

AND DEATH THROUGH SIN
PRESENTED BY
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GREEN LAWN CHURCH OF CHRIST
SEPTEMBER 1, 1968

"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; (FOR UNTIL THE LAW, SIN WAS IN THE WORLD; BUT SIN IS NOT IMPUTED WHEN THERE IS NO LAW. NEVERTHELESS, DEATH REIGNED FROM ADAM TO MOSES, EVEN OVER THEM THAT HAD NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION, WHO IS THE FIGURE OF HIM THAT WAS TO COME. BUT NOT AS THE OFFENSE, SO ALSO IS THE FREE GIFT. FOR IF THROUGH THE OFFENSE OF ONE MANY BE DEAD, MUCH MORE THE GRACE OF GOD, AND THE GIFT BY GRACE, WHICH IS BY ONE MAN, JESUS CHRIST, HATH ABOUNDED UNTO MANY. AND NOT AS IT WAS BY ONE THAT SINNED, SO IS THE GIFT: FOR THE JUDGMENT WAS BY ONE TO CONDEMNATION, BUT THE FREE GIFT IS OF MANY OFFENSES UNTO JUSTIFICATION. FOR IF BY ONE MAN'S OFFENSE DEATH REIGNED BY ONE; MUCH MORE THEY WHICH RECEIVE ABUNDANCE OF GRACE, AND OF THE GIFT OF RIGHTEOUSNESS, SHALL REIGN IN LIFE BY ONE, JESUS CHRIST.) THEREFORE, AS BY THE OFFENSE OF ONE JUDGMENT CAME UPON ALL MEN TO CONDEMNATION; EVEN SO BY THE RIGHTEOUSNESS OF ONE THE FREE GIFT CAME UPON ALL MEN UNTO JUSTIFICATION OF LIFE. FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS. MOREOVER, THE LAW ENTERED, THAT THE OFFENSE MIGHT ABOUND. BUT WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND: THAT AS SIN HATH REIGNED UNTO DEATH, EVEN SO MIGHT GRACE REIGN, THROUGH RIGHTEOUSNESS, UNTO ETERNAL LIFE, BY JESUS CHRIST OUR LORD (ROMANS 5:12-21)."

I AM CERTAIN FROM SIMPLY SITTING AND LISTENING TO THIS READING YOU HAVE BEEN ABLE TO ASCERTAIN THAT THIS IS ONE OF THE MORE DIFFICULT PASSAGES FROM THE PEN OF THE APOSTLE PAUL. IN FACT, TO JUST SIT AND LISTEN TO THE PASSAGE AS IT IS READ, IT IS VERY DOUBTFUL THAT YOU WOULD GET MUCH MESSAGE FROM IT. IT TAKES A GREAT DEAL OF READING AND IT TAKES A GREAT DEAL OF MEDITATION AND IT TAKES A GREAT DEAL OF STUDY TO PROPERLY UNDERSTAND, I THINK, WHAT THE APOSTLE HERE HAS IN MIND.

THIS PASSAGE HAS SERVED AS A CENTER OF A RELIGIOUS CONTROVERSY. AND AS YOU MIGHT WELL IMAGINE FROM HAVING HEARD THE PASSAGE READ, THE CONTROVERSY DEALS WITH THE QUESTION, "HOW DOES THE SIN OF ADAM AFFECT ME?" INDEED, THOUGH WE HAVE CALLED THIS LESSON "AND DEATH THROUGH SIN," (AND WE HAVE TAKEN THAT TITLE FROM THE 12TH VERSE OF ROMANS 5), WE MIGHT BETTER HAVE ENTITLED IT, "A DISCUSSION OF THE DOCTRINE OF ORIGINAL SIN." FOR IN ESSENCE WHAT WE ARE TALKING ABOUT TONIGHT IS THE DOCTRINE OF TOTAL, HEREDITARY DEPRAVITY.

WE NEED FIRST TO DEFINE THAT EXPRESSION. OF COURSE "TOTAL" MEANS ALL. IT DOESN'T SAY, THE DOCTRINE DOES NOT TEACH, THAT A MAN IS AS BAD AS HE CAN POSSIBLY BECOME, BUT IT DOES TEACH THAT HE IS AFFECTED IN ALL FACULTIES BOTH BODY AND MIND, BY THE SIN OF ADAM, AND THEREFORE IT IS TOTAL. IT IS "HEREDITARY" IN THE SENSE THAT IT IS TRANSMITTED BY THE BIRTH AND IT IS SOMETHING THAT AN INDIVIDUAL HAS SIMPLY BECAUSE HE HAS BEEN BORN INTO THE WORLD, SIMPLY BECAUSE HE HAS A BODY OF FLESH WHICH IS MADE IN THE LIKENESS OF ADAM. AND THEN THE WORD "DEPRAVITY" INDICATES THAT WHICH IS BAD, THAT WHICH IS EVIL. SO THE DOCTRINE THAT WE ARE DEALING WITH IS THAT MAN IN ALL HIS FACULTIES BY REASON OF HIS BIRTH IS EVIL AND SINFUL IN THE SIGHT OF GOD.

