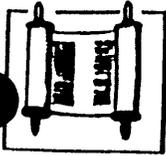


# HAMARTIOLOGY



Manfred E. Kober, Th.D.

# Hamartiology and BIBLE DOCTRINES



THE INERRANT  
RECORD  
OF SIN



THE INFINITE  
RECONCILER  
FROM SIN



THE INCARNATE  
REDEEMER  
FROM SIN

## Hamartiology



THE INDISPENSABLE  
RESTRAINER  
OF SIN



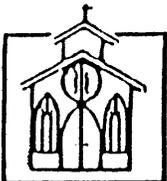
THE INITIAL  
REBELS  
IN SIN



THE INDESCRIBABLE  
RUIN  
BY SIN



THE INDISPENSABLE  
REMEDY  
FOR SIN



THE IMPORTANT  
REFUGE  
FOR SINNERS



THE INEXORABLE  
REMOVAL  
OF SIN

Manfred E. Kober, Th.D.



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## HAMARTIOLOGY

### 1A. The Origin of Sin:

- 1b. In relation to God:  
God is responsible but not accountable.
- 2b. In relation to Satan:  
Ez. 28:15 "till iniquity was found in thee" Evil emerged by spontaneous generation.
- 3b. In relation to angels:  
Jude 6 angels "which kept not their first estate"
- 4b. In relation to man:  
Gen. 3:6 "she...did eat...and he did eat"



### 2A. The Definition of Sin:

- 1b. Common definitions:
  - 1c. Sin is ignorance:  
Greek philosophy
  - 2c. Sin is an illusion:  
Eastern mysticism, Christian Science
  - 3c. Sin is an eternal principle of evil:  
Zoroastrianism, dualism
  - 4c. Sin is selfishness:  
Liberalism



- 2b. The correct definition: "Sin is anything contrary to the character of God."  
1 Jn. 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.  
1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Sin is a deviation from any of God's standards.

### 3A. The Words for Sin:

- 1b. The terms for sin:
  - 1c. Old Testament words: **chata** -- 522 times; **ra<sup>c</sup>** -- 444 times  
8 O.T. words for sin
  - 2c. New Testament words: **hamartia** – missing the mark  
12 N.T. words for sin

NEW TESTAMENT WORDS FOR SIN

GREEK WORD	ENGLISH TRANSLATION	KEY REFERENCE	N.T. USAGE	MORAL MEANING
ἁμαρτία <u>Hamartia</u>	sin	Romans 5:12 <sup>12</sup> Wherefore, as by one man <b>sin</b> entered into the world, and death by <b>sin</b> ; and so death passed upon all men, for that all have sinned:	272	
παράβασις <u>Parabasis</u>	transgression	Romans 4:15 <sup>15</sup> Because the law worketh wrath: for where no law is, <i>there is no transgression.</i>  (Rom. 2:23; 5:14; Gal. 3:19; Heb. 2:2; 9:15; I Tim. 2:14)	7	
παράπτωμα <u>Paraptoma</u>	trespasses offense	Romans 5:15 <sup>15</sup> But not as the <b>offence</b> , so also is the free gift. For if through the <b>offence</b> of one many be dead, much more the <b>grace</b> of God, and the gift by <b>grace</b> , <i>which is</i> by one man, Jesus Christ, hath abounded unto many.	22	
παρακοή <u>Parakoē</u>	disobedience	Romans 5:19 <sup>19</sup> For as by one man's <b>disobedience</b> many were made sinners, so by the obedience of one shall many be made righteous.  (II Cor. 10:6; Heb. 2:2)	3	
ἀδικία <u>Adikia</u>	unrighteousness iniquity	Romans 1:18 <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and <b>unrighteousness</b> of men, who hold the truth in <b>unrighteousness</b> ;  (Col. 3:25)	25	
ἀνομία <u>Anomia</u>	iniquity transgression	Romans 4:7 <sup>7</sup> <i>Saying</i> , Blessed <i>are</i> they whose <b>iniquities</b> are forgiven, and whose sins are covered.  (I Jn. 3:4)	15	
ἀσέβεια <u>Asebeia</u>	ungodliness	Romans 1:18 <sup>18</sup> For the wrath of God is revealed from heaven against all <b>ungodliness</b> and unrighteousness of men, who hold the truth in unrighteousness;  (Rom. 11:26)	6	

Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
<b>Personal Sins</b>	Romans 3:12 <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, willfully or by ignorance; missing the mark		Separation; Loss of fellowship	Forgiveness, Justification (Confession of sin for Christians)	Romans 5:1 <sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:  Romans 3:21 <sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
<b>Imparted Sin (Sin nature)</b>	Psalms 51:5 <sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.  Ephesians 2:3 <sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	The capacity to do those things, good or bad, which do not commend us to God	Mediate, from parents to children	1. Total depravity 2. Spiritual death	Redemption, Indwelling of the Holy Spirit	Romans 7:6 <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
<b>Imputed Sin (Guilt of sin)</b>	Romans 5:12 <sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:  Romans 3:9 <sup>9</sup> What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;  Galatians 3:22 <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.	Reckoning of Adam's sin to us	Immediate, directly from God to man	Physical death	Imputed righteousness of Christ	II Corinthians 5:21 <sup>21</sup> For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.  Titus 3:7 <sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.
<b>Estate of Sin</b>		Special condemnation in this dispensation	Immediate, directly from God to man	Condemnation; being lost	Standing in grace	

3A. The Words for Sin:

## 1b. The terms for sin:

3c. General conclusion: Sin is missing the **right** mark and hitting the **wrong** mark.

## 2b. The features about sin:

- 1c. Sin is primarily directed against God.
- 2c. Sin is the violation of a clear standard.
- 3c. Sin assumes a variety of forms.
- 4c. Sin leads to positive rebellion against God.

4A. The Nature of Sin:

## 1b. Personal sin:

1c. The meaning: Sins committed by individuals.  
Rom. 3:23 For all have sinned, and come short of the glory of God;

2c. The penalty: Loss of fellowship.

## 3c. The remedy:

1d. Forgiveness:

2d. Justification:

Rom. 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

## 2b. The sin nature:

1c. The meaning: "The capacity to do those things, good, neutral, or bad, which do not commend us to God."

## 2c. The Scriptures:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

1d. The intellect: **darkened or blinded**

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2d. The emotions: **depraved or defiled**

Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

**Mr. Tweedy**

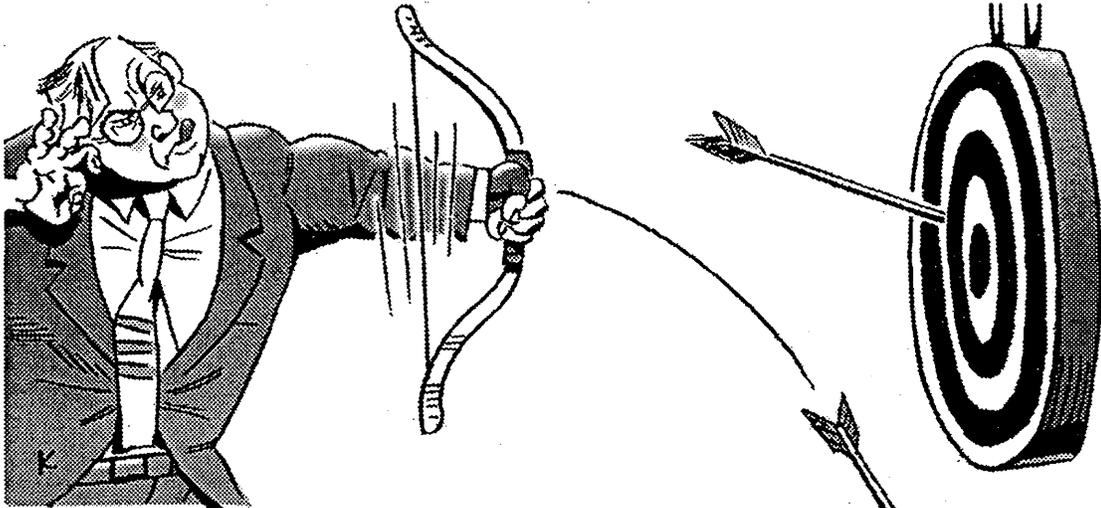
"It's too easy when it just sits there. Would you mind running back and forth with it?"

חַטָּא, *ḥaṭṭā'th*, "a missing";

ἁμαρτία, *hamartía*, "a missing the mark";

# SIN

חַטָּא, ἁμαρτάνω



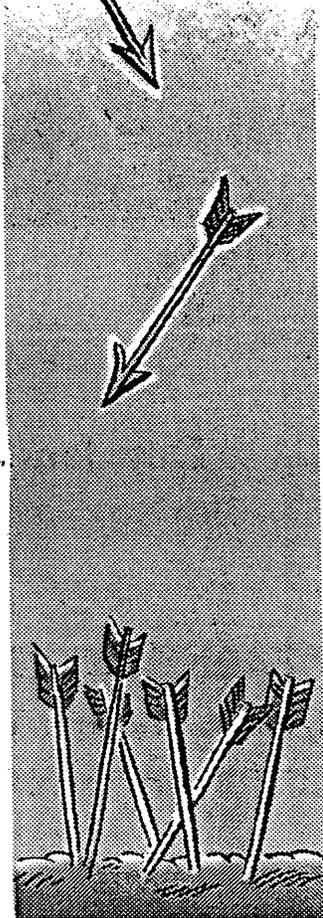
**Sin** (properly חַטָּא, *ḥaṭṭā'th*, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19-32; ii, 11-15).

