

The Doctrine of Sin – Hamartiology #1

By Dr. Ronnie Wolfe, Pastor - Romans 3:23 – Begin 5-26-2013

MAN'S CREATION

I. INTRODUCTION

A. In order for sin to exist, God must exist; Because sin is against God.

1. Sin is against God only: Psalm 51:4 *Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*
2. So, if there were no God, there would be no sin.
3. The churches do not define what sin is
4. Society is not supposed to define what sin is
5. The government is not to define sin.
6. Individuals are not to define sin for themselves.
7. Only God knows what sin is, and he defines it in the Bible.

B. Definition of Sin

1. Prov 21:4 *An high look, and a proud heart, and the plowing of the wicked, is sin.*
2. Prov 24:9 *The thought of foolishness is sin: and the scorner is an abomination to men.*
3. Rom. 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*
4. 1 Cor 15:56 *The sting of death is sin; and the strength of sin is the law.*
5. James 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*
6. 1 John 5:17 *All unrighteousness is sin: and there is a sin not unto death.*
7. Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
8. 1 John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

II. MAN'S CREATION

A. God Created Man – No God - No Sin

1. “At present it can be said that man has never created even the simplest form of life or seen it rise spontaneously.” -Compton’s Encyclopedia
2. It has been proven many times that life cannot come from non-life.
3. Professor John Tyndall (1820-1893) says, after one of these experiments: “I affirm that no shred of trustworthy experiments testimony exists to prove that life in our day has ever appeared independently of antecedent life.”

B. Three Gaps Evolutionists Encounter¹

1. The Gap between the living and the non-living
 - a. Evolutionists preach that all of this teeming life on earth came from non-living matter.
 - b. They cannot prove, but only theorize, about this gap and teach that living things come from non-living things.
2. The Gap is between vegetable and animal kingdoms.
 - a. Animal life cannot and does not come from vegetable life.
 - b. There is nothing in vegetation from which the features of animals could be evolved.
3. The Gap between the vertebrates and the invertebrates.
 - a. There is a great gap between the invertebrates and the vertebrates, those without spines and those with spines.
 - b. This gap can never be explained by evolution.

NOTE: The evolutionists cannot explain these gaps, and they take for granted that the material from which any of these is made was already in existence. Evolutionists simply take it for granted and attribute these materials, out of which all things are made) to an Unknowable First Cause.² This is what we call God.

C. Unity Of The Human Race

1. All men have had the same origin.
 - a. Gen. 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.*
2. All men have a common nature.
 - a. Isa 53:6 *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - b. Ecc. 7:29 *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
3. All men have the same blood
 - a. Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*
4. We did not come from aliens
 - a. Professor Sam Chang, Ph.D. Mississippi State University, further stipulates that, "Our hypothesis is that a higher extraterrestrial life form was engaged in creating new life and planting it on various planets. Earth is just one of them. Perhaps, after programming, our creators grow us the same way we grow bacteria in Petri dishes.

¹Bancroft, Emery H., D.D., *Christian Theology*, Zondervan Publishing House, Grand Rapids, Michigan, 1946, p. 136.

²Bancroft, *op cit*, p 136

We can't know their motives - whether it was a scientific experiment, or a way of preparing new planets for colonization, or is it long time ongoing business of seedling life in the universe."³

5. We are all from Adam
 - a. 1 Cor 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*
 - b. Gen 10:1 *Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.*
 - c. Gen 10:32 *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.*

³http://www.bibliotecapleyades.net/vida_alien/esp_vida_alien_18n.htm

The Doctrine of Sin - Hamartiology #2

By Dr. Ronnie Wolfe, Pastor - 1 John 3:4 - June 2, 2013

I. MAN'S CONDITION #1

6-2-2013

A. No Law - No Sin

1. Last time we noticed that there can be no sin without God
2. In this lesson we will notice that there can be no sin without a law.
3. The law in General
 - a. Law is an expression of the will
 - b. Law implies
 - (1) A lawgiver
 - (2) Subjects
 - (3) A command, or an expression of the will
 - (4) A power enforcing the command
 - c. The word LAW
 - (1) The word "law" is akin to *lay* (German, *legen*; Old English *lagu*) and means "something laid down." Latin is *lex* and means "something said or spoken."
 - d. Law cannot reign
 - (1) A man, a god, or a devil may reign, but law cannot reign.
 - (2) Sin reigns in our mortal bodies.
 - (a) Romans 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - i) In this verse sin reigns and grace reigns due to the fact that each one of them is controlled by a person.
 - ii) Sin reigns due to the reigning of Satan
 - iii) Grace reigns due to the reigning of God
 - (3) The law is not sin
 - (a) Rom. 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*
 - (b) Rom. 7:22 *For I delight in the law of God after the inward man:*
 - (c) Rom. 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
 - e. Law must be a *general* expression of the will
 - (1) God does not give certain laws for one person and a different set of laws for another person.
 - (2) In order to be a law, the command must be for all.
 - (3) Every law of God is for every man on the earth; otherwise, it is not a true law.
 - f. Law implies power to enforce
 - (1) Law is not merely a suggestion; otherwise, it would be a mere wish.
 - (2) In this, law implies the duty or obligation to obey

- (3) It also implies sanctions and penalties for disobedience.
- (4) Commands that have no penalties are not laws but advice, and governments who do not penalize the disobedience are rogue governments.
- (5) God is the Great Judge, and his laws are eternal. His laws must be kept dutifully or punishment will follow.
- (6) Rom. 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*
- g. The law of nature
 - (1) We must speak of the law (or laws) of nature.
 - (2) If God does not exist (or at least a creator of nature), there cannot be a law due to the fact that someone or some thing must be in charge of the law.
 - (3) We do not commit sins against nature; we commit sins against God.
 - (4) Nature is not a law.
 - (5) Whatever rhythms, consistencies, and oddities happen in nature are not due to nature's own laws, but these are due to the commands laid down by God who created nature.
- h. Law takes on the nature of the Lawgiver
 - (1) Civil laws take on the nature or at least reflect the nature of the governing bodies.
 - (2) God's laws convey the nature of God
 - (3) Law also sets forth the condition and the actions of the subjects in order to bring the subjects into harmony with the law and the Lawgiver.
 - (4) So, then, God's laws set forth commands which are to be upheld to bring us into harmony with God's requirements.
- 4. God's law in particular
 - a. God's Natural Law
 - (1) The law of God's nature is enforced wholly by power. There can be no punishment for disobedience of natural law
 - (2) Natural law, by the way, does not disobey, but always yields to the commands of God and alters only as God allows it.
 - b. God's Ceremonial Law
 - (1) God laid down a ceremonial law for Israel to keep under the old covenant.
 - (2) These laws were types and figures of the coming of Christ and his Kingdom.
 - (3) Heb 9:2 *For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; ... 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. ... 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ... 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*
 - (4) Read Hebrews 7:11, 12, 15-19, 32

- c. God's Moral Law
 - (1) The moral law of God has never been done away but remains for every human being on earth.
 - (2) Rom. 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*
 - (3) By the moral law is the knowledge of sin – Rom. 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
 - (4) By this moral law can no flesh be justified (as well as by the ceremonial law).
 - (a) Rom. 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
 - (b) Gal. 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
 - (5) The moral law is an expression of the will of God, so the breaking of the moral law is a marring of the very nature and characteristics of God.
- 5. The Effect Of God's Law
 - a. His law is in the conscience of everyone
 - (1) Rom. 2:14-15 *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
 - b. God's written law (to the Jews) gives more detail and responsibility
 - (1) Rom. 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*
 - (2) Rom. 8:4 *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
 - c. The only way God's law can be fulfilled is through Jesus Christ.
 - (1) Rom. 10:4 *For Christ is the end of the law for righteousness to every one that believeth.*
 - (2) Phil. 8-9 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

The Doctrine of Sin #3

By Dr. Ronnie Wolfe – John 15:21-25 – June 9, 2013

II. MAN'S CONDITION #2 No Conscience - No Sin

A. Consciousness and Self-consciousness

1. Consciousness

- a. Resides in all animals.
- b. Animals know what is going on around them, and they respond to these stimuli through what is called instinct.
- c. Animals do not make long-term plans for retirement or work out complicated mathematical problems.
- d. God implants in animals a consciousness through instinct to take care of offspring, to build nests, to search for food, etc.
- e. This is consciousness

2. Self-consciousness

- a. But man has self-consciousness.
- b. Animals know their environment, they respond with both tenderness and anger.
- c. But an animal does not know that he IS.
- d. He cannot philosophize upon the matter of his existence nor can he develop suppositions upon the existence of others, nor gather them into groups for contemplation. Dogs have no schools of their own. They do not have jobs that require their ability to conduct complex matters.
- e. But humans have self-consciousness.
- f. Not only do humans exist, not only do they know that they exist, but they also contemplate upon this proposition.

(1) We have what are called social sciences

(2) Social Science

(a) “. . . refers to the academic disciplines concerned with the society and the relationships of individuals within a society, which primarily rely on empirical approaches. It is commonly used as an umbrella term to refer to anthropology, economics, psychology and sociology. In a wider sense, it may often include humanities such as archaeology, area studies, communication studies, cultural studies, history, law, linguistics, political science, and rhetoric.”⁴

- g. Humans write books and songs and involve themselves in invention.
- h. Humans learn or don't learn, and they make decisions whether right or wrong, helpful or hurtful.
- i. Animals are earth-like, but humans are god-like—in his image.

B. The Biblical Application

⁴http://en.wikipedia.org/wiki/Social_science (5-5-2013)

1. The Force of the Law
 - a. Without self-consciousness, man could not contemplate or consider the law of God.
 - b. God's law was not made for animals but for humans.
 - c. In order to be guilty of breaking the law, a person must have an understanding of himself and something of God's laws.
 - d. Without this self-consciousness, people may be sinful but not responsible before God.
 - e. The force of natural law is upon all of us, but those who are children and are not aware of this are not responsible before God.
 - f. Also those who are underdeveloped mentally are not responsible before God.
2. The Nature of the Mind
 - a. Read John 15:21-25
 - (1) In these verses we see that the Jews would not and could not have rejected Jesus as the Messiah unless he had come and spoken his divine word to them, 22.
 - (2) Also, if he had not done mighty works, they would not have rejected him, 24.
 - (3) This is because they would have been mentally unaware or blinded mentally.
 - (4) But when Jesus was physically revealed, and he did not fit their predisposed thoughts about the Messiah, they rejected him and killed him.
 - (5) Without this knowledge or consciousness, they would have no sin.
 - b. Children
 - (1) Read Matthew 18:1-6, 14
 - (2) This teaches us that these little ones, these little children, have a heart and mind that is completely dependent upon God.
 - (3) No one knows at what age a certain child becomes aware of his ability to do right and wrong, but we know that, before that time, a child is safe from perishing.
 - (4) Paul was a child: Rom. 7:8-9 *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*
 - (a) The only time Paul could have been without the law was before he was aware of it.
 - (b) But when he came to age, he was aware of both natural law and eventually the Mosaic law.
 - (c) These both condemned him but not until he was aware.
 - (d) So, without self-consciousness there is no sin.
 - c. The Mentally Blind
 - (1) Read John 9:35-41
 - (a) In these verses the Lord confronts the Pharisees about blindness.
 - (b) Jesus had just healed a blind man, and the blind man was instructing the Pharisees that no one could perform this miracle unless he were of God.