NOW, AS YOU MIGHT ALSO IMAGINE, IT IS BECAUSE OF THE TEACHING OF THIS DOCTRINE THAT INFANTS ARE BAPTIZED. THE REASON FOR IT HAS BY AND LARGE BEEN LOST IN DENOMINATIONALISM TODAY, BUT THIS WAS THE REASON FOR ITS INAUGURATION, BECAUSE THOSE WHO BAPTIZED, (OR MORE

PROPERLY, MORE TECHNICALLY, I OUGHT TO SAY THOSE WHO SPRINKLED OR POURED WATER UPON) AN INFANT DID SO BECAUSE THEY BELIEVED THAT WITHOUT THIS ACT THAT INFANT, SHOULD IT DIE, WOULD BE CAST INTO A STATE OF LIMBO. THEY DO NOT BELIEVE THAT HE WOULD NECESSARILY GO TO HELL, BUT THAT HE WOULD BE IN A STATE WHICH WE MIGHT CHARACTERIZE AS A STATE OF SUSPENSION BETWEEN HEAVEN AND HELL ENJOYING NEITHER THE BEAUTY OF THE ONE, NOR SUFFERING THE TORMENT OF THE OTHER.

THE PROBLEM THAT WE CONFRONT IS TO LOOK AT THIS PASSAGE OF SCRIPTURE AND TO ASCERTAIN FROM IT IF WE CAN, AND WE CAN, JUST EXACTLY WHAT PAUL IS TEACHING CONCERNING THE MANNER IN WHICH OR BY WHICH I AM AFFECTED BY THE SIN OF ADAM. NOW BEFORE WE ANSWER THAT QUESTION, I WANT US TO GO BACK TO OUR LESSON OF LAST LORD'S DAY EVENING AND REVIEW VERY BRIEFLY THE MANNER IN WHICH THE SIN OF ADAM AFFECTED ADAM. WE DISCOVERED THAT IT AFFECTED HIM IN THREE DISTINCT WAYS. 1. THE SCRIPTURE SAID, "HIS EYES WERE OPENED." WE DISCUSSED THE FACT THAT TEMPTATION CLOSED HIS EYES, BUT WHEN HE SINNED AND BECAME GUILTY, THE GUILT OPENED HIS EYES AND HE SAW HIMSELF AS HE HAD BECOME IN THE SIGHT OF GOD. 2. WE SAID FROM THE SCRIPTURE THAT ADAM WAS AFRAID AND POINTED OUT THAT THIS WAS TOTALLY OUT OF HARMONY WITH THE RELATIONSHIP WHICH HE HAD ENJOYED WITH GOD. HE HAD ENJOYED WALKING WITH GOD IN THE COOL OF THE GARDEN, BUT WHEN HE SINNED AND BECAME GUILTY IN GOD'S SIGHT HE WAS AFRAID, AFRAID OF THE CREATOR WHO HAD MADE FOR HIM THE GARDEN, WHO HAD CREATED THE BEAUTIFUL WORLD WHICH HE HAD ENJOYED. 3. WE DISCOVERED THAT THE SCRIPTURE SAID, "THOU SHALT SURELY DIE." AND WE DISCOVERED THAT IN THE DAY WHEN ADAM ATE OF THAT FRUIT, HE DID JUST EXACTLY WHAT GOD SAID, HE DID SURELY DIE. NOW HE DID NOT DIE PHYSICALLY. WE DISCUSSED THE FACT THAT IN THAT DAY HE BEGAN TO DIE PHYSICALLY, AND THAT IT WAS AS A RESULT OF THIS SIN THAT HE DID EVENTUALLY DIE. THE DEATH HE SUFFERED THAT DAY WAS NOT A PHYSICAL DEATH, BUT RATHER A SPIRITUAL DEATH, AND IT WAS THAT DEATH THAT SEPERATED ADAM FROM GOD. THIS WAS THE WORD WHICH SIGNIFIED THAT ADAM NO LONGER ENJOYED THE EDEN RELATION WITH THE FATHER.