M'CLINTOCK, D.D.,

AND  
STRONG, S.T.D.

## Hamartia:

"The metaphor behind the word is missing the mark . . . this is not only a negative idea but includes the positive idea of hitting some wrong mark." Charles C. Ryrie



4A. The Nature of Sin:

2b. The sin nature:

2c. The Scriptures:

3d. The will: **deadened or enslaved**

Rom. 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

4d. The conscience: **desensitized or polluted**

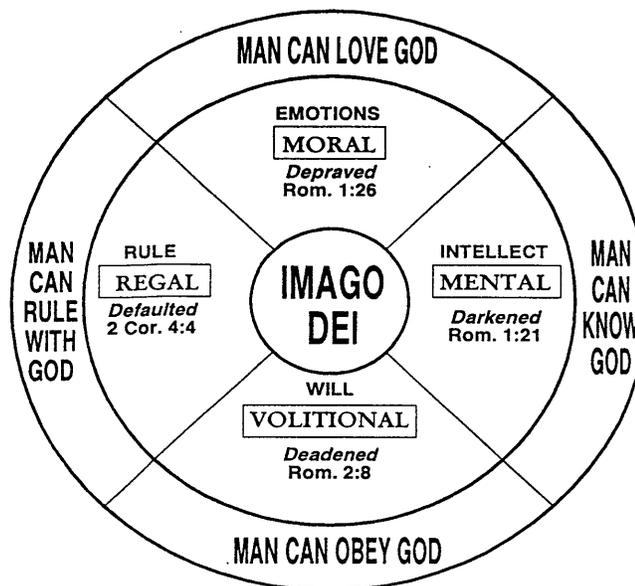
1 Tim. 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

5d. The dominion: **defaulted or surrendered**

Heb.2:6-8 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not* put under him. But now we see not yet all things put under him.

**MAN IN THE IMAGE OF GOD**

Genesis 1:26-28



EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

3c. The results:

1d. Total depravity:

1e. Negatively:

- not every man is as wicked as he can be
- not everyone will indulge in every form of sin
- not that man can do no good

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4A. The Nature of Sin:

2b. The sin nature:

3c. The results:

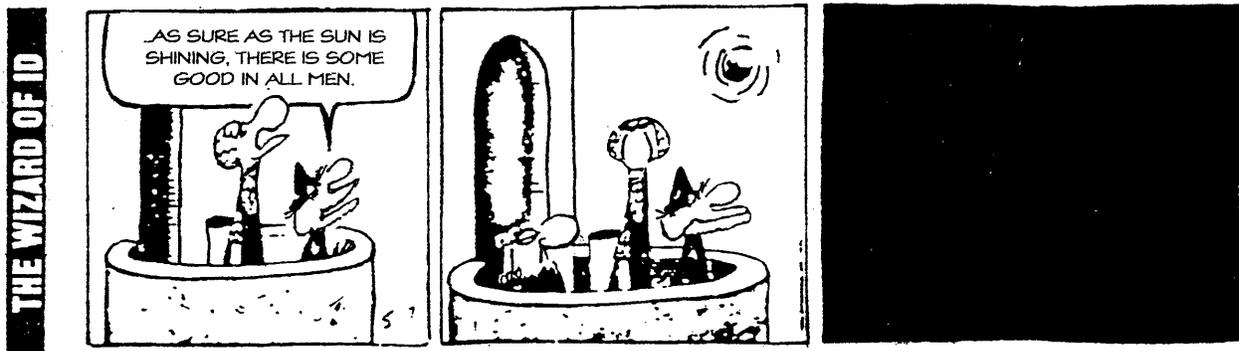
1d. Total depravity:

2e. Positively: "The unmeritoriousness of man in the sight of God."

Man fails the test of pleasing God.

The depravity is total in that -- it affects every individual

-- it affects every aspect of his being



2d. Spiritual death:

4c. The transmission: Parents to children:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

5c. The remedy:

1d. Redemption, which brings a new nature or new capacity to serve Christ.

2d. The indwelling power of the Holy Spirit to give victory over the judged sin nature.

3b. Imputed sin:

1c. The meaning: "The reckoning of Adam's sin to us."

