

Grudem Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<h2>8 What is Sin?</h2>				
<p><u>Grudem's</u> opening paragraph, my comments in brackets:            "Sin disrupts everything. We don't live the lives we were <b>originally designed to live</b>, and we don't live in the world we were <b>originally designed to live in</b>. [IS THIS FULLY TRUE?]</p>				
<p>Sin mars the image of God in us; we no longer reflect the perfection God created us to reflect.            [Charles Ryrie's broken pencil illustration: "God's image has been defaced, but not erased."]</p>				
<p>Because of sin, things simply aren't the way they were <b>originally meant to be</b>. [TRUE?]</p>				
<p>The story of the human race, as presented in the Bible, is the story of God fixing <b>broken people</b> living in a <b>broken world</b>. [ONLY 'BROKEN?']            It is the story of God's victory over the many results of sin in the world."</p>				
<h3>A Grudem Outline</h3>				
<h4>1 <u>What Sin Is</u></h4>				
<p>a "...any failure to conform to the moral law of God in act, attitude, or nature."</p>				<p>Grudem's Test: "Anything contrary to His moral law is contrary to His character, that is, contrary to God himself."</p>
<p>b What did Jesus say about sin? Sinners? Sinful generation?</p>				<p><a href="http://knotmaking.net/grudem-chapter-8-sin-2/">knotmaking.net/grudem-chapter-8-sin-2/</a> See the above for a link to a list of passages where Jesus speaks on sin.</p>
<p>c There are many words used in the Bible for "sin." Three NT examples are:</p>				<p><i>hamartano</i> is the most common NT word (G264; see also G266). A copy of the section of the <i>Lexham Theological Workbook</i> on "Sin" is also linked on <a href="http://knotmaking.net/grudem-chapter-8-sin-2/">knotmaking.net/grudem-chapter-8-sin-2/</a></p>
<p>i <b>kakos</b> G2555, 51x, which points to the essential character / source of something bad.</p>				<p>But there are many other expressions of "sin" that do not specifically use a word for "sin," such as idolatry: "<i>for all people walk each in the name of his god...</i>" Micah 4:5. The essence of legalism is idolatry, the worship of "me."</p>
<p>ii <b>sapros</b> G4549, 8x, which refers to the decay / spoilage of something.</p>				<p>Consider also expressions like "turn away," "deny," "reject," .... "Transgressor" in 2 John 9 translates <b>proago</b> which means move away.</p>
<p>iii <b>poneros</b>, G41990, 76x, is the more directed to the expression / manifestation of evil.</p>				<p>And the specification of individual sins, "lie," "murder," "theft," "curse [parents,others],"...</p>
<p>d The Bible is replete with object lessons for us on the prevalence and consequences of "sin."</p>				<p>When you look over the breadth of Scripture you have to come to the view that Henry Ford had of history: "one damn thing after the other."</p>
<p>i Adam &amp; Eve; Cain &amp; Able</p>				<p>We are born in and of sin. It's our DNA.</p>
<p>ii Envy, hatred by the 11 brothers of Joseph</p>				<p>Envy, pride, hatred, are often overlooked in the consideration of true evil.</p>
<p>iii Rejection of God in the Wilderness post-Exodus</p>				<p>Even in the immediate condition of God's miraculous deliverance and preservation, men reject God's Word (Promise), which is another form of "sin."</p>
<p>iv Incomplete victory in the Promised Land in Joshua</p>				<p>Taking the easy way out, seeking comfort and compromise, is another category of "sin."</p>

