

ANTHROPOLOGY

The study of man is called *anthropology* from the Greek words *anthropos*, meaning “man,” and *logos*, meaning “word” or “discourse,” hence, anthropology is a discourse about man. The term *anthropology* can be the study of the doctrine of man from a biblical standpoint or it can refer to the study of man in his cultural environment. The former procedure will occupy this study.

I. The origin of man

- A. **With respect to the origin of man everyone holds one of two basic views:**
 - 1. **The atheistic view** which usually includes the theory of evolution and leaves God out of the process
 - 2. **The theistic view** which may include some evolutionary concepts but which attributes man's origin to God's creative acts.
- B. **Both of these views must be judged in light of what Scripture teaches regardless of what science, experience and history conclude.**
- C. **The classic atheistic statement of the origin of man**
 - 1. **Atheistic evolution is a theory directly contrary to Scripture and rests on several key unprovable assumptions.**
 - 2. **Key ideas of atheistic evolution:**
 - 1. There is no supernatural personal creator God.
 - 2. Life can be adequately explained by man's mind (rationalism) and the data of science (empiricism).
 - 3. The expanding universe as we know it was created as a result of a gigantic explosion ("big bang") billions of years ago.
 - 4. Animate life was somehow spontaneously generated from non-living matter by chance and circumstance.
 - 5. Men evolved over millions of years of time across species lines from lower forms of animals.
 - 6. Matter is eternal and can neither be created nor destroyed.
 - 7. The evolution of man is progressive and resulted from
 - a. *Random mutations (changes)*
 - b. *Natural selection*
 - c. *Survival of the fittest*
 - d. *A single cell becoming the complex organism it is today*
 - e. *Uniform changes in the environment which took place over millions of years of time.*

D. Atheistic evolution is built on

- 1. Unproven theories**
- 2. Probability and chance**
- 3. Faith in man and science**

Obviously, atheistic evolution directly contradicts the biblical account of the origin of man, but how much sense does it make otherwise? Several undisputed scientific facts completely discredit the theory of evolution.

E. Major flaws of evolution:

- 1. The mathematical odds of spontaneous generation of life from non-living matter are incredible--1 chance in trillions.**
- 2. Living cells can reproduce themselves but do not grow more complex.**
- 3. Mutations in science are almost always harmful, not beneficial and progressive. Mutants seldom live long and seldom reproduce.**
- 4. No transitional missing links between species (e.g. between monkey and man) have ever been found.**
- 5. Changes in the environment have been sudden and catastrophic - e.g. the worldwide flood described in Genesis caused the fossil record and the geological and climatic changes we see today.**
- 7. The amount of energy available in our universe according the 2nd Law of Thermodynamics is decreasing, not increasing and things are deteriorating not improving.**

Atheistic evolution is based on faith in man and science not proven facts. It is built on an anti-supernatural bias.

E. Theistic evolution

Some Christians seek to accommodate the Bible to scientific theories, refusing to believe the truth of the Bible. Holding to a belief in the evolution of man from animals over millions of years of time, they believe that God

- 1. Started the process**
- 2. Intervened to make man from an animal at some point in time**

F. The response to theistic evolution is simple:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being (Gen 2:7).”

1. **The Bible directly refutes it (see Gen 2:7) as it does atheistic evolution.**
2. **Evolution across species lines (macro-evolution e.g. fish to land animal; ape to man, etc.) is not biblical, for everything was made "according to their kinds" (Gen 1:24; 1 Cor 15:38-41).**
3. **However, Christians do believe that there has been development and change (micro-evolution) within species. There is no question that man has developed, adapted and changed since creation, but only as man. Evolution and change within species lines is quite evident.**
4. **The same thing is seen in the animal and plant world. But that is not the kind of evolution that is taught.**

It takes more faith to believe in evolution than creation because the facts don't support evolution!

Discussion question: Even many Christians accept the theory of evolution. Why?

