



## **Total Depravity (Inherited Sin)**

### **Calvinist's Believe –**

**Total Depravity = as a result of Adam's fall the entire human race is affected; all humanity is dead in trespasses and sins. Man is unable to save himself (Genesis 6:5; Jeremiah 17:9; Romans 3:10-18).**

# Total Hereditary Depravity

(or Inherited Sin)

**Total Depravity = as a result of Adam's fall the entire human race is affected; all humanity is dead in trespasses and sins. Man is unable to save himself (Genesis 6:5; Jeremiah 17:9; Romans 3:10-18).**

**Webster Dictionary:** "the utter depravity of man which Calvinists regard as due to original sin and as persisting until regeneration through the Spirit of God."

**John Calvin, the father of Calvinism said:**

"there are babies a span long in hell." (Note: we have been unable to locate the source of this quotation. It may come from oral tradition or in something he actually wrote that we have not located yet. However, the key difference is that Calvin did believe that unelect babies do go to hell. And since Jesus said that "few there be that find the kingdom of God", this is a clear conclusion Calvin would have drawn, even if he never actually said this.

---

**Summary of Christian Doctrine, by Louis Berkhof, pg. 76**

"(1) Original sin. This includes both guilt and pollution. The guilt of Adam's sin is imputed to us. Because he sinned as our representative, we are guilty in him. Moreover, we also inherit his pollution, and now have a positive disposition toward sin. Man is by nature totally depraved."

**The Five Points of Calvinism, by Edwin H. Palmer, pg. 122**

**(He quotes from The Belgic Confession of Faith Article XV)**

"We believe that through the disobedience of Adam original sin is extended to all mankind; which is a corruption of the whole nature and a hereditary disease, wherewith even infants in their mother's womb are infected, and which produces in man all sorts of sin, being in him as a root thereof, and therefore is so vile and abominable in the sight of God that it is sufficient to condemn all mankind."

**Charles Hodge's Systematic Theology:**

"8. \_The Effects of Adam's Sin upon his Posterity. " That the sin of Adam injured not himself only but also all descending from him by ordinary generation, is part of the faith of the whole Christian world."..."As to the ground of these evils, we are taught that 'the covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.' Or, as is expressed in the Confession, 'Our first parents, being the root of all mankind, the guilt of their sin was imputed, and the same death in sin and corrupted nature were conveyed to all their posterity, descending from them by ordinary generation.'" (Vol. II, Part II-Anthropology)

**Calvin's Institutes of the Christian Religion:**

Book II, Chap. I: 8: "But lest the thing itself of which we speak be unknown or doubtful, it will be proper to define original sin (Calvin, in Conc. Trident. I., Dec. Sess. v.). I have no intention, however, to discuss all the definitions which different writers have adopted, but only to adduce the one which seems to me most accordant with truth. Original sin, then, may be defined a hereditary corruption and depravity of our nature, extending to all parts of the soul, which first makes us obnoxious to the wrath of God, and then produces in us works which in Scripture are termed works of the flesh. This corruption is repeatedly designated by Paul by the term sin (Gal. v.19)...."

### **The Reformed Doctrine of Predestination, by Loraine Boettner, pg. 77**

"Adam was made not only the father but also the representative of the whole human race. And if we fully understood the closeness of the relation between him and them we would fully realize the justice of the transmission of his sin to them."

As defined by these official denominational creeds.

**Presbyterian:** Confession of Faith: "Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of the soul and body. They being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

**Roman Catholic:** Council of Trent 1545-1563: "Adam's first sin has been transmitted to all his descendants". Questions of Catholics Answered by W. Hebst: "Yes, every child born into this world has the guilt of original sin upon his soul. Original sin is the sin that we inherit from our first parents. Original sin excludes us from heaven unless forgiven. It is forgiven only by baptism, hence when an unbaptized baby dies, it can not enter the kingdom of God."

**Lutheran:** Augsburg confession Article 2: "It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclination from their mother's womb and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all whose who are not born again through baptism and the Holy Spirit."

**Methodist:** Methodist Discipline: (Since) "infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way, they cannot be saved unless this be washed away by baptism. It has already been proved that this original sin cleaves to every child of man, and hereby they are children of wrath and liable to eternal damnation."

