

J-Term 2022

June-July Session

# Doctrine of Sin

**The Fact of Sin**

What is the problem with our world?

To the world, the greatest problems we face our structural. Our most pressing problems are outside of us. The Bible tells us that our most pressing problem isn’t structural, but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Our most pressing problem is \_\_\_\_\_\_\_\_\_\_ (falling short of God’s standard and rebelling against his laws).

**The Problem of Sin**

Sin suggests a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The convenient thing about evil is that it expresses moral revulsion without setting it against any standard.

The difference between calling something evil and sinful is that sin understands what is evil in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God.

To assert the existence of sin is to say that God has a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Sin in the Biblical Story**

Sin is a central aspect of the grand Biblical story.

There are several words used in the OT Hebrew to try and capture what sin means:

1. The most common word for sin ([חטא ḥāṭā'] occurs 600 times in OT) carries the sense of missing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the goal.
2. The second most common term for sin [ָעוֺן *‘awôn*] has a root of ‘bending’ or ‘twisting’. Sin is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. A third term for sin [פשׁע *psh‘*] is usually rendered ‘transgression’, ‘revolt’, or ‘rebellion’. Sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against God’s law.

The Bible also speaks of sin as unrighteousness, ungodliness, a \_\_\_\_\_\_\_\_ to be paid. Sin is what makes us \_\_\_\_\_\_\_\_\_\_\_ for God’s presence. (Is. 59:2)

Sin is elevating the \_\_\_\_\_\_\_\_\_\_ to the place that only God should have.

The solution to the problem of sin is \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. (Jn. 1:29, Matt. 1:21)

**The Fall: The Essence of Sin (Gen. 3)**

The first sin teaches us three things about all sin generally:

1. Their sin sought to redefine the basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: it gave a different answer to the question “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?”
	1. Eve decided to disbelieve God’s word and conduct an experiment to see whether God spoke \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
	2. Sin begins with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a lie and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God.
2. Their sin sought to redefine the basis for \_\_\_\_\_\_\_\_\_\_\_\_ standards: it gave a different answer to the question “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?”
	1. Eve trusted her own evaluation of what was right rather than allowing God’s words to define \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_. Beware of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ morality.
3. Their sin sought to redefine the basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: it gave a different answer to the question “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?”
	1. Eve, and then Adam, succumbed to the temptation to “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Gen. 3:5)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ lies at the heart of sin. Sin is forsaking God in order to find in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what you were meant to find in God.

So Genesis 3 teaches that God created humankind good – not flawed. But Adam and Eve chose to disobey. As a consequence of their sin, God curses mankind and the creation with the sentence of death. Suffering, sickness, disease, natural disasters – they did not exist before this moment, but are the results of the fall.

**The Origin of Sin**

When and how did sin originate?

First, sin \_\_\_\_\_\_\_\_\_\_\_\_ originate in God. Sin and evil, in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ , are totally alien to God. (Hab. 1:13, 1 Jn. 1:5, Jas. 1:13, Deut. 32:4)

Rather, there are hints in scripture prior to this moment in the garden, that there had been a “\_\_\_\_\_\_\_\_” among some of the angels. (Jude 6, 2 Pet. 2:4)

Satan isn’t a second deity \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against God. There is only one God. Satan is a \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_, a sinful angel.

*This means that Satan’s fall, and Adam and Eve’s fall after it – which is the fall that the Bible is mainly concerned to explain, because it is what has affected us all – both occurred according to the sovereign plan of God. Let’s think carefully about this, though. The Bible insists God is sovereign, so sovereign that nothing that takes place in the universe can escape the outermost boundary of his control – Rom 11:36, from him are all things – yet the Bible insists that God is the very standard of goodness. Thus theologians have suggested that God stands behind good and evil asymmetrically. He stands behind good in such a way that the good can ultimately be credited to him; he stands behind evil in such a way that what is evil is inevitably credited to secondary agents. In the story of Job, Satan has no power over Job without God’s sanction; yet God is never the one who does evil. He is never the author of sin. He governs all that happens, yet he has never done wrong.*

This is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The existence of evil and God’s goodness and sovereignty are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_, but Scripture doesn’t reveal to us how they are compatible.