II. Creation of man

A. The biblical text reveals that God created man

1. **Suddenly or instantaneously**
2. **Supernaturally: Adam was created from the dust of the earth and Eve from Adam.**
3. **By special act of breathing life into him. Only life can produce life (Isa 42:5; Dan. 5:23; Acts 17:25; 1 Cor 15:45; John 1:3-4)**
4. **Adam and Eve were real individual people (Gen 4:1; Gen 5:5; Luke 3:38; Rom 5:14; 1 Cor 15:22; 15:45; 1 Tim 2:13-14). Note also that Eve was specially created out of Adam (Gen 2:20-23).**
5. **The creation of man was not by accident but purposeful (Ps. 8:1-9).**

B. God created man

1. **In God's image (Gen 1:26-27).**
2. **For fellowship with God (Gen 3:8; 5:24; 1 Jn 1:3).**
3. **To worship Him (Gen 4:4; 4:26; 6:8-9).**
4. **To glorify Him (Ps. 34:1-3; Rev. 4:11; 5:13).**
5. **To provide meaningful work for him on the earth (Gen 2:4-5, 15).**
6. **To have dominion over the earth (Gen 1:26; Psalms 8:6-8).**

C. In the image of God

- 1. To say that man was created in the "image and likeness" of God does not mean that God has a physical body, for He is essentially Spirit (John 4:23-24), but that man was created by God with attributes that are analogous to attributes of God.**
- 2. This is not to say that man has divine attributes, but that we are created in God's image, and this allows us to have some understanding of what God is like.**
 - a. Man has mentality, analogous to God's omniscience
 - b. Man has strength, analogous to God's omnipotence
 - c. Man has volition, analogous to God's sovereignty
 - d. Man has a sense of right and wrong, analogous to God's holiness
 - e. Man has love, analogous to God's love
- 3. Man is a person, that is, he has personality**
 - a. Man has personality -- mind, will and emotions and the ability to express himself, analogous to God being a person who expresses Himself.
 - b. Man has the ability to communicate in language, so that he can express thoughts to man and to God.
- 4. Man was created as a perfect being in what has been described as a state or condition of "unconfirmed innocence" or "untested holiness"**
- 5. Man was created with the capacity to choose to do good or evil; to obey God or disobey God. In that capacity to choose was the potential for sin, but God did not create sin.**
- 6. All of God's creation was glorious and declared to be "very good" by God Himself. Creation was not the problem - the real problem was man choosing to disobey God and to sin.**

Ultimately, one must choose either to believe what God has revealed in the Bible about creation or what man has dreamed up about creation.

Discussion questions:

1. Which takes more faith, to believe what the Bible says about the creation of man or to believe what evolution teaches about man?
2. Read Gen 2:7. What does this key text teach about the creation of man? Does it support evolution at all?

D. Nature of man

1. **While man is a unity and cannot be divided into separate parts, the teaching of scripture is that man has at least two basic aspects**
 - a. Material (physical body) the physical instrument by which the immaterial part of man expresses itself overtly.
 - b. Non-material (spiritual or soulish)
2. **The non-material aspect of man is sometimes distinguished in by various terms: spirit, soul, heart, conscience, mind, will.**
3. **Three views regarding the immaterial part of man**
 - a. **Dichotomy:** Man is dichotomous in nature (being comprised of only two parts, physical and spiritual).
 - 1) *This view regards soul/spirit as being essentially synonymous terms.*
 - 2) *Heart, mind, conscience and will are regarded as components of the soul/spirit*
 - 3) *Spirit is defined as that life-principle which makes one alive (motivates and energizes).*
 - 4) *Soul is defined as the personality (mind, will, emotions)*
 - b. **Trichotomy:** Man is trichotomous in nature (being comprised of 3 parts, body soul and spirit (1 Thess 5:23; cf., Heb 4:12).
 - 1) *This view teaches that the spirit is a capacity to have communion or fellowship with God.*
 - 2) *This capacity was lost when man first sinned, and all who are born are born spiritually dead and without a spirit. Regeneration is required to restore the human spirit so that redeemed man can once again have fellowship with God.*
 - 3) *Therefore, this view teaches that the unbeliever is dichotomous (having only a body and soul) and that the believer in trichotomous (having body, soul and spirit).*
 - c. **Multi-faceted View**
 - 1) *Heart: The heart describes the intellectual (Matt. 15:19–20) as well as the volitional part of man (Rom 10:9–10; Heb 4:7).*
 - 2) *Conscience: God has placed within man a conscience as a judge. The conscience is affected by the Fall and may be seared and insensitive (1 Tim. 4:2); nonetheless, it can convict the unbeliever (Rom 2:15). In the believer it may be weak and overly scrupulous (1 Cor 8:7, 10, 12).*

