

Systematic Theology: Hamartiology 1/18/26

I. INTRODUCTION:

- a. Definition of sin: Sin is any lack of conformity to God's will in attitude, thought, or action, whether committed actively or passively. The center of all sin is autonomy, which is the replacing of God with self. Always closely associated with sin are its products – pride, selfishness, idolatry, and lack of peace (shalom).

II. Words that describe sin?

- a. Hamartia: "missing the mark, erring"
Romans 3:23, "for all have sinned and fall short of the glory of God,"
- b. Pasha: OT word for rebel, to trespass, to betray.

Isaiah 1:2, "Listen, O heavens, and hear, O earth;
For the LORD speaks,
"Sons I have reared and brought up,
But they have revolted against Me.
- c. Abar: to transgress, to pass over.

Number 14:41, But Moses said, "Why then are you transgressing
the commandment of the LORD, when it will not succeed?
- d. Adikia: unrighteousness, injustice

2 Thess 2:12, “in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

- e. Planao: wandering, straying

2 Tim 3:13, “But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived.”

- f. Anomia: lawlessness

1 John 3:4, “Everyone who practices sin also practices lawlessness; and sin is lawlessness.”

- g. Apeitheo: being disobedient and willfully obstinate towards God’s will

Romans 11:33-32, “ For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, ³¹ so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. ³² For God has shut up all in disobedience so that He may show mercy to all.”

- h. Parabasis: a breaking of God’s law

Romans 2:23, “You who boast in the Law, through your breaking the Law, do you dishonor God?”

III. Where Did Sin Come From?

- a. Westminster Confession, Article VI (1646):
 - i. I. Our first parents, being seduced by the subtilty and temptations of Satan, sinned, in eating the forbidden fruit. This their sin, God

was pleased, according to His wise and holy COUNSEL to permit, having purposed to order it to His own glory.

- ii. II. By this sin they fell from their original righteousness and communion, with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body
- iii. III. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and original nature, conveyed to all their posterity descending from them by ordinary generation.
- iv. IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

b. Genesis 3

- i. The Bible lays blame on the Fall of humanity into death and sin on the first man, Adam (Rom 5:12). Yet, in Genesis 3 we see the creature, Satan enter in the Biblical story. He tempts and deceives Adam to disobey God.
- ii. Yet, it was Adam who made the choice to rebel against God and thus plug mankind into sin and death.
- iii. It God to blame then? Of course not. We have talked about this already in Theo Proper. God is sovereign and ordained the Fall but is no way responsible for it.

- c. Consequences of the Fall?
 - i. Affects our relationship with God
 - ii. Affects our relationship with other people
 - iii. Affects our relationship with creation
 - 1. Sin brings physical death
 - 2. Sin brings spiritual death
 - 3. Sin brings enteral death – hell
 - iv. Representative Headship of Adam
 - 1. When Adam sinned, he represented all people; therefore his sin is reckoned to his descendants.
 - 2. All people, born from Adam now have a sin nature. They are born spiritually dead. No one has ever been born without this sin nature (except Christ).
 - 3. 1 Corinthians 15:22: “For as in Adam all die...”

IV. Total Depravity or Radical Corruption

- a. Definition: “the fall effects every person, totally; body and mind.”
- b. Total Depravity does not mean that everyone is as evil as they are capable of. It refers to the impact of sin on the entire person.

i. The pollution and corruption of all aspects of a person

1. The desires. Rom 7:14-22, Jn 8:34, Eph 2:1-2

Ephesians 2:1-3 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Mark 7:20-22 - And He was saying, "That which proceeds out of the mouth that is what defiles the man. 21 "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness.

2. The mind (often referred to the noetic effects of the Fall). 1

Cor 1:21

3. The affections/emotions. Rom 1:24-27, 1 Tim 6:10, 2 Tim 3:4

4. The speech. Jas 3:5-9, Gal 5:19-21

ii. The complete inability to please God

1. Sin is directly opposite to all that is good in the character of God, and just as God necessarily and eternally delights in himself and all that he is, so God necessarily and eternally hates sin. It is, in essence, the contradiction of the excellence of his moral character.