- (c) The Pharisees answered that the blind man was born in sins, and how could he be teaching us anything? Verse 34
- (d) Beginning with verse 39 the Lord gives them a conflicting message regarding blindness.
- (e) He said that he came into the world so that “they which see not might see.” This was altogether understood at this point, since Jesus had just healed the blind man.
- (f) But then he said, “and that they which see might be made blind.”
- (g) Before I conclude thoughts on these verses, I want to notice three kinds of blindness.
 - i) First there is physical blindness. The man healed had that.
 - ii) Second there is spiritual blindness. The healed man eventually received knowledge of Jesus and believed on him, so he had no spiritual blindness. The Pharisees were learned men in the scriptures, so they were not spiritually blind to the knowledge of the Messiah. That is what made their sin so horrible.
 - iii) Third, then, there is mental blindness.
 - a) The Pharisees were not mentally blind, because they were very educated men.
 - b) So let us look now at verse 40-41.
 - c) “Are we blind also?”
- (h) Jesus’ answer is very revealing – *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.* 41
 - i) So, these Pharisees had no mental blindness, so they were very responsible for their actions and their beliefs.
 - ii) They had sin, because they were very aware of the law of God, both in nature and in the scriptures.
- (i) Those who are imbeciles and infants are mentally blind; but, when they become aware of their own existence and of right and wrong, they are personally responsible before God.
- (j) Rom. 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*
- (k) None of us should ever claim to know at what age or at what time a child becomes aware of right and wrong. We must leave that to God and his great wisdom.

C. Conclusion

1. So, then, to bring this home to ourselves, let us all realize that the whole world becomes guilty before God when the whole world knows the law, both the law and nature and the law of scripture—these are both laws of God.
2. Then, with a self-conscious mind, we must turn from our sins, reject our own efforts, and trust Jesus Christ as the object of our faith, believing that he died, shed his precious blood, and was raised from the dead for our justification.

3. Do you know you are a sinner? The Bible says in Rom. 3:23 *For all have sinned, and come short of the glory of God;*
4. Are you one of those sinners?
5. If so, then today believe on the Lord Jesus Christ, and you will be saved.

The Doctrine of Sin - Hamartiology #4

By Dr. Ronnie Wolfe - Acts 17:28 - June 16, 2013 PM

- I. MAN'S CORRUPTION #1 - No Sin Without A Sinner
 - A. Text: Acts 17:28 *For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*
 - B. Another Definition of Sin
 - 1. The sinful state of man
 - a. "Sin is lack of conformity to the moral law of God, either in act, disposition, or state."⁵
 - b. I have acquired this definition of sin mainly to show that sin is not just an outward act, which most times we consider sin to be, but sin is also a state of being.
 - c. Notice "Sin is a lack of conformity to the moral law of God ..." This can be done without an act but merely by being, as fallen creatures, in nonconformity, or in rebellion, against the moral standards of God.
 - d. This is what the Bible calls *sin* in contrast to *sins*.
 - e. In Acts 17:28 we realize that the divinity of God and Christ dwells in the Providential workings of God in the world, including within man, for *in him we live, and move, and have our being*.
 - f. God is present within creation, including man, in the sense that it is only through the benefit of God's tender mercies that we can even live on the earth and move about.
 - g. Throughout the entire life of a person, by his own nature, he is in nonconformity, or is rebelling against, the divinity, power, and will of God.
 - h. This is the nature of the state of sin and the actual reality of every human being who is related to Adam.
 - 2. The Tendency of sin in man
 - a. The sin that lies within man is not, however, completely passive as in the state of man as it is normally considered.
 - b. The sin of man from his birth is a tendency to move toward evil."
 - c. It is, then, man's nature to live as a human with a continual tendency toward evil and not toward God, who makes it possible for him to live, move, and have his being.
 - d. This tendency toward evil is sin, although it is not active sin. It is an attitude, a character, of every individual born in the world.
 - 3. The rebellion opposing God
 - a. God is, in a sense, in us in our birth and existence as human beings, because we are his offspring (as in our text).
 - b. With this divine Providence, allowing us to live, and move, and have our being, by

⁵Strong, A. H., LL D., *Systematic Theology*, The Judson Press, Valley Forge, PA, 1907, p. 549.

tending toward evil, we are sinners.

- c. Remember that there is no sin without a sinner. Sin does not exist outside the rebellion of a human-born individual bent toward opposition against the light that God has given him – John 1:9 *That was the true Light, which lighteth every man that cometh into the world.*
 - d. Man's neglect in giving God due praise, his interest in earthly rather than heavenly things, his attitude of selfishness, all are parts of this sin of man, and his sinfulness is manifested in these things.
 - e. So, this sin that is done without action is a sin of rebellion against the *Light that lighteth every man that cometh into the world.*
- C. Scripture Support For Passive Sin
1. Eph 2:3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 - a. Passive sin was manifested, first, by our conversation, or conduct.
 - b. This involved the lusts of the flesh. This is our nature, and this nature is in complete rebellion against God.
 - c. This involved the fulfilling of the desires of the flesh and the mind.
 - (1) John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*
 - (2) Phil. 2:5 *Let this mind be in you, which was also in Christ Jesus:*
 - d. This involves our very nature
 - (1) Rom. 2:14 *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*
 - (2) James 3:6 *And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
 - (3) So that, when we are saved, God gives us a divine nature – 2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 2. 1 John 5:17 *All unrighteousness is sin: and there is a sin not unto death.*
 - a. Man is unrighteous by nature, because his nature tends toward evil and does not recognize nor does it regard nor practice the righteousness of God.
 - b. Therefore, this unrighteousness is just a sin of action but of inaction, a state of being.
 3. Rom. 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*
 - a. Thoughts as well as actions without faith are known as sin.
 4. James 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*
 - a. Notice that sin in this verse is not something that is done but something that is

NOT done.

- b. This is our sinful state, the indwelling of sin in our very being.
5. Matt. 5:22a *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: . . .*
 - a. Anger in the heart is a state of being and is a manifestation of our sinfulness.
6. Matt 5:28 *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*
 - a. This is a sin of the heart, not of action.
 - b. This is the sinful state of man from his mother's womb.
7. Luke 6:45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*
 - a. An evil treasure of the heart is rebellion against God; and although it is not an active sin, it certainly is a state of sin in man.
8. Heb 3:12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*
 - a. This is also a state of being (a sinner).
9. Jer 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it?*

D. This State Of Being Is Called **Sin**, Not **Sins**

1. Rom. 7:8 *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*
 - a. See also Rom. 7:11 *For sin, taking occasion by the commandment, deceived me, and by it slew me.*
 - b. Rom. 7:13 *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*
 - c. Rom. 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*
 - d. Rom. 7:20 *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*
2. Rom. 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - a. As grace is a principle and not a sin,
 - b. So sin is a principle and not an act in this verse.
 - c. Sin reigns, and grace reigns, one before salvation, and the other after salvation.

E. Sins Of Omission

1. Next time we will consider sins of commission.
2. The Mosaic Law allowed for offerings for the sins of omission.
 - a. Sin-offering for sins of **ignorance** – Lev. 4:13-14 *And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 14 When the sin, which they have sinned against it, is known, then the congregation shall offer*

a young bullock for the sin, and bring him before the tabernacle of the congregation.

- b. **General** sinfulness – John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
3. There is more to sin than outward actions
 - a. This is the reason we speak of a difference between “crimes of passion” and “crimes of deliberation.”
 - b. There is a difference between murder and pre-meditated murder.
 - c. There is today a difference between a crime and a “hate crime.”
 - d. This is because there are, of course, acts of crime or sin, but then there are acts that come so deeply from the sinful heart that it makes the crime more apparently sinful or harmful with the intention from the heart to do the crime or sin.
 - e. The deeper depth of the heart from which a crime is derived, the more guilt is felt by society regarding the crime that is committed. It is the same with sin that come from the heart – Matt 15:18 *But those things which proceed out of the mouth come forth from the heart; and they defile the man.*
4. So then our praise to God comes from the believers more deeply when the heart is saturated with God’s word and will than if the heart and soul are left hungry of spiritual food.
 - a. Rom. 6:17 *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*
 - b. Psalm 51:6 *Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.*
 - c. Even before salvation changes our actions, it changes our hearts, our attitudes, our very nature.
 - d. Luke 5:8 *When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord.*
 - e. Luke 18:13 *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

The Doctrine of Sin - Lesson #5

By Dr. Ronnie Wolfe – Romans 2:15 – June 23, 2013 PM

I. MAN'S CORRUPTION #2 – Sin Is A Religion, Romans 2:15

A. The Existence Of God

1. The existence of God is assumed and has been from the beginning of time.
2. Adam and Eve had no doubt of the existence of God.
3. Prophets who saw a manifestation of God had no doubt of his existence.
4. "To make a man complete, religion is as necessary as reason."⁶
5. "It is sheer folly to deny what every man's conscience tells him."⁷
6. Every man's mind throughout history has assumed the existence of God, and the few who denied it do not prove that he does not exist.
7. This every-man knowledge of God is called "God-consciousness."
8. Acknowledging a deity is essential to our very being.
9. The knowledge of God's existence is written in our text – Rom. 2:15 *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;*)
10. Proofs of the existence of God (as taken from Stephen Charnock's book . . .
 - a. The worldwide prevalence of religion, Rom. 2:15
 - b. All creation manifest God's existence, Rom. 1:19-20
 - c. The existence of man, See Psalm 139:15 and "the body" in 1 Cor. Chapter 12
 - d. Unusual occurrences in the world– Psalm 9:16 *The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands.*
 - e. Miracles, judgments (Lot's wife), fulfilled prophecies,

B. Atheism

1. A Destructive Doctrine
 - a. Psalm 14:1 *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*
 - b. Atheism and Secularism teach that there are no absolute standards. They say there are no absolutes in the world.
 - c. All we need to do is ask, "Are you absolutely sure of that?"
 - d. So to them the only absolute standard of knowledge is the absolute truth that there is no absolute truth.
 - e. Atheism removes in their minds the threat of punishment and promise of reward.
 - f. Man is a mere animal to the atheist.
 - g. As a result, the more God conscious a person is, the more innocent and useful he is to the world.
2. A Sad Presence

⁶Chamberlin, Daniel, *A Portrait of God* (by Stephen Charnock), Covenant Baptist Church, Broken Arrow, OK, 2012, p. 6

⁷Ibid, p.6

- a. Atheism reduces man to nothing but mere animal, a brute beast.
 - b. Atheism removes all meaning and purpose in life.
 - c. The devil is no atheist – James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*
 - d. In a sense, all sinners are atheists, because at least at one time they did not have their faith and trust in God through his Son, Jesus Christ.
 - e. In another sense, no sinner is an atheist due to the fact that every man by his own reason and his tendency to worship believes in God (a god).
3. Wisdom To Believe in God
- a. If it is foolishness NOT to believe in God, then it would be wisdom to believe in him.
 - b. Prov. 9:10 *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*
 - c. Someone said, “Our worship will rise only as high as our concept of God.”
 - d. Without belief in God, we could have no faith in His Scriptures. If there is no God, there is no Bible. They stand or fall together.
 - e. We can know God through nature and through his word. Let’s study both.
 - f. If we believe in him, then let us worship him. To deny him is the same as atheism in a sense. Don’t be guilty of this sin.
- C. Sin, Nonconformity To Divine Law
- 1. Since there is an almost universal belief in God, we must see, then, that sin is against a holy God.
 - 2. Sin is “essentially a selfish state of the will” (Strong, p. 559). It is opposition to this existing God.
 - 3. Sin is manifest in three areas, which we find in . . .
 - a. 1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
 - b. These three areas produce sins: (1) the body *lust of the flesh*, (2) finite weakness *lust of the eyes*, and (3) selfishness *pride of life*.
 - c. Lust of the flesh - Sensuousness
 - (1) This is our innate, inborn, or original state of sin.
 - (2) In our infancy the body’s organs demand to be satisfied, and that is all the baby knows. His body dictates his attitude, his desires, his disposition, his only knowing.
 - (3) In infancy the physical domineers over the spiritual.
 - (4) The body is the only avenue through which temptations comes.
 - (5) The human spirit is unable to control the sensuous affections of the body.
 - (6) But we must not think that a person MUST sin simply because he has a physical body; his physical body is not sin, otherwise God is the author of sin.
 - (7) The body is simply the organ through which temptations come. Sin is deeper than temptation.
 - d. The lust of the eye - Weakness
 - (1) Our eyes wander to and fro, seeking things to worship and enjoy.

