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## **Theology Bites—Man & Sin**

### **Selected Passages**

**PowerPoint Presentation: None**

**Keywords: Orthodoxy, Sound Doctrine, Sin, Total Depravity, Original Sin, Guilt**

**SermonAudio blurb:**

#### **I. Introduction.**

- A. Remind of the survey.
  - 1. Dealt with the Bible, God, the Trinity and now Man and Sin.
  - 2. **Show PowerPoint slides.**
  - 3. We have established what orthodox, true doctrine says about God and the Bible, after this section we will then consider the serious and eternally important issue of how one is saved from the wrath of God and forgiven of their sin.
  - 4. But there is no way to properly approach those points without first understanding the incredibly bad situation each person is in without Jesus Christ.
    - a. Hopelessness is a good descriptor.
    - b. A life from A to Z with nothing but the fullness of God's righteous wrath waiting.
    - c. A life that often ends in pain and misery only to open on the other side with no peace of any sort.
  - 5. The reason is sin.
    - a. Questions like whether people who never hear of Jesus Christ will be in heaven can only be answered by understanding sin.
    - b. The challenge is that sin is such a pervading power.

#### **II. The Reality of Sin.**

- A. Original Sin.
  - 1. "If this term [original sin] is used, it should be remembered that the sin spoken of does not refer to Adam's first sin, but to the guilt and tendency to sin with which we are born. It is 'original' in that it comes from Adam,

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and it is also original in that we have it from the beginning of our existence as persons, but it is still our sin, not Adam's sin, that is meant. Parallel to the phrase "original sin" is the phrase "original guilt." This is . . . the idea that we inherit the guilt from Adam." (Grudem, *Theology*).

2. It is important to note that the Bible connects man's actual sin to his **sinful nature**.
  - a. Actual sin is not simply something that is learned.
  - b. "As the history of humanity abundantly prove, *all* mankind without exception turns aside to its own way. We are sinners *in grain*; every mother's son learns to be naughty without book. Nor will either impulse or example suffice to account for the anomaly of wrongdoing co-extensive with an entire species of moral agents, whilst our fellow-lodgers, the animal creation, fulfill their instinctive ends without fail. To confine sin to outward acts is merely resorting to a hollow euphemism; for whence these uniformly corrupt fruits save from a corrupt tree? Deny original sin and the state of our world becomes harder to construe [make sense of] than if you embrace the tenet. The evil principle lurks beneath the surface, seated in the hidden heart" (Simpson, *Ephesians and Colossians, NICNT*, pp. 49-50).
  - c. Key Texts.
    - (1) Psalm 51.5.
      - (a) Note how the terms "me" and "I" are used throughout the passage.
      - (b) David traces his sinfulness to the very point of conception.
    - (2) Ephesians 2.1, 3 — Note the "we all" in verse 3.
3. Secondly, the Bible connects mankind's actual and original sin to the first sin of Adam (Romans 5.12-19).
  - a. This is the key passage for the development of what is known as "Adam Theology" in the New Testament
  - b. Interpretational issue.
    - (1) There is an issue in this passage that arises that is known as "solidarity." This is doctrine deals with the idea that God does not deal with mankind only on an individual basis.

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- (2) In vs. 12 is actually an unfinished comparison. But only half of it is present, the rest is implied through the context. Just as all sinned in Adam, so too those in Christ are righteous.
- (3) In vs. 14 it is clear that the sin that Adam sinned is not committed by all of mankind. This is important as we review the three views related to “original sin.”
- (4) The point that needs to be made is that vs. 12 says that “all sinned,” while in vss. 15-19 there is “the one who sinned” But he is speaking of the same event—the Fall. How can Paul seemingly contradict himself?
- (5) This is where the doctrine of solidarity comes into play.

Murray rightly notes that, “It is a patent fact that in God’s government of men there are the institutions of the family, of the state, and of the church in which solidaric or corporate relationships obtain and are operative. This is simply to say that God’s relations to men and the relations of men to one another are not exclusively individualistic; God deals with men in terms of these corporate relationship and men must reckon with their corporate relations and responsibilities” (John Murray, *The Imputation of Adam’s Sin*, p. 22.)

