# Table of Contents

Lecture I .............................................................................................................................................................. 3
Lecture II ............................................................................................................................................................. 5
Lecture III ........................................................................................................................................................... 6
Lecture IV ........................................................................................................................................................... 9
Lecture V ...........................................................................................................................................................10
Lecture VI .........................................................................................................................................................12
Lecture VII .......................................................................................................................................................14
Lecture VIII ......................................................................................................................................................17
Lecture IX ...........................................................................................................................................................21
Lecture X ...........................................................................................................................................................22
Lecture XI .........................................................................................................................................................25
Lecture XII .......................................................................................................................................................27
Lecture XIII ......................................................................................................................................................30
Lecture XIV ........................................................................................................................................................31
Lecture XV ........................................................................................................................................................33
Lecture XVI .......................................................................................................................................................35
Lecture XVII ....................................................................................................................................................37
Lecture XVIII ...................................................................................................................................................38
Lecture XIX ......................................................................................................................................................40
Lecture XX .......................................................................................................................................................43

Study Questions ...............................................................................................................................................46

Select Bibliography ..........................................................................................................................................51
THE DOCTRINE OF MAN AND SIN

Lecture I

I. Secular Anthropology: The Study of Humanity
   A. The Particular Sense
   B. The General Sense

II. Theological Anthropology
   A. Importance of the Bible
   B. Contrasted with Secular Anthropology

III. Original Creation (Genesis 1 & 2)
   A. Adam and Eve
   B. Original Nature

IV. Entrance of Sin (Genesis 3)
   A. Impact of Sin
   B. Focus of Genesis 3 to Revelation

V. Salvation through Jesus Christ
   A. By Grace, through Faith
   B. Anticipated in the Old Testament
   C. Developed More Fully in the New Testament

VI. Glory
   A. Consummation of the Age
   B. Consummation of God’s Purpose
   C. Confirmation in Holiness
VII. The Creator

VIII. The Creation

A. Question of Category

B. Question of Time

C. Question of Method

IX. The Time of Creation

A. Calculation by the Genealogies of Genesis 5 and 11

1. Calculation from Abraham to Adam
2. Sum of “Begotten” ages + 2000 + 2000 =
3. Archbishop Ussher

B. A Minor Difficulty

1. Hebrew text vs. Septuagint
2. Methuselah

C. A Major Difficulty

1. Semites vs. the Western world
2. Dr. W.H. Green’s study in Bibliotheca Sacra
3. Archeological findings (Pyrenees)

D. Evidence of Age

1. Science and geology
2. Not a theological issue

X. The Method of Creation

A. Evolution

1. Definition
2. Implications for the origin of humanity
3. Scopes trial

B. Evaluation of the Experts

1. Fact vs. theory
Lecture II

I. The Method of Creation and Difficulties with the Theory of Evolution

A. Embryology
   1. Defined
   2. Discarded

B. Differences Between Animals and Humans
   1. Toolmaking
   2. Speech
   3. Religious nature
   4. Special creation

II. Constituent Elements of Humanity

A. Three Lines of Approach: Monism, Dichotomy, Trichotomy
   1. Monism: Humanity is made up of one simple substance
      a. Materialistic Monism
         (1) Defined
         (2) Critiqued
      b. Idealistic Monism
         (1) Defined
         (2) Critiqued
   2. Trichotomy
      a. Biblical defense
         (1) 1 Thessalonians 5:23
         (2) Hebrews 4:12
         (3) 1 Corinthians 2:14 (psuchikos, pneumatikos)
b. Psychological defense

1. The distinction between animal & human life
2. The sleep of the soul after death

c. Important trichotomists

(1) F.J. Delitzsch
(2) J.T. Beck
(3) H. Cremer
(4) G. Kittle
(5) G. Oehler
(6) J.J. Von Oosterzee
(7) J.B. Heard
(8) Watchman Nee
(9) Ruth Paxson
(10) Mary MacDonough

d. A.H. Strong’s evaluation of Trichotomy

Lecture III

I. Dichotomy

A. Defined

B. Defended

1. Biblical defense

   a. Scripture which seems to support dichotomy:
      Genesis 2:7
   b. Scriptures which use “spirit” and “soul” interchangeably: John 12:27; John 13:21; Matthew 20:28; Hebrews 20:28; Revelation 6:9; 20:4
c. Scriptures which present the soul as the most important element in human life: Matthew 10:28; Matthew 16:26

d. Scriptures which apply the term “spirit” to animals, thus “spirit” cannot determine the distinction between animal life and human life: Ecclesiastes 3:21; Revelation 16:3

e. Scriptures which represent God as having a soul: Amos 6:8; Isaiah 42:1; Jeremiah 9:9

f. Scriptures which mention more or less than three elements: Hebrews 4:12; Mark 12:30; Luke 1:46

2. Psychological defense

3. Traditional defense

II. Dichotomy vs. Trichotomy

A. 1 Thessalonians 5:23

B. Four Possibilities

1. Sharp trichotomy
2. Sharp dichotomy
3. Modified trichotomy
4. Modified dichotomy

III. Suggested Reading on Biblical Anthropology

A. The Bible Doctrine of Man by John Laidlaw

B. God’s Image in Man by James Orr

C. Man: The Image of God by G.C. Berkouwer

D. Created in God’s Image by A. Hockema

E. The True Image by Philip E. Hughes

IV. The Origin of Body and Soul in Humanity

A. Body

B. Soul: Three Positions
1. Pre-existence of the soul
   a. Origen
   b. Julius Mueller
   c. Hinduism
   d. Hebrews 9:27

2. Traducianism
   a. Etymology
   b. Definition

3. Creationism

4. Arguments in support of traducianism
   a. Biblical arguments
      (1) Genesis 46:26 and Hebrews 7:10
          The defense of traducianism
          A critique of this defense
      (2) Genesis 2:2
          The defense of traducianism
          A critique of this defense
   b. Argument by analogy: reproduction of vegetables and animals
   c. Arguments by hereditary transmission: heredity includes abilities and orientations usually related to the soul
   d. Argument for transmission of corruption
   e. Notable traducians
      (1) Tertullian
      (2) Lutheran scholars
      (3) W.G.T. Shedd
      (4) Dr. Baird