# Grudem Ch 8: "What Is Sin?"

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<p>v The moral collapse of Judges, especially Ch. 19</p> <p>vi All most all of the OT Prophetic Books have "sin" as their context &amp; echo, either of God's people or the surrounding cultures &amp; peoples</p> <p>vii Carnality in the NT church</p> <p>viii Warnings of the last days</p> <p>e God's will is that His Elect have an intimate relationship with Him. See link to John Piper essay re our purpose is to glorify God at: knotmaking.net on Grudem Ch 8 "Sin."</p>				<p>Sexual sin is a common trope to disclose the complete moral collapse of a culture and age.</p> <p>Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecharia, Malachi...all in some aspect are expressing the conditions of moral failure, common to us all, by our very nature, desires, and choices.</p> <p>Corinthian epistles exhibiting one category, and Galatians (legalism) another.</p> <p>2 Peter, 1 &amp; 2 John, Jude; and Revelation.</p> <p>This requires the "sin" problem to be cured. Without it, there can never be such intimacy. (Satan was the ultimate vandal and committed the ultimate act of vandalism, as the expression of his absolute unabating hatred of God).</p>
<p>2 <u>Where Sin Came From</u></p>				
<p>a Not from God</p>				<p>Grudem's Test: "Since God cannot sin...it is impossible for God even to desire to do wrong." (James 1:13)</p>
<p>b But... God "<i>works all things according to the counsel of His will</i>" (Eph. 1:11)</p>				<p>How do we reconcile this? Grudem: "How we put these two truths together is one of the most difficult questions of theology..."</p> <p>What does <i>Job</i> Ch 1 and 2 teach us?</p>
<p>c "Sin existed in Satan and his demons before Adam..." And, so, the great mystery: "...it is healthy for us to allow a substantial element of mystery, admitting that a full understanding is beyond anyone's ability in this age."</p>				<p>Going back to pre-history, pre-Space-Time, for a full explanation of how (a) and (b) can be simultaneously true is a mystery unresolvable to us, here, now.</p> <p>(So what was all and only "good" in God's Space-Time Creation, was part of a greater reality that had sin in it.)</p>
<p>d We became sin, Adam's nature, "<i>nothing good dwells in me</i>" (Rom. 7:18), "<i>the heart is deceitful above all things and desperately wicked</i>" (Jer. 17:9)</p>				<p>What does it mean, really, "to become" sin? Do we <b>see</b> this to be our natural condition, in every situation, at all times?</p> <p>When does 'it' start? Psalm 51:5; 58:3.</p>
<p>e Adam's sin: Beyond being an example, what effect does it have on me?</p>				<p>Adam as only an example to us, is the heart of the <b>Pelagian</b> contention.</p> <p>Why is it important to know that's wrong?</p>
<p>f If I have in my Being Adam's sin, where is it? Intellect, discernment, emotions, desires, wills, hearts,</p>				<p>Is there some sinless 'safe spot' in us? See Luke 11:34-36 re the eye, the lamp of the body, and Luke 11:28 re the blessed who have ears to hear.</p>

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<p>senses (eyes, ears), goals, motives, bodies, ...the Four Cardinal (human) Virtues: Prudence, Temperance, Fortitude, Justice?</p>				<p>That there is some self-starting, uncorrupted place inside us is the heart of the <b>Arminian</b> contention. Why is it important to know that theology is wrong (i.e., why does this debate matter)?</p>
<p><b>3 How Sin Affects Us</b></p>				
<p>a Are we each as "bad" as we can possibly be?</p>				<p>RC Sproul Test: name the worst of the worse of the 20th C. What did they have in common?</p>
<p>b Are we each as "bad off" as we can possibly be?</p>				<p>The Pharisee-Publican Test (Luke 18:9ff): what does this teach us? Or, the Pharisee (Simon) - Immoral Woman<sup>(hamartōlos G268)</sup> Test (Luke 7:36ff)? Or the Barabbas - Jesus Vote (Luke 23:18)?</p>
<p>c How bad is it, to be as "bad off" as we each are?</p>				<p>What are 'the stakes?' ("Death" is God's 'hint'). What really is "death?" (See the website for some links to further thinking about death:</p>
<p>d What is sin's effect even upon God's redeemed Elect?</p>				<p>John 16: 33 <i>"These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of <b>good cheer</b>, [tharseo G2293] I have overcome the world."</i> NKJV</p>
<p><b>2 Categories of Sin</b></p>				
<p><i>For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.</i> 1 John 2:16</p>				
<p>Where do we place <i>The Pharisee</i> and <i>The Publican</i>? (Luke 19:9-14)</p>				
<p>Where do we place <i>Simon The Pharisee</i> and <i>The Sinful Woman</i>? (Luke 7:36-50)</p>				
<p>1 <i>Lust of the Eye</i></p>				<p>Covetousness (Eve re the forbidden)</p>
<p>2 <i>Lust of the Flesh</i></p>				<p>Adam re Eve (the pheromones...)</p>
<p>3 <i>Pride of Life</i></p>				<p>Cain; Eliphaz, Bildad, &amp; Zophar; (Self, hubris [overweening pride], scorn, gossip, judgmentalism, certainty of one's proclaimed opinion [unsupported dogmatism])</p>
<p>[see page on 1 John 2:16 at <a href="http://www.knotmaking.net/1-john/">www.knotmaking.net/1-john/</a> ]</p>				

