

Sin  
THE SERIOUSNESS OF HANARTIOLOGICAL DEFLECTIONS

Does Sin Matter?

What, Me Sin?

Intro depending on group with. You take your pick.  
Sometimes--how many sinned in past 24 hrs. Name 1.  
Not, I didn't say the right thing but what specifically?  
Tendency to gloss over sin as progress in Xn life bec  
not subject to gross sins. Progress in Xn living ought  
to make one more sensitive to sin. I Tim 1:15. I am, not  
was chief. Near end of life. Not false humility but  
inner conviction at end of illustrious life. Why so? Bec  
living close to God see things, more things, in His light  
and see own heart better after long experience. Not  
morbid introspection but sensitivity. Fact that in sem mean  
come further than many. So 3 propositions re sin for sem.

I. Of all people seminarians know best how serious sin is.

- A. Bec we have a right definition or concept of sin.
1. Many only think sin is an illusion. Quote.
  2. Many think sin is selfishness. Limited. What about man who steals to feed starving family?
  3. Sin is lawlessness and we understand law as will of God-written and character of God, Rom 3:23.

B. Bec we know the theol ramifications of sin.

1. For mankind, Rom 3.
2. For X, Rom 3.
3. For creation, Rom 8.

C. Bec we know Bible and other history.

1. Toll of sin in Biblical history@@ Ishmael, Gen 17:18.
2. Toll of sin in own lives or others. Divorce.  
Drink. Goofing off.

II. Like all people seminarians excuse the seriousness of sin. Catalogue of excuses today.

1. Stastical method of excusing sin. Everyone does it. Expect it of students, w/p. profs. What expect? perfect development for each stage. Perfect 1st, 4th yr.
2. Cultural method. Not a sin today in our culture. Quote.
3. Comparative method. My weakness looks like a virtue if cf to you. My student imperfection small in cf to your teacher one. 1 paper late not bad, 50 papers late. Doesn't make either one of us right, does it?
4. Blackmail method. Akin to 3. I'll overlook your sins if you'll overlook mine.
5. Compromise method. Akin. Let's work out the lowest common denominator.

6. Accounting method. Extra good works will make up. Smart student so no need to give out tracts. Lazy student so will serve this weekend in cf study.
7. Activity method. Akin to 6. Engross self in more activity to take mind off problems (sins). Last minute flurry of activity to cover up months of lack of preparation.
- 8: Physical method. "I've<sup>3</sup> been sick." I'm under pressure and that accts for (and excuses) sin. True phy affects spir. But what kind of victory and spirituality only works when things going easy and no special Bible lectures?
9. Theological method. Not responsible bec all things working for good incld my sin. Don't eat.
10. Piety method. Usually in prayer. Piously praying for others' faults and failing to see own. Do this by preaching. Sin of thanklessness covered up this way. No Philippians. Just thank the Lord, don't write a letter.

III. Of all people seminarrians ought to be the last to condone sin and the first to promote rtness.

- A. Last to condone sin. First and almost exclusively in self. By confess. Not reiterating, certainly not excusing. Heartsearching, sorrow. School's in a mess, ch; maybe it is I. We see everything thru own eyes and if they are warped-astymatic-everything else will be. Get self right for own sake and for others and for God's
- B. First to promote rtness. Opp of sin is not lack of sin ~~hax~~ or neutrality but positive good. Grab the reins and take lead in holiness. Not how near can I walk to edge but where can I lead others. Be anxious to be chr of committee to right everything you think is wrong. Even if keep mouth shut, havea't done enuf.

"There is no place for the concept of sin in psychotherapy. To introduce this concept is highly precarious. No human being should ever be blamed for anything he does." M.D.

And Abraham said unto God, O that Ishmael might live before thee! Gen 17:18

"Since human nature is inclined to appraise sins not by the measure of their malice, but instead, by the measure of its own customs, it often happens that a man considers as reprehensible only those acts which the men of his own country and age usually protest against and denounce; and he holds as acceptable and commendable only those allowed by the usage of those with whom he lives."  
Augustine. 5th c

A sin that is not quickly blotted out by repentance, is both a sin and a cause of sin. Gregory I. 5th c

This is a faithful saying and worthy of all acceptation, that XJ came into the world to save sinners of whom I am chief. 1 Tim 1:15.

I do not enter into the question of how we are to interpret the 3<sup>rd</sup> chapter of Genesis—whether as history or allegory <sup>in which, in</sup> most probably of all, as old tradition clothed in <sup>al dress</sup> oriental

Many contemporary evangelicals have sought to reconcile the historical Fall and present-day science, but do not find it possible to accept all the baggage connected with the idea of a Fall. Bruce Waltke points to “obvious incongruities in the Fall <sup>The Fall - an event</sup> arranged by the author for theological purposes, and suggests <sup>Suggest</sup> that “Moses did not intend to write a straightforward history <sup>history</sup> but an artistic literary account in anthropomorphic language (so that God’s people might imitate him).”<sup>19</sup> Clark Pinnock has argued for a symbolic view of the initial chapters of Genesis but without denying <sup>with out deny</sup> the historicity of the Fall, noting that

this is a story with the following features: a talking serpent, symbolic trees, Eve’s origin through divine surgery, a talking serpent, a flaming sword, God walking in the garden, God breathing Adam from the clay and breathing into him, a perfect garden, the world rivers, the parade of animals, and a story in which God is described very anthropomorphically as potter, as surgeon, and as gardener.<sup>20</sup>

His conclusion is that we have no business imposing our ideological agendas” onto the Bible; it must be allowed to speak for itself.