**Anglican:** Common Book of Prayer, Articles of Religion IX & X: "Original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that

are regenerated; whereby the lust of the flesh, called in the Greek... which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

**Church of the Nazarene:** Manual, Article 5: "We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from the original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected."

**Christian and Missionary Alliance:** Manual, Statement of faith Article III # 5: "Man was Originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.

**Pentecostal:** Statement of Fundamental and Essential Truths: Article IV: "Man was Originally created in the image and likeness of God. He fell through sin, and as a consequence, incurred both spiritual and physical death. Spiritual death and the depravity of human nature have been transmitted to the entire human race with the exception of the Man Jesus. Man can be saved only through the atoning work of the Lord Jesus Christ.

**Baptist:** Philadelphia Confession of Faith: "Our first parents by this sin fell from their original righteousness and communion with God, and we in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of the souls and body. The guilt of sin was imputed (and corrupt nature conveyed) to all their posterity descending from them by ordinary generation, being now conceived in sin, the subjects of death and all other spiritual miseries, temporal and eternal, unless the Lord Jesus set them free. From the original corruption-whereby we are utterly indisposed disabled, and made opposite to all good and wholly inclined to all evil, do proceed all actual transgressions."

**Associated Gospel Churches "AGC"** Articles of Faith and Doctrine V & VI: "We believe that man, originally created in the image and after the likeness of God, fell from his high and holy estate through disobedience, by eating the forbidden fruit, and in consequence, the threatened penalty of death was then and there inflicted, so that he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the devil." "We believe that this spiritual death, or total corruption of human nature, has been transmitted to the entire race of man, the man Christ Jesus alone excepted, and hence that every child of Adam is born into the world with a sinful nature."

# False Doctrines Arising out of Total Depravity

## *All Babies are Born into the World Destined for Hell*

### A. Inherited sin demands that babies are born lost and destined for Hell

- Luther said, "hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through baptism (infant baptism) and the Holy Spirit."

### B. Some churches (Baptist, Nazarene, Pentecostal, AGC, and Alliance) do not believe inherited sin has any effect upon the newborn's soul.

1. Most have never really studied "inherited sin" and don't understand the implications.
2. People will sometimes study and understand the implications of inherited sin. Instead of rejecting it as false doctrine, they continue to believe in hereditary depravity, but deny that babies are born destined for hell. When this happens they are not being honest and are usually suffering from a conflict between their heart and their head.
3. This position is indefensible, inconsistent and contradictory within itself and the Bible: either all babies inherit the guilt and sin of Adam at birth and are lost, or babies are born as innocent as Adam before his fall (thus inherited sin is false doctrine)
4. By the Bible's own definition, if man is born "spiritually dead" he is lost. All churches that teach inherited sin, apply the expressions under the "Lost-Hell" column to newborns: How can any of these churches apply these terms to newborns, yet maintain newborns are saved?

#### Saved = Heaven

spiritually alive  
sinless or forgiven  
joined to God  
Alive to God

#### Lost = Hell

spiritually dead  
unforgiven sin  
separated from God  
dead in sin/trespases

## Faith by Proxy

### A. Definition of faith by proxy:

1. Webster's: Proxy -- "the authority to act for another, a person empowered to act for another.
2. A person can "vote by proxy" at a shareholders meeting he doesn't attend through another person he has authorized, that does attend.
3. Faith by proxy is where someone else's faith saves us when we have no faith of our own.
4. The parents, by proxy, make a commitment on behalf of the child to serve God.

### B. The personal faith of godfathers and godmothers is considered an acceptable substitute for the faith a newborn lacks.

1. "Catholic parents who put off for a long time, or entirely neglect the baptism of their children, commit a mortal sin." (Catechism of Christian Doctrine, Pg 264)
2. "We (Catholics) promised through our Godparents in baptism to renounce the devil and to live according to the teachings of Christ and His church." (Catechism of Christian Doctrine)
3. A "Dedication Ceremony" is where the child is dedicated to God through the parents.

### C. Implications of faith by proxy:

1. What becomes of the newborn, whose parents are atheists? Is one child saved and another lost solely on the basis of something the parents do? What if the Godparents become unfaithful; does the newborn suddenly become lost again since its faith was based upon the Godparents?
2. If the faith of an adult can substitute for that of a child, why can't an adult's faith substitute for that of another adult?
3. Many people believe that they will go to heaven if their spouse, parents, grandparents, etc., are Christians when they are not. They feel that their loved one or relative will "put a good word in for them" or will "hold the doors open for them". This too is faith by proxy.

