

**Purpose:** An in-depth study of the doctrine of sin from four viewpoints:  
 (1) etymology, (2) biblical theology, (3) systematic theology,  
 (4) contemporary theology.

**Requirements:** (1) Preparation of assignments as indicated in the outline and class discussion of them.  
 (2) Two major exams.  
 (3) One major report on sin in a contemporary writer presented and defended in class.

- Outline:**
1. Read articles on sin in Hastings, Baker, Unger, New Bible Dictionaries.
  - 2-3. Read article on sin in Kittel.
  4. Study precise meanings of O.T. words used for sin.
  5. Doctrine of sin in the apocrypha.
  6. Study precise meanings of N.T. words used for sin.
  7. Discussion of Genesis 3.
  8. Prepare a sermon outline on the curse of Canaan in Genesis 9.
  - 9-10. Prepare a sermon outline on the 4th commandment, Graduate students also read Calvin's Institutes, Book II, Chapter VIII.
  11. Exam
  12. List differences between the sin and trespass offerings.
  - 13-14. Biblical theology outline of the doctrine of sin in Malachi.
  15. Study the uses and meaning of leaven.
  16. Discuss the place of Satan in Isaiah 14 and Ezekiel 28.
  17. Read Chafer, He That Is Spiritual, pp. 168-171.
  18. Review 4 reasons for condemnation of world.
  19. Exam

The remainder of the semester will be devoted to the presentation of reports. One of the following may be chosen.

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|---|--------------------------------------|
| *Keswick Movement - <i>Paxson 8/15</i>            | Jessie Penn-Lewis                    |
| Ruth Paxson - <i>Tinkin</i>                       | A.B. Simpson - <i>Kerry</i>          |
| *Watchman Nee - <i>Pierre</i>                     | Arthur Pink - <i>Baker Apr 20</i>    |
| Grubb and Hession - <i>Buckner</i>                | R. B. Thieme - <i>Phillips Apr 6</i> |
| *Warfield on Perfectionism - <i>Miller</i>        | Ian Thomas - <i>Schwartz</i>         |
| Alan Redpath - <i>Hamm</i>                        | Charles Finney - <i>Kearns</i>       |
| L.E. Maxwell - <i>Miller - Apr 13</i>             |                                      |
| *Pentecostalism - <i>Brewer + Anderson Apr 22</i> |                                      |

*6 Paxson 8 -*  
*17 Miller 15/16*  
*20 Pink 27*  
*27 Finney 29*

**Bibliography:** (not required)

- Articles in various Bible encyclopaedias and dictionaries.
- Sections in standard Systematic Theologies on hamartiology.
- Works dealing with the victorious life.
- Donald G. Barnhouse, The Invisible War.
- Robert Mackintosh, Christianity and Sin.
- Julius Muller, The Christian Doctrine of Sin.
- Ryder Smith, The Bible Doctrine of Sin.

Sin, Wycliffe Bible Ency. CCR and RA Killen (JacksonSem)

I. Def of sin. CCR coming short of glory or char of God.

RAK Char of God revealed in law of God, so West Catch is correct: want of conformity to law of God.

II. Origin of Sin. Not in God. Isa 45:7 = woe of calamity.

Originated with Satan in his rebellion.

III. Extent of sin. Cal-immediately imputed to race in Adam's sin by participation.

Arminian, Adam's sin gave man a proneness to sin without implying guilt.

Pelagian: inherent goodness to man so man can live in a state free from sin.

Total depravity: unmeritoriousness of man in sight of God. CCR

"        ♯        : speaks of the pervasiveness of evil in man and in all that

he does with resultant impossibility to perform what is truly good

in eyes of holy God. RAK

IV. Terminology. CCR

8 basic words in Heb. (1) Sin was fundamentally disobeyed to God.

(2) emphasis on positive commission of wrong. Hitting wrong mark.

(3) sin took many forms and Jew could know which his sin was."

13 NT words. (1) clear standard against which sin measured. (2) positive rebellion ag God. (3) evil may assume variety of forms. (4) man's responsibility is clearly understood.

V. Penalty and remedy. Death, phy and spiritual.

Remedy: (1) forgiveness and (2) justification.        Never eradicated.

Vos. Gen 3.

Twmptation in 2 stages. In both the central purpose of tempter is to cast doubt into woman's mind.

1st stage--Hath God said. Doubt is of more innocent kind, a doubt as to question of fact. Yet mixed with this is distrust of God's Word. Also included is implication that God has made the prohibition too sweeping--of every tree. That ~~the~~ ~~tree~~ planted in ~~the~~ ~~mind~~ of woman. Her answer vs 2 is indignant denial that God has said such a thing and yet it is evident that Eve has begun to entertain the possibility that God shouldn't have forbidden the eating of even one tree.

"And by entertaining this, even for a moment she has already begun to separate in principle between the rights of God and her own." In introducing the words "not touch" Eve shows her feeling that after all maybe God's commands were too harsh.

2nd stage. Open disturst in Word of God. Ye shall not surely die. Note in Hebrew the negative is first. Usually the negative stands between infinitive and finite vb when they are together. If it did then trans--ye shall surely not die. Merely casts doubt on the fulfillment of the threat. Negative first means--It is not so (what God said):ye shall surely die. It gives the lie to God's Word that the other doesn't. Then Satan adds that when eat will know good and evil and be as God, i.e. God lies bec of selfishness.

Thus the tree is probation. In both Heb and Grk the word for tempt and probation (or test) same. God used tree as probation and Satan as test. O e for good designs and one for evil. God did not deny Adam right to know good and evil--could have known by not eating and experimentally. But also could know by eating. Either fork of the test would have led to knowledge. One by good and gne by evil means. Actually Eve got to place where she thot God's intent for her was unfriendly--to keep her from knowing, and Satan's friendly--to help her know. Put tempter and his plan in place of God and His. So ever since.

Death is separation from God. That occurred as soon as Adam sinned. In the day ~~literally~~ fulfilled. Vos suggests that in the day means as surely as thou eatest thou shalt die. Cf 1 Kg 2:37. Before fall, to die was no impossibility and also no necessity. Cf Sauer, p.56. Shame of nakedness is in reference to God. Man and woman hide selves not from each other but from God. "God does not permit man to treat the physical as if it were sufficient reason for his sensation, but compels man to recognize in it the reflex of the ethical."

The Judgments.

1. On the perpent. Cursed and in curse is promise of victory over serpent and seed. Divine initiative is seen in God's saying I will put enmity. God does not merely instigate or promote enmity, He sovereignly puts it. Enmity extends to seed of woman and serpent, God will not allow enmity to die out. In first half of vs 2 seeds are contrasted. In second half the serpent, not his seed, is singled out and implication is that the woman's seed will be represented in one person. "C.T. rev approaches the concept of a personal Messiah very gradually." Cf Sauer p 59.

## NOAH

- I. Noah the Preacher.
  - A. The Times.
    1. Perversion, 6:2 whether angels or ungod
    2. Corruption, 5. Center-heart, char-evil, continuousness-every day.
    3. Violence, 11.
    4. Ruin, 12 =corrupt. Same word in 13 = destroy or devastate.
  - B. The Message, 6:3.
    - 120 yrs last period of grace.
    1. Of righteousness, 2 Pet 2:5.
    2. Of judgment to come. Ark was proof.
  - C. The Response.
    1. None of world bel. Practiced normalcy.
    2. Family did bel. When did sons trust?
- II. Noah the Savior, 1 Pet. 3:20
  1. Means of sal--ark. 14,000 tons. 20 basketball courts. 522 stock cars. The 35000 animals could get in 73 cars Room for all.
  2. Manner of sal.
    - Contrary to opinion, Matt 24:34
    - Contrary to exp. No rain
    - But acc to God's Word, 6:20.

## ABEL

- I. His Home, Gen. 4:1-2a
  - A. Environment. Best ever been with presence of sin. No crime, no death.
  - B. Family. 5:3 Adam 130 when Seth. Cain, Abel and sisters? <sup>shortness</sup> Cain=acquisition. Abel=breath. life
- II. His Work, 4:2b-7.
  - A. Kind. Keeper of sheep. Cain, ground. Both honorable.
  - B. Cause. 3:18-19. Blessing.
- III. His Religion.
  - A. Background. Same as Cain's as they heard ma and pa, esp. 3:21. Must have known something of sacrifice. Shows how 2 boys from same home diff.
  - B. Expression of it.
    - Cain-ordinary off. Abel best. 1st born choicest, and fatty portions which were considered best, Isa 1:11.
  - C. Acceptance of it, 4:4. Why? God saw best and saw heart. (and blood?)
  - D. Effect of it. Righteous, Matt 23:35; Lk 11:51. Cain's of devil, 1 Jn 3:12; Jude 11. <sup>3 things in Cain</sup>
    1. Best (whole heart)
    2. First
    3. Best
- IV. His death, 4:8-15.
  - A. Circumstances, 8. Maybe not predated
  - B. Effect on Cain, 9, indifference.
  - C. Punishment for, 15. Protected Cain the banished. Gen 9:6 later. Banished from cultivated soil to desert, 12a. Nomad, 12b. 15-lit, sign for Cain to warn people against slaying him.

### III. Noah the Prophet

Seasoned saint uncovered self; (lit v 21)

#### A. Concn Canaan.

1. Who? 4th-son of Ham, 10:6. Grandson Noah (v 24). Canaanites.
2. Why? Either saw Noah and called Ham. Or Ham punished by having a son to disgrace him as he did father Noah.
3. How? 1 Kg 9:20.
4. Other sons? Only bec not mentioned for blessing but weak. Cush=Ethopia & Araoia Mizraim=Egypt. Phut=E. Africa.

B. Concn. Shem. If Negro servitude here then so is Jewish superiority. Rom 3.

#### C. Concn. Japheth.

1. Enlarge=May God grant ample territory
2. Dwell in Shem's tents=share blessings of God of Shem.

### Lessons.

1. Normalcy of our day. Unheeding people
2. Sal. only in God's way. Jn 14:6.
3. Noah's sin not mentioned in NT nor Canaan's curse. No respecter.

My heart goes out to poor old Noah  
Feeding leopards, watching boa,  
Reassuring a hippo mother  
Keeping his charges from eating each other.  
For having started 2 by 2  
1 by 1 would be too few  
No wonder he seethed in helpless rage  
After all that time in a animal cage.

### V. His Testimony. Heb. 11:4, 12:24.

Abel says today: "I found the way to be right with God." How?

#### A. Negatively.

1. Not bec environment
2. Not bec IQ
3. Not bec offering beautiful.
4. Not bec useful, Gen 9:3.

#### B. Positively

1. Bec in faith.
2. Bec God's way with blood.  
12:24--blood of sprinkline (cross) speaks better (more forcefully) than Abel--either Abel's cries vangeance and God's brings forgiveness or blood of Abel's sacrifice representing all sacrif of OT can't compare with blood of X. Either case it is blood which is nec.

Concl. Will you listen to Abel.

Or follow way of Cain whose descendants turned out pretty well, Gen 4:21-22 but not with God.

*litd up's acceptance  
not then show to its desire - but: on its striving  
Do this work on it*

SECTION I--CONCEPTS OF SIN (Word study principally)

I. The OT Concept

4 diff Hebrew roots represented by our word sin.

A. In the Hebrew OT

*look up Appendix 12*

1. Words used. Here line above add.

- a. <sup>חטא</sup>ht' Vb occurs 177 times in Qal incld inf and ptc forms; 32 in Hiphil and 9 in Hithpael; 15 Piel in sense of putting sin away. Hithpael means absolving oneself. 223 total and almost all used in rel sense.
- lost alt. in affixing 10x*
- <sup>חטא</sup>ht' Noun is hatta'th occurring 289 x. Usually means the means of putting away sin or its consequences and thus indicates a kind of sacrifice as described in Lev ~~4:1-5:13~~ 4:1-5:13. Means sometimes simply sin or crime or negligence. hata'ah 8x; het' 35x; hatta' (sinner) 18x.
- Just will*
- b. <sup>פש</sup>psH' (rebel). Vb 41x incld Qal ptc. Noun 92x. <sup>ש</sup>ש
- c. <sup>און</sup>'wh. Verbal forms 17x. Noun 'awon 227x and idea is guilt. <sup>און</sup>
- d. <sup>שגה</sup>shghah (err) as vb 19x. Paralleled <sup>שגה</sup>shghah 4x and noun sheghaghah 19x. Expressed idea of sin going astray.

All roots closely related but differ "from one another so fundamentally in their essential quality that a study of them will enable us to trace the main lines of Heb thot on the subj of sin." Kittel 7.

2. Concepts conveyed by these words.

a. Legal concept. Ht' and derivatives principally express sin.

Prob bec it conveyed a clear objective picture to the mind without reference to motive or inner quality of sinner. Means miss the mark, Prov 8:36 (misseth me in cf to findeth me in vs 35); Job 5:24; Jud 20:16; Psa 25:8 (cf p 7.) Thus ht' never lost sense of making a mistake in legal sense and not esp in rel sense. Meaning came to include all kinds of wrong doing in failing to comply to laws of human life. Conc'n witness, Deut 19:15-21 means breach of civil law. Deut 21:22 means ordinary criminal case without ref to rel. Cf Isa 29:21; 2 Kg 18:14; Jud 11:27; Gen 40:1; 1 Sam 19:4; 24:12; 26:21. Then there are examples which are forensic tho they speak of deviation from ethical rather than legal norm. Gen 42:22; 1 Sam 19:5 (of murder); Gen 31:36; 20:9 (things not done); Gen 43:9; 44:32 (continuing state of guilt).

b. Theological concept. Ht' shows development from legal to theol use. Other roots not so. Theol it comes to mean that

rel life is subject to certain rules and norms and fellowship with God only possible under certain regulations. psh' represents sin in most active form, rebellion. Willful breaking of a relationship of loyalty and peace, 1 Kg 12:19; 2 Kg 8:20; Isa 1:2; Jer 2:29; Amos 4:4. Shaghah (err or stray in relatns to God). Generally used for ignorance, not culpable negligence. Thus weakest term. Ezek 45:20; Lev 4:2,13; unintentional manslaughter in cities refuge law, Numb 35:11; Josh 20:3. Yet this word implies a right intention on part of sinner and thus is very weighty. Yet in will of God these unintentional things wrong. Concl. Will of God was the supreme law. Man's separation was sin. Psa 51:4. Sin differs from other kinds of failure bec

main that is not human opinion or man's judgment but suppliant's only that must be of God and what He willed as revealing true character of his failure. Accountable to no one but God. Thus sin in OT is abnormal behavior in relatn to law and theol. Ultimately in relatn to God. Words for sin mainly used in theol sense yet fact that they are found in legal sense helps us understand what the average Hebrew understood by sin. Fundamental idea is deviation from prescribed norm which is main idea of ht'. Whole range of ideas of deviation from simple objectivity to unmistakable encounter with God. Main idea is that something is out of order. psh' gets at idea (rebel) of problem of origin of sin bec tells real motive of sinner. Note Psa 51:4b--prob of God being justified by sin. David almost saying "I sinned in order that thou mightest be just and clear". What means is that he sees now "how the objective fact of his sinning appears to serve the purpose of leading him to acknowledge thaxe absoluteness of God's law." 17.

B. In the Greek OT

All Heb terms expressed by *δυσπρέπεια, ἄδικία, ἀνομία, ἀσέβεια, κακία*.

