

Week 12: The Fall of Man - Sin

Grudem_{ST} 24; Grudem_{BD} 13; Ryrie 34-39

A. Definition of Sin:

1. The Greek word, *hamartia*, means 'not to hit', or 'to miss', 'missing a definite goal' whether mistakenly or guiltily (TDNT).
2. *Any failure to conform to the moral law of God in act, attitude, or nature* (Grudem, 490)

B. The Origin of Sin:

1. God Himself did not sin (Deut. 32:4; Job 34:10)
2. Satan was the first to sin (Ezek. 28:12-19)
3. Satan deceived Eve by his cunning, and she became a sinner (2Cor. 11:3, 1Tim. 2:14)
 - a. "What is true?" – Satan called into question God's authority (Gen. 3:1)
 - b. "What is right?" – Satan suggests that God's word is wrong (Gen. 3:4-5)
 - c. "Who am I?" – Satan suggested she could be like God (Gen. 3:5)
 - d. Satan never told Eve to disobey God. He deceived her into wanting to do it.
 - e. Adam also sinned (Gen. 3:6), and is responsible for sin entering the world (Rom. 5:12)

C. The Doctrines of Imputed and Inherited Sin

1. Imputed sin [Ryrie] = Inherited guilt [Grudem]: federal headship
 - a. "In Adam's fall, We sinned all" (New England Primer, 1784) (Rom. 5:12,19)
 - b. Aorist tense of "sinned" in Rom. 5:12, and "were made" in v. 19 indicates a past completed action on the part of *all* people, even today
 - c. This means Adam was our representative
 - d. As our representative, Adam sinned, and God counted us guilty as well as Adam
 - e. Adam's sin is therefore *imputed* to us: it is as if we sinned when he sinned
2. Inherited sin [Ryrie] = Inherited corruption [Grudem]: our sin nature
 - a. We have a sinful disposition from conception (Gen. 8:21; Ps. 51:5; 58:3; Eph. 2:3)
 - b. We are *totally depraved*: unable to do good before God (Jer. 17:9; Rom. 7:18; Titus 1:15)
 - c. We are unable to please God by our actions (Is. 64:6; Rom. 8:8; Heb. 11:6)
 - d. We are not all as bad as we can be, but we are as bad *off* as we can be (Anderson, 38)

D. Personal Sin

1. All people are sinful before God (Ps. 14:3; Rom. 3:23; Jas. 3:2)
2. Christians and sin
 - a. *Simul iustus et peccator* (simultaneously justified and a sinner – Martin Luther)
 - b. Our *relationship* with God is unchanged (Rom. 6:23; 8:1)
 - c. Our *fellowship* with God is disrupted (Eph. 4:30; Heb. 12:6; 1John 1:6; Rev. 3:19)
 - d. When Christians sin they suffer a loss of heavenly rewards (1Cor. 3:10-15; 2Cor. 5:10)
3. The unpardonable sin (Matt. 12:31-32; Mark 3:29-30) – 3 main views
 - a. Was only possible while Jesus was on earth to present Himself as Messiah [Ryrie]
 - b. A willful rejection of the Holy Spirit and attributing His work to Satan [Grudem]
 - c. Unbelief that continues until death

E. The Punishment of Sin (Ryrie)

1. The punishment for imputed sin is physical death (Rom. 5:13-14)
2. The punishment for inherited sin is spiritual death (Eph. 2:1-3)
3. For the unbeliever – eternal torment in the lake of fire (Rev. 20:15)
4. For the sinning believer
 - a. Loss of fellowship (1John 1:3, 6-7)
 - b. Loss of joy (John 15:10-11; Gal. 5:22)
 - c. Darkened walk (1John 1:6; 2:10-11)
 - d. Weak prayer (Jas. 5:16; 1Pet. 3:7; 1John 3:19-22)
5. For the persistently sinning believer
 - a. Punishment (1Cor. 11:30; Heb. 10:26-31; 12:5-11)
 - b. Excommunication (Matt. 18:17; 1Cor. 5)
 - c. Physical death (1Cor. 11:30; 1John 5:16)

Questions:

1. Are infants guilty before they commit any actual sins?
2. Are there degrees of sin?
3. What is the remedy for imputed sin? Inherited sin? Personal sin?

"Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:24) ...*to be continued*