

Wednesday 27, 2007

Subject: The Doctrine of Sin (Hamartiology)

A. Biblical understanding of the meaning of sin (with various descriptions)

David R. Dilling states in his article that sin is first pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined.

It has been customary to approach the Biblical doctrine of sin by means of a preliminary study of the Biblical terms that are used for sin, and to build a systematic doctrine, at least in part, on the root meanings of the Biblical terms. The Scriptures teach that sin is an impersonal, temporal, evil force that is confined to fallen angels and all earthly humans and that expresses itself through their natures. Thus, there are two aspects of sin: sin as an evil force or energy, and sins as the evil expressions of this energy in the wicked activities of fallen angels and earthly humans. It is important that we distinguish between the sin force and personhood with its nature, whether angelic or human. Although this evil force is resident in humans within the cells of our mortal bodies (Romans. 7:17-8,23,25; 8:2), it must not be equated with self or human nature. Being self-generated by rebellious angels and humans this evil energy was never an essential part of newly created angels and humans. Our enemy is neither our personhood nor our human nature but

the sin force that would dominate and use our total person for its evil expressions. Romans 7:17.20 says “it is not more I that do it but sin that dwells in me” In OT there are four principal verb forms can be found to explain the usage of term sin: Most frequent of the Old Testament words for sin is the verb *af*j*. In the Qal stem *chata* (Kha-ta) means “to miss.” a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent,(causatively)lead, astray, condemn bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass. In the Old Testament this word is used theologically and non-theologically. For example, in Job 5:24, it is translated “miss:” “And thou shalt know that thy tent is in peace; And thou shalt visit thy fold, and shalt *miss* nothing.” Also, in Proverbs 19:2, “He that hasteth with his feet *misseth* his way.”

This is instructive inasmuch as the theological meaning of the term is “to sin” in the sense of missing the goal or path of right and duty. Following the giving of the Decalogue, when the people asked for a mediator in fear of the signs of the Deity, Moses said: “Fear not: for God is come to prove you, and that his fear may be before you, that ye sin [תחבזו יל השעת המדא חבזמ כ] אובא ימש תא ריכזא רשא מוקמה לכב ררקב תאו רנאצ תא רימלש תאו ריתלע תא וילע [ריתכרבו רילא not” (Exodus 20:20).

A classic example of af*j in the non-theological sense, which at the same time provides a superb example of the theological meaning is its use in Judges 20:16: “Among all this people there were seven hundred chosen men lefthanded; everyone could sling stones at a hair-breadth, and not miss.” In hebrew bible the same text is translated as: רוחב שיא תואמ עבש הזה מעה לכמ and here the word not miss is translated as same as in Exodus 20:20 a primitive root; properly, to miss; hence (figuratively and generally)to sin; by inference, to forfeit, lack, expiate, repent,(causatively)lead, astray,. condemn, bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass. Derivitaves of Khaw ta are, “sin;” and adj., “sinners” and “sinful;” “sinful thing,” “sin;” :sin;” and “sin” and “sin offering.” The verb means “to be wicked,” or “to act wickedly.” Illustrative is Daniel 12:10: “Many shall purify themselves, and make themselves white, and be refined; but the wicked shall *do wickedly*...” A third term is the verb, “to rebel” and “to transgress.” A non-theological illustration is its use in I Kings 12:19: “So Israel rebelled against the house of David unto this day.” The noun form, “transgression,” in another translation (YLD) it uses as “1 Kings 12:19 and Israel **transgresseth** against the house of David unto this day.

Yet another term “to offend” or “be guilty,” as in Isaiah 24:6: “Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.”

The masculine noun for sin has been variously translated as “trouble, sorrow, wickedness, iniquity, idolatry.” This term is also used with both moral and amoral connotations. For example, when Rachel called her second son *Ben-oni* “son of my sorrow” there was no suggestion of wickedness; as there is, for example, when Hosea referred to the “House of God,” “House of Idolatry” (Hosea 4:15, etc.). Another example from Hosea is 6:8: “Gilead is a city of them that work *iniquity*, it is stained with blood.”