2c. The fact:

1d. The guilt of mankind:

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2d. The headship of Adam:

1e. Federal headship: Adam acted as our representative.

2 Cor. 5:21; For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

4A. The Nature of Sin:

3b. Imputed sin:

2c. The fact:

2d. The headship of Adam:

1e. Federal headship: Adam acted as our representative.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2e. Seminal headship: Each of us was actually, seminally there when Adam sinned.

Heb. 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

It appears the both of these concepts have scriptural support.

3c. The transmission: directly reckoned to the sinner

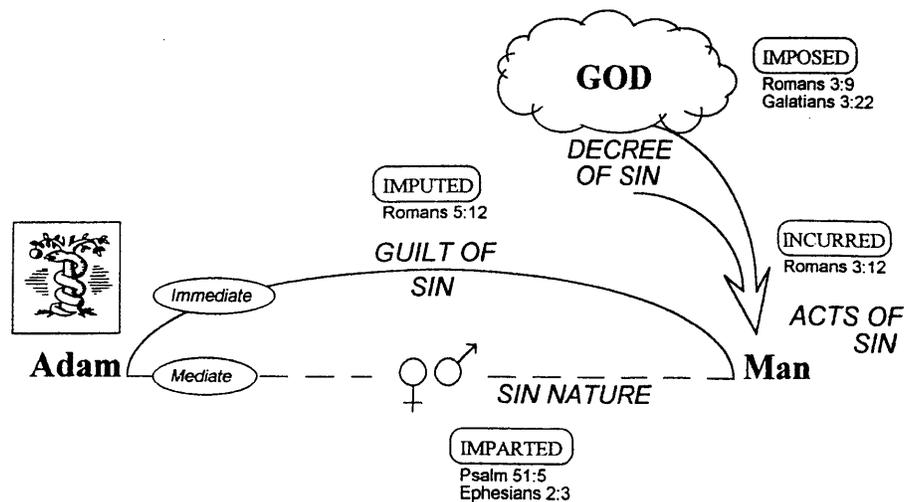
4c. The penalty: physical death

5c. The remedy: the imputed righteousness of Christ:

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.



## THE FOUR TYPES OF SIN



4b. Man's estate under sin:

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1c. The meaning:

"An estate or a sentence which is peculiar to this age whereby men are concluded as under the decree of sin." This decree of sin is perhaps due to the involvement of post-Christian generations in the most heinous crime, the crucifixion of the Creator.

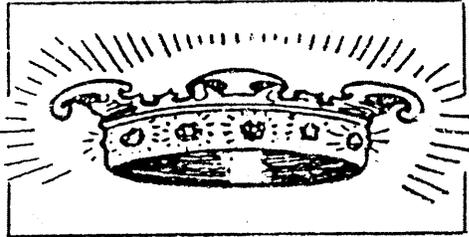
2c. The fact:

Rom. 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

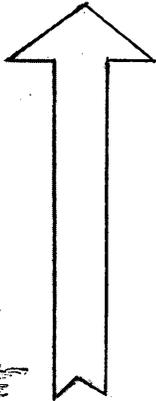
# SEMINAL HEADSHIP

(HEBREWS 7:5-9)

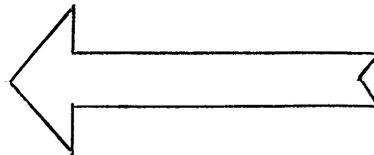
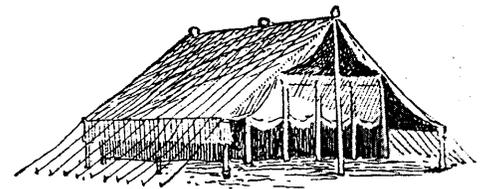
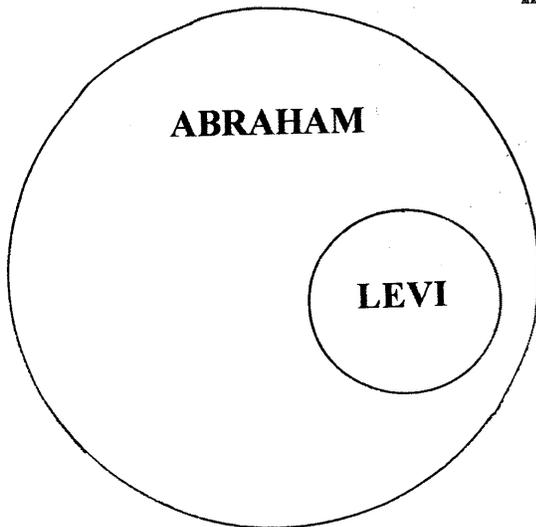
Heb 7:5-9 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.



