

The Bible Companion Series

*THE ABSOLUTE TRUTHS A BELIEVER
SHOULD CONFIDENTLY BELIEVE*

Bible Doctrines II

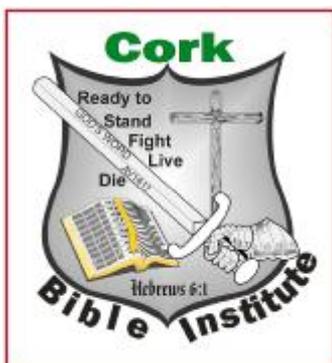
The Doctrine of Man

A Bible-Believing Study Guide

AV 1611 Bible Companion

Thus saith the Lord!

STUDENT: _____



Cork Bible Institute Course

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Table of Contents

The Doctrine of Man	4
Doctrinal Series Introduction	4
MAN’S ORIGIN	4
MAN’S NATURE	7
MAN’S ORIGINAL DUTIES AND RESPONSIBILITIES	12
MAN’S TRAGIC SIN AND FALL	14
MAN’S PRESENT-DAY CONDITION	18
Man’s Attributes and Characteristics (Psalm 8:4)	26
STUDY QUESTIONS FOR THE DOCTRINE OF MAN	28
The Doctrine Of Sin	30
I. THE DEFINITION AND MEANING OF SIN	30
II. THE ORIGIN OF SIN	30
III. THE NATURE OF SIN	32
IV. THE UNIVERSALITY OF SIN	33
V. THE EXCEEDING SINFULNESS OF SIN	34
VI. THE CONSEQUENCES OF SIN	36
VII. THE _____ OF SIN	37
VIII. THE KINDS OF SIN	38
IX. THE METAPHORS OF SIN	39
X. THE CHRISTIAN’S SIN	39
XI. THE PENALTIES FOR SIN	41
XII. THE REASONS FOR SIN	41
XII. THE ULTIMATE AND FINAL VICTORY OVER SIN	41
FINAL EXAM FOR THE DOCTRINE OF MAN and DOCTRINE OF SIN	43
The Doctrine Of Hell	46
The Doctrine Of Heaven	53
Final Exam Questions for the Doctrines of MAN, SIN, HELL, and HEAVEN	66

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A Note Concerning the Cork Bible Institute

This study course is intended to be used in conjunction with the Cork Bible Institute and contains a Final Exam that can be applied towards credit in the Institute.

Class Textbook:

The following two textbooks are recommended for each student to purchase, and read:

The Great Doctrines of the Bible, by William Evans

Theological Studies, Volumes 1 and 2, by Dr. Peter S. Ruckman

Study Outline – Bible Doctrines II

The Doctrine Of Sin

The word “___” is found hundreds of times in the Bible in both Old and New Testaments. Its first mention is in Genesis 4:7, where it is said to have been lurking at the door of the world’s first murderer, Cain. The second reference is found in Genesis 18:20, where it causes the fiery and fearsome destruction of Sodom. The final mention is in Revelation 18:5, where it brings down the full wrath of an angry God upon the political and economic systems of this entire world.

What is this deadly and damnable thing that is so hated by God and so harmful to man? The very word carries with it the hissing sound of a vicious viper. Some twenty centuries ago the angel Gabriel appeared to a troubled carpenter named Joseph to reassure him of the purity of Mary. “Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; *for he shall save his people ___ their sins*” (Mt. 1:20, 21).

Approximately thirty years after this angelic announcement, this babe, who had now grown into strong manhood, was publicly introduced by John the Baptist in the following manner: “Behold, the Lamb of God, who taketh away the sin of the world” (Jn. 1:29). From these verses we are told that the basic reason for the incarnation of God’s Son was to deal with this terrible thing called sin.

I. THE DEFINITION AND MEANING OF SIN.

There are two words in the Greek New Testament which perhaps most closely define sin:

A. Hamartema--"_____."

Here sin may be pictured as any attitude or act of man which does not hit the bull’s eye of God’s glory target. This meaning is strongly brought out by Paul in Romans 3:23, “For all have sinned and come short of the glory of God.” The secular use of its verbal form is illustrated in Judges 20:16, where it is stated that the tribe of Benjamin had a corps of left-handed warriors who “could sling stones at a hair-breadth and not miss.”

B. Parabasis-- "_____."

According to this definition, sin occurs when man deliberately (or accidentally) steps over the line of the law of God. The following passages bring this out:

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 Jn. 3:4).

“Which Judas, by transgression fell” (Acts 1:25).

“If thou kill, thou art become a transgressor of the law” (Jas. 2:11).

This emphasizes the positive aspect of sin. Various theological definitions of sin would include:

“Sin is lack of conformity to the moral law of God, either in act, disposition, or state” (A. H. Strong).

“Sin is a transgression of, or want of conformity to the divine law” (Charles Hodge).

“Sin may be defined ultimately as anything in the creature which does not express, or which is contrary to, the holy character of the Creator” (James Oliver Buswell, Jr.).

“Sin is a restless unwillingness on the part of the creature to abide in the sphere and limitation in which the Creator, guided by infinite wisdom, had placed him” (L. S. Chafer).

