

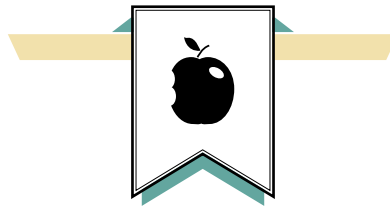
# SESSION 5

---

## HAMARTIOLOGY

---

{ > DOCTRINE OF SIN < }



## Faulty Ideas (Notions) About Sin:

1. Sin is a list of particularly bad vices ("naughty no-no's").
2. Sin is an illusion; in fact it does not exist (Hinduism, some ancient Greek philosophers, Christian Science-Mary Baker Eddy).
3. Sin (or Evil) is an eternal, opposite, cosmic principle opposed to good. (Dualism, Process Theology).
4. Sin is a relative term for religious wrongdoing as defined by various religious groups.

### A Thoughtful Illustration:

S I N

#### Definitions of "SIN":

- "An offense especially against God" (Merriam-Webster, 1977).
- Anything in the creature that does not express or which is contrary to, the holy character of the Creator (attrib. to J.O. Buswell).
- "Sin in the Biblical perspective is both an act and a state. It entails separation from God as well as a deliberate violation of His will" (Donald Bloesch).
- "Lack of conformity to the moral laws of God, either in act, disposition, or state" (A.H. Strong).
- 1 John 3:4 (NASB) "Everyone who practices sin also practices lawlessness; and sin is lawlessness." (Lawlessness here refers to defection from God's ultimate standards).
- Romans 3:23 "For all have sinned and fall short of the glory of God." (glory of God indicates the fullness and perfection of His Holy Person).

## V. HAMARTIOLOGY (Doctrine of Sin)

### A. Definition of Sin

1. "Any act, attitude or disposition which fails to completely fulfill or measure up to the standards of God's righteousness. It may involve an actual transgression of God's law or failure to live up to His norms." (Erickson, Dictionary, 152)
2. "The fundamental unbelief, distrust and rejection of God and human displacement of God as the center of reality." (Grenz, Pocket Dictionary, 107)
3. "Any failure to conform to the moral law of God in act, attitude, or nature." (Grudem, ST, 490).

### B. Background of Sin (Fall of Man)

#### 1. Meaning of the Law of God

"The law of God... is the expression of His will enforced by His power." (H.C. Thiessen)

Natural law relates to the physical universe;  
Moral law relates to rational and free beings.

Moral law is derived from God's moral nature and suggests that God's creatures, mankind, should conform to this law as the normal condition of man (thus, Adam and Eve in the Garden).

- a. Matthew 5:48 (NASB)  
*"Therefore you are to be perfect, as your heavenly Father is perfect."*
- b. 1 Peter 1:16 (NASB)  
*"because it is written,  
'YOU SHALL BE HOLY, FOR I AM HOLY.'"*

# "Law" in the Scriptures

## 1. Law of God

"Law" is the expression of God's will as it is enforced or enacted in the world. Natural law generally refers to basic principles of nature (e.g. law of gravity, so forth), laws which God may or may not circumvent. Of more importance to the doctrine of sin is God's moral law. "This law is an expression of God's moral nature and intimates that complete conformity to that holy nature is the normal condition of man (Matt. 5:48, 1 Pet. 1:16)" (Thiessen, LST, 169). This moral law (sometimes called Universal Law) existed in creation and was the basis for commanding Adam & Eve (Gen. 3:1-3).

## 2. Mosaic Law

Mosaic Law is that portion of the Sinaitic Covenant (or Mosaic; Ex. 19-20 ff) that was given to redeemed Israel after the redemption from Egypt. It was not a way of salvation (the Israelites were already redeemed), rather it was a "rule of life" for the nation. This Law incorporated certain elements of Universal Law (related to the nature & character of God) and made them binding upon the Israelites. The Law of Moses contained 613 specific, individual commands and is always treated as a unit in the scriptures. With the death of Christ this Law has been rendered inoperative (see Ro. 7:1-6). "For Christ is the end of the law into righteousness to everyone that believeth" (Ro. 10:4 ASV).