1. Presumptuousness. Espec in Ecclus.
2. Wealth and power regarded as marks of sinner, Eccles 2:26; Prov 23:17; Hab 3:14.
3. Sin is disease. Isa 53:4; Deut 30:3; Jer 14:7; Job 42:10.
4. Idolatry. 2 Chron 12:2,7; Hos 2:12; Ezek 8:6; 16:51.
5. Folly is sin and wisdom piety, Prov 26:11; 24:9
6. Something that needs confessing. Ecclus 4:26; Isa 27:9;

Thus in LXX translator somethings intentionally changed ~~translation~~ meaning of Heb. Of course had to trans all the Heb derivatives by few Greek words. But LXX did not split sins into many diff and separate ones as later Judaism did. Stuck pretty much to OT Heb concept that sin is fundamentally that which separates man from God and is indomitable until man lets God save him. LXX gets and keeps to principal and root idea of sin which we saw in summary of OT Heb teaching.



U. In the N.T.

1. Generic terms.

- a. kakos, 28x. <sup>All in P</sup> Also there are 22 occurrences of 8 compound words like evil doer. Sometimes means physical evil, Mk 1:32; Mt 6:34; Jas 5:10; I Pet 3:9. Usually moral evil.
- b. poneros. 82x. Matt 25x. <sup>twice</sup> of physical evil, Mt 7:17f; Rev 16:2. Usually of moral evil.
- c. asebes and cognates. Godless. Jude 6x and 2 Pet 7. Impious. 17x altogether. Opposite of eusebes, pious. Occurs with other words for sin. With adikia in Rom 1:18; with anomos in 3 Tim 1:9; with hamartolos in 1 Pet 4:18. Illustrate the persistent Heb idea that various words only denote diff aspects of one concept.
- d. enochos, 9x. Usually refers in LXX to blood guiltiness and murder is typical example. So in NT when used idea is denoting one whose crime is worthy of death. Mk 14:64; Heb ~~2:19~~—guilt before final Judge. Mt 5:21. Climax is guilt against X. 1 Cor 11:27. Mk 3:22,29f. A man who is enochos is worthy of death.

2. Metaphors.

- a. hamartia, 174x. hamartanein, 43x, hamartolos, 48, hamartema 5x. Total 227x. P 91x; Heb 29x; Gospel and Ep of John 53x. When writer wanted one inclusive word for sin this was it. Uses and modifies the metaphor—aim at a wrong mark and so to miss the right one. It is against God. Even when against own body, 1 Cor 6:18 bec that's temple of God. Even when against a master, 1 Pet 2:20 bec idea of passage is that when a slave does serve he is doing will of God. Note that in Synoptics whenever hamartia occurs the context always involves a reference to forgiveness or salvation. Mk 2:5-10; Mt 21.
- b. Adikia, 26, adikein, 27, adikos, 11, adikos Long o, 1, adikema, 3. dike meant justice of law court and adikema means crime (Galio, Acts 18:14). In Rev trans hurt 9x. Idea is judgment of God behind H's agents who hurt the earth, Rev 7:2f. 9:4,10. Cf examples, 1 Cor 6:9; Col 3:25; 1 Jn 5:17; Rev 18:5. Any unrighteous conduct in the broadest sense.
- c. anomos, 8, anomos Long, 1, anomia, 14. Lawlessness tho iniquity is usual trans. Used by P to describe Gentiles as men who lacked the Law, Rom 2:12; 1 Cor 9:21. Used of Gentiles who positively break the law, 1 Tim 1:9; 2 Pet 2:8 bec Gentiles had a law, Rom 1:32. When P wants to speak of sinning against Jewish law he uses paranomein, Acts 23:3. Anomia never used of breaking law in narrow sense but breaking law in broad sense. In synoptics esp—not just Mosaic in view but law of God, Mt 13:41; 23:28; 24:12. Only in Matt and only by Jesus. Oftne the 2nd coming is connected with lawlessness. 2 Thess 2:3,7.
- d. parabates, 5, parabasis, 7. Transgression. Always imply concept of law as particular thing transgressed. Sometimes a specific commandment, Rom 5:14; 1 Tim 2:14. Usually Jewish law. Rom 2:23,25,27; Gal 3:19; Heb 2:24 9:15.
- e. Agnoein, 21x. Sometimes clearly of innocent ignorance, Rom 1:13; 2 Cor 6:9; Gal 3:12. Gentiles innocently ignorant of some things, Acts 17:23 but not all, Rom 2:4. Yet Xns may be culpably ignorant, Rom 6:3; 7:1. Gentiles too, Eph 4:18. Heb 9:7 refers to sins for which priest offered on day of Atonement. Reference is not to innocent ignorance but to ignoring of known commandments. Was death of X culpable or not. Culpable from Acts 13:27; Rom 10:3.



f. planan, 38x. plus 5 and 10. To go astray. Culpable error except possibly in Jas 5:19. Some warn against avoidable error, Mk 13:5; 1 Co 6:9 etc.

Mk 12:24-27--should have seen that Moses spoke of res. Evil spirits lead men astray, 1 Tim 4:1; 1 Jn 4:6. Other men can do, Eph 4:14; 2 Tim 3:13. And self, 1 Jn 1:8. But always men know or ought to know they are being led astray. Anything contrary to will of God sin but when comes to judgment Rom 2 seems to indicate that God will take account of that which was known to be sin.

g. Paraptoma, 21x. Fall away. In most passages it is deliberate, cf Rom 5:12-21 where it occurs 6x. 2 Cor 5:19; Gal 6:1; Eph 2:1,5; Col 2:13.

h. hupocrites, hupocrisis. Has 3 ideas. To interpret as an oracle interpreted some phrase to an enquirer; to pretend, as an actor plays a part in a drama; to follow an interpretation one known to be false. All 3 in ~~ix~~ Gal 2:11ff--Peter interpreted faith falsely, knew it, Acts 15; and himself followed it by dissembling. 1 Tim 4:2 same. Even in gospels idea is that those who were hypocrites first deceived themselves and then others. This is the terribleness of this sin.

### 3. Opposites.

a. asebes . Wickedness. Actually impious. *Rom 4:5, 5:6*

b. bebelos, profane. Vb 2x in Acts 24:6; Mt 12:5--unhallowing the temple or Sabbath. Adj 5x. Heb 12:16--of backsliding which unhallows a Xn. In Pastorals of unhallowing speech, 1 Tim 1:9; 4:7; 6:20; 2 Tim 2:16.

c. Unclean, akathartos, 40x. Opposite of hagios. 23x of unclean spirits. Generally has a physical connotation. Eph 5:5; 1 Cor 7:12-14; 2 Cor 6:14-18.

d. Fool. anoetos, anioa, aphron, asunetos are negative. moros is positive. 21x. Lk 14:34; Mt 25:1-13. In P 2 Tim 2:23; Tit 3:9 and all other ref in 1 Cor.

e. Shame. aischune 34x incld compounds with epi and kata. Shame among men, Lk 13:7; 1 Cor 11:4f. Shame which a man himself ought to have for sin, Phil 3:19. This is shame before God really. Then things which world thinks shameful but which man ought not to be ashamed of, Rom 1:16; Gal 6:14. X has reversed the standards.

Concl. Same. Sin is primarily disobedience to a personal God. Positive side is still emphasized. It is one concept in many forms.

1. Clear standard.
2. Definite responsibility, clearly understood.
3. Evil has variety of forms.
4. Positive action against God.

### III. The Jewish Concept of Sin.

3 factors which determine the idea of sin in Judaism. Speaking of that represented by apocrypha and pseudoepigrapha writings and rabbinic teaching of Talmud. Some would include later OT books meaning Dan etc which such liberals consider belong to inter-Test period.

#### A. The Law.

*M. J. G. I. 461 f*

Since law reveals will of God every transgression of it is sin and comes within sphere of rel and rebellion against God. Of course there were the specific offences and ceremonial uncleannesses. Two tendencies among scribes resulted.

1. Tendency to regard every breach of law no matter how trivial as sin.
2. Tendency to maintain OT distinction bet sinning thru ignorance and sinning with high hand. On basis of Lev 16:21 3 kinds of sins Ex 14:8 (unashamed misdeeds; acts of rebellion; unwitting offences). Knowledge of law is always criterion. Idolatry, unchastity, bloodshed singled out as deadly sins never to be committed. Idolatry worst. "To commit idolatry means to commit all sins". Death is only atonement for such sins (death was considered not only the punishment but the atonement). Other sins could be atoned for by purification rites, good works, or sufferings.

#### B. The Individual.

Tendency in later Judaism to dissociate sin from the community and fix its burden on the individual. Clearly revealed in change in Targum of Ex 20:5 to "inflicting punishment for the guilt of wicked fathers upon their disobedient children." Change at Deut 5:9 to "when the children follow after their fathers in sinning." Yet idea of universal responsibility not dead Cf parable in Rabba 4--sinner is like man boring hole in boat. Others protested. He said it none of their business bec was boring under himself. Their answer was "It is our business: the water is pouring in, and we shall all be drown'd." Judaism held that sin universal, 2 Eadras 7:68; 9:36. Rabbis said "Even in the most pious there must be a trace of guilt somewhere." Yet men like Abr, Moses, Elijah accounted guiltless by some. Clean life made possible by observing the law. "God said to the Israelites, My children, I have created for you the Law as a means of sal; so long as you occupy yourselves with the latter, the former (your evil inclination) shall have no power over you." Read these quotes in Kittl 42.

#### C. The Idea of Punishment for Sin.

Post-bib Judaism gave attention to origin and consequences of sin.

Origin traced back to Adam tho hard to prove that idea of In Adam as fully developed as in P. See quotes 43. Idea of punishment as result of sin developed. Death as wages of sin first announced in Gen 3, Ezek 18:2-4. Connection bet sin and punishment in Song Sol 2:17. Rabbis said sickness punishment for sin and no man could recover from sickness until God forgives all his sins. Cf Jn 8. Finally eternal punishment for sin but emphasis seems to be that hell comes only thru the fault of each individual.

At same time possibility of salvation present. Targum of Eccl 7:20  
"but God shows guilty man the way of conversion before he dies." Later  
Judaism stressed freewill. Sadducees asserted it without any belief  
in fate or providence and Pharisees maintained it in certain cases;  
Essenes alone excluded it. Perhaps say that later Judaism was Pelagian.

IV  
III. The Classical Greek and Hellenistic Concept

Intro. Xn idea not found in classical Grk lit which knows nothing of hostility to God. Just means failure or guilt and goes back to basic meaning of harmatan--to miss the mark. It became a purely negative term for doing what is not orton, i.e. customary or conventional, or logically or technically correct.

A. In Early Period.

There was little consciousness of sin. Life was glad acceptance of whatever came from the gods without any fully developed sense of personal freedom and consequently of guilt. It was misfortune that drew attention to fact that guilt had been incurred. Guilt or failure a matter of behavior. Broadened to specifics later. "In those happy centuries they were practically free from that infectious disease, the consciousness of sin."

B. In Homeric age (6-7 BC).

Sin or failure consisted of negligence in worship, false witness, breach of laws of hospitality, offense against honor of gods and men. Broadened to include dishonoring parents, adultery, ill-treatment of orphans, social injustice. Then entered into picture the ideas of guilt and death. Then twist so that life itself was consequence of guilt. "The soul is condemned to life in the body for the expiation of guilt; the wages of sin is life on earth which is death to the soul." Foremly in early period guilt was seen in the deed itself, now it was recognized as a deeply rooted condition of the inner man. Man pays with suffering and sometimes death.

*In ex of Philon...*  
*Chemical*  
*App*

Idea of agnoia into fore here. All guilt springs from ignorance, but this is conceived as the limitation of man's powers without which he would not be human. Thus "all action involves guilt, since it affects the course of things in the continuum of space and time, the agent, in his ignorance, being neither able to foresee the results nor ultimately responsible for them." Only thing to do is assume the guilt and acknowledge that suffering when it comes is from that. It is the will of the gods. Democritus said "The cause of sin is ignorance of the better way." Socrates held that ignorance is ground of guilt. He who really understands and knows will act rightly. This theory rests on fundamental belief that man is fundamentally good. Read Socrates' theory Kittel 58n. Plato said unrighteousness, adikia is identical with sin harmatia. He said man choose his own lot (as Homer but not Socrates). Aristotle make a sharp new distinction between harmatia and adikia. "I mean by an accident ἀτύχημα anything which cannot be foreseen and yet does not proceed from vice, by an error ἐνόηματα anything which might have been foreseen and yet does not proceed from wickedness, and by a crime ἁδικηματα anything which might have been foreseen and is itself a result of wickedness." harmatia was error in fields of art and thot, technique and hygiene, law and its administration, politics. In sphere of ethics harmatia meant anything committed in good faith, the result of ignorance and consequently something which cannot be blamed. Error in every sphere is the result of ignorance. Thus every trace of moral responsibility has disappeared, for in Aristotle it is all a matter of the intellect.

D. In Hellenistic age.

Prior to this there were 2 lines of thot. In Homeric age the idea of guilt foredoomed. Moral responsibility. In Philosophers the didea that all sin is ignorance. No moral res. Rationalistic. Remove by education.

Man is naturally good and realizes goodness thru exercise of reason. Clem Alex "Error comes from not knowing how to decide what ought to be done." Thus phil of later period lost serious view of guilt. Sin ~~is~~ the word really has no place in the Stoic system. But that of doom still present. However, just made man a plaything of chance. Mystery religions aimed at counteracting the curse of doom and mortality. But idea of chance made man sin in spite of reason. Only deliverance was gift of Gnosis which mystery rel offered. Sin universal but synonym of ignorance and among common man was predestined but among philosophers that idea less prominent.



## THE FOURTH COMMANDMENT

### I. A Retrospect of the Sabbath Observance

- A. The Sabbath as a creation ordinance, Gen. 2:2-3 Murray, p. 34.
  - 1. The establishing of days, seasons, and years.  
These would have regulated Adam's work. Gen. 1:14-19.
  - 2. The knowledge of the creation ordinance.  
The Sabbath would have governed Adam even in innocence and confirmed integrity.
- B. The Sabbath from Adam to Moses.
  - 1. The silence concerning the seventh day.  
Silence proves nothing. Monogamy was lost sight of too.
  - 2. The significance of the seventh day in Gen. 15:21-30.
- C. The Sabbath in the Decalogue.
  - 1. The commandments to Israel. Ex. 20:2; Deut. 4:12f; Eph. 2:11
  - 2. The commandment as part of the Decalogue.
    - a. The penalty of violation:
      - 1) Gathering sticks, Nu. 15:32-36. Death.
      - 2) Lighting a fire, Ex. 35:5. Death.
    - b. The problem of laws, judgments, ordinances:  
They are all one unit.

### II. The Ramifications of the Sabbath Commandment.

- A. Positive:
  - 1. Commemoration: "remember"--a solemn observance.
  - 2. Consecration: "hallow"--a sacred observance.
  - 3. Contrast: 6 days of work--a successive observance.
    - a. The divine command to work. Gen. 2:15.
    - b. The durative character of work:  
Work is to be done on six days.
    - c. The distinct change of work.  
The Sabbath is not a cessation from work but work of a different kind.
- B. Negative:
  - 1 The prohibition: no work.
  - 2 The parties of the prohibition:
    - a. The free.
      - 1) Their responsibility to instruct re the Sabbath.
      - 2) The recognition of the master-servant relationship.
    - b. The bond.
    - c. Domesticated animals.
    - d. Strangers.