Bernard Ramm posits divinely inspired reconstruction of the texts. Such reconstruction is theology by narration; <sup>of the</sup> theological concepts expressed in story form.<sup>22</sup> Although <sup>i.e., theo</sup> history is <sup>history is</sup> the vehicle of the theological story, it cannot be taken literally <sup>actually</sup> because one cannot take anthropomorphisms literally. <sup>It must be</sup> seen as generic history.

Gen. 2–3 concerns the generic relationship of the Creator to the human race, the generic relationship of the Creator to creation, and generic temptation. Adam is a generic man, <sup>man, from</sup> Eve is the generic woman, and the sin is a generic sin.

## THE FALL OF MAN

Hamatology

1. Fall
2. Def of sin
3. Pers Sin
4. Name
5. Tempted
6. Victim

7. X + Sin

Introduction. Concerning the validity of Gen acct. 3 views. All myth. Latest quirk to this is British view A la Barth. "Unless we are invincible fundamentalists we know that Gen. 3 is properly to be regarded as "a true myth"--that, though Eden is on no map and Adam's fall fits no historical calendar, that chapter witnesses to a dimension of human experience as present now as at the dawn of history--in plain terms, we are fallen creatures, and the story of Adam and Eve is the story of you and me." Hunter, Interpreting Paul's gospel, 77.

*Archibald M. Pirie Westminster 1954  
London SCM Press*

All legend. "It is a general picture of religion and morals in the light of a later period. Even in its freshest and most original form sacred legend is still only legend. But for giving a knowledge of these primitive days it is not by any means, on that account, wholly valueless." Schultz, O.T. Theol. I, 89. "In those ages the theophanies and the appearances of the angel of God occur in a tangible, almost mythological way." Ibid.

Truth. "The account of the creation, its commencement, progress, and completion, bears the marks, both in form and substance, of a historical document in which it is intended that we should accept as actual truth, not only the assertion that God created the heavens, and the earth, and all that lives and moves in the world, but also the description of the creation itself in all its stages." Keil and Del 137. Support of literal truth interpretation. Mt 19:45 of Gen 2:23-24. Rom 5:12-21. 1 Cor 15:21-22, 45,46. 1 Tim. 2:13f.

## I. The Place of the Temptation. Setting

Garden is paradise or orderly park. Eastward from standpoint of Moses, 2:8. Prob in Armenian highlands bec Tigris and Euphrates mentioned and they head up there. Only Kush we know in Africa but perhaps there were 2. Garden means enclosure or sheltered spot. Paradise suggests a royal park. Eden means delight. 2:8 says in Eden; elsewhere no in, just Eden.

## II. The Prohibition . The Test.

2:15. Man to work in perfect state. At least responsible. Care for garden even tho it was perfect. Nec to "keep it from growing in exuberant disorder." Leupold. One prohibition. Fact that there is only 1 is an evidence of God's mercy. Even the 1 not greivous. Evidently these were literal trees with symbolic meaning. Tree itself didn't have power to confer life or knowledge, but God arranged things so trees would be the instruments. Might have been any kind of tree, but once God had given a command about it, then it became instrument of conferring knowledge of good and evil bec when ate would know evil. Ultimately the test was obedience to will of God or not. Not merely a matter of diet.

*Only 1 way Adam could show this. He can say & destroy 1000 x / day.*

## III. The Tempted.

What was relation of Adam to God before fall? Depends on definition. LSC says passive holiness meaning innocent of wrong. Know Adam was mature bec God had communion with him. No grounds for saying positive holiness. Positive too strong a word. Neutral or innocent too weak to me bec he wasn't neutral re morals. He had a certain kind of holiness (not same as Xn has in X tho), and perhaps can all it unconfirmed holiness. Had a free will to choose and mind capable of choice. Eve evidently same if helper to Adam and also enjoyed things he did.

## IV. The Serpent.

Wise of Satan to use seppent bec Eve used to seeing such. Would have been on guard if another human had appeared. Prob used real animal bec God cursed animal--not just that Satan took form of serpent tho he could have done that.

## V. The Fall.

Gen 3 is the most tragic chapter in the Bible. This is a strictly historical account fully approved by the NT. Not "merely a pictorial representation intended to convey some general impressions".

Doubt of God's Word, 1-3. Kind of innocent doubt--doubting a question of fact. Yet mixed with implications. Implied that God's prohibition too sweeping--of every tree. God had put an unwelcome curb on man. Fact that they could eat of all other trees pushed aside. The 1 tree dragged to front. Idea got across to Eve bec vs 2 shows she began to entertain the idea that God shouldn't have forbidden even 1 tree. God not good to you is 1st stage of temptation even tho man had much evidence of God's goodness. Eve puts up a half-hearted defense of the prohibition in vs 3 but she dulls its sharpness by adding touch it.

Denial of God's Word, 4-5. From the mild suggestion to bold denial. "Father of lies so saturated with lying that he attempts to make God out to be a liar." Offers the enticing possibility that their eyes would be opened. Be like God or gods is just cunning way of holding out something which Satan doesn't explain. Satan got them to believe that God offered only ill and he only good. Complete reversal.

## VI. The Penalties.

A. To serpent, 14. Cursed above all other animals. Upon belly. Perhaps indicates that serpent was upright before fall or perhaps merely that this now becomes a badge of degradation. Adam worked before fall but not part of curse.

Anyway whatever crawled was abomination to Israel, Lev 11:42, and even in M after redemption of creation serpent crawling, Isa 65:25.

Many instances in script where God punishes the unmoral agent of evil.

