Sin Is Not Original

Intro: If man by reason of the fall is now born totally wicked then there is very little good news for man. The lot and outlook of man would be bleak at best. When God created man, He made him sinless and there was wonderful fellowship Adam had with God. However, Adam sinned. Some claim that when Adam sinned, it tainted man’s very nature and that every person since Adam has a sinful nature thus born totally depraved. This is the foundational point of the system of Calvinism. Most denominations accept at least a part of Calvinistic doctrine. Let us examine man’s nature at birth. As we will see, man is born into a state of innocency.

I. God Makes Man Upright.

A. Ecc. 7:29 “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”
   1. Solomon is discussing man in general “they,” thus, indicating God made all men upright.
   2. Man then commits sins (seeking out many inventions), going astray, but not born astray.

B. Psa. 106:37-38 “Yea, they sacrificed their sons and their daughters unto devils, 38And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”
   1. The Psalmist is rehearsing Israel’s history and transgression against God.
   2. The parents sinned in their idolatry, sacrificing their children.
   3. The children were innocent (meaning free from guilt), not depraved and sinful.

C. Eze. 28:15 “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
   1. Ezekiel is writing a lament for the King of Tyre.
   2. He was perfect (without blemish, upright, without spot), without sin or iniquity when he was created.
   3. He continued in that state of perfection until he reached the age of accountability and made the choice to commit sin (iniquity).

D. Mat. 18:3 “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”
   1. Little children is the Greek τα; παιδία (ta paidia) meaning “a young child, a little boy, a little girl” but then for this exact phrase Thayer (p. 473) says, “infants; children; little ones.”
   2. If babies are totally depraved then Jesus is teaching that one must become totally depraved and sinful to enter the kingdom of heaven.

E. Mat. 19:13-15 “Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15And he laid his hands on them, and departed thence.”
   1. The kingdom of heaven also consist of such infants.
   2. According to total depravity, men must become and remain totally depraved and sinful to remain in God’s kingdom.
II. **Origin of Man’s Spirit.**
   A. **God is the Father of man’s spirit.**
      1. Ecc. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
      2. Heb. 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?”
         a. He makes a distinction between man’s flesh and spirit.
         b. There is a father of the flesh, which comes through natural means of procreation.
         c. There is also a Father of the spirit who is God.
         d. Zec. 12:1 “The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.”
   B. **God’s gifts are good, not depraved or sinful.**
      1. Jam. 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”
      2. Mat. 7:11 “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”
   C. Since God is the author of that which is good, not evil and sinful, and man’s spirit comes from God, it follows that man’s spirit is good, not depraved.

III. **The Nature of Sin.**
   A. **Sin is transgression of God’s law.**
      1. 1 John 3:4 “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”
      2. This can be categorized into two classes of sin.
         a. Sin of omission.
            (1) God has authorized certain actions.
            (2) When man fails to do those things he has committed sin.
            (3) Jam. 4:17 “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”
         b. Sin of commission.
            (1) God has forbidden certain actions.
            (2) When man commits those things that God has forbidden, man sins.
      3. Infants have not committed either sins of omission or sins of commission.
   B. **The Calvinist must invent another category of sin (inherited sin), which is not within the pages of God’s Word.**
   C. **The consequences of sin do affect others.**
      1. Examples of this truth.
         a. A person gets drunk then gets behind the wheel of a car; often the result is the death of innocent parties, broken homes, etc.
         b. A prospective mother smokes, drinks, takes drugs, etc., will often cause the baby to be born deformed or mentally retarded.
c. They are not guilty of sin, yet they are suffering the consequences of someone else’s sin.

2. Eze. 18:20 “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.”

IV. EACH PERSON IS RESPONSIBLE FOR HIS OWN SIN.
A. God would not allow the Israelites to put one person to death for what another did.
1. Deu. 24:16 “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.”
2. God follows the same course of action spiritually; Exo. 32:33 “And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”

B. God will judge us by what we do, not what someone else did.
1. Rom. 14:12 “So then every one of us shall give account of himself to God.”
2. 2 Cor. 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”
3. Rev. 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

C. The doctrine of total depravity teaches that we stand condemned by God because of what Adam (or our ancestors) did, not what we have done.

V. INHERITED NATURE.
A. Those who hold to the doctrine of total depravity believe this is an inherited nature.
B. However, some individuals are righteous before God.
1. Job 1:1 “There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.”
2. Luke 1:5-6 “There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”
3. Those who are Christians today are righteous before God.
C. If man’s nature is inherited then these people’s children would inherit a righteous nature, not a depraved nature.

VI. THE PLAN OF SALVATION.
A. God desire is for all to be saved.
1. 1 Tim 2:4 “Who will have all men to be saved, and to come unto the knowledge of the truth.”
2. 2 Pet. 3:9 “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
B. The plan of salvation.

1. Man must believe.
   a. Heb. 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”
   b. To believe we must reason correctly concerning the Word of God;
      Rom. 10:17 “So then faith cometh by hearing, and hearing by the word of God.”

2. Upon that faith we must repent of our sins; Acts 17:30 “And the times of this ignorance God winked at; but now commandeth all men every where to repent;”

3. We confess our faith; Rom. 10:10 “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

4. Upon our faith we are baptized into Christ for salvation of our past sins;
   Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

C. Infants cannot do these things.

1. If infants are born sinful, and they do not have the capability of obeying God’s plan, then they would be lost with no opportunity of salvation.
2. This is contrary to the nature of God.

Conclusion: What a wonderful thought; man’s nature is perfect or sinless and God made him that way. As man grows and develops he commits sin, but by the grace of God, he can have those sins removed by the blood of Christ and our obedience to His will.