- 3) *Mind: The unbeliever's mind is depraved (Rom 1:28), blinded by Satan (2 Cor 4:4), and darkened and futile (Eph 4:17–18). The believer can renew his mind (Rom 12:2) enabling him to love God (Matt. 22:37).*
- 4) *Will: The unbeliever has a will that desires to follow the dictates of the flesh (Eph 2:2–3), whereas the believer has the ability to desire to do God's will (Rom 6:12–13). At conversion, the believer is given a new nature that enables him to love God with all his heart, mind, and will.*

E. Material aspects of man

1. **God created man from the dust of the earth, fashioning for him a physical body. Gen 2:7**
2. **Man's body is called**
 - a. "Earthly" (2 Cor 5:1)
 - b. "Mortal" (Rom 8:11)
 - c. "Natural" (1 Cor 15:44)
 - d. "Corruptible" (1 Cor 15:40-54)
 - e. A "tent" (2 Cor 5:4)
 - f. An "earthen vessel" (clay pot) (2 Cor 4:7)
 - g. "Flesh" (physical body) (John 1:14; 2 Cor 12:7)

Note: While "flesh" often refers to the physical body, it also refers at times to man's sinful nature (e.g. Rom 8:4-6). The context will determine whether "flesh" refers to the body or to the sinful nature of man acting in his own strength and energy.

3. **The body then is simply the physical vehicle which God made to house man's "person". The body of believer is also fit enough to be the temple of the Holy Spirit (1 Cor 6:19).**
4. **While the body is good (Gen 1:31) and could have lived forever by eating from the tree of life (Gen 3:22-24), because of sin the body is Corrupted and decays and must itself be redeemed and glorified to ultimately relate properly to God (Rom 8:22-23; 1 Cor 15:44-54).**
5. **The body of believers will ultimately be conformed in the resurrection to the likeness of Christ's glorified body (Phil. 3:20-21).**
6. **The bodies of unbelievers will also be resurrected, not to glory but to dishonor (John 5:28-29; Rev. 20:5, 11-15.)**

Discussion question: Why did God choose to put man in such a frail body?

F. Non-material aspects of man

It is very difficult to distinguish between man's soul and man's spirit. Actually, we can only describe them, although the Word of God can discern the distinctions between soul and spirit (Heb 4:12).

- 1. Spirit: that life-principle which makes one alive. Physical death is the separation of the spirit from the body (Jas 2:26 John 19:30,33 Luke 8:53-55).**
 - a. At salvation believers receive a "new spirit" and are also indwelt by the Holy Spirit (Ezek 11:19; 18:31; 36:24-27; John 14:16-18)
 - b. The old spirit is replaced by a new spirit and the Holy Spirit imparts eternal life to the believer (John 3:5-8; 6:63; Rom 8:10).
- 2. Soul: the whole of man's person which includes mind, will and emotions, for while a man has a spirit he is a soul.**
 - a. Soul expresses the totality of man's being and person (Dt. 6:4-5; 1 Sam. 1:15; Ps. 34:2; 42:1; Mt. 10:28; 11:29; 16:26; 22:37)
 - b. It is the soul of man which is the subject of salvation. Ezek. 18:4; Ps. 62:1; 1 Pet. 1:8-9; 2:24-25
 - c. At salvation the soul of man is made perfect in a positional sense, but practically speaking, needs to be sanctified as to mind, will, conscience and emotions.
 - d. The soul and spirit of man cannot be separated or he would cease to exist-- they can only be distinguished.

G. Other terms

- 1. heart: in Scripture heart may refer to the bodily organ that pumps blood but most often refers to**
 - a. The center of man's emotions, affection, feelings and will (Rom 9:2)
 - b. The thinking part of man (Rom 10:9-10; Prov 23:7)
 - c. The inner man or totality of man's being (Psalms 119:2, 10,11; Mtt 22:37).
 - d. "Heart" may well be a synonym for soul and must itself be purified from sin (Psa 51:10; Rom 2:29; Mk. 7:20-23; Jen 17:9)
- 2. Mind: an aspect of man's soul related to thinking, perceiving, understanding, believing, discerning.**
 - a. The mind is Corrupted and must be renewed through the Spirit and the Word (Rom 1:28-29; 12:2; Eph 4:23).
 - b. Sometimes "mind" is equivalent to "heart" (Heb 8:10)

3. Will: that aspect of man's soul related to making choices and decisions.

- a. It is the exercise of that right to choose (free will) which determines man's destiny (Josh 24:14-15; John 7:17; 1 Cor 7:37; Jas 4:4; Isa 66:2-4)
- b. Man's will must be brought into submission to God's will as was Christ's (John 5:30; Luke 22:42).