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<p><b>3 Exactly How Bad (Off) Are We? What 'Problem' Needs Solving?</b></p>				
<p>1 Pelagius (vs. Augustine)</p>				
<p>2 Roman Catholic Doctrine</p>				
<p>3 Reformed Foundation (Calvin and many others)</p>				
<p>4 Arminius (vs. Calvin)</p>				
<p>5 Francis Turretin (vs. Amrnius), 1623-1687</p>				
<p>Wikipedia: His Institutio Theologiae Elencticae (3 parts, Geneva, 1679–1685) was the culmination of Reformed scholasticism. The Institutes uses the scholastic method to dispute a number of controversial issues. In it he defended the view that the Bible is God's verbally inspired word. He also argued for infralapsarianism and federal theology. The Institutes was widely used as a textbook, up to its use at Princeton Theological Seminary by the Princeton theologians only to be replaced by Charles Hodge's Systematic Theology in the late 19th century. Of his other disputations, his most important are De Satisfactione Christi disputationes (1666) and De necessaria secessione nostra ab Ecclesia Romana et impossibili cum ea syncretismo (published in 1687). He wrote the Helvetic Consensus, a Reformed confession written against Amyraldianism, with J. H. Heidegger in 1675.[2]</p>				
<p>Turretin greatly influenced the Puritans, but until recently, he was a mostly forgotten Protestant scholastic from the annals of church history, though the English translation of his Institutes of Elenctic Theology is increasingly read by students of theology. John Gerstner called Turretin "the most precise theologian in the Calvinistic tradition." [citation needed]</p>				
<p>6 Wesleyan (Methodism) vs. Monergism</p>				<p>God alone? God first? God mostly? God only responsively?</p>
<p>7 Moses Amaraut (vs. Turretin), 1598-1664 (Calvary Chapel), the so-called Four Point Calvinist ('Calminian') vs. Five Point Calvinism (sometimes disparagingly called a "Hyper Calvinist," which RC calls "A Calvinist")</p>				<p>Which one is dropped? TULIP: Total Depravity? Unconditional Election? Limited Atonement? Irresistible Grace? Perseverance of the Saints? (Usually thinking they're dropping just the "L," but you cannot stop there, they all 'fall together' and they effectively become a 'Zerominian')</p>
<p>"Amyraldianism . . . implies a twofold will of God, whereby he wills the salvation of all humankind on condition of faith but wills the salvation of the elect specifically and unconditionally. The theological difficulty of God's will having been frustrated by the fact that not all are saved is met by the argument that God only willed their salvation on the condition of faith. Where an individual has no faith, then God has not willed the salvation of that person?" Andrew McGowan, The Dictionary of Historical Theology (Eerdmans, 2000), 12. s.v. Amyraldianism.</p>				
<p>Wikipedia (October 2016): Amyraldism (sometimes <b>Amyraldianism</b>) is also known as the <b>School of Saumur, post redemptionism, moderate Calvinism, four-point Calvinism</b>, or hypothetical universalism (though it is in fact one of several hypothetical universalist systems).</p>				
<p>It is the belief that God decreed Christ's atonement, prior to his decree of election, for all alike if they believe, but he then elected those whom he will bring to faith in Christ, seeing that none would believe on their own, and thereby preserving the Calvinist doctrine of unconditional election. The efficacy of the atonement remains limited to those who believe.</p>				
<p><b>This doctrine is named after its formulator Moses Amyraut, and is still viewed as a variety of Calvinism in that it maintains the particularity of sovereign grace in the application of the atonement. However, detractors such as B. B. Warfield have termed it "an inconsistent and therefore unstable form of Calvinism."</b></p>				

Hypothetical universalist teachings may be found in the writings of early Reformed theologians including Heinrich Bullinger, Wolfgang Musculus, Zacharias Ursinus, and Girolamo Zanchi. Several theologians who signed the Canons of Dort were hypothetical universalists.