II. THE ORIGIN OF SIN.

A. The origin of sin into the universe.

According to five key biblical passages of Scripture, a powerful angelic creature named Lucifer once (perhaps before the creation of the earth) led a wicked revolt against Jehovah God himself in an insane attempt to dethrone the rightful King, the Lord Jesus Christ. While this treachery proved unsuccessful, it did, nevertheless, introduce into the universe a new evil element hitherto unknown. This perverted principle was sin. Lucifer degenerated into the devil and became, therefore, the source and strength of sin. The five biblical passages previously mentioned are: Ezekiel 28:11-19; Isaiah 14:12-15; Luke 10:18; 1 John 3:8; Revelation 12:3, 4.

B. The origin of sin into the world.

Bible Doctrines 2 – The Doctrine Of Sin

While an angel introduced sin into the universe, it was a ___ who invited it into the world. In the Old Testament Moses describes the act historically, and in the New Testament Paul describes it theologically.

“And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16, 17).

“And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

"For as in Adam all die" (1 Cor. 15:22).

Lewis Chafer writes: “The essential fact, which cannot be restated too often, is that, in his temptation, Satan proposed to the first parents that they adopt the precise course he had himself espoused and pursued, which was to assume independence of God by departing from His will and purpose. Short-sighted ambition doubly blinded by unholy pride was willing to exchange the perfection of estate and destiny which the infinite love, wisdom, and power of the Creator has designed, for the wretched warfare of a self-centered life with its eternal agonizing experience in death. Evidently the whole truth was not displayed before these human beings. They were told that they would be like *Elohim* (Gen. 3:5), but only in one respect—their eyes would be open and they would know good and evil. They were, as created, experiencing the good; as fallen they would experience the evil. They had nothing to gain but rather everything to lose. The creature, whether angel or human, is by creation not only the property of the Creator by rights more vital than any other, but, as created, the creature is wholly dependent on the Creator. This relationship was blessed indeed before the fall and engendered no offense. By repudiating (to divorce from) God through disobedience, Adam and Eve embarked upon a tempest-tossed, shoreless sea without compass, rudder, or helm. Such a course could only lead to ignominious (disgraceful, shameful) failure and to the final judgments of the One whom they had rejected and abjured (renounced, denied). The truth that sin is insanity is thus fully demonstrated. In the last analysis, there are but two philosophies of life. One is to be conformed to the will of God which is the original divine arrangement, the other is to forsake the Creator and renounce His authority and purpose. In respect to the latter philosophy, it may be said that there is probably no pride so despicable (horrible) as that which resents the authority of the Creator and which presumes to devise a program of life and achievement which is a substitute for the original plan and purpose of God. One philosophy is satanic, and this hideous fact is not changed even though the whole human race has embraced the satanic ideal. Appearing in the Garden, Satan. . . appealed to natural desires, he belittled sin, he attacked the character of God by intimating (suggesting) that God is untrustworthy and unloving—he proposed a likeness to *Elohim*. The satanic philosophy is expressed perfectly in these brief words and it leads on, regardless of a moment of satisfaction of self and pride, to the lake of fire, and the same end is announced for all, angels or human beings, who adopt and pursue this course to its bitter end. Satan’s purpose did not consist merely in rejecting God; he was designing a vast cosmos world system in which he proposed to utilize and misappropriate the elements which belong to God’s creation, which, in themselves, are good. Satan creates nothing. No step in the satanic cosmos project was more essential than that he should secure the allegiance of humanity. The issues at stake in the Garden of Eden were, in respect to Satan’s career, such as would determine his realization of his whole undertaking. He must gain supremacy over man or fail completely. Little did Adam and Eve realize that, so far from attaining independence, they were becoming bondslaves to sin and Satan.” (*Systematic Theology*, Vol. II, pp. 249, 250)

Berkhof suggests the following along this line: “The fall of man was occasioned by the temptation of the serpent, who sowed in man’s mind the seeds of distrust and unbelief. Though it was undoubtedly the intention of the tempter to cause Adam, the head of the covenant, to fall, yet he addressed himself to Eve, probably because (a) she was not the head of the covenant and therefore would not have the same sense of responsibility; (b) she had not received the command of God directly but only indirectly, and would consequently be more susceptible to argumentation and doubt; and © she would undoubtedly prove to be the most effective agent in reaching the heart of Adam. The course followed by the tempter is quite clear. In the first place he sows the seeds of doubt by calling the good intention of God in question and suggesting that His command was really an infringement (invasion, trespassing) of man’s liberty and rights. When he notices from the response of Eve that the seed has taken root, he adds the seeds of unbelief and pride, denying that transgression will result in death, and clearly intimating (suggesting) that the command was prompted by the selfish purpose of keeping man in subjection. He asserts that by eating from the tree man would become like God. The high expectations thus

Bible Doctrines 2 – The Doctrine Of Sin

engendered (begun) induced (persuaded) Eve to look intently at the tree, and the longer she looked, the better the fruit seemed to her. Finally, desire got the upper hand, and she ate and also gave unto her husband, and he ate.” (*Systematic Theology*, p. 223)

III. THE NATURE OF SIN.

A. Sin is not _____.

In the third century a Persian philosopher named Manes developed a school of thought called Manichaeism. This taught in essence that there are two dual eternal and impersonal principles which exist side by side in this universe. One is the principle of good, and the other the principle of evil.