Most common of all the Old Testament words relating to the doctrine of sin is ordinarily translated as “evil.” As is the case with other of the terms cited, sin is used in both moral and amoral senses. In this case some confusion has resulted from the unfortunate practice of uniform translation of sin by the English “evil.” The English “evil” too frequently introduces moral connotation into texts where none is intended. Many texts which ascribe the authorship of sin to Yahweh would be better translated “distress,” “adversity,” or “calamity.” Beasts (Genesis 37:20) are not “evil” in the same sense as was Haman (Esther 7:6).

Clearly, a great deal of helpful insight is to be gained from a mere examination of the Biblical terms that refer to “sin.” In our own language and ordinary usage, the word “sin” seldom seems to have much positive content. And it is certainly important for our concept of “sin” to square with the Biblical usage and meaning. Happily, in the study of this topic at least, the important ideas become readily apparent from a simple lexical study alone.

Blessed is he whose **transgression** is forgiven, Whose **sin** is covered. Blessed is the man unto whom Jehovah imputeth not **iniquity**, And in whose spirit there is no **guile**. When I kept silence, my bones wasted away Through my groaning all the day long. For day and night thy hand was heavy upon me: My moisture was changed as with the drought of summer. I acknowledged my sin unto thee, And mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; And thou forgavest the iniquity of my sin. For this let every one that is godly pray unto thee in a time when thou mayest be found: Surely when the great waters overflow they shall not reach unto him (Psalm 32:1-5 ASV).

“It is not true that there are no enjoyments in the ways of sin; there are, many and various. But the great and radical defect of them all is that they are transitory and unsubstantial, at war with reason and conscience, and always leave a sting behind. We are hungry, and they offer us bread; but it is poisoned bread. We are thirsty, and they offer us drink; but it is from deadly fountains. They may and do often

satisfy us for the moment; but it is death in the end. It is only the bread of heaven and the water of life that can so satisfy that we shall hunger no more thirst no more forever.”

--Tryon Edwards

Sin may be defined **objectively** as any lack of conformity to or transgression of the law of God in act, disposition, or state. Most of the Biblical words which employ words translated “sin” or an equivalent are concerned with *acts*. In ordinary usage this is what we usually mean. That sin is not confined to overt acts may be demonstrated by reference to the final command of the Decalogue, which deals with covetousness (Exodus 20:17). Sin as a settled state of character is uniquely described in Jeremiah 17:9-10:

The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings. As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool.

Sin may also be defined as subjectively as well as *selfishness*, which is exhibited in the choice of self as the supreme end, as opposed to a supreme love for God. This concept is derived exegetically from the account of the fall (Genesis 3:1-6) and the prophecy against the “King of Babylon” (Isaiah 14:12ff), which is ordinarily understood to go beyond the King of Babylon in its description and allude to the fall of Satan himself.

We have distinguished between sin as *acts*, sin as *thought or disposition*, and sin as *a state of character*. Also, we have observed the distinction between conscious sin and unwitting sin. One might also distinguish between sins of negligence (Leviticus 4:2), sins committed with a high hand (Numbers 15:30), and sins of obduracy or hardening of the heart. In this latter category were: men of a hard forehead and an obstinate heart who did not want to know Yahweh and His will. Such were not sorry for their sins and would not stop doing evil. No longer ashamed of their wickedness they felt safe despite their sins and boasted of their sinfulness. So enamored of sin did they become that "it would be an abomination for them to reject it."

Of this category, the best known case in point is Pharaoh. Throughout the account of the plagues, we read repeatedly that the heart of Pharaoh was hardened, or Pharaoh hardened his heart, and refused to let the Israelites leave Egypt at the command of God. However, beginning with the plague of boils, we begin to read that "Jehovah hardened the heart of Pharaoh" (Exodus 9:12 ASV). So in this particularly noteworthy instance, there was both a willful hardening of his heart on the part of the Pharaoh and also a judicial hardening of his heart that is spoken of as a direct activity of God.

