without the gospel. As free will in the sense of plenary ability, belongs essentially to man as much as reason, men whether Heathen, Jews, or Christians may fully obey the law of God and attain eternal life. The only difference is that under the light of the Gospel, this perfect obedience is rendered more easy.



Primary Views on Original Sin

C. Hodge

Pelagian

The Pelagian system denies the necessity of grace in the sense of the supernatural influence of the Holy Spirit.



Objections to the Pelagian View

The fundamental position that man is held responsible by God only for what he is able to do, is absolutely contrary to the testimony of conscience and to the Word of God. It is an undeniable fact that, as a man increases in sin, his ability to do good decreases. He becomes in an ever greater measure the slave of sin. According to the theory under consideration this would also involve a lessening of his responsibility. But this is equivalent to saying that sin itself gradually redeems its victims by relieving them of their responsibility.

Berkhof, L. (1938). *Systematic Theology* (p. 234). Grand Rapids, MI: Wm. B. Eerdmans publishing co.



Primary Views on Original Sin

Conclusion Regarding Pelagianism

Pelagianism has no place for the doctrines of grace* and the sovereignty of God.* Indeed, it has no place for redemption,* holding that man's free will* is sufficient for the practice of virtue, helped by the law of God and the example of Christ, which make holiness easier to practise.



Cairns, A. (2002). In *Dictionary of Theological Terms* (p. 324)fast; Greenville, SC: Ambassador Emerald International.

Primary Views on Original Sin

Semi-Pelagians - A Definition

Semi-Pelagianism started as a halfway house between Augustine's defence of the doctrine of grace and Pelagius's denial of it. Semi-Pelagianism held on to the notion that the fallen human will had some power to incline to good, but accepted the necessity of grace for salvation...



Primary Views on Original Sin

Semi-Pelagians - A Definition

However, this grace is given after the first step is taken by the will of man. Thus, man does not receive Christ because of grace, but rather receives grace after he decides to receive Christ.

Cairns, A. (2002). In *Dictionary of Theological Terms* (p. 324). Belfast; Greenville, SC: Ambassador Emerald International.



Primary Views on Original Sin

C. Hodge

Semi-Pelagians - A Summary

That the beginning of salvation is with man. Man begins to seek God, and then God aids him.

That this incipient turning of the soul towards God is something good, and in one sense meritorious.



Primary Views on Original Sin

C. Hodge

Semi-Pelagians - A Summary

That the soul, in virtue of its liberty of will or ability for good, cooperates with the grace of God in regeneration as well as in sanctification.



Primary Views on Original Sin

Semi-Pelagians - A Conclusion (Got Questions.org)

Like Pelagianism, semi-Pelagianism results in a rejection of God's grace in favor of man's innate goodness, however small a spark of goodness it is. Semi-Pelagianism downplays God's supernatural empowerment and enlightenment. It denies that God's unmerited favor is necessary for us to begin the process of salvation. The Bible says that, from election to glorification, salvation is completely the work of God (Rom. 8:29-30). Semi-Pelagianism is unbiblical and should be rejected.



Primary Views on Original Sin

Arminianism

Only the pollution, not the guilt, of Adam's sin is imputed to his descendants.

Cairns, A. (2002). In *Dictionary of Theological Terms* (p. 41). Belfast; Greenville, SC: Ambassador Emerald International.



Primary Views on Original Sin

Arminianism

The Arminian order of salvation, while ostensibly ascribing the work of salvation to God, really makes it contingent on the attitude and the work of man. God opens up the possibility of salvation for man, but it is up to man to improve the opportunity. The Arminian regards the atonement of Christ “as an oblation and satisfaction for the sins of the whole world” (Pope), that is, for the sins of every individual of the human race.



Berkhof, L. (1938). *Systematic Theology* (p. 421). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

Primary Views on Original Sin

Arminianism

He denies that the guilt of Adam's sin is imputed to all his descendants, and that man is by nature totally depraved, and therefore unable to do any spiritual good; and believes that, while human nature is undoubtedly injured and deteriorated as the result of the fall, man is still able, by nature, to do that which is spiritually good and to turn to God.



Berkhof, L. (1938). Systematic Theology (p. 421). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

Primary Views on Original Sin

Arminianism

But because of the evil bias, the perverseness, and the sluggishness of sinful human nature, God imparts to it gracious assistance. He bestows sufficient grace upon all men to enable them, if they choose, to attain to the full possession of spiritual blessings, and ultimately to salvation. The gospel offer comes to all men indiscriminately and exerts a merely moral influence on them, while they have it in their power to resist it or to yield to it.



Berkhof, L. (1938). *Systematic Theology* (pp. 421–422). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

Primary Views on Original Sin

Arminianism and Semi-Pelagianism

While it is clear that Arminian Theology and Semi-Pelagianism have a different view of grace; (Arminianism believes God must initiate with grace and Semi-pelagianism believes man must initiate to receive grace), but both systems ultimately share in common a characteristic - **synergism**. The question Arminians still need to answer is why do some people believe the gospel and not others? Is the ultimate power/desire to cooperate with God's grace itself a work of the Holy Spirit or of the natural man? How can a natural man produce holy affections without God illuminating and regenerating the mind and heart? What ultimately makes men to differ? grace or faith?



Primary Views on Original Sin

T. Pennington

Reformed

Adam's sin brought guilt, corruption, and death to all mankind.

At birth our entire nature is polluted by sin, we are under God's just condemnation, and are unable to do anything that pleases God or attain salvation.



Primary Views on Original Sin

T. Pennington

Reformed

...we incur death because the guilt of Adam's sin is imputed to us.

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—



Application

Grudem's Three Questions:

"What is true?"

"What is right?"

"Who Am I?"



Application

Sin is Irrational



Application

Salvation is Incredible

Romans 8:1

Therefore there is now no condemnation for those who are in Christ Jesus.