## Infant Baptism

1. Most churches that practice infant baptism do so in order to remove inherited depravity, the guilt of Adam's sin and, most importantly, to change their eternal destiny from hell to heaven.
2. The Catholic and Lutheran churches openly teach that newborns that die without being baptized will go to hell.
  - o Although offensive to many, they are being entirely consistent and honest with the implications of inherited sin. They have merely taken the doctrine to its logical end.
  - o Those who believe "inherited sin", but don't like this conclusion, should reject the teaching as false.
3. There are no commands or examples of infant baptism in the Bible. If infants are lost from conception, then God never made any provisions for forgiveness of their sins.
  - o Baptism was always performed by total immersion, not sprinkling or pouring: Acts 8:36-38
  - o Baptism was only for penitent believers, never infants: Acts 8:37; Mk 16:16; Acts 2:38
  - o Infant baptism or sprinkling was not practiced before 200 A.D.
4. A note about Pentecostal, Christian & Missionary Alliance, AGC: They correctly do not practice infant baptism or sprinkling, but incorrectly teach that baptism is not essential to forgiveness of sins (Acts 2:38; 22:16; 1 Pt. 3:21; Mk 16:16). They teach that infants inherit "spiritual death" from Adam and are "separated from the life of God" but will be saved in this condition. They teach inherited sin, but believe all infants are safe until the age of accountability (age 8-14). The Nazarenes believe the same, except they practice infant baptism, (but not to remove depravity).
5. Since they believe baptism removes depravity, and depravity is transmitted from mother to child, why wouldn't the child of a mother who was baptized be born without depravity?
6. Infants are not candidates for baptism because:
  - a) They do not believe: Mk 16:16; The Eunuch asked, "What prevents me from being baptized" Philip replied, "If you believe with all your heart you may." Acts 8:36-38
  - b) They cannot repent: Acts 2:38

## Baptismal Regeneration

### A. Understanding the implications of Baptismal Regeneration

Definition: Baptizing someone without their consent, knowledge or understanding for the purpose of forgiveness of sins and saving them from the wrath of hell.

Salvation from Sin		
3 Different positions	Inward faith	Outward action
Faith only (baptism not essential)	100% important	0% important
Bible truth (Mk 16:16)	50% important	50% important
Baptismal regeneration: (infant)	0% important	100% important

## B. Churches that practice infant baptism have a double standard.

1. They will baptize infants who neither believe, repent, understand or consent
2. Yet for adults, they require faith, repentance and catechism classes
3. At what age do they stop forcing people to be baptized?

## C. Other Questions

1. If baptismal regeneration saves infants who neither believe nor consent, why won't it save adults the same way?
2. Why not force masses of unbelievers at gunpoint to be baptized?
3. Why doesn't a priest sprinkle his "holy water of baptism" at the crowds in the city center on Main Street?

# Absolution of the Dead from Sin

## A. Understanding Absolution from Sin:

1. When a Catholic dies, a priest sprinkles water on the dead man and says a formula of words which forgives all his sins and ensures he will go to heaven.
2. Absolution is derived from a combination of two false doctrines taken to their logical end: (faith by proxy and the concepts underlying baptismal regeneration).

	FAITH BY PROXY	BAPTISMAL REGENERATION
Infant Baptism	Faith and position of Godparents	Water of baptism + formula of words
Absolution Of Dead	Faith and position of priest	Oil/water + formula of words

## B. Absolution from Sin is part of a bigger problem:

1. The idea of certain men (priests and pastors) being qualified to perform baptisms, absolutions, communion, forgiveness of sins through confessional, while others are not is another false doctrine.
2. The implication is that your baptism's validity is based upon the faith, qualifications and position of the one who baptized you.
3. Again this is a mix of faith by proxy and the principles underlying baptismal regeneration.