When Paul wrote, "All have sinned" (Romans 3:23) he made no advance of the Old Testament revelation which clearly affirmed the same truth. In I Kings 8:46 Solomon included in his prayer, "There is no man that sinneth not." David said in Psalm 143:2, "For in thy sight no man living is

righteous,” and Isaiah cried, “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” (Isaiah 6:5). It shows the universality of sin.

C. The results of sin

There were immediate as well as later effects of Eve’s and Adam’s disobedience upon themselves. The immediate effects were the spontaneous, inherent results of their sinning. It includes Spiritual death, degeneration, defilement, guilt, and fear as it stated in Genesis 3:7-10. Among the consequences of sin with classic texts in support of each are the following:

Spiritually

Satan’s rebellion against God apparently led to the fall of a third of the angelic host (Rev. 12:4). In their unfallen state, the couple possessed spiritual life, for they had personal relationship with God. With their newly created lives organized about their Creator, they enjoyed His fellowship and blessing and began to carry out their stewardship. But the moment they sinned, Eve and Adam died spiritually (Gen.2:17). Their conscious , personal relationship with God ceased, for their son separated them from Him.

Naturally: Their sinning brought ruinous changes to their newly created human natures. While they remained human beings, this degeration was

devastating. Their sinning immediately produced within them the sin force, which became the ruling moral energy of their lives (Rom. 3:9; 6:17).

Morally: They immediately were morally polluted and filled with guilt, as manifest by their sense of nakedness before God and their hiding from him (Gen.3:7-8). They tried to cover their nakedness and hide from God, but God cannot be satisfied in this way.

Defilement: There is no soundness in my flesh because of thine indignation; Neither is there any health in my bones because of my sin. For mine iniquities are gone over my head: As a heavy burden they are too heavy for me. My wounds are loathsome and corrupt, Because of my foolishness (Psalm 38:3-5 ASV).

A Deranged Value System: Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope; that say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him!

Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel (Isaiah 5:18-24 ASV).

Bondage: His own iniquities shall take the wicked, And he shall be holden with the cords of his sin. He shall die for lack of instruction; And in the greatness of his folly he shall go astray (Proverbs 5:22-23 ASV).

Misery: There is a way which seemeth right unto a man; But the end thereof are the ways of death. Even in laughter the heart is sorrowful; And the end of mirth is heaviness (Proverbs 14:12-13 ASV).

Death: And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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 (Genesis 2:16-17 ASV).

The Later effects contain punishment for both Adam and Eve. God's sentence upon Eve in Gen.2:18; 3:6 and Adams in Gen. 3:17-19. The human physical mortal death took place in the result of later effect of sin.

- i. In relationship to God: In result of sin, Man lost his fellowship with God, the blessing and grace which he had no longer exist. The personal relationship and fellowship was declined. Contrary to philosophical dualism that sees good and evil as eternal principles, the Scriptures reveal that sin had a definite beginning. The scriptures do not suggest that sin was a part of the original creation, which God saw to be "very good" (Gen. 1:31). However, when He created angels and humans with the ability to make moral choices, this gave them the ability to sin. They had the free choice of obeying their Creator or rebelling against Him. Nevertheless, we cannot credit God with being the author of sin, for this would attribute to Him a quality that contradicts His self-revelation. At least two reasons may be offered for God's choosing to include sin in His plan for the present universe. First, the capability of doing evil was the necessary alternative to doing good. There could be no true moral choice if doing good was the only option that personal creatures had. Being free moral agents with self-determination, angels and humans were allowed to choose the ruling moral force-God or sin-that would govern their lives. They had the ability and were given the opportunity to make this choice between what was right and what was wrong. Second, Sin's existence was a way for God to manifest certain qualities of His nature. These divine qualities were His holiness that makes Him to be wholly unlike sin and without sin,

His holy wrath and judicial power as manifested by His displeasure with sinners and His judgment of them (Rom.9:17,22), His righteousness and justice as exercised in His judgements. And His mercy and grace as displayed in salvation. The glories of God's character radiate more brightly against the dark backdrop of sin, His glories stand in striking contrast of sin and are enhanced by it. Sin has created an enmity between ourselves and God, because of sin we have guilt and the just expression of God's wrath in response to our guilt is punishment. It could be physical, spiritual and eternal.