Animal that kills a man, Gen 9:5; Ex 21:28. Flood, Gen 6:7; 7:21.

Instrument punished along with the instigator.

B. To Satan, 15. Doomed to be crushed. Mortal wound in head. God sovereignly puts the enmity. In ~~2x~~ 15a seeds are contrasted, in 15b individuals of seed stand out. Serpent and evidently one particular person in woman's seed.

Battle will be brot to a decisive conclusion for word crush means just that. Bruising implies suffering. Crushing victory.

C. On nature. Man lost lordship. Rom 8.

D. To race, 7-24.

1. Broken fellowship. Fig leaves which hid man and woman not from each other but from God. Not sexual sin bec supposed to be fruitful. This resulted in spiritual death. Penalty of death was carried out the day they ate "if we keep in mind the Biblical concept of dying" which is separation from God. Physical death is not the most serious aspect of death at all. The most serious, spiritual, did begin that day.

2. Physical death, 22-24.

3. Sinful heart. Depravity. Immediately Adam tried to blame someone else. Doesn't mean nothing good in man, but that man is without merit in God's sight. Depravity not related to man's estimation of self, but with God's estimation of him. Eph 2:3.

E. To Adam.

1. Cursing of ground, 17-18. Element of grace in that it would still give bread.
2. Condemnation to hard labor. Grace in that keeps him from lawlessness.

F. To Eve and women.

1. Multiplied conception, 16. To replace increased death.
2. Pain in childbirth in addition to other sorrows.
3. Natural desire to husband, 15-16. Sexual attraction. Blessing bec if not then prob wouldn't want kids bec of pain.
4. Subjection to husband or father, 16b. Never abrogated.

2:13-14

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## I. The Origin of Sin.

One of most profound problems in phil and theol. Someshrug shoulders and say it's a part of life itself and others that it had a voluntary origin in man.

### A. Historical views.

Early fathers don't say much about it tho idea that it originated as voluntary transgression thru fall of Adam found in Irenaeus. This became prevailing view of church.

In Gnosticism evil was regarded as inherent in matter and product of Demiurge. This was Manichean error. Robbed sin of all voluntary character.

Origen tried to compromise by saying that all souls sinned voluntarily in a preexistent state and all enter the world in sinful condition. Preexistentianism. In general the Greek ch discounted any connection bet Adam and race and ended in Pelagianism.

Western ch taught with increasing emphasis the connection and ended in Augustinianism. Augustine said race polluted and guilty bec of Adam's sin.

Semi-pelagianism said race only polluted but not guilty bec of Adam's sin.

In Reformation--reformers were Augustinian.

Socinians were Pelagianism

Arminians were semi-pel.

Under rationalism and evolutionism idea of sin was replaced by idea of evil.

Evil explained sometimes as ignorance or opposition of lower nature to higher evolutionary process. Barth said it originated in fall but fall belongs to superhistory and not historical.

### B. The Origin of Sin in relation to God.

#### 1. God is not the author of sin.

In sense of being the responsible author. Job 34:10. If He is holy God there can be no unrighteousness with Him, Isa 6:3. He hates sin, Psa 5:5. To make God author of sin is contrary to Scriptures and also to conscience which always recognizes man's own responsibility. See LSC note 229 on Isa 45:7. Even if don't accept that interpretation can say He is architect of plan tho not responsible and direct author of sin.

#### 2. God's eternal decree rendered the entrance of sin into the world certain.

This is not equivalent of an enactment of sin. Sin was eternally anticipated in mind and plan of God. This is not Dualism bec not saying sin eternally existed. The kdom of darkness had a beginning and an end. No active sin before sin of angels. Rev 13:8 shows eternal anticipation. Ultimately everything is for His sake.

### C. The Origin of Sin among the Angels.

Cf. Barnhouse that sin originated on earth (bec primal Eden there). No big point. Clear that we must go back of Gen 3 to find origin of sin bec a sinful tempter was present in the Garden. No clear record when Satan sinned. If gap theory then there. If not then still could be among inhabitants of heaven in vs 1. Sin was clearly pride, 1 Tim 3:6, or aspiring to something Satan and his angels weren't, Like God. Only clear reference is Ezek 28:15. Spontaneous generation.

### D. The Origin of Sin among Human beings.

Eve first. Why? Fall of man wouldn't have been complete if Adam 1st. Eve could have said she merely followed as per her nature God gave her at creation.

If Eve 1st in ignorance of deception and Adam 2nd with wide-open eyes and no self-deception he deliberately rebelled and it was distinct and specific. Blame is put on the man, Rom 5:12; 1 Cor 15:21.