## 3. Law of Christ

While the Mosaic Law for Israel is no longer operative, the Law of Christ in this new "gospel age" is now binding. "Bear one another's burdens and so fulfill the Law of Christ" (Gal. 6:2 NASB). Paul also refers to this as "the law of the Spirit." Note, "for the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Ro. 8:2 NASB). Ryrie (Survey of Bible Doctrine, 125-26) notes:

As one code ends and another is instituted, not all of the commands in the new one will themselves be new and different. The permission to eat meat in the law of Christ (1Tim. 4:3) was also part of the code under which Noah lived after the flood (Gen. 9:3). Likewise, some of the specifics which were part of the Mosaic code have been incorporated into the law of Christ and some have not. But the entire code as a code has been done away with.

## 2. Purpose of the Law

### a. It cannot save

#### (1) Galatians 3:21 (NASB)

*"For if a law had been given which was able to impart life, then righteousness would indeed have been based on law."*

#### (2) Romans 3:28 (NASB)

*"For we maintain that a man is justified by faith apart from works of the Law."*

### b. It can reveal sin

#### (1) Romans 3:20 (NASB)

*"for through the Law comes the knowledge of sin."*

#### (2) Romans 5:13 (NASB)

*"for until the Law sin was in the world, but sin is not imputed when there is no law."*

#### (3) Romans 7:7 (NASB)

*"What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'YOU SHALL NOT COVET.'"*

# Notes on "The Origin of Sin"

1. Sin must have an origin prior to the Fall of Adam and Eve. Why? Because the Tempter (Serpent/Satan) entices to evil (disobedience) before Adam and Eve ever sinned.
2. The devil (Satan) sinned "from the beginning".

John 8:44

*"You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."*

1 Timothy 3:6 (the devil's "pride")

*"He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil."*

3. The devil's original sin:

- a. Double fulfillment of prophecy

Often called "near/far" fulfillment, it speaks of the scope of certain prophecies to both a "near" (sometimes partial fulfillment) with a "later" (fuller, more complete) fulfillment. E.g. the prophecy of a young woman (Heb. *almah*) having a child (Isaiah 7:14) as a "near" prophetic sign in Isaiah's day and the "far" fulfillment in the virgin conceiving the Christ-Child (Matthew 1:23).

- b. Applied to Lucifer/Satan

- (1) Isaiah 14:12-17 ("I will"...5 times; pride)

- Near : King of Babylon
- Far : fall of Lucifer/Satan

- (2) Ezekiel 28: 11-19 (Pride in beauty, power, wisdom)

- Near : King of Tyre
- Far : fall of Lucifer/Satan

4. The fallen angel's sin

Matthew 25:41

*"Then He will say to those on His left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"*

Revelation 12:4, 7-9

*"His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born."*

*...<sup>7</sup> And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. <sup>8</sup> But he was not strong enough, and they lost their place in heaven. <sup>9</sup> The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him."*

### C. Origin of Sin (Inherited Sin)

#### 1. The First Sin(s)

##### a. Satan

- (1) When God created (ex nihilo), everything was originally good.
- (2) When God created Lucifer (unfallen angel),  
*"You were blameless in your ways from the day you were created, until unrighteousness was found in you."* (Ezek. 28:15).
- (3) When Lucifer sinned, it had its roots in pride  
(1 Tim. 3:6; Isa. 14:12-17) and in untruth (Jn. 8:44).
- (4) After Satan's fall, he opposes God and seeks to usurp God's worship (*"I will make myself like the Most High"* Isa. 14:14; cf. the temptation of Christ; *"All these things will I (Satan) give you (Christ), if you will fall down and worship me."* Matt. 4:9)
- (5) Yet, God can use Satan and his demonic hoarde to accomplish God's greater purposes.  
(e.g. 1 Cor. 5:5; 2 Cor. 12:7; Book of Job)

##### b. Adam and Eve

- (1) Adam and Eve were created in innocence, without sin;  
*"And God saw all that He had made, and behold, it was very good."* (Gen. 1:31; cp. 1:26-27).
- (2) Adam and Eve were first tempted to sin in the Garden of Eden (Gen. 3:1-7).
- (3) The fact that this is a temptation to disobey God (to desire what God had forbidden) means that this is not the origin of sin itself, but of mankind's sin and its resultant effects.