### III. The Reasons for the Sabbath Institution.

- A. Reasons for the establishment.
  - 1. Historical:
    - a. A sign of God's creation rest. Ex.
    - b. A sign between God and Israel. Ex. 31:13; 20:10-12.
  - 2. Humane: Deut. 5:12-15.
    - a. A rest from labor.
    - b. A rest for servants.

B. Reasons for the abolishment.

1. The purpose of the law.
  - a. Its limited application: to Israel.
  - b. Its limited duration: till Christ.
    2. Cor. 3:7-11 the ten comm. are done away with.
    - The 4th comm. not repeated in the N.T.
    - (Fundamentals, p. 570)
2. The preaching of Christ.
  - a. The Sabbath for man. Mk. 2:27.
  - b. The Sabbath for doing good. Mt. 12:13.
  - c. The Sabbath for activity: Jn. 5:17.
 

As the Father works now during His Sabbath rest in providence, so the Son does not violate the Sabbath by works of mercy.
  - d. The Sabbath an accomodation to the needs of men.
3. The practice of the disciples.
  - a. A sharp distinction between Sunday and Sabbath.
  - b. A gradual decision for the resurrection day.
 

Acts 20:7, 1. Cor. 16:2. ISBE, p. 1920.
4. The presentation by Paul. Hastings, p. 522.
  - a. No transfer of Sabbath rules to Sunday.
 

The Sabbath Day has not been changed at all. The believer has been changed. He died to the Law. He is free from the Law as a wife is freed from a husband that she has just buried (Rom. 7). It is not wise to dignify again. McGee, Romans I, p. 89.
  - b. An explicit condemnation of the Sabbath, Col 2:16f.
  - c. Sabbaths as a matter of indifference to Christians.
 

Gal. 4:9-11, Rom. 14:5f.
  - d. Keeping of Sabbath is a return to weaker elements.



## I. THE DECALOGUE

## A. Introductory facts about the Decalogue

1. This is the first two-sided covenant in history. Cf Edenic covenant Scofield p. 5. Not really a covenant. Was the Adamic? p. 9. Noahic clearly so, Gen 9 bec word is used in vs 9. Adamic was really two-sided if you consider it one of the covenants. Noahic and Abrahamic certainly were not. Adamic more a pronouncement of judgement. Ex 19:5 makes it 2-sided.
2. The covenant is referred to Israel alone. Lev 26:46. Deut 4:8. *Gen 19:1,5.*  
No promises which involve all the world as Abrahamic.
3. The covenant was given as a unit. Ceremonial laws form integral part of Mosaic legislation. All the elements not necessarily new but now codified and binding. e.g. Sabbath was really instituted before law, Exod 16:23, but note that no punishments connected with breaking it at this point. But cf Neh 9:13-14. But all these things became binding now. *Gen 9:4 not new. Ex 12. Passover 9:6*
4. How the decalogue was divided. Text says 10 words or commandments, Ex 34:28; Deut 4:13; 10:4.
  - a. Greek-Catholic and Reformed churches divide as we are accustomed to. 5-5. Josephus did this first. Preamble not part of 1st commandment.
  - b. Roman and Lutheran churches divide no. 10 and combine land 2.
  - c. Jews combine 1 and 2 and consider preamble as no 1 (vs 2). But introduction doesn't deserve to be called one of 10 words and to divide no.10 is artificial.
  - d. Allis and others divide 4 and 6 bec 1-4 constitute duties to God and 5-10 duties to man. He says it "would constitute a logical and impressive division." Feinberg's answer is that no. 5, honor father and mother is duty to God bec parents stand in place of God when we're children.

Best to divide as one as far as the 10 are concerned. Question of how many written on each stone we'll probably never know for sure. But what the 10 are is acc to one(a.). Anything else artificial.

## 5. Grouping of them.

- d. above becomes a. Calvin did this. Duty to God and man like Lord's division of decalogue in Mt 22:34-40. But answer as Feinberg.
- b. Augustine said 3 on 1st and 7 on 2nd but according to his numbering of them that grouping put honor parents 1st on 2nd table.
- c. Jews from Philo to now divide in equal parts. Anyway Ex 32:15 says stones written on both sides so little difficult to see how 5 on each face!

## B. The Exposition of the Decalogue

## I. The First Commandment, 3.

Prohibition of worship of any other God than Jehovah and command to worship Jehovah only. Deut 6:4f. It is based on what God did for them in bringing them out of Egypt, vs 2. Question is, does the commandment deny the existence of other gods (monotheism) or merely prohibit their worship (monolatry)? There is no doubt that the teaching of the Pentateuch is monotheism, Gen 1, 24:3; Ex 20:11; Deut 4:28; 32:21, but strictly the commandment concerns monolatry. Yet worship of only one God leads to the conclusion that there is only one. Illus of disobeying this comm. 2 Kings 17:33.

## II. The Second Commandment, 4-6.

A. Prohibition of use of images in worship. Next to longest of comm. *Deut 5:9 is print of golden calf*  
 No carved image (either wood or stone) or likeness. Worship of heathen deities of course prohibited, Deut 4:15; Jud 17:3; 2 Kg 21:7 and even image of Jehovah not tolerated, Ex 32:5. Yet not all artistic things forbidden in worship, cf. cherubim on ark and used on the veil and curtain of holy of holies, and golden candlestick which had flowers and cups like almond blossoms, Ex 25:18,33. Any attempt to make visible representation of invisible God forbidden.

*B. Purpose* Vs 5 may read thou shalt not make in order to bow down to these. Reason for forbidding is not bec God is spirit which would be the logical reason but bec Jehovah's religion is exclusive--He is a jealous God and demands exclusive worship. Linked with comm 1--jealous bec He redeemed them from Egypt and married them as it were. This exclusiveness is what made Jews and Xn hated. <sup>C.</sup> Punishment extends to 4th generation and grace to 1000's of people (not 1000th generation). Clearly iniquity is of the fathers and not esp of children--unity of race. Later Rabbis changed this to make kids sinners and directly responsible. But that's not here in vs. This is comm Israel so often disobeyed. Cf Jeroboam's calves which were symbol of apostasy of Northern Kgdom.

## III. The Third Commandment, 7-

*A. Meaning* Not take Lord's name in vain. Name is sacred bec it stands for the person. Includes false swearing, cursing, blasphemy, profanity in relation to God's name, and all irreverent and trifling use of God's name. Actually very broad and includes irreverent use of titles, attributes, works or anything that is God's since name stands for all that He is. <sup>B. Interpretation</sup> Rabbis limited it only to the actual name. In Matt 5:34 Lord giving higher standard than practice of the day but really was expounding the real meaning of this comm. <sup>C. Reason to observe</sup> Use of oaths not forbidden by this--either in religious or judicial matter--Numb 30; Deut 6:13; Josh 9:19; 1 Kg 2:23f. Cf 2 Cor 11:31; Gal 1:20; Rom 9:1. *Matt 5:19 ✓ however*

## IV. The Fourth Commandment, 8-11.

Remember Sabbath day. Carries back to Ex 16:23. <sup>9-29</sup> Not back to Gen 2. Not as Allis says, "It seems probable that the observance of the Sabbath had been almost forgotten in Egypt, and we find only meagre traces of it in the patriarchal history." p.76. But true that "remember" indicates this is no new command. Linked with creation rest of God just as believer's sabbath (salvation Heb 4) is. But this was an earthly rest not heavenly as believer's. Deut 5:14 and Ex 20:10 shows its humane aspect--no work for servants too. Deut 5:15 links it with redemption in form of deliverance from Egypt. Man copies God. Vos says, "Nor must it be forgotten that the Sabbath was under the O.T. an integral part of a cycle of feasts which is no longer in force now. The type embodied in it was deepened by the Sabbatical Year and the Year of Jubilee . . . From all this we have been released by the work of X, but not from the Sabbath as instituted at Creation." But doesn't Heb 4 which is permanent and eternal fulfill our relationship to Creation rest. Note that 7th day in Gen 2 not marked off by evening and morning. Xn fulfills this type but Israelite doesn't. His sabbath came to an end. Ours and God's don't. However, this is also brot clearer by seeing that the point in Ex 20 is one of sequence and not proportion. Proportion there but sequence imp't--6 then 1. Good thing to observe the proportion today but can't the sequence. All fits in ~~the~~ with the salvation sabbath rest of believer. Other references, Ex 23:12, ~~31~~; 34:21, 35; Lev 25; Numb 15; Deut 5:12.

## V. The Fifth Commandment, 12.

Honor parents. They are representatives of God. Addition of "any thy mother" shows high place women given under law. Promise with this. 1st comm with promise

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Promise is long life individually and collectively for Israelites. Note nothing said about day school or S.S. or Y.P. Home is place for learning about God.

VI. The Sixth Commandment, 13.

Prohibition against murder. A.V. renders 10 diff words by kill. The word here used about 50x in O.T. Frequently trans murder (er) or slay(er). More than  $\frac{1}{2}$  occurrences in Numb 35; Deut 4:41-2; Josh 20 and 21--passages which refer to cities of refuge. Quite clear menaing is murder, not killing. Otherwise captial punishment wrong, Gen 9:6; Ex 21:12) and defensive or lawful war wrong, Deut 19:11; 20; Judg 6:16; Deut 31:9. LXX trans not murder. "If magistrates, as we learn from the thirteenth chapter of Romans, are armed with a right or power of life and death over their own citizens, they certainly have the right to declare war in self-defence" C.Hodge. "The omission of the object still remains to be noticed, as showing that the prohibition includes not only the killing of a fellowman, but the destruction of one's own life, or suicide." Keil.

VII. The Seventh Commandment, 14.

Against adultery. Deals with greatest menance to home, unchastity. Protects family life. Word used in reference to both men and women, Lev 20:10. So impt bec marriage made illustration of relation of God to His people, Isa 54:5; Hos 2:19f.

VIII. The Eighth Commandment, 15.

Theft in all forms prohibited. Note that the right of personal ownership of property recognized by the verse. Applies to business and unions and states. Applies to stealing time, fellowship from God and fellow Xn.

IX. The Ninth Commandment, 16.

Against false, lying evidence. In court of justice and Israelites were acquainted with orderly legal procedure, Gen 23; Ex 18. False witnesses were severely punished, Deut 19:16, 19. But also in common intercourse of life. No false witness by which another's life or character may be endangered, his interests affected, or his feelings wounded, 23:1. Applies in churches and seminaries.

X. Covetousness. The Tenth Commandment, 17.

Most searching of all comm bec it has to do not with outward act as others but with inner. Prohibition is against inner thot and longing appropriations. Not desire, or set heart on, Deut 5:21. LXX ouk epithumeseis. Note repetition of "thou shalt not covet" for emphasis and to arrest attestation. This is a basic sin too and may be the means of breaking all the others.

All comm given in circumstances of greatest imaginable pomp and terror. Striking display of power and majesty of Lawgiver. All the people were before the Mount tho Moses and elders nearer. Plenty of room, plain before Sinai 3 mi long and  $\frac{3}{4}$  mile broad. Room for couple of million people.



## THE LORD'S DAY

### I. The Motivation for Sunday Worship The Day

A. The day. Bec of res. Matt 28:1; Mk 16:2,9; Lk 24:1; Jn 20:1,19; Acts 20:7; 1 Cor 16:2 Rev 1:10. Lordian day. Outside Bible meant imperial and Xns used to protest Emperor's day. Or Augustus' day. Same as Lord's Supper, 1 Cor 11:20 40 yrs earlier. Day of Lord =imperial day in future, or Sunday. All subsequent patristic usage it refers to Sun. Maybe bit of both. On imperial day Jn saw coming day of Emperor. Day that particularly concerns the Lord (i.e. His res).

B. The Weekly day. Worldbook. Uncertain as to origin of week except in Judaism which based it on creation week. Jewett, Paul K., The Lord's Day, Eerdmans 1971, p. 75: "But since no weekly division of time was known in the Greco-Roman world prior to the establishment of the Christian church (save as it had been observed by the Jews of the Diaspora), we can only conclude that the sabbatical division of time was given to the Gentile Christians as part of the authoritative apostolic tradition or "pattern of teaching unto which they were delivered" (Rom. 6:17)." Weekly nature of Sunday comes from creation through Judaism, not bec of calendar. *Fr. Rev. 1800 used 3 10 day in month. 12<sup>th</sup> was day of rest. Some calendars have 4 or 8 day weeks related to market day.*

### C. The Time of Day

Sat night or Sun night then moved to daylight time (early Sun a.m.)

Sat night vs Sun night depends on reckoning time as Jews or Romans.

For Sat. Mark and P always speak of night and day (Jewish), Luke sometimes *Luke sometimes* Mk 4:27; 5:5, 2 Cor 11:25; 1 Thess 2:9; 3:10; 2 Thess 3:8; 1 Tim 5:5; 2 Tim 1:3. Luke has it in 2:37; Acts 20:31; 26:7. NEB trans Sat night.

Luke sometimes day and night Lk 18:7; Acts 9:24. Jn always. 1:40; 4:6,52; 11:9; 19:14; Rev 4:8; 7:15; 12:10; 14:11; 20:10.

By Justin (middle 2nd C) meeting on Sun morning and continues unbroken from then on. Pliny, gov of Bithynia in letter to Trajan 109 proscribed evening meetings. This may have caused change. Or maybe bec shifted emphasis from supper in eve to res morning. Justin describes service: begins with bap, preaching (OT and writings of apostles), prayer (standing with arms outstretched; other days kneeled), Lord's supper. Prob pre-dawn on Sun. Tertullian calls it day of res.

### D. The Special Nature of the Day.

1. Remember res.

2. Day HS given. 50 days after Passover. Acts 2:1. To begin church.

3. Distinct from sabbath, Gal 4:10; Col. 2:16. Don't be pressured to observe sabbath.

4. Distinct to Xn. Rom 14:5. Doesn't mean Xns don't distinguish any day.

May refer to same as Col 2. Don't be pressured by Jewish element in ch. But bec v 6 refers to eating, may refer to regarding diff days for fasting.

Jews on Mon and Thurs. Xns on Wed and Fri. (Wordsworth, John, The Ministry of Grace, London: Longmans, Green, and Co., 1903, p. 305. From didache, 8:1). But P can't mean he didn't recognize diff of days bec of 1 Cor 16:2. P doesn't dwell on why 1st day used for worship and giving; something understood and agreed on. Was John wrong for calling Lord's day?

### E. The Activities of the Day

1. Remember rest of faith in sal and sanct, Heb. 4.

2. Remember res of X. Joy, Acts 4:11 cf Ps 118:24.

3. Assemble, Heb 10:25. Built on synagoge as Jas 2:1. Public gathering. 1 Cor 3:16 HS in local ch.

4. Give, 1 Cor 16:2. At home. Do accounts. Set aside.

5. Lord's supper, 1 Cor 11:20

6. 1 Cor 14:26. No sharing. Prayers were expected daily. Not family day.

7. Evangelism. 1 Cor 14:23; Acts 2.

### F. The Consequences of Neglecting the day.

1. Dishonor the Lord. 2. Restrict ch's public testimony to res. 3. Hinder ministry of ch bec depends on each member. 4. Remove ourselves from protection of corporate worship under qualified leaders.

## THE LORD'S DAY

### I. Institution of the Sabbath

#### A. The Sabbath in Creation

1. It was a day set apart and blessed by God from creation (Gen. 2:3; Ex. 20:11).
2. There is no O.T. evidence that men observed this sabbath as a religious act before the giving of the Law. Job doesn't mention observance of the sabbath; the Israelites didn't observe a sabbath in their exodus to Mt. Sinai. (~~Ex. 16!~~)
3. Conclusion: the general principle of setting apart one day in seven may transcend dispensations.