- (6) As a person continues to grow in their study of the Word of God they will find this idea of solidarity throughout.
  - (a) Psalm 128 — Note the connection between a man and his household.
  - (b) Obadiah.
    - i) Edom traces its lineage back to Esau, who sold his birthright and bore a grudge against his brother (Gen. 27.41).
    - ii) And out of this is judgment against a nation.
  - (c) Philippians 1:6.
    - i) Singular “work” with plural “you.”
    - ii) We tend to make most things in our spiritual life about us as an individual but the bible speaks to the corporate whole the vast majority of time.

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(d) Romans -11.

(e) 1 Corinthians 15:22, 45.

## B. Total Depravity.

1. The meaning is not that a person commits utter evil in the fullest manner possible. But rather, that every person is utterly tainted by the presence and power of sin in every way.
2. Corporate nature of depravity.
  - a. The whole race is depraved.
    - (1) 1 Kings 8:46, Solomon in his prayer to God says, “for there is no man who does not sin.”
    - (2) Psalm 14:1-3.
    - (3) Proverbs 20:9, ‘Who can say, "I have cleansed my heart, I am pure from my sin"?’
    - (4) Isaiah 53.4-6; 64.6.
    - (5) Matthew 12:34.
    - (6) Luke 11:13.
    - (7) Romans 1:18-3.20.
  - b. The very core of humanity is depraved.
    - (1) Genesis 6:5.
      - (a) The greatest, fullest description of the heart of man. Two assessments of man by God: first the breadth and second the depth.
      - (b) "Was evil" This is God's judgment upon the thoughts and hearts of man. Strip away everything we like to drape over our thoughts and hearts and evil lies at the center. God is speaking of the moral state of humanity.
      - (c) "intent" This word speaks of the very formation of our thoughts. The soil, the soup, that produces a thought.
      - (d) "Every." This shows that there is no thought that a man could produce that was not formed without the

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deadly stain of evil. The very soup that our plans, ideas, words, dreams, and goals are formed from is evil.

- (e) "Heart." This shows the location where God was looking. This is so important, because we know that the heart is the very essence, the very nerve center of a person. It is our mission control center. Nothing occurs separate from the heart.
  - (f) "His" This shows that God is looking at each individual heart. Not just a blanket statement, but over all humanity, each heart is examined and the same conclusion is drawn.
  - (g) "Only" This shows the totality of the evil. There was never an exception in time that the thoughts or intents were not evil! Think of that!
  - (h) "Continually." This shows the constancy of the evil. This says that not only was every thought evil, that every embryo of a thought evil, but that the only thing the heart did was evil. Meaning there was not a time, such as when we weren't thinking, that we sort of went into neutral. Every day, every second what was exploding into God's eyes? Each person's constant, total evil.
  - (i) This is a soul crushing reality when we think about ourselves.
- (2) Jeremiah 17:9.
- (a) "heart" speaks to the very essence of what makes us human. It is the fountain head of life and existence. Jeremiah is speaking of core, foundational human reality therefore.
  - (b) "Deceitful" is interesting because it picture being tracked, followed, with the purpose of trapping or betraying you.
    - i) Nothing else is more deceitful....think about that.

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- ii) And one of the greatest of deceptions is that we can both truly know ourselves that we are “good.”
- (c) “Desperately wicked” speaks of its incurable state.
  - i) You may wish to debate this, but I cannot. For you and I prove it daily in our hearts and thoughts and hands.
  - ii) The Sovereign Lord has rendered His judgment, “Incurably wicked.”
- 3. Individual nature of depravity.
  - a. All aspects of man have been affected. There is no spark of goodness or purity in man.
  - b. Genesis 6:5 again must be mentioned.
  - c. Mark 7:21-23.
  - d. Romans 8.6-7.
  - e. 1 Corinthians 2.14.
  - f. Ephesians 2:1-3.
  - g. Ephesians 4.17-19.

### **III. The Reality of Satanic Opposition.**

- A. “But there is another power at work besides the wills of those whose hearts are veiled against the gospel light—the god, namely, of this world, to whom, in turning away from the one true God, those who are perishing have submitted themselves, and by whom their unbelieving minds are blinded” (P. E. Hughes, *Paul’s Second Epistle to the Corinthians*, NICNT [Grand Rapids: Wm. B. Eerdmans, 1962], p. 126).
- B. It is aimed at those who might hear the truth, the gospel.
  - a. At the outset (2 Corinthians 11:3).
    - (1) Note where Satan attacks—the mind.
    - (2) “Astray” is more literally rendered seduced.
  - b. Throughout history.
    - (1) The fact of 2 Corinthians 4:3-4.