## II. The Definition of Sin

### A. Philosophic theories concerning the nature of evil. Berkhof, 227.

- ✓ 1. Dualism. Current among Grks. In Church as Gnosticism. Assumes eternal principle of evil. Assumes that man's spirit is good and body evil. Errors: Something outside of God that is eternal and independent of His will. Makes sin physical and not ethical. Deliverance from body nec for del from sin.
2. Sin is privation. Leibnitz. Present world best one. Sin not from God but just a necessary evil. Arises from creatures limitation. Errors: still makes God author of sin (which it tries to avoid doing) bec He created limited creatures. Also blunts man's guilt of sin since it is an unavoidable evil.
3. Sin is an illusion. Spinoza. Man is conscious of sin simply bec of his lack of knowledge. If he knew everything he wouldn't be conscious of sin. Sin is purely negative. Errors: doesn't account for the very positive results of sin. Blunts conception of guilt since it is mere illusion.
4. Sin is a want of God-consciousness due to man's sensuous nature. Schleiermacher. Sin has no objective existence but exists only in man's consciousness and arises when man experiences consciousness of God in himself. Related to experience. Purely subjective. Also relates sin to man's lower nature only and forgets such sins as greed, pride, hate. Leads to conclusion that devil shouldn't have any sin since no sensuous nature.
5. Sin is want of trust in God and opposition to His kingdom due to ignorance. Ritschl. Sin concerns man's attitude toward purpose of God (not law) to establish His kingdom. God regards man's failure to make his purpose God's purpose as ignorance.
6. Sin is selfishness. Mueller, Strong. Choosing self in place of God to love. True that all selfishness is sin and there is an element of selfishness in all sin, selfishness is not the essence of sin. Leaves out law of God as absolute standard. Without law no need for forgiveness. If selfishness only then just need God-consciousness or love instead of self-consciousness or self-love. If poor father sees family starving and steals to feed them that is sin but not selfishness. Enmity to God, hardness of heart, etc not selfishness. Unbelief may not be selfishness.  
*What about Adam's had?*
7. Sin is the opposition of the lower propensities of human nature to a gradually developing moral consciousness. This is evolutionary doctrine of sin. Natural impulses are acquired from the brute and form the material of sin but do not become sin until indulged in contrary to the gradually awakening moral sense of mankind.

None of these see sin as God does and from His perspective and not man's. Leave law of God out too.

### B. Scriptural presentation concerning sin.

#### 1. Distinctions.

- a. Sin has an absolute character. Degrees of good and evil but no gradations bet good and evil. Transition from one to other is one of quality not quantity. No neutral position. Man is on one side or the other.
- b. Sin does not consist merely in overt acts. Man is a sinner and well as man sins. Sinful state is basis of sinful habits which manifest themselves in sinful deeds.
- c. Sin always has relation to God and His will. This is secret of good definition. Man may be related but somehow God is too, and this is all-imp.

## 2. Definition.

Sin is any want of conformity to the character of God. Character revealed in law, 1 Jn 3:4. Very broad concept and sin is lawlessness in absolute and broad sense. Co-extensive terms bec both have article. Need to see senses in which law is used. This gives us leave to use word character of God to include all the senses in which law is used in Scripture.

- a. From Adam to Moses. Direct revelations, word of mouth passed on, etc. which were preserved by tradition. Well defined, Gen 26:5. Unwritten but clear. With Cain it must have been that which was passed on from Adam. With Abraham there must have been direct communication.
- b. Conscience. Esp Gentiles during period of Mosaic law. Rom 2:14-15. It is a positive pointing of the way. Isn't always reliable but at least a violation of conscience may be said to be sin.
- c. The written Word. In Mosaic code. 613 commandments. Any departure was sin. The commandments of X. Covers not just 613 but all aspects of life, 1 Cor 10:31. Not clearly in this age sin is want of conformity to character of God if definite glory correctly. During kngdom written word will govern life, Matt 5-7, as well as direct ruling of X.  
Note that written word doesn't originate sin, Rom 5:13.

## 3. Usage of the words for sin in the Scriptures.

- a. In O.T. 8 principal words in OT. Include following ideas--bad, wicked, guilty, sin, iniquity, err, wander away, rebel, transgress. Fundamentally it meant to disobey God and involves negative and positive ideas. Miss mark and aim at wrong one. Many forms of sin and individual Israelite would have understood clearly the shades, kind, and motives of his particular sin.
- b. IN NT. ~~is~~ 12 terms. Evil, moral evil, godlessness, guilt, unrighteousness, lawlessness, transgression, ignorance, go astray, fall away, hypocrite. Primarily disobedience to a personal God. Positive character emphasized. One basic concept in many forms in NT.

## C. Pelagian Concept of Sin. Berkhof, 233.

- a. Statement. Starting place and focal point is ability of man. Since God has commanded man to do good He must have also given ability to do good. 3 distinguishing characteristics of Pelagianism. (1) A naturalistic tendency to ascribe all moral actions, good or bad, to unfettered, unrestricted, unassisted powers and capacities of human nature. (2) Judaistic tendency in lauding good works and exaggerating merit of works and their efficacy in salvation. (3) Stoic tendency in doctrine that soul of man was proof against the assaults of tempter. It is possible for man to be without sin if he wishes.  
Means man has free will in absolute sense. This is why Pelagianism has reared head so often in succeeding years even tho no organized body of followers since controversy in 400-420. Perennial problem of sovereignty and free will.  
Means also that there is no such thing as sin nature, but sin is positive and separate acts of the will.
- b. Major objections: (1) Too much human ability. (2) no satisfactory explanation of universality of sin.

## III. The Remedy for Sin.

- A. Forgiveness. This makes person "not so bad." Illus with characterizing a restaurant this way. Just neutral statement and doesn't guarantee that it is any good. Just not so bad. Forgiveness erases. In OT related to sacrifices and in anticipation of death of X. Rom 3:25. In present age on death of X, Eph 1:7. In future also on death, Rom 11:27 but also related to forgiving others, Mt 6:14-15.

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, paraptēma, anomia, kakia, adokia, phaulos, blasphemos, hupokrisis, poneros.