# "Place of Sin & Provision of Salvation"

Note the Four Observations of Thiessen, LST, 104-08.

1. God determined to permit sin.
  - a. He is not sin's author (James 1:13 ff).
  - b. He has by His own wisdom and counsel chosen to permit it without authoring it (Romans 11:32).
2. God determined to overrule sin.
  - a. He is able to bring good by overruling sin (Genesis 50:20).
  - b. He is no less sovereign nor able to accomplish His purposes in a sinful world as in a sinless one (Psalms 33:10-11).
  - c. He has a resentment (hatred) of sin, though He has permitted it to temporarily remain (Jeremiah 44:4-6; Zechariah 8:17).
3. God determined to save from sin.
  - This is the doctrine of salvation (Soteriology), Sessions 7 and 8 in this Workbook.
4. God determined to reward His servants and punish the disobedient.
  - a. He is not obligated to reward.
  - b. He in grace chooses to reward.

2 Corinthians 5:9-10

*"Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.*

*<sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."*

- c. He will punish the wicked and the disobedient (including Satan, fallen angels or demons, unbelieving men) either in this lifetime and/or the day of judgment (Revelations 20:1-3, 10; Psalms 37:20; Ezekiel 18:4).



## 2. Origin of Sin With Respect to God

### a. God permitted (included) sin in His decree.

- Romans 11:36 (NASB)  
*"For from Him and through Him and to Him are all things.  
To Him be the glory forever. Amen."*
  - *"From Him"...God is source of all things.  
"through Him"...God is sustainer of all things.  
"to Him"...God is the goal of all things.*
- Proverbs 16:4 (AMP)  
*"The Lord has made everything [to accommodate itself and  
contribute] to its own end and His own purpose—even the  
wicked [are fitted for their role] for the day of calamity and evil."*

### b. God did not create sin.

- Genesis 1:31 (NASB)  
*"God saw all that He had made, and behold, it was very good.  
And there was evening and there was morning, the sixth day."*
- 1 John 1:5 (NASB)  
*"This is the message we have heard from Him and announce to  
you, that God is Light, and in Him there is no darkness at all."*
- Habakkuk 1:13 (NASB)  
*"Your eyes are too pure to approve evil,  
And You can not look on wickedness with favor."*

"Perhaps there is no better way for an all-loving, all-powerful God to defeat evil and produce a greater good than for Him to permit this present evil world."  
(Norm Geisler, Roots of Evil, 45).

# Fall of Angels

The first sin was not created by man, but Lucifer (Satan) and his angels. Dickason (Angel: Elect and Evil, 188) suggests :

All angels were created perfect, as was Lucifer (Job 38:7; Eze. 28:15). In Satan's original rebellion, he drew with him a great number of lesser angels, perhaps a third of all created (Eze. 28:18; Rev. 12:4). So we read of "the devil and his angels" (Mt. 25:41). Satan's angels are now called demons. Of those who hold this point of view, some call only the free fallen angels demons. Others, such as Unger, hold that both the confined and non-confined fallen angels constitute the whole company of demons. Demons, then, are Satan's subjects and helpers in his program of opposition to God and His people. Expelled from heaven with Satan, they have their abode in the second heaven. Their warfare may be carried on with elect angels there and with believers in the heavenlies. The unconfined seem free to roam the earth and carry on Satan's work here.

## Probationary Test (the Prohibition):

"There is nothing in this prohibition that suggests that God sought man's downfall. It is a fair and simple requirement of the Creator. There is, instead, much to show that God made obedience easy. He created man without a sinful nature, placed him in an ideal environment, provided for all his temporal needs, endowed him with strong mental powers, gave him work to engage his hands and his mind, provided a life-partner for him, warned him of the consequences of disobedience, and entered into personal fellowship with him. Surely, God cannot be blamed for man's apostasy" (Thiessen, LST 181).

### 3. The Origin of Sin With Respect to Beings

#### a. Satan and the Fallen Angels

Adam and Eve were not the first "beings" to rebel against God (a fallen creature must be the cause of the temptation to sin by the first "humans").