#### B. The Sabbath in Judaism

1. The Jewish Sabbath was instituted as the sign of the Mosaic Covenant (Ex. 31:12-18; Jer. 17:21ff). *A reminder of the exodus*
2. The Sabbath was a central part of Mosaic Law (Ex. 20:10-11).
3. The Sabbath was a day of rest, not of special acts of worship.
4. Conclusion: the Sabbath was a special sign to Israel of its covenant relationship with God; under the Law, its observance was never required of Gentiles.

### II. The Sabbath in the Church Age

- A. While Paul witnessed to Jews in their synagogues on the Sabbath (Acts 13:14,44), there is no evidence in the N.T. that Christians ever observed the Sabbath as religious duty, even in error.
- B. The Jerusalem Council did not require Gentile Christians to observe the Sabbath (Acts 15:28-29).
- C. The Apostle Paul warns against observing the Sabbath as a supposedly meritorious act (Gal. 4:9-10; Col. 2:16-17).
- D. Conclusion: the observance of the Jewish Sabbath is not required of believers in the Church Age.

### III. The Celebration of the Lord's Day in the N.T. Church

- A. The principle of setting aside one day in seven continues in the Church Age
  1. This principle is related to man's physical, psychological, and spiritual needs (Mk. 2:24,28).
  2. Observance is not commanded; in an age of grace, Christians are to respond willingly in love.
  3. Conclusion: while Christians ought to glorify God every day (Rom. 14:5), a special day is set apart.
- B. The N.T. Church set apart the first day of the week.
  1. The Apostles gathered together on Pentecost Sunday (Acts 2:1).
  2. Paul met with the believers in Troas on the first day of the week (Acts 20:7ff).
  3. The church at Corinth as well as all the churches in Galatia met together on the first day of the week (I Cor. 16:1ff).
  4. The Church Fathers refer to the corporate gatherings of the early church on the first day of the week.
  5. Conclusion: incidental evidence in the N.T. repeatedly notes that the Apostolic Church set aside the first day of the week.
- C. Sunday was a day divinely set apart.
  1. This was the day of Christ's resurrection and ascension to the Father (Jn. 20:1, 17). *not public worship.*
  2. This was the day that the resurrected Christ twice appeared to the leaders of the Church (Jn. 20:19f, 26f).

3. This was the day that the Holy Spirit was given to the Church (Acts 2:1).
4. Conclusion: while the world believed that Jesus was dead, Christians met on Sunday to affirm the truth of the resurrection and to celebrate the new creation (II Cor. 5:17).

D. As a celebration of the resurrection, Sunday observance was positive in character.

1. There is no evidence that Sunday was regarded as a day of restrictions or rest as was the Jewish Sabbath.
2. The church met to hear the Word preached (Acts 20:7).
3. The church met to share the Lord's Supper (Acts 20:7).
4. The church met to bring their offerings (I Cor. 16:1ff).
5. The church met to pray together (Justin Martyr).
6. The church participated in evangelism (Acts 2; I Cor. 14:23).
7. Conclusion: whatever else early Christians did on Sunday, the first day of the week was one primarily of corporate worship.

#### IV. N.T. Implications for the Observance of Sunday Today

A. Sunday ought not to be a day of inactivity.

B. Sunday is the day that Christians are to join together.

1. This is the Church's day, not the family's day.
2. Christians ought not to be slack in this area, seeing the lateness of the hour (Heb. 10:25).

C. Sunday ought to be a day given primarily to worship

1. It is the Lord's Day-- a day to honor Him (Rev. 1:10; if John is not referring to the first day of the week, the Church Fathers make it clear that early Christians did consider Sunday the "Lord's Day").
2. Our attention ought to be focused upon doctrine and fellowship (Acts 2:42).

D. Sunday may be a day for evangelism (Acts 2; I Cor. 14:23).

E. Conclusion: Whatever else we may do on Sunday, we should not involve ourselves in activities that are inconsistent with our primary occupation--worship (Augustine: "Love God and do as you please").

#### V. The Consequences of Neglect

A. We dishonor the Lord whose day it is.

B. We restrict the Church's public testimony to the resurrection of Christ.

C. We hinder the ministry of the Church.

1. We rob the Church's ordinances of their effectiveness.
2. We cripple the body of Christ which depends upon the gift of each member.

D. We increase our vulnerability to sin.

1. We remove ourselves from the protection of God-appointed leaders.
2. We cheat ourselves of the encouragement of fellowship.



II. THE SACRIFICIAL SYSTEM

A I. The Classification of the Sacrifices.

1 A. Those offered while the covenant was valid.

a 1. Burnt offering. Means ascent. Whole offered to God except skin which went to priest. Variety of animals but all clean and everyone could offer this. Identification of Edersheim 113. Then killed, blood taken, flaying, cutting, washing, burning. Offerer got nothing.

1 B. Peace offering. 3 kinds. Thank or praise offering, 7:11-15. Unleavened or leavened bread brot with it. Vow offering, 7:16-18. More of man--expression of gratitude for blessings but partly conferred in consideration of vow made by the offerer. Freewill offering, 16-18. More supplicating God. For blessings desired.

c 3. Meal offering. Bloodless. Fine flour basic ingredient, olive oil on it and mingled with it, frankincense for fragrance, salt to preserve, no leaven, no honey. But imp't to note that it was usually offered with a bloody offering, and with drink offering. Lev 23:18; Ezra 7:17; Numb 24:7-15; Jud 13:19. Numb 15:1-13; Ex 29:38-40.

u 4. Firstfruits, Lev 23:9-14. Offerings of meal and burnt offered at this time. No sin offering--done at Passover. 50 days after Passover.

2 B. Those offered in respect to violations of the Covenant.

a 1. Sin offering. Offered by annointed priest, 4:3-12, whole congregation, 13-21; ruler, 22-26; individual, 27-5:14. Note it shall be forgiven him, 4:20, 30, 31, 5:10, 13. Death of animal signified death for sin. Burning the judgment of God for sin.

1 2. Trespass offering, 5:14-6:7; 7:1-7. Diff in ASV is ahsham meaning guilt is trans trespass off in 5:7--same as 5:6. But doesn't refer to offering until 5:15ff. Tr 5:6 shall offer for his guilt. Diff bet sin and trespass.

Sin	Trespass
For whole congregation	For individual.
Bullocks	Ram except Lev 14:12; Numb 6:12
Blood on horns and into sanctuary	Blood against wall of altar
Expiation	Satisfaction for something violated
(carrying out of a penalty)	(payment of a debt) 6:5

B II. The Range of the Offerings.

3 Add above offerings for purification, Lev 14--lepers; Lev 15--uncleanness; Numb 19--contact with dead. Note that peace offering was generally offered after sin and trespass, Lev 9:18, Numb 6:16f. *Sin 9 burnt 14, 30*

Range rather narrow.

1 A. Bodily impurity

2 B. Ceremonial offences

3 C. Sins of ignorance. Lit in error, mistake. Included sins committed rashly, impetuously out of weakness of nature. Manslayer distinguished from murderer. Numb 35:11; Deut 4:42. In cf to sins with a high hand, Numb 15:28-31.

1 Sam 3:14. Covered adultery sometimes, Lev 19:20; Psa 51:16-7. Depends on motive--ignorance or rebellion.

4 D. Certain specific sins.

Sin offering for matters of witness, 5:1 (concealing knowledge); of separation, 2-3; self-control, 4 (rash swearing). Trespass for cheating God in tithe e.g. or denying a trust (lying to neighbor), defrauding partnes (fellowship), disowning an evident wrong; deceiving in trade; keeping what is found and denying it.

5:15; 6:1-3.

STANDARD B & P "NOTEAR"

STANDARD B & P "NOTEAR"

*Act 3:17 - omission of sign  
16:2*



### C III. Materials of sacrifice

#### 1 A. Produce of earth.

Wine--no details given except Num 28:7.

Meal was of corn or grain not less than 1/10 of ephah (day's food, Ex 16:16). Barley which was  $\frac{1}{2}$  the value 2 Kg 7:1 was only for offering of jealousy, Num 5:15ff. Sheaf of first fruits was barley because it was ripe earliest, Lev 23:10.

Oil used for consecration, Gen 28:18; 35:14.

Leaven not admitted except Lev 7:13; 23:17.

No honey except firstfruits oblation.

Water poured out before the Lord was exceptional, 1 Sam 7:6; 2 Sam 23:16.

No simple fruits (grapes, olives) or flowers accepted.

#### 2 B. Animals.

Clean domestic oxen, sheep, goats, pigeons. Perfect except in free will offering, Lev 22:23. Salt used often, Lev 2:13; Ex 30:35 and became symbol of indissoluble covenant, Num 18:19.

*Cond. - (1) Variety made for availability for all.  
(2) Heb 9:22. Almost all things - Lev 11.*

#### D IV. The Ritual.

1 A. An appointed place, Lev 17:3-5. Access to God not freely opened yet.

XX Structure of altar prescribed, Ex 20:24f; 27:1.

2 B. Certain procedure. Imposition of hands, killing, blood removed, blood applied, disposition of victim, meal.

3 C. Laying on hands. Intimate connection between offerer and victim. In some cases an identification of sin and in some of life.

4 D. Killing. Generally by offerer. Esp in private offerings. For whole nation then priest did it. Atonement High Priest did it.

In case of leper priest. Killing done quickest way possible.

5 E. Blood taken. Sometimes mixed with water, Lev 14:5. Cf Heb 9:19.

6 F. Blood applied. By priests only in 4 ways.

a. sprinkled. Around altar of burnt offering for burnt, peace, trespass off. *for individual*

b. Applied to horns of altar of burnt and poured out at base, Lev 4:30. Sin off.

c. Taken into holy place and applied to horns of altar of incense and sprinkled on veil 7x. Sin offering for priest or congregation.

d. Into holiest and sprinkled with finger upon mercy seat. Day of Atonement. Then on horns of altar of burnt off.

7 G. Disposition of victim.

Burnt offerings wholly by fire.

Others were partly consumed by priests.

8 H. Meal. Some eaten by priests alone. Flesh of sin and trespass eaten by priests in holy place. Peace offering eaten by offerer.

*Variety see.*

1. Economic condition
2. Diff. aspects of sin
3. Inadequacy of offerings

*Variety used to provide for all,  
but not all sins were provided for.*

## III. The Wandering of Israel under Moses

1 Cor 10

A.

I. Visible religion. Idolatry. 1 Cor 10:7. Ex 32:1-35.

A. The Reason--Forgetting.

v 1. The man who delivered us. Forgotten it was the Lord. Heb 3:12. Acts 7:39. Even Aaron participated in this. They asked for gods to be made and he made them.

B. The Reaction--Forsaking and Frolicking.

When God forgotten then men frolick. Note that they had religion in it bec feast to the Lord. Had burnt and peace offerings but no sin offering. vs 25 seems to indicate it was quite an orgy. 2 Tim 3:5.

C. The Result--Forfeiting.

1. Some forfeited their lives, 3000 men.

2. All forfeited their claims to be under the covenant of law. Broken and if God couldn't have retreated into His sovereignty even concn law they would have been lost.

3. All forfeited the personal presence of God, 34. Angel went before them.

B

II. Worldly religion. 1 Cor 10:8. Numb 25:1-18; 31:16; Rev 2:14. Jas 4:4.

Balaam taught Balak to get Is to sin by enticing them to partake of immoral rites of Moabites and Midianites. Rev 2. He succeeded. God sent plague. 24000 killed. Phinehas grandson of Aaron took swift action in slaying Is prince who committing fornication with daughter of Midianitish chief. As reward given covenant of eternal priesthood, 13. Acts 5--God pleased with the immediate judgment. Plague stayed. Sin of Jas 4:4. Esp appropriate to cite in Cor ch.

C

III. Easy religion. 1 Cor 10:9. Ex 17:1-7 cf Numb 20:1-13.

Rephidim means resting places and was usually an oasis but now dry. People murmured and threatened Moses with violence. P declares the rock was X and followed them thruout the journey. He gives refreshmant thruout the Xn life. Temptation for Xn is to murmur for easy religion. Thing repeated in Numb 20. Moses' sin bec he smote didn't speak to rock and if rock X then only nec to die once. "Moses in his anger impaired the type when he smote the rock a 2nd time unbidden." Erdman.

D

IV. Works religion. 1 Cor 10:10. Numb 14.

No atonement for this sin! They did die. Unbelief. Wroks for faith. Serious. Report (preaching of gospel) nec. People refuse to go in power of Lord, 8. In spite of Moses' intercession, no pardon and yet earth to be filled with glory of Lord, 21. After verdict pronounced then too late to change minds, 40. Actually they were just mourning, not really repentant. Mourned loss of opportunity.

E.J. Young. ". . . we are compelled to admit that the word includes all evil, moral as well as calamities. Does not this passage, therefore, teach that God is the author of sin? The Bible teaches that there is a decretum absolutum, that God has foreordained whatsoever comes to pass. Likewise, the Bible also teaches the responsibility of the creature. Both are scriptural truths and both are to be accepted. To stress the first aspect of the truth at the expense of the second is to fall into the error of fatalism or hyper-Calvinism. To stress the second at the expense of the first is to fall into the error of Arminianism. There is a third position, namely to accept both aspects even though one cannot harmonize nor reconcile them. They can, however, be reconciled by God. . . . But this is not to assert that God is the author of sin. . . . Scripture makes clear that God is not evil and not the source of evil. God has included evil in His plan, and has foreordained its existence; and yet He Himself is not evil nor is He its author. Again, we have a line of teaching that we as creatures are unable to harmonize or reconcile; we must be believers." III, 200-1.

Orelli. Nothing. Kelly. Nothing.

Kidner in NBC rev. "Woe is literally 'evil', but this Hebrew word is too general a term to suggest that Isaiah is making God the author of wickedness." p. 614.

Archer in Wycliffe BC p. 641. "The evil he creates is the antithesis of peace. But since the opposite of peace is not sin or moral evil, it is obvious that physical evil, or the calamitous consequences of wrong-doing are here intended. Nowhere does the Scripture ascribe to God the creation or authorship of sin. This originates only from the free moral agency of created beings."

Skinner. Cambridge Bible. ". . . not moral evil, but physical evil, calamity. Cf. Am. 3:6. . . Moral evil proceeds from the will of man, physical evil from the will of God, who sends it as the punishment of sin."

ra. About 648x in OT. Check these vss. to see if it ever means moral evil: Gen. 6:5; 8:21; 13:13; 38:7; 50:20; 1 Kg 15:26; Prov. 1:16; 14:16; Isa. 5:20; 47:10; 59:7; Mal. 1:8; 2:17.

New SRB "God is not the author of sin. . . One of the meanings of the Hebrew word ra carries the idea of adversity or calamity, and it is evidently so employed here. God has made sorrow and wretchedness to be the sure fruits of sin."

Old SRB Heb. ra, translated "sorrow," "wretchedness," "adversity," "afflictions," "calamities," but never translated sin. God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin."

Flash!! Advance copy of note in RSB. "evil. The opposite of peace, including calamities as well as moral evil. Included in God's plan are all things (Eph. 1:11) though the responsibility for committing sin rests on the creature, not the Creator."

Identification of personages in chapter.

vs 1 prince of Tyre. vs 12 king of Tyre.

