

THE FALL (New Lecture)

I. CONDITION OF MAN BEFORE THE FALL -5

1. Irenaeus--man as created was mortal; had he not sinned he would have become immortal.

2. Augustine--Man as created was able not to sin and not to die--posse non peccare et mori.

3. Calvin--follows Augustine--man created with infinite potential.

4. Luther--created perfect

(Death-- only men fear death. The curse of death is not biological death, but the fear, dread, and sting of death. Only humans buy insurance.)

5. It is better to say that original man was innocent rather than perfect.

(There is something demonic in man. Adam has possibility of perfection; when he was tempted he could have turned innocence into perfection, but instead turned it into damnation. Men have infinite possibilities, but always destroy them.)

II. THE FALL ITSELF

1. The occasion of the Fall -4

- (1) Sin caused by Satan (He was outside reference but did not coerce man to sin).
- (2) Concupiscence --fleshy desire, as understood by the mind--Augustine originated this; the first sin was a sexual sin says Augustine.
- (3) Pride--hybris--setting oneself up in the place of God.
- (4) Rebellion against God.

2. Results of Sin -5

(1) As to the image--

a. Roman Catholic view:

Tselem--man's rational capacity; still has it unaffected.

Dummuth--likeness--donum superadditum

Infused grace--faith, hope, charity

Integrity--ability to control passions

Immortality

Impassability--able not to suffer.

These are restored through the sacraments.

b. Calvin--The image was shattered--yet there was a relic; like a ruined ancient temple--totally affected.

"Total Depravity"--not as bad as can be but, it means that every man is affected in every area of his life, including their reason. This is a religious idea.

- c. Lutheran view--The image is destroyed.
- d. Barth--The image of God in man is obliterated
- d. Augustine ✓
 before: posse non peccare et mori
 after: non posse non peccare et mori
 eschaton: non posses peccare et mori
- (2) Death is viewed as a result of the Fall--
 Dread of death
- (3) Curse of the Cosmos *what is bad here is our fault*
not as God intended
- (4) Pain of Childbirth
- (5) The loss of direct fellowship with God.

SIN (New Lecture)

I. THE ORIGIN OF SIN 3

Basically unknown

1. Satan (Do not make him a whipping post for your sin).
2. Something within--flesh (Paul)
3. Racial sin--Adamic sin

II. KEYWORDS IN UNDERSTANDING MAN AS A SINNER

1. Augustine vs. Pelagius (Robert Payne, The Fathers of the Western Church)
2. Basic terms--
 - (1) Nature *of man*
 - a. Optomistic: man's nature is basically good; unaffected by sin--Pelagianism; humanism; 19th century liberalism. All men and God are buddies; join hands with God and make a good world--soup and soap equal salvation
 - b. Pessimistic: Augustine, Luther, Calvinism, Barth--completely conditioned, polluted.
 - c. Man has possibility but a creature of sin.
 - (2) Freedom
 Pelagius said that man is absolutely free; Agustine said that man is absolutely determined.

 (Original sin--bent to evil--not as free to choose good as we are free to choose evil.)
 - (3) Grace--Pelagius said: that with which man may cooperate in order to be saved; it helps.

Augustine: You must cooperate with grace; in irresistible grace.

→ (All men have a bent toward sinning with which he cooperates--this is original sin. He is not free to choose good except that perveniate grace comein)

III. RACIAL SIN
"It is always with us"

1. The Bible posits a connection between the first man and all men.
2. The Bible does not spell out or state what this connection is.
3. ~~Five~~ *four* historical theories concerning this connection.
 - (1) Augustinian theory--All men were sinfully present in Adam and inherited by virtue of propagation Adam's guilt. (This makes sin only a physical substance. It furthermore makes a man not responsible for his guilt.) Leads to:
 - a. Physical salvation--baptism, sacraments.
 - b. Antinomianism--man can do what he wants to.
 - (2) Pelagius--sin of Adam served only as bad example his followers--(This does not account for facts--why do men always choose the wrong example).
 - (3) The covenantal (Federal) Theory--Cocceius--17th century Dutch lawyer: God made a covenant with Adam; the rest of the race would have to bear his responsibility.
 - (4) The Arminian theory--man inherits a bent toward sinning, which he exercises.

