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Hamartiology

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Hamartology

The study of sin as it affects all of mankind
Definition of sin

- Is a TRANSGRESSION of the law
  - *Parabasis* is “overstepping” (Rom 4:15)
- Is a FAILURE TO CONFORM to God’s standard
  - *Hamartia* is to “miss the mark” (Rom 3:22-23)
- Is a PRINCIPLE within man
  - A natural desire to selfishness, egotism (Rom 7:14, 17-25)
- Is REBELLION against God
  - *Anomia* is “lawlessness” (1 Jn 3:4) as a “frame of mind” (Tit 2:14; Matt 24:12)
- Is WRONGFUL ACTS against God and man
  - *Asebeia*: “ungodliness” (Rom 1:18). Violate commands 1-4
  - *Adikia*: “unrighteousness”. Violate commands 5-10
1. Original Sin or Inherited Sin

Definition of Inherited Sin
- Did not begin with God, Who cannot sin (James 1:13)
- Began in Satan (Ezekiel 28:15). In angels who followed him (2 Peter 2:4). In man (Genesis 3:6, Romans 5:12)
- Resulted in the corruption of his whole nature.
- The inherited nature to be independent from God (Eph 2:3)

Results of Inherited Sin
- Man is depraved
  - Everyone is not as depraved as he could be, nor will everyone participate in all sins; Even depraved men can do some good
  - The depravity is sufficient to disqualify every person from acceptance and merit before a Holy God and disables his spiritual discernment
- Man has an innate sin-nature
  - Every part of man is affected: intellect (2 Cor. 4:4); conscience (1 Tim. 4:2); will (Rom. 1:28); heart (Eph. 4:18); and the total being (Rom. 1:18–3:20)
- Man is spiritually dead (Eph 2:3) and to be eternally separated from God (Rev 20:11-15) unless a remedy is found in Christ
2. Imputation of Sin

- **Palagian view:** every soul is created, therefore innocent at birth. Adam was merely a bad example. Man only guilty of sins committed. (Unitarian)

- **Armenian view:** Only when man choose to sin did God impute sin to him, but he has the power to not sin, esp. with the Spirit. (Methodists, Wesleyans, Pentecostals)

- **Federal view:** Adam is seen as the Federal Head or representative of the human race. All descendents share his fate under judicial judgment. (Presbyterians, Reform theology)

- **Augustinian view:** All are participants in Adam’s sin, just as Levi (though not born yet) paid tithe to Melchizedek through Abraham (Heb 7:9-10). He was seminally present in Abraham. (Calvin, Luther, Strong)

Rom 5:12, Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.
<table>
<thead>
<tr>
<th>Views</th>
<th>Rom 5:12</th>
<th>Adam</th>
<th>Humanity</th>
<th>Modern</th>
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<tbody>
<tr>
<td>Pelegian</td>
<td>Incur death when follow Adam’s example</td>
<td>Sin affected Adam alone</td>
<td>No one affected by Adam’s sin</td>
<td>Unitarians</td>
</tr>
<tr>
<td>Armenian</td>
<td>When all consent to Adam’s sin then sin is imputed</td>
<td>Adam sinned and affected partially everyone</td>
<td>Depravity not total; All received corrupt nature, but not guilt</td>
<td>Methodists, Pentecostals, Wesleyans, Holiness groups</td>
</tr>
<tr>
<td>Federal</td>
<td>Sin is imputed because of Adam’s sin</td>
<td>Adam alone sinned, but affected everyone</td>
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<td>Presbyterians Covenant theologians</td>
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<td>Augustine</td>
<td>Sin is imputed because of Adam’s sin</td>
<td>Humanity sinned in Adam</td>
<td>Depravity is total; sin and guilt are imputed</td>
<td>Reformers and Calvinists</td>
</tr>
</tbody>
</table>

The result of **imputed sin** is **physical death**
Comparison of Inherited and Imputed Sin (adapted from Ryrie)

Inherited Sin
Our sin nature is transmitted from our parents
- Adam
  - Seth
    - Enosh
      - My Dad
        - Me

Imputed Sin
Imputed sin is transmitted from Adam to each person
- Adam
  - Seth
  - Me
    - Enosh
    - My Dad
3. The Christian and Sin

Definition: Personal sin is any thought or attitude, act or failure to act, that violates God’s standard of perfect holiness.

The Conflict
- **The world**: 1 Jn 2:15-16 – warned not to love the world nor things in the world, which are under Satan’s control (5:19)
- **The flesh**: Rom 7:17-20 – the capacity for selfish satisfaction, lusts and mind perversion (Eph 2:3).
- **The devil**: 1 Pet 5:8 – a real person who seeks to destroy all that is God’s, and called to resist him (James 4:7)

The Provision
- **The Word**: Psa 119:11 – Protection is gained through wisdom and cleansing (Eph 5:26)
- **The Intercession of Christ**: 1 Jn 2:1; Heb 7:25 – Is seen as effective against Satan (Jn 17:15) and ultimate state (17:25)
- **The Indwelling Spirit**: Acts 1:8; Eph 5:17; Gal 5:16 – The empowering, filling and abiding presence empowers believer
Consequences when a Christian sins

- Quenching or blocking of our communication or intimacy with Christ (1 Thess 5:11; 1 Pet 3:7)
- Persistence in sin brings discipline from Christ (Heb 12:5-11); even to sickness and death (1 Corinthians 11:30; James 5:19,20; 1 John 5:16).
- Continued persistence in sin obligates discipline action from a local church (Mt 18:17; 1 Co 5:1)
Remedy when a believer sins:

- Confession: “agree with” God (not just “say the words”) 1 Jn 1:9—this is a sign of a true believer!
- Confession assumes a desire to change, ceasing to offend God and others, a sharing of the hurt! (2 Cor 7:9)
- By our Position in Christ all sins are already judged and justified, and our daily confession recognizes our continual dependence upon His blood sacrifice.
  - It is hard to enjoy what cost the blood of our Savior to forgive (Eph 1:6-7; Col 1:14)
- Humbling confession brings joy and filling (Ephesians 5:18; Galatians 5:22,23; Romans 8:13)