NOW COMING TO ROMANS 5 AND BEGINNING IN THE 12TH VERSE, WHICH WE TOOK FOR OUR TEXT, WE FIND A DISCUSSION OF NOT ONLY HOW ADAM'S SIN AFFECTED ADAM, BUT HOW ADAM'S SIN AFFECTED ALL OF HIS POSTERITY. LET US LOOK FIRST AT THE 12TH VERSE. "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," OR MORE PROPERLY WITH THE AMERICAN STANDARD "FOR THAT ALL SINNED." NOW, IN THIS VERSE PAUL USES THE WORD DEATH. THE QUESTION THAT NEEDS TO BE DECIDED IS WHAT KIND OF DEATH DOES PAUL SPEAK OF? WE KNOW THAT THERE ARE TWO KINDS OF DEATH. THERE IS PHYSICAL DEATH AND THERE IS SPIRITUAL DEATH, AND WHEN PAUL USES THE WORD HE SOMETIMES REFERS TO SPIRITUAL DEATH AND SOMETIMES TO PHYSICAL DEATH. THE ONLY WAY YOU CAN DISCOVER WHICH IS MEANT IS FROM THE CONTEXT. SO LOOKING AT THE CONTEXT, WHICH DEATH DOES PAUL DISCUSS IN THESE VERSES? IS IT PHYSICAL DEATH, OR IS IT SPIRITUAL DEATH? "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." WHATEVER DEATH IT IS, IT IS A DEATH THAT COMES UPON ME AS THE RESULT OF MY SINS FOR THAT ALL SIN. THIS MEANS THAT IT CANNOT BE PHYSICAL DEATH, FOR WE DIE WHETHER WE SIN OR NOT. WE MIGHT NOT KNOW WHETHER THIS WERE TRUE, WERE IT NOT FOR THE FACT THAT SOME INFANTS WHO DO NOT SIN DIE. AND EVEN THEN THERE WOULD BE SOME DOUBT IF THE DOCTRINE OF TOTAL DEPRAVITY BE TRUE. BUT WE DO NOT HAVE TO DEPEND UPON THIS FOR WE CAN LOOK AT JESUS CHRIST, THE SON OF GOD WHO LIVED A PERFECT SINLESS LIFE, BUT YET WHO SUFFERED A PHYSICAL DEATH. SO, IT IS NOT PHYSICAL DEATH THAT COMES UPON ME AS A RESULT OF MY SIN. RATHER IT IS SPIRITUAL DEATH. SO IN THESE VERSES, PAUL IS TALKING ABOUT SPIRITUAL DEATH. NOW, THE QUESTION THAT NEEDS

TO BE DECIDED IS THAT, SINCE SPIRITUAL DEATH IS INVOLVED AND SINCE SPIRITUAL DEATH CAME INTO THE WORLD AS A RESULT OF THE SIN OF ADAM, IS IT UPON ME SIMPLY BECAUSE I AM A HUMAN BEING, A DESCENDENT OF ADAM? IN OTHER WORDS, AM I TOTALLY, COMPLETELY AND BY BIRTH OR HEREDITY DEPRAVED?

THOSE THAT BELIEVE SUCH TO BE THE CASE POINT TO A NUMBER OF PASSAGES OF SCRIPTURE AND SAY THAT THEREIN IS THE DOCTRINE TAUGHT. FOR INSTANCE, IN DEUTERONOMY 5:9 WE READ, "THOU SHALT NOT BOW DOWN THYSELF UNTO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME." NOW HERE WE HAVE A VERY DEFINITE STATEMENT THAT GOD VISITS THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND THE FOURTH GENERATION. BUT YOU SEE THIS DOES NOT TEACH WHAT THOSE WHO WOULD HAVE YOU AND ME GUILTY OF ADAM'S SIN TEACH FOR THEY WOULD SAY THAT THE VERSE TEACHES THAT THE INIQUITY OF THE FATHER IS UPON THE CHILDREN THROUGH ALL GENERATIONS AND THAT IS NOT WHAT THE PASSAGE SAYS. IN ADDITION TO THIS WE NEED TO READ THE 10TH VERSE WHICH STATES, "AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS." THIS SHOWS THAT THE INIQUITY AS WELL AS THE MERCY, THAT THE PUNISHMENT AS WELL AS THE GRACE IS VISITED UPON AN INDIVIDUAL IN RELATIONSHIP TO HIS KEEPING OR NOT KEEPING THE COMMANDMENTS OF GOD. WE NEED ALSO TO UNDERSTAND THAT THERE ARE TWO WAYS IN WHICH INIQUITY MAY BE VISITED UPON THE DESCENDENTS OF A SINNER. THE INIQUITY MAY BE VISITED NOT ONLY IN THE SENSE OF MAN'S SUFFERING THE GUILT OF HIS FATHER'S SIN, BUT IT MAY ALSO BE VISITED UPON HIS CHILDREN IN THAT THE CHILDREN BEAR THE CONSEQUENCES OF THEIR FATHER'S SIN. AND JUST EXACTLY WHICH OF THEM IT IS, I THINK WILL GROW CLEARER AS OUR DISCUSSION PROGRESSES.

PROponents OF THE DOCTRINE LIKEWISE TURN TO PSALMS 14:2,3 AND READ, "THE LORD LOOKED DOWN FROM HEAVEN UPON THE CHILDREN OF MEN, TO SEE IF THERE WERE ANY THAT DID UNDERSTAND, AND SEEK GOD. THEY ARE ALL GONE ASIDE, THEY ARE ALL TOGETHER BECOME FILTHY; THERE IS NONE THAT DOETH GOOD, NO, NOT ONE." THEY THEN DRAW THE CONCLUSION THAT SINCE ALL HAVE GONE ASIDE SINCE ALL HAVE BECOME FILTHY, SINCE THERE IS NONE RIGHTEOUS, NO NOT ONE, WE ARE BY HEREDITY DEPRAVED. BUT YOU SEE THAT IS NOT WHAT THE PSALMIST SAID. THE PSALMIST DID NOT SAY THEY WERE BORN FILTHY. THE PSALMIST DID NOT SAY THAT THEY WERE BORN ASIDE. HE SAID THEY ARE GONE ASIDE AND THEY HAVE BECOME FILTHY. LET US NOTICE THAT IN THESE VERSES THERE ARE VERBS OF MOVEMENT WHICH INDICATE THAT MAN HAS GONE FROM ONE STATE TO ANOTHER STATE. HE HAS GONE ASIDE, HE HAS BECOME FILTHY. NOW, IF MAN IS BORN TOTALLY DEPRAVED AND HE GOES IN ANOTHER DIRECTION, SURELY THAT WOULD BE GOING TOWARD GOD. THAT IS THE ONLY DIRECTION HE CAN BE GOING. HE CAN'T BE GETTING ANY FURTHER AWAY FROM GOD IF HE IS TOTALLY, BY HEREDITY DEPRAVED. BUT THE PSALMIST SAYS THIS MOVEMENT THAT HE MAKES IS GOING ASIDE, IT IS BECOMING FILTHY. THEREFORE, ACCORDING TO THOSE WHO WOULD USE THESE VERSES TO TEACH THE DOCTRINE OF DEPRAVITY, WHEN A MAN GOES TOWARD GOD IT IS GOING ASIDE, AND WHEN HE GOES TOWARD CHRIST, IT IS BECOMING FILTHY. THE VERSES WILL NOT SUSTAIN THE DOCTRINE.