# Confirmation

## A. What is Confirmation?

1. Catholic: "Confirmation is the sacrament through which the Holy Ghost comes to us in a special way and enables us to profess faith as strong and perfect Christians and soldiers of Jesus Christ. The word confirmation means a strengthening. We are not certain from Sacred Scripture of the exact time and circumstances of the institution of Confirmation." (A Catechism of Christian Doctrine Pg 265)
2. Lutheran: "Those baptized (as infants) need to confirm the church's action of their behalf in the affirmation of their baptismal covenant confirmation. This is our acceptance of our responsibility - at an age of reason (age of accountability 8-14), willfully, and determinedly, to be a disciple." (Lutheran church membership and you, Pg 12)
3. Confirmation is usually performed with "Holy Chrism" (olive oil) being anointed to the forehead in the sign of the cross. The official may also give the person a slight blow on the cheek to remind him he must be ready to suffer everything.
4. Notice that the Catholic church actually admits that Confirmation is not taught in the scriptures.

# Mariolatry: Veneration of Mary, Mother of Jesus

**Note: There are a wide range of false doctrines that have been taught about Mary, the mother of Jesus because of the false doctrine of inherited sin.**

## A. Immaculate Conception:

1. Jesus was God become flesh, born of a woman - a man: Jn 1:14; Gal 4:4. Inherited sin advocates have to explain why Jesus didn't inherit the sin of Adam.
2. Britannica #11, "Mary" pg 562, "Attempting to prove the universality of sin against Pelagius,... Augustine (354-430AD)...wrote "We must except [from inherited sin] the holy Virgin Mary. Out of respect for the Lord, I do not intend to raise a single question of the subject of sin. After all, how do we know what abundance of grace was granted to her who had the merit to conceive and bring forth Him who was unquestionably without sin?"
3. Council of Trent, decreed in 1546 AD, "The doctrine of the conception of all men in sin was not intended to include the Virgin."
4. In 1708, Pope Clement XI appointed a festival in honor of the Immaculate Conception.
5. On Dec 8, 1954, Pope Pius IX, Official Papal Decree before 200 bishops in St. Peter's Cathedral, "It is proclaimed by the authority of our Lord Jesus Christ and the blessed apostles Peter and Paul and in our own authority that the doctrine which holds the blessed virgin Mary to have been, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is therefore, to be firmly believed by all the faithful."
6. Noll and Fallon, Father Smith instructs Jackson, 1960, "When, in eternity, the Son of God willed to become man, He evidently thought of the one from whom He would take His flesh and blood. She must be as worthy of her dignity as a creature could be. Hence at the moment He would create her soul, He would apply to it the merits of His atonement and preserve it from original sin."

## B. Sinless Life of Mary:

1. Some Catholics go one step further, "By a special privilege of Almighty God, our blessed mother was free throughout her life from all actual sin, both moral and venial." (A Catechism of Christian Doctrine Pg 47)
2. If Mary didn't sin, why couldn't she have died on the cross and been our Saviour?

## C. Assumption of Mary:

1. Assumption of Mary means she was taken directly to heaven in body and soul without physical death.
2. "Assumption" in scripture: Enoch: Gen 5:24; Elijah: 2 Ki 2:11; Jesus: Acts 1:9. The Bible is absolutely silent on the "assumption" of Mary and it is therefore "unscriptural".
3. On Nov 2, 1950 Pope Pious XII declared, "Wherefore, after we have unceasingly offered our most fervent prayers to God, and have called upon the Spirit of Truth, for the glory of Almighty God who has lavished His special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the ages and Victor over sin and death, for the increase of the glory of that same august Mother, and for the Joy and exultation of the entire church; by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own authority, We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her life, was assumed body and soul into heaven."

## D. Mary Worship:

1. With all the above taken into consideration, we can understand the reasons why Catholics pray to and worship Mary. Although they deny such with their mouth, by their actions, they worship Mary.
2. She has been given the title, "Mother of God" implying wife of the Father...mother of Jesus
3. Again it must be said that the Catholic position, although repulsive to some, is actually entirely consistent within the doctrine of inherited sin. They merely took it to its logical end.

## “Original Sin” and a Misapplied Passage

October 19, 2000

by WAYNE JACKSON

This essay addresses a verse commonly used in support of the false doctrine of “Original Sin.”

The doctrine of original sin—the notion that one is born into this world hereditarily totally depraved—is widely believed in the religious world.