5. Arguments for creationism
   a. Biblical argument: Hebrews 12:9; Ecclesiastes 12:7
   b. Critique of this biblical argument: Psalm 139:13, 14
Lecture IV

I. More Creationist Arguments Presented
   A. The Rise of Geniuses
   B. The Sinlessness of Christ and The Transmission of Sin
   C. The Unity of the Soul
   D. Implications of This View

II. Historical Positions
   A. Reformed Tradition
   B. Roman Catholic Tradition

III. Suggestions Approach

THE IMAGE OF GOD

I. The Distinguishing Feature of Humanity: Genesis 1:27

II. Image and Likeness
   A. Genesis 5:3; Genesis 9:6
   B. 1 Corinthians 11:27
   C. Colossians 3:10
   D. Hebrews 1:3
   E. James 3:9

III. Basic Concept for Understanding Human Nature

IV. The Place of the Image
A. Physical
B. Immaterial: Rationality and Speech
C. Morality
D. Immorality
E. Spirituality
F. Relationship
   1. With nature
   2. With other humans
   3. Karl Barth's position
   4. Karl Barth's position critiqued
G. Problems with Trichotomy and the Trinity
H. Moral Likeness and Its Weakness
I. Religious Instinct

Lecture V

I. Constituent Elements Examined

A. Physical Nature
   1. Intrusion of death
   2. Excesses to avoid
      a. Asceticism
      b. Wanton surrender to the appetites
   3. The Decalogue
B. Rationality
   1. Uniqueness of man
   2. Contrasted with animals
3. Reason and logic founded in God

4. The Necessity of the Law of Non-Contradiction

5. Relationship of reason to revelation

6. Rationalism, evidentialism and presuppositionalism

7. Defense of presuppositionalism
   a. Necessity to receive revealed truth
   b. Reason necessary to apply truth; the task of hermeneutics
   c. Reason necessary to proclaim truth

8. Evidentialism’s fourfold task for reason
   a. Identify and accredit the Word of God
   b. Receive the Word of God
   c. Apply the Word of God
   d. Proclaim the Word of God

C. Speech as an Expression of Humanity

1. God is a archetypal and superlative speaker

2. Second Person of the Trinity is the LOGOS

3. The frequency of references to God speaking

4. Satanic attempts to besmirch speech

5. The Third and Ninth Commandments

6. The Psalmist’s testimony

7. Condemnation of idle speech: Matthew 12:36; James 3

8. Advantages of language
   a. Proverbs
   b. The gospel
   c. Apostolic testimony

D. Moral Nature
I. Morality distinguishes right from wrong

2. Two elements to be considered
   a. What is wrong must be fled from
   b. What is right must be embraced

3. No unanimity in humanity regarding morals

4. God is supremely moral
   a. Nature of God informs action of God
   b. Morality of God is foundational to all morality
   c. God has provided a code: Ten Commandments
      (1) It condemns us
      (2) It enlightens us

5. The Law viewed as an enemy (due to our failings)

6. The Law viewed as a blessing
   a. Something only given to men and angels
   b. Enables us to make decisions

7. Definitions of Freedom
   a. What freedom is not
   b. What freedom is
   c. Illustrations of freedom

Lecture VI

I. God’s Image in Man Displayed in Freedom and Morality (Continued)

A. Freedom Defined: The ability to fulfill one’s destiny to function in terms of one’s ultimate goal, to function in terms of one’s own nature

B. Illustrations of Freedom
1. The locomotive on the tracks
2. The fish in the water
3. The car driver and the road
4. The tennis player and the court
5. The hospital and the schedule
6. The orchestra and the score

C. This Principle with Respect to the Laws of God

1. The law of gravity
2. The law of nutrition
3. The moral life
   a. Sexuality
   b. Selfishness
   c. Spiritual laws

D. The Problem of Freedom in the State of Sin

1. Our weakness in dealing with sin
2. Our bondage when we have committed sin
3. Freedom is defined by the purposes and design of God

II. God's Image in Man Displayed in Immorality

A. Immorality is not a Doctrine of Greek Philosophy

1. Examination of the charge
2. Response to the charge

B. Immorality Derived from a Consideration of the Ultimate Destiny of Humanity

1. The destiny of the redeemed and the unredeemed
2. The importance of human life seen in its eternity
3. The seriousness of the sharing in the eternal bliss or doom

III. God's Image in Man Displayed in Man's Spirituality

A. Humanity a Combination of Body and Spirit

B. Physical Existence not the Totality of Humanity
C. Danger of Emphasis only on the Physical

D. Necessity of the Work of Christ and the Holy Spirit

IV. God's Image in Man Displayed in Relationships

A. In Relation with the Physical Creation

1. Genesis 1:26

2. The commission of Noah

3. The effects of the greed of man on creation
   a. The animal world
   b. Pollution of the environment
   c. The rainforests

4. The Christian's stewardship of the created world
   a. A Present pressing problem
   b. The necessity of collaboration
   c. The Christian's revealed incentive

Lecture VII

I. God's Image in Man Displayed in Dominion

A. Two Commandments Relating to Dominion

1. The Fourth Commandment: the Sabbath; the principle of rest and change of pace

2. The Eighth Commandment: Do Not Steal
   a. The desire to exercise dominion over what is not ours
   b. Principle of personal or private ownership with limitations
      (1) No private property in heaven
      (2) Dominion of the redeemed shared with Christ
B. This Thought in the Writings of:

1. Karl Barth in his *Church Dogmatics*
2. Emil Brunner, influenced by Martin Buber’s *I and Thou*

C. The Experiential Factor

1. God’s image reflected partly in personal relations
2. Not merely rational propositions
3. Illustration of husband and wife
4. Genesis 1:27
   a. Assertion of dominion
   b. Assertion of sexual differentiation
   c. Assertion of procreation
   d. Assertion of women sharing in the image