**See page 128 on "The Origin of Sin."**

Matthew 25:41 (NASB)

*"Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;'"*

Revelation 12:4 (NASB)

*"And his tail swept away a third of the stars of heaven and threw them to the earth."*

#### b. Human Beings

##### (1) Probation / test

- Genesis 2:16-17 (NASB)

*"The LORD God commanded the man, saying, 'From any tree of the garden you may eat freely; <sup>17</sup> but from the tree of the knowledge good and evil you shall not eat, for in the day that you eat from it you will surely die.'"*

See the preceding page, "Probationary Test (the Prohibition)"

##### (2) Outcome

- Genesis 3:6-7 (NASB)

*"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. <sup>7</sup> Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings."*

# Terms for "Inherited Sin"

## (Sin Nature... Transmitted Sin... Original Sin)

### Man's Inherited Sin: Fallen & Corrupt

- "...by nature children of wrath" (Ephesians 2:3 NASB)
- "*Behold I was brought forth in iniquity, and in sin my mother conceived me*" (sin nature at conception). (Psalms 51:5 NASB)

### Inherited Sin's Penalty

- The penalty is "spiritual death" (Ephesians 2:1 NASB)
- "Death" is separation, thus a separation from the life of God (Ephesians 2:1-3 NASB)
- "Spiritual death" (if unchanged by spiritual birth—born again—John 3) leads to the second death (Revelation 20:11-15, "lake of fire").

### Inherited Sin's Effect

- "To say that inherited sin extends to man's whole nature does not mean that he cannot think worthy thoughts, make good choices, have noble and loving feelings, or make proper judgments. But, it does mean that none of these are of value in gaining acceptability with God" (Isaiah 64:6). Fallen man may be mortal but not spiritual (cf. Romans 2:14 with 3:9, 10, 19, 20).
- The result of inherited sin is twofold: corruption of nature and spiritual death (separation from God), (Ephesians 2:1ff.; Genesis 2:17) (W.R. Cook, ST, 405).

#### 4. The Result of Sin

- a. All are guilty (because of Adam's sin).
  - Romans 5:12 (NASB)  
*"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—"*
- b. All sinned because Adam sinned.
  - Ephesians 2:1, 3 (NASB)  
*"And you were dead in your trespasses and sins,... Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."*
  - Psalm 51:5 (NASB)  
*"Behold, I was brought forth in iniquity, And in sin my mother conceived me."*
  - Psalm 51:5 (AMP)  
*"Behold, I was brought forth in [a state of] iniquity; my mother was sinful who conceived me [and I too am sinful]."*

##### Insights:

"Christianity teaches, and Christians believe, that human existence is estranged, fallen, corrupted... this is the doctrine of original sin or inherited depravity."

(R. Olson, 207)

"We should note that all sin is ultimately irrational... the persistence of Satan in rebelling against God, even today is still a foolish choice, as in the decision on the part of any human being to continue in a state of rebellion against God."

(W. Grudem, ST, 493)

## Further Thoughts on "Imputation"

- "If then all men are sinners, how shall we account for this situation? So universal an effect must have a universal cause" (Thiessen, LST, 186).
- The doctrine of "imputation of sin" explains how one man's sin affects all mankind (without exception save Jesus Christ).
- "IMPUTATION: Principal meaning is 'reckoning to the account of another.' A legal term, it refers to the act of God, whereby He credits perfect righteousness, to the account of the believing sinner at the moment of salvation. The Bible also speaks of the imputation of Adam's sin to mankind (Romans 5:12-21) and the imputation of mankind's sin to Christ (Isaiah 53:4-6; 2 Corinthians 5:21; and 1 Peter 2:24)" (C. Swindol).

## Important Passages on "Imputation"

- Romans 5:12-21 (NASB)  
*"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—<sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."*
- 2 Corinthians 5:19-21 (NASB)  
*"...namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. <sup>20</sup> Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. <sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."*
- 1 Peter 2:24 (NASB)  
*"...and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."*

## D. Imputation of Sin

### 1. Definition of "Imputation"

- a. "Imputation is the attribution or transfer of one person's sin or (one person's) righteousness to another," (Erickson, CDCT, 81).
- b. Transfer of sin : Adam to human race (Ro. 5:12-21)  
Transfer of sin : of human race to Christ (2 Cor. 5:19-21; 1 Pet. 2:24)  
Transfer of righteousness : Christ to believers (2 Cor. 5:21)