For example, the **Augsburg Confession of Faith** (1530), Lutheranism’s creed, asserted that

“. . . all men, born according to nature, are born with sin, that is, without the fear of God, without confidence towards God and with concupiscence, and that this original disease or flaw is truly a sin, bringing condemnation and also eternal death to those who are not reborn through baptism and the Holy Spirit” (Article II).

This, of course, explains the practice of infant baptism as advocated by numerous sects.

Likely, the passage that is commonly appealed to in an attempt to justify the concept of original sin is Psalm 51:5.

“Behold, I was brought forth in iniquity; And in sin did my mother conceive me.”

Does this verse provide a basis for the doctrine of original sin? Assuredly, it does not. But let us carefully study the matter.

### Preliminary Principles

First of all, it needs to be initially recognized that this passage is Hebrew poetry. And Hebrew poetry abounds with bold and imaginative figures of speech; it is frequently characterized by a freedom, which departs from customary forms of expression. It is, therefore, a mistake of great magnitude to extract statements from poetical literature and thus employ them as a foundation for doctrinal schemes.

This is precisely the error of the materialists (Watchtower Witnesses, Armstrongites, etc.) who dip into Old Testament poetical books, like Psalms and Job, for their doctrines of “soul-sleeping” and the “annihilation of the wicked.”

Secondly, one of the primary rules of Biblical interpretation suggests that:

“The language of Scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another” (D. R. Dungan, **Hermeneutics**, p. 196).

There are numerous Bible verses, in plain, literal language, that affirm the innocency of infants, and Psalm 51:5 must not be arrayed against these. Consider the following:

(1) Scripture plainly teaches that sin is not inherited. ". . . the son shall not bear the iniquity of the father . . ." (Ezek. 18:20); every person is responsible for his own conduct (Rom. 14:12).

(2) Human sinfulness commences in that period of one's life that is characterized as "youth" (Gen. 8:21; Jer. 3:25).

(3) A child must reach a certain level of maturity before he is able to choose between evil and good (Isa. 7:15, 16).

(4) The qualities of little children are set forth as models for those who would aspire to enter the kingdom (Matt. 18:3; 19:14), and for those already in the church (1 Cor. 14:20). Surely the Lord was not suggesting that we emulate little, totally corrupt sinners!

(5) The human spirit is not inherited from one's parents; rather, it is given by God (Eccl. 12:7; Heb. 12:9). Hence, at birth it must be as pure as the source from whence it comes.

Clearly, babies are not born in sin.

### **Psalm 51:5 Analyzed**

Having shown what Psalm 51:5 *cannot* mean, we now turn to some possible views of the passage that do not violate portions of Scripture found elsewhere.

(1) Since Psalm 51 is one of David's penitent psalms revealing the anguish resulting from his adulterous conduct with Bathsheba, some have felt that verse 5 contains words that are *figuratively* put into the mouth of the child conceived by that illicit union (2 Sam. 11:5), thus acknowledging the sinfulness of that relationship. The sinfulness is therefore attributed to the parent and not the child.

T. W. Brents commented:

"Whatever may be the meaning of this passage, it *can not be the imputation of sin to the child*. 'In sin did my mother conceive me;' that is, she acted wickedly when I was conceived. Were the wife to say, 'In *drunkenness* my husband beat me,' or the child that 'in *anger* my father whipped me,' surely no one would attribute drunkenness to the wife or anger to the child; neither can they impute the sin of the mother to the child" (**The Gospel Plan of Salvation**, pp. 133, 134).

(2) Others have suggested that David alludes to an incident in his ancestral lineage, an adulterous affair (Gen. 38), whereby he was considered *ceremonially* defiled because he was of the 10th generation of that unlawful intercourse (Deut. 23:2). This is probably a rather remote possibility.

(3) Most likely, however, Psalm 51:5 merely refers to the fact that David *was born into a sinful environment*. We all are conceived in, and brought forth into, a sinful world. But we do not actually sin until we arrive at a stage of spiritual responsibility.

Perhaps David also, by the use of dramatic language, alludes to the fact that sin had characterized his whole life, *relatively speaking*.