II. Women’s Share in the Image of God In Man

A. Genesis 9:6

1. Murder of a woman is considered the same as murder of a man
2. Murderer of a woman punished the same as murderer of a man

B. James 3:9: Cursing of Anyone Belonging to the Human Race is Wrong

C. Creation of Adam Anticipated the Creation of Eve

1. The necessity of a counterpart to male genitals
2. Genesis 2 compliments Genesis 1 account of creation
3. Illustration of a map
4. Joy of Adam expressed
5. The Foundation of Marriage
   a. Man to leave *his parents*
III. The Fall of Man

A. The Fall is a Serious Event
   1. Listen to another voice than God
   2. Appeal to ambition to claim God’s place
   3. An express disobedience to God’s commandment

B. The Reiteration of Romans 5
   1. Disobedience of Adam
   2. Perfect obedience of Jesus

C. The Effects of the Fall on Relationships
   1. Estrangement of Adam and Eve from each other
   2. Estrangement of Adam and Eve from God
   3. The punishment meted on the serpent, Eve and Adam
   4. Union of male and female is a fundamental element
      a. Testimony of Jesus: Matthew 19
      b. Testimony of Paul: Ephesians 5; 1 Corinthians 6
   5. Union only dissolved by death

D. Deviations From God’s Ideal and Their Punishment
   1. Adultery: punished by death, both partners
   2. Homosexuality: punished by death
   3. Severe punishments reveal God’s care surrounding the union of male and female
   4. Christians need to safeguard purity
      a. Be aware of the temptations
      b. Maintain diligence in discipline
5. Illustration of violations
   a. Rape
   b. Prostitution
   c. Pornography
   d. Child Sexual Abuse

6. Nobility of sex as God’s invention, not Satan’s

7. Marriage and parenthood are the foundation of society

IV. True Understanding of God’s Image a Paradigm of Blessing

   A. Image of God’s Family Draws People Closer

   B. Image of Marriage and Christ and the Church Draws People Closer

   C. The Mirror of God’s Image is Shattered
      1. Image not obliterated
      2. We still see reflections in the slivers
      3. 2 Corinthians 3:17
      4. The sanctifying work of The Spirit

Lecture VIII

I. Norms Regarding the Image of God in Man

   A. Recognize the Significance and Dignity of Humanity Wherever it is Found
      1. Impact of sin makes this difficult
      2. Applies to the severely deprived
      3. Applies to women as well as men

   B. Recognize the Sacredness of Sexual Differentiation
      1. The presence of sex in the marriage bond
      2. The sin of Adam and Eve was NOT sexual union
3. God dignified sexual union; guard against everything that may lower this view
   a. Adultery
   b. Erosion of commitment
   c. Fornication

4. Homosexuality
   a. Homosexuals should not be shunned
   b. Homosexuals are victims of special temptation
   c. This temptation can be resisted
      (1) Those who resist it can be heroes of the faith
      (2) Those who practice it are in abomination
      (3) Those who deal with them must not condone their behavior but press them to Christ

5. Nudism or naturalism
   a. Think this fulfills the call of nature
   b. Not appropriate under the Fall
   c. God clothed Adam and Eve after the Fall

II. Recognize The Necessity of Modesty
    Intimacy of sexual function and psychological life

III. Necessity of Avoiding Extremes
    A. Extreme of Avoiding Modesty
    B. Extreme of Prudish Victorianism

IV. The Feminist Movement
    A. Noteworthy Traits
       1. Oppression of women in society
       2. Mental equality
    B. Negative Traits
Lecture Outlines

1. Disparagement of women in the home as inferior
2. Disparagement of differences between the sexes
3. Disparagement of God-given features

V. Recognize Dignity of Women

A. A Principle for those in Ministry

1. New Testament distinction between *anthropos* and *aner*
2. *Anthropos* for generic “man”
3. *Aner* for “male”
4. Three to one ratio in the word used in the New Testament

VI. The Covenant and Relationship

A. In Creation

1. Covenant, *Berith*, a solemn arrangement between two parties; Blessing and cursing accompanied the sealing of a covenant

2. Place in people of the ancient world
   a. Established between people of equal footing; corresponding duties
   b. Established between a lord and his vassal
   
   (1) Duties of the vassal
   (2) Protection by the lord

3. God’s covenant with man is of the second order
   a. Not between equals
   b. Initiated by God upon humanity
   c. Promised blessing for obedience
   d. Promised retribution for default of duties

4. God’s covenant with Adam and Eve
   a. Term *covenant* not used
   b. Hosea 6:7
c. Romans 5:12-21; Parallelism between Adam and Christ, the Mediator of the New Covenant
d. Westminster Confessions on the Covenants
   (1) Covenant of Works
   (2) Covenant of Grace
e. Illustrations of this concept
   (1) War: involves the whole countries
   (2) Problem children: affect the whole family
   (3) Church scandal: affects the private and public view
f. Corporate and personal responsibility
   (1) Ezekiel 18; 33 personal
   (2) Adam acted on our behalf
   (3) We share in his radical disobedience
   (4) Infants who die may not be lost in the end

VII. The Covenant of Grace

A. The Necessity of One to Secure the Blessing of Salvation

B. The Nature of the Blessing of Salvation
   1. Natural sinners condemned are restored
   2. Transformation and reorientation
   3. Harmony with the Law of God

C. The Covenant is Specifically Mentioned in Scripture
   1. The Covenant established with Noah
   2. The Covenant established with Abraham
      a. Genesis 15
      b. Galatians
   3. The Covenant established with Israel at Mount Horeb
      a. The prophetic nature of the Covenant
      b. The expansive nature of the Covenant
Lecture IX

I. The Covenant Principle Broadened

A. New Testament Treatment
   1. Hebrews 8 and Jeremiah 31
   2. Isaiah and Ezekiel
   3. The Messiah and the Covenant
      a. Cup of the New Covenant
      b. Abraham and Melchizedek
      c. Baptism: a sign, seal and memorial of grace