Moses Amyraut, originally a lawyer, but converted to the study of theology by the reading of Calvin's 'Institutes', an able divine and voluminous writer, developed the doctrine of hypothetical or conditional universalism, for which his teacher, John Cameron (1580–1625), a Scot, and for two years Headmaster of Saumur Academy, had prepared the way. His object was not to set aside but to moderate Calvinism by ingrafting this doctrine upon the particularism of election, and thereby to fortify it against the objections of Roman Catholics, by whom the French Protestants, or Huguenots, were surrounded and threatened. Being employed by the Reformed Synod in important diplomatic negotiations with the government, he came in frequent contact with bishops, and with Cardinal Richelieu, who esteemed him highly. His system is an approach, not so much to Arminianism, which he decidedly rejected, as to Lutheranism, which likewise teaches a universal atonement and a limited election.

Amyraut maintained the Calvinistic premises of an eternal foreordination and foreknowledge of God, whereby he caused all things to pass, the good efficiently, the bad permissively. He also admitted the double decree of election and reprobation, but his view on double predestination is modified slightly by his view of double election. He also taught that God foreordained a universal salvation through the universal sacrifice of Christ offered to all alike, on condition of faith, so that on the part of God's will and desire, the grace is universal, but as regards the condition it is particular, or only for those who do not reject it which would thereby make it ineffective.

The universal redemption scheme precedes the particular election scheme, and not vice versa. He reasons from the benevolence of God towards his creatures; the traditional Reformed presentation of predestination, he thought, improperly reasons from the result and makes facts interpret the decrees. Amyraut distinguished between objective grace which is offered to all, and subjective grace in the heart which is given only to the elect. He also makes a distinction between natural ability and moral ability, or the power to believe and the willingness to believe; man possesses the former but not the latter in consequence of inherent depravity. It, therefore, takes an act of God to illuminate the mind, thereby engaging the will towards action. He was disposed, like Huldrych Zwingli, to extend the grace of God beyond the limits of the visible Church, inasmuch as God by his general providence operates upon the heathen, as in the case of Malachi 1:11,14, and may produce in them a sort of unconscious Christianity, a faith without knowledge; while within the Church he operates more fully and clearly through the means of grace.

Those who never heard of Christ are condemned if they reject the general grace of providence, but the same persons would also reject Christ if he were offered to them. As regards the result, Amyraut agreed with the particularists. His ideology is unavailable, except for those in whom God previously works the condition of faith: for those who are included in the particular decree of election.

Amyraut's doctrine created a great commotion in the Reformed Churches of France, the Dutch Republic, and Switzerland. Jean Daillé (1594–1670), David Blondel (1591–1655), and others considered it innocent and consistent with the decrees of the Synod of Dort, where German Reformed and Anglican delegates professed similar views against the supralapsarianism of Gomarus. But Pierre Du Moulin (Molinæus) (since 1621 professor of the rival theological school of Sedan), Friedrich Spanheim (1600–49, Professor in Leiden), André Rivet (1572–1651, Professor in Leiden), and the theologians of Geneva opposed it.

Similar charges were leveled against the Puritan great, Richard Baxter, who dealt frequently with Cyrus and Peter du Moulin. **In Geneva, the chief opponent of Amyraut's scheme was Francis Turretin (1623–87).** Amyraut's teaching was not, however, considered to be heretical or outside the Reformed confessions by its opponents.

The friends of Amyraut urged the love, benevolence, and impartial justice of God as well as the numerous passages in Scripture which teach that God loves 'the whole world', that he will have 'all men to be saved', that Christ died 'not for our sins only, but also for the sins of the whole world', that 'he shut up all in unbelief that he might have mercy upon all'. On the other hand, it was objected that God does not really will and intend what is never accomplished; that he could not purpose an end without providing adequate means; God did not actually offer salvation to all; and that a hypothetical universalism based on an unlikely condition is an unfruitful abstraction.

The national Synods at Alençon, 1637; at Charenton, 1645; and at Loudun, 1659 (the last synod permitted by the French

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government), decided against the excommunication of Amyraut but delimited his views in order to avoid further variance with historic Reformed orthodoxy. He gave the assurance that he did not change the doctrine but only the method of instruction. His opponents allowed that the idea of a universal grace by which no one was actually saved unless included in the particular, effective decree of election, was permissible. In this way hypothetical universalism was sanctioned as a permissible view, along with the particularism that had characterized historic Reformed orthodoxy, and a schism in the French Church was avoided. The literary controversy continued for several years longer and developed a large amount of learning and ability, until it was brought to an abrupt close by the political oppressions of the Reformed Church in France.

