

We will begin the seventh lecture on systematic theology.

/Chapter 2, Man in the State of Sin.

/I. The origin and essential character of sin.

/A. The origin of sin in the fall of man.

/1. The origin of sin. / The Bible says that sin originated from the fall of Adam. /Romans 5:12.

/2. The nature of the first sin. /The first sin was Adam and Eve's sin of eating the fruit from the tree of the knowledge of good and evil that God forbid them from eating. /The fruit itself was not sin. /The fact that man disobeyed God's word was sin.

/Why was the fruit called the fruit of the tree of the knowledge of good and evil? /First, it determined whether man's future state would be good or evil. /If man obeyed God's word and did not eat the forbidden fruit, /he would maintain his good nature, /but if he ate the forbidden fruit, he would become corrupt in nature and hence, become evil.

/Second, the standard of good and evil would change. /If man did not eat the forbidden fruit, he would be able to distinguish good from evil in accordance with God's will, /or if he ate the forbidden fruit, he would distinguish good from evil according to his own will.

/3. The essential character of sin. /Disobedience to God's word is sin.

/God's word is God's law. Therefore, disobedience to God's law is sin. /Failure to completely obey God's law is sin. /James 1:15.

/4. Elements of the first sin. /a. The intellect. /Adam did not properly know God's law. / God said, "You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." /However, the devil entered the serpent and said, "You will not surely die."

/Eve did not properly know God's word, and thus believed the words of the serpent. /She disobeyed God's command and sinned. /Eve believed that her judgment, not God's word, was right. /This was pride, unbelief, and conceit.

/b. The affections. /Eve wanted to eat the forbidden fruit. /This is self-indulgence that is not found in God. /She harbored a wrong type of curiosity. /Genesis 3:6.

/c. The will. /Man desires to be like God. /This is arrogance that is not found in God. /Genesis 3:5. /Adam and Eve listened to the serpent and ate the forbidden fruit to be like God.

/5. Results of the first sin. /a. The spirit died. /Ephesians 2:1. /The dead spirit does not know God, does not love God, /and does not obey God's word.

/b. Human nature became depraved. /Man is born with an evil nature, is greedy, and is bound to sin.

/c. Man is bound by the law of death. /All people who are born as descendants of Adam are sinners from birth. /As a price for their sins, their physical bodies had to die, and their spirits were to receive eternal punishment in hell. /Genesis 3:19 /Romans 6:23.

/d. Adam and Eve were banished from the Garden of Eden. /Communication with God was cut off, and they lost complete happiness that comes from God.

/B. The essence of sin. /1. Sin is a specific kind of evil. /Sin and evil are different. /All sins are evil, but not all evil is sin. /Sickness is an evil, but it is not sin. /Sin is a moral evil that pronounces God's condemnation on man. /It is a form of evil that man chooses and takes responsibility for.

/2. Sin has an absolute character. /Anything that is not good is evil. /There is nothing in between. /Matthew 12:30 /James 2:10.

/3. Sin has relation to God and his will. /Sin is lack of conformity to the will of God. /God's will is God's word and conscience. /Romans 2:12 /James 2:9 /1 John 3:4. /Sin rooted in selfishness. /Man sins and goes against God's will to seek profit for himself. /Romans 13:8.

/4. Sin includes both responsibility and pollution. /Sin must surely receive God's punishment. /Romans 6:23 /Matthew 6:12. /Sin also pollutes. /Therefore, when man sins, his heart grows filthier and more evil. /Sin is not only addictive, but it also pollutes others.

/5. Sin has its seat in the heart. /Sin comes from the heart. /Jeremiah 17:9 /Mark 7:21 /Proverbs 4:23.

/6. Evil thoughts and greed are both sin. /Romans 7:20 /Galatians 5:17. /Sin does not only consist of outwardly acts, but also of evil thoughts and greed. /Matthew 5:28. /A guilty conscience or sinful habits are also considered sins.

/C. Divergent views of sin.

/1. The Pelagian view of sin. /Pelagius was a monk from Britain. /A.D. 354-418. /Believers of this view do not believe in original sin. /They claim that Adam was neither created good or evil, but was created in a state of neutrality. /They also claim that sin is a result of man's free choice. /Man can choose and do good, /but instead he sins because he chooses evil.

/2. The Roman Catholic view of sin. /This view claims that original sin is a fundamental and passive state of man. /It claims that sin is a loss of original righteousness that comes from the supernatural.

/It claims that real sin is the result of the deliberate choice of the will. /Sinful desires or emotions that are the root of sin forms a sinful character and produces sin, yet they cannot be called sins in the strict sense, but are active acts of man.