B. Specific sins mentioned.

1. Sacrilege, Mk 11:15-21 - *destroying temple in Palm Sun.*
2. Hypocrisy, Matt 23; 16:6-12 *teaching of P 15. Show of piety. posture, blood guinea, time, will, posture.*
3. Covetousness, Luke 12:15 *think inheritance. Barren.*
4. Blasphemy, Matt 12:22ff.
5. Transgressing the law, Matt 15:3-6; 19:3-12 *Divorce*
6. Pride, Matt 20:20-28 *He is left in Jerusalem. + all indignation.*
7. Being a stumblingblock, Matt 18:6 *Stumble.*
8. Disloyalty, Matt 8:19-22 - *did not turn back.*
9. Immorality, Matt 5:28 *look on woman.*
10. Fruitlessness, Jn 15
11. Anger, Matt 5:22 *See it - spirit.*
12. Sins of speech, Matt 5:33; 12:36 *swearing. oaths or idle. Mt 20. 6*
13. Showing off, Matt 6:1-8 *first. giving 8-15 praying 16-18 - fasting.*
14. Anxiety, Matt 6:25
15. Blindness, Matt 13:13 *- some. could understand.*
16. Going astray, Matt 18:11; Lk 15:3 *lost.*
17. Willful neglect, Matt 25:13 ff. *talents - trade. Refusal showed heart condition.*
18. Pride, Lk 14:7 ff.
19. Prayerlessness, Lk 18:1 ff. *excess*
20. Murder, Matt 21:35 *imagines killing servants & son.*

II. Some Categories of Sin

- A. Violations of the law, Mark 7:9, 13 *Custom*
- B. Outward, open acts, Matt 12:36-7; 5:28; 21:35 *holding servants*
- C. Inner attitudes, Lk 12:15; Matt 23:13; 20:20 ff. *NT 1 left legless.*
- D. Leaven of Herodians, Sadducees, Pharisees *short pupil out of eye.*

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 *imman, liar evil one enemy, devil*
  2. His position, Matt 12:26; Jn 12:31 *king of Jews*
  3. His judgment, Luke 10:18
- C. World, Jn 15:18 *hater x.*

IV. Seriousness of Sin

- A. Causes men to be lost, Matt 18:11; Lk 15:4,8,24 *8x*
- 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 *banquet - good Sam. only 1 good*

V. Consequences of Sin

- A. Enslaved will, Jn 8:34; Lk 4:18 *length sin is slave of release to enemies*
- B. Sickness, Jn 5:14 *- who sin will*
- C. Judgment, Lk 12:20, 46-7.
- D. Various effects on others, Lk 20:47; Lk 15:20 *2-3 months further of prodigal*

VI. The Forgiveness of Sin

- A. Basis, Matt 20:28; 26:28 *70 x 7*
- B. Outworking with each other, Matt 18:21 ff.; Mk 11:25-26; Lk 11:4; 17:3-4 *every 2 working min. forgive Laid P. Sin - whole report - forgive*

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

Physical manifestation 7, 9, 13  
 Spiritual " " 7  
 Spiritual harvest 9 24.

Section II

BIBLICAL HAMARTIOLOGY

~~Section I--As Revealed in the Old Testament.~~

Part I--As revealed in the Torah *pre-Mosaic Period*

I. The Fall of Man, Gen 3.

II. The Story of Cain, Gen 4.

A. The relation of Cain to God. *knew way.* Was not left alone by God before, during, or after the sin. God explained the way, offered way of forgiveness, vs 6--is there not, if thou art good, a lifting up (of the countenance)? Warning in vs 7 even after the sin. If thou art not good sin lieth at the door, and its desire is directed to thee, and thou shouldst rule over it. Then God condemns after giving Abel <sup>Cain</sup> every chance.

B. Sin has that positive character. Not only missing bringing a blood offering but positively bringing another kind. Then positive proving of it by murdering brother. Also note element of wilful sinning with full knowledge.

C. The immediate condemnation by God. Disappointment (lit, vs 5--it burned Cain sore), Increased depravity evident in murder, complete dominion by sin, 7; condemnation by God, 10-10Q Complete misery. Yet God's last act toward Cain was act of grace.

III. The Flood, Gen 6.

A. Causes of the flood.

- 1. Perversion of the race, 6:1-2.
- 2. Corruption in the minds of men, 5-7. Every imagination was only evil ~~the~~ whole day, i.e. continually evil and altogether evil. Repented God explained by last of vs which says it grieved him at heart. Not change of mind but heart condition.
- 3. Violence, 9-11. Note it extended to all men. All flesh doesn't include animals. Decided by context not use of word flesh bec cf 19 where used only of animals. Corrupted its was in 12 shows it applies only to man.

B. The Condemnation of the flood.

- 1. Worldwide except righteous Noah who walked with God and found grace. *6:17 7:19 2Pe 3:6 8:21 9:11-15*
  - 2. *Delayed judgment bec. of penitence of it*
- Here sin stands out by contrast with its opposites in Noah.

C. Theological consideration relative to sin.

- 1. Principle of election first seen in this. No record that sons of Noah righteous yet chosen. In Noah's case could say he was chosen bec he was proved good. But what about Ham?
- 2. Principle of relation of a covenant to sin. *8:21* that which was the ground for destroying man now basis for sparing him. God introducing a covenant relationship which works on principle of forbearance and passing over. Certain specifics belong to the creator and the breaking of them is sin. So sin this early takes on character of breaking covenant. Capital punishment, 9:6.
- 3. Scarffice nec, 8:20|21. Altar of burnt *ascend. Abel's called gift).* 1st mention of burnt.

STANDARD

*9:1 cultural mandate of 1:28*

*Substance being under cultivation so early food*

The Offering of Cain

Arguments for heart attitude being the determining factor.