### 2. Transfer (Imputation) of Adam's Sin to the Human Race.

- a. Key passages :

Romans 5:12 (NASB)

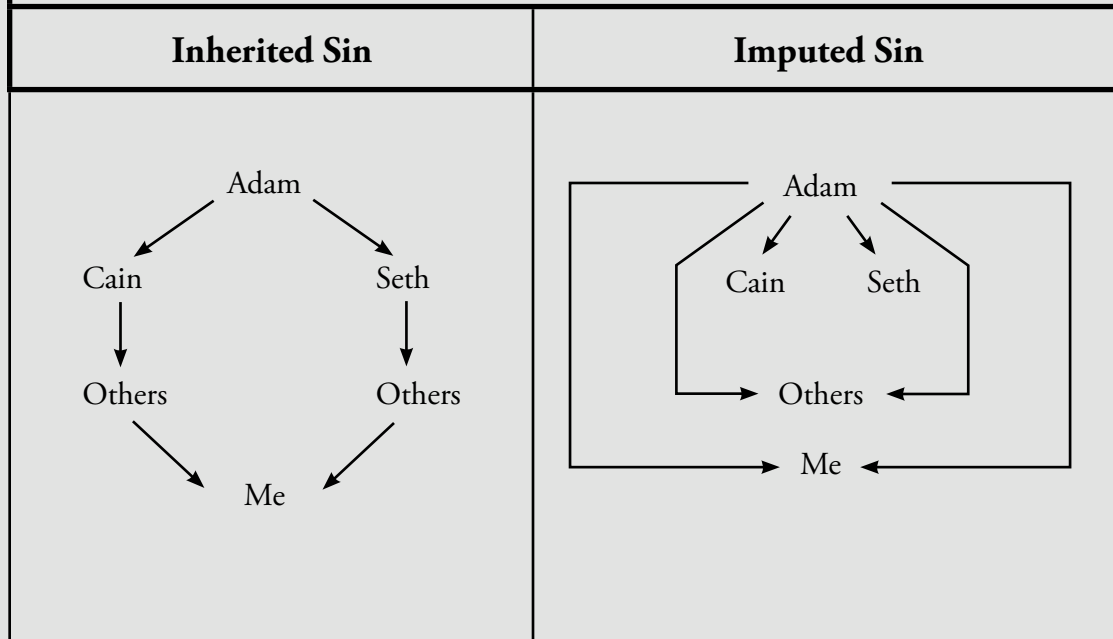
*"Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to all men, because all sinned –"*

Romans 5:19 (NASB)

*"For as through the one man's (Adam's) disobedience the many were made sinners..."*

- b. Key idea : "Thus Adam's sin was imputed to each member of the human race because each member of the human race actually sinned in Adam when Adam sinned." (Ryrie, BT, 224)

## Comparison: "Inherited vs. Imputed Sin"



**Inherited Sin** : the state of alienation from God into which all human beings are born from Adam through his descendants to all mankind (transmitted by birth).

**Imputed Sin** : the direct transfer of Adam's sin and guilt to each member of the human race (exception : Jesus Christ); "for as in Adam, all die..." (1 Cor. 15:22 NASB).

If we believe that it is not justifiable for us to be counted guilty because of Adam's sin, who represented the human race, it must be justifiable that the righteousness of Jesus Christ also cannot be imputed to us through belief in Him. We cannot have it both ways.



3. Transfer (Imputation) of the Human Race's Sin to Christ.

a. Key passages :

2 Corinthians 5:21 (NASB)

*"He (God) made Him (Christ) who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."*

1 Peter 2:24 (NASB)

*"and He (Christ) Himself bore our sins in His body on the cross..."*

b. Prophetic passages :

Isaiah 53:6 (NASB)

*"All of us like sheep have gone astray,  
Each of us has turned to his own way;  
But the LORD has caused the iniquity of us all  
To fall on Him."*

4. Transfer (Imputation) of Christ's Righteousness to Believers.

Romans 5:17 (NASB)

*"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."*

Corinthians 5:21 (NASB)