- (2) This manifests the religion in our inner being.
- (3) The eyes can be deceiving.
- (4) Sometimes, we say, our eyes are bigger than our stomachs.
- (5) We speak of an “evil eye,” and the “eye of the tiger.”
- (6) Your eyes can invite you to sin, but this is not sin itself
- e. The Pride of Life - Selfishness
 - (1) This is the true heart and depth of sin.
 - (2) The lust of the flesh and the eyes simply present sin to us.
 - (3) Our own selfishness engages in the real, active sins.
 - (4) Strong says that selfishness is “that choice of self as the supreme end which constitutes the antithesis of supreme love to God.” (Strong, p. 507)
 - (5) Deism and Humanism
 - (a) Here is the antithesis: the two opposing factors.
 - (b) Deism is God; Humanism is man.
 - (c) In true Deism, God is wholly God, and there is no other God “Thou shalt have no other gods before me.”
 - (d) In Humanism, man is God. As someone said, “I am myself all things.”
 - (e) Man, then, becomes the measure of man. He is selfish.
 - (f) Walt Whitman said, “I celebrate myself.”
 - (6) Julius Muller defined sin as “a turning away from the love of God to self-seeking.”
 - (7) N. W. Taylor said sin is being “in love with the world, and in preferring the world to God as our portion or chief good” (Strong, p. 507).
- 4. When all three of these things: lust of the flesh, lust of the eyes, and the pride of life have matured, they bring forth sin.
- 5. James explains that to us in James 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
- 6. So, sin is not simply an unregulated response of the body and human weakness but a purposeful, willing, conscious determination to oppose God’s law.
- 7. And selfishness is at the base of willful sin.
- 8. In our selfishness we desire earthly things rather than heavenly things.
- 9. In our selfishness we think on things of our own and have no care for the things of others.
- 10. In our selfishness we worship the things of the world and not God. Our worship is misdirected and flawed.
- 11. Jesus said in Matt 4:10 *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*
- 12. We might be reminded of Rom. 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
- 13. Being a religion, sin is misdirected. The sinner’s worship is toward himself.
- 14. 2 Cor 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

15. The only way you can serve the true and living God, you must be born again so that you will have a divine nature, a new spirit and a new life. Then you can worship God in spirit and in truth. Sins will be forgiven, and his spirit will bear witness to your spirit that you are a child of God – Romans 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*
16. You sin because you love the world and worship the world and all that is in it, but true worship goes to God; and the only way to worship him is to be born again.

The Doctrine of Sin - Lesson #6

Dr. Ronnie W. Wolfe - James 3:2, 8 - June 30, 2013

UNIVERSALITY OF SIN

I. MAN'S CORRUPTION #3 - Universality of Sin - James 3:2, 8

A. The Scripture Proofs of Universal Sin

1. By "universal sin" we mean that everyone has sin, not simply every kind of person, but actually every individual person on earth has sin.
2. 1 Kings 8:46 *If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*
3. Psalm 143:2 *And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
4. Prov. 20:9 *Who can say, I have made my heart clean, I am pure from my sin?*
5. Eccl. 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*
6. Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
7. Rom. 3:10 *As it is written, There is none righteous, no, not one: ... 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (See Rom. 3:19-20, 23).*
8. Gal. 3:22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
9. James 3:2 *For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*
10. 1 John 1:8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us. (This is written to believers).*

B. Implications of Universal Sin Due To Our Need For Redemption

1. Need of Atonement
 - a. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - b. John 12:47 *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.*
 - c. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
2. Need of Regeneration
 - a. John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
3. Need of Repentance
 - a. Ac 17:30 *And the times of this ignorance God winked at; but now commandeth all*

men every where to repent:

C. Implications of Universal Sin Due To Judgment For Unbelief

1. John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
2. John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
3. 1 John 5:19 *And we know that we are of God, and the whole world lieth in wickedness.*
4. A theologian named Kaftan in his Dogmatik said, “Law requires love to God.” ... Instead of this, man universally seeks to promote his own life, pleasure, and honor.” (Page 318, See Strong).
5. Rom. 3:9 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*
6. Rom. 11:23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

D. Proof From History And Observations Of Man

1. History

- a. In every culture in religion, practices are conducted that are meant to rid man of his sins: tear-stained eyes, sad countenances, public altars, men rolling themselves in the mire and confessing their sins. Guilt is too serious to laugh off.
- b. There are many practices of self-punishment, cuttings, seclusion, loud ranting and shouting, flagellation (or whippings), fastings, sworn poverty, celibacy, and even martyrdom. All this to rid a person of sin, because all are guilty, and deep inside we all know it.

2. Observations

- a. There is a Chinese proverb, I understand, that says, “There are but two good men; one is dead, and the other is not yet born.”
- b. There is a lot of truth in this saying. It admits universal sin.
- c. There is a more familiar Idaho proverb that says, “The only good Indian is a dead Indian.” The local meaning of that proverb was that Indians needed to be killed, but perhaps by accident, this proverb told a lot of truth—a person who is dead is freed from sin.
- d. A young man wrote a paper on the life of man and divided man’s life into three sections:
 - (1) In youth, a man spends his time contriving and planning all kinds of villainy and rascality.
 - (2) In his young adulthood, he spends his time practicing what he planned in his youth.
 - (3) When he is old, he prepares for a new world. In this period he tries to make amends for all the sin he has planned and committed.
- e. This is an implied proof of the universality of sin.
- f. We use expressions such as “no one is perfect, every man has his weak side, or

every man has his price.” These expressions show, not only that man is universally sinful, but man knows that he is sinful. James 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

E. Proof From Testimonies Of Men

1. When we are saved, to one extent or another we all realize what great sinners we were when God’s grace came upon us, overwhelmed us with God’s love, and brought us to repentance of shameful thoughts and acts, and humbled us before the God of Heaven and his Son, Jesus Christ, by the aid of the Holy Spirit.
2. When we look back upon our lives, then we see the horrible condition we were in and how that, if it were not for the grace of God, we would still be there.
3. It is said that John Newton, while watching a murderer being led to his execution said, “There, but for the grace of God, goes John Newton.”
4. There were two prodigal sons in the story in Luke 15.
 - a. The younger went out away from his father, practicing that which was in his heart.
 - b. The older one stayed close to his father and obeyed his father, but his heart was black with jealousy. He was calculating toward his father and unsympathetic toward his brother.
 - c. In all of us lies this same resident evil.
5. Since the more mature we become as believers the more we see the horror of our own sins, so it must be that, when the lost, as they grow deeper in sin, see less and less of their sin and excuse themselves for it and give reasons why they should not repent of them.
 - a. Jean-Jacques Rousseau opened his autobiography entitled *Confessions* with this: “I have resolved on an enterprise which has no precedent and which, once complete, will have no imitator. My purpose is to display to my kind a portrait in every way true to nature, and the man I shall portray will be myself.”
 - b. In his confessions he gives glaring reports of his virtues and education, but he leaves out his wickedness in practice. He writes what he will say when he faces God. He will say, “Eternal Being, the soul that I am going to give thee back is as pure at this moment as it was when it proceeded from thee; render it a partaker of thy felicity.”
 - c. But in his life, he was licentious, a sinner. He sent his illegitimate children to hospitals to care for them, thus putting them off for strangers to raise. People knew him as mean, vacillating, treacherous, hypocritical, and blasphemous.
 - d. This is a proof of universal sin by implication.

F. Conclusion

1. What is your sin to you? How does it feel? How does it look? Do you know about it? Does it bother you? Have you heard that Jesus is *the way, the truth and the life*?
2. Have you understood that *the wages of sin is death*, both physical and spiritual?
3. Do you know that those whose names are not written in the Lamb’s book of life will perish in Hell?
4. Can you repent, as commanded by our Lord, of your sins and believe on him for the salvation of your soul through his death, burial, and resurrection?

5. Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

The Doctrine of Sin - Lesson #7

Dr. Ronnie W. Wolfe - Romans 5:12 - July 7, 2013

MAN'S CORRUPTION #4 – THE IMPUTATION OF SIN

I. THE THOUGHT OF IMPUTATION

A. The Pertinent Question

1. Now that we have learned that sin is universal, that every person is guilty of sin because it is his nature to sin, then we have a pertinent question to ask.
2. A. H. Strong makes two questions out of this as follows:
 - a. How can we be responsible for a depraved nature which we did not personally and consciously originate?
 - b. How Can God justly charge to our account the sin of the first father of the race?
3. These are good questions, or, might we say, a good question (since both pretty well ask the same thing).
4. How can God charge me with a sin that Adam committed, or how can we have a nature that is due to the act of our father, Adam?
5. To know the fact that this is so, we have a few scriptures to help explain:
 - a. Rom. 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
 - b. Rom. 5:12 *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:*
 - c. 1 Cor. 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*

B. The Pertinent Problem

1. So, as a result of Adam's sin, we have his nature.
2. This, as we have seen, is called "original sin" or "innate depravity."
3. The imputation of Adam's sin to his children, or his posterity, is the subject at hand. Why and how did this happen?
4. Adam imputed his sin to future generations of his offspring, including every person on earth throughout the ages, and this will continue as long as children are born.
5. Definition of "imputation of sin"
 - a. A. H. Strong gives this definition: "... not the arbitrary and mechanical charging to a man of that for which he is not naturally responsible, but the reckoning to a man of a guilt which is properly his own, whether by virtue of his individual acts, or by virtue of his connection with the race."
 - b. Easton Bible Dictionary gives this definition: "the sin of Adam is imputed to all his descendants, i.e., it is reckoned as theirs, and they are dealt with therefore as guilty;"⁸
6. We are, therefore, guilty of actual, individual sins committed by ourselves and also of sins that are committed through the human race, or our connection with it, or our

⁸<http://www.biblestudytools.com/dictionary/imputation/> (7-4-2013)

- relationship with it.
7. Dr. E. G. Robinson recognized the fact that all men are sinners by inheritance as well as by voluntary act, and he found this taught in Scripture, both in the O.T. and in the N.T.
 - a. Jer 3:25 *We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.*
 8. Jonathan Edwards said, "I will take it for granted that no one is so evil as myself; I will identify myself with all men and act as if their evil were my own, as if I had committed the same sins and had the same infirmities, so that the knowledge of their failings will promote in me nothing but a sense of shame."
 9. Even in our actions we pass on our sins to our children, whether they be purposely done or inadvertently done. One writer puts it like this: "... women with babies in their arms at the London gin-shops giving the infants sips of liquor out of their glasses, and a tavern keeper setting his four or five year old boy upon the counter to drink and swear and fight in imitation of his elders."