II. The Covenant a Unifying Principle Between the Old and New Covenant

A. The Relationship with Adam before the Fall; Special Arrangement, Covenant of Works

B. The Relationship with Christ after the Fall
   1. Special arrangement, Covenant of Grace
   2. Genesis 3:15
   3. The incarnation, death and resurrection of Jesus
   4. Provisional Elements
   5. Perpetual Elements

C. The Merits of the Covenantal Approach; Recognition of the Unity of the Covenants

D. The Dispensational Approach
   1. Different ways of God’s dealing with man
   2. Number and character of the dispensations
      a. The Dispensation of Innocence
b. The Dispensation of Conscience
e. The Dispensation of Human Government
d. The Dispensation of Promise
e. The Dispensation of Law
f. The Dispensation of Grace or the Church
g. The Dispensation of Kingdom Rule or the Millennium

3. The advantages of the dispensational approach
   a. Recognition of provisional elements
      (1) Pure and impure
      (2) Observance of days and feasts
      (3) Distinction between civil and ceremonial and perpetual
   b. Emphasis on the revolutionary nature of the incarnation of Christ

E. Possible Dangers of the Dispensational Approach
   1. The moral law
   2. The unity of way of salvation
   3. Some dispensationalists protect the unity of the way of salvation
   4. The conception of God's tests all ending in failure
   5. Water-tight separation of Israel and the church
   6. Progress has been made in many of these circumstances

Lecture X

I. Assessment of Covenant Theology
   A. Merits of Covenant Theology
      1. Recognition of the unity of the covenants
      2. Recognition of the parallelism between Adam and Christ: Romans 5; 1 Corinthians 15
      3. Recognition of the language of Scripture
a. *Berith* mentioned more than 200 times in the Old Testament
b. *Diatheke* mentioned more than 15 times in the New Testament
c. Therefore it is biblical language

B. Possible Problems to Recognize in Covenant Theology

1. Failure to recognize the diversity of the covenants
   a. The importance of the incarnation, death and resurrection of Jesus
   b. The New Testament (and particularly Hebrews’) emphasis on Jesus’ superiority

2. The terms covenant theology uses which are NOT Scripture terms; federal

3. The attempt to apply to the scriptural concepts of the Covenant that are extra-Scriptural; the lure of ancient near east studies

4. The antagonism between covenantal and dispensational theologians

II. Adam and Even in the Garden of Eden

A. Eden is not a General Description of the Pre-Fall Earth

1. Eden was a privileged place
2. Similar to the portrayal of the millennium
3. Adam’s sin not the cause of the presence of death in creation
4. Before Adam there is evidence of death
5. Death is a part of earth as we know it probably due to sin of Satan
6. Presence of death one reason we expect a new earth

B. Humanity was not Destined to Death Inevitably

1. The “how” of physical immorality is unclear
2. Dominion over animal and vegetable life was reduced by sin in humanity
3. Elements in the Garden of Eden
   a. Were not a threat to humanity before the fall
   b. Were a threat to humanity after the fall

4. Eden a place of peace

5. Eden a place of knowledge

6. Eden a place of tragedy

III. Contrast of Creation vs. Evolutionary View of the Origin of Humanity

A. Man Begins as an Animal
   1. Long journey from single cell to man
   2. Scripture does not warrant this approach
      a. Man begins in ideal conditions
      b. Man’s condition goes down at the fall
      c. Biblical and folklore approaches tend to agree

B. Comparison of Genesis 1 and 2 with Revelation 21 and 22
   1. Restoration due to grace, not humanity
   2. Ephesians and the bride image

IV. The Nature of Sin

A. Various Views of the nature of Sin; Inadequate Views of Sin
   Connected to Inadequate Views of Origin to Sin

B. Dualism: Two Ultimates in the Universe
   1. Zoroastrianism
   2. Problem with dualism
      a. No assurance of resolution of the conflict
      b. What is the relationship between deities?
      c. Is there a third party above the two ultimates?
      d. Scripture does not countenance this approach
Lecture Outlines

3. Manichaeism

4. Dual ultimate substances
   a. Gnosticism
      (1) The body is evil
      (2) The spirit is good
   b. Popularity of gnosticism in the early church
   c. Irenaeus’ opposition to Gnosticism
      (1) Against Heresies
      (2) Grievous injustice to human nature
   d. Response to gnosticism
      (1) God created Adam bodily
      (2) God created Eve bodily
      (3) Conflict of gnosticism with the creation of man
      (4) Conflict of gnosticism with orthodox Christology
      (5) Conflict of gnosticism with eschatology

Lecture XI

I. Advantages of Dualism
   A. God and Evil are Separated
   B. Recognizes Evil as a Reality
   C. The Attraction of Dualism

II. More Problems with Dualism
   A. Scripture does not Represent God in a Struggle
      1. Genesis to Revelation teaches God is in control
      2. God actually reverses the uses of evil for good
   B. Augustine’s Testimony in this Respect
C. False Presentation of Struggle with Body vs. Soul

1. Failure to recognize God as creator of physical and spiritual
2. Attempted separation of God from creation by emanations
3. Sharp separation of material from immaterial
4. Not a clear or consistent presentation
5. Poor treatment of physical abuses which complicate our lives

D. Biblical Outlook

1. Emphasizes the surrender of our wills to appetites
2. Paul’s use of the term “flesh”
3. Jesus’ natural propensities not physical or material

E. Doctrinal Differences with Dualism

1. Dualism runs counter to the Biblical doctrine of creation
2. Dualism runs counter to the physical incarnation of Jesus
3. Dualism runs counter to the final destiny of humanity
4. These three ideas run counter to the idea of the evil body
5. This looks poorly at God who created these evil bodies
6. The body is the place where some sins are manifested
7. Many sins are not of physical origin
8. Satan and devils are evil spirits and not physical beings

F. This View is Inadequate for Understanding our Own Lives

1. Asceticism does not eliminate evil from our lives
2. Asceticism diminishes the value God has placed on the physical
3. Aging should diminish, not intensify, certain tendencies
4. Animals, being physical, do not commit sin
5. We cannot eliminate or reduce our body without tragedy