AGAIN THEY POINT TO EPHESIANS 2:3. "AMONG WHOM ALSO WE ALL HAD OUR CONVERSTATION 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." THEY SAY, "HERE IT IS. OUR NATURE IS THAT WE ARE THE CHILDREN OF WRATH." BUT IN PICKING UP THE PHRASE THEY NEGLECT FROM THE SAME VERSE HOW THEY BECAME THE CHILDREN OF WRATH. PAUL EMPHASIZES THE FACT THAT IT WAS BECAUSE THEY HAD THEIR CONVERSATION OR THEIR MANNER OF LIFE, THEIR ENTIRE LIVING IN THE LUST OF THEIR FLESH FULFILLING THE DESIRES OF THE FLESH AND OF THE MIND. AND BECAUSE OF THIS THEY WERE BY THEIR NATURE THE CHILDREN OF WRATH. NOT THEIR NATURE AS THEY WERE BORN, BUT THEIR NATURE AS THEY HAD MADE IT BY SIN.

AGAIN, THEY TURN TO GENESIS 5:3. "AND ADAM LIVED AN HUNDRED AND THIRTY YEARS, AND BEGAT A SON IN HIS OWN LIKENESS AFTER HIS IMAGE; AND CALLED HIS NAME SETH." HERE THEY SUGGEST THAT THEY HAVE THEIR DOCTRINE DEMONSTRATED--SETH WAS IN THE IMAGE OF ADAM. ADAM WAS A SINFUL MAN, THEREFORE SETH INHERITED THE SIN OF ADAM. BY THE SAME PROCESS OF REASONING, WE MAKE JESUS CHRIST A SINNER. TURN TO PHILLIPPIANS 2:7,8. SPEAKING OF CHRIST IT SAYS, "BUT MADE HIMSELF OF NO REPUTATION, AND TOOK UPON HIM THE FORM OF A SERVANT, AND WAS MADE IN THE LIKENESS OF MEN; AND BEING FOUND IN FASHION AS A MAN, HE HUMBLING HIMSELF, AND BECAME OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS." IF SETH'S BEING IN THE LIKENESS OF ADAM MEANT THAT HE WAS A SINNER BY NATURE, THEN JESUS CHRIST WAS LIKEWISE A SINNER BY NATURE, FOR THE SCRIPTURE SAYS HE WAS IN THE "LIKENESS OF MEN."

PSALM 58:3 IS A FAVORITE PASSAGE. IT SAYS, "THE WICKED ARE ESTRANGED FROM THE WOMB; THEY GO ASTRAY AS SOON AS THEY BE BORN, SPEAKING LIES." LET US NOTE THAT THE PASSAGE DOES NOT SAY THEY ARE BORN ASTRAY, IT SAYS, "THEY GO ASTRAY AS SOON AS THEY BE BORN." LIKEWISE, WE MUST HAVE SOME VERY PRECOCIOUS CHILDREN FOR IT SAYS "THEY GO ASTRAY AS SOON AS THEY BE BORN SPEAKING LIES." THIS WOULD INDICATE THAT DAVID, THE PSALMIST, IS NOT LIMITING HIS DISCUSSION OF THE INDIVIDUAL TO HIS INFANCY OR TO HIS BIRTH. IN ADDITION WHEN THEY WERE BORN, THEY MUST HAVE BEEN VERY WELL DEVELOPED PHYSICALLY, BECAUSE IN THE SIXTH VERSE HE TELLS GOD WHAT TO DO WITH THESE PEOPLE AND HE SAYS, "BREAK THEIR TEETH, O GOD, IN THEIR MOUTH." THIS ALSO INDICATES THAT HE IS NOT SPEAKING HERE OF INFANTS. HE SAYS THEY GO ASTRAY, AND YOU CAN'T GO ASTRAY IF YOU ARE ALREADY BORN ASTRAY.