4. Conscience: that innate internal aspect of man's soul related to knowing what is right and wrong (1 Sam. 24:5-7 Rom 2:12-15).

God's spirit heightens the sensitivity of a man's conscience to sin.

5. Emotions (or feelings) are usually based on circumstances and must be conformed to the reality of life and the truth of the Word of God (Prov. 23:35 Dan. 8:23-25).

God will **replace** our spirit, **redeem** and glorify our body, **renew** and sanctify our soul (mind, heart, will, emotions) so that we will indeed be conformed to the image of His Son (Rom 8:29).

H. Origin of the nonmaterial part of man.

1. Theory of preexistence.

- a. This view teaches that the human soul has existed previously.
- b. This theory teaches that in a previous existence men were angelic spirits, and as punishment and discipline for sin, they were sent to indwell human bodies.
- c. Has its roots in non-Christian philosophy; it is taught in Hinduism and was also held by Plato, Philo, and Origen
- d. Problems with this view:
 - 1) *there is no clear statement of Scripture to support this view (although the idea may have been presented in John 9:2);*
 - 2) *no one has any recollection of such an existence;*
 - 3) *the doctrine of sin is not related to Adam's sin in Genesis 3 but to sin in an angelic sphere.*

2. Creation theory.

- a. This theory teaches that each human soul is an immediate and individual creation by God;
- b. the body alone is propagated by the parents.
- c. This view is held by Roman Catholics and many Reformed theologians.
- d. Two reasons for this view:

- 1) *it maintains the purity of Christ—with this view Christ could not inherit a sinful nature from His mother;*
 - 2) *a distinction is made between a mortal body and an immortal soul—parents may propagate a mortal body but only God can produce an immortal soul.*
- e. problems with this view:
- 1) *It necessitates an individual fall by each person because God can create only perfection;*
 - 2) *It does not account for the problem of why all men sin.*

3. Traducian theory

- From Latin [*traducianus*](#), from [*tradux*](#) (“a shoot for propagation”).
 - **Traducian:** One who believes that a child's soul is inherited from its parents.
- a. This view affirms that the soul, as well as the body, is generated by the parents. Man is a species, and the idea of a species implies the propagation of the entire individual out of it. Individuals are not propagated in parts.
 - b. The problems with this view are:
 - 1) *how can parents pass on the soul, which is nonmaterial?;*
 - 2) *Christ must have partaken of the sinful nature of Mary if traducianism is true.*
(This would not be true if the sin nature is transmitted by the male in procreation)
 - c. The strengths of traducianism.
 - 1) *It explains the depravity of man.*
 - 2) *If the parents pass on the nonmaterial nature then it explains the propagation of the sin nature and the tendency, from birth, of every human being to sin.*
 - 3) *The sin nature cannot be explained if God creates each soul directly.*
 - 4) *Traducianism also explains the heredity factor—the intellect, personality, and emotional similarities of children and their parents.*
 - 5) *If creationism were Correct the similarities should not be as prevalent and noticeable.*
 - d. Scripture seems to affirm the traducian position (Ps. 51:5; Rom 5:12; Heb 7:10).

HAMARTIOLOGY

From two Greek words: Hamartia = sin; Logos = word or discourse

Hamartiology is the study of sin from the biblical perspective. This is often studied as a subset of Anthropology.

The creation by God of man was good — in fact man was created by God to properly relate to and fellowship with Him. It is clear that prior to Genesis 3 Adam and Eve had not sinned. For some period of time following the creation Adam and Eve enjoyed unbroken fellowship with each other and with God.

I. The original condition of man

- A. Man was created by God in a state of unconfirmed innocence or untested holiness.**
- B. In order for man's obedience to God and worship of God to be meaningful it had to be voluntary.**
 - 1. God, therefore placed within man the capacity ("free will") to choose to do good or evil, to obey or not obey God, to sin or not to sin.**
 - 2. God gave only one prohibition and clearly communicated that restriction to man. This restriction was designed to test man's obedience to God to determine if he would choose to obey God when given a choice (Gen 2:16-17).**
 - 3. God gave man complete freedom to eat from any other tree in the garden.**
 - 4. God warned man of the consequences of disobedience.**

II. The temptation of man (Gen 3:1-5)

- A. Prior to Gen 3 Satan had sinned, and God allowed Satan to be the instrument through whom He would test man's obedience (Cf. Rev. 12:7-10)**
- B. Satan took the form of a serpent (shiny upright creature) and confronted Eve.**
- C. Satan's temptation of the woman**
 - 1. He raised doubts about the truth of God's Word, contradicted God's Word.**
 - 2. He questioned the goodness and motivation of God.**
 - 3. He tempted Eve by telling a half-truth (which is a whole lie).**