/3. The evolutionist view of sin. /Evolutionists believe that man evolved from animals. /Hence, man inherited impulses and desires from animals. /They claim that the impulses and desires become sin in the course of time. /Thus, when man is controlled by his animalistic and carnal desires, they then become sin.

/II. Sin in the life of the human race.

/A. The connection between Adam's sin with that of his descendants.

/1. The Pelagian theory. /This is a theory asserted by Pelagius. /Socinians and Unitarians support this theory. /They support the Pelagian theory.

/a. This theory denies original sin, for Adam's sin is only in himself.

/b. This theory claims that God created the souls of all mankind to be without sin, /and they are born with a function of obedience to God.

/c. This theory claims that man can be saved apart from the gospel, by observing the law.

/d. This theory claims that man is responsible only for his personal and conscious sins. s

/Let's **criticize** this. /The Bible says that all of mankind participates in the guilt of Adam's sin. /Romans 5:12. /Those with a moral conscience universally feel guilt as sinners. /Psalm 51:5.

/There is no one who can be saved by his actions. /Romans 3:20. /Socinus lived from 1539-1604. /He denied the divine nature of Christ, and also denied predestination and original sin of man. /He also denied the complete incompetence of man, substitutionary atonement, and justification. /He claimed that man is saved through his actions.

/Unitarians also deny the divine nature of Christ. /The Unitarian Church was first established in 1774 in London. /The Unitarian Society was founded in the United States in 1825.

/2. The Arminian theory. /This is a theory asserted by Arminius. /He lived from A.D. 1560-1609. /He was a professor from the Netherlands. /The Greek Church and Methodists support this theory.

/This theory claims that all man has physical and mental powerlessness, /but man's voluntary will is not powerless at all. /The evil tendencies in man can be considered sins, but there is no guilt or punishment for them.

/It claims that evil tendencies only become sin when they consist of conscious and intentional tendencies.

/Let's **criticize** this. /Man sinned in Adam, and man was born with guilt for his sins. /Romans 5:12. /The corruption of mankind came through Adam's sin.

/3. The theory of immediate imputation.

/This is also known as the covenant of works. /This claims that God made a covenant of actions with Adam as the representative of mankind.

/It claims that God gave the promise of eternal life to Adam and his descendants if he obeyed, /but if Adam disobeyed, he and his descendants would become corrupt in character and receive the sentence of death.

/Thus, God directly created the descendants of Adam to have corrupted souls. /The corrupted soul is sin in itself, and all sins come through the corrupted soul.

/Let's **criticize** this. /This claim does not agree with God's just nature. /If God personally created corrupted souls, God would be the creator of sin. /Adam's descendants became sin. /Romans 5:12.

/4. The theory of mediate imputation. /This theory was asserted by Placeus, a professor from France. /He lived from 1606-1655. /This theory claims that man's innate corruption was inherited from Adam through natural reproduction.

/Man is not born corrupt because he is guilty in Adam, but is considered guilty because he is born corrupt. /The soul was created innocent by God, /but the innocent soul became corrupt the moment it was united with the corrupt body. /This is a mediate imputation of sin. /Believers of this theory claim that man's corruption is not the result of man's faults, but is simply unfortunate.

/Let's **criticize** this. /This theory says that Adam's descendants do not participate in original sin, /and corruption is arbitrary punishment from God. /The Bible says that the root of condemnation, corruption, and death of man are in Adam's original sin. /Romans 5:12. /Believers of this theory cannot explain the reason for why all the sins of man's forefathers were not passed onto future generations.

/5. A biblical view. /This is a representative theory. /This is the theory that we reformists assert. /Adam was the representative of all mankind in his covenant relationship with God. /At the same time, Adam was naturally the head of all mankind.

/Therefore, as the representative of mankind, Adam was responsible for the guilt of sins of all mankind. /However, all other sins committed by man's other forefathers have come from their own corrupted natures.

/Therefore, each individual is responsible, and the individual's descendants are not responsible for the guilt of sin. /All mankind was born as descendants of Adam. /Hebrews 7:9, 10. /Thus, all mankind was born with inherited corrupted souls through Adam, and were corrupted in nature from birth.

/B. Original and actual sin.

/1. Original sin. /All mankind was born with corrupted natures as sinners as a result of the fall of Adam. /This became the internal root of all sins that man commits.

/a. Original guilt. /The guilt of the first sin committed by Adam is passed down to all mankind, Adam's descendants. /Hence, Adam's descendants are sinners from birth. /Man is born a sinner.