B. Sin is not merely the _____ of good.

Some teach that as darkness is merely the absence of light, sin is simply the nonpresence of goodness. This is unscriptural, for sin is as real and positive to the soul of man as cancer and leprosy are to his physical body.

C. Sin is not simply the weakness or frailty of the human _____.

This false view would see sin as mere frailties of the flesh such as hunger, thirst, and weariness.

D. Sin has no standard of its own.

Sin must derive (get) its measurements from that which is positive or good. One may assume good apart from evil (which indeed was true historically), but evil cannot exist apart from good. By its very nature sin (and evil) must oppose and pervert something its opposite. Every sin is, in reality, a perversion of some good principle.

E. Sin and evil cannot really manifest themselves as such, but must (to some extent) be disguised as good.

For example, Hitler’s stated reason for the systematic slaughter of untold Jews and East Europeans was for the “protection and good” of his own people, Germany.

A rebel feels free to rape and burn in order to “awaken the conscience” of a careless society unconcerned about the “plight” of his particular minority group.

A hijacker threatens and terrifies an entire passenger plane to “correct” the wrongs a certain government may have done in holding some “innocent” political prisoners. Thus, even in a sin-cursed world, evil dare not expose itself in the raw, as the vicious and vile wolf it really is, but is forced to assume in some form the garb of a sheep.

F. Sin must not only disguise itself as the good, but must also actually connect itself to the good.

In itself it has no unifying power. Here sin may be likened to a virus, and the good to a healthy cell.

Much research is now going on concerning the nature and makeup of a virus. Some believe it is a bridge between the living and non-living. A virus contains DNA (deoxyribonucleic acid), that necessary genetic code of all living organisms, but it has no sugar or fat molecules, nor does it possess nucleotides or amino acids. It can play dead like a crystal for long duration. Upon being revived, it fastens to the wall of a living cell like a mosquito, driving a tubular shaft in and injecting its own DNA genes. These genes take over the total function of the cell, gathering free-floating nucleotides and produce copies of the original virus. The virus even secretes an enzyme which breaks down existing cell DNA and uses this for itself. When several hundred virus DNAs have been assembled, the cell is milked dry. Then the original virus (outside the cell wall) secretes a final enzyme which dissolves the cell wall. An army of virus particles march forth, each seeking new cells to invade, leaving behind the empty broken husk of what had been, an hour before, a healthy, living cell. The operation is simple, ruthless, and effective. Therefore (as we have already said) sin must disguise itself *as* and connect itself *to* the good. But not so with the good, which has no connection whatsoever with evil, and cannot disguise itself but must be manifested by its true nature.

G. A feature of evil not usually considered is that it must often strive against itself.

For example, a miser (one who hates to spend money for anything) is at variance (odds) with a spendthrift. A proud stoic (self-controlled man) will view with contempt a glutton (an uncontrolled eater). A promiscuous heterosexual (many sexual encounters with the *opposite* sex) is sickened at the sexual perversions of a homosexual.

But this is not so with the good, where all its elements and attributes complement and do not contradict each other. Love, grace, truth, wisdom, righteousness, and justice are all the closest of friends. Thus, good has only

Bible Doctrines 2 – The Doctrine Of Sin

one enemy, the evil, but any given evil has two enemies, the good and another conflicting evil. A classic example of this was seen during World War II when the two most wicked men on earth hated each other with a passion seldom seen. These two bitter enemies were Adolf Hitler and Joseph Stalin.

H. Even though we have used sin and evil interchangeably thus far, the terms are sometimes to be distinguished from each other.

For example, sin is not always the exact same thing as evil. We often refer to cyclones, floods, fires, earthquakes, and such as evil, and well they may be. But these cannot be called sin. This fact should be understood, as many Christians have been troubled and confused over the words of God in Isaiah 45:7, where we read: “I form the light, and create darkness: I make peace and create evil. I the Lord do all these things.”

Here the Hebrew word *ra* is used, which can also be translated “calamity.” Thus, while we read of God creating evil, the Scriptures assure us he does not create sin. (See 2 Cor. 5:21; Titus 1:2; Heb. 4:15; 6:18; Jas. 1:13; 1 Pet. 2:22; 1 Jn. 3:5.)

IV. THE UNIVERSALITY OF SIN.

The indisputable fact that all men are sinners is attested to by the following five sources:

A. The testimony of _____.

It has been estimated that some forty billion human beings have lived (or are living) upon this earth since Adam. It would not be unreasonable to suggest that perhaps one third of these forty billion people lost their lives at the hand of another human being. Hundreds of millions of living flesh-and-blood creatures have been stabbed, stoned, strangled, shot, gassed, bombed, burned, buried alive, hung, and drowned by other living flesh-and-blood creatures.

B. The testimony of _____.

How often has man’s built-in “sin gauge” smote him to despair and even to suicide over his sinful actions. This club of conscience strikes all men, regardless of their brains, brawn, bloodstream, or banking powers. Thus, while the voice of conscience can be defiled, it cannot be denied.