(Uncondemnable vitiosity)

IV. THE BIBLICAL MATERIALS

1. Old Testament
 - (1) As to the extent of sin, it is universal. I Kings 8:46; 2 Chron. 6:36; Psa. 130:3; Isa. 53:6
 - (2) As to inherited depravity, nothing specific is said--Psa. 51:5 has often been taken to be inherited depravity.
 - (3) I know the Old Testament has nothing to say about Adam's sin and inherited depravity.
2. New Testament
 - (1) As to the extent of sin, universal. Romans 1-3; Luke 13:3-5; Eph. 2:3
 - (2) As to inherited depravity: Romans 5:12 f; I Cor. 15:20f; Eph. 2:3

Missed following lecture

C. Ryrie Smith = The Bible Doctrine of Sin

THE NATURE OF SIN

I. THE BIBLICAL MATERIALS

1. Old Testament

(1) Generic Terms --terms meaning sin

- a. RA --Bad, both physical and moral --used for the more physical.
- b. RASHA -- Moral evil, wickedness
- c. ASHAM -- Guilt, awareness of the bad

(2) Metaphors

- a. HATA -- Miss the mark
- b. AVON -- Crookedness; God's plumb line
- c. ABAR -- To transgress, pass over; property line idea
- d. SHAGAH -- To be a meanderer, as a wandering drunk, weaving and bobbing.
- e. PESHA -- Rebellion or treachery, underhanded doctrines, doublefaced.

2. New Testament

(1) Generic terms

- a. KAKOS -- Bad in the sense of anything harmful, roughly corresponds with RA.
- b. PANEROS -- Evil, in the worst moral sense.
- c. ASEBAS -- Godless or without excellence -- evil is not just the absence of God.

(2) Metaphors

- a. HARMARTIA -- Miss the mark, same as HATA --didn't care to hit the mark, missed on purpose or carelessness.
- b. ADIKOS -- Unrighteousness
- c. ANAMOS -- Lawlessness
- d. APISTIA -- Unbelief

II. THEOLOGICAL IMPLICATIONS

1. Erroneous Views of Sin

- (1) Sin is not due to the fact that we possess a physical body. (Greek Thought)
- (2) Sin is not just a necessary step in man's upward development. Theodore Parker..."Man must learn to fall in order to walk" When man

fell, he fell upward (false).

- Poison in System*
- ✓ (3) Sin is merely the overhanging of the brute in man. (William Temple)
 - ✓ (4) Sin is primarily physical and can be ~~careless~~ cared for by physical sacraments. (Roman Catholic)
 - ✓ (5) Sin is a guilt complex brought out by one's environment and social custom. To remove it, kick over the traces. (Freudian Concept)
 - ✓ (6) There isn't any. But this is immoral to tell people they don't hurt when they have an aching heart. Christ didn't ignore it. (Christian Science)
 - ✓ (7) There is nothing in the universe except myself and what I desire. Sin is nothingness. To be is to be good. Do what you want to do. (Atheistic Existentialism)
 - ✓ (8) Expression in Behaviourism. Man acts like he does because his glands act like they do. Environment forces you to act as you do. (Materialistic Viewpoint)
 - ✓ (9) Sin is an act against an impersonal law. Preach against shorts, dancing, etc, without the emphasis that these are expressions of sin. Sin is of the heart. "Out of the heart are the issues of life." Attitudes. (Legalistic Viewpoint)

2. What is Sin?

- (1) Sin is deliberate rebellion against God. God said, "Thou shalt not," but we did.
- (2) Sin is disobedience. James 4:17
- (3) Sin is unbelief; not intellectually speaking, but non-committal.
- (4) Sin is against a Person.
- (5) Sin is total in its affect on man--total depravity.
- (6) Sin is bondage
- (7) Sin is an evil heart
- (8) Sin is pride--
 - a. Man is a creature--this is his nature.
 - b. Man refuses to admit his nature--this is his sin.
 - c. There are individual sins caused by pride:
 - (a) Power (over weaker)
 - (b) Intellect (subtle form of sin)
 - (c) Sins of morality
 - i. Spiritual pharisee
 - ii. Sensual
 - d. Sins of society worse than sins of the individual
Moral Man and Immoral Society--Neighbour-James Hoffa is bad, but it is worse that society does not care.

- ↘ (9) Sin is primarily a state that issues forth into action--condition of the human heart.

3. The consequences of sin.

- (1) Alienates from fellowship with God.
- (2) Alienates man from himself.
- (3) Alienates man from his fellow man.
- (4) Sin brings suffering--many Christians are suffering and do not know it.
- (5) Sin brings death--totally-- Christians kill part of themselves every time they sin--death to their testimony.

4. Degrees of sin

- (1) New Testament emphasizes that increased knowledge brings increased responsibility. Matt. 18:18; 10:15; 11:23,24; Luke 10:24; 12:48.

- (2) Old Testament recognizes the sins of ignorance versus sins of a high hand.

5. The Determinate for Sin

God as revealed in His Son, made real through His Spirit, and described through the Scriptures.

6. Contemporary Words that describe Sin.

- (1) Anxiety--in morbid sense of term; not eagerness.
- (2) Estrangement
- (3) Guilt complexes.

I did before
sinned.

We know what
Sin is by what
Dis

7. What is the Importance of a View of Sin?

(1) Sin will determine one's view of the atonement for sin. (In thinking you rise above sin, you commit the greatest sin).

(2) It will determine what you think about God and man.

(3)