1. Vegetable offering (word in 4:3 = Lev. 2:1,4,14,15) Heb. 9:22
2. Cain's bad attitude detailed elsewhere, 1 John 3:11-14; Gen 4:5-14.
3. v 7 accepted = lifted up; i.e., restored to fellowship. If not, sin (not sin offering) and its effects ready to spring.
4. Heb. 11:4 emphasizes his faith (Abel's) so Cain's lack must have been the sin.

Arguments for wrong offering being the determining factor.

1. 3:21 sets precedent for blood offering. But necessary?
2. Lev. 2 too much later to read back acceptability.
3. Sin offering (bloody) was available.
4. Heb. 11:4 "by which" refers to offering and thus bloody.

John 8:56

*1 Thess 3:6 - Gospel - Paul J. 8*

Westcott: "I am He for whom he looked as the fulfillment of all that was promised to him; and you, who profess to be his children, pretend that I do him dishonour in claiming power which he could not have."

Kelly: "His appearing in glory."

Tenney: "he anticipated the resurrection in the restoration of Isaac, and looked for a city . . . Heb. 11:17-19, 10)."

*Hebrews 11:10 - looking for glory (if want to read book)*

Godet: day=X's appearance on earth. And He saw it from his position in glory, in heaven.

Morris: incarnation and during Abraham's lifetime.

Sight of Savior requires corresponding understanding of Trinity. Acts 17:30. Tit 2:11. Rom 3:25; Jn 1:21; 7:40; 1Pet 1:20

*Lk 2:30 1K 16:16  
2K 19:27*

Sal in OT Revelation

1. Primacy of Faith. Gen 15:6 Ps 26:1; 4:5; 78:7.
2. Object of Faith. God (usually Yahweh). Nub. 14:11; 2 Kings 17:14; 2 Chron 20:20  
Jonah 3:5 (elohim). God was recognized as Savior, tho not always clearly spiritual.

Ps 16:8-11 cf Acts 2:30-31. David foresaw that one of his descendants would sit on throne of David. Foreseeing, he spoke of res of Messiah, v 31. Res was proof of descendant on throne.

*Hk 11.26*

## I. The Sin of Noah. Gen 9:20-23.

- A. The Time. Evidently some time after flood for Noah's son Ham already had youngest son Canaan, 10:6. Also fact that Noah had taken to agriculture shows that rehabilitation of earth had begun. *He had known drunkenness was sin bec. No. 28 - eating & drinking*
- B. The Guilt. Tho might argue that Noah didn't know what effects would come, yet sober tone of account shows he was responsibly guilty. Not young Noah but seasoned man of God who falls here. Nothing wrong with anything but the excess. Possibly heat of wine led him to uncover self. Tr hithpael he uncovered himself.
- C. The Reactions of his sons.
1. Ham. Note he is introduced as father of Canaan to link 2 immediately so that no worming out of the responsibility which both had in act. He saw, lit. gazed with satisfaction, and told, lit told with delight. He proclaimed his disgraceful pleasure to brethren and showed thereby his own sensuality. Delitzsch and Keil.
  2. Shem and Japheth. Show reverential modesty by covering and walking backward so as not to see nakedness.

## II. The Prophecy of Noah, 24-27.

## A. Concn Canaan.

as 1:16

*"the elder bro. of Japheth" RV*

How understand younger in 24. (1) Younger, comparative. Cf 10:21. Means Shem oldest, Ham younger, and Japheth youngest but his older bro is Shem acc to 20:21. Tr 10:21 Shem the elder bro of Japheth as RV.

(2) Youngest, superlative as 1 Sam 16:11. Ellicott says when Noah inquired (implied in knew in v 24) he discovered that Canaan was involved. Text doesn't say how but maybe little Canaan saw Noah 1st and went and told his father and that accounts for curse being on him. Son of course means grandson here as in Gen 29:5; 31:55. Or HAI-Ham couldn't be cursed bec had already been blessed, 9:1, so had to be kid 3x curse pronounced. ~~xxxxx~~, servant, cmx 25,6,7. If say Canaan had no part in ridiculing father then have to say Ham is punished in his son as is often the case. Ex 20, Jn 9. Ham's sin was failure to honor his father so his punishment is to have a son whose life won't honor his father. Canaan 5 5 4th son, 10:6. Descendants are those who dwelt in Canaan or Palestine. Cursed for moral impurity 15:16; 19:5; Lev 18,20; Deut 12:31. Servant of servants. Under Joshua they were subjected, under Solomon, 1 Kg 9:20-21. Are the other sons of Ham included? K&D say yes by implication bec no blessing pronounced on any of Ham's family. Sort of neutral inclusion. Some of them were Egyptians who built great cities and who were masters too, but some were slaves as Negroes.

- B. Concn Shem. <sup>v</sup>Blessed be Lord God of and Japheth shall dwell in, and Canaan shall serve. Bec Jehovah is God of Shem Shem will be recipient and heir of blessings. Reward of Shem was in religious privileges, Rom 3.

- C. Concn Japheth. <sup>v</sup>May God grant ample territory to Japheth. Wide let God make it to J. (Leupold) K&D

Ayyans have spread over lots of territory.

Dwell in tents means Japheth shares blessings of God bec of Jews. We trust God of Israel and of Abraham. Message brot 1st by Jewish missionaries. To those who want to see Negro servitude in this passage we say let them also see Jewish superiority. Order is Shem, Japheth, Ham. Curse applies today in any same sense as special privilege applies to Jews. Modify with no respect of persons today. And be careful of tracing Negro problem to Canaan--strictly they were limited to Palestine. Only way to extend is to say that other sons of Ham neither blessed nor cursed so that may account for problem.