AGAIN, THE PSALMIST IS QUOTED FROM PSALM 51:5. "BEHOLD, I WAS SHAPEN IN INIQUITY, AND IN SIN DID MY MOTHER CONCEIVE ME." JUST A VERY QUICK READING OF THE VERSE WOULD INDICATE THAT THE SIN IS NOT THE SIN OF HIM WHO WAS CONCEIVED, BUT THE SIN OF THE ONE WHO DID THE CONCEIVING. THEREFORE, DAVID IS NOT SAYING THAT HE WAS BORN TOTALLY AND BY HIS HEREDITY DEPRAVED.

THERE ARE NUMEROUS PASSAGES IN SCRIPTURE THAT TEACH THAT MAN IS NOT BORN IN SIN. LET US READ A FEW AND PASS VERY QUICKLY OVER THEM. JEREMIAH 31:29,30, "IN THOSE DAYS THEY SHALL SAY NO MORE, THE FATHERS HAVE EATEN A SOUR GRAPE, AND THE CHILDREN'S TEETH ARE SET ON EDGE, BUT EVERY ONE SHALL DIE FOR HIS OWN INIQUITY; EVERY MAN THAT EATETH THE SOUR GRAPE, HIS TEETH SHALL BE SET ON EDGE."

THAT CHILDREN ARE NOT BORN TOTALLY AND BY HEREDITY DEPRAVED, OUGHT TO BE EVIDENT FROM THE FACT THAT THERE IS NO PLAN OF SALVATION FOR INFANTS OR CHILDREN IN THE SCRIPTURE. YOU CAN READ FROM BEGINNING TO END OF THE GOSPEL DISPENSATION AND NEVER DO YOU FIND ANYTHING WHICH REMOTELY INTIMATES THAT HERE IS SOMETHING A CHILD NEEDS TO DO IN ORDER TO BE SAVED. CHILDREN ARE IN A SAVED STATE. THIS IS WHAT JESUS TAUGHT IN MARK 10:14. "BUT WHEN JESUS SAW IT, HE WAS MUCH DISPLEASED, AND SAID UNTO THEM, SUFFER THE LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT; FOR OF SUCH IS THE KINGDOM OF GOD." THUS, IF LITTLE CHILDREN ARE TOTALLY AND BY HEREDITY DEPRAVED THEN THE KINGDOM OF GOD IS MADE UP OF DEPRAVED PEOPLE. SO TAUGHT JESUS CHRIST.

EZEKIEL 18:19,20. "YET SAY YE, WHY? DOETH NOT THE SON BEAR THE INIQUITY OF THE FATHER? (NOW HERE IS THE QUESTION THAT WE HAVE BEEN ASKING, "DOETH NOT THE SON BEAR THE INIQUITY OF THE FATHER?") WHEN THE SON HATH DONE THAT WHICH IS LAWFUL AND RIGHT, AND HATH KEPT ALL MY STATUTES, AND HATH DONE THEM, HE SHALL SURELY LIVE. THE SOUL THAT SINNETH, IT SHALL DIE. THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER, NEITHER SHALL THE FATHER BEAR THE INIQUITY OF THE SON; THE RIGHTEOUSNESS OF THE RIGHTEOUS SHALL BE UPON HIM, AND THE WICKEDNESS OF THE WICKED SHALL BE UPON HIM."

DAVID DID NOT BELIEVE THAT INFANTS WERE LOST WHEN THEY DIED. IN II SAMUEL 12:23 HE SAID CONCERNING THE DEATH OF HIS SON BY BATHSHEBA, "BUT NOW HE IS DEAD, WHEREFORE SHOULD I FAST? CAN I BRING HIM BACK AGAIN? I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME." IF WE BELIEVE THAT DAVID WILL BE IN HEAVEN, THEN WE MUST OF NECESSITY ALSO BELIEVE THAT THIS INFANT SHALL BE THERE.

HEBREWS 12:9, "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?" IF, ACCORDING TO THIS VERSE, WE BELIEVE THAT WE ARE BY OUR HEREDITY DEPRAVED, THEN, SINCE GOD IS THE FATHER OF OUR SPIRIT, WE MUST ALSO BELIEVE THAT GOD IS DEPRAVED. WE HAVE FATHERS OF THE FLESH, BUT GOD IS THE FATHER OF SPIRIT.

IF MAN IS TOTALLY DEPRAVED, THEN PAUL MADE A STATEMENT IN II TIMOTHY 3:13 THAT DOESN'T MAKE ANY SENSE AT ALL. HE SAID, "BUT EVIL MEN AND SEDUCERS SHALL WAX WORSE AND WORSE. NOW IF EVIL MEN AND SEDUCERS ARE BORN TOTALLY DEPRAVED, HOW IN THE WORLD CAN THEY GET WORSE AND WORSE? THERE IS NO POSSIBLE WAY. THUS, SCRIPTURE DOES NOT BEAR OUT THE DOCTRINE.