In a similarly poetic section, for example, Job, in denying that he had neglected his benevolent responsibilities, affirmed that he had cared for the orphan and the widow *from his mother's womb!* Surely, no one believes that on day one of Job's existence that he was out ministering to the needy! In fact, the Hebrew parallelism of this verse (Job 31:18), clearly indicates that the word "womb" is used in the sense of "youth."

### **A Concluding Problem**

Those who employ Psalm 51:5 to buttress the doctrine that sin is inherited from one's mother are faced with a serious problem. Jesus was both conceived by and brought forth from a human mother (Lk. 1:31). If original sin is inherited from one's mother, Christ had it. If, however, someone should suggest that depravity is received only from the father, Psalm 51:5 cannot be used to prove it, for it mentions only the *mother!*

The truth of the matter is, the doctrine of original sin is not Biblical. It had its origin in the writings of the so-called "church fathers" in the post-apostolic era. Such men as Tertullian (160-220) and Cyprian (200-258) first formulated the doctrine and it was later popularized by Augustine and John Calvin.

Those who accept the plain testimony of the sacred Scriptures will reject this error.

# Scriptural Refutation of Inherited Sin

**A. The mechanism for the transmission of inherited sin is false:**

1. Spiritual consequences of sin cannot be transmitted from father to son but only falls on the one who committed the act: Ezek 18:1-4; 18-20; Jer 32:29-30
2. Exodus 32:31-33. In this passage, Moses wanted to receive the punishment for someone else's sin. In verse 33, the one who sinned is removed from the book, not the one whose parents have sinned.
3. We will be judged only by our own actions: Mt 12:36-37; Rom 2:6; 2 Cor 5:10; 1 Pe 1:17
4. Isa 59:1-2, "Your sins have separated you from your God" (not Adam's)
5. Sin is committed by individually breaking God's law: 1 Jn 3:4 (Infants are incapable)
6. Where is one Bible verse that says we will be condemned for sin other than our own?

**B. Unsaved and unregenerate men are capable of doing good and have freewill:**

1. Calvinists teach that if a sinner helps an accident victim, he still sins because he does it for the wrong motive.
2. Gentiles do by nature the good things of the law: Rom 2:14-16
3. Cornelius was devout, feared God, righteous, Acts 10:1-4, 22 yet unsaved: 11:14
4. Man has freewill and can choose to do good or evil: Josh 24:15 "Choose this day..."

**C. God requires man to act and do something to be saved...infants can't act or do**

1. "Unless you repent you will perish": Lk 13:3
2. "Save yourselves": Acts 2:40 KJV
3. "Repent and be baptized every one of you for forgiveness of sins": Acts 2:38
4. Why are we told to "work out our own salvation": Phil 2:12
5. The spoken and written gospel message is God's power for salvation: Rom 1:16; 1 cor 1:18

**D. The words used to describe salvation refute inherited sin:**

These words imply that we, individually, were once in God's grace at conception and birth

Justification - Romans 5:18	A court term; a legal word	Addresses the subject of our guilt before God
Reconciliation - Romans 5:6-11; Col 1:14,20,21	A word dealing with social interaction; human relations; to make friendly again, payment of a price to recover from the power of another, a restoration to favor.	Addresses the subject of our being estranged from God
Redemption - Colossians 1:13-14	to buy back; A slavery term; human commerce; purchasing one's freedom; a ransom	Addresses the subject of our slavery to sin
"Regenerate"	to generate again, renewed, restored	

**E. The Bible describes infants as pure and holy:**

1. Why would Jesus use infants as a model for all believers to imitate in character if they were "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"? Mt 18:1-3; 19:13-14
2. Paul also used infants as a model of purity for Christians to follow: 1 Cor 14:20
3. Paul states that he was once spiritually alive but then he sinned & died / was killed: Rom 7:9-11
4. God said that the king of Tyrus was "blameless in your ways from the day you were created, until unrighteousness was found in you." Ezek 28:15
5. "God made men upright but they sought devices" Eccl 7:29 (plural can't refer only to Adam)
6. Newborns do not know the difference between good and evil
  - o God allowed the children to enter Canaan but not the parents: "your little ones who...have no knowledge of good and evil shall enter". Deut 1:34-39
  - o Jacob & Esau, "the twins were not yet born, and had done nothing good or bad" Rom 9:11
  - o Jesus "Before He knows enough to refuse evil and choose good" Isa 7:15-16
7. Jer. 19:2-6 human sacrifices of children to Baal is called the "blood of the innocent"
8. If newborns do not know "good or evil" and yet the Bible says "Your sins have separated you from your God" (Isa 59:1-2), then newborns must be born united with God.