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- (a) He blinds the minds where repentance begins.
- (b) Notice what he is blinding them to—the beauty of Christ.
- (2) Remember always Ephesians 2:2.
  - (a) He is effectively working in the lives of mankind.
  - (b) We walked/lived/conducted ourselves in accordance to Satan. He is the energy, he effectively is at work.
- (3) Remember 1 John 5:19.
  - (a) This is a tragic verse because it shows that mankind is not held captive by Satan where they struggle to be free. Rather we are comfortable in his presence.
  - (b) Notice that: “John does not say that the world is ‘of’ the evil one as we are of God (although he has already declared this in iii. 8, 10, 12; cf. Jn. viii. 44, 47), but in him, since he is thinking now not so much of the godless world’s origin as of its present sad and perilous condition. It is ‘in the evil one,’ in his grip and under his dominion. Moreover, it lies there. It is not represented as struggling actively to be free but as quietly lying, perhaps even unconsciously asleep, in the arms of Satan” (J. R. W. Stott, *The Epistles of John: An Introduction and Commentary*, TNTC [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964], p. 193).
- 2. He actively resists those who preach and teach the Truth (Ephesians 6:10-20).
  - a. There is a key imperative in this whole passage—“stand” or “withstand.” It is not telling us to charge after Satan, rather it is standing firm as he charges us.
  - b. The only offensive weapon is the Word of God. Not our mind, our reasoning ability, or our personality skills.

## **IV. Conclusion.**

- A. Concerning the lost sinner— Romans 6:17-18, 20.
  - 1. He reminds them of their past.

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2. In vs 20 they were victims (culpable ones) of their own pride.
  3. Like John 8:32, “You shall know the truth and the truth shall set you free.” And the response was “we are already free!”
  4. Theological summary: “The sinner is so spiritually bankrupt that he can do nothing pertaining to his salvation. . . . In the spiritual realm, when judged by God’s standards, the unsaved sinner is incapable of good. The natural man is enslaved to sin; he is a child of Satan, rebellious toward God, blind to truth, corrupt, and unable to save himself or to prepare himself for salvation. In short, the unregenerate man is DEAD IN SIN, and his WILL IS ENSLAVED to his evil nature” (Steele and Thomas, Romans, p. 153).
- B. Concerning the saved sinner: Man-centered hangover.
1. Same problem but not to the same radical reality.
  2. Scriptural implications.
    - a. Romans 7:14-8:8.
      - (1) Note that in vs 14 he shifts to present tense verbs. (I plan on preaching through this passage next week).
      - (2) He acknowledges the hard reality of the struggle against sin.
    - b. Romans 12:1-2.
      - (1) Don’t allow this age to put us in its mold of thinking.
      - (2) The answer is to be constantly renewing the mind and making the body be a living sacrifice. Both are needed.
    - c. 1 John 1:8-10.
      - (1) Personal sin is undeniable.
      - (2) But in 2:1 personal sin is undesirable.
      - (3) Two ways this is manifested:
        - (a) Pride in the ‘pew.’
          - i) Every pastor or teacher knows this reality. You can take a redeemed individual and confront them with the Word of God and see little or no change.



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- ii) The presence of sin is great even in the lives of the believer.
    - iii) Just use that to think of how much great it is in the unbeliever.
  - (b) Pride in the 'preacher.'
    - i) When we begin to have a heart of pride that rests in our skills as a preacher/teacher rather than a dependence upon the Holy Spirit we become fools.
    - ii) When we believe that if we preach it that we don't have to practice it.
  - (c) The only answer is 2 Corinthians 10:3-5.
- 3. The Hope of God-centeredness:
  - a. "BUT GOD"; e.g. Ephesians 2:4-10.
  - b. The only hope in all of this reality for mankind is God. It cannot be our proofs, our arguments, our persuasiveness or our efforts. It must be God.
  - c. We were dead and then were made alive. There was no middle ground.