- ii. In relationship to other people: Eve's and Adam's sinning completely affected themselves and all their posterity, we shall look at this when we consider original sin in the following section. The depredation, disease, degeneration, and death that these impersonal forms of life express and experience are from a divine curse that God placed on them when man sinned.

Competition: Sin also has massive effects upon the relationship between humans. Sin increasingly self-centered and self-seeking, there will inevitably be conflict with others. We wish the same position. the most extreme and large scale version of human competition is war, with its wholesale destruction of property and human lives.

Inability to empathize: Being concerned about our personal desire, reputation, and opinion, we see only our own perspective.

Rejection of authority: If we find security in our own possessions and accomplishments, then any outside authority is threatening. It restricts our doing what we want. It must be resisted or ignored, so that we might be free to do as we will.

Inability to love: Since other people stand in our way, representing competition and a threat to us, we cannot really act for the ultimate welfare of others if our aim is self-satisfaction.

iii. In relationship to ourselves: Still the curse valid for us until the day when we received Christ and become sons and daughters of God. Although the primary effects of sin are on our relationship with God.

Enslavement: However, it affects the person who commits sin. One of the effects of sin is its enslaving power. Sin becomes a habit or even an addiction. One sin leads to another and eventually we find ourselves totally in the hands of our sinfulness. Sin also results in an unwillingness to face reality. It led us believe eventually everyone has to die. So what big deal if we die.

Denial of sin: accompany with our denial of death is a denial of sin. There are various ways of denying sin. It may be considered a matter of sickness, deprivation, ignorance, or perhaps social maladjustment at worst. It could be shifting our responsibility from oneself to another. We may admit the wrongness of what we have done but do not want to take the responsibility. It is denial of sin. This is same what Adam did, he

admitted that they have done wrong before God but by blaming Eve he refused to take the responsibility of sin.

Self Deceit: The hypocrites of whom Jesus often spoke probably fooled themselves before they tried to fool others. It is the underlying problem when we deny our sin.

Self-centeredness: when we look at our good qualities and accomplishments, and minimize our shortcomings. We become so self centered that we do not acknowledge the LORD who is really doing everything behind the all success. When in our self centeredness we forget God and also other human being we are sinning.

Restlessness: Sin causes restlessness, complete satisfaction never occurs.

D. The extent of sin: The both Old and New Testament the sin is related to group sin, citywide and national sin, and mankind sin. The universality of sin is taught in several ways and places in Scripture, In the OT we do not usually find general statements about all people at all times, but about all the people who were living at the time being written about. In the time of Noah, the sin of the race was so great and so extensive that God resolved to destroy everything.. even after the flood destroyed the wicked of the earth, God still characterized”the imagination of man’s heart (as being) evil from his youth (Gen. 8:21)” the statements of the universal sinfulness of the human race should be regarded as qualifying all the scriptural references to perfect or blameless persons (Ps.37:37). An additional proof of the universality of sin is

that all persons are subject to the penalty for sin, namely, death. Except for those alive when Christ returns, everyone will succumb to death. Roman 3:23 and 6:23 are interconnected. "all have sinned and fall short of the glory of God and the wages of the sin is death."

Individual Sin Related to Group Sin: The Old Testament clearly states that individuals are culpable for their own sins. Deuteronomy 24:16 states that "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin." However, the consequences of their sins may ravage one's children and later generations. (Doty, p. 69) This is certainly the point of the Second Commandment: "for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate me." (Ex 20:5, Deut 5:9) This is seen in the life of king David where his sin with Bathsheba was felt in the lives of his children. (Stedman, p. 169) The results and consequences of one's sin have far reaching effects into one's family, which is often the focus of modern counseling. These consequences however do not equate with guilt. Ezekiel 18:2 makes the clarification that the individual is culpable for their own sin and that the group is not culpable. (Murray, p. 22)

An interesting dynamic is introduced where the leaders are involved. There is much debate on whether a leader's sins are a reflection of the people's sins, or if the people's sins are a reflection of the leader's sins. The