**Amyraldism in 17th century England and Scotland**

John Davenant (1576–1641), like Amyraut a student of John Cameron, was an English delegate at the Synod of Dort and influenced some of the members of the Westminster Assembly. He promoted "hypothetical universalism, a general atonement in the sense of intention as well as sufficiency, a common blessing of the cross, and a conditional salvation. The "root principle of the Davenant School" was the "notion of a universal desire in God for the salvation of all men." In the floor debate on redemption at the Westminster Assembly, Edmund Calamy the Elder of the Davenant School attempted to insert Amyraldism into the Catechism.

Richard Baxter held to a form of Amyraldism, although he was less Calvinistic than Amyraut. He "devised an eclectic middle route between Reformed, Arminian, and Roman doctrines of grace: interpreting the kingdom of God in terms of contemporary political ideas, he explained Christ's death as an act of universal redemption (penal and vicarious, but not substitutionary), in virtue of which God has made a new law offering pardon and amnesty to the penitent. Repentance and faith, being obedience to this law, are the believer's personal saving righteousness... the fruit of the seeds which Baxter sowed was neonomian Moderatism in Scotland and moralistic Unitarianism in England."

**Amyraldism today**

Popularised in England by the Reformed pastor Richard Baxter, Amyraldism also gained strong adherence among the Congregationalists and some Presbyterians in the American colonies, during the 17th and 18th centuries.

In the United States, Amyraldism can be found among various evangelical groups, perhaps most notably among dispensationalists in independent Bible Churches and independent Baptist churches. In Australia, many in the Anglican Diocese of Sydney hold to a modified "four point" Calvinism, while in England, one author, Dr Alan Clifford, pastor of the Norwich Reformed Church, tirelessly promotes Amyraldism in self-published pamphlets such as Amyraut Affirmed. Yet "Five point" Calvinism remains prevalent especially in more conservative groups among the Reformed and Presbyterian churches, Reformed Baptists, among evangelical Anglicans in England and in some non-denominational evangelical churches.

**Contrary views**

**Amyraldism has come under fire in recent years by contemporary Calvinist theologians who argue that one simply cannot accept that Christ died for all people in the world if not all are saved.** That belief either requires a second payment for sin at the judgment, the adoption of a form of universal reconciliation, or abandonment of the penal substitution theory of the atonement.

**Reformed theologian, pastor, and author R.C. Sproul suggests there is confusion about what the doctrine of limited atonement actually teaches. While he considers it possible for a person to believe four points without believing the fifth, he claims that a person who really understands the other four points must believe in limited atonement because of what Martin Luther called a resistless logic.** [I understand RC's view to be much stronger against 'four point' theology than is expressed above].

1 What, Really, Is At Stake? (re the answer to #3 above)				The 'stakes' are: Who Was Jesus Christ, really, and What Exactly did He Accomplish?
1 A Prophet, only, even THE Prophet (only)?				(Most) Muslims could 'live' with "A" prophet, as would most people, so long as it is not "The Prophet."
2 A way-shower, forerunner, primary exemplar (only)?				Mary Baker Eddy (Christian Science), and, sadly, most liberal 'christian' organizations

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3 A / The First New Descendent of Creation, replacing Adam (only)?				
4 Established a 'new law' by which one can be 'saved' if... (So Christ provided a kind of 'golden bridge' across a chasm we could not otherwise have crossed).				This theory is that Christ's Work was necessary but <b>insufficient</b> , by itself, for any one's 'salvation' (meaning "Redemption"). The missing sufficiency is my responsibility and my part of my Redemption. And, so, I cast the deciding 'vote' on my Eternal Being!