III. The fall (Gen 3:6)

- A. Eve yielded to Satan's temptation, the lust of the flesh, the lust of the eyes and the pride of life (See 1 John 2:15-17).**
- B. Gave some to Adam who was with her, and he also ate.**
- C. Scripture says Eve was deceived (2 Cor, 11:3), but Adam ate knowingly (see 1 Tim. 2:11-14).**
- D. Both were guilty of sin, but Adam as head was held responsible (see Rom 5:14; 1 Cor 15:22).**

- E. **When tempted, both Adam and Eve chose to yield to it, and committed an act of sin which made them sinners by choice (Rom 5:18-19).**
- F. **Through the exercise of "free will" (capacity to chose right or wrong) sin entered into the world (Rom 5:12-14).**
- G. **Sin had been found in Satan (Ezek 28:15-16) and had now worked its way into man. And just as surely as the sin of Satan adversely affected others so did the sin of Adam and Eve.**

IV. The results of the fall (Gen 3:7-24)

- A. **Sin marred Adam and Eve's innocent state (3:7)**
- B. **Sin caused separation between Holy God and sinful man and broke their fellowship (Gen 3:8-10; 23-24, see also Isa 59:1-2).**
- C. **Sin brought God's swift judgment just as He had promised. It was Satan who was lying -- God had told the truth!**
- D. **Sin caused the whole of the created order to be subject to the curse (Rom 8:20-22).**
- E. **Judgments as a result of the fall (Gen 3:14-24)**

1. The Serpent is cursed (3:14):

- a. The curse affects not only the instrument, the serpent, but also the indwelling energizer, Satan. It was Satan who chose to indwell the serpent to bring sin into the world (Rev 12:9).
- b. Great physical changes took place in the serpent. Apparently it walked upright before; now it will go on its belly (v. 14). Apparently it was a very attractive creature, now it is the most loathsome.

2. The Seed of the woman (3:15)

- a. The "proto-evangelium," the first good news of a promised redeemer after man's original sin.
- b. "Her Seed" is the first prophecy of Messiah.

Seed is a male property only. Therefore this prophecy indicates something unique. The biblical norm usually emphasizes the seed of the man, which is why genealogies mention only men with a few notable exceptions. Nations and ethnicity are based on the father. In modern Judaism, ethnicity is traced maternally; but in the Bible it was traced paternally.

The Messiah would have a unique birth. This is not explained until Isaiah 7:14 with the announcement of the virgin birth. His humanity comes from the mother, with no human father. By implication "her seed" means no human father, indicating a virgin birth.

- c. Her Seed will bruise the head of Satan (a mortal blow).

3. Your seed: Satan, whose doom is announced
 - a. “He shall bruise your head.” (Head = authority) Satan gained power over man, but the woman’s Seed (Heb 2:14) will destroy Satan’s authority for ever. Satan will be judged and destroyed. But ...
 - b. “You will bruise his heel” (v. 15). Satan will enjoy success for a brief moment. The picture is that of stepping on the head of the snake to kill it, but in the process of killing the snake there is a mortal injury. Notice that the same verb is used both for the blow to the head and the strike on the heel (1 Cor 15:56)
3. **The Woman is cursed (3:16)**
 - a. Multiplication of sorrow and conception, plus pain in childbirth. There will be a multiplication of conception necessitated by the introduction of death into the human race and perhaps in anticipation that length of life would decline. There will be pain in childbirth, implying that prior to the fall it was not be a painful process.
 - b. Because of her priority in the Fall she is now to be in subjection to her husband. She will have a desire to control man, just as sin seeks to control the man (Gen 4:7), but she must be in subjection.
 - c. “Enmity between you and the woman” (3:15) indicates perpetual hatred between Satan and womankind. This hatred is seen in that Satan has particularly targeted women in history
4. **The Man is cursed (3:17-19)**
 - a. Man is expelled from the garden (3:23-24).
 - b. Man is now subjected to hard, toilsome labor with sweat (v 19).
 - c. This curse includes physical death. His flesh will decay until it returns to dust from which it was originally taken (v. 19).
 - d. The creation resists man’s efforts to order it. He toils in frustration all his life long (v. 19).
5. **The earth is cursed**, causing it to work against man, producing weeds and thistles among the food that man must eat for his existence.