Bible does not explicitly speak on this, but there are many examples of sinful leaders in the Old Testament. Leviticus 4:22-26 recognizes that the leaders will sin and that they are culpable for their own sin which necessitates a sin offering. Numerous accounts of leaders and their sins are recorded in Kings and Chronicles. In one of these accounts we can see the efforts of the king to make reforms in the land of sinful people. King Jotham succeeded several godly kings and he "did what was right in the sight of the Lord." (2 Chronicles 27:2) Despite his efforts at reform and the efforts of those before him, the corporate sin of Israel went unaffected. When the next king came into power, Ahaz' sinfulness allowed an increase in the expression of Israel's sinfulness. While it often seems that that the corporate sin of a group is seen in its leaders, often the leaders need only to lower their moral standards for the sins of the people rise up and take over.

Leaders of groups, cities, and nations are often seen as being the representative of the whole. Leviticus 4:15 instructs the elders to represent the corporate body in the offering for corporate sins. A second example of representative leadership is seen in the non-Jewish king of Nineveh. The king saw the judgment of God upon his city's sin and repented, while instituting national decrees of repentance. (Jonah 3:7). The king recognized that the sins of the people were not separate from his own sins and repentance needed to begin with himself and then occur ultimately on a national level. For a leader to act in such a way, the king must have recognized that the

cumulative and corporate sins of the city were going to be dealt with in a corporate manner by the wrath of God. Such wrath upon a people or a city for their communal sins has

God speaks of His remnant and His nation of Israel throughout the Old Testament, which are obvious corporate terms. The sins of Israel were often the subject of much of Scripture, especially among the prophets. In Isaiah 5, God addresses Jerusalem and the men of Judah for their moral corruption that existed on a national scale. Israel's moral and spiritual values were twisted and misguided causing them to sin in characteristic and corporate ways. God addressed these through the prophet of Jerusalem who sought to invoke the repentance of Judah. (McClanahan, p. 95)

Many of the other prophets were sent to address corporate sin within Israel. Haggai later brought the accusation against Judah regarding their sin of forsaking the Lord and greedily hoarding their possessions. Even the prophet Jonah brought a message of repentance to the city of Nineveh, which presumes the existence of a city-wide presence of sin and evil. Nineveh's repentance and submission to God also points out a solution to the problem of corporate sin.

Sin of Mankind: While the Old Testament does not explicitly address the sin of mankind, key passages shed light on the extent of sin in the Old Testament. Although Adam's sin is recorded in Genesis 3, the original sin of

man is not explicitly stated. The doctrine of original sin is more explicitly stated in the New Testament and will be expanded upon in that section. However, the effects of original sin are seen throughout the Old Testament in the form of mankind's sinfulness. In Ezekiel 18 God declares that every person is responsible for their own sins. In verse 4 He declares that all living "souls are Mine. The soul of the father as well as the soul of the son is Mine. The soul who sins will die." The father as well as the son shall be responsible for their own sins. (Doty, p. 68) This passage along with Psalm 14 is similar to Paul's statement that "all have sinned and fall short of the glory of God." (Rom 3:23)

The New Testament recognizes this just as the Old Testament does and points out the relationship between a church and its leaders. James 3:1 states that those in the church who are teaching the congregation must be aware that their actions and exposition of the Scriptures will incur stricter judgment upon them. (cf. Mt 18:6) Paul echoes this thought in I Timothy 4:16 where he writes, "pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you." These passages does not speak directly on corporate sin but refer to the dynamic between a leader's godliness (or lack of) and a church's godliness (or lack of).

Citywide Sin: The New Testament not only speaks of the church leaders and their relation to the whole, but it also teaches on the corporate

aspects of a church. While there are those individuals in churches whose sin is reason for rebuke (Phil 4:2), there are also sins of the church that as a whole need to be addressed. In Revelation 1 through 3 Christ encourages but also rebukes the seven churches in Asia for their good deeds and their sins. The churches are each addressed as single entities with specific points of transgression. This shows the corporate nature of a church, both its ability to obey as a whole and to be disobedient as a whole. Similar to the Old Testament, the New Testament is not without references to the sins of a city. In Matthew, Jesus proclaims judgment upon the cities of Chorazin, Bethsaida and Capernaum for their unreceptive hearts to the message of the Gospel. (Mt 11:20-24) Jesus compares their sins as a city and the judgment that will come upon them to the cities of Sodom and Gomorrah. This shows that the concept of citywide sin is not restricted to the Old Testament but is found throughout the Bible.

