



Bible Doctrine I- TH-110

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Course Information

1. Course Description

A study of the persons of The Father, The Son and The Holy Spirit and their unified teaching of the doctrines of the Bible.

Survey of the Doctrines of the Bible

VI-The Doctrine of Sins

1-Personal Sins

Rom. 3:23

2-Sin Nature

Psalm 51:5

3-Imputed Sin

Rom. 5:12

4-Backsliding

Jer. 3:22

5-Leaven

Lev. 2:11

6-Apostasy

2 Thess. 2:3

7-Pollution by Sin

1 Cor. 5:6

8-Penalty of Sin

Rom. 6:23

9-Flesh

Rom. 8:13

Introduction to Doctrinal Footnotes

These theological footnotes are divided into three sections **(1) explanation**, **(2) illustration**, and **(3) application**. When you have absorbed all the notes within one topic area, you will have completed a total survey of that doctrine.

VI-The Doctrine of Sins

Hamartiology–Doctrine of Sin

The Definition and Nature of Sin

The Problem of Evil

What is sin's *ultimate* source?

I. What is sin's ultimate source?

- Sin in the universe originated with Satan (**1 John 3:8**)

1 John 3:8 (NASB)

⁸ The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.



- Sin in the human race originated in Adam ([Romans 5:12–21](#))

[Romans 5:12-21 \(NASB\)](#)

¹² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—
¹³ for until the Law sin was in the world, but sin is not imputed when there is no law.
¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.
¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.
¹⁶ The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.
¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.
¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.
²⁰ The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,
²¹ so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

- Sin in the individual originates in the heart ([Mark 7:21–23](#); [Jeremiah 17:9](#))

[Mark 7:21-23 \(NASB\)](#)

²¹ For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,

²² deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness.

²³ All these evil things proceed from within and defile the man."

[Jeremiah 17:9 \(NASB\)](#)

⁹ The heart is more deceitful than all else And is desperately sick; Who can understand it?

II. Why did God permit sin?

A. The inadequacy of finite man

There is no completely adequate answer. Man, does not have the capability of fully answering it, for he is both finite and sinful. Furthermore, the Bible is silent on the subject.



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B. The possible options (taken from A. A. Hodge)

- 1) **Either God could not prevent sin**
- 2) **Or, God did not choose to prevent sin, because:**
 - It is desirable in itself.
 - Or it is the necessary means to the greatest good.
 - Or it may be overruled for ultimate good.
 - Or its permission would involve less evil than its prevention.

C. A satisfactory answer???

- Conclusion: “It is obvious (a) that God has permitted sin, and (b) hence it was right for Him to do so. But why it was right must ever remain a mystery demanding submission and defying solution” (**Hodge, p. 319**).
- Because of the Creator-creature distinction and the ultimate incomprehensibility of God, the solution to this and similar problems will probably never be known fully, even in eternity, much less in life. Only an infinite God can fathom these things, and man will forever remain finite, precluding a full comprehension.

D. The preferred answer

The best answer we may achieve is that God, in His infinite wisdom, determined that He would receive the most glory by allowing sin to enter into the world and then to save men from it. In so doing mankind would become aware of the depths of God’s **love, mercy, and goodness** in a way man never would have had it not been for the existence of sin.

As a result, men may lavish praise on God because of His kindness in saving His elect from their great (and grave) depravity (cf. [Ephesians 1:6, 10, 12, 14](#), [Ephesians 2:7](#); [Philippians 2:10-11](#)).

Ephesians 1:6 (NASB)

⁶To the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Ephesians 1:10 (NASB)

¹⁰With a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him

Ephesians 1:12 (NASB)

¹²To the end that we who were the first to hope in Christ would be to the praise of His glory.

Ephesians 1:14 (NASB)

¹⁴Who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.



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Ephesians 2:7 (NASB)

⁷ So that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

Philippians 2:10-11 (NASB)

¹⁰ So that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.