G. Various Approaches to the Opposition between Flesh and Spirit

1. Friedrich Schleiermacher
2. Roman Catholicism
3. Evolution
Lecture Outlines

Lecture XII

I. Other Approaches to the Nature of Sin

A. Philosophical: God as a Finite Being
   1. E.S. Brighton
   2. Logical positivism
   3. Process theology

B. Evaluation of this Position
   1. Does not do justice to God’s sovereignty
   2. Does not do justice to God as creator

C. The Denial of Sin
   1. G.M. Leibnitz
      a. Sin viewed as a contrast necessary to discern the reality of good
      b. Seems to solve the problem of the origin of evil
      c. Some sins may be defined in contrast
         (1) Lying contrasted with truth
         (2) Diligence contrasted with sloth
         (3) Selfishness contrasted with selflessness
   2. Dealing with Denial
      a. Sin is not merely the absence of something
      b. This would blame God for setting the limits
      c. This reveals an inadequate understanding of creation
      d. This does not provide us with any hope of ultimate deliverance
      e. It provides confusion of metaphysical evil and moral evil
      f. It tends to destroy our sense of responsibility
      g. It offers a poor contact with the work of Christ
   3. Baruch Spinoza
a. Sin is viewed as an inadequacy of understanding on our part
b. Sin is not a nefarious opposition to God but perceived as nefarious
c. Adam and Eve suffered from the illusion of having clear insight

4. Dealing with this Illusion
a. The fall can in no way be considered good
b. Christian Scientism advocates this type of denial
c. It fails to account for the goodness or evil of the illusion
   (1) If the illusion of evil is good, why dispel it?
   (2) If the illusion of evil is bad, where does the badness come from?
d. It does not deal effectively with the work of Christ
e. Jesus revealed the reality and ugliness of sin
f. Many sins are not merely illusory but manifestations of will

5. Karl Barth: Sin is a type of chaos, from the German, a "das Nichtige"

6. Dealing with Barth
a. The idea of chaos suggests a preexisting order
b. Sin is not a primitive condition which God remedied
c. Negative in the term "das Nichtige" suggests the non-existence of sin
d. Sin is concretely present and received the attention of God

7. Sin as an indispensable element of the reality of freedom
a. No rational choice without sin
b. Liberty demands sin as a possibility or liberty does not exist
8. Response to this illusion
   a. God was not restricted before the entrance of sin
   b. In heaven we will not sin and we will be in absolute liberty
   c. Thus liberty does not demand the possibility of evil

II. The Nature of Sin and Evil

A. Sin Defined Negatively
   1. Opposition of flesh and spirit
   2. Immaterial or unreal quantity

B. Scripture Terms Describing Sin
   1. More than one term, action terms
   2. chata, missing the mark
   3. hamartia, missing the mark
   4. chet, crookedness or failure to accomplish
   5. pesha, transgression, passing beyond boundaries
   6. parakoia or parabasis, walking beside the proper path
   7. shagagar, crooked
   8. rashag, impious activity
   9. asham, a debt which must be paid
   10. ophelima, a debt to be paid
   11. shaosha, falsehood
   12. apathea, disobedience
   13. adikia, failure to follow principles of righteousness
   14. paraptoma, collapse of a building
   15. anomia, walk in violation of a principle

C. Sin Basically Disobedience to God
   1. Disobedience to the principles God has established for us
   2. Disobedience opens doors to other excesses
   3. Disobedience is serious because of whom it offends
Lecture XIII

I. The Origin of Evil

A. Natural Evil: Not Compatible with God’s Nature

B. Moral Evil: Incompatible with God’s Nature

C. Theodicy: Justification of the Ways of God and Evil in the World
   1. Evil is real, not imaginary
   2. God is almighty, not limited
   3. God is all good, not morally questionable

D. Sin is Real and Serious
   1. Those who hold that sin is illusion do not attempt to explain something that is not there
   2. Sin is so serious that Christ became man and died on the cross to deal with it
   3. Leibnitz, Spinoza and Barth: insufficient view of the objective nature of sin
   4. E.S. Brightman and process theologies’ view of a finite God leads to pessimism
   5. Those who insist on God’s omnipotence admit to not having a full explanation

E. “God is not Good or Does not Exist” Advocates
   1. This position does not allow any divine benevolence
   2. The world would not be as it is
   3. We need to recognize our limitations

II. The Approach of Scripture to Suffering

A. Suffering is Presented in Scripture Several Ways
   1. The Book of Job
      a. The view of Job’s friends
      b. The view of Job’s wife
   2. The Book of Galatians
a. God is not mocked  
b. The Principle of Divine Retribution  
c. The Principle of Divine Justice  

3. The Book of Proverbs: Parental discipline  
   a. Loving discipline  
   b. Controlled discipline  

4. The Book of Genesis; Death is the effect and  
   punishment of sin  

5. The teaching of Jesus: The man born blind in John 9  

6. The Thought of Elihu: Suffering can be instructive  

7. Job suffered as a champion  

8. Jeremiah suffered as a testimony of faith  

9. Paul and supremely Jesus demonstrate suffering is not a  
   sign of perversity  

10. Peter’s teaching on suffering in 1 Peter  

B. Suffering is Alleviated by the Fact that Jesus Suffered  

C. Jesus’ Suffering shows God’s Concern for Suffering  

D. The Blood of the Martyrs is the Seed of the Church  

E. Suffering can be Redemptive, as in the Suffering of Christ  

F. God is Able to turn Suffering into Good: Romans 8:28  

Lecture XIV  

I. The Origin of Evil (Continued)  

A. Consideration of Contrasts in Suffering  

1. Romans 8:18  
2. Hebrews 12  

© 1994 The Institute of Theological Studies™  
The Doctrine of Man and Sin Study Guide
B. Evil is not of Divine Origin

1. Evil and sin are permitted by God to exist
2. Evil and sin are part of the plan of God
3. Evil and sin are not authored by God: Biblical testimony, 1 John 1

C. Satan and the Origin of Evil

1. God and Satan not to be confused
2. Character of Satan
   a. Murder and liar from the beginning
   b. Satan is a created being
   c. Satan was not created evil by nature
   d. Satan’s evil is not explained in God