Literal person back of this and if so he is Ithobal II who ruled over Tyre during period of Babylonian ascendancy. But most conservative commentators recognize more than person. At least they see people of Tyre included. To recognize superhuman person Clingen gives 12 arguments.

1. Description of king of Tyre hardly fits that of any human leader. Anointed cherub. Seems to be an angel.
2. Several other OT passages apparently look beyond the external show of evil men and view the core of wickedness. Isa 14 involves more than earthly king could fulfill. Dan 10--prince of kingdom of Persia is more than human but satanic.
3. The unusually large volume of space devoted to the city and leadership of Tyre argues that a special significance be attached to the material involved. 3 chpts to Phoenicia, 1 for Ammon, Moab, Edom and Philistia. 17 vss for 4 nations; 83 for 1 city of Tyre.
4. The fact that the OT presents so many prophecies which are apparently in reference to a local person, but are actually fulfilled in coming Messiah suggests the probability that ~~xxx~~ the contemporary king of Tyre prefigures a real Satan. e.g. Messianic Psalms.
5. Some of the church fathers identified king of Tyre as Satan. Augustine, Origen, Tertullian
6. The change of titles in referring to the ruler suggests a change in that of the writer. Prince to king. Barnhouse says there was no king of Tyre in history but was always called prince.
7. The description of King of Tyre is similar to description of Satan in other parts of the Scripture. Jn 8:44.

Is there a diff bet prince and king of Tyre?

Pember says yes. Prince real person, Ithobal II, and kg Satan.

Bullinger says prince type and king antitype and both say same thing. Pleonastic. Gaebelein, etc. Reference to one person under 2 titles and address is to real person but 2nd message to that person involves a deeper meaning. Human ruler is type of ~~Satanistic~~ man of sin or antichrist. 2nd message shows there is greater power behind man of sin.

Ezek 28:1-10. The Human leadership of Tyre                      28:11-19. The Superhuman leader--  
Elements of privilege, perversion and prediction recur thruout.

I. Human leadership.

A. Unholy ambition of the prince, 1-5.

Prince is addressed. Prob not so much a monarch in sense of ruler as a head of a great mercantile aristocracy. Reason for vv 6-10 is the pride of the prince. Center of pride is heart, 2. He had taken to himself the name of God which expresses power. Considered self a god as many heathen rulers did. Type of man of sin, 2 Thess 2. In heart of sea, 2 refers to Tyre's geographical position. But only a man. Wiser than Daniel may be sarcasm, 3. vs 4--gathered great wealth. vs 5--gained it by trade or trafficking.

B. Unsparing action of God, 6-10.

Basis of judgment is pride and self-deification. Judgment to be invasion by Babylon, and their intent, 7b, to plunder. Brot to ruin in own city, 8b. Death of uncircumcised means death by sword and no burial.



II. Superhuman leadership, 11-19.

A. Unparalleled jurisdiction of the king, 11-15. *Privilege*

This is a lamentation, dirge. Refers to grief God has over sin of highest of his creatures. Cf noisy, demonstrative mourning of Jews which included beating breast or thigh Ezek 21:12.

*Special* Unparalleled perfection, 12. Zenith of God's creatures filled with wisdom, cf vv 3,4; perfect in beauty.

Unparalleled habitation, 13. Prob a primal Eden bec Satan seems to be an intruder in Gen 3 Eden.

Unparalleled covering. Beauty surrounding Lucifer (light-bearer). Part of His glory. All prepared in the day Satan created. He is a creature but must have been beautiful to behold.

Unparalleled function, 14. Cherubim always associated with throne of God and concerned with protection of divine majesty and glory. As messengers of Jehovah they guard paradise and lead worship of universe. Tr. thou wast the anointed cherub that covers for I established thee so.

Not trans as RSV. [Satan stood on holy mt and served Jehovah. Perhaps stones of fire means beauty of Satan's palace.]

Unparalleled palace. ↗

Unparalleled perfection, 15. Perfection in sense of soundness and moral integrity. Sin found in him. Barnhouse says sin was born of "spontaneous generation."

B. Unavoidable judgment of God, 16-19. *Pronouncement of judgment* Privilege to perversion.

Merchandise was Satan's invested authority over creation. Should have yielded returns of worship. So God predicts, 16, casting from mount of God.

Vbs here are future and not fulfilled. Fulfilled in Rev 12 in middle of trib. Vs 17 same pattern--privilege, perversion and prediction.

Prophetic perfect--I cast you to the ground. As if fulfilled but not till trib. Vs 18 shows that his wrongdoing profaned his own sanctuaries. Emphasizes that in some way he acted as a priest before God and offered worship of created beings to Him. Satan shall be displayed before those whom he corrupted. Prob will included false prophet and antichrist.

*Arg. for Satan*

1. 3 chpts. to Tyre, i. more than 1/2 of Tyre is here.
2. Language - Eden, chert. Perfect.
3. Prince vs King. Not called after v. 11.
4. Uniform int. of ch. text.

*Arg. against*

1. Ref. to Adam *Origin, T. Arabian, Augustin*
2. Poetic ref. to Tyre.
3. or my 72 entirely

Is Satan the Subject of Isa 14:1-20.

1. Refers to historic king of Babylon alone. Nebuchadnezzar.
2. Refers to Satan alone who is addressed under title of king of Babylon.
3. Refers primarily to prophetic things, note future tenses in 1-3.  
It is addressed primarily to a future king of the final Babylon, 3-4.  
But in vs 12-15 language is beyond king of Babylon and refers to Satan by whose power and authority this king rises and rules.  
However, this is McClain's view. Many take 12-20 as this.

Jennings 'The prophet is apparently speaking to the King of Babylon; yet, as in the case of the King of Tyre in Ezekiel, the language is of such a character as to make it almost, if not quite, impossible for us not to see a far greater than any mere human transgressor in this Lucifer.' 59.

Supporting 3.

- a. vs 1-4 future tenses indicate this is prophetic, but still could be judgment being predicted on present Babylon.
- b. Bible teaches there is a Babylon to come and that its ruler will be antichrist, Rev 13, 17:11-13. He will be energized by Satan, Rev 13:4.
- c. Many other passages address a person and yet another is to be seen in the prophecies. Esp of Satan--Gen 3:14-15. Matt 16:22-23; Jn 6:70.
- d. Language of vs 12ff doesn't make sense unless applied to superhuman power.
- e. Identification of name Day Star in vs 12 with Rev 1:20; 9:1.
- f. Satan himself is addressed in Bible thru the person he sees. Gen 3:14-15; Matt 16:22-23; Jn 6:70.
- g. The method of beginning with an historic person and projecting the vision to another distant person who stands beyond as antitype is common in Script.

This chpt specifically describes the sin of Satan.

I. The King of Babylon, 1-12 .

A. His character. Description

Oppressor, 4, furious, 4, wicked, 5, smiter of the people unceasingly, 6; Ruled nations, 6; persecuted, 6;

B. His doom.

Cypress trees rejoice, 8.

Hell stirs self to receive, 9.

Kings of earth in hell greet and rejoice in his degradation to their level, 9-10.

Corruption sets in, 11.

II. Lucifer, 12-20.

A. His Name. Bright or shining one. Day Star son of the Dawn. Counterfeiting X the bright and morning star.

B. His power.

Laid nations low, 12; makes earth tremble, 16; shook kingdoms, 16+17;

C. His doom. 18-20.

D. His sin, 13-14.

5 I wills simply outworking of one sin. Pride acc to 1 Tim 3:6. Seeking to have his own rights over those of God and in his case it meant rising above sphere for which he was created. Same sin as he tempts Eve with--her rights vs God's.



1. I will ascend ~~in~~ to heaven. God's abode the 3rd heaven. Angels evidently in 2nd bec X little lower than angels when human, Heb 2; and exalted in 3rd heaven above principalities and power, Eph 1:20-21. So abode in 2nd. Had access to throne of God but abode elsewhere bec his order and spherenot divine nor human. Now he seeks by self-promotion to change that.
2. Exalt throne above stars of God.  
Prob means to rule over other angels or perhaps to have rule over stars of universe and do something he wasn't given to do. He had duties connected with throne of God but pride sought something else.  
Stars as angels--Job 38:7; Jude 13; Rev 12:3-4; 22:16. He has a throne now --Rev 2:13 (thronos, not seat).
3. Sit upon mount of assembly in far north. Share in Messianic rule.  
Mount for govt as Isa 2:1-4 cf Psa 48:2.
4. Ascend above heights of clouds. 150x clouds refer to divine presence and glory. Possibly this means Satan wanted to secure for himself the glory that was God's. Ex 16:10; Ex 40:38; Psa 104:3; Isa 19:1; cf 2 Thess 2:4.
5. Be like the Most High. Like not unlike. Same as temptation in Gen 3. And man of sin 2 Thess 2:4. Most High means possessor of heaven and earth and that was his desire.

### Arguments for Satan

1. Son of The morning - counterfact X - Rev 22:16
2. Exaggerated language unless of Satan
3. Demons are connected with history Dan 10
4. Law of double reference. David, X Isa 7

### Arg. ag. Satan

1. Called a man. But angels are called men.
2. Could be explained (v. 13-14) ref. to man's past history e.g. Babel or Aspirations of Babylon.
3. Discontinuity of Kyp mound in non-Bib. documents.
4. No indication of new subject in v. 12.



II Psalms

A. The Sin Problem.

1. The Fact of Sin. The Penitential Psalms, 6,32,38,51,102,130,143.  
Full of sense of sin and fruits of sin.

2. The Seeming Contradiction. 7:3-9; 17:1-5; 18:20-24; 35:11,17; 44:17-22.  
Almost sounds like self-righteousness but is relative righteousness in comparison to enemies who set to destroy them. Not Pharisaism.

3. The Confession of Sin.

- a. Individual conf. 32, 51.
- b. National conf. 78,95,106.

4. Forgiveness of sin.

Sin-offerings not dwelt on in Psa. Penitence of heart is emphasis, cf 51.

B. The Ethical Problem.

A. The quality of goodness in a man.

- a. Delights in law of God, 1:2.
- b. Humble, 131.
- c. Religious, 15:1--good man that is described in what follows in one who can worship God.

B. The acts of goodness in a man.

- a. Brotherly love, like 133.
- b. Speaks truth, 15:2-3. By contrast note how keenly psalmists felt lies and slanders of the wicked, 12,52,120.
- c. Kind, 41 Like Messiah to come, 72:2,12-14.

I Job  
~~Part IV--Sin in Job~~

MacIntosh

A. Repudiates the theory that all sin is penal

Divine justice is not the only source of human sorrow.

B. The best of men is sinful. At end of book doctrine of human sinfulness is reasserted. This is in the presence of God.

C. Sin is primarily related to God. In presence of men Job good; but before God he abhorred himself.

Part V--Sin in the Prophets.

THE DOCTRINE OF SIN IN THE BOOK OF AMOS

## INTRODUCTION:

God's children are made to smart when they yield to sin.  
But woe to the man who sins without pain; he feels no  
correction and sinneth again.

Our past decade has left stains of blood in the pages of history as a result of internal and international warfare. The trend continues today. There is not a single continent free from this fratricide malady. Asia, Africa, Europe, Latin America and North America display a desintegrating syndrome in general. Political corruption, oppression, lukewarm religious leadership, obstinate - violence. But the question we face is the following. In as much as the world scene looks like an everyday situation, Will God do something about the cause of all this distress? What is causing all this fragmentation of society? Is there any similar situation in the Bible? Back in the Old Testament times Amos, God's schooled prophet, addressed himself to local and international situation in a convulsive sinful situation. In his book he describes sin and God's reaction to it. Open your Bibles to Amos, please.

(Purpose: To study the manifestation of sin and God's reply in judgement to it.)  
(Subject: Sin in any of its manifestations is punished by God).

## I- SIN FLOURISHES IN TIMES OF GENERAL NATIONAL BOUYANCY.

## A- Political calmness enjoyed by Israel.

1. Under Uziah's reign(767-753) and Jeroboam II (782-753) the land was enjoying peace, but it was misused for selfish purposes.
2. Israel abandons its apprehension concerning Syria's attack because in 805 B.C. Adad-nirari had crushed Damascus.
3. Israel's southern most enemy, Egypt, was in a lower rank as world power and Judah was a good buffer zone.

## B- Financial prosperity displayed by Israel.

1. Israel reaches economic climax by reaping from the Davidic and Solomon's kingdoms' heritage. But economic disparity was accentuated.
2. Israel's peace allow them to expand its territory to that point in David and Solomon's control. Am. 6:13.
3. Israel had control of the key commercial routes which brought them wealth and self-confidence. (2:12, 15; 5:11, 6:6).

## C- Eschatological utopia envisioned by Israel.

1. Political leadership saw a continuous increase of prosperity. 5:18;6:3a.
2. Material gains, obtained through legal or illegal means, was their future lot.(2:6-8; 6:4-7).

## II- SIN IS EXPRESSED BY DIFFERENT TERMS.

## A- Explicit terms.

1. Pasa<sup>r</sup> the most common word in the book, meaning= Transgression, rebellion in its noun or adjective form. As a verb to transgress or to step over. (1:3,6,9, etc.).
2. Hata<sup>r</sup> used twice to refer to sin and sinners.(9:8, 10).
3. 'on = iniquity. Related to the root which means to twist or to bend.(3:2)
4. Hamas meaning ethical or physical wrong. Violence. (3:10)
5. San<sup>r</sup> refers to hate, God's or man's. (5:21 and 5:10.).
6. Ra<sup>r</sup> used of man = Evil(Ethical) of God= Calamity. (5:14 and 6:3.).

## B- Implicit terms.

1. Cruelty or brutality, 1:3,13.
2. Treason or malice, 1:6 and 11.

At time of  
Perezchimo  
Loseb lists  
will left out.

Very good.  
I is fine way  
to include  
Amos good

3. Slavery as oppression, 1:6.
4. Slavery as treason, 1:9.
5. Rejection of God's law, 2:4. (Rebellion), 8:5.
6. Hatred, 2:1.
7. Lies, 2:4.
8. Greediness and avarice 2:6, and 8:5-6.
9. Oppression, 2:7; 4:1; 8:6.
10. Inmorality, 2:7.
11. Discrimination in the administration of Justice, 2:7.
12. Sacrilege, 2:8, 6:6.
13. Sacrilege and drunkenness, 2:8 and 12. Also, 6:6.
14. Cohersion, 2:12.
15. Blasphemy, 2:8.
16. Exploitation, 2:6 and 8:6, 4:1.
17. Violence(Physical), 3:10 and 1:13.
18. Stuborness or disobedience, 4:6,8,9,10 and 11.
19. Corruption in justice, 5:12.
20. Idolatry, 5:26.
21. Self-confidence, 6:1-3.
22. Sensuality, 6:4-5.
23. Gluttony, 6:4.
24. Robbery, 3:11.
25. Pride, 6:8; 8:7.
26. Cheating, 8:5.
27. Swearing, 8:14.

### III- SIN MANIFESTS ITSELF IN ACTIONS WHICH ARE ULTIMATELY AGAINST GOD.

#### A- Sinful manifestations against man himself.

1. Greediness. Though addressed to fellow man, it springs up in man as a continuous unsatisfaction which produces a pressing anxiety, with desvastating results for himself. (2:6 and 8:5-6).
2. Sensuality. In 6:4-6 speaks of at least three sins such as gluttony, drunkenness and banqueting. In the long run these bring destruction to the person committing them.
3. Sexual sins. Cultic or non-cultic this sin adcribed specifically to Israel brings harm to the individual. (2:7).