C. The testimony of _____.

Louis Berkhof writes the following: “The history of religions and of philosophy testify to it. The history of religions testifies to the universality of sin. The question of Job, ‘How shall a man be just with God?’ is a question that was asked not merely in the realm of special revelation, but also outside of it in the Gentile world. The heathen religions testify to a universal consciousness of sin and of the need of reconciliation with a Supreme Being. There is a general feeling that the gods are offended and must be propitiated (satisfied) in some way. There is a universal voice of conscience, testifying to the fact that man falls short of the ideal and stands condemned in the sight of some higher Power. Altars reeking with the blood of sacrifices, often the sacrifices of dear children, repeated confessions of wrongdoing, and prayers for deliverance from evil all point to the consciousness of sin. Missionaries find this wherever they go. The history of philosophy is indicative of the same fact. Early Greek philosophers were already wrestling with the problem of moral evil, and since their day no philosopher of name was able to ignore it. They were all constrained (forced) to admit the universality of it, and that in spite of the fact they were not able to explain the phenomenon (fact). There was, it is true, a superficial (on the surface only) optimism in the eighteenth century, which dreamt of the inherent (natural quality) goodness of man, but in its stupidity flew in the face of the facts and was sharply rebuked by Kant. Many liberal theologians were induced to believe and to preach this inherent goodness of man as gospel truth, but today many of them qualify it as one of the most pernicious (wicked) errors of the past. Surely the facts of life do not warrant such optimism.” (*Systematic Theology*, pp. 239, 240)

D. The testimony of the _____.

1. General statements concerning the sinfulness of man.

“For there is no man that sinneth not” (1 Ki. 8:46).

“Who can say, I have made my heart clean, I am pure from my sin?” (Prov. 20:9).

“The heart is deceitful above all things, and desperately wicked” (Jer. 17:9).

“For there is not a just man upon earth, that doeth good and sinneth not” (Eccl. 7:20).

The Universality of SIN:

- History proves it is in all of us
- Conscience proves it is in all of us
- Religions prove that we all are trying to deal with it
- The Scriptures declare clearly that all men sin
- Our Children prove it is in us from the earliest ages

Bible Doctrines 2 – The Doctrine Of Sin

“All we like, sheep have gone astray” (Isa. 53:6).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities like the wind, have taken us away” (Isa. 64:6). “For all have sinned and come short of the glory of God” (Rom. 3:23).

“But the scripture hath concluded all under sin” (Gal. 3:22).

“For in many things we offend all” (Jas. 3:2). “If we say that we have no sin, we deceive ourselves and the truth is not in us” (1 Jn. 1:8).

“If we say that we have not sinned, we make him a liar, and his word is not in us” (1 Jn. 1:10).

2. Personal statements concerning the sinfulness of man.

On at least eight separate occasions in the Bible an individual is forced to utter those three tragic but true words, “I have sinned.”

5 testimonies:

- a. _____ (Ex. 9:27; 10:16)
- b. Balaam (Num. 22:34)
- c. _____ (Josh. 7:20)
- d. Saul (1 Sam. 26:21)
- e. _____ (2 Sam. 12:13; 24:10)
- f. Job (7:29; see 27:6; 40:3, 4; 42:6)
- g. The _____ (Lk. 15:21)
- h. Judas (Mt. 27:4)

A double tragedy is seen here, for out of these eight confessions, it would seem only three really were sincere and experienced the forgiveness of a gracious God.

E. The testimony of our children.

The good must be taught to our children. The bad they know already. Sharing is not natural, but selfishness is.

V. THE EXCEEDING SINFULNESS OF SIN.

There are two unfathomable (not able to be understood) areas which even the most spiritual believer can but penetrate (enter) slightly. One is the lofty heights of the Creator’s holiness. The other is the fearful depths of the creature’s sinfulness. Scripture offers three major proofs and illustrations of the exceeding sinfulness of sin.

**3 Proofs of
the Exceeding Sinfulness of SIN:
the Angelic Proof
the Human Proof
the Divine Proof**

A. The _____ proof.

Consider a kindly and highly experienced craftsman creating a magnificent figure from out of nothing. Upon its creation this figure is given life, covered with dazzling precious gems, and equipped with a beautiful musical system. The craftsman then places his newly created being over all the universe, to rule (under him) and to enjoy. Millions of other created beings look to this creature for guidance. His only responsibility is to faithfully serve his wise and wonderful Creator. But one dark day, for absolutely no reason whatsoever, this privileged being who had received so much from the craftsman, viciously lashes out against his benevolent benefactor and leads a wicked rebellion to drive him from the very universe he originally created. What base and perverted ingratitude (not thankful) all this would display. And yet, such was the case when Lucifer rebelled against his mighty Creator, Jehovah God. The depths and depravity of this sin, in light of its background, can never be comprehended by any creature, angelic or human (Isa. 14:12-15; Ezek. 28:11-19).