D. Origin of Evil

1. No rational explanation appears possible
2. Satan’s deviation is a mystery
3. This is a place where we stop attempting to give explanation

E. Necessary Acknowledgments

1. God is all good
2. God could have prevented evil
3. God allowed the introduction of evil without being evil Himself
4. God permits evil unfolding from creation until the Second Coming
5. The presence of evil is beyond appropriate rational explanation
   a. This is true for Satan’s original commission of sin
   b. This is true for the sin of Adam and Eve
   c. This is true for the transmission of sin in humanity
   d. This is true for the continuation of evil, even in the regenerate
6. The irrationality of evil is part of evilness
7. The problem of evil is not unique to the Christian faith
8. The testimony of Job: Job 38-41
9. The Lords’ Prayer

II. The Impact of Sin on Humanity

A. A Radical and Pervasive Corruption

1. The impact of sin on our bodies since all die
2. The impact of sin on our souls
   a. Noetic influence of sin
   b. Use of our minds in irrational ways
   c. Idea of evolution as an example
   d. Darkened understanding in the area of religion
   e. The practice of rationalizing
   f. The area of morality

Lecture XV

I. The Impact of Sin on Humanity (Continued)

A. The Impact of Sin on the Emotions or Feelings

1. Extremes of emotion
2. Joy will be the condition in heaven
3. The Holy Spirit and our emotions

B. The Impact of Sin on the Conscience

1. Need for a norm
2. God's norm is the Moral Law
3. Murder is almost universally recognized as wrong
4. Adultery undermines the home
5. Practice of the Canaanites

6. Need to distinguish between
   a. Conscience as right from wrong
   b. Conscience as what we think is right or wrong

C. The Teaching of Paul
   1. Romans 12:21, the function of conscience
   2. The problem of our perception
   3. The problem of our inclination

D. The Process of Sanctification on the Impact of Sin
   1. Growing clarify of perception
   2. Growing obedience
   3. The experience of Paul
      a. 1 Corinthians 15:9
      b. Ephesians 3:8
      c. 1 Timothy 1:15

E. The Impact of Sin on our Memory
   1. Our selective memories
   2. Not all bad memories are our responsibility
   3. God does not have a bad memory

F. The Impact of Sin on the Will
   1. The purpose of the will
   2. Divine sovereignty and human responsibility
   3. The inclination of the will
      a. Jonathan Edwards on the will
      b. John 8
   4. The freedom of the will
   5. The consequences of the will
II. The Impact of Sin on Humanity in the Presence of God: 
Two Important Factors

A. Individual Responsibility
   1. Ezekiel 18
   2. Not a denial of corporate responsibility
      a. Illustration of a murder
      b. Exodus 20 and Deuteronomy 5

B. Corporate Responsibility
   1. Jericho
   2. Sin of Achan
   3. Noah

Lecture XVI

I. The Impact of Sin on Humanity in the Presence of God 
(Continued)

A. Corporate Responsibility Illustrated
   1. The rebellion of Korah in Numbers 15 and 16:
      Consequences for the whole family
   2. The effect of failure of leaders in the church; The
      problem of Jimmy Swaggart and Jim Baker
   3. The effect of countries at war

B. Our Inability to Dissociate Ourselves

C. God’s Plan for Relational Humanity
   1. Not to live like Robinson Crusoes
   2. Husband and wife
   3. Parents and children
   4. Ancestors and children
   5. Fellow employees
   6. Fellow countryman
D. The Need to Balance Individual and Corporate Responsibility

1. Spouses are not charged with crimes of their spouses
2. Parents are not charged with crimes of their children

E. Adam’s Relationship to his Descendants

1. Very Intimate
2. Substitutionary
3. Consequences of obedience
4. Compared with Christ

F. Substitution and Personal Accountability: Substitution unusual and normal

1. Old Testament sacrificial system
2. The sacrifice of Christ
3. The inadequacy of any sacrifice we might offer

G. The Concept of Substitution and Accountability Diagrammed

| The entail of Adam upon his descendants is nil | PELAGIANISM |
| The descendants of Adam inherit, from him and from Eve, a pollution of their nature | SEMI-PELAGIANISM |
| Guilt and therefore pollution | AUGUSTINIANISM |

1. Pelagianism
   a. Pelagius the monk from Brittany, late fourth and early fifth century
   b. Desire to maintain human freedom

2. Semi-Pelagianism or Semi-Augustinianism
   a. Sympathetic with position A
   b. Desire to maintain corruption transmitted but not guilt

3. Augustinianism
Lecture Outlines

a. Augustine of Hippo in North Africa, late fourth and early fifth century
b. Desire to maintain the first thing transmitted in original sin is guilt

4. Positions A and B are united in their opposition of C

Lecture XVII

I. Positions on the Impact of Sin on Humanity

A. Pelagianism

1. Pelagius motivated by a desire to make sin more serious
2. Emphasized a doctrine of Free Will that made humans responsible for their sin
3. We inherit nothing from Adam that impairs our ability to choose or condemn
4. The doctrine of the power of example
   a. The example of Adam
   b. The example of Christ
5. All humanity begins life unpolluted and uncorrupted
6. How to account for tendency toward evil in humanity

B. Advantages of Pelagianism

1. Emphasized something that was emphasized in Scripture: individual responsibility
2. Consistency of Approach

C. Historical Manifestations of Pelagianism

1. Faustus and Lelio Socin of Italy in Poland
2. Unitarianism in New England

D. Criticism of Pelagianism
Lecture XVIII

II. The Impact of Sin on Humanity (Continued)

A. Objections to Pelagianism (continued)

1. This view undermines the whole doctrine of Redemption
   a. Redemption would be an intrusion by God in this view
   b. Redemption must be self-redemption in this view

2. This view fails to treat seriously certain explicit passages: Romans 5:12-21

3. This view does manifest inconsistency
a. By following examples, the will must be influenced and not free
b. The baptism of infants

III. Semi-Pelagianism or Semi-Augustinianism

A. A Desire to Balance Personal Responsibility and Universal Sinfulness
   1. The choice between God and Satan by a free sinner
   2. God’s grace may take over and be conferred
   3. In the original decision we are left to our own strength