#### B- Sinful manifestations against his fellow man.

1. Cruelty. Damascus with special weapons extremelly sharp used to dragged its victims back and forth( 1:3.).
2. Slavery. Gaza, the Philistines, went into a rampage trade of human beings in great scale. If was human, it was saleable. (1:6).
3. Betrayal. A sort of human rights agreement was broken by Tyre, with the Israelites. No sense of honor. They enter the slave trade.(1:9).
4. Malice. Edom as we read in Ob.9, wilfully acted against the Israelites inspite of blood relationships. (1:11).
5. Brutality. "They ripped open the pregnant women of Gilead".(1:13).
6. Hatred. The apex of human bitter remorse, "he burned the bones of the king of Edom", 2:1.
7. Unjustice. Judah in 2:6 was willing to twist justice against the innocent for a very low bribe; a pair of sandals was enough.(5:12).
8. Covetouness. Taking wilfully the land of the poor. 2:7.
9. Cheating. Unscrupulous scheme, sell less and charge more. (8:5).
10. Oppression. The poor became sub-human the rich, richer. (8:6;5:11).
11. Coercion. Forcing others to sin or do their will instead of God's will. In 2:12, the Nazirites and prophets are the victims.

## Cont. The Doctrine of Sin.

## C- Sinful manifestations against God proper.

1. God's law. God in judging the pagan nations brings His chosen people, Israel and Judah, into the punitive room but a new element comes into the picture, the Law of the Lord. Judah rejected God's standard of holiness for them. Furthermore, they didn't observe it. (2:4).
2. God's holiness. God can't stand sin and expressively told the Israelites to avoid it. They reversed all God's judicial decrees relating to cultic functions to the point of profaning the altar. (2:8).
3. God's temple. The Jews violated the temple by bringing in and keeping the poor's man outer garment, which was his only cloth to protect him from the night's cold climate. Also, in their sacrilegious practices inside the temple sometimes they uncovered their bodies. (2:8). Also, they got drunk in the temple, denying God of their reverence and self-control.
4. God's merciful call. Even though the book speaks of sin and its corollary, judgement, there is a call to repentance but the people disregarded God's call. (4:8-11).
5. God's sacrificial system. All offering to God should spring up from a contrite heart or thankful lips. According to 4:4-5 the exaggeration presented by Amos, strikes a double note in their hollow sacrifices: Self-pleasing and self-advertisement. (1 Sa.1:3;Dt.14:28).
6. God's oneness. They sinned by worshipping other gods. (5:26).
7. God's fatherhood. In 6:1-3, we see Judah's self-confidence that always is translated in independence from God. Geographically they had expanded and that made them over-confident. They had reached the utmost extremes of their land.
8. God's day. For them religion such as the Sabbath was in the way of their business. (8:5).
9. God's patience. The fact that God expresses himself by mentioning the numerical phrase: "For three transgressions. . . and for four", denotes that He is not acting hastily. On the other hand tells us that 3+4=7, the number of perfection or completeness, represented the climax of sin and it had to be dealt with.

## IV- SIN DEMANDS GOD'S JUST RETRIBUTION.

## A- Upon the nations. (1:3-2:6)

1. The eight nations receive equitable judgement to their evil deeds.
2. The eight nations, except Israel, will suffer destruction by fire.
3. The eighth nations are under God's wrath and sovereign rule.
4. The two kingdoms, Israel and Judah, because of their special relationships with God, were bound to Exile. (6:7 and 9:14).

## B- Upon the unbeliever. (1:3-2:3)

1. They, the nations, were responsible before God for their evil actions.
2. They were acting out of free willing to choose between good and evil.

## C- Upon the believer.

1. In the case of Judah and Israel because of their special relationship to God. "Sons of Israel. . . entire family". 3:1.
2. Greater responsibility had the believer, the Jew, because of the knowledge of the Law. They knew it well, 2:4.

D- Upon the leaders of the nation.

1. The kings, mainly those in the northern kingdom, promoted all kinds of moral laxity. Point in case Jeroboam's rulership.
2. The civil authorities were unjust in the application of the law. But they were going to be taking in captivity with hooks in their lips and noses, 4:2.
3. The religious authorities allowed all kinds of blasphemies and sacrileges. Drought, famine, sword, (7:1-9:6).

Conclusion:

Sin generates in man's evil heart. The manifestations are merciless in God's sight. Ruthless against himself and his neighbor. God gives an equitable retribution, using different means. But in God's mercy there is hope for both the unbeliever and the believer by confessing their sins.

Applications:

1. Sin is natural to man. Ro. 3:10.
2. Sin manifests itself in multiple ways to the extent that no one can claim to be exempt of it. (Remember the list?)
3. The believer has greater responsibility for sin because of his relationship to God, the Word of God and the indwelling Spirit.
4. Flee from sin by staying close to God.
5. God avenges the injustice never man, As Liberation theologians do by use of violence.

DOCTRINE OF SIN IN MALACHI

I. THE SIGNIFICANCE OF SIN IN MALACHI

A. SYNONYMOUS WORDS FOR SIN

1. Abomination (2:11) תְּוֹעֵבָה
2. Evil (1:8, 2:17) רָע
3. Unrighteousness (2:6) עוֹלָה
4. Weariness (1:13) סִתְיָאָה
5. Wickedness (3:15, 4:1) רָשָׁעָה
6. Iniquity (2:6) מַעוֹן

B. WORDS DENOTING ACTION OF SIN

1. Corrupt (2:8) שִׁחָתָה
  2. Covered Violence (2:16) כִּסְתָה חֲטָאִים
  3. Despised (1:6) בָּזְנָה
  4. Fear Me Not (3:5) לֹא יִרְאוּנִי
  5. Kept Not (3:8) לֹא שִׁמְרָתָה
  6. Oppressing (3:5) יָבַעַשְׂתִּי
  7. Polluted (1:7, 12) סָגְאָל
  8. Profaned (1:12) סָחַלְתְּ  
(2:10) לְחַלְלִי  
(2:11) חָלַלְתְּ
  9. Putting Away (2:16) שָׁלַח
  10. Respect of Persons (2:9)
  11. Rob (3:8,9) תִּיבַעַתְּ  
פִּיבַעַתְּ
  12. Serve Not (3:18) לֹא עֲבַדְתְּ
  13. Snuffed (1:13) הִפְחִתְתְּ
  14. Stout (3:13) הִלָּחַדְתְּ
  15. Stumble (2:8) הִכְשַׁלְתְּ
  16. Tempt (3:15) בָּחַנְתְּ
  17. Treacherously (2:10) נִבְגַּדְתְּ  
(2:11) בָּגַדְתְּ
- (2:14) בָּגַדְתְּ  
(2:16) תִּבְגַּדְתְּ

18. Turned Aside (3:5) סָטָה

19. Weariness (2:17) הִזְגַּעְתִּים

C. WORDS DENOTING PERSON SINNING

1. Adulterers (3:15) בַּסַּנְאִים

2. Deceiver (1:14) נוֹכֵחַ

3. False Seers (3:5) לִשְׁפָרִים

4. Sorcerers (3:5) בַּסִּכְשָׁפִים

5. Wicked (3:18, 4:3) רָשָׁע

D. ADVERBIAL CONCEPTS RELATED TO SIN

1. Contemptible (1:7)(1:12) נִבְזָה

(2:9) נִבְזָה

2. Base (2:9) שִׁפְלָה

3. Treacherously (2:10) נִבְגָד

(2:11,14) נִבְגָד

נִבְגָד

(2:16) נִבְגָד

4. Vain (3:14) שָׁוְיָה

E. EFFECTS OR RESULTS OF SIN

1. Cursed (1:14) אָרִירָה

2. Indignation (1:4) אֵיפֹן

F. SUMMARY

Malachi uses a representative number of synonyms for sin along with a strong emphasis upon the different forms of action sin takes. Especially noteworthy are the emphases upon the defaming aspect of sin against the character of God and the emphasis upon the concepts of contemptibility and treacherousness of sin, and see this linked together.



## II. THE SEAT OF SIN ACCORDING TO MALACHI

Written clearly throughout the book of Malachi is the revelation of the seat of sin; it is rooted in an IMPROPER CONCEPT OF GOD. Sin is falling short of the standard which is God Himself. Malachi points this out vividly:

1. Violation of God's Purpose: failure to properly appraise His program resulted in rebellion against the sovereign purpose 1:1-4.
2. Violation of God's Person: failure to render honor due God by virtue of His Person and Position is seen as sin in the following cases:
  - a. Despising His name 1:6
  - b. Despicable sacrifices 1:7-14.
  - c. Destitution of Reverential Fear 3:5.
3. Violation of God's Precepts: failure to keep the commandments, covenants, and covenanted sacrifices constitutes sin, 2:1,4,5,10,11; 3:7, 4:4, whether active or passive transgression was viewed as sin. Selfishness in the sacrifice and tithe over against God's graciousness. All of these impinge upon the very character and person of God. 1:7,8,14  
3:7-10

## III. THE SOURCE OF SIN ACCORDING TO MALACHI

1. Internal Sources
  - a. Act of the Will, 1:4
  - b. Attitude of mind, 1:6,2:9.
  - c. Action of the heart, 1:14, 2:2
2. External Manifestations
  - a. Lips, mouth, words 1:12,13; 2:6,17; 3:13.
  - b. Walk, manner of life 2:8, etc.

## IV. THE SCOPE OF SIN ACCORDING TO MALACHI

### 1. Involves Individual Persons

#### in Relation to God

- a. Idolatry, 2:10-11
- b. Disrespect in lack of honor and fear of God 3:5
- c. Disobedience to commandments, covenants, and ordinances 3:7
- d. Servicelessness to God 3:18, 2:14.
- e. Robbery of tithes and offerings 3:7-12
- f. False religious representation - sorcerers 3:5
- g. Ignorance of God's ways 3:7

Summary: sins were by omission and commission, internal and external, by action and attitude.

#### in Relation to Man

- a. Treacherous dealings with others 2:10
- b. Causing others to stumble and sin 3:5
- c. Social/marital infidelity 3:5
- d. Bearing false witness 3:5
- e. Oppressions in the following realms:
  - Hireling (labor-management) 3:5
  - Widow (exploitation of bereaved) 3:5
  - Fatherless (exploitation of unfortunate) 3:5

f. Divorce 2:16.

**B. Involves Individual Priests**

**In relation to God**

1. Offering Unclean Sacrifices 1:7,8,10,12,13.
2. Lack of reverential honor and fear of God 1:6
3. Disobedience to commandment, covenant, and ordinances 2:1,6-9; 3:7.
4. Disrespect for Offering 1:7, 12

**In relation to Others**

1. Deception of others 1:14
2. Causing others to stumble and sin 2:8

**3. Involves Society and Community**

1. Perversion of marital relations 3:5
2. Perversion of Justice with false witnesses 3:5
3. Perversion of Religion 3:5 with sorcerers and idolatry 2:10,11.
4. Perversion of Priesthood, 1:6-8, 2:1, 1:12-13, 2:5-9, etc.

**4. Involves Nation or State: National**

1. Sins are linked to a whole nation, 2:10-11; 3:9
2. Sins linked to a particular city symbolic of the nation 2:11
3. Sins of individual linked to the whole nation 2:10

**5. Involves Nations or States: International**

1. Rebellion of national entity against sovereign choice of God affects others 1:4
2. Sins of one people result in discrediting of God's name among many other national groups of people (Gentiles) 1:11-14.

**6. Involves Temporal Continuity**

1. Seen in the fact that news spreads to other distant lands 1:11-14.
2. Seen as continuous in practice from forefathers 3:7
3. Seen in prolonged hope of God for righteousness 1:7, etc.
4. Seen in everlasting character of judgment 1:4

**V. THE SEQUEL TO SIN ACCORDING TO MALACHI**

**1. Negative Results in Judgment**

**a. For the Priest**

- 1) No pleasure 1:10
- 2) Non acceptance 1:10
- 3) Cursing, cursing of blessing 1:14, 2:2, 3:9
- 4) Rebuke seed 2:3
- 5) Make contemptible before all people 2:9

**b. For the People**

- 1) Cut off 2:12
- 2) Hated of God 2:16
- 3) Judgment and Swift Witness 3:5
- 4) Become stubble and burned up 4:1
- 5) Tread down and become ashes 4:3
- 6) Devoted to destruction (ASV note) 4:6.

- c. For the nations: throwing down and indignation forever 1:4
- 2. Negative Results affecting the Testimony of Jehovah among the Gentiles. 1:11,12.
- 3. Positive Purposes in Permissive Decree
  - a. Magnifies the Grace of God 1:9
  - b. Glorifies God in the eyes of others 1:5
  - c. Emphasizes the Longsuffering Endurance of God 1:4,10; 3:7

## VI. SOLUTION TO SIN ACCORDING TO MALACHI

### A. The Present Program

- 1. Present Prospects for the Priest
  - a. Obedience to the Command of God 2:1
    - 1) to hear the command of God
    - 2) To lay it upon the heart
    - 3) To give glory to God's name as a result 2:5
  - b. Fear and Reverential Awe of God's Name 2:5
  - c. To have Law found in the mouths and not unrighteousness in lips 2:6; to walk with God in obedience.
  - d. To walk with God in peace, uprightness, and turn many away from iniquity.
- 2. Present Prospects for the People
  - a. To take heed to your spirit and not to deal treacherously against the wife of his youth i.e., idolatry forsaken, and cleaving to their covenanted God 2:15
  - b. Return to God and He will return to you; repentance 3:7
  - c. Restore the tithe as basis of continual blessing 3:10-12. i.e., restoration
  - d. Remembrance of the Mosaic Law 4:4
  - e. Reverential fear of Person and Name of Jehovah 3:16, 4:2
- 3. Preventive Principles for All 1:9,10 (Specifically for Priest)
  - a. Prayerful entreatment of God
  - b. Dependence upon God's grace
  - c. Life changed attitude (don't sacrifice in vain)

### B. The Permanent Program

- 1. Program to Deal Permanently with Priest's Sins
  - a. Sending of My Messenger to Prepare the way
  - b. Lord whom you seek shall come
  - c. (even) the Messenger of the Covenant
    - 1) None can abide the day of His coming
    - 2) None can stand when he appears
    - 3) He is like a refiner's fire  
a fuller's soap  
to refine them as gold
  - c. He will purify the sons of Levi and refine them as gold
  - d. Then they shall offer right offerings
- 2. Program to Deal Permanently with People's Sins
  - a. Day of Jehovah:
    - 1. Witness destruction of all unrighteousness 4:1
    - 2. Bring salvation to those who fear His name, in the person of "Son of Righteousness" through healing in wings.
    - 3. Coming of Elijah to turn hearts of fathers and children back to the Lord.

Intro. 1. Writer. My messenger (angel) or poss. abbrev. for Messenger of Jeh. (1) Proper name or (2) anonymous.