*"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."*

## Personal Sins (Committed by All)

- Psalm 14:3  
*"They have all turned aside, together they have become corrupt;  
There is no one who does good, not even one."*
- 1 Kings 8:46<sup>a</sup> (NASB)  
*"When they sin against You (for there is no man who does not sin)..."*

### Comparison of Several Aspects of Sin

Aspect	Scripture	Transmission	Principal Consequence	Remedy
Inherited Sin	Ephesians 2:3	Generation to Generation	Spiritual Death	Redemption and the gift of the Holy Spirit
Imputed Sin	Romans 5:12	Direct from Adam to Me	Physical Death	Imputed Righteousness
Personal Sin	Romans 3:23; 1 John 1:9	None	Loss of Fellowship	Forgiveness (cleansing)

## E. Personal Sin

### 1. Personal sins are committed by all.

- Romans 3:23 (NASB)  
*"for all have sinned and fall short of the glory of God,"*
- Romans 3:10  
*"There is no one righteous, not even one;"*

### 2. Personal sins can be internal or external.

- Matthew 5:27-28  
*"You have heard that it was said, 'Do not commit adultery.'  
<sup>28</sup> But I tell you that anyone who looks at a woman lustfully  
has already committed adultery with her in his heart."*

\* Note also 2 Corinthians 10:5; Colossians 3:5-6

### 3. Personal sins are individually committed not transmitted to others.

Exodus 20:5 (NASB)  
*"You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,"*

Does this passage negate point 3 above? ...No.

Exodus 20:5 refers to the cumulative effects of sin upon subsequent generations, not individual sins.

Note Deuteronomy 24:16  
*"Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin."*

### 4. Personal sins cause a loss of fellowship with God for believers. (unbelievers do not have fellowship with God; believers lose temporal fellowship / not eternal relationship with God when they sin.)

- 1 John 1:9  
*"If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness."*

# HYMN

## "God, Be Merciful to Me"

This is an excellent example of the words of a psalm set to music. The psalm was originally King David's heartfelt confession of great sin before God, but even today it is an excellent pattern of confession that we ourselves might speak to God.

God, be merciful to me;  
on thy grace I rest my plea;  
Plenteous in compassion thou,  
blot out my transgressions now;  
Wash me, make me pure within,  
cleanse, O cleanse me from my sin.

My transgressions I confess,  
grief and guilt my soul oppress;  
I have sinned against thy grace  
and provoked thee to thy face;  
I confess thy judgment just,  
speechless, I thy mercy trust.

I am evil, born in sin;  
thou desirest truth within.  
Thou alone my Savior art,  
teach thy wisdom to my heart;  
Make me pure, thy grace bestow,  
wash me whiter than the snow.

Broken, humbled to the dust  
by thy wrath and judgment just,  
Let my contrite heart rejoice  
and in gladness hear thy voice;  
From my sins O hide thy face,  
blot them out in boundless grace.

Gracious God, my heart renew,  
make my spirit right and true;  
Cast me not away from thee,  
let thy Spirit dwell in me;  
Thy salvation's joy impart,  
steadfast make my willing heart.

Sinners then shall learn from me  
and return, O God, to thee;  
Savior, all my guilt remove,  
and my tongue shall sing thy love;  
Touch my silent lips, O Lord,  
and my mouth shall praise accord.

FROM *THE PSALTER*, 1912, FROM PSALM 51:1-15  
Alternate tune: "Rock of Ages"

F. Concluding Thoughts on Sin

Psalm 51:1-4:

*"Have mercy on me, O God, according to your steadfast love;  
according to your abundant mercy blot out my transgressions.  
Wash me thoroughly from my iniquity,  
and cleanse me from my sin!  
For I know my transgressions  
and my sin is ever before me.  
Against you, you only, have I sinned,  
and done that which is evil in your sight,  
so that you are justified in your sentence  
and blameless in your judgment."*

Insight: "All Have Sinned"

This idea, that "all men sinned" means that God thought of us all as having sinned when Adam disobeyed, is further indicated by the next two verses, where Paul says, "Sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come" (Rom. 5:13-14).

Here Paul points out that from the time of Adam to the time of Moses, people did not have God's written laws. Though their sins were "not counted" (as infractions of the law), they still died. The fact that they died is very good proof that God counted people guilty on the basis of Adam's sin.

(Grudem, ST, 213)