MELCHIZEDEK



MELCHIZEDEK BLESSES ABRAHAM.



ISRAEL



4A. The Nature of Sin:

## 4b. Man's estate under sin:

## 2c. The fact:

Gal. 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

## 3c. The transmission: directly reckoned to the race since Calvary

## 4c. The penalty: condemnation, being lost

## 5c. The remedy: salvation, standing in grace

5A. The Believer and Sin:

## 1b. The purpose of temptation:

## 1c. To purify the believer's faith:

1 Pet. 1:6-7 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

v. 6 now: heaviness through many testings

v. 7 then: purity to the praise of God

## 2c. To teach the believer:

1 Pet. 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

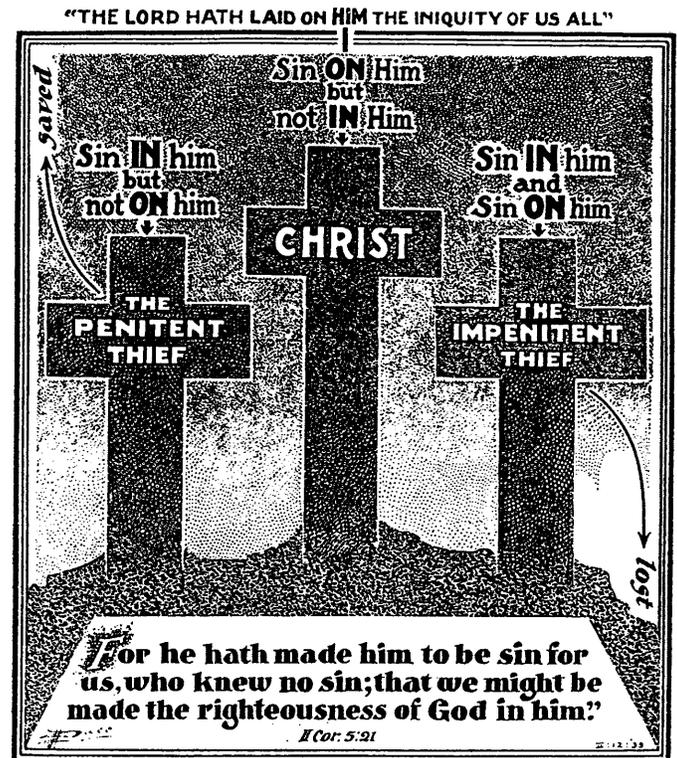
Phil. 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Heb. 5:8 Though he were a Son, yet learned he obedience by the things which he suffered:

## 3c. To remind the believer that he still has an old nature:

Rom. 7:15-25 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Gal. 5:16-26 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye



5A. The Believer and Sin:

1b. The purpose of temptation:

3c. To remind the believer that he still has an old nature:

cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

2b. The protection in temptation:

1c. The extent of protection: --God has to approve the temptation

--God sets the limits for temptation

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

2c. The escape from temptation:

--God permits everyone to be tempted

--God always makes a way of escape

I Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.

# The Three Avenues of Temptation



AVENUES & ENEMIES	BIBLICAL ILLUSTRATIONS	
	EVE - Genesis 3	CHRIST - Mt.4, Mk.1, Lk.4
LUST OF FLESH (Internal Enemy) <small>The Flesh</small>	Good to Eat	Stones to Bread
LUST OF EYES (External Enemy) <small>The World</small>	Beautiful to Behold	Sees the Kingdoms
PRIDE OF LIFE (Infernal Enemy) <small>The Devil</small>	Desire to Make One Wise	Jump off Pinnacle of Temple

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1 JOHN 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

## 3b. The problems in temptation:

1 Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

	<u>ENEMY</u>	<u>AVENUES</u>	<u>MT. 4; LK. 4</u>
1c. The world:	external	lust of the flesh	seeing the kingdoms
2c. The flesh:	internal	lust of the eyes	turning stones into bread
3c. The devil:	infernal	pride of life	jumping off the temple pinnacle