Sin of Mankind: On a larger scale, the sins of mankind are explicitly identified in the New Testament. Paul declares that all of man has "sinned and fallen short of the glory of God" (Rom 3:23) and that we are all in need of redemption. The sin of mankind is certainly a summation of all the individual sins, but in Romans Paul focuses on the universal sin of all mankind. (Rom 5:12) God therefore deals with the sins of mankind in a corporate manner by sending His Son Jesus Christ to die for the sins of the whole world (1 Jn 2:2) in a single act of atonement

E. The intensiveness of sin:

The OT for the most part speaks of sins rather than of sinfulness, of sin as an act rather than as a state or disposition. Yet there is a distinction between sins on the basis of the motivation involved. The motive is fully as important as the act itself. An example is the sin of covetousness, an internal desire which is deliberately chosen. Inward thoughts and intentions were condemned quite apart from eternal. Ps 51, in this psalm a strong emphasis upon the idea of sin as inward condition or disposition, and the need of purging the inward person. David speaks of his having been brought forth in iniquity and conceived in sin. It is unmistakable clear that the psalmist does not think of himself merely as one who commits sins, but as a sinful person. In NT Jesus spoke of the inward disposition as evil. Sin is very much a matter of the inward thoughts and intentions. It is not sufficient not to commit murder, he who is angry with his brother is liable to judgment (Matt. 5:21-22). It is not enough to abstain from committing adultery, if a man lusts after a woman, he has in his heart already committed adultery with her. Therefore, the intensiveness of sin is so deep that we cannot imagine.

i. Total depravity

Total depravity means that man is depraved ***in every part of his being***. But while he is depraved in every part of his being, at the same time there remain in every part of his being remnants of good. Total depravity means that this inherent corruption extends to every part of the unsaved

person's makeup- his personhood and his human nature (body, soul, and spirit). It affects his thinking, his will, and his body. Jesus alluded to this when He spoke about spiritual character of unsaved people's hearts (Matt. 12:33-35); Total depravity does not mean that an unsaved person is as evil in his conduct as he can be for common grace and people's innate sense of morality prevent this. On the other hand, there is no part of the unsaved person's being that has escaped the corruption and ruin of original sin. He possesses this corruption from his conception (Ps.51:5). Further, total depravity means that even the unregenerate person's altruism always contains an element of improper motive. The good acts are not done entirely or even primarily out of perfect love for God. In each case there is an other factor, whether the preference of one's own self-interest or of some other object less than God. Sin affects every aspect of our person, that our good acts are not done entirely out of love for God, and that we are completely unable to extricate ourselves from this sinful condition. We can divide the definition into three main parts. First, it means that sin is a matter of the whole person. Second, it means that even good actions often have sinful motives, and third it means that humans are unable to free themselves.

F. Original sin: Original sin refers to Adam's and Eve's first sin and its effects upon themselves and their posterity (Gen. 3:6). Their subsequent sins did not affect their descendants in the same way as their first one. Original sin has both humanly propagated components that are related to Adam and Eve and

a divinely imputed judicial component that is related only to Adam. The passage for constructing a biblical and contemporary model of original sin is Romans 5:12-19. Paul is arguing that death is the consequence of sin. Paul certainly is saying that death originated in the human race because of Adam's sin. He is also saying that death is universal and the cause of this is the universal sin of humankind.

Work sites:

Floyd H. Barackman [Practical Christian theology](#)

Millard J. Erickson [Introducing Christian Doctrine](#)

Class Notes

<http://www.prca.org/fivepoints/chapter1.html>

http://en.wikipedia.org/wiki/Total_depravity

www.reformed.org/webfiles/antithesis/v2n2/ant_v2n2_record.html

www.monergism.com/thethreshold/articles/piper/depravity.html

<http://www.ldolphin.org/corpsin.html>

www.firstthings.com

And Hebrew bible sites.