II. THE THEORIES OF IMPUTATION

A. The Pelagian Theory.

1. Pelagius was a British monk (390-418).
2. His theory of imputation is called "the theory of man's natural innocence."
3. Socinians and Unitarians subscribe to this theory in a more modern time.
4. Three points to this theory:
 - a. Every human soul is immediately created by God, and created as innocent, as free from depraved tendencies, and as perfectly able to obey God, as Adam was at his creation.
 - b. The only effect of Adam's sin upon his posterity is the effect of evil example; it has in no way corrupted human nature; the only corruption of human nature is that habit of sinning which each individual contracts by persistent transgression of known law.
 - c. Man can be saved by the law as well as by the gospel⁹
5. Pelagianism was never written into any church creed or confession but is believed by only scattered individuals, and it is condemned by most Christian churches.¹⁰
6. Pelagianism sees Christ as a noble example, not as a Redeemer.
7. Pelagianism brings man on his own will and work from earthly to heavenly through obedience to the law.
8. Grace brings man up from his inherent depravity as a son of Adam and despite his own and actual sin by the power of God from above to a place of heavenly recognition

⁹There are actually seven main tenets to Pelagianism per A. H. Strong, *Systematic Theology*, see pg 597 in the one volume book, quoting Wiggers.

¹⁰Ibid, Strong, pg. 598.

- through Christ alone.
- B. The Arminian Theory
1. This is known as “the theory of voluntarily appropriated depravity.”
 2. The Methodists and many others are the proponents of this view in modern times.
 3. Arminius (1560-1609) was professor in theology at University of Leyden in South Holland beginning in 1603.
 4. Many say that Jacobus Arminius was not an Arminian, because Arminianism has been modernized, especially through John Wesley.
 5. This is the way Arminianism goes:
 - a. Man has entire moral depravity
 - b. Man cannot cooperate with the grace of God
 - c. All of the guilt of Adam was removed by the justification of all through Christ.
 - d. Through the influence of universal redemption man has the ability to cooperate with the Holy Spirit—in other words, to believe in Christ and live for him unto salvation.
 - e. Those who improve God’s grace and persevere to the end are ordained to be saved.
 6. There are several variations of Arminianism through the work of Thomas Watson and other theologians and through modern Wesleyanism.
 7. Many use 1 Cor 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*
- C. The New School Theory
1. This is known as “the theory of uncondemnable viciousness”
 2. This view is held by Charles Finney and others.
 3. There is no inborn sin that makes a person guilty before God.
 4. All sin is actual sin, and no one sins until he comes to moral consciousness.
 5. God does not impute Adam’s sin to his posterity, or to his children and offspring.
 6. The viciousness (sinfulness) of a man comes from God, his Creator, rather than from Adam.
 7. Death is not from Adam’s (or man’s) sin but is a natural phenomenon.
- D. The Federal Theory
1. This is known as “the theory of condemnation by covenant.” (Strong, 612)
 2. Advanced by Cocceius (1603-1669). Charles Hodge (1797-1878) is the modern adherent to it.
 3. Adam was appointed by God to be the head of the human race.
 4. As the Federal Head or representative of the human race, Adam represented us in his responsibility toward God to keep God’s commandment; he failed to keep God’s commandment, so we sinned in Adam and are guilty, because we were in Adam when he sinned.
- E. Theory of Mediate Imputation
1. This theory is known as “the theory of condemnation for depravity.” (Strong)
 2. Advanced by Placius (1606-1655), professor of theology in France.
 3. Every person is created by God, put in a human body, and thereby each individual is

- corrupted in his nature immediately upon receiving the spirit created by God.
4. Inborn sinfulness is the consequence, though not the penalty, of Adam's transgression.
 5. Sin is imputed, not immediately upon the sinners, but mediately, through and on account of the intervening corruption which resulted from Adam's sin.
- F. The Augustinian Theory
1. This is known as "the theory of Adam's Natural Headship."
 2. Advanced by Augustine of Hippo (354-430), Christian theologian
 3. He was the opponent of Pelagius.
 4. This view is tenaciously held by most Reformers such as Ulrich Zwingli (1485-1531)
 5. This is taught in more modern times by Shedd and Baird.
 6. In this view, God immediately imputes the sin of Adam to all his posterity.
 7. The total life of humanity was in Adam; therefore, Adam's will was representative of every man's will, but in Adam's time the human will had not been individualized.
 8. So we are not like Adam only in kind, "but the same as flowing to us continuously from him." (Strong, 619).
 9. Our imputed sin, then, is not Adam's, but our own, because we are a part of the human race, which was individualized from Adam.
 10. This view puts the most natural interpretation on Rom. 5:12 *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:*

III. Conclusion

- A. None of these theories is perfect, but the Augustinian one is best, I think.
- B. We are to believe the scriptures, not theories; so any problems that may come concerning the explanation of the imputation of sin must be solved by scripture alone.
- C. I would prefer, rather than calling this the Augustinian Theory, to call it The Theory of Adam's Natural Headship.
- D. 1 Cor 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*
 1. This verse gives us the simple conclusion to this matter.
 2. In Adam all die—all who are related by humanity to Adam.
 3. In Christ shall all be made alive—all who are related to Christ through his redeeming blood through faith in his work of dying to pay for our sins and of resurrecting from the dead.
 4. Rom. 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

The Doctrine of Sin - Lesson #8

Dr. Ronnie W. Wolfe - John 8:1-11- July 14, 2013

MAN'S CORRUPTION #5 - Depravity

In this section of the study of sin, we will investigate the consequences of sin upon Adam's posterity; that is, the effect of sin upon every person in the world, since we all have come from Adam and are his children by sinful nature.

There are three effects of sin upon us: (1) depravity, (2) guilt, and (3) penalty. This lesson will deal with the first effect, depravity. Our text for this lesson is John 8:1-11.

I. THE MEANING OF DEPRAVITY

A. The Lack of Original Righteousness

1. Man was created in the beginning (Adam) with an innate righteousness, a reflection of the true God; no sin was inherent, and no sin was committed at first.
2. But the attitude of Adam turned somehow toward the more beggarly elements, and the committed sin against the law of God brought his original righteousness to an end.
3. There are two sides to depravity: positive and negative, or perhaps I should say negative and positive, since that is the order in which we will consider them.
 - a. The first part of depravity is that of the lack of original righteousness, which we call negative because of its inherent existence in every human being.
 - b. The second part of depravity is our active sin.
4. Therefore, there are two parts to salvation: "deliverance from the evil— the penalty and the power of sin; and the accomplishment of the good—likeness to God and realization of the true idea of humanity." (Strong, p. 637)

B. The Corruption of the Moral Nature, or Bias Toward Evil

1. We have shown that both our lack of original righteousness and the corruption of our moral nature or tendency toward evil have been proven both by Scripture and by reason.
2. We have also noticed the universality of sin, that sin affects all human beings both negatively and positively.

II. THE EXTENT OF DEPRAVITY

A. Total Depravity

1. Depravity Considered Negatively
 - a. We do not mean by "total depravity" that every person is destitute of any conscience to do good or of any to have remorse for doing wrong.
 - b. We do not believe that humans are without qualities to please men or to judge men or be judged by men.
 - c. We do not believe that every person is prone to every kind of sin.
 - d. We do not believe that man in his sin is totally given over to evil or has sinned every kind of sin or is in complete opposition to God. He is not as sinful as he could be; however, the Bible teaches us that man will grow worse and worse.

- e. Scriptures
 - (1) John 8:9 *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*
 - (a) This speaks of depravity as affecting the totality of the human race: everyone left from the eldest to the last (the youngest).
 - (b) They were all guilty before God.
 - (2) Rom. 2:14 *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*
 - (3) Gen, 15:16 *But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*
 - (a) This verse reveals to us the tendency of people to follow iniquity and not goodness.
 - (b) If left alone, man will go further downward, not upward.
 - (c) Mark Hopkins said, "... all sin and corruption in man is from his yielding to a lower law or principle of action in opposition to the demands of one that is higher." (Strong, pg. 638)
 - (d) With growing complexity of life, sin becomes more complex. Adam's sin was not the worst sin. Remember Matt 11:24 *But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*
 - (e) It seems that the longer people live on the earth the worse sin gets, many times due to the new inventions that make sin easier and more tempting.
- 2. Depravity Considered Positively
 - a. Strong mentions seven things here:
 - (1) That every sinner is totally destitute of that love to God which constitutes the fundamental and all-inclusive demand of the law.
 - (2) That every sinner is chargeable with elevating some lower affection or desire above regard for God and his law.
 - (3) That every sinner is supremely determined, in his whole inward and outward life, by a preference of self to God.
 - (4) That every sinner is possessed of an aversion to God which, though sometimes latent, becomes active enmity, so soon as God's will comes into manifest conflict with his own.
 - (5) That every sinner is disordered and corrupted in every faculty, through this substitution of selfishness for supreme affection toward God.
 - (6) That every sinner is credited with no thought, emotion, or act of which divine holiness can fully approve.
 - (7) That every sinner is subject to a law of constant progress in depravity, which he has no recuperative energy to enable him successfully to resist.
 - b. "There is no part of man's nature which is unaffected by depravity" (Strong, 639)
 - c. "Yet over against total depravity, we must set total redemption; over against

original sin, original grace.” (Strong,639)

- d. H. B. Smith says, “By total depravity is never meant that men are as bad as they can be; nor that they have not, in their natural condition, certain amiable qualities; nor that they may not have virtues in a limited sense . . . but (1) that depravity, or the sinful condition of man, infects the whole man: intellect, feeling, heart and will; (2) that in each unrenewed person some lower affection is supreme: and (3) that each such is destitute of love to God.” (Strong, 639).
- e. George Boyer, in his book “Bible Doctrines Outlines and Notes,” names five things concerning the effects of sin in man:

(1) Man is spiritually dead

(a) Col 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

(b) 1 John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

(2) Man cannot understand spiritual things

(a) 1 Cor. 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

(3) There is not one particle of good left in men

(a) Rom. 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

(b) Eph. 2:1-3 *And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

(4) Man cannot come under subjection to the law of God

(a) Rom. 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

(5) Man cannot please God

(a) Rom. 8:8 *So then they that are in the flesh cannot please God.*

B. Ability or Inability

1. “In opposition to the plenary ability taught by the Pelagians, the gracious ability of the Arminians, and the natural ability of the New School theologians, the Scriptures declare the total inability of the sinner to turn himself to God or to do that which is truly good in God’s sight.” (Strong, 640)
2. The sinner has the ability to:
 - a. Choose the less sin rather than the greater.
 - b. Refuse altogether to yield to certain temptations

