

THEOLOGY 414

Purpose: That the student will be able to (1) know the etymological base for the doctrines of sin and grace; (2) think his way through the development of those doctrines from the viewpoint of biblical theology; (3) systematize certain aspects of those doctrines; (4) critically interact with selected historical and contemporary views.

Requirements: (1) Preparation of assignments as indicated in the schedule. Whether present or absent, you are always responsible for what transpires in every class. (2) Two exams as indicated. (3) A 200 word book review on one of books I will indicate. Due Nov. 18.

Bibliography: Will be indicated in articles and Grace of God.

Schedule:

- 9/4 Introduction. Importance.
- 9/9 Make notes to be handed in on articles on sin in 3 of the following: ISBE, Hastings, Baker, DNTT, Wycliffe, Zondervan.
- 9/11 Read Kittel, I, 267-81 and make notes for class discussion.
- 9/16 Read Kittel, I, 289-93; 296-316 and make notes for class discussion.
- 9/18 I will discuss the doctrine of sin in the Pentateuch.
- 9/23 Prepare a 1-2 page outline on the 4th commandment. Include sections on the institution of the sabbath, relation of the command to today, and Sunday worship.
- 9/25 I will discuss the sacrificial system.
- 9/30 Prepare a written summary of 2 theologians' views as to the origin of evil. Include your own exegesis of Isa. 45:7.
- 10/2 List pros and cons for applying Ezek. 28 and Isa. 14 to Satan.
- 10/7 Prepare a sermon outline on "The Doctrine of Sin in Amos."
- 10/9 I will discuss Christ's teaching on sin.
- 10/14 I will discuss comparative views on sanctification.
- 10/16 Exam
- 10/21 I will discuss aspects of sin in the Christian life.
- 10/23 Be prepared for class questioning on The Grace of God, pp. 9-26.
- 10/28 Same on pp. 97-122.
- 10/30 Same on pp. 27-37.
- 11/4 Same on pp. 37-49.
- 11/6 Same on pp. 51-63.
- 11/11 Same on pp. 63-71.
- 11/13 Same on pp. 73-84.
- 11/18 Book reports due and will be discussed.
- 11/20 Exam
- 11/25 No class probably. ^{Keswick} (11/27 Thanksgiving)
- 12/2, 4, 9, 11. Special reports.
W. S. Thomas, Burton, Pink

*McCaughey - Sanford
Brazier - Nee
Kumond - Keswick
Strickland - Pink
Hensman - Thomas
Logan - Burton*

THEOLOGY 414

Purpose: To study various aspects of the doctrines of sin and grace from the viewpoints of etymology, biblical theology, systematic theology, and history.

Requirements: Preparation of assignments as indicated in the schedule, either to be handed in or as basis for class questioning. Two exams as indicated in schedule. Doctoral students will be responsible for reports to be assigned. Others will write a 200 word book review of one of the many books on reserve in the library. Due April 6.

Schedule:

- Jan. 10 Introductory matters; importance of these doctrines
- Jan. 12 Make notes to be handed in on articles on sin in 3 of the following: ISBE, Hastings, Baker, Unger, New Bible Dictionaries.
- Jan. 17 Read Kittel, I, 267-81. Make chart of O.T. words for sin with principal references.
- Jan. 19 Read Kittel, I, 289-93; 296-316. Make your own notes for a critical discussion of these sections in class.
- Jan. 24 I will discuss the doctrine of sin in the Pentateuch.
- Jan. 26 Prepare (1-2 pages) a lecture outline on the 4th commandment. Include sections on the institution of the sabbath, how we came to worship on Sunday, and the relation of the commandment to today.
- Jan. 31 I will discuss the sacrificial system.
- Feb. 2 Written summary of what 2 theologians say about the origin of evil. Your own written interpretation of Isa. 45:7.
- Feb. 7 I will discuss Christ's teaching on sin.
- Feb. 9 I will discuss some aspects of sin in the Christian's life from a systematic theology viewpoint.
- Feb. 14 Prepare a sermon outline on "The Doctrine of Sin in Malachi."
- Feb. 16 Exam
- Feb. 21 Be prepared for class discussion and rigorous questioning on The Grace of God, pp. 9-26.
- Feb. 23 Same on pp. 97-122
- Mar. 7 Same on pp. 27-37
- Mar. 9 Same on pp. 37-47
- Mar. 14 Same on pp. 51-63
- Mar. 16 Same on pp. 63-71
- Mar. 21 Same on pp. 73-84
- Mar. 30 Exam
- Apr. 4
- Apr. 6
- Apr. 11
- Apr. 13
- Apr. 18
- Apr. 20
- Apr. 25
- Apr. 27

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

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."

- 1. The verb chanan originally meant 1. _____
- 2.-3. Two passages using chen showing God's gracious condescension 2. _____
3. _____
- 4.-5. The 2 basic ideas in the meaning of chesed are 4. _____ 5. _____
- 6.-9. Name 2 covenants and 2 doctrines related to God's chesed. 6. _____
7. _____ 8. _____ 9. _____
- 10.-11. 2 meanings of charis in Greek literature are _____ and _____
- 12.-13. Compare mercy and grace.
- 14. -15. Luke 4:22 may mean Christ spoke _____ or _____.
- 16.-18. Name 3 facets of the grace of giving which are also called grace.
16. _____ 17. _____ 18. _____
- 19.²⁰ What is meant by "fallen from grace" (Gal. 5:4)?
- 21.-22. Relate grace to one of the standard sections of Romans.
- 23.-25. 3 examples of Paul's multifarious concept of grace. 23. _____
24. _____ 25. _____
- 26. The word torah means 26. _____
- 27. A Scripture that supports the concept of the law of Nature. 27. _____
- 28. Where is the phrase "law of Christ"? 28. _____
- 29. What is the proper use of the Mosaic law today? _____
- 30.-33. Name the categories of the precepts of the law of Christ. 30. _____
31. _____ 32. _____ 33. _____
- 34. -35. Give my definition of legalism.
- 36.-37. Give my definition of Christian liberty.

38.-42. Give five principles for governing conduct in doubtful things.

38. _____ . 39. _____ . 40. _____

41. _____ . 42. _____

43.-50. Discuss the following question. Doesn't the scriptural use of regulations to govern the Christian life contradict the scriptural concept of grace as the sphere and motive for the Christian life? Or, to put the question another way, if law is the enemy of sanctification, why does the scripture include laws in the process of sanctification? Use scripture and clear thinking in your answer.