B. The _____ proof.

L. S. Chafer writes: “One individual, the first of the human creation, committed one sin and that sin being apparently so innocuous (unimportant) men are prone to ridicule the thought that God would notice it at all; yet that one sin is, according to divine estimation, sufficiently evil to cause the degeneracy and depravity of the unfallen person who committed the sin, and to cause uncounted millions of his posterity (descendants) to suffer in the flesh and die, and the vast majority of them to spend eternity in the realms of woe.” (*Systematic Theology*, Vol. II, p. 252)

C. The _____ proof.

Bible Doctrines 2 – The Doctrine Of Sin

“The Son of God suffered to an infinite (without end) degree and died on the cross because of sin. There was no other way whereby redemption could be secured. However, had there never been but one sin committed in this world, the same depths of suffering and death by the Son of God would have been required as a righteous ground for divine forgiveness of that one sin and the justification of that sinner.” (*Ibid.*, p. 252)

VI. THE CONSEQUENCES OF SIN.

A. Upon _____.

As Lucifer was the first sinner, he naturally experienced the first terrible results of sin.

1. Immediate consequences:

Lucifer lost his coveted position as heaven's anointed cherub (Ezek. 28:14) and became earth's depraved dragon (Rev. 12:7).

2. Future consequences:

The devil will someday be forever cast into the lake of fire, a place God himself prepared for the universe's first sinner (Mt. 25:41; Rev. 20:10).

B. Upon ____.

When Adam opened the door for sin, THREE vicious criminals also rushed in and immediately began tormenting the human race. The names of these three terrible gangsters are physical death, spiritual death, and eternal death. In the Bible the theological meaning for death is "judgment." Some theologians want it to be just "separation" but it is FAR more than just being separated. Man is a tri-part being, and all three parts are in danger of experiencing God's judgment for sin.

1. Physical death:

God created Adam with the possibilities of living forever (Gen. 2:9) but Adam sinned (Gen. 3:19) and therefore had to later experience physical death – the end of physical life (Gen. 5:5; Ps. 90:10; Jn. 19:30), when it was intended to live forever.

2. Spiritual death:

Even though physical death as mentioned above is still future for the sinner, the Bible nevertheless teaches that all unsaved people right now are considered by God to be dead in their trespasses and sins and separated even at this present time from His fellowship (Eph. 2:1-12). Both physical and spiritual death seem to be in the mind of God when he warned Adam about the consequences of sin. The Hebrew of Genesis 2:17 may be translated, "For in the day that thou eatest thereof, in dying thou shalt surely die." At the moment of Adam's disobedience, Adam's spirit died, and his body was in danger of dying if it were not for some nearby lambs being killed in Adam and Eve's place!

3. Eternal death.

Because of sin, all unsaved people will someday be forever separated from God in the judgment of the lake of fire. This is referred to as the second death (Mt. 7:23; 25:41; Rev. 2:11; 20:6, 14; 21:8) after physical death. Eternal death is the never ending dying of the soul of a sinner!

In summary it may be said then that sin:

- a. Dulls man's ears (Acts 28:27).
- b. Darkens his eyes (Eph. 4:18).
- c. Diverts his feet (Isa. 53:6).
- d. Defiles his tongue (Rom. 3:13, 14).
- e. Deceives his heart (Jer. 17:9).
- f. Devours his intellect (1 Cor. 2:14).
- g. Dooms his soul (Ezek. 18:4).

C. Upon _____.

After sin, man's paradise became a wilderness. The roses contained thorns and the docile tiger suddenly became a hungry meat-eater. This will continue to be the case until the curse is lifted during the millennium. In the New Testament Paul writes about the consequences of sin upon nature: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:19-22)

D. Upon the _____.

Man's sin apparently became an object lesson for angels as their Creator allowed them to enter into his blessed work of redeeming mankind. The following passages seem to bear this out:

Bible Doctrines 2 – The Doctrine Of Sin

“For we are made a spectacle unto ... angels” (1 Cor. 4:9).

“I charge thee before God, and the Lord Jesus Christ, and the elect angels” (1 Tim. 5:21). “And it [the Law] was ordained by angels” (Gal. 3:19).

“Which things [matters concerning salvation] the angels desire to look into” (1 Pet. 1:12). “Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14).

E. Upon _____ himself.

What effect did man’s sin have upon God? It meant that he could no longer rest as he had done when creation was completed (Gen. 2:2). It meant that he began his second (and greatest) work, that of redemption. To this very day, God continues to work in matters of redemption. “But Jesus answered them, My Father worketh hitherto, and I work” (Jn. 5:17). “I must work the works of Him that sent me” (Jn. 9:4).

“He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

VII. THE _____ OF SIN.

Were the effects of Adam’s fall merely confined to himself, or do they continue somehow to make themselves known in the lives of twentieth-century men?

A. The liberal position

The entire story is simply a Hebrew legend.

B. The _____ position.

Pelagius was a British monk who taught that Adam’s sin affected only himself, for God imputes (puts on their account) to men only those sins which they personally and consciously perform. Pelagius said the only effect of Adam’s sin on posterity (descendants) was that of a bad example. The doctrine of Pelagianism was condemned by the Council of Carthage in A. D. 418.

C. The _____ position.

Arminius (1560-1609) was a professor who lived and taught in Holland. This theory teaches that, while Adam’s sin definitely weakened the will of his posterity to remain sinless, it did not, however, destroy the possibility.