- c. Do outwardly good acts, though with imperfect motives
 - d. Seek God from motives of self-interest
3. The sinner has NO ability to:
 - a. Bring his character and life into complete conformity to God's law
 - b. Change his preference for self and sin to supreme love for God
 - c. Do any act, however insignificant, which shall meet with God's approval or answer fully to the demands of law.
 4. This inability is inborn
 5. The Free Church of Scotland has in their Declaratory Act of 1892 . . .
 - a. That despite man's corruption ". . . there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." (Strong, 641).
 6. Scriptures
 - a. John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
 - b. John 15:4 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
 - c. Rom. 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*
 - d. 1 Cor 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - e. See also 2 Cor. 3:5; Eph. 2:1, 8-10; Heb. 11:6
 7. Emmanuel Kant's expression "I ought, therefore I can" was replaced by Julius Muller as "I ought indeed to be able, but I am not able."
 8. Charles Hodge (Systematic Theology, 2:257-277) says, "... Inability belongs only to the things of the Spirit. What man cannot do is to repent, believe, regenerate himself." (Strong, 643).
 9. Shedd in his Dogmatic Theology says, "The origin of this helplessness lies, not in creation, but in sin." He also says, "Sin is the suicidal action of the human will." and "Total depravity carries with it total impotence."
 10. If man is able to be saved by himself, then depravity is not total but partial.
 11. Speaking to Israel in Isaiah 1:5 *Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. 6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.*

The Doctrine of Sin - Lesson #9

Dr. Ronnie W. Wolfe – Romans 3:19 – 7-21-2013

MAN'S CORRUPTION #6 - Guilt

I. INTRODUCTION

- A. A friend of mine, Sherwin Dillard, put on his Facebook wall this week “There’s a reason you feel guilty: you are.” I just had to use that in this message today.

II. DEFINITIONS OF GUILT

- A. From Encyclopedia of Psychology: “Guilt is a cognitive or an emotional experience that occurs when a person realizes or believes—accurately or not—that he or she has compromised his or her own standards of conduct or has violated a moral standard, and bears significant responsibility for that violation. It is closely related to the concept of remorse.”¹¹
- B. From an Online Dictionary: guilt: *noun*: 1. the fact or state of having committed an offense, crime, violation, or wrong, especially against moral or penal law; culpability: He admitted his guilt. 2. a feeling of responsibility or remorse for some offense, crime, wrong, etc., whether real or imagined. 3. conduct involving the commission of such crimes, wrongs, etc.: to live a life of guilt.
- C. A. H. Strong’s Systematic Theology: “By guilt we mean desert of punishment, or obligation to render satisfaction to God’s justice for self-determined violation of law.” (Pg 644)
1. This definition is biblically based, because it speaks more to the requirement of the guilty to satisfy justice than simply as a feeling of remorse, whether real or imagined. This definition also reminds us that we deserve punishment for our guilt, not feelings of guilt, but actual guilt (See Romans 1:18). Strong goes further to say, “... guilt is a relation of the sinner to that righteousness, namely, the sinner’s desert of punishment.” (Pg 644)
 2. Now our text: Rom. 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

III. THE EXTENT OF GUILT

- A. Strong (pg. 644), “Guilt is incurred only through self-determined transgression either on the part of man’s nature or person.”
- B. Strong: Therefore, “Guilt is not, therefore, mere liability to punishment, without participation in the transgression for which the punishment is inflicted.”
- C. “... there is no such thing as constructive guilt under the divine government.”
- D. This is real, pure guilt, not an imagined or made-up guilt in the minds of people.

¹¹Encyclopedia of Psychology. 2nd ed. Ed. Bonnie R. Strickland. Gale Group, Inc., 2001. eNotes.com. 2006. 31 December 2007

- E. A person must participate in sin in order to be guilty.
- F. No one, then, is guilty because of the sins of his parents.
 - 1. Ezekiel 18:20 *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*
 - 2. But what about Exod. 20:5 *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*
 - a. This was a national sin—the sin of idolatry.
 - b. The sin of one man can have a national effect to the entire nation and can be carried on to future generations.
- G. There are, of course, degrees of guilt just as there are degrees of punishment and reward.
 - 1. Luke 12:47 *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.*
 - 2. Rom. 2:6 *Who will render to every man according to his deeds:*
 - 3. Heb 2:2 *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*
 - 4. There is no difference, however, between *venial* sins and *mortal* sins.
 - a. “Venial” means forgivable by the church
 - b. “Mortal” means deadly, or to the church it means unforgiven
 - 5. There is no difference in degree of sins of *omission* and sins of *commission*.

IV. THE CAUSE OF GUILT

- A. Strong (pg. 645): “Guilt is an objective result of sin . . .”
- B. Even the disciples of Jesus thought that sin may be punished upon the children. See John 9:2-3 *And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*
- C. Every sin is an offense against God – Psalm 51:4 *Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*
- D. The effect of our guilt of sin (actual sin) is God’s wrath against us
 - 1. Psalm 7:11 *God judgeth the righteous, and God is angry with the wicked every day.*
 - 2. John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
- E. Since depravity and guilt are two separate things, one can exist without the other.
 - 1. Christ was guilty, but he was not depraved (2 Cor. 5:21).
 - 2. Believers in Christ are depraved, but they are not guilty (1 John 1:7-8).
- F. As a result of sin, we are debtors to God. This is our guilt.
 - 1. Matt 6:12 *And forgive us our debts, as we forgive our debtors.*
 - 2. Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - 3. Rom. 4:4 *Now to him that worketh is the reward not reckoned of grace, but of debt.*

- G. In the human tragedies guilt is picturesque. Shakespeare said in one play, “settle the account with me by taking my life, for nothing less than that will pay my debt.”
- H. Nathaniel Hawthorne, in his “Scarlet Letter” demonstrates the guilt of a woman caught in adultery by having her to wear the letter “A” on her breast for the rest of her life.

V. THE NEED FOR GUILT

- A. If it were not for guilt, no man would know who God really is.
- B. If it were not for guilt, no justice would be done in any nation.
- C. When guilt is set aside and people receive selfish verdicts from a jury, the society crumbles into chaos.
- D. If there is no guilt, then there is no law; because law progresses in its execution upon the concept of guilt or innocence.
- E. A. H. Strong again says that guilt is “the movement and demand of the enlightened conscience. The lack of conviction that crime ought to be punished is one of the most certain signs of moral decay in either the individual or the nation.” (Pg. 646)
 - 1. Psalm 97:10 *Ye that love the LORD, hate evil: . . .*
 - 2. Psalm 149:6 *Let the high praises of God be in their mouth, and a twoedged sword in their hand;*
- F. If there is no guilt, then there is no salvation from sin.
 - 1. John 16:8 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 - a. One meaning of the word “reprove” is “to find fault.”
 - b. This is guilt.
 - 2. If man were not guilty of sin, then Jesus would not and could not have substituted himself to take our guilt upon himself to satisfy God’s demand for punishment for sins.
 - 3. For every sin of a man there is an equal amount of suffering required to release that man of his guilt.
 - 4. Jesus did not, however, suffer due to the needs of man, but to the holiness of God. Details of that will have to wait for another lesson perhaps on a different subject.

VI. GUILT AND OUR RELATION WITH GOD

- A. “... guilt is primarily a relation to God, and only secondarily a relation to conscience.” (Strong, pg. 647).
- B. The more we sin, the less guilty we feel, so our conscience is not a very good measure as to how right or wrong we may be.
- C. The more holiness we practice, the more guilt we feel; therefore, awareness of guilt is increased the more we serve the Lord.
- D. Even in a lost person, if he reads the Bible and goes to church and has conversations with his family and friends about the Bible, he will have an increased sensibility to his own guilt as the Bible demonstrates the depravity and guilt of man.
- E. The more holy we become, the more intense our feelings of remorse for our sins.
- F. The holiness of God demands our respect, fear, and praise; but when we see his holiness, we shy away from his transcendence and his awesome purity.

1. When Adam and Eve were in the presence of God after their sin, they put on clothing, knowing they were naked.
2. When Abraham was confronted by the angels of God, he bowed down and worshiped – Gen. 18:2 *And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,*
3. When Isaiah saw the glory of God, he said – Isaiah 6:5 *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*
4. When the disciples saw the catch of fish that came at the Lord’s command, Peter– Luke 5:8 *When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord.*
5. Notice John in Rev. 1:17 *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*
6. This is the holiness of God, and in his presence we should tremble and see ourselves as worthless creatures saved only by God’s grace.

VII. THE REMEDY FOR GUILT

- A. “Without wrath there is no pardon, without guilt no forgiveness.” (Strong, 647).
- B. If we had no sin, there would be no redemption; man would be pure in himself.
- C. Our sin is both innate and positive. We ARE sinners; therefore, we DO sin.
- D. Heb 9:12 *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*
- E. 2 Cor 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
- F. 1 Cor. 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
- G. Eph. 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

The Doctrine of Sin - Lesson #10

Dr. Ronnie W. Wolfe – Hebrews 2:1-3 – July 28, 2013

MAN'S CORRUPTION #7 - Penalty

I. THE ATTRIBUTES OF THE PENALTY OF SIN

A. Definition of Penalty

1. "By penalty, we mean that pain or loss which is directly or indirectly inflicted by the Lawgiver, in vindication of his justice outraged by the violation of law." (Strong, pg. 652).