2. Date. Same time as Neh. bec same sins and temple has been rebuilt. Either just before Neh's reforms, or between Neh's 2 governorships (Neh 13:6-7), or just after Neh. 450-400 B.C. Return under Zerubbabel, Ezra 1-6, 538 B.C. 50,000 Jews  
Return under Ezra, Ezra 7-10. 458 B.C.  
Return of Nehemiah, Neh 1-13. 445 B.C. Walls still ruin.  
Built in 52 days. Revival under Ezra and Neh 8-10.  
Neh in Jer 445-434 then back in Babylon 434-433 then back in Jerus 433---

3. Attitude of people or spirit of the age. Seen in 7 ques. 1:2; 1:6; 1:7; 2:17; 3:7; 3:8; 3:13 ("What" same) OTPharisees. Or 2 Tim 3:5. Form only. Mechanical observance and can't understand that God is dissatisfied. Priest had married an Honorite, Neh 13:28-9. Yet people didn't understand and were surprised that God had complat

#### I. GOD'S COMPASSION, 1:1-5.

- A. Declared, 2a. Everlasting (Jer 31:3), unchangeable  
B. Doubted, 2b. Wherein? /Rom 11:29. John 13:1  
Forgot blessings. During 40 yrs God grieved with them but fed, protected, guided them. Looked at what didn't have, not what had.  
C. Demonstrated, 2c-5.  
1. In choice of Jacob. Of grace, Rom 9. Election  
2. In condemnation of Esau. Just retribution  
3. In control of Edom (enemies of Isr). 4-5. The Edom says will arise, God controlled. 312 B.C. Nabateans had conquered and prob before.  
Preservation

#### II. GOD'S COMPLAINT, 1:6-3:15

(Can consider I. as complaint #1). (Ingratitude)

- A. Profanity, 1:6-7. Disrespect. *Charming*  
1. Characteristics a. Illogical. 6. Father--honor. Master--reverence. Claimed the relationship of the NAME of God but didn't take responsibts  
b. Illegal, 7-9. Thought they could get away with blemished sacrifice. Shows their contempt for God's law. Called evil in v 8. Offering Him less than best. Note: they didn't cease sacrifice. It's going to ch and doing something but unyielded. Bringing to God what we don't need or can get along without.



- c. Hypocritical, 10-12. See RV on 10. God would rather have doors shut than receive polluted off.  
 Acts 5. God substitutes pure and universal worship, v 11, thru Jews in dispersion, taking truth to world and to Gentiles. V 12 means priests complain about portion left to them after they let people bring polluted offerings.
- d. Wearisome, Tiresome, 13-14.
1. Its cause. What precedes. Unyieldedness, greed.
  2. Its characteristic. Short cuts. Do what's easy. Vow and male and offer a blemished female, 14.
  3. Its consequences. Not accepted, 13. Cursed, 14. sniffed, puffed, push-pooch it or me, deceived-cheat. Female without blemish OK for vow offering but male better and good for burnt.
- cd
- C. Unfaithfulness. Priests not doing their job, 2:1-9.
1. The Condition, 1-2. Not heed 1:6-13, by giving glory to God.
  2. The Consequences, 2:1-6
    - a. Curse blessings, 2. Take away priests' portions of offerings, atonement money, etc.
    - b. Corrupt seed<sup>38</sup> Neh 13:10--priests had to till fields, God would destroy seed for crops.
    - c. Ignominious treatment, 3 b.
    - d. Remove original covenant with Levi, 4-6.
  3. The Causes or Characteristics of Unfaithfulness, 3-8
    - a. Should keep (observe) knowledge, 2 Tim 3:10.
    - b. Should teach others, 7b. Deut. 33:10--this was principal function of Levite above sacrificing. Priest is angel, or messenger of Lord. Not prophet. at this point of time.
    - c. Caused many to stumble, 8. Heb 12:19.
  4. The Condemnation, 9. Instead of life and peace, condemnation because partiality in administration of the Law. Deut 17:8-13; Matt 23:2; Jas 2.
  - D. Mixed Marriages, 2:10-12.
  1. Reasons for the prohibition of Ex 34:16, Deut 7:9.
    - a. God is Father of Israel Ex 4:22 and mixed marr. goes outside family, 10a.
    - b. God is creator and has right to give laws, 10.
    - c. Breaks His law, 10c.
  2. Violation of the prohibition, 11. Note that religion of the girl is imp. Neh 13:23-28.
  3. Results of mixed marriages, 12. a. Cut off posterity. him that waketh and him that answereth proverbial expression for all living. b. Cut off offering. Have to live with this sin, and affects children.

**E. Divorce, 2:13-16.**

God's attitude is v 16 hate putting away, i.e. divorce.

1. Bec. heartbreak to divorced one, 13. These are tears of divorced wives! No other recourse than Gdd.
2. Bec. it is infidelity, 14. These were long standing marriages broken up.
3. Bec it is contrary to original purpose of God, 15. God made one man and one woman to be one. He had plenty of spirit-creating power left over to have made several women if that had been his purpose. Purpose was oneness and a godly seed.
4. Bec. it mistreats wife, 16. Cover garment (which was intended to be protection) with violence.

**F. Impiety, 2:17-3:6. Speaking against God.****A. The Characteristics of impiety, 2:17-19.**

1. Calling evil good. Rom 6. , 17.
2. Implying that God delights in evil, 17.
3. By taking advantage of longsuffering of God, 17. Thinking He won't judge.

**B. The Cure for Impiety, 3:1-6. The Messiah and His work.**

1. Forerunner of Messiah, 1a. Matt 17:12.
2. Names of the Messiah 1b. Lord. Jeh. Owner or lord of the temple. Messenger of cov.
3. Judgment of Messiah, 2-5.
  - a. Illus. 2-3. Fire, soap (with which beat clothes). Purifier, 3.
  - b. Purpose, 3c. <sup>h</sup>To purify offerer (not offering) so offerer is righteous. Then offering will be acceptable. Ancient days of Moses.
  - c. Specifics, 5. All forbidden by the law.

Sorcery (ex 22:18); adultery (Ex. 20:14); false swearing (Lev. 19:12); defrauding or withholding of wages (Lev. 19:13); oppressing widow & orphan (Ex. 22:22-24); injustice to stranger (Deut. 24:17).

4. The Immutability of Messiah, 6. Bec of it, nation not consumed. Will be purged tho. Same for Xns.

**G. Robbery, 3:7-12.**

1. Its continuance, 7. From the very first.
2. Its callousness, 7. <sup>8</sup>How shall we return? How did we rob
3. Its character, 8. Are robbing. Titles. Lev 27:30; Numb 18:21 to Levites for their maintenance. Deut ~~14:28~~ 14:28 for Lord's feasts brot to Jerus. For poor every 3rd year, Deut 26:12. Offerings, Lev 3, 7:11-21; 28:36.

Levites weren't getting their tithe, Neh. 13:8ff.

4. Its consequences, 9-12.

a. Curse. Explained in v 11. Insects were devouring the crops. Fruit was miscarrying, dropping off vine before time.

b. No productivity, 10. Storehouse. From time of Hezekiah (2 Chr 31:11) there were special storehouses to collect tithes. Sort of lean-to's 3 stories high. Blessing is productivity of land. of 2 Chr 31:10. Jewish history told them God would provide. They thought they could cheat on God and have abundance too.

c. No happiness, 12. Blessed=happy.

H. Arrogance, 3:13-15.

1. Its pronouncements are wrong, against God, 13.  
 2. It is expressed with words, 15. From heart ist, Mt 12:34.

2. It is unconscious on part of /stout=obstinate. arrogant but obvious to God, 13.

2. Its perspective is wrong, 14. Looks at outward instead of heart.

3. Its philosophy is wrong, 15. Think can get away with it bec God is long suffering.

### III. GOD'S CONDEMNATION, 3:17-4:6

A. The People, 3:16-18.

1. Not the godly. They also converse as do ungodly, 13.

Encouraging one another in midst of ungodly.

Fear Lord, special possession, righteous, serve Him. Deeds in book of remembrance. Ezra 6:1,3.

2. Ungodly who do not serve, cf. v 13-15.

B. The Nature of Judgment, 4:1-3. Buring like a furnace. Arrogant, of v 15.

C. The Judge, 4:2-3. Sun of righteousness. Impersonal reference to display of righteousness yet personal bec God as Sun (Ps 84:11) and righteousness (Jer 23:5). For us=X 2Tim 4:8. Healing in rays or beams. Righteous saints have part, 3.

C. The Escape from Condemnation, 4:4.

D. The Time of Condemnation, 4:5-6. Day of Lord.

Preceded by Elijah, Mt 11:10. Note mention of Moses and Elijah here (of Mt Transfig). Turn hearts of fathers and kids=godly ancestors and ungodly descendants reconciled. If no revival to law of ancestors then curse. OT ends with curse and Jews to avoid this read v 6 then v 5 in synagogue.

Isaiah.

Fullest teaching on sin in his call, ch 6. Temple, God, seraphim seen and himself as unclean and nation as guilty. After cleansing by coal off altar Isaiah ready to do God's will. Note kinship bet prophet and people. Both guilty. In last of book it is servant who suffers for sin.

Jeremiah.

Heart deceitful and desperately sick, 17:9. Punishment of Babylonian captivity for not keeping sabbaths of land, 25. Also hope of new covenant, 31.

Ezekiel.

God's majesty requires punishment of Israel in exile. Eventually the same majesty will require restoration of Israel and punishment for heathen. Great emphasis on evil of sin and yet promises with it. New covenant, 36:25. Temple and millennial blessings, 40ff.

Amos.

Sins of inhumanity committed by non-Israelite nations against Israel. Similar sins committed by non-Is against non-Is. Sins committed by Israel. Judgment based on privilege, 3:2. You only have I known therefore I will visit.

Hosea.

Unfaithfulness of nation likened to that of wife. Sin not only defiance of righteous God but a contempt of loving God. Love suffers. And yet 11:8--how can I give thee up.



2

SOME ASPECTS OF HAMARTIOLOGY IN RELATION TO THE CHRISTIAN LIFE

- I. What is Worldliness?
- A. The Concept, 1 Pet 3:3; Jn 16:11; Gen. 3:5; Matt 4; 2 Tim 3:5
  - B. The Defense
    - 1 Cor 7:31: Use but don't abuse
    - 1 Tim 6:17 & 1 Jn 2:15: Enjoy but don't love
    - 1 Cor 5:10 & Jas 1:27 (cf 1 Pet 1:19): Involved but unspotted
- II. What is Man?
- A. He has personality
    - 1. Intelligence, Eph 4:17-18; 2 Cor 10:5; 1 Pet 1:13; Rom 12:2
    - 2. Emotions, Eph 4:18; Heb 10:22; 3:8
    - 3. Will, Rom 6:20; 6:18
  - B. He has capacities, Eph 2:3; 2 Pet 1:4; Col 3:9-10
  - C. He is a unity, Gal 2:20
  - D. He experiences stages of growth, Heb 5:11 ff.  
Know yourself; examine yourself
- III. What is Spirituality?
- A. The Concept, 1 Cor 2:15; Eph 5:18
  - B. The Characteristics
    - 1. In relation to yourself, Heb 5:13-14; Eph 5:20
    - 2. In relation to church life, 1 Cor 3:4; 1 Cor 12:25
    - 3. In relation to home life, Eph. 5:21
    - 4. In relation to Christ, Gal 5:22
- IV. What is a Normal Experience?
- A. Involves dedication, Rom 12:1
  - B. Involves discipline, Rom 8:13
  - C. Involves dependence, Gal. 5:16
  - D. Involves development, 1 Jn 1:7

"We may take comfort about our souls if we know anything of an inward fight and conflict. It is the invariable companion of genuine Christian holiness . . . . Do we find in our heart of hearts a spiritual struggle? Do we feel anything of the flesh lusting against the spirit and the spirit against the flesh, so that we cannot do the things that we would? Are we conscious of two principles within us, contending for the master? Do we feel anything of war in our inward man? well, let us thank God for it! It is a good sign. It is strongly probable evidence of the great work of sanctification . . . . Anything is better than apathy, stagnation, deadness and indifference."

(J.C.Ryle, Holiness: Its Nature, Hindrances, Difficulties, and Roots, London: William Hunt and Co., 1889, p. 82)

Part VII

## CHRIST AND SIN

## I. In His teaching about leaven.

Means evil everywhere so when X uses then it shows us something about sin.

In NT always means evil doctrine. Part of course of this age, Mt 13:33; Lk. 13:20-21. Not persons but doctrine.

## A. Leaven of Herodians.

1. Nature of them. Political party who supported Herod tho Jews. Conflict with X when He came bec His spiritual teachings were against worldly favor and they were courting favor to save own hides.
2. Teaching. Worldly power to be desired. Cf Mt 22:16--unto Caesar.
3. Spiritual application; X against worldliness. Beware, Mk 8:15. *False methods*

*Using a party to promote spiritual ends.*

## B. Leaven of Sadducees.

1. Nature. Political party of aristocrats. Changed to rel party when saw that X's claims to kingship would take away freedom they had as Jews. Had to do with arrest, Mt 26:5 and Trial, Mt 26:67 in secret.
2. Teaching. Beld in the law, Mt 22:23, <sup>Mt 23</sup> res, angels, Acts 23:8; Mt 22:23. "Religion within the limits of mere sensation." No res. etc. as above.
3. Spiritual meaning. False doctrine. X didn't denounce this group so much since it was evident that it was false. Preach truth and that's greatest correction for error. Beware, Mt 16:6.

## C. Leaven of Pharisees.

1. Meaning. To separate. Mass of people followed these. Leaders were Sadducees as was High Priest, but most were Pharisees. Against Roman rulers in that they did look for Messiah. Added tradition to Script, Mt 15:2; 16:5.
2. Teaching.
  - a. Righteous, Mt 5:20.
  - b. Undefined, Mt 9:11--in cf X ate with sinners.
  - c. Knew Script, Mt 23:2--sit in Moses' seat.
  - d. Obeyed Script, Acts 26:5; Mk 2:24. At least some of them did.
  - e. Tithed, Lk 18:12.
  - f. Fasted, Mt 9:14, often; Lk 18:12 twice in week. Only once nec.
  - g. Prayed, Lk 18:11 and long Mt 23:14.

All good but severely denounced.
3. Spiritual meaning. Externalism. Denounced 8x severely. Mt 23:14, 26, 29. Beware of leaven, Mk 8:15.

## II. Miscellaneous facts from His teaching.

- A. He could grant present forgiveness of sins. Diff from what they had in Judaism. Lk 7:36-50. Woman who anointed Him. Mt 9:2--palsied man.
- B. Believed in universal sinfulness. Mt 7:11; 19:17. *Not friendly with sinners. Mk 2:12-15.*
- C. Believed in an unpardonable sin, Mt 12. *Willful setting yourself ag. truth is sin.*
- D. Believed in sin and His death. Mt 1:21; Mat 26:28; Lk 1:77; Jn 1:29; Mt 20:28. Lk 5:31
- E. Believed in demons and Satan. Mt 12:24; Mk 3:22; Mt 4:10; 12:26; Mt 12:24; Mt 13:38; 12:29; 13:39. Recognized active power of rpinciple of evil outside of man and exercising influence over him.
- F. Believed that sin was associated with physcial sickness. Mt 8:17.

*Sin is nature - Mt 7:21*

*Eschatological Conna of Sin Mt 24:12*

## III In His Temptation



Part VI  
John the Baptist

Theol. doct. 1. Against hypocrisy, Lk 3:7.

John v 7 - 2 day or - he used to say - this is the voice of his message not I discern

2. Repentance evidenced by fruit, v8

3. Judgment to come, v.9, v7 - words to come.

4. Rice doesn't wait } claim of manna.  
5. Religion " " }

Practical Doct.  
Ethical

1. Show what you have. 2. Coats implies abundance, but wheat doesn't. Have to show what you have with the sowing. v11

2. Stay in your occupation but act righteously.

a. Tax collectors be honest, v13 - when asking for Rome or hand.

b. Soldiers not to extort money (do violence - abuse office) or falsely accuse with view to getting silence money. Be content with wages.