## 4b. The provision for temptation:

## 1c. The influence of the Word of God:

Ps. 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

## 2c. The intercession of the Son of God:

Jn 17:15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

Lk 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

## 3c. The indwelling of the Spirit of God

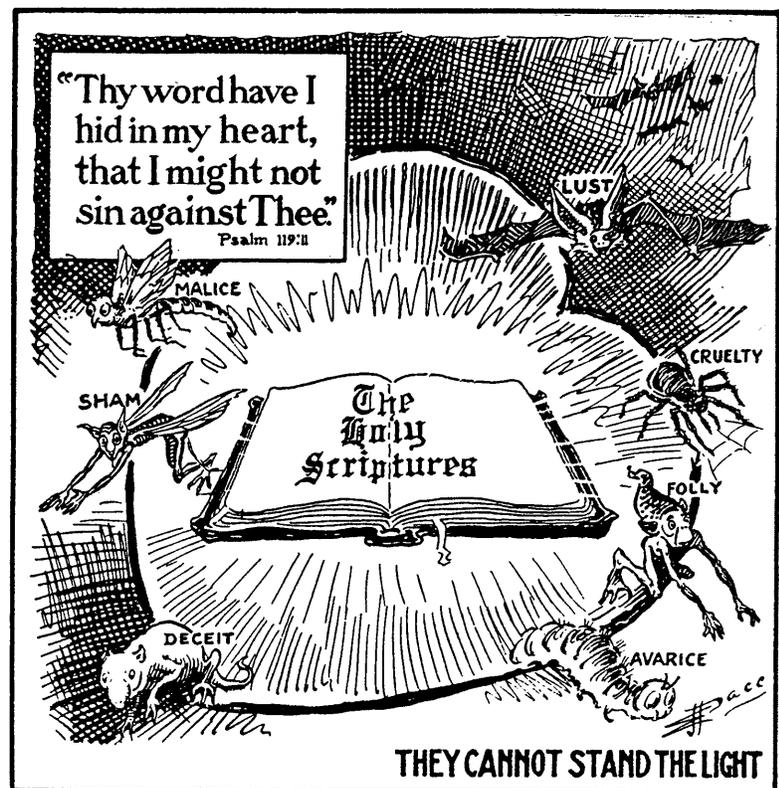
John 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

1d. Teaching: instruction in the truth

2d. Service: enablement for the task

3d. Conviction: demonstration of trespasses

4c. The imperatives for the child of God:



5A. The Believer and Sin:

- 4b. The provision for temptation:  
4c. The imperatives for the child of God:

## 1d. Finish flirting with sin:

Js 4:7-10 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

## 2d. Flee:

## 1e. Idolatry:

1 Cor 10:14 Wherefore, my dearly beloved, flee from idolatry.

## 2e. Youthful lusts:

2 Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

## 3d. Follow:

1 Tim. 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

## 4d. Fight:

2 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

## 5b. The prerequisites for victory:

1 Jn 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full. 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1c. The standard for the believer: light, i.e. God's holiness and purity

2c. The steps for the believer: walking in the light

## 6b. The pattern for victory:

## 1c. The Reformed view:

- Lordship salvation view
- no carnal Christians
- no difference between salvation & dedication





5A. The Believer and Sin:

6b. The pattern for victory:

2c. The Keswick view:

--"Let go and let God!"

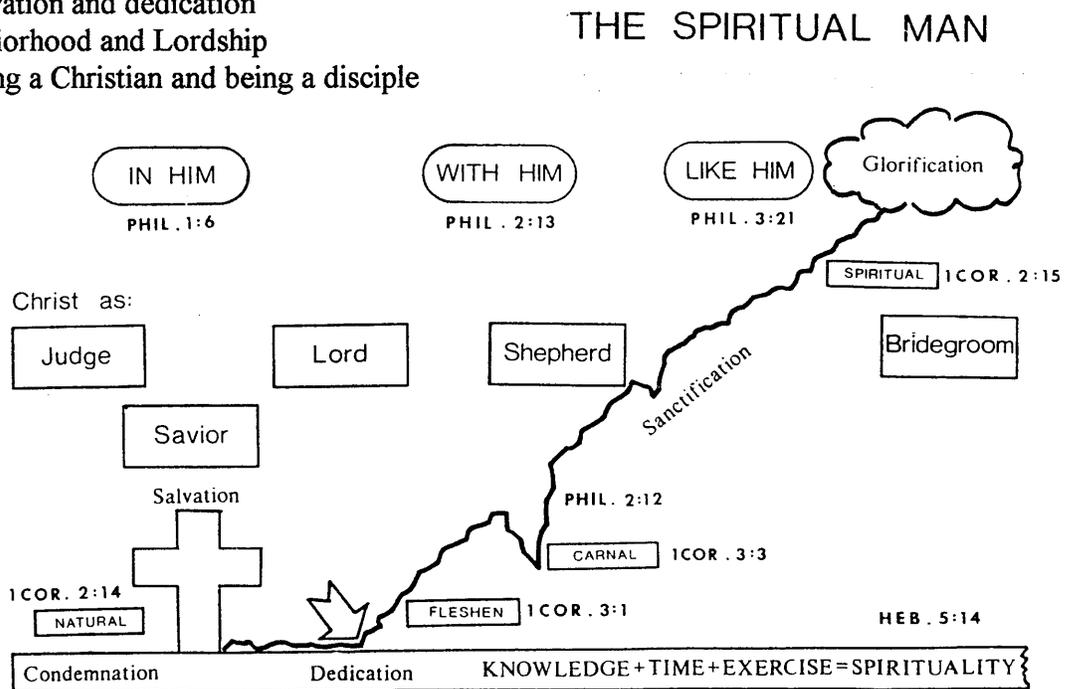
--"Life on the Highest Plane"