B. Demand of Punishment

1. Justice demands that ALL sin be punished.
2. However, justice does not demand that this punishment be done in the very person who breaks the law or who sins.
3. The Greek word for penalty is POINE, and it carries with it the meaning of desert; in other words, a person does not receive penalty for sin he has not committed. There must be actual sin before there can be actual punishment.
4. So, I believe in the Commercial Theory of atonement, which means that Jesus died for the exact sins that I will commit in my own person life. He was not punished for arbitrary sin or general sin but for specific sins of specific people.
5. The natural consequences of our sin do not fulfill the complete requirement of due penalty of our sins.
 - a. Sensual sins may be punished partially by the deterioration of the body – Prov. 5:22 *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.*
 - b. Spiritual sins are punished by deterioration and corruption of the soul – Eze 18:4 *Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*
 - c. Some believe that our sins are paid, or penalty for them is received in this life, but remember Heb 10:31 *It is a fearful thing to fall into the hands of the living God.*
 - (1) For here we meet, not only of the law and its demands, but we also meet with the Lawgiver himself.
 - d. God has a hate for sin and shows this hate through his Son when Jesus was on the earth.
 - (1) Jer. 44:3-4 *Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. 4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.*
 - (2) Jesus scourged those in the temple who were making the temple a house of merchandise instead of a house of prayer (Matt. 21:12-13).
 - (3) Jesus denounced the Pharisees (Matt. 23)
 - (4) Jesus wept over Jerusalem (Matt. 23:37)

- (5) Jesus had agony in Gethsemane due to sin. Sin affects us all.
- (6) But all of this did not satisfy God's justice fully. Christ had to die after carrying our sins up on the tree – 1 Peter 2:24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*
- (7) Here are some quotes you might like and may remember some of them:
 - (a) George Friedrich Hegel, a German philosopher, said, "Penalty is the other half of crime."
 - (b) A man named Sagebeer said, "... sin is death in the making; death is sin in the final infliction."
 - (c) Alfred Lord Tennyson said in his "Sea Dreams": "His gain is loss; for he that wrongs his friend wrongs himself more, and ever bears about a silent court of justice in his breast, himself the judge and jury, and himself the prisoner at the bar, ever condemned: and that drags down his life: then comes what comes hereafter."
- 6. "The end of penalty is the vindication of the character of the Lawgiver." (Strong, pg. 653)
 - a. Penalty is not reformation
 - (1) In a socialist order of things, penalty is reduced to mere reformation. Much of our own society works on this theory; but social order does not satisfy the Lawgiver, nor does it vindicate his character.
 - (2) Reformation is not the primary design of penalty – penalty is not intended to reform.
 - (3) Reformation comes through mercy and love of the Lawgiver, but penalty comes from the justice of the Lawgiver.
 - (4) Reformation does not come as an effect of penalty but as an effect of benevolent agencies that turn a man from his evil tendencies to a position that will be less likely to bring him harm.
 - (5) The Scriptures refer punishment to God's justice, not to his love.
 - (6) If penalty were established by love to reformation, then the more reformation the less penalty, but penalty is then established by justice so that every sin and every part of sin can be punished.
 - b. "Penalty is essentially a necessary reaction of the divine holiness against sin." (Strong, pg. 653).
 - (1) Punishment is not chastisement:
 - (a) Heb 12:6 *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
 - (b) Penalty is given to bring glory to God and to admit his holy character.
 - (c) Eze 28:22 *And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.*
 - (d) Eze 36:22 *Therefore say unto the house of Israel, Thus saith the Lord*

GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

- c. Penalty is due us mainly for failure to recognize the holiness of God as one of his fundamental attributes.
 - (1) Punishment for the good of society is not true justice.
 - (2) What is called "social justice" today is not real justice. It is a justice for society by which people who are not personally guilty are punished, not for the desert of their crimes, but for the so-called "good of society" or for the "protection of society."
 - (3) By this many have advanced the idea that insane people, epileptics, habitual drunkards, idiots, imbeciles, murderers and others should be slaughtered for the good of society.
- d. A. H. Bradford said in his *Age of Faith*, "What is penal suffering designed to accomplish? Is it to manifest the holiness of God?" He states that, if that is what it is, then God is selfish and that penalty without reformation and protection is barbaric.
- e. But the divine penalty of sin is the verification and vindication of the holiness of God and his necessary hatred against sin.

II. THE ACTUALITY OF THE PENALTY OF SIN

A. The One-word Designation In Scripture

- 1. The one word in Scripture that expresses the actuality of the penalty of sin is DEATH.
 - a. Eze 18:4 *Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*
 - b. Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - c. Rom. 5:12 *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:*

B. Death Is Twofold

1. Physical Death

- a. Physical death is defined as "the separation of the soul from the body."
 - (1) Gen. 2:17 *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.*
 - (2) Gen, 3:19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*
 - (3) Num. 16:29 *If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.*
 - (4) Eccles. 3:21 *Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*
- b. Physical death came as a direct result of sin
 - (1) There is a theory that plants and animals died before the fall of man.
 - (2) Notice Romans 8:19-22 *For the earnest expectation of the creature waiteth*

for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now.

(3) Man's sin caused the corruption of the creature, or the creation.

III. THE ABSENCE OF MERCY IN THE PENALTY OF SIN

A. Now we come to the second kind of death, Spiritual Death

1. The main part of the penalty of sin
 - a. Although physical death is a part of the penalty of sin, it is nevertheless not the chief part.
 - b. The word *death* is used in Scripture in a moral and spiritual sense.
 - c. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
 - d. Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*
2. This death is separation from God
 - a. When Adam sinned, and his wife, they were separated from God, not in a physical way, but in the way of fellowship and as recipients of his continued mercy on them as perfect creatures.
 - b. God still came to the garden, and Adam could still talk to God, but the connection with God was different. Adam had fear and saw himself as naked before God.
 - c. Adam died spiritually as well as having the condemnation of physical death upon him, for "in Adam all die" (1 Cor. 15:22).
 - d. We also notice in Romans 5:21 that "sin hath reigned unto death."
 - e. Isa 59:2 *But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*
 - f. In eternity the lost are separated from God, not literally, for God is the one who will be meting out the punishment or penalty for sins.
 - g. But they will be separated from God's mercy, grace, longsuffering, comfort, benefits, and patience. There will be none of this in Hell.
3. Spiritual death is Eternal Death
 - a. Spiritual death reigns in every person in unbelief, but it is brought to completion in eternal death in a future place and a future state of being.
 - b. Eternal death is in a place: Acts 1:25 *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*
 - c. Eternal death is separation from God: 2 Thess. 1:9 *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
 - d. Matt 10:28 *And fear not them which kill the body, but are not able to kill the soul:*

but rather fear him which is able to destroy both soul and body in hell.

- e. *Rev. 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name*

IV. CONCLUSION

- A. We as believers have been saved from the penalty of sin by justification.
1. *Rom 4:25 Who was delivered for our offences, and was raised again for our justification.*
 2. *Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*
 3. *Rom 5:18 Therefore as by the offence 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.*
 4. *Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:*
- B. We as believers are being saved from the power of sin by sanctification.
1. *1 Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
 2. *Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
- C. We as believers shall be saved from the presence of sin by glorification.
1. *Rom. 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 2. *Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

The Doctrine of Sin - Lesson #11

Dr. Ronnie W. Wolfe – Romans 8:28-31 – August 4, 2013

MAN'S CONVERSION

I. THE SCOPE OF THIS DOCTRINE

- A. Our text gives us the scope of the work of God in his elect people.
- B. From timeless eternity past to timeless eternity future, the work of God is stated in certain terms in these verses.
 - 1. All things work together for good to those who love the Lord, verse 28 tells us.
 - 2. Then an example of how and why they do is given in verses 29-31.
 - 3. We have, first, foreknowledge. This is God's original act of "knowing" his elect people, those who will repent and believe the Gospel. This was done in eternity past.
 - 4. We have, next, predestination. This means the foreknown are predestinated to be conformed to Christ's image. This was done in eternity past.
 - 5. We have, next, calling. Which means that the Gospel is preached to God's elect people, and they hear the call and come to him by way of repentance and faith.
 - 6. Then we have justification. This is the legal proclamation that we as believers are proclaimed just (or right) in the presence of God. It is a position, not a physical fact. We are not "right" in ourselves or in our bodies. We are "right" only in the presence of God by his legal proclamation.
 - 7. Last we have glorification. This is the ultimate changing of the sinner into a pure and perfect saint, *just men made perfect*, Hebrews 12:23.
- C. Then the obvious and understandable fact comes to culmination here in Rom 8:31 *What shall we then say to these things? If God be for us, who can be against us?*
- D. So the scope of the doctrine of conversion from start to finish is wrought out by God himself, and we are the blessed beneficiaries of his great work of grace.

II. THE WORDS IN THIS DOCTRINE

- A. In order to speak fully of the doctrine of salvation, we would need to consider several things. The all-inclusive word in this doctrine is salvation. Within this teaching, which is called Soteriology, we have these finer studies:
 - 1. Union with Christ
 - 2. Regeneration
 - 3. Conversion (including both repentance and faith)
 - 4. Justification
- B. We will touch in some small detail on each of these, no doubt; but our main focus today is on "conversion."
- C. In Baker's Dictionary of Theology, Conversion is defined as, *The act of conversion is represented by the Hebrew verb SUB and the Greek word EPISTREPHO – both meaning to turn or to return (either physically or spiritually).*
- D. The phrase "union with Christ" implies that we were at one time out of union with Christ, or separated from his grace.

- E. The word “regeneration” implies that we were once dead in our sins and had to be given new life, a life from above.
 - 1. John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
 - 2. Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
- F. The word “justification” implies that we were once alienated from God and needed to be accepted by him and approved by him.
 - 1. Eph 4:18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
 - 2. Eph 1:6 *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
- G. The word “conversion” is our subject for today.

III. CONVERSION IS A TURNING FROM EVIL TO THE LORD

- A. Turning from evil – Jer. 18:8 *If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*
- B. Turning to the Lord – Mal. 3:7 *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?*
- C. Notice – 1 Thess 1:9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*

IV. CONVERSION IS PRIMARILY A WORK OF GOD

- A. God is the Primary Part of Conversion – Jer. 31:18 *I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.*
- B. Man has a very small part – Jer. 24:7 *And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.*
 - 1. Man does not have the ability to repent and believe the Gospel.
 - 2. This ability must be given to him by God –
 - a. Acts 11:18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*
 - b. Gal 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
 - 3. Man reacts when God’s grace is supplied. He responds to God’s powerful grace through the preaching of the Gospel of Jesus Christ.
- C. Christ does not repent for a person – a person repents.
- D. Christ does not believe for a person – a person believes.

- E. However, these are done due to the fact that God enables a person to do so and because man cannot repent and believe on his own; he is dead in his sins without the grace of God.

V. CONVERSION IS A TURNING FROM SATAN’S POWER TO GOD’S KINGDOM

- A. Acts 26:18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

VI. GOD USES MEN AND MEANS TO BRING ABOUT CONVERSION

- A. The Lord used the apostles to preach to lost men so they could be converted.
 1. The Great Commission – Matt. 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
 2. Jesus was used to preach the Gospel – Luke 4:18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*
 3. Many turned to the Lord (conversion) – Acts 9:35 *And all that dwelt at Lydda and Saron saw him, and turned to the Lord.*
- B. God uses means to bring conversion, and that means is the Gospel.
 1. Eph. 3:6 *That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*
 2. Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 3. 1 Cor. 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
 4. Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

VII. THE NUTS AND BOLTS OF CONVERSION

- A. We could now spend our time speaking of all the words mentioned before in this message, but today we are concerned only with Conversion.
- B. Strong says this about Conversion: “Conversion is that voluntary change in the mind of the sinner, in which he turns, on the one hand, from sin, and on the other hand, to Christ.” (Pg. 829)
- C. He goes on to say: “Conversion is the human side or aspect of that fundamental spiritual change which, as viewed from the divine side, we call regeneration.
- D. The beauty of Conversion is that something happens both on the human side and on the divine side.

- E. God is the Actor in Conversion, and we are the acted upon in Conversion. We respond to his grace, his act toward us in regeneration, by having a change of mind (repentance), turning from ourselves and our sin, and our mind's now focusing on Christ as our Savior, understand our great need for this salvation.
- F. So Conversion includes both Repentance and Faith.
- G. In Conversion there must be:
1. A new heart
 - a. Ezekiel 18:31 *Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?*
 - b. Eze 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*
 - c. Now that you are converted, God says Prov. 23:26 *My son, give me thine heart, and let thine eyes observe my ways.*
 2. A new look
 - a. Num. 21:8 *And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.*
 - b. John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*
 - c. Heb 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*
 3. A new doctrine
 - a. Prov 4:2 *For I give you good doctrine, forsake ye not my law.*
 - b. 1 Tim. 4:6 *If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.*
 4. A new place
 - a. John 14:3 *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
 5. We could go on and on about what we have, being converted from sin to new life in Christ, but this would take much time. Just notice the words of this song:

Jesus my Lord will love me forever
 From Him no power of evil will sever;
 He gave his life to ransom my soul,
 Now I belong to Him.