Part VIII Paul

Specifics & Illus. of Sin (Examples)

A. Specifics

1. Traditionism or racial pride, 8
2. Conformity to crowd 10-14.
3. ~~Barrenness~~ Hypocrisy.

B. Illus.

1. Vipers - deadliness
2. Fruit - hypocrisy

Universality of Sin

Judgment for sin

Future 7  
Present 8-9.

Remedy for Sin

A. Stated - Repentance

B. Shown -

- (1) People - Unselfishness 11
- (2) Publican - Honesty 13
- (3) Soldier - Fairness, 14

Christ's Doctrine of Sin. Don C. Rutledge, Th.M. 1957.

I. Terms used by Christ.

- A. Poneros. From poneo, to toil. Bad, worthless, evil, wicked. Mt 7:11, 12:34-5; Lk 6:45; 11:13. Used frequently concn evil spirits, Mt 17:5; Lk 7:21. Of Satan, Mt 5:37; 6:13.
  - B. Hamartia. Miss mark. Used often by X and in moral sense.
  - C. Paraptoma. Trespass. Mt 6:14-5; Mk 11:25-6.
  - D. Anomia. Iniquity. Mt 23:28. Wilfull disobedience to the law.
  - E. Kakia. Ethical sense of wicked. Mt 6:34
  - F. Adokia and adikos. Unrighteousness.
  - G. Phaulos. 1 of strongest on sin, evil, no account.
  - H. Blasphemos. Profane sacred things. Mt 12.
  - I. Hupokrisis. Play acting.
- Summary: Miss mark, trespass, iniquity, wicked, unrighteous, evil, blasphemy, hyposrisy, play acting.

II. Hamartiology of the Parables.

- A. Sin is Universal.
  - 1. Mt 13-dragnet, 47-50.
  - 2. Mt 22:1-14.                      3. Mt 25:1-13.
- B. Doctrine of Depravity. X plainly taught that man's nature was bad. Lk 10:25--X trying to lead man to see his depravity but man tried to avoid issue by asking who neighbor is. Lk 15.
- C. Character of Sin.
  - 1. Blindness. Mt 13--sower, v 13.
  - 2. Going astray. Mt 18:11-14; Lk 15:3-7.
  - 3. Wilfull neglect. Mt 25:13ff.
  - 4. Pride, Mt 23-ambitious guest.
  - 5. Deceitfulness, Lk 16 unjust steward.
- D. Character of Satan.
  - 1. He is a hinderer, Mt 13 in relatn to seed,
  - 2. He is a deceiver, Mt 13 in sowing the tares.

*Pragmatism Lk 18  
Heresy Jn 10  
Minds Mt 21*

III. Hamartiology of the Discourses.

- A. Sin the the root cause of outward evil. Mk 7:20-23; Mt 23; Mt 11:16-19; 12:39; 17:17.
- B. The Varieties of Sin.
  - 1. Sacrilege, Mk 11:15-21.
  - 2. Hypocrisy, Mt 23; 16:6-12.
  - 3. Covetousness, Lk 12.
  - 4. Blasphemy, Mt 12:22-37.
  - 5. Transgression of the law, Mt 15:3-6; Mk 7:1-13, Mt 19:3-12; Mk 2:23--3:5
  - 6. Pride, Mt 20:20-28, Mk 10:35-45. Mt 18.
  - 7. Stumblingblock, Mt 18.
  - 8. Disloyalty, Mt 8:19-22.
  - 9. Immorality, Mt 5:28.
  - 10. Fruitlessness, Mn 15:1-14.
- C. Satan in the discourses.
  - 1. His position as head of a kingdom, Mt 12:26; Jn 12:31.
  - 2. His judgment, Lk 10:18.

*11. Witches speaking Mt 12:36-37*



WHAT JESUS TAUGHT ABOUT SIN

Inter. Striking thing is the number of ref (in cf to Bible, e.g.) and concrete, explicit nature of teaching. If dealing with one who claimed to know all then this aspect significant since we don't even know ourselves.

I. Forms of Sin.

1. Violations of the law (word of God). Mk. 7:9, 13. Law is Word.
  2. Outward, open acts. Matt. 5:28; 12:36-7/
  3. Inward attitudes. Hypocrisy, Matt 23:13. Covetousness, Lk 12:15. Pride, Matt 20:20ff.
- Source of all: Matt. 15:19; Jn 8:44. Within and devil.

II. Seriousness of sin.

- Merciful X is merciless toward sin.
1. Causes men to be lost. Matt 18:11. Lk 15:4,8,24.
  2. Causes men to perish. Jn 3:16.
  3. Causes men to be as they are. Mk 7:20-23. Matt 17:17 or like hypocritical Pharisees. X recognized sin as the root cause.

III. Consequences of Sin

1. Sickness, Jn 5:14
2. ~~Bad~~ conscience. Uneasy conscience. Matt. 26:75 (Peter Lk 15:21 (prodigal)).
3. Enslaved will, Jn 8:34. Lk 4:18-set at liberty.
4. Affects others. Greed affects widows, Lk 20:47. Son affected father, Lk 15.
5. Judgment. Lk 12:20, 46-7. Matt 25:41,46.

IV. Remedy for sin.

Christ, Matt 20:28, Lutren  
Death of X, Matt 26:28.

Observations:

1. Emphasis on variety + specificity of sin.
2. " " personal fault (in cf. to Satan + world)
3. " " harmful consequences

*points to Peter's denial*

## CHRIST'S TEACHING CONCERNING SIN

### I. The Specifics of Sin

Number of references and specific nature of His teaching striking.

#### A. Standard words for sin used by Christ.

Hamartia, paraptima, anomia, kakia, adokia, phaulos, blasphemos, hupokrisis, poneros.

#### B. Specific sins mentioned.

1. Sacrilege, Mk 11:15-21
2. Hypocrisy, Matt 23; 16:6-12
3. Covetousness, Luke 12:15
4. Blasphemy, Matt 12:22ff.
5. Transgressing the law, Matt 15:3-6; 19:3-12
6. Pride, Matt 20:20-28
7. Being a stumblingblock, Matt 18:6
8. Disloyalty, Matt 8:19-22
9. Immorality, Matt 5:28
10. Fruitlessness, Jn 15
11. Anger, Matt 5:22
12. Sins of speech, Matt 5:33; 12:36
13. Showing off, Matt 6:1-8
14. Anxiety, Matt 6:25
  1. Blindness, Matt 13:13
  2. Going astray, Matt 18:11; Lk 15:3
  3. Willful neglect, Matt 25:13 ff.
  4. Pride, Lk 14:7 ff.
  5. Prayerlessness, Lk 18:1 ff.
  6. Murder, Matt 21:35

### II. Some Categories of Sin

- A. Violations of the law, Mark 7:9, 13
- B. Outward, open acts, Matt 12:36-7; 5:28; 21:35
- C. Inner attitudes, Lk 12:15; Matt 23:13; 20:20 ff.
- D. Leaven of Herodians, Sadducees, Pharisees

### III. Sources of Sin

- A. Man's heart, Matt 15:19
- B. Satan, Jn 8:44
  1. His character, Jn 8:44; Matt 13:19; 13:39
  2. His position, Matt 12:26; Jn 12:31
  3. His judgment, Luke 10:18
- C. World, Jn 15:18

### IV. Seriousness of Sin

- A. Causes men to be lost, Matt 18:11; Lk 15:4,8,24
- B. Causes men to perish, Jn 3:16
- C. Causes men to act as they do, Mk 7:20-23.
- D. Affects all men, Lk 11:13; Matt 19:17; Lk 10:25

### V. Consequences of Sin

- A. Enslaved will, Jn 8:34; Lk 4:18
- B. Sickness, Jn 5:14
- C. Judgment, Lk 12:20, 46-7
- D. Various effects on others, Lk 20:47; Lk 15:20

### VI. The Forgiveness of Sin

- A. Basis, Matt 20:28; 26:28
- B. Outworking with each other, Matt 18:21 ff.; Mk 11:25-26; Lk 11:4; 17:3-4

VII. The Eschatological Consequence of Sin Matt. 24:1-29

*Inclusion*  
The Permission of Sin.

Prov 16:4

Why was man allowed to fall? God not trying to salvage something out of a wreck. Not an accident. Then is God the author of sin. He hates it and he knew that it would require the death of X. Rev 13:8. God told Adam not to sin and yet if he hadn't there would have been no need for Rev 13:8. Cf rewards--He rewards us even tho He and we know that He did the work entirely. He created us knowing we were going to sin and yet it's all our responsibility.

Guard 3 facts: (1) God's character is holy and He is perfect in all His ways. *Isa 45:7 God architect of plan which intended to include sin. of Brown D. Briggs. 97*  
(2) Sin is exceeding sinful bec it is committed against an holy God. Look at Satan's sin, Adam's sin, death of X bearing sin. My sin just as bad.  
(3) God's purpose is not to avoid sin but to secure blood-cleansed sinners for His glory. He could have avoided it. *glorify self.*

Why permitted? *included + glorify self*

1. God evidently desired a race possessed of that virtue which is due to a free choice victory over evil. Note diff bet being which can't do wrong and one who can and has victory. God to have sin and its temptations to have the virtue of victory. God knows perfectly without learning or experiencing. Man doesn't. Sin always existed as an opposite and esp as soon as God made free moral agents sin actually here. Can't know what God knows about sin unless there's a manifestation of it.
2. That the angels may learn. Not too strong bec if 1/3 of them fell then the others did know. But they do learn about grace thru us, 1 Pet 1:12.
3. That a principle may be judged. God brings the principle into the concrete so that it may be judged and dismissed forever. One of greatest things X did on a cross was to judge principle of sin.
4. To demonstrate His hatred of sin. To leave it unconcrete never gives light of God's hatred of it. Sin is an awful reality and there must be a demonstration of God's attitude toward it. God never made anything without a purpose back of it. Some creatures demonstrate wrath and some goodness.
5. To demonstrate grace there must be sin in the world. Eph 2:7. God could not even exercise grace unless sin in the world.
6. God permitted sin bec every proposition of men or angels must be brot to an experimental test. Let sin run its course and show what it is. Basis for the dispensations. Prove the sinfulness of sin by letting it run course.

Relationships

1. Relation (moral) which God sustains to the sin He permits. He allows it to be expressed that men may become what He intends them to be. Not holy robots. After David sinned, God said, Man after my own heart.
2. What the moral relation man sustains to sin? Must be to him as evil as revelation and experience makes it be. Sin is just as bad as God says it is and it's my business to believe that.

4 Reasons why God must condemn every soul born into the world

I. The Inherited Sin. Sin nature.

A. Fact of it.

Blind, 2 Cor 4:4, Rev. 3:17; Darkness, Eph 5:11; Col 1:13; Insensibility, 1 Tim 4:2; Polluted, Tit 1:15; Evil, Heb 9:14; Enmity, Jas 4:4; Hatred, Rom 5:10; Rom 1:29; Jn 7:7; Hardness of heart, Jn 12:20; Aversion, Jn 5:40; Bondage, Rom 5:6; 6:20... Gen 8:21; Psa 14:2,3; Psa 51:5; Jer 17:5, 9; Jn 3:6; Rom 1; Eph 2:3; Gal 5:17-21.

Concl--everyone totally depraved--can't do anything acceptable.

B. Penalty.

Spiritual death. Eph 2:1-3; 4:18-9--separation from God. If not remedied then 2nd death. Gen 2:25.

C. Transmission. Parent to child, Psa 51:5. Propagate after kind. Man is born a sinner.

D. Remedy. Redemption which includes judgment of sin nature, Gal 2:20 and gift of HS who controls.

II. Imputed sin.

See Rom 5 notes. A. Fact of it.

B. Penalty. Physical death. Proved in Rom 5. Includes children.

C. Transmission. Direct relationship between me and Adam.

D. Remedy. In X. (4 kinds of righteousness--the attribute of God, self righteousness, Rom 10:3; righteousness of law, 8:4; imputed righteousness of God.)

III. Personal sin.

A. Fact of it. 1 Jnl:10. *Bas 6:6* If all are sinners than universal personal sin follows. By fruits know them. Xn not lawless sinner. Unsaved man sins and sleeps; Xn sins and stays awake. Proof in Rom 3.

B. Penalty. Loss of fellowship. Whether of unsaved or saved.

C. Transmission. None, It's individual with everyone.

D. Remedy. Victory thru HS. *Gain Fellowship. 1 Cor 1:9 2:19*

IV. Under sin.

A. Fact of it, Rom 3:9. LSC--"Its a decree of God pronounced by God placing us in a position before Him and this position is peculiar to the age in which we live." Bed no diff bet Jew and Gentile. Rom 10:12; Gal 3:22.

B. Penalty. Be lost in broadest sense. Not to accept that to which one is shut up by such a decree. God will bestow all or nothing.

C. Transmission. None.

D. Remedy. Under grace. God takes everything away from a man in order that he may put something infinitely better in its place. Rom 3 without a cause, Jn 15:25. No sinners skyline. All of grace.



## SOME ASPECTS OF HAMARTIOLOGY IN RELATION TO THE CHRISTIAN LIFE

- I. What is Worldliness?
  - A. The Concept, 1 Pet 3:3; Jn 16:11; Gen. 3:5; Matt 4; 2 Tim 3:5
  - B. The Defense
    - 1 Cor 7:31: Use but don't abuse
    - 1 Tim 6:17 & 1 Jn 2:15: Enjoy but don't love
    - 1 Cor 5:10 & Jas 1:27 (cf 1 Pet 1:19): Involved but unspotted
- II. What is Man?
  - A. He has personality
    1. Intelligence, Eph 4:17-18; 2 Cor 10:5; 1 Pet 1:13; Rom 12:2
    2. Emotions, Eph 4:18; Heb 10:22; 3:8
    3. Will, Rom 6:20; 6:18
  - B. He has capacities, Eph 2:3; 2 Pet 1:4; Col 3:9-10
  - C. He is a unity, Gal 2:20
  - D. He experiences stages of growth, Heb 5:11 ff.  
Know yourself; examine yourself
- III. What is Spirituality?
  - A. The Concept, 1 Cor 2:15; Eph 5:18
  - B. The Characteristics
    1. In relation to yourself, Heb 5:13-14; Eph 5:20
    2. In relation to church life, 1 Cor 3:4; 1 Cor 12:25
    3. In relation to home life, Eph. 5:21
    4. In relation to Christ, Gal 5:22
- IV. What is a Normal Experience?
  - A. Involves dedication, Rom 12:1
  - B. Involves discipline, Rom 8:13
  - C. Involves dependence, Gal. 5:16
  - D. Involves development, 1 Jn 1:7

"We may take comfort about our souls if we know anything of an inward fight and conflict. It is the invariable companion of genuine Christian holiness . . . . Do we find in our heart of hearts a spiritual struggle? Do we feel anything of the flesh lusting against the spirit and the spirit against the flesh, so that we cannot do the things that we would? Are we conscious of two principles within us, contending for the master? Do we feel anything of war in our inward man? well, let us thank God for it! It is a good sign. It is strongly probable evidence of the great work of sanctification . . . . Anything is better than apathy, stagnation, deadness and indifference."

(J.C.Ryle, Holiness: Its Nature, Hindrances, Difficulties, and Roots, London: William Hunt and Co., 1889, p. 82)