THEREFORE, WHEN WE LOOK TO ROMANS 5 WE MUST UNDERSTAND THAT IT IS NOT SPEAKING OF A DOCTRINE OF ORIGINAL SIN. WHAT, THEN, IS THE TEACHING OF THESE VERSES? LET US BRIEFLY DISCUSS IT. "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: (FOR UNTIL THE LAW, SIN WAS IN THE WORLD: BUT SIN IS NOT IMPUTED WHEN THERE IS NO LAW." PAUL IS SIMPLY STATING HERE THAT THERE WAS LAW IN THE WORLD BECAUSE THERE WAS SIN. "NEVERTHELESS, DEATH REIGNED FROM ADAM TO MOSES, EVEN OVER THEM THAT HAD NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION, WHO IS THE FIGURE OF HIM THAT WAS TO COME." NOW IT CANNOT GO WITHOUT NOTICE HERE, THAT IN A PASSAGE WHICH IS OFTEN CONSTRUED TO TEACH THE DOCTRINE OF ORIGINAL SIN WE HAVE A VERSE WHICH SAYS THAT IT IS NOT SO. FOR THE DOCTRINE OF ORIGINAL SIN SAYS I SUFFER THE GUILT OF ADAM'S SIN, THAT MY SIN IS LIKE HIS SIN. BUT PAUL SAID THIS WASN'T THE CASE. HE SAID "DEATH REIGNED FROM ADAM TO MOSES, EVEN OVER THEM THAT HAD NOT SINNED AFTER THE SIMILITUDE (OR THE LIKENESS) OF ADAM'S TRANSGRESSION. THEIR SIN WASN'T LIKE ADAM'S SIN, BUT YET THEY SINNED. WHAT WAS THE DIFFERENCE? ADAM TRANSGRESSED A POSITIVE LAW OF GOD. GOD HAD GIVEN A LAW. HE HAD SAID, "THOU SHALT NOT EAT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, FOR IN THE DAY THOU EATEST THEREOF THOU SHALT SURELY DIE." APPARENTLY THERE WERE VERY FEW SUCH LAWS AS THIS BETWEEN ADAM AND MOSES. THERE WAS A MORAL LAW. THAT THIS IS TRUE CAN BE SEEN NOT ONLY FROM PAUL'S DISCUSSION IN ROMANS 2, BUT FROM OTHER PASSAGES OF SCRIPTURE WHERE IT SPEAKS OF THE GENTILES THAT HAVE NOT THE LAW. IT WAS NOT THAT THEY DID NOT HAVE ANY LAW, THEY HAD A MORAL LAW WHICH PAUL SAID WAS WRITTEN IN THEIR HEARTS, AND SO THEY SINNED, BUT IT WAS NOT LIKE ADAM'S SIN. TOTAL HEREDITARY DEPRAVITY SAYS THAT THOSE WHO FOLLOWED ADAM HAD HIS SIN; THEREFORE, THEY HAD A SIN LIKE ADAM'S. PAUL SAYS THEY DON'T HAVE SIN LIKE ADAM'S. WHO IS WRONG? NOW HE SAYS THAT CHRIST IS THE FIGURE OF HIM THAT WAS TO COME, SO IF ADAM IS THE FIGURE OF HIM THAT WAS TO COME, THEN THERE ARE GOING TO HAVE TO BE SOME COMPARISONS BETWEEN ADAM AND CHRIST. WHAT ARE THEY? LET'S LOOK. "BUT NOT AS THE OFFENSE (WE START WITH A CONTRAST AND NOT A COMPARISON) SO ALSO IS THE FREE GIFT. FOR IF THROUGH THE OFFENSE OF ONE (THAT IS, THROUGH ADAM'S SIN) MANY BE DEAD, MUCH MORE THE GRACE OF GOD, AND THE GIFT BY GRACE, WHICH IS BY ONE MAN, JESUS CHRIST, HATH ABOUNDED UNTO MANY." ADAM'S SIN AFFECTED HIM, CHRIST'S DEATH NOT ONLY UNDOES THE CONSEQUENCES OF ADAM'S SIN, BUT IT ALSO UNDOES THE CONSEQUENCES AND THE GUILT OF ALL OF OUR TRANSGRESSIONS. "AND NOT AS IT WAS BY ONE THAT SINNED, SO IS THE GIFT: FOR THE JUDGMENT WAS BY ONE TO CONDEMNATION, BUT THE FREE GIFT IS OF MANY OFFENSES UNTO JUSTIFICATION." IN OTHER WORDS, CHRIST'S