Once I was lost in sin's degradation
Jesus came down to bring me salvation.
Lifted me up from sorrow and shame
Now I belong to Him.

Joy floods my soul, for Jesus has saved me,
Freed me from sin that long had enslaved me.
His precious blood He gave to redeem.
Now I belong to Him.

Now I belong to Jesus
Jesus belongs to me.
Not for the years of time alone,
But for eternity.

“Now I Belong To Jesus”
By Norman J. Clayton

The Doctrine of Sin - Lesson #12

Dr. Ronnie W. Wolfe – 2 Samuel 11 – August 18, 2013

TEXT: Psalm 51:1-4

MAN'S CONTRITION

I. INTRODUCTION

- A. There are two words we need to know: *attrition* and *contrition*.
- B. *Attrition*
 - 1. A word used by some to indicate one reason for our sorrow concerning sin.
 - 2. This reason is the fear of the punishment of sin.
 - 3. This is a good reason for sorrow, but it is not the best reason.
- C. *Contrition*
 - 1. A word used to indicate a second reason for our sorrow concerning sin.
 - 2. This reason is because we have offended a just and holy God.
 - 3. This is the best reason for sorrow.
- D. Notice 2 Cor. 7:9 *Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*
 - 1. In these verses both kinds of sorrow are presented.
 - 2. The first is indicated by the words “made sorry” and “sorrow of the world.”
 - 3. The second is indicated by the words “sorrowed to repentance,” sorrowed after a godly manner,” and “godly sorrow.”
- E. So we are using this second word *contrition* in our study in this lesson.

II. DAVID'S SIN, 2 Samuel 11

- A. “David tarried still at Jerusalem,” 1
- B. “Saw a woman washing herself, and the woman was very beautiful,” 2
- C. “David sent and inquired after the woman,” 3 (Bathsheba)
- D. “And David . . . took her,” 4
- E. “David said to Uriah, Go down to thy house, and wash thy feet,” 8
 - 1. Uriah was Bathsheba's husband
 - 2. He was also a soldier in David's army.
 - 3. But Uriah would not go to his own house, because his men in battle were dwelling in tents, 10-11
 - 4. Uriah said, “I will not do this thing,” 11
- F. David wrote a letter to Joab to have Uriah murdered, 15, and Uriah died (16-24)
- G. Then Bathsheba mourned her husband's death for a time; then she went to David and was David's wife.
- H. A son was born of the affair, and the thing that David had done displeased the LORD, 27

III. DAVID'S SUFFERING, 2 Samuel 12

- A. The Parable of Nathan, 12:1-4
 - 1. There was a rich man and a poor man, 1
 - 2. The rich man had exceeding many flocks and herds, 2
 - 3. The poor man had only one ewe lamb, which was to him as a daughter, 3
 - 4. A traveler came to visit the rich man, and the rich man stole the poor man's one little ewe lamb, slaughtered it, and gave it as a meal to the traveler, 4
 - B. The Problem with David, 5-6
 - 1. David became furious with this rich man who would steal a poor man's lamb.
 - 2. He even pronounced a sentence on him, that he should die and that he should restore fourfold what he had stolen before he is put to death.
 - 3. This was because the rich man had no pity on the poor man.
 - C. The Pronouncement of Nathan, 7-9
 - 1. Nathan said in verse 7, "David, thou art the man."
 - 2. God answered David through Nathan that he had given David everything a person could desire, and yet David "despised the commandment of the LORD . . ." 9
 - D. The Punishment of the Sin, 10-14
 - 1. The sword shall never depart from thine house, 10
 - 2. I will raise up evil against thee out of thine own house, 11
 - 3. I will give thy wives to thy neighbors, 11
 - 4. God said, You did this secretly, but I will do this thing before all Israel, 12
 - 5. Verse 14 tells us that "the child also that is born unto thee shall surely die.
- IV. DAVID'S SORROW, 2 Samuel 12
- A. "I have sinned against the LORD," 13
 - B. The Lord struck the child, and it was very sick, 15
 - C. David besought God for the child, 16
 - D. David fasted and prayed while the child was alive, 17
 - E. Then the child died. God said NO to his prayer because of the sin David had committed.
- V. DAVID'S SUPPLICATION, Psalm 51
- A. In this Psalm David cries out to God concerning his sin.
 - B. Three psalms are called *penitential* psalms. They are Psalm 32, 38, and 51.
 - C. Hear David in verse 1, "according unto the multitude of thy tender mercies blot out my transgressions."
 - D. "Wash me throughly from mine iniquity," 2
 - E. "My sin is ever before me," 3
 - F. "Against thee, and thee only have I sinned . . ." 4
 - G. "Purge me with hyssop," 7
 - H. "Create in me a new heart, O God, and renew a right spirit within me." 10
 - I. "... take not thy holy spirit from me . . . uphold me with thy free spirit," 11-12
 - J. God does not desire sacrifice, 16
 - K. God desires a broken spirit: a broken and a contrite heart, 17

VI. DAVID'S SURRENDER, 2 Samuel

A. David Surrendered To God's Sovereignty

1. When the child died, David arose, washed, anointed himself, changed his clothes, came into the house of the Lord and worshiped, 12:20a
2. He came to his own house, and he ate food, 12:20b
3. Job 1:21 says, . . . *the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*
4. David learned this quickly.
5. He also learned, Exodus 33:19 . . . *I . . . will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*
6. David had to surrender to the fact that God is in charge, even in our worst affairs of life, the most depressing things that happen to us, God is still God.

B. David Surrendered To God's Blessings

1. Blessing 1: "The Lord hath put away thy sin; thou shalt not die." 12:13
2. Blessing 2: "I shall go to him, but he shall not return to me." 12:23
3. Blessing 3: "David comforted Bathsheba" 12:24
4. Blessing 4: David and Bathsheba had another son, and the Lord loved him. His name was Solomon, 12:24
5. Blessing 4: The crown of the king of Rabbah was put on David's head, 12:30
6. Blessing 5: 2 Samuel 7:13 "*He (Solomon) shall build an house for my name, and I will stablish the throne of his kingdom for ever.*" *This is the kingdom of David's son, Solomon.*
7. Blessing 6: 2 Samuel 7:16 "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

VII. CONCLUSION

- A. These blessings are the results of David's contrition. He had a broken and contrite heart, crying out to God for forgiveness and surrendering to sovereignty and blessings of God.
- B. Much sin remains today without contrition of heart, contrition, because we have sinned against God and him only.
- C. We can also receive blessings from God if we are sorry with a godly sorrow that brings us to repentance as God gave to David the king.

Preached at Twinbook Hills Baptist Church, Hamilton, Ohio, on 8-25-2013.

The Doctrine of Sin - Lesson #13

Dr. Ronnie W. Wolfe – Matthew 12:31-32 – September 1, 2013 PM

THE UNPARDONABLE SIN

I. WRONG DEFINITIONS FOR THIS SIN

A. See also Mark 3:29

B. Ritschl¹² teaches that any sin that comes short of rejection of Christ is ignorance rather than sin.

1. This makes the sin against the Holy Spirit the only real sin.

2. It also makes the sin against the Holy Spirit to be the rejection of Christ, which it is not.

C. A. H. Strong teaches that “There is much incipient hardening of the heart that precedes the sin of final obduracy. . . . a result of continuance in wrong doing, with consequent hardening of the whole moral nature.”¹³

1. Strong goes so far as to say that the “heart is radically and finally set against God that no power which God can consistently use will ever save it This sin, therefore, can be only the culmination of a long course of self-hardening and self-depraving.

2. Depravity is already total, so man needs no “self-depraving.”

3. Strong goes on and says, “The sin against the Holy Spirit cannot be forgiven, simply because the soul that has committed it has ceased to be receptive of divine influences, even when those influences are exerted in the utmost strength, which God has seen fit to employ in his spiritual administration.” (Pg. 651).

4. Strong uses expressions such as

a. Loss of spiritual sight

b. Loss of religious sensibility

c. Loss of sensitiveness

d. Loss of power to will the good

5. But we have already lost all of this, else salvation is not by grace.

D. Weismann in his “Heredity” says, “If a man should put out his eyes, he could not see; nothing could make him see. So if a man should by obstinate wickedness destroy his power to believe in God’s forgiveness, he would be in a hopeless state. Though God would still be gracious, the man could not see it, and so he could not take God’s forgiveness to himself.”¹⁴

1. If this were true, then the more a man sins, the more likely it is that he will not receive forgiveness.

2. The sins of Saul of Tarsus teach us that this is not true, for he called himself the chief

¹²See A. H. Strong, pg. 650

¹³Ibid, pg 650

¹⁴Ibid, pg 650

of sinners.

E. You might be interested to know what Charles Spurgeon said about this matter:

The greatest divines who have written on this subject have never been able to prove anything about it, except that all the other divines are wrong. I have never yet read a book upon the subject which did not, one-half of it, consist in proving that all who had written before knew nothing at all on the subject, and I have come to the conclusion, when I have finished each treatise, that the writer was about as right as his predecessors, and no more. Whatever the unpardonable sin may be, and perhaps it is different in every person - perhaps it is a point of sin in each one, a filling up of his measure, beyond which there is no more hope of mercy - whatever it is, there is one thing that is sure, that no man who feels his need of Christ, and sincerely desires to be saved, can have committed that sin at all.

This sin so hardens the heart that men who are guilty of it never repent and consequently are never forgiven.

F. By the way **Enosiophobia** is the fear of the unpardonable sin. People fear that they may commit this sin and either cannot or will not be saved or that they will lose salvation.

II. CORRECT DEFINITION FOR THIS SIN

- A. John Gill on Matthew 12:31 – “by which is meant, not every ignorant denial of, and opposition to his deity and personality; nor all resistance of him in the external ministry of the word; nor every sin that is knowingly and wilfully committed; but it is a despiteful usage of the Spirit of grace, an opposing, contradicting, and denying the operations wrought, or doctrines revealed by him, against a man's own light and conscience, out of wilful and obstinate malice, on purpose to lessen the glory of God, and gratify his own lusts: such was the sin of the Scribes and Pharisees; who, though they knew the miracles of Christ were wrought by the Spirit of God, yet maliciously and obstinately imputed them to the devil, with a view to obscure the glory of Christ, and indulge their own wicked passions and resentments against him; which sin was unpardonable at that present time, as well as under that dispensation then to come, when the Spirit of God was poured down in a more plenteous manner.”¹⁵
- B. Dr. J. P. Thompson has an imperfect definition when he says, as quoted by A. H. Strong (pg. 651), “The unpardonable sin is the knowing, willful, persistent, contemptuous, malignant spurning of divine truth and grace, as manifested to the soul by the convincing and illuminating power of the Holy Ghost.”
1. I say it is imperfect, because it implies that, when a person is convinced by the Holy Spirit of his sin, he can resist God's grace.
 2. But the Bible teaches us that the grace of God in salvation is so loving, so gracious, so irresistible and so binding and convincing that no one could nor would he resist it, since the will of the person receiving the divine grace is relieved and grateful for that grace that draws him away from the clutches of his own sin and acquiesces to that grace with ultimate pleasure and willingness.
 3. It is just as if you were drowning in the ocean and going down for the last time, and someone throws you a lifeline. Your instincts tell you, without casual and determinate deliberation in your mind, and without resistance, that you must take hold of the

¹⁵John Gill on Matt. 12:31

lifeline to be saved. So, when the grace of God comes upon a person, he reaches out to God's salvation with desperation, knowing that, without it, he will die in his sins. There is no resisting of God's grace here.