V. God's gracious provision (3:20-21)

- A. Even in judgment we see God's mercy and grace as God, Himself, makes a temporary covering for sin by shedding the blood of an animal for the first time and using the skins to make a covering for them and their sins.**
- B. Blood is shed for the first time (3:21).**
 - 1. This is assumed by making coverings of skins.**
 - 2. Death of an innocent substitute becomes the principle by which God, in grace, solves the problem of sin.**
- C. Man had already tried to "cover" his sin by his own efforts (3:7), and so God undertook in grace to do for man what man could not do.**
- D. Foreshadowed here is both the O.T. sacrificial system and the final, sufficient, once-for-all, atoning sacrifice for sin made by Christ. Christ "covers" us with His righteousness so we can stand blameless in the presence of God.**
- E. Sin caused physical separation from God (i.e., death) and also spiritual separation from the presence of God (see 3:8; 3:22-24) as God would soon drive man from paradise.**

Discussion question: Were Adam and Eve saved?

Scripture is not explicit, but Adam showed some faith by naming Eve, which means "living" in the face of the just pronounced judgment of death (3:20). In Gen 4:1 Eve credits God with her first-born son. Possible they were saved as they came to understand about the death of the animal by which God covered them, and as they understand the promise of Gen 3:15.

VI. Expulsion from the Garden (3:22-24)

- A. In order to protect man from eternally being fixed in his fallen state, God sent Adam and Eve out of the garden.**
- B. At least implied here is the idea that God created man to be immortal and death is a consequence of sin.**
- C. Man originally was given the privilege to eat freely of the tree of life (see 2:9, 16-17) but because of sin, forfeited that right and God put this tree on the prohibited list for this life.**
- D. Eating from the "tree of life" will be a privilege of the redeemed, for the tree of life appears in the new Jerusalem (see Rev. 22:2).**
- E. Man was driven from the garden. God stationed cherubim at Eden "to guard the way to the tree of life." Because of sin the only way back into the presence of God is through Jesus Christ.**
- F. With access to the Garden of Eden blocked, man must find his way in life in the hostile atmosphere of a sin-cursed earth.**

- G. Every person born since Adam and Eve inherits a sin nature (a disposition away from God and toward sin) which produces acts of sin and confirms the state of spiritual separation into which we are all born.
- H. Not only did man's body become subject to death and decay, but the earth also was subjected to futility with natural disasters, extremes of climate, weeds and poison plants, fierce and poison animals, etc.
- I. Man was also condemned to both physical and spiritual death.
 - 1. The material aspect of man (his body) became Corrupted and subject to decay.
 - 2. The immaterial aspect of man (his spirit and soul) lost its ability to purely reflect the holiness of God and to properly relate to Him. The image of God in man had been Corrupted by sin.
- J. Recap:
 - 1. Man became a sinner by nature.
 - 2. Man now had a darkened mind.
 - 3. Man now had evil intents in his heart.
 - 4. Now had his emotions controlled by his fleshly desires. (Gen 6:5; 8:21 Rom 1:18-32; 3:10-18; 5:19; Jer 17:9-10; Mk. 7:20-23; 1 Pet. 1:14).
 - 5. was now alienated and separated by sin from Holy God (Isa 59:1-2 Eph 2:1-3; 2:12)
 - 6. God tested man; man failed and fell. Adam had become a sinner by committing an act of sin. Thereafter all men would commit acts of sin because they would be sinners by nature.

Discussion question: Did man have to sin? Why do men choose to sin?

The ultimate source of sin is pride - the desire to be your own "God". The chief characteristic of sin is deception. Sin promises happiness, pleasure, satisfaction, and freedom but only delivers frustration, guilt, bondage, death and destruction.

VII. False views of sin

- A. Sin is not real but only an illusion.
Such people would hold that man is basically good and given enough time, resources and the right environment will get better.
- B. Sin is nothing more than selfishness. God created man the way he is so it is okay to be selfish.
- C. Only a social disease: Sin occurs because people have different personalities, goals and desires which conflict with other people's.

D. Just general evil in the world.

"Sin" is too specific. There are two impersonal forces at work in the world - good and evil (dualism) and that doesn't make man a sinner - it only means that evil exists generally.

E. Merely comparative between people.

F. Only applies with respect to actions not attitudes of the heart.

Discussion question: Why do people have so many definitions of sin?