WORK DOES NOT SIMPLY COVER ADAM'S TRANSGRESSION, BUT IT COVERS OUR MANY TRANSGRESSIONS AS WELL. "FOR IF BY ONE MAN'S OFFENSE DEATH REIGNED BY ONE; MUCH MORE THEY WHICH RECEIVE ABUNDANCE OF GRACE, AND OF THE GIFT OF RIGHTEOUSNESS, SHALL REIGN IN LIFE BY ONE, JESUS CHRIST." WHAT WE HAVE LOST IN ADAM, WE ARE REGAINING IN CHRIST. "THEREFORE, AS BY THE OFFENSE OF ONE JUDGMENT CAME UPON ALL MEN TO CONDEMNATION; EVEN SO BY THE RIGHTEOUSNESS OF ONE THE FREE GIFT CAME UPON ALL MEN UNTO JUSTIFICATION OF LIFE. FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS." NOW THE QUESTION IS DO THESE VERSES, PARTICULARLY VERSES 18, AND 19, TEACH THAT I HAVE UNCONDITIONALLY INHERITED THE GUILT OF ADAM'S SIN? TO READ THE PASSAGE AND LOOK AT THE PARALLEL, FOR ADAM WAS A TYPE OF CHRIST, WE MUST REMEMBER THAT IF ONE HAS RECEIVED SOMETHING UNCONDITIONALLY IN ADAM HE ALSO RECEIVED IT THAT WAY IN JESUS CHRIST. NOW LET US LOOK AT THE 19TH VERSE. "FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS (THEY SAY, "YESSIR, THAT'S IT. YOU ARE BORN IN SIN, YOU ARE DEPRAVED, YOU ARE MADE A SINNER BY ADAM'S DISOBEDIENCE. BUT NOW NOTICE THE LAST HALF.) SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS." NOW IF THE FIRST PART TEACHES UNIVERSAL DAMNATION, THE LAST PART TEACHES UNIVERSAL SALVATION. IF NOT, WHY NOT? AND YOU HAVE A CONTRADICTION IN SCRIPTURE NOT ONLY IN THE SAME CHAPTER, BUT IN THE SAME VERSE. IT JUST CANNOT BE SO. WE ARE NOT MADE SINNERS IN ADAM ANY MORE UNCONDITIONALLY THAN WE ARE MADE RIGHTEOUS UNCONDITIONALLY IN CHRIST. IN THESE VERSES THE APOSTLE PAUL WAS NOT SO MUCH INTERESTED IN DISCUSSING THE MANNER BY WHICH IT IS ACHIEVED, AS SIMPLY THE FACT THAT IT IS HERE. WE CAN TURN TO OTHER PASSAGES OF SCRIPTURE AND DISCOVER THAT A MAN PARTAKES OF THE RIGHTEOUSNESS OF JESUS CHRIST BY BELIEVING IN HIM AND TRUSTING IN HIM AND BEING OBEDIENT TO HIS WILL. A MAN PARTAKES OF THE SPIRITUAL DEATH WHICH ADAM CAUSED TO COME INTO THE WORLD WHEN HE IS DISOBEDIENT TO THIS SAME SAVIOR.

"MOREOVER, THE LAW ENTERED, THAT THE OFFENSE MIGHT ABOUND, (THAT MEN MIGHT SEE THE EXCEEDING SINFULNESS OF SIN). BUT WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND; THAT AS SIN HATH REIGNED UNTO DEATH, EVEN SO MIGHT GRACE REIGN, THROUGH RIGHTEOUSNESS, UNTO ETERNAL LIFE, BY JESUS CHRIST OUR LORD." WE WOULD BE HARD PUT TO FIND A MORE WONDERFUL VERSE THAN THIS, WHERE THE LAW CAME IN, SIN WAS MADE TO ABOUND, BUT WHERE SIN ABOUNDED, GRACE DID SO MUCH MORE ABOUND. AND HOW TRUE THAT IS. WHEN WE HAVE HAD A LONG, HARD WINTER WHERE SNOW HAS ABOUNDED, HOW MUCH GREATER ABOUNDS THE BEAUTIES OF SPRING? WE LOOK BACK INTO THE NEW TESTAMENT INTO THE CLOSING DAYS OF THE LIFE OF JESUS CHRIST, AND WHEN WE SEE THERE ABOUNDING THE CRUELTY AND THE CUNNING OF HEROD AND THE COWARDICE OF PILOT, WHEN WE SEE ABOUNDING THERE THE ENVY OF THE PHARISEES, THE TREACHERY OF JUDAS, WHEN WE SEE ABOUND THERE THE SHOUT, "CRUCIFY!" BY THE MOB, THEN HOW MUCH GREATER ABOUNDS THE GLORIOUS DAWNING OF THE RESURRECTION OF JESUS CHRIST TRIUMPHANT OVER THEM ALL? PAUL SAYS, "WHERE SIN ABOUNDS GRACE MUCH MORE ABOUNDS." PAUL SAYS IT IS NOT ORIGINAL SIN WE NEED TO BE WORRIED ABOUT, IT IS PRESENT SIN THAT IS GOING TO SEND US TO TORMENT.

BUT IF ADAM'S SIN DOES NOT AFFECT ME BY MY INHERITING THE GUILT OF THAT SIN, HOW DOES IT AFFECT ME? PAUL TEACHES IT AFFECTS ME SOMEHOW. HOW DOES THAT SIN AFFECT ME IF I DON'T INHERIT HIS GUILT? THERE IS A DIFFERENCE IN BEING BORN SUBJECT TO SIN AND BEING BORN SINNERS. YOU AND I ARE CERTAINLY BORN INTO A WORLD WHERE WE ARE SUBJECT TO SIN, BECAUSE WHEN ADAM OPENED THE DOOR TO SIN, IT WAS UNLEASHED. YOU AND I WILL SUFFER THE CONSEQUENCES OF THAT DEED WHETHER WE SUFFER THE GUILT OF IT OR NOT. THAT SIN AFFECTS ME BECAUSE THROUGH IT I HAVE LOST COMMUNION WITH GOD. THAT SIN AFFECTS ME BECAUSE THROUGH IT I NO LONGER ENJOY WHAT ADAM ENJOYED BEFORE HE SINNED AND DEATH ENTERED INTO THE WORLD. FOR IN THIS WORLD WHERE SIN IS, IT IS NO LONGER CONSISTENT WITH THE HOLINESS OF GOD, WITH THE HOLINESS OF THE DIVINE CHARACTER, TO HOLD FELLOWSHIP WITH THE BEING WHO HAS REBELLED AGAINST HIS