/b. Original pollution. /Adam's first sin made his human nature corrupt. /Adam's descendants lost the original righteousness from the time of birth, /and they are born with a polluted human nature through sin. /Original righteousness refers to a clean and holy nature in a state of innocence.

/(1) Total depravity. /The original pollution influenced every part of man's nature, and there is no spiritual good. /It influenced man's knowledge, emotions, and will. /Man cannot be morally good.

/Spiritual goodness refers to works done for God and works that please God. /We humans cannot achieve spiritual goodness.

/(2) Total inability. /Adam's descendants have absolutely no power to achieve spiritual goodness or spiritual righteousness. /Romans 3:10 /John 3:5 /John 6:44 /Romans 7:18, 24 /Ephesians 2:1. /However, man can achieve moral goodness or moral righteousness.

/2. Actual sin.

/a. Difference between original sin and actual sin. /Actual sin is sin that is committed individually through the corrupted nature. /Actual sin does not only refer to sins committed through external actions, but is also sins committed through thoughts and volitions. /Matthew 5:28. /Original sin is one, but actual sins are manifold.

/b. The unpardonable sin. /A sin that cannot be forgiven is impossible to repent of. /Matthew 12:31 /Mark 3:28 /Luke 12:10 /1 John 5:16.

/c. Characteristics of a sin that cannot be forgiven. /A sin that cannot be forgiven is not a sin that is committed mistakenly or committed through weak faith. /This is an intentional sin. /This is not a sin against man, but it is a sin against the Trinity God. /A sin that cannot be forgiven rejects repentance.

/d. Sin of blasphemy against the Holy Spirit. /This is the sin of the rejection of God's grace that is found in Jesus Christ. /This is the sin of intentional rejection and opposition against this grace with an evil heart even though there is definite evidence of the Holy Spirit.

/C. The universality of sin.

/1. All mankind is a sinner and commits sin. /Ecclesiastes 7:20 /Romans 3:23 /1 John 1:8. /Even individuals who do not consciously sin and infants that are just born have sins.

/2. Biblical evidence. /There is the judgment of condemnation for all who do not receive Christ. /John 3:18. /Death, the punishment of sin, is upon all people. /Romans 5:12. /No

one can receive salvation apart from the redemption of Christ and the regeneration of life.
/John 3:3, 5. /Acts 4:12.

/Chapter 3, Man in the Covenant of Grace.

/I. The covenant of redemption.

/A. Scriptural basis for the covenant of redemption.

/1. The plan of redemption was accomplished through the agreement among the Trinity before creation. /God agreed to choose his people in Christ even before creation.
/Ephesians 1:4. /He agreed to make his chosen people holy through the Holy Spirit. /2
Thessalonians 2:13.

/2. God's plan to save sinners has a nature of a covenant.

/a. Jesus repeatedly spoke of the duties and promises that Christ received from the Father God. /John 6:38, 39.

/b. Christ is regarded as the representative of the covenant. /1 Corinthians 15:22.

/3. The elements of the covenant have been revealed.

/a. The parties include God the Father and God the Son. /Psalm 2:7, 8.

/b. The Father God's promise to his Son. /God the Father promised to give his Son all that he needed. /John 17:10.

/c. A condition from the Son to the Father. /Christ perfectly obeyed the Father God's will.
/John 6:38 /Philippians 2:8 /Hebrews 5:8, 9.

/4. The covenant with Christ was revealed.

/The Father God promised a covenant with Christ. /Isaiah 42:6. /Christ called God, "My God." /Psalm 40:8 /Psalm 22:1, 2.

/B. The Son in the covenant of redemption.

/1. Christ's official position.

/Christ is the head and guarantee of the covenant of redemption. /Hebrews 7:22.

/a. Christ became a sinner. /Matthew 3:16 /Matthew 27:35.

/b. Christ received the punishment that sinners were to receive. /2 Corinthians 5:14.

/c. Christ atoned for the sins of all mankind, given to him from the Father God, through his death on the cross. /Hebrews 9:28.

/2. The covenant of redemption was a covenant of works to Christ.

/The covenant of redemption demands Christ's complete obedience. /Christ became the Savior of sinners through his complete obedience. /Philippians 2:7, 8.

/3. Christ's works are limited by the election of the Father.

/“Election” refers to the selection of the limited number of those who would receive salvation in Christ. /The covenant of redemption is the preparation of the method in saving those who have been chosen by God.

/Christ's work of redemption saves only those who have been given to him. /John 17:9,
12 /2 Thessalonians 3:2.

/Here we will conclude the seventh lecture on systematic theology. /Thank you.