VIII. Biblical view of sin

A. Sin is real (1 John 1:8; Gen4:7)

B. Sin causes death and destruction (Rom 6:23; James 1:15)

C. Sin separates us from Holy God (Is. 59:1-2)

D. Sin, ultimately, is always with reference toward God (Ps. 51:3-5)

IX. Origin of sin

A. God did not create sin, for sin is not a created thing but the absence or lack of what is good. For example, sickness is not a thing in and of itself but the absence of health. Sin is a Corruption of what is good.

B. God allows evil, sin and adversity to exist because they serve His purpose. (See Job 2:10; Is. 45:5-7; Gen 50:20)

C. Sin is related to pride and was activated by free will (the capacity to choose good or evil; right or wrong).

D. Scripture teaches that

1. Sin was found in Satan (Ezek 28:15-16)

2. Sin entered into the human race through Adam's disobedience (Rom 5:12)

E. Sin is present because "choice" is present. Voluntary willing obedience is only possible if disobedience is possible, which means that sin must be allowed in order to make obedience meaningful.

1. The Bible does not explicitly state the origin of sin nor how it got into Satan, but he considered himself and became proud.

2. Satan fell into sin before man fell.

3. The Lake of Fire was originally prepared for the devil and his angels (Mt. 25:41)

F. Description and Nature of Sin

1. Sin is any attitude or action contrary to the character of Holy God.

2. Sin is also a state or condition in which man finds himself

3. Sin is also a nature which man possesses.
4. Missing the mark of God's standard) (Mt 1:21) breaking God's law (Rom 2:23)
5. Rebellion against God (Isa 59:13)
6. Lawlessness (1 Jn 3:4)
7. Unrighteousness (Rom 3:5)
8. Godlessness (Rom 1:18)
9. Wickedness (Ezek. 28:15)
10. Going astray (Isa 53:6)
11. Iniquity (Ps 51:2)
12. Evil (wrong) (Hab 1:13)
13. Falling short of God's glory (Rom 3:23)
14. Pride or conceit (1 Tim. 3:6-7)
15. Living independently of God, i.e., being our own God (Gen 3:5; Judges 21:25)
16. Disobedience to God (1 Sam 28:18)

Discussion question:: what one word or phrase best describes sin for you?

Definition: Sin is the unrighteous nature of man which causes him to have attitudes and commit acts which are contrary to the character of Holy God. (See Matt. 5:27-28)

In short, sin is any violation of God's Holiness.

S - selfishness

I – independence

N – not keeping with God's standards

- G. Specific sins** (No attempt will be made to list all of the different kinds of sin, but to point out that sin can and does take many forms).

Assignment: list all of the sins found in each Scripture passage below.

Eph 5:4; Rom 1: 18-29; 13:8-13; Gal. 5:19-21, 26; Eph 4:29-32; 1 Cor 10:1-10; Rev. 21:8; James 2:8-10; Ex. 20:1-17; Mark 7:20-23; 1 Tim. 6:6-10

This list could be expanded to include "disobedience to God", and such passages as 2 Tim. 3:1-5 and Deut 18:9-13, etc.

Some sins have greater social impact than others (e.g. hatred vs. murder; lust vs. adultery) but any sin keeps us from being rightly related to God and breaks our fellowship with Him.

- H. A few other categories of sins should be noted**

1. Failing to do what is right (James 4:17)
2. Not acting out of faith (Rom 14:23)

3. **Not praying for others** (1 Sam 12:23)
4. **Seeking what is contrary to God's known will** (1 Sam 12:19; James 4:13-16)
5. **Not meeting others' needs** (Matt 25:41-46 1 Jn 3:17 James 2:14-17)
6. **Following the ways of the world** (Rom 12:2 Lev. 18:1-5)

I. Sin can relate to

1. **Thoughts and attitudes**
2. **Actions**
3. **Words**
4. **Omissions**
5. **What we do and what we don't do.**

H. Nature of Sin

1. **Deceives** (Gen 3:4-7; 1 Tim. 2:11-147; 2 Cor 11:3; Heb 3:13 11:25; Gal. 6:7-8; 2Thess2:10)
2. **Sin promises satisfaction, pleasure and happiness but delivers none of these things. Sin is deceitful.**
3. **Enslaves and controls** (Gen 4:6-7; John 8:34; Rom 6:16-19; Titus 3:3)
4. **Destroys** (James 1:13-16; Rom 3:9-18; 6:23; Phil 3:18-19)