III. The Fulfillment of the Prophecy.

Not a genealogical table. This is deliniation of the races as they were fixed after the flood.

- A. Japheth. Least said about him. Mainly around Black and Mediterranean seas.
  - Gomer Asia Minor.
  - Magog, SE of Black Sea
  - Madai, Medes, SE Caspian Sea.
  - Javan, Greeks
  - Tubal, E part of Asia Minor
  - Meshech, SW corner of Black Sea.
  - Tiras, Aegean Sea.
  - Tarshish extends them as far as Spain.
- B. Ham
  - Cush Ethopia and extending into Arabia
  - Mizraim is Egypt.
  - Put is E Africa. by Red Sea Lybia
  - Canaan is Palestine.

*Canaanites in 10-15-12 Phoenicians  
Put, well conquered & dispersed  
by Rome.*

Further enumeration mostly concerns those who were on SE and E shores of Med.

- C. ~~Japheth~~ Shem, 22.
  - Elam E of Tigris river.
  - Asshur, Assria
  - Arpachshad NE from Ninevah
  - Lud, Lydians who settled in Asia Minor
  - Aram, Aramaeans, NE of Palestine.

*My heart goes out to poor old Noah  
Fading leopards, watching her,  
Reasoning a hippo mother  
Keeping his charges from eating each other  
For being started 2 by 2  
One by one would be too few  
No wonder he scolded in helpless rage  
After all that time in an animal cage  
- Finegan says Noah  
got drunk bec. of frustration*

STAR

STANDARD B & P "NOTEPAR"

STANDARD

*Like, Oct 1, 1956. p. 1409143*

Probably the biblical passage most often used by some segregation extremists to justify themselves is the story from the ninth chapter of Genesis that tells how Noah after the flood got drunk and lay naked in his tent. His son Ham came in and saw his father's shame, and he went and told his two brothers, Shem and Japheth. Shem and Japheth came in and covered their father. Later, Noah awoke from his drunken stupor and knew what Ham, his youngest son, had done. And he pronounced a curse on one of the sons of Ham. "Cursed be Canaan; a slave of slaves shall he be to his brothers." From this some deduce that the Negro race is under a special curse from God and that their proper status is one of inferiority.

Let's look at the facts. First of all: Shem, Ham and Japheth were blood brothers, and the Bible says that from these all the earth was peopled. They had the same mother and the same father, and there was no discrimination among them. Second: God never did curse Canaan. It was

**BILLY GRAHAM** CONTINUED

Noah. And Noah had been drunk. Third: Most scholars agree that the Canaanites, the descendants of Canaan, were all white tribes, and that the Negro peoples are descended from Canaan's brothers whom Canaan was to serve.

### 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 & Arabia Mizraim=Egypt. Phut=E. Africa.

B. Concn. Shem. If Negro servitude here then ~~se~~ 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. *in time of wickedness & impending judgment* 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.

NOAH Sounds same as word for comfort

I. Noah the Preacher.

A. The Times.

poly-  
1<sup>ing</sup>

- 1. Perversion, 6:2 whether angels or
- 2. Corruption, 5. Center-heart, char-e  
continuousness-every day. *imagination = p*
- 3. Violence, 11.
- 4. Ruin, 12 = corrupt. Same word in 13  
destroy or devastate. *u, 9*

B. The Message, 6:3.

- 120 yrs last period of grace. *strive > shield*
- 1. <sup>1. Sin</sup> Of righteousness, 2 Pet 2:5. *report = have*
- 2. Of judgment to come. Ark was proof *reminds*

C. The Response.

- 1. None of world held. 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 ca  
The 35000 animals could get in 73  
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.

Universal 6:7, 13, 17 7:4, 24, 8:24 9:4, 15

After all that time in a animal cage.  
No wonder he seemed in helpless rage  
I wish I could be too low  
For having stayed 2 or 3  
Feeling like a creature that  
Resisting a  
Feeling like a creature that  
Feeling like a creature that  
Feeling like a creature that

Mistakenly = in on / last a / imah

IV. Judgment of Babel, Gen 11.

Shinar - Babylon & more part. After they had been there a while.

v Built a city & esp the tower <sup>4</sup> to heaven - defiant spirit

Purpose (1) Make name - reputation <sup>4</sup> - fame. Note "dwell in tents of Sheem" - they desired to be independent of God & His rev. Thru Sheem. Gen 9:17-18.

Intention  
Motivation

(2) Keep from spreading <sup>4</sup> open defiance of God's command. Tower would provide rallying point & be taken of oneness of purpose.

~~X~~ Not to be safe from a flood. Must have known promise.

Revelation

v6 God discloses that this would be only the beginning of worse things.

Conclusion

v9 Name is called Babel because there Jch made a babble of languages.

Sodom, Gen 19. V

1. Note eagerness of men of Sodom to be about unholy practices, 4--before lay down.
2. Note participation of young and old. 4.
3. Note universality--all the people without exception, lit, 4.
4. Note that hospitality so abused that strangers could be sacrificed to wholesale sin, 5. Prob would mean death of those abused.
5. Note lack of shame in public, 5--spoken in public. In 7  
Lot's suggestion to offer his daughters born out of exaggerated sense of hospitality and prob not simply that he knew they would be refused.
6. Note attitude of God, 13, destroy.

Abraham at Gerar, 20: <sup>1-14</sup> VI

Like 12:10 <sup>-20</sup> and 26:1 <sup>-11</sup>. 1st of Egypt and 2nd of Isaac. Situation of the 1/2 Dem 3  
Beautiful women would be sought out when came into foreign land. Yet marriage respected sufficiently so that husband would be disposed of before wife taken. Murder wouldn't stand in the way. If say Sarah is sister (was half-sister) then Abram the honored brother would be the object of respectful treatment. What a thing to ask Sarah to do. Abraham sinking pretty low here.