D. The _____ position.

Augustine was one of the greatest of the early church fathers. He taught that, because of the unity of the human race in Adam, his sin therefore is imputed to his posterity. Thus, corrupted nature begets corrupted nature. This final view is the only position which is amply supported by the Scriptures. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

“Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Rom. 5:18). At this point it will be helpful to read the summary offered by a well-known theologian. “As a matter of fact the representative principle runs through the entire range of human life. Representative action is a sociological fact everywhere and is recognized in all orderly legal systems. For example, it may properly be said, I signed the Declaration of Independence as of the Fourth of July, 1776. I was not there, but my representatives acted as my representatives, and I am implicated (involved) in all the consequences of their action. Further, I declared war and entered World War II with the whole nation as of December 7, 1941. I was not present when the action was taken. I was only listening over the radio. I might have been an unborn child. Nevertheless, my representatives acted for me and as representing me, therefore it was my action, and I am implicated and involved in all the consequences of that action.

Just so, I became a wicked, guilty sinner in the Garden of Eden. I turned my back upon fellowship with my holy God. I deliberately corrupted the character of godly holiness which God imparted to His creation. I wilfully began to spread corruption through the creation over which God had intended me to rule. I was not there. No, but my representative was there, and he acted as such in my place and I was driven out from the garden and excluded from the tree of life.” (J. Oliver Buswell, *A Systematic Theology of the Christian Religion*, p. 295)

Bible Doctrines 2 – The Doctrine Of Sin

VIII. THE KINDS OF SIN.

Are some sins worse than other sins? While it is true that the Bible teaches in a general sense that to be guilty of one is to be guilty of all sins (Jas. 2:10), it also indicates there are sins of greater degree and sins of lesser degree. We note the following words of Jesus:

“And that servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Lk. 12:47, 48).

Let us consider some of the various kinds of sins as indicated in the Word of God:

A. Sins of _____.

“Then said Jesus, Father, forgive them; for they know not what they do” (Lk. 23:34). “Jesus answered [Pilate] ... he that delivered me unto thee [the wicked Jew] hath the greater sin” (Jn. 19:11).

“For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law” (Rom. 2:12).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief” (1 Tim. 1:12,13).

B. Sins of _____.

“Who can understand his errors? Cleanse thou me from secret faults” (Ps. 19:12). “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.... For he knoweth our frame; he remembereth that we are dust” (Ps. 103:10, 14).

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

“For whatsoever is not of faith is sin” (Rom. 14:23).

“We then that are strong ought to bear the infirmities of the weak. . .” (Rom. 15:1). “Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak” (Mt. 26:41).

C. Sins of _____.

“I said, I will take heed to my ways, that I sin not with my tongue” (Ps. 39:1). “Take heed to yourselves, that your hearts be not deceived” (Deut. 11:16).

“But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak” (1 Cor. 8:9).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb. 2:1).

D. Sins of _____ (to assume something)

“Keep back thy servant also from presumptuous sins” (Ps. 19:13).

“Them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed” (2 Pet. 2:10).

“Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Rom. 1:32).

E. The _____ sin.

“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Mt. 12:31, 32).

Much ink has been spilled over these words.

What is this unforgivable and unpardonable sin? Who can commit it? Can it be done today? Two main views have been offered to explain this sin.

Bible Doctrines 2 – The Doctrine Of Sin

1. That the sin can be committed by any unbeliever today and occurs when a sinner rejects the convicting voice of the Holy Spirit once too often. At this point, the Holy Spirit forever ceases to deal with the sinner and he is hopelessly condemned, with no chance of salvation, however he may later desire it. Genesis 6:3 is sometimes offered in support of this theory. However, an examination of the passage shows this meaning is taken completely out of its context. In reality there is no scriptural basis for the first theory.
2. That the sin was dispensational in nature, that it was the sin of ascribing to Satan the earthly miracles performed by our Saviour and therefore cannot be committed today. This theory is generally held by the majority of Bible students and the passage context would seem to support its accuracy. (See Mt. 12:22-24.)

F. The sin unto _____.

“For this cause many are weak and sickly among you, and many sleep” (1 Cor. 11:30). “There is a sin unto death” (1 Jn. 5:16). As in the case of the unpardonable sin, the sin unto death has been the object of some controversy. The commonly accepted view is that the sin can only be committed by a child of God, and happens when the believer lives such a wretched life that the Father finally reaches down and takes him home to heaven earlier than he normally would have. In other words, just as there is a premature birth, there is a premature death. Evidence of this theory is thought by some to be seen in Acts 5:1-11; 1 Corinthians 5:1-5 (here, though, the Corinthian believer apparently repented-see 2 Cor. 2:6-11). Some who hold this theory use it as a theological basis for interpreting such difficult passages as Hebrews 6:4-10; 10:26-30.

IX. THE METAPHORS OF SIN.

- A. Sin is poisonous, like a viper (Ps. 140:3; Mt. 23:33).
- B. Sin is stubborn, like a mule (Job 11:12).
- C. Sin is cruel, like a bear (Dan. 7:5).
- D. Sin is destructive, like a canker worm (Joel 2:25).
- E. Sin is unclean, like a wild dog (Prov. 26:11).
- F. Sin is cunning, like a fox (Lk. 13:32).
- G. Sin is fierce, like a wolf (Jn. 10:12).
- H. Sin devours, like a lion (Ps. 22:13; Dan. 7:4).
- I. Sin is filthy, like a swine (2 Pet. 2:22).