X. Scripture describes the condition of unsaved man as

- A. Separated from God and enemies of God** (Isa 59:2; Col 1:21; Rom 5:10)
- B. Dead in Sins** (Eph 2:1, 5)
- C. Ungodly** (Rom 5:6)
- D. Sinners** (Rom 5:8)
- E. under condemnation** (Jn 3:18; Rom 8:1)
 1. **Condemned to physical and spiritual death** Rom (5:16-18)
 2. **Objects of God's wrath** (Eph 2:3)
 3. **Under indictment for sins** (Col 2:14)
 4. **All are under sin** (Rom 3:9)
- F. Lost and without hope** (Eph 2:12)
 1. **Without Christ**
 2. **Aliens from the commonwealth of Israel**
 3. **Strangers from the covenants of promise** (cf., Eph 2:19)

4. **Having no hope**
5. **Without God in the world.**
- G. **Under the curse of sin and death.** (Rom 5:12,18; 1 Cor 15:21-22)
- H. **A member of Satan's Kingdom with Satan as their Father** (John 8:42-47; Col 1:13-14; Acts 26:18).
- I. **Destined for the eternal lake of fire** (John 3:16; 2 Thess 1:6-10)

Those who say that man is not all that bad ignore the clear teaching of Scripture

Man apart from God is

- depraved and sinful
- condemned and destined for eternal punishment

Discussion question; If the results of sin are so bad why is it so popular?

XI. Sin and the unbeliever

Scripture teaches that all men stand condemned under sin because of three things:

A. Inherited sin nature

1. **When Adam sinned all men became sinners by nature and that sin nature is passed on from parents to children** (See Gen 5:1-3).
2. **The sinful nature of Adam became man's nature.**
3. **The sin nature is that pre-disposition in man which is bent away from God and toward self and sin. Men by nature have an inborn inclination to and attraction for sin.**
4. **The result of having an inherited sin nature is that we are born in a state of spiritual death (separation) with regard to God** (Rom 5:19; Eph 2:3; Ps. 51:5).
5. **The cure for the sin nature is Christ's redemptive death on the cross by which He judged (condemned) sin in the flesh** (Gal. 5:24; Rom 8:3-5; Eph 2:4-6; 19; Col 2:11)
6. **All people are born with a sin nature** (1 John 1:8).

B. Imputed Sin

1. **When Adam sinned God charged (credited or imputed) his sin to all men who would be born after him so that they became judicially guilty of sin** (Rom 5:12-14)
2. **The result of imputed sin is condemnation** (1 Cor 15:22).

C. Personal Sins

1. **man's personal sins confirm the condemnation and justice of God in declaring all to be sinners** (Rom 3:9-18, 23)
2. **The result of personal sins is broken fellowship with God** (Isa 59:2; Ezek 18:1-4, 20).

D. Solution

1. **the cure of inherent sin is regeneration** (Jn 3:3-8)
2. **The cure for imputed sin is the imputed righteousness of Christ** (Rom 4:5-6).
3. **The cure for personal sins is the forgiveness granted by grace when sins are confessed to God the Father** (1 John 1:9).

Discussion question: What is the difference between sin and sins? Which causes which?

It is only on the cross of Christ that man's sin problem is eternally settled. 1 Pet. 2:24-25

XII. What about man's "sin nature"?

- A. **While the old sin nature was judged and condemned at the cross (Rom 8:1-4) it will continue to operate in the believer until he leaves this life.**
- B. **The believer is dead to sin, meaning the believer need not obey it.**
 1. **The believer does not have to sin any longer.**
 2. **The believer has been delivered from the power of his sin nature although it has not been destroyed.**
- C. **The power of the Holy Spirit is available in the believer to enable him not to sin** (Rom 6:1-14; Rom 8:5-14)
- D. **When the believer sins it does not destroy his relationship to God but does break his fellowship with God** (1 John 1:3-6).
- E. **And while the believer must still struggle against his "flesh" (old sin nature) -with his new nature he can be victorious as he**
 1. **Realizes by faith that he is dead to the power of sin.**
 2. **Relies on the power of the indwelling Holy Spirit to resist sin.**
 3. **Chooses to walk by the Spirit in obedience to the Word** (1 Pet 1:13-16; 2:11-12; Rom 7:14-25; Gal. 5:13-26; Col 3:5-10; 2 Cor 7:1; Heb 12:4)

Discussion Question: At salvation why did God not make believers perfect and incapable of sinning any more?