<b>As in Adam, all die... 1 Cor 15:22</b>		
<b>Text</b>	<b>Newborn, innocent &amp; alive</b>	<b>Sinner, guilty &amp; dead</b>
Adam & Eve: Gen 1-3	Didn't know good from evil	Ate forbidden fruit
Jacob & Esau: Rom 9:11	Don't know good from evil	When they sin against God
Jesus: Isa 7:15-16	Didn't know good from evil	Jesus never sinned
Apostle Paul: Rom 7:9-11	"Once alive"	"sin killed me"
King of Tyre: Ezek 28:15	"Blameless from creation"	"until sin found in him"
All men: Eccl 7:29	God made men upright	They sought out devices
<b>Like Adam, each man is born in the "Garden" and is cast out when he sins</b>		

**F. The second spiritual death implies an initial spiritual life and a first spiritual death:**

1. Second death is hell: It is a spiritual separation from God: Rev 20:6,14
2. First death is when we first sin and are separated from God till judgment
3. For us to die a first death we must have been spiritually alive at birth.

## Questions for Advocates of Inherited Sin

1. Why did Jesus never teach that man was depraved or blame man's sin on Adam? Rather He always held each man responsible for his own sin.
2. If every newborn is "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil", then
  - o How do we account for the goodness of the "unregenerate" like Cornelius, Acts 10:1-4, 22, or anyone else today? How do we account for all the good things that non-Christians do?
  - o Then how can "evil men proceed from bad to worse" 1 Ti 3:13?
3. Why is the Greek word "sarx" (English=flesh, Mistranslated "sinful nature" throughout the NIV) which Calvinists say teaches the inherited depraved sinful nature of man, also used in scripture of Jesus in Heb 2:14; 1 Pe 4:1; 3:18; 1 Jn 4:2?
4. Why would Jesus not inherit the guilt of sin & depravity from his mother Mary?
5. If Mary was "conceived sinless" so that Jesus would not get inherited sin then:
  - o Wouldn't Jesus' brothers and sisters also be born without inherited sin?
  - o Wouldn't all the children of Christians today (whose depravity has been removed) be born without inherited sin?
  - o If we can inherit the corrupt nature of our parents, then why can we not inherit the righteousness of our parents?
  - o If God could conceive Mary without sin, why did He not simply conceive Jesus without sin?
6. What is the difference in "nature" between Adam before his sin, Mary who was "immaculate", Christians who have their depravity removed, and Jesus?
7. If baptism removes the depraved nature of man, then why does he continue to sin afterward?
8. If Adam became depraved only after he sinned, then why did he sin before he was depraved? We sin, it is said, because we are "wholly inclined" towards evil and "utterly indisposed" towards good. That may explain why we sin, but why did Adam sin? Adam was totally hereditarily righteous, yet he still sinned!
9. If Adam chose to sin while dead to sin, may we not also choose to do right while dead in sin?
10. If "non-elect" infants do not die in infancy (as E.K Garrett, primitive Baptist taught, using Job 21:7 as his proof text) then were all the babies killed in the flood and in Sodom and Gomorrah elect and predestined to be saved?"

# SIN?

What is sin? Is it something one is born possessing? Is it hereditary? Is it something passed on from generation to generation? Or, is it a conscious, willful act performed by an individual?

1. I John 3:4 ..... "Everyone who practices sin also practices lawlessness; and *sin is lawlessness*." ("And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'" --- Matthew 7:23)
2. I John 5:17a ..... "All unrighteousness is sin." Romans 14:23 ..... "Whatsoever does not proceed from faith is sin." James 4:17 ..... "Therefore, to one who knows the right thing to do, and does not do it, to him it is sin."
3. Jeremiah 44:23 ..... "You have sinned against the Lord: not obeying the voice of the Lord, not living by His law, His statutes, and His decrees."
4. Isaiah 53:6 ..... "All of us like sheep have gone astray, *each of us has turned to his own way*, but the Lord has caused the iniquity of us all to fall on Him."