X. THE CHRISTIAN'S SIN.

One of the truly great and far-reaching blessings of salvation is God's dealings with the subject of our sin. The repenting sinner is immediately and eternally saved from the *penalty* of sin (in the past), provided with victory over the *power* of sin (in the present), and guaranteed final removal from the *presence* of sin (in the future). But what happens when the Christian fails to use the available power and falls into sin? How does God view sin in the life of his child? Is it indeed possible (as some have claimed) to remain sinless from the cross to the crown?

A. The fact of sin.

Charles Ryrie writes: “Being a Christian does not free one from sinning. Of course there are some who teach eradication (to erase) of the sin nature in this life, but the picture and doctrine of the New Testament seem to teach otherwise. In fact, John mentions three false claims which people in his day made in this regard in 1 John 1:8-10.

1. Verse 8 speaks of denying the presence of the principle of sin.
2. Verse 9 of the denial of particular sins.
3. Verse 10 of the denial of personally sinning.” (*A Survey of Bible Doctrine*, p. 112)

B. The effect of sin.

The child of God immediately loses the following six things upon sinning. A seventh may be lost.

1. The loss of _____ (1 Jn. 1:6).
2. The loss of _____ (Ps. 51:12; Jn. 15:11; Gal. 5:22; 1 Jn. 1:4).
3. The loss of peace (1 Jn. 3:4-10).
4. The loss of love (1 Jn. 2:5, 15-17; 4:12).
5. The loss of _____ (1 Jn. 1:3, 6, 7).
6. The loss of _____ (1 Jn. 3:19-22).
7. The possible loss of health and even physical life (1 Cor. 5:17; 11:30).

Bible Doctrines 2 – The Doctrine Of Sin

C. The Five Preventives against Sin.

1. _____ (Ps. 119:11; Jn. 15:7; 17:17; 2 Tim. 3:16, 17). It has been often observed that the Bible will keep one from sinning, or sin will keep one from the Bible.
2. _____ (Pr 16:6)!
3. _____ (Lk. 22:32; Jn. 17:15; Rom. 8:34; Heb. 7:23-25).
4. _____ (Zech. 4:6; Jn. 7:37-39).
5. _____ – humility (Jam 4:6; 1Pet 5:5; Psalm 34:18; 51:17)

D. The Perfect Remedy for All Sin.

Dr. L. S. Chafer writes: “The responsibility resting upon the unregenerate (lost) man who would avail (help, use, advantage) himself of the forgiveness of all trespasses and be saved is expressed in the one all-inclusive word—*believe*. While the responsibility resting upon the regenerate (saved) man who would be forgiven and restored to right relations with God is expressed in the one word—*confess*. These two words are each specifically adapted to the situation, relationships, and circumstances with which they are associated. Untold confusion follows when unregenerate men are told to confess as a condition of forgiveness and salvation, which confusion is equalled when a regenerate man is told to believe as a condition of securing a renewal of right relations to God. Hymnology is sometimes misleading at this point. By such hymns, words are put into the lips of the unsaved which encourage them to conceive of themselves as wanderers who are returning to God. As a matter of fact, the unregenerate man has never before been in any favourable relation to God. When, as a part of his salvation, he is forgiven, it is unto a hitherto unexperienced union with God which abides forever; but when the Christian is forgiven it is unto the restoration of communion with God which may be broken again all too soon. The saints of all the ages have returned to the blessings of their covenant relation to God by the confession of their sin. This, however, is far removed from those terms upon which they entered the covenant at the beginning. The loss of the blessing within the covenant is different, indeed, from the loss of the covenant relation itself. In the case of a believer related to God by the New Covenant made in His blood, restoration to communion, as always, is by confession of sin to God. We read in 1 John 1:9, ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ Similarly, in 1 Corinthians 11:31, 32 it is stated that ‘if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.’ Since confession and self-judgment refer to the same action on the part of the believer, these passages emphasize the same important truth. Confession and self-judgment are the outward expression of heart-repentance; and repentance, which is a change of mind or purpose, brings the sin-burdened Christian back into agreement with God. While practicing sin, he was opposed to the will and character of God; by repentance, expressed to God in the confession of sin and self-judgment, he returns to agreement with God. ‘Two cannot walk together, except they be agreed’ nor can the Christian have fellowship with God who is Light and at the same time be walking in darkness (1 Jn. 1:6). To walk in the light is not to become the light, which would mean attainment to infinite holiness. God alone is Light. Nor does walking in the light mean that one never does wrong. It is rather that when the searchlight, which God is, penetrates the heart and life and discloses that which is contrary to His will, the wrong thus disclosed is by a true heart-repentance at once confessed and judged before God. Assurance is given to the believer that when thus adjusted to the light (which is ‘walking’ in the light), the sin is forgiven and its pollution cleansed by the blood of Christ. Both 1 John 1:8 and 10 are in the nature of parenthesis. The word of assurance presented in 1:7 is continued in 1:9 which states that, ‘If we confess our sins (which is adjustment to God who is the Light), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ Confession of sin, it should be observed, is first and always to God and is to be extended to others only as they have been directly injured by the sin. So, likewise, this divine forgiveness and cleansing are not said to be acts of divine mercy and kindness, being wrought rather on the basis of absolute righteousness which is made possible through the fact that the penalty which the sin merits has fallen upon the Substitute—God’s provided Lamb.