III. EXPLANATION OF THIS SIN

A. It Is A Sin Against Only The Holy Spirit.

1. Against Jesus – Matt 12:32 *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.*
2. All manner of sin – Matt 12:31 *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.*

B. It Is An Active Sin

1. This is not a sin of ignorance nor a sin of omission; it is a very positive, active, and purposeful sin.
2. This, I believe, is a sin that is committed out of hate and jealousy.

C. It Is A Jewish Sin

1. This was a part of finishing the Jewish transgression – Daniel 9:24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression,*
2. “The transgression” is the complete rejection of Jesus as Messiah.
3. The final stroke of that transgression was the crucifixion of Jesus on the cross.
4. Part of this rejection was to misrepresent the Messiah.
5. To know that he was the Messiah by every logical proof, to know his Messiahship by the reading of the Jewish Scriptures, to understand by his signs, wonders, and his fulfillment of prophecy and then to credit the devil with the work that Jesus did is part of the great transgression in its completion.
6. Perhaps David was speaking of this sin when he wrote in Psalm 19:13 *Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.* John Gill thinks so, and so do I.
7. John 1:11 *He came unto his own, and his own (people) received him not.*

D. It Is A Sin For A Special Time

1. This is a sin that could be committed only when Jesus was on the earth, for he was being manifested at that time as the Messiah of God, the Savior of men, and as the King of the Jews.
2. During the manifestation of Jesus as the Messiah, he did many miracles. Among them was the miracle of casting out devils.
 - a. Matt 12:22 *Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.*
3. Jesus was rejected at the time he was showing himself to the world as the Son of God, the Servant of God, the Savior of man, and as the Son of Man.

E. It Is A Sin Committed By A Group, Not An Individual

1. Notice that it was the body of the Pharisees and the scribes who gave credit to Satan

- for the work of the Holy Spirit, thus blaspheming and sinning directly against the work of the Holy Spirit.
2. The Pharisees rejected him as the Messiah and credited Satan for casting out the devils.
 - a. Matt 12:24 *But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*
 3. The scribes did the same.
 - a. Mark 3:22 *And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*
 4. However, the condemnation is to everyone in that group who commits that sin.
 - a. Mark 3:29-30 *But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit.*
- F. It Is The Only Sin That Has No Forgiveness
1. We have already noticed, Matt 12:31 *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.*
 2. It shall not be forgiven in this life nor the life to come.
 3. The last part of Matt. 12:32 says, *it shall not be forgiven him, neither in this world, neither in the world to come.*
 4. All sin is forgiven in his world. There are no second chances in the world to come.
 5. The world to come is mentioned due to the fact that some religions allow for that possibility.
 6. So, if this sin is not forgiven in this world, then we know that it will not be forgiven in the world to come—that is logical and scriptural
 7. Rev 22:11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*
- G. It Is A Sin Of Unforgiveness By God's Prerogative
1. Notice that it does not say that the sin CANNOT be forgiven in this world nor the world to come, but that it SHALL NOT be forgiven in this world nor the world to come.
 2. That means that God has willfully purposed that he will not forgive this sin; it is not that he cannot but that he will not. It is his prerogative.

IV. IMPLICATION OF THIS SIN

- A. The question is most usually asked, "Can anyone commit this sin today?"
 1. This sin, as already described, was for the time of the revealing of Jesus as the Messiah, upon his casting out devils by God's authority, and by the Jews as they finished their great transgression.
 2. Therefore, no one commits this sin today.
- B. Therefore, all sins today can be forgiven.
- C. How are sins forgiven?

1. By Grace – Eph 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
2. By Repentance –
 - a. Acts 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*
 - b. Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
3. By Faith – Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

The Doctrine of Sin - Lesson #14

Dr. Ronnie W. Wolfe – Galatians 3:24 – September 8, 2013 PM

MAN'S COMPLETION – SIN AND THE LAW

I. THE LAW IS GOOD

A. The Law Is God's Law

1. The phrase "my law" is found 17 times in Scripture, all in the O. T.
2. The first one is: Exodus 16:4 *Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.*
3. The last one is: Hosea 8:12 *I have written to him the great things of my law, but they were counted as a strange thing.*
4. The phrase "law of God" is found 7 times in the Bible
 - a. First one: Jos 24:26 *And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.*
 - b. Last one: Rom. 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

B. All Laws Should Reflect God's Law

1. In an article on philosophy by Francesca Calabi, the first paragraph states:

My aim is to study the position of philosophy within Philo's theory of education, its relation to encyclical studies and to the highest forms of knowledge. As true knowledge is the knowing of the law of God and all the studies should aim to transmit and explain it, philosophy gets its role within this view point. There is a strong relation among the various fields of study, as one and the same the order is in all the different spheres of reality. Order and harmony in an individual and in a state are the same as in the cosmos; they are the order and the harmony of the law set down by God, who is both creator and foundation of such order. So, one and the same the law is for an individual, for a state, for the cosmos.(1) Thus the study of higher truths and the attempt to reach wisdom enlightens also secular knowledge and behaviours.¹⁶

C. God's Law Is Good

1. 1 Tim. 1:8 *But we know that the law is good, if a man use it lawfully;*
2. Rom. 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*
3. Rom. 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. That is good.*

II. THE LAW IS NOT REWARDED

- A. Have you ever known of a person who has been stopped by a policeman or policewoman to tell the driver how proud he is of their good driving?

¹⁶<http://www.bu.edu/wcp/Papers/Anci/AnciCala.htm> (9-6-2013)

- B. Did anyone riding in your car ever notice a driver on the highway going the speed limit and comment on how wonderful it is to see a person driving the speed limit?
- C. Does the law allow for giving tickets for free gasoline or groceries for keeping the laws of the land?
- D. No, because there is no reward for keeping the law.
- E. There are good results for keeping the law, but there is no reward for keeping the law.
- F. No one in heaven will be rewarded for keeping God's law. We will be rewarded for submitting to the word of God and the Holy Spirit to bring about fruit for the kingdom of God. These are our good works, and our good works are not keeping the law but the performance of righteous deeds according to the law.
- G. See Luke 17:7-10 – Unprofitable servant. He is not rewarded for what he is supposed to do; neither are we rewarded for what we are supposed to do.
- H. There is reward, however for those who do not keep the law.
 - 1. Thief on the cross: Luke 23:41 *And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.*

III. THE LAW IS INSUFFICIENT FOR SALVATION

- A. All we have to do to know that the law is insufficient for salvation is to go to the book of Galatians, since that is the reason that Paul wrote the book.
- B. The word "law" is used 25 times in this short book.
- C. Let's go first to Gal. 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
- D. Gal. 2:21 *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*
- E. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
- F. Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
- G. Rom. 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

IV. THE LAW IS OUR SCHOOLMASTER

- A. The Law Brings Us To Christ
 - 1. Ga 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
 - 2. This schoolmaster (or tutor) is over us as long as we are under the tutor's control.
 - 3. But after we are mature and have come to know the truth about Christ and his work on the cross, then we are no longer under the tutor or schoolmaster.
 - 4. Gal. 3:25 *But after that faith is come, we are no longer under a schoolmaster.*
- B. The Law No Longer Has Dominion Over Us
 - 1. Rom. 6:14 *For sin shall not have dominion over you: for ye are not under the law, but*

- under grace.*
2. Gal. 5:18 *But if ye be led of the Spirit, ye are not under the law.*
 3. Rom. 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*
- C. Freedom From The Law
1. Rom. 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 2. Ro 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

The Doctrine of Sin - Lesson #15

Dr. Ronnie W. Wolfe – September 15, 2013 PM

MAN'S COMPLETION – THE ATONEMENT

I. MEANING OF THE ATONEMENT

- A. Man has sinned, as we have just labored to see in these past lessons.
- B. Man has sinned against a holy God, not simply making mistakes against a society.
- C. Sin had to be paid for before forgiveness could be had.
- D. In paying for our sins, Jesus Christ obeyed the godly command to meet God's righteousness in Christ's own righteousness and in his suffering.
- E. Strong says, "The Scriptures teach that Christ obeyed and suffered in our stead, to satisfy an immanent demand of the divine holiness, and thus remove an obstacle in the divine mind to the pardon and restoration of the guilty."¹⁷
- F. Atonement, or reconciliation, takes in both an active and passive obedience on the part of Jesus Christ.
 1. John Calvin mentions his "active obedience of life" and his "passive obedience of suffering."
 2. It must be noted that the passive obedience does not mean that he is not purposefully and positively involved in passive obedience but simply that it means he simply in a positive way and purposeful way surrendered to God's will of suffering for him.

II. ATONEMENT REQUIRED A PERFECT LIFE (Active Obedience)

- A. Vernon Grounds, in his entry on Atonement in Baker's Dictionary of Theology, says "His death exegetes his teaching."
- B. In other words, without the perfect life of Jesus Christ, his death would have no meaning.
- C. The sacrifice in the atonement would not be effective, because a perfect Lamb was needed for God to be satisfied (propitiated) in regard to his holiness.
- D. Scriptures on Christ's Perfection
 1. 2 Cor 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 2. Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 3. Heb 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
 4. Heb 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 5. 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*

¹⁷Strong, *op cit*, pg. 712

6. These are all a part of our atonement or sacrifice for the payment of our sins.

III. ATONEMENT REQUIRED A SPECIAL DEATH (Passive Obedience)

A. The atonement all had to do with Christ's obedience, not our obedience.

1. Heb 10:7 *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*
2. Heb 10:9 *Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

B. Christ's Obedience As The Last Adam

1. 1 Cor 15:45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*
2. Rom. 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

C. This Was Passive, Because Jesus Surrendered To This Death

1. Php 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
2. No other death could satisfy; no other death could atone; no other death could reconcile.
 - a. Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - b. Rom. 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

IV. CONCLUSION

A. In our conclusion, we want to notice these words: sacrifice, obedience, propitiation, reconciliation, redemption, and love. These are words that are used in Scripture when referring to the work of the atonement.

B. Notice these verses in closing:

1. Sacrifice – Isa 53:11 *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
2. Obedience – John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*
3. Love – John 10:17-18 *Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
4. Redemption – Gal. 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*
5. Reconciliation – Heb 2:17 *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

6. Propitiation – 1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
- C. Has Christ died for your sins?
1. How can I know? If you can hear the Gospel of the grace of God today, that Jesus came to earth, lived a perfect life, died on the cross to pay your sin debt, turn from your sins and believe on him with your whole heart, then you know that Jesus redeemed you, paid for your sins, and is making intercession for you today.
 2. Think of him, taking your place on the cross, living the perfect life that you could not live, dying the death you could not die, doing the eternal work of a High Priest after the order of Melchizedek.

T H E E N D