*Was God pleased when man first sinned, so that all mankind would forever be born in sin – thereby, allowing His grace to bring Him all glory?*

# What is the Difference Between Original Sin and Imputed Sin?

A Calvinistic View      Matt Perman ([www.desiringgod.org](http://www.desiringgod.org))

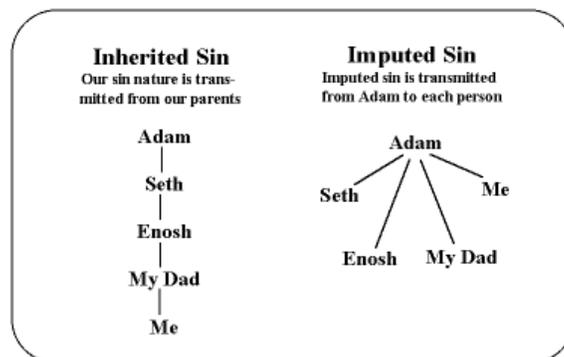
The terms "original sin" and "imputed sin" refer to the two main effects that Adam's sin had on the human race.

First, as a result of Adam's sin we all enter the world with a fallen nature. This is *original sin*-- the sinful tendencies, desires, and dispositions in our hearts with which we are all born. Thus, original sin is something *inherent in us*-- it is a morally ruined character. The original sin that we are all born with manifests itself throughout our lives in actual sins--the actions, thoughts, and feelings we have that violate God's moral commands. So our sinful hearts (original sin) cause us to make sinful choices, think sinful thoughts, and feel sinful feelings (actual sins). We are not sinners because we sin; rather, we sin *because we are sinners*. We are all born totally imprisoned in original sin. There is no island of goodness left in us.

Second, the guilt of Adam's sin is credited not just to Adam himself, but to us all. We are regarded as having sinned *in Adam*, and hence as deserving of the same punishment. This is *imputed sin*. Thus, we not only receive polluted and sinful natures because of Adam's sin (original sin), but we are also regarded as having sinned in Adam such that we are guilty of his act as well (imputed sin). Imputed sin is the ruin of our *standing* before God and is thus not an internal quality but an objective reckoning of guilt, whereas original sin is the ruin of our *character* and thus is a reference to internal qualities. Both original sin and imputed sin place us under the judgment of God.

Since the consequences of Adam's sin are twofold (original sin and imputed sin), the remedy of our salvation is also twofold. John Piper writes:

So we have seen two things that need a remedy. One is our sinful nature that enslaves us to sin, and the other is our original guilt and condemnation that is rooted not first in our individual sinning but in our connection with Adam in his sin. The book of Romans—indeed the whole Bible— is the story of how God has worked in history to remedy these two problems. The problem of our condemnation in Adam God remedies through justification in Christ. The problem of our corruption and depravity he remedies through sanctification by the Spirit. Or to put it another way: The problem of our legal guilt and condemnation before God is solved by his reckoning to us the righteousness Christ; and the problem of our moral defilement and habitual sinning is solved by his purifying us by the work of Spirit. The first remedy, justification, comes by imputed righteousness. The other, sanctification, comes by imparted righteousness. Justification is instantaneous; sanctification is progressive – and we will deal extensively with it in Romans 6-8, just we have dealt with justification in Romans 3-5. (John Piper, "Adam, Christ, and Justification: Part IV")



## Total Depravity

1. What is the meaning of “sovereign”?

2. How is sovereignty involved in our study of Calvinism?

3. The paragraphs below were written in a review of the book “Discussion of Evangelism and The Sovereignty of God” by J.I. Packer

*I have had numerous conversations with a believer at work. I have posed many of the same questions/observations Packer brings up. My friend readily acknowledges that his salvation is wholly a work of God. He acknowledges God's sovereignty and man's responsibility. Yet he ends up giving some element of sovereignty to man (although he would not say it in this way) by saying man can always return or reject the gift of salvation and walk away from God, even after having initially received it.*

*I have found that our conversations end up in a stale-mate precisely because he believes that God is sovereign only up to the point of man's freedom to choose God. God is sovereign over everything else except man's freedom to choose or reject God. Again, he would not state it in this way, but that is what his view ultimately results in. This obviously strips God of His sovereignty.*

How would you reply to this person? Can man make decisions if God is sovereign? Explain.