--crisis experience gives believer spiritual high

3c. The biblical viewpoint:

--differentiates between

- (a) Salvation and dedication
- (b) Saviorhood and Lordship
- (c) Being a Christian and being a disciple



Manfred E. Kober, Th.D. 

1d. Supernatural regeneration:

Jn. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2d. Initial dedication:

Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3d. Daily sanctification:

1 Jn. 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Col. 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

6A. The Particulars of Sins:

## 1b. As to the divine requirement:

## 1c. Sins of omission: not doing what one should

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

## 2c. Sins of commission: doing what one shouldn't

## 2b. As to the personal object:

## 1c. God:

Ps. 51:4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Gen. 39:9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

## 2c. Neighbor:

## 3c. Self:

## 3b. As to the directional compass:

1 Cor. 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

## 1c. Inward:

## 2c. Outward:

## 4b. As to ultimate responsibility:

## 1c. Self:

Matt. 27:4 Saying, **I have sinned in that I have betrayed the innocent blood.** And they said, *What is that to us? see thou to that.*

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

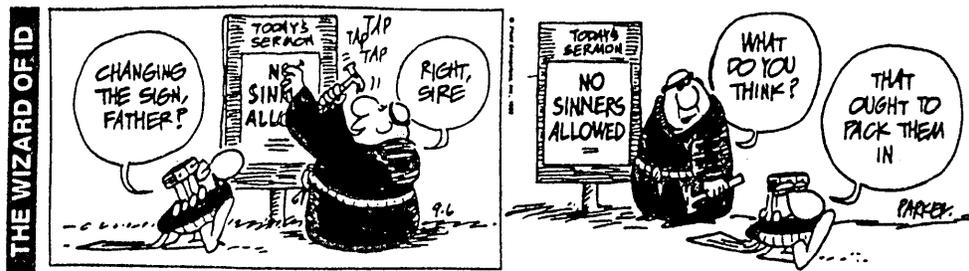
cf. Ps. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.)

Judas was **predetermined** to be the betrayer and yet he recognized his culpability.

## 2c. Others:

1 Tim. 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

2 Jn. 11 For he that biddeth him God speed is partaker of his evil deeds.

**The Willies**

6A. The Particulars of Sins:

5b. As to basic intention:

1c. Voluntary:

2c. Involuntary:



6b. As to special severity:

Proverbs 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.

1c. A proud look: pride is "the sin of sins" (Delitzsch)

2c. A lying tongue:

3c. Hands that shed innocent blood:

4c. A heart that devises wickedness:

5c. Feet swift to commit mischief:

6c. A false witness:

7c. One who sows discord:

7b. As to the certain punishment:

1c. The judgment of believers:

6A. The Particulars of Sins:

7b. As to the certain punishment:

1c. The judgment of believers:

1d. Judged as **sinner**s at the **cross**:

Rom. 6: 1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

2d. Judged as **sons** in this **life**:

Jn. 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Heb. 12:5-11 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

1 Cor. 11:30-32 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

3d. Judged as **servants** at the **judgment seat**:

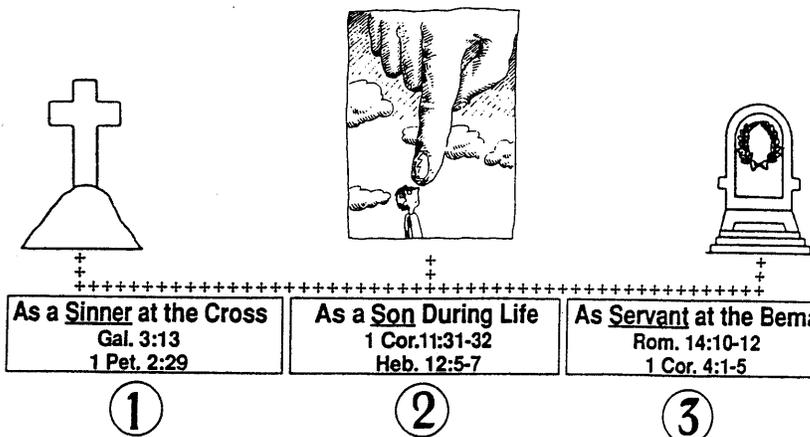
Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

For the believer there is no punishment or judgment in the after life but chastisement and discipline in this life.