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<p><b>4 Mortification of Sin</b></p>				<p>The great book by Puritan author John Owen: <i>Mortification of Sin</i></p>
<p>Although our walk / life in Christ is not the focus of this Grudem chapter on "Sin," it is helpful to remind ourselves that (1) sin is not eradicated even in Christ's new creation in us, (2) sin remains our enemy and is ever at war with us, not for purposes of driving us to hell, but to defacing and making useful here and now that who God loves, and (3) that we are called to lifetime of putting sin to death, as King David had the never ending wars with the five Philistine city states (we each have inside ourselves at least five cities worth of such philistines, who never rest, never give up).</p>				
<p>a Owen's book is an extended and deep exposition of Rom. 8:13 <i>If ye through the Spirit do mortify the deeds of the body ye shall live.</i> (KJV)</p>				<p>First published in 1656. It has been read and treasured by Christians ever since even to this day.</p>
<p>b The full book is available from many sources online (as pdf), and very nicely formatted by Kindle.</p>				<p>Kindle edition costs only 99 cents, an amazing bargain. One need not own a "Kindle" device. The Kindle software can be downloaded free onto a computer or iPad or smart phone.</p>
<p>c A 'Cheat Sheet' summary is available (only 34 pages). [see link on webpage for Grudem Chapter 8 at <a href="http://www.knotmaking.net">www.knotmaking.net</a> ]</p>				<p>Created by Demian Farnworth [with a little clean up and highlighting by me]</p>
<p>d The essence of a changed heart in any war against the old nature.</p>				<p>John Piper's useful essay explaining apparent "if / then" conditions in the Bible.</p>
<p><i>One of the Most Important Principles in Reading the Bible.</i> John Piper  Sometimes readers of the Bible see the conditions that God lays down for his blessing and they conclude from these conditions that our action is first and decisive, then God responds to bless us. That is not right.  There are indeed real conditions that God often commands. We must meet them for the promised blessing to come. But that does not mean that we are left to ourselves to meet the conditions or that our action is first and decisive. Here is one example to show what I mean.  In Jeremiah 29:13 God says to the exiles in Babylon, "You will seek me and find me, when you seek me with all your heart." So there is a condition: When you seek me with all your heart, then you will find me. So we must seek the Lord. That is the condition of finding him.  True.  But does that mean that we are left to ourselves to seek the Lord? Does it mean that our action of seeking him is first and decisive? Does it mean that God only acts after our seeking?  No.  Listen to what God says in Jeremiah 24:7 to those same exiles in Babylon: "I will give them a heart to know that I am the Lord, and they shall be my people and I will be their God, for they shall return to me with their whole heart."  So the people will meet the condition of returning to God with their whole heart. God will respond by being their God in the fullest blessing. But the reason they returned with their whole heart is that God gave them a heart to know him. His action was first and decisive.  So now connect that with Jeremiah 29:13. The condition there was that they seek the Lord with their whole heart. Then God will be found by them. But now we see that the promise in Jeremiah 24:7 is that God himself will give them such a heart so that they will return to him with their whole heart.  This is one of the most basic things people need to see about the Bible. It is full of conditions we must meet for God's blessings. But God does not leave us to meet them on our own. The first and decisive work before and in our willing is God's prior grace. Without this insight, hundreds of conditional statements in the Bible will lead us astray.  Let this be the key to all Biblical conditions and commands: "Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." (Philippians 2:12-13). Yes, we work. But our work is not first or decisive. God's is. "I worked harder than any of them, though it was not I, but the grace of God that is with me" (1 Corinthians 15:10).  By John Piper. (c) Desiring God. Website: <a href="http://www.desiringGod.org">www.desiringGod.org</a>. Email: <a href="mailto:mail@desiringGod.org">mail@desiringGod.org</a>.</p>				



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<p><b>What does "Death" mean, as 5 consequence of Sin?</b></p>				
<p>1 Consider the Prodigal Son parable in Luke.</p>				<p>How is the Prodigal Son a life picture of both death and resurrection?</p>
<p>2 Consider the Exile of Judah (the Southern Kingdom) and the destruction of Jerusalem at the hands of the Babylonians.</p>				<p>How is this also a picture of death, and the later time of restoration as a picture of resurrection? What truly caused the Exile?</p>
<p>2 Chron 7 [God's blessing Solomon upon the placement of the Arch into the Temple built for it in Jerusalem; what then does the Exile teach us about our hope for self-salvation / redemption?]</p>				
<p>19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them, 20 then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples.</p>				
<p>21 "And as for this house, which is exalted, everyone who passes by it will be astonished and say, 'Why has the Lord done thus to this land and this house?' 22 Then they will answer, 'Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshiped them and served them; therefore He has brought all this calamity on them.'"</p>				
<p>3 See the 'death scenes' on the Route 66 Journey</p>				
<p>1 Scroll down on the New Mexico page:</p>				<p><a href="http://www.route66adventure.net/new-mexico/">http://www.route66adventure.net/new-mexico/</a></p>
<p>2 Scroll down on the Epilogue page to Sitgreaves Pass</p>				<p><a href="http://www.route66adventure.net/epilogue-california-back-to-denver/">http://www.route66adventure.net/epilogue-california-back-to-denver/</a></p>