B. Semi Approach Failures
   1. Fails to take into account the inability to choose God
   2. Fails to take into account our inclination to evil
   3. Fails to take into account our natural choice for Satan and death

C. Features of the Semi Approach
   1. We are born corrupt but we have our own guilt
   2. We are responsible for our own acts as in Ezekiel 18

D. Advantages of the Semi Approach
   1. A more realistic recognition of the gravity of evil
   2. A more realistic recognition of the universality of sin
   3. A more realistic recognition of the need for redemption by the power of God
   4. A more realistic recognition of the principle of individual responsibility: agreement with Matthew 25, Revelation 20 and Daniel 12
   5. A more realistic recognition of the work of the Holy Spirit in salvation
   6. Different historical groups with degrees of emphasis
      a. Early Semi-Pelagians
      b. Roman Catholicism & Greek Orthodox
c. Arminius and the Remonstrants
d. Evangelical Methodism

E. Criticism of the Semi Approach: The Permission of God for the Corruption of Humanity

1. Only want to be responsible for our own, not inherited corruption
2. Perceives neuter people as under undeserved contamination
3. Salvation becomes an obligation of God

Lecture XIX

IV. The Impact of Sin on Humanity (Continued)

A. Criticism of the Semi-Pelagian Approach (Continued)

1. God is required to provide a way of Salvation
   a. He allowed the pollution of sin on humanity
   b. His fairness is required rather than his mercy
   c. God owes no salvation

2. God's provision of salvation seems to be less effective than the problem: All descendants are corrupted by only some are saved

3. The problem of those who have not heard the Gospel and culpability
   a. The possibility of salvation after death: 1 Peter 3
   b. The possibility of being saved without concrete knowledge of Christ
   c. These ideas are contrary to the whole New Testament

4. This position does not safeguard what it wants to put forth
   a. Responsibility is supreme but sin seems inevitable
   b. God's help in salvation is viewed as an indispensable intrusion
c. God’s help would be very ineffective due to its rejection by many

5. This position has difficulty with parallel between Adam and Christ
   a. Only Adam’s corruption is transmitted to us, not his guilt
   b. Our guilt cannot be transmitted to Christ
   c. Christ’s righteousness cannot be transmitted to us
   d. The Mystical Union View of the atonement: Emphasis is on the renewal of our nature, not justification
   e. The governmental view of the atonement
      (1) The idea that Christ did not actually assume responsibility
      (2) He shows us God’s attitude towards sin
      (3) This does not explain the sufferings of Christ
   f. The Wesleyan view
      (1) The cross of Christ was the cancellation of original sin
      (2) Inadequate treatment of Romans 5:12-21
   g. The theory of mediate imputation
      (1) Not the guilt but corruption is transmitted by the parents
      (2) God sees the corruption and adds guilt but not Adam’s guilt
      (3) Does not answer why God permits the handicap of corruption

V. The Augustinian View of the Impact of Sin on Humanity

A. Adam’s Guilt is Imputed to all his Descendants by natural Generation
   1. Corruption and guilt afflict every member of humanity
2. The relationship to guilt and sin is inevitable
3. Corruption is not the origin of guilt but guilt is the origin of corruption
4. Consummation of the punishment will mean separation from God

B. This View Accords well with Romans 5
   1. Adam transmits guilt to his descendants
   2. Christ transmits justification and deliverance from guilt
   3. Adam transmits corruption and punishment to his descendants
   4. Christ transmits the Holy Spirit who cleanses and delivers us
   5. Adam alienates us from God
   6. Christ brings us into the presence of God

VI. Our Relationship with Adam
   A. Realism
      1. Realism or the unity of the race
         a. The seminal presence of the race in Adam
         b. Generally a traducian approach to the origin of the soul
         c. Weakened body and corrupted soul from union with Adam
         d. An anticipated presence in our ancestors and consequent guilt
      2. A difficulty with realism: Fails to explain how Adam’s sin is featured in transmission
      3. An advantage of realism
         a. Explains how God holds us responsible for the sins of others
         b. Illustrated in the story of Levi and Melchizedek in Hebrews 7
         c. Illustrated in the teaching of
Lecture Outlines

(1) Augustine
(2) W.G.T. Shedd
(3) Baird
(4) Berkouwer and others

Lecture XX

I. The Entail of Adam’s Sin Upon his Descendants

A. Our Relationship with Adam from an Augustinian Perspective

1. The seminal presence of the race in Adam
2. Not only Adam’s guilt but the collective guilt of our ancestors
3. Romans 5 only relates to Adam and not ancestors, so the problem remains

B. We are Guilty of Sin of Which We have no Memory

C. The Problem of the Relationship to Redemption

1. Christ had no descendants, so no one is seminally present in Him
2. Regeneration would be transmitted seminally, but it is personal

D. The Seminal View may Lead to Some Serious Error: The Error of Baptist Theologian A.H. Strong

II. The Convenantal or Federal Approach

A. The Covenant is the Way in Which God Deals with Humanity

B. The Importance of the Covenant in Ancient Life

C. God Constituted Adam as a Representative

D. The First Sin of Adam in the Garden is the One Imputed to Us
E. The Parallelism with Christ as Covenant Head for His People
   1. What they did is charged to Christ
   2. What Christ did is accounted to his people

F. Substitution Before the Tribunal in Both Cases
   1. In Adam towards us in guilt and corruption
   2. In Christ towards us in our sin and righteousness

G. This Approach Deals with Judicial Concepts: Justification is not a recreative concept

H. The Federal View Involves Shared Responsibility
   1. Our own conscious sin
   2. The shared sin of Adam
   3. The shared deliverance provided in the work of Christ