2. Sin is not just acts of commission, but omission (James 4:16).
- iii. The universality of sin, in that all persons are born as sinners. We are not simply sinners because we sin; we sin because we are sinners. Sin is a natural and ongoing, propensity to do evil present in every human being at conception.
- c. What does Scripture say?
 - i. 1 Kings 8:33-46 "...for there is no man who does not sin..."
 - ii. Ps 143:2 - For in Your sight no man living is righteous
 - iii. Prov 20:9 - Who can say, "I have cleansed my heart, I am pure from my sin"?
 - iv. Eccl 7:20 - Indeed, there is not a righteous man on earth who *continually* does good and who never sins.
 - v. Isa 53:6 - All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.
 - vi. Jeremiah - 10:7-8 Who would not fear You, O King of the nations? Indeed it is Your due! For among the wise of the nations and in all their kingdoms, there is none like You. But they are altogether stupid and foolish...
 - vii. Jeremiah 17:9 - The heart is more deceitful than all else and is

desperately sick.

viii. Rom 3:10-12 - As it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

ix. 1 John 1:10 - If we say that we have not sinned, we make Him a liar and His word is not in us.

d. Westminster Confession

i. V. This corruption of nature, during this life, does remain in those that are regenerated and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.

ii. VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, does in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

V. Common Questions

a. Degrees of Sins? Are all sins the same in God's eyes?

i. Yes. In that all sins render a person guilty and worthy of God's wrath. No matter how small the sin may seem, you are guilty and condemned.

ii. No. Scripture seems to indicate that some sins are greater than others.

1. Ez 8:13, "You will see still greater abominations that they commit."

iii. God is just and will punish sinners, yet will punish those who committed qualitatively greater sin with qualitatively greater punishment.

b. Unpardonable Sin

i. Matthew 12:31-32, "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come."

ii. In this context it was the rejection of the clear work of the Holy Spirit through the work of Christ.

iii. The unpardonable sin is associated with the hardening and willful unbelief of Christ in spite of the clear teaching and revelation of the Holy Spirit.

iv. The unpardonable sin, therefore, "is the willful and final rejection of the Holy Spirit who is working through Jesus, by attributing God's word in Christ to Satan."

v. Those who reject the Lord in this life cannot be pardoned once they

die. The rejection of Christ and his work, the hardness of heart against him and his work on the cross, is unforgiveable since forgiveness is only found in repentance and genuine faith in Christ.

c. Sin and the Christian

- i. The Bible does not teach perfectionism in this life. However, when a person repents and places their faith in Christ, their sin is forgiven (Rom 8:1). Sin does not remove a person from the love or grace of God, yet it does have a negative impact on the believers communion with God.
- ii. The true believer will be in an ongoing state of growth into the perfect image of Christ. Putting off sin and putting on righteousness. While there is still indwelling sin, the power and control of sin is no longer present.
- iii. Romans 6:12-14, "12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace."

VI. Implications of the Doctrine of Sin

- a. Sin blinds you to its presence and effect.
 - i. You often cannot even see it.
 - ii. Such that when you are discipling or coming along someone, you see something clearly and they will be shocked, offended; or you will explain it to them and they will have no idea what you are talking about
 - iii. We often view sin in our own lives as merely external issues. Those are easy to see and as we grow in Christ, those external sins become less and less and we tend to deal more in inwards heart motivations. But as those external sins disappear, we tend to stop fighting as hard.
 - iv. However, Pride is sin. Arrogance is sin. Getting offended that the Bible would call me a sinner is prideful and sin. A prideful attitude that makes me think I don't need to serve others and sacrifice for Christ is sin.
 - v. Indifference towards Jesus Christ is sin Thinking I only need to obey him in some areas, but not all, is sin
 - vi. Be humble when someone confronts you. You are not perfect and we need each other to point out sin. When more than one person points out a sin in our lives, we especially need to take heed to mortify that sin.

- b.** Salvation by faith through Jesus Christ is the only hope of all humanity
- c.** Repentance must be a daily activity for everyone.
 - i.** Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ, yet it is of such necessity to all sinners, that none may expect pardon without it.
 - ii.** As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.
 - iii.** Repentance will inevitably come out of genuine relationship with Jesus.