Since the Substitute has endured the penalty, God is seen to be just rather than merciful when He justifies the unsaved who do no more than to ‘believe in Jesus’ (Rom. 3:26), and just rather than merciful when He forgives the Christian who has sinned, on no other condition than that he ‘confess’ his sin (1 Jn. 1:9). In forgiving the Christian who confesses his sin, God is ‘faithful’ to His eternal character and purpose and is ‘just’ in so doing because of the penalty which Christ has endured. The basis for this provision whereby the Christian may be forgiven and cleansed in the faithfulness and justice of God is found in the declaration which consummates (ends) this context (1 Jn. 2:2), where it is said that ‘he is the propitiation (satisfaction) for our sins.’ Since this

Bible Doctrines 2 – The Doctrine Of Sin

context is concerned only with the sins of Christians, the great aspect of propitiation for a lost world is mentioned here only incidentally. Too much emphasis cannot be placed on the fact that Christ is the propitiation for our sins. By His death He has rendered God propitious and free to forgive and cleanse the Christian who confesses his sin. It is evident that the divine forgiveness of the believer is household in its character. It contemplates, not the once-for-all forgiveness which is a part of salvation (Col. 2:13), but the forgiveness of the one who already and permanently is a member of the household and family of God. Vital union with God, which is secured by Christ for the believer, has not been and cannot be broken (Rom. 8:1). This renewal is unto fellowship and communion with God. At no point in Christian doctrine is the specific and unique character of the present grace-relationship to God more clearly seen than in household forgiveness.” (*Systematic Theology*, Vol. II, pp. 336-338)

XI. THE PENALTIES FOR SIN

There are serious penalties for sin.

- A. _____ from God’s fellowship (1John 1)
- B. Subjection to _____ (Mt 18:31-35)
- C. _____ for a lifetime
- D. Searing _____ of God (2Cor 5:11) – in this life!
- E. _____ of strength and health – weakly, sickly (1Cor 11:30)
- F. _____ decay – loss of sharpness of mind
- G. Loss of _____ (Mt 24:12)

XII. THE REASONS FOR SIN.

We have already observed the biblical teachings that God is nowhere pictured as the Author of sin. But why did he allow it? Could he not have prevented it? The answer is of course that he could have, but chose not to. Why? Several suggestions have been offered along this line.

A. God created both angels and men as intelligent creatures possessing moral natures which could determine and choose between right and wrong.

Had God stopped Lucifer and Adam one second before their sin, he would, in effect, have violated their moral natures and reduced them to mere walking robots.

B. God allowed man to sin so that he might display his grace.

Thus, prior to Adam, God was already exhibiting his omnipresence (in being everywhere at once), his omnipotence (in setting the galaxies into motion), and his omniscience (in creating the angels). But there was one attribute, one characteristic perhaps closer to his heart than any other, and that was his grace. Where there is no sin there is no need of grace.

As Paul would later write: “But where sin abounded, grace did much more abound” (Rom. 5:20). Why then did God allow Adam to sin? No man knows. But it does not seem unreasonable to believe that part of the answer lies in the above suggestion, that is for God to display his marvelous grace. Again, in the words of Paul:

“Even when we were dead in sins, [He] hath quickened us together with Christ [by grace are ye saved:] ... that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ” (Eph. 2:5, 7).

XII. THE ULTIMATE AND FINAL VICTORY OVER SIN.

In four key passages, New Testament writers Paul, Peter, and John describe for us this thrilling victory.

Note:

“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1 Cor. 15:25-28). (See also Heb. 12:22-24; 2 Pet. 3:7-13; Rev. 20:11-15)

STUDY QUESTIONS FOR
THE DOCTRINE OF SIN

STUDENT NAME: _____

DATE _____

SCORE _____

1. Give the two meanings for sin as found in the New Testament (not the Greek)
_____ and _____
2. How did sin originate?
 - (1) In the universe _____
 - (2) In the world _____
3. Give a Scripture reference to prove the universality of sin (that everybody sins) _____

4. What were two of the consequences of sin upon man?
 - (1) _____
 - (2) _____
5. List the *kinds* of sin as given in your notes
 - (1) _____ (2) _____
 - (3) _____ (4) _____
 - (5) _____ (6) _____
6. There were 7 penalties for sin, or consequences on and in a person who sins: List THREE of them:
 - (1) _____
 - (2) _____
 - (3) _____
7. What is “the unpardonable sin”? _____

8. What is the “sin unto death”? _____

9. Who committed the “sin unto death”? _____
10. List the Five Preventatives against sin:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - (5) _____
11. What is the remedy for sin? _____
12. How does that fix “sin” in the life of the believer? _____