Rom. 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

## The Believer's 3 Judgments



6A. The Particulars of Sins:

7b. As to the certain punishment:

2c. The judgment of the unsaved:

1d. Vengeance:

2 Thess. 1:7-9 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;)

Rom. 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

2d. Judgment:

1e. Physical death:

2e. Spiritual death:

**The Judgments of Unbelievers at the Second Advent of Christ**

GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

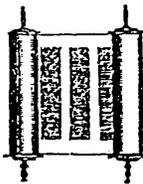
Rev. 20:12 "the book and the books"

Manfred E. Kober, Th.D.



**The Heavenly Library**

THE ELECT



**The Lamb's Book of Life**

Every believer in eternity past

Rev. 13:8 "Book of life"

Lk. 10:20 "Names are written in heaven"

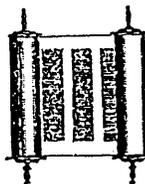
Rev. 17:8 "From the foundation of the world"

Heb. 12:23 "Which are written in heaven"

Phil. 4:3 "whose names are in the book of life"

Dan. 12:1 deliverance for those written in the book

LIVING INDIVIDUALS



**The Book of the Living**

Every person at birth

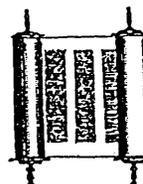
Rev. 3:5 Believers never blotted out

Ps. 68:28, Ex. 32:32-33

Sinners may be blotted out

Rev. 22:19 Sinners removed from the book (KJV) tree (western text)

WORKS



**The Books of Works**

Works done in this life

Rev. 20:12 Books of works

Mal. 3:16-17 "Book of remembrance"

Manfred E. Kober, Th.D.



6A. The Particulars of Sins:

7b. As to the certain punishment:

2c. The judgment of the unsaved:

2d. Judgment:

3e. Eternal death:

1f. The degrees of punishment in the future of the wicked:

1g. Spiritual Light:

Mt. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Mt. 11:20-23 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

2g. Earthly works:

Rev. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

2f. The discussion of possibilities in the fate of the wicked:

1g. Annihilation:

2g. Universalism:

3g. Punishment:

conscious, eternal, physical

Mk. 9:43-48 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their **worm dieth not**, and the **fire is not quenched**. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the **fire that never shall be quenched**: 46 Where their **worm dieth not**, and the **fire is not quenched**. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their **worm dieth not**, and the **fire is not quenched**.

7A. The Unpardonable Sin or the Sin against the Holy Spirit: Mk. 3:22-30

Matt. 12:22-32 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not

be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

1b. The context of the sin:

1c. The preaching of John and Christ:

Matt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

2c. The proclamation of the disciples:

Mt. 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mt. 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mt. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Mt. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

3c. The proffer of the Savior:

Mt. 11:2-6 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

2b. The controversy concerning the sin: Mt. 12:22-29

1c. The cause of the controversy:

Mt. 12:22-23 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?

1d. The case of demonization:

2d. The cure of the demoniac:

3d. The consternation of the people:

4d. The conclusion of the populus:

2c. The charge in the controversy: Mt. 12:24-29.

1d. The response of the Pharisees: v.24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

1e. The accusation:

2e. The attitude:

7A. The Unpardonable Sin or the Sin against the Holy Spirit: Mk. 3:22-30

## 2b. The controversy concerning the sin: Mt. 12:22-29

## 1c. The preaching of John and Christ:

## 1d. The response of the Pharisees:

## 3e. The reply of the Savior: vs. 25-29

1f. The impossibility of their charge: vs. 25-26 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

2f. The imbecility of their charge: vs. 27-28 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

3f. The illogic of their charge: v. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house

## 3b. The character of the sin: Mt. 12:31-32.

## 1c. The definition of blasphemy:

--For the Pharisees it was direct and explicit abuse of the divine name

--For Christ it was the reviling of the name of God by attributing the Spirit's work to Satan

## 2c. The description of the sin: vs. 31-32.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

## 1d. The callousness of the sin:

## 2d. The circumstances of the sin:

## 1e. The circumstances then:

- Christ was physically present
- performing stupendous miracles
- in the power of the Spirit
- which were attributed to Satan

## 2e. The circumstances now:

The unique features of this sin cannot be duplicated today.

## 3d. The consequences of the sin:

## 4b. The cure for the sin:

Mt. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

## 1c. The condition of their hearts:

## 2c. The call of the Savior:

(For an excellent treatment of this difficult problem, see the relevant chapter in *The Holy Spirit*, by Charles C. Ryrie.)