I. Romans 5:12-21 Reconsidered in Two Developments
   1. In parenthesis between Adam and Moses death was present. Death is the result of sin
   2. The case of death of infants
      a. Death by virtue of association with Adam’s sin
      b. Scripture is unclear as to the eternal treatment of infants
      c. Scripture does not say children are by nature regenerate
      d. Teaching of R.A. Webb and B. B. Warfield on this matter
   3. In digression on the superabundance of grace
      a. One sin leads to involving the whole race
      b. Jesus dealt with many sins of many people to secure salvation
      c. Adam’s entail is contrasted to Christ’s secured blessing
      d. The terms are not coextensive
      e. Justification is contrasted with condemnation
f. Justification may be accepted or rejected, not universally applied

J. The Parallel Testimony of 1 Corinthians 15:22

1. Adam’s sin impacted all humanity

2. Christ’s work impacted all who are seen in him
   a. No separation of savior from lord
   b. This is accompanied by the Holy Spirit’s renewal of us

3. The first “all” refers to all men by natural generation

4. The second “all” refers to all those who are in Christ; This is a glorious discrimination

5. A real, not a potential, righteousness is in view
   a. Salvation is a work of God from A to Z
   b. Repentance and faith are not our works
   c. Acts 13 and the blessing on the gentiles
   d. Repentance and faith are not our works
   e. Acts 14:27 and the blessing on the gentiles

III. Objections to this View

A. Covenant Language is Very Complex and not the Language of the bible

1. Solidaric responsibility, covenant head, federal headship

2. The term covenant is scriptural
   a. It is found in our relationship with Adam
   b. Berith is a scriptural concept as a solemn compact

B. This View is Artificial and not One We had a Choice in

1. God has constituted the situation
2. That we were not well represented by Adam is no grievous objection
3. We would have been the same as Adam if we had been there

Thanks be to God for His indescribable gift!
Study Questions

Lecture I

1. Compare and contrast secular and theological anthropology.
2. What are the stages of life concerning humanity that are revealed in Scripture?
3. What are some of the attempts to identify the time and method of the creation of man? What are some of the difficulties with these attempts?

Lecture II

1. What are the classic distinctions between animals and humans?
2. What are three approaches to the constituent elements of humanity? Define these three approaches.
3. What are the defenses for belief in trichotomy? What Scripture supports this view, and what are the view’s weaknesses?

Lecture III

1. What are the defenses of the dichotomist view of humanity?
2. What are the three positions and their definitions regarding the origin of the soul?
3. What are the defenses of traducianism and the critiques of these defenses that are offered by the lecturer?
4. Describe and critique the argument offered in support of creationism.

Lecture IV

1. What are some more arguments for the creationism position? What are the implications of this position?
2. What is the distinguishing feature of humanity?
3. What are the places of the image of God that are examined in this lecture?

Lecture V

1. What are some aspects of the physical element of humanity? Which commandments of the Decalogue relate to this element?
2. What are the significant elements of the rationality of man?

3. What are the supportive ideas of speech as an expression of humanity?

Lecture VI

1. What is the lecturer’s definition of freedom and what are the illustrations used to support this definition?

2. How is God’s image in man displayed in immortality? What is the false charge often brought against the concept of immortality?

3. Describe the image of God manifested in man’s spirituality.

4. How does the relational element of man reflect the image of God?

Lecture VII

1. How is humanity’s dominion related to the Ten Commandments?

2. What is woman’s share in the image of God in humanity?

3. What are the elements involved in the fall of Adam and Eve, and what were the effects of the fall?

Lecture VIII

1. What are the norms that we must maintain in order to live in keeping with the divine purpose?

2. What are some strengths and weaknesses of feminism?

3. Define, describe and distinguish the concept and characteristics of the covenant.

Lecture IX

1. What are the features of the broadened covenant in the New Testament?

2. What is the beneficial feature of the covenant view of the relationship between the Old and New Testament?

3. What are the seven dispensations? What are their advantages and dangers in viewing God’s relationship to humanity?
Study Questions

Lecture X

1. What are the advantages and disadvantages of the Covenant view of God’s relationship with humanity?
2. What were some notable features of Eden?
3. What is of the utmost importance to a view of Sin?
4. What is the chief manifestation of dualism, and what is the response to it?

Lecture XI

1. What are some advantages and disadvantages of dualism?
2. What are some doctrinal differences with dualism?
3. How is dualism inadequate for an understanding of our lives?

Lecture XII

1. What are some of the other views on the nature of sin?
2. List and describe the various scriptural terms for sin and something they have in common.
3. What is sin and why is it such a serious matter?

Lecture XIII

1. What are the problems associated with natural and moral evil? What do we call the attempt to deal with this problem?
2. What are the ways that Scripture seeks to deal with the problem of evil?
3. What is the relationship of Jesus to suffering?

Lecture XIV

1. What is the relationship of the origin of evil and God?
2. What is the character of Satan as described in the Scriptures?
3. What are some necessary acknowledgements with respect to the problem of the origin of evil?
Study Questions

Lecture XV

1. Using information from the last lecture and this one, describe what areas were impacted by sin and how they were impacted.

2. What effect does sanctification have on us with respect to the impact of sin?

3. What is the impact of sin with respect to the concept of responsibility before God?

Lecture XVI

1. How is the effect of corporate responsibility demonstrated in Scripture and in the world around us?

2. In what areas do we demonstrate the relational aspect of our humanity?

3. Briefly describe the three major positions regarding the connection between Adam’s sin and that of his descendants.

Lecture XVII

1. What are some of the emphases of the Pelagian view of humanity?

2. What are some of the advantages of Pelagianism? Who are some of its proponents?

3. What are the criticisms put forward with respect to Pelagianism?

Lecture XVIII

1. What are some of the different desires of the Semi-Pelagian approach? Who are some of its proponents?

2. What are the failures of the Semi approach?

3. What are some of the advantages of the Semi approach?

Lecture XIX

1. What are some of the continued criticisms of the Semi-Pelagian approach?

2. Describe some of the theories of the Atonement and imputation often associated with the Semi-approach?

3. What is the Augustinian view of the impact of sin on humanity?
Study Questions

Lecture XX

1. What are the features of the Covenant or Federal approach in God’s dealing with humanity?

2. What are the features of the superabundance of grace in Romans 5:12-21?

3. What are the features of the parallel testimony of 1 Corinthians 15:22?
Select Bibliography