**A Theology of Sin**

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: we are counted guilty because of Adam’s sin. (Rom. 5:12-21)
	1. When Adam sinned, God reckoned the guilt of his sin to \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ that would descend from him.
	2. Adam functioned uniquely as our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ head. All members of the human race were represented by Adam in the time of testing in the Garden of Eden.
	3. God deals with us as represented either by \_\_\_\_\_\_\_\_\_\_\_ (and thus guilty) or by \_\_\_\_\_\_\_\_\_\_\_\_\_ (and thus covered by Christ’s righteousness).
	4. Federal Theology: God deals covenantally with humanity based on which figure, represents us either Adam or Christ.
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: we have a sinful nature because of Adam’s sin. (Ps. 51:5, 58:3)
	1. We are \_\_\_\_\_\_\_\_ corrupted and because of that, all of us commit \_\_\_\_\_\_\_\_\_\_ sins. We confirm the guilty sentence we’ve inherited from Adam.
	2. *The inherited tendency to sin does not mean that human beings are all as bad as they could be. The constraints of civil law, the good gifts of family and government, the conviction of conscience (as we see in Romans 2) – all of these flow from God’s common grace to all people, and they provide restraining influences on man’s sinful tendencies. We don’t sin every single moment of every day – but we sure do sin a lot every day.*
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: in our natural state we lack spiritual good before God. (Gen. 6:5-6, Ps. 14:2-3, Is. 64:6, Eph. 2:1-3)
	1. We have no \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in ourselves and are morally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
	2. Because we are enemies of God, even our good deeds \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, because we don’t do them to honor him.
	3. *“Man in his raw, natural state as he comes from the womb is morally and spiritually corrupt in disposition and character. Every part of his being – his mind, his will, his emotions, his affections his conscience, his body – has been affected by sin (this is what is meant by the doctrine of total depravity). His understanding is darkened, his mind is at enmity with God, his will to act is slave to his darkened understanding and rebellious mind, his heart is corrupt, his emotions are perverted, his affections naturally gravitate to that which is evil and ungodly, his conscience is untrustworthy, and his body is subject to mortality.” - Robert Reymond*
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: in our actions we are unable to do spiritual good before God. (Jer. 13:23, Rom. 8:7-8, 1 Cor. 2:14, 2 Cor. 4:4)
	1. We are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of approaching God or doing what he requires.
	2. “*Because man is totally or pervasively corrupt, he is incapable of changing his character or of acting in a way that is distinct from his corruption. He is unable to discern, to love, or to choose the things that are pleasing to God. As Jeremiah says, ‘Can the Ethiopian change his skin or the leopard his spots? Then neither can you do good who are accustomed to doing evil’ “ - Robert Reymond*
5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Ps. 143:2, 1 Kgs. 8:46, Rom. 3:23)
	1. Scripture testifies to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sinfulness of mankind. No one is exempt.
6. A single sin makes us \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ before God. (Rom. 5:16, Jas. 2:10-11)
	1. Sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ opposition to God.
	2. It is not the greatness of the law that makes sin worthy of punishment, but the greatness of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
7. We \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s eternal wrath because of our sin.(Eph. 2:3, Jn. 3:36)
	1. Why will God definitely punish sin? Because God will not be \_\_\_\_\_\_\_\_\_ to his own character.
	2. *“To be complacent towards that which is the contradiction of his own holiness would be a denial of himself. So that is the correlate of his holiness. And this is just saying that the justice of God demands that sin receive its retribution. The question is not at all: How can God, being what his is, send men to hell? The question is, How can God, being what he is, save them from hell?” - John Murray*