20:11f--daughter of father but not of mother.

20:11-13 3 excuses. (1) that there was no fear of God there. With fear of God gone men wouldn't respect the rights of men.

(2) justifying half-truth. She was sister but half-sister.

(3) prearranged agreement bet Abraham and Sarah whenever such situations arose. Had been arranged about 30 yrs.

Lot VII

1. His character, 11:31; 12:4; 13:1; 13:5. Ordinary person who followed his uncle. Called righteous and evidently saved he never launched out into deep.
2. His crisis, Gen 13:5-9.
3. His choice, 13:9-13. Wrong bec no consultation with Abraham, God, or family. Used wrong basis of judgment--lifted up his eyes.
4. His cost, 14:19.  
Lost his pilgrim character  
Lost fellowship with God's people, 13:14.  
Lost Xn testimony--sat in gate of city and yet, evidently rebuked people, but sons-in-law had no respect for him, 19:14f.  
Lost place in God's hall of fame, Heb 11.  
Lost everything but his soul and we'd think that was lost except for 2 Pet 2:9.

Correcting homosexuals:

1. Make clear it is a sin - use spiritual aids.
2. Alter circumstances so as little tempted as possible.
3. Reg. medical checkup - endocrinology.
4. Radical psychiatric help.

## HOW PROHOMOSEXUALS INTERPRET THE BIBLE

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. C.

We believe in the divine inspiration and authority of the Scriptures. P

We believe that the Bible is the divinely inspired Word of God. H.

The eternal God reveals Himself to us as Father, Son, and HS, with distinct personal attributes, but without division of nature, essence, or being. C

We believe in the one God revealed as eternally existing in 3 equal persons, the Father, the Son and the HS.

We believe in one triune God, omnipotent, omnipresent, and omniscient, of one substance and of three persons. H

X is the eternal Son of God, taking upon Himself human nature and identifying Himself completely with mankind yet without sin. C

We believe that JC is true God and true man. P

We believe that J the X is God incarnate, fully God and fully human. H

The HS is the Spirit of God. C

We believe in the HS as a divine Person. P

We believe that the HS is God. H

No mention of justification. C

We believe that men are justified by grace through faith. P

We believe that every person is justified by grace to God through faith in JC. C

Haven't considered some areas of doctrine, church, future, man, sin but in these basic areas similar. How conservative homos are related to background. Charismatic homo churches, liberal ones, and conservative ones.

Sodom, Gen. 19:1-11

v.5 "know" = get acquainted with them, examine their credentials to be sure they were not spies. 943 x in OT; only 12 of sex. But v. 8 know=sex, usually translated sex (NKJ know carnally in v 5 and know in v 8) since people today don't remember that know=sex. Lot offered daughters because of Eastern importance of hospitality. So sins were rape and inhospitality on part of the mob. Lot said they wanted to do something wicked, v 7. Offer of his daughters was wrong but perhaps Lot thought it was the lesser of 2 evils. True there were other sins in Sodom, pride, gluttony, insensitivity to poor (Ezek 16:49, Jude calls the action that night "going after strange flesh." (v.7).

Mosaic Law, Lev. 18:22; 20:13; Deut.23:18 (prohibits using money from male or female prostitution to pay for an offering.)

These are commands concerning rituals, not morals. These had to be obeyed to acceptably perform the rituals of law but these are not related to moral purity. Wishful thinking. Would that distinction apply to other sins in the context--adultery, 20, child sacrifice, 21, bestiality, 23.

Or say all law not kept by Xns so how can we single out homo? We permit eating rabbits, certain fish, pork, Lev 11:6,7,9, clothes of linen and wool, Deut 22:11. So, do away with all of law. But not commands repeated in NT. And Law can be used lawfully, 1 Tim 1:8-10.

NT teaching

Jesus. Matt 19:12, eunuchs from birth=born homo or lesbian. But see vv 4-5, M and F, Joined to wife.

Paul, Rom 1:26-27, 1 Cor. 6:9.

Rom explanations. (1) Ag abuse or intemperate practice of proper homo and lesbian acts like abusing alcohol.

(2) Refers to temple prostitution, not same-sex love (emphasis on word love).

Note: degrading (vile), unnatural, indecent (shameful). Also note homo and lesbian <sup>is a</sup> only part of a list which includes 29-32.

1 Cor 6:9. Effeminate-men and boys who allow selves to be used. Passive. Catamite=boy kept by a pederast (but the purpose is to have same sex acts and love. Homo refers to active in homo relations. Homo say both words refer to those who "use their sexuality for personal gain."

Is this genetic? So what? Can't use that as excuse for succumbing and excusing homo. What to do if have genetic predisposition to heart problems? You fight it, watch diet, exercise.

Is recovery possible? 30-90%. First step is sal, 1 Cor 6:11. 2nd step is decide to break its mastery by dedicating body to Lord (rest of chpt and includes adultery addiction). Perhaps catalog those with this problem in 3 categories. (1) interested, perhaps experimented but would not call selves homos. (2) included under label but non practicing and/or in closet. (3) involved or immersed, practicing. Perhaps recovery is to retrace those steps with will power and HS power.

Our attitude. It's a sin condemned in Scriptures. But so is covetousness, adultery, gossip, pride, arrogance, unloving, unmerciful. 2 Tim 2:25-26 "with gentleness, correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will."