AUTHORITY. OH, THE RESPONSIBILITY, THE TERRIBLE RESPONSIBILITY OF ADAM. HOW GREAT HE FAILED, NOT ONLY FOR HIMSELF, BUT FOR HIS POSTERITY. FOR ADAM, THE PILOT, MADE SHIP--WRECK OF LIFE AND ALL OF US HAVE BEEN CAST INTO THE SEA--NOT SUFFERING THE GUILT, BUT SUFFERING THE CONSEQUENCES OF HIS SIN. WE COULD NOT HAVE A WORSE ILL. HAD THE SUN BEEN DARKENED IN THE SKY, IT WOULD NOT HAVE BEEN AS BAD, FOR WHEN ADAM SINNED MAN LOST THAT SWEET COMMUNION WITH GOD AND WITHOUT GOD WE ARE ABSOLUTELY NOTHING. THE SIN OF ADAM AFFECTS ME BECAUSE THIS AND ALL THE OTHER CONSEQUENCES THAT ARE DERIVED FROM HIS ACT ARE SUMMARIZED AND PUT INTO THE WORD "DEATH." IN THIS WORLD WE SUFFER ALL OF THE MISERIES OF LIFE WHICH CULMINATE IN DEATH. IN THE WORLD THAT IS TO COME, FOR THOSE WHO ARE NOT PENITENT AND WHO DO NOT BELIEVE IN JESUS CHRIST IN OBEDIENCE TO HIS WILL, THERE IS THE LOSS OF ALL EARTHLY GOOD AND PUNISHMENT OF THE POSITIVE NATURE, THE INFLICTION OF SUFFERING AND TORMENTS OF HELL.

WHEN DOES THIS SPIRITUAL DEATH COME UPON ME? ROMANS 5:12 TELLS ME AND IN READING ALL OF THE REMAINING VERSES OF ROMANS 5 WE OUGHT NOT TO FORGET THIS VERSE. "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;" SPIRITUAL DEATH CAME UPON ME WHEN I SINNED, AND I WAS CUT AWAY FROM GOD. AND UNLESS YOU ARE AN INFANT OR OTHERWISE UNACCOUNTABLE YOU HAVE SINNED AND YOU ARE SEPARATED FROM GOD. BUT PRAISE BE UNTO GOD THAT WHEN MAN SINNED AND WHEN GOD CUT HIMSELF AWAY FROM WALKING WITH MAN IN THE COOL OF THE GARDEN, GOD DID NOT BREAK OFF ALL COMMUNICATION TO MAN FOR THERE IN THE RUIN OF THAT EARLY WORLD, GOD PROMISED A REDEEMER. UPON THE RUBBLE OF THAT DESTRUCTION GOD BEGAN TO BUILD UNTIL CAME THE FULLNESS OF TIME AND GOD COULD SEND THE LAST ADAM TO UNDO WHAT THE FIRST ADAM HAD DONE. AND ON THE GROUND OF WHAT JESUS DID, ON THE GROUND OF WHAT JESUS SUFFERED, EVERY MAN, WHOEVER HE MAY BE AND WHEREVER HE MAY BE, EVERY MAN HEARING THE CALL OF THE GOSPEL IS ENTITLED TO ANSWER AND COME UNTO JESUS BY THE CROSS. IT IS THIS INVITATION, IT IS THIS OFFER OF THE GOSPEL THAT IS EXTENDED UNTO YOU TONIGHT. IF YOU DON'T ACCEPT IT, YOU WILL REMAIN IN YOUR SINS, BUT IF YOU DO NOT ACCEPT IT AND YOU DO REMAIN IN YOUR SINS THE GUILT WILL BE YOURS AND YOURS ALONE FOR GOD DID NOT MAKE YOU A SINNER. JAMES 1:13-15 TEACHES THAT GOD DID NOT MAKE YOU SIN. YOU SINNED IN REBELLION AGAINST GOD, BUT YET WHILE YOU WERE A SINNER, CHRIST DIED FOR YOU, AND IT IS THROUGH THAT CHRIST AND THROUGH GOD'S GIFT THAT JESUS AND GOD CAN SAY, "COME." IF YOU REFUSE TONIGHT, IF YOU REJECT THE GOSPEL, THEN YOU HAVE COUNTED YOURSELF UNWORTHY OF ETERNAL LIFE, AND YOU HAVE TRAMPLED UNDER FOOT THE BLOOD OF THE COVENANT AND MADE IT A THING OF NONE EFFECT. JESUS DIED FOR YOU, NOT BECAUSE YOU WERE BORN IN SIN, BUT BECAUSE YOU HAVE SINNED AND HE STANDS READY AND WAITING TO RECEIVE YOU. THERE ARE THOSE WHO NEED A SAVIOR, THERE ARE THOSE WHO ARE LOST IN SIN. WOULD YOU COME TO JESUS, EVEN NOW, WHILE WE STAND AND WHILE WE SING,