

Sin: do you inherit sin or a sin nature?

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Your ‘sin account’ with God

When you were born, God established an ‘account’ for you in heaven to ‘track’ your works. The ‘ledgers’ used to track everyone’s accounts are referred to as the *Books of Works*.

“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.”

[Rev. 20:12]

One of these *Books of Works* is the ledger that has *your* list of works in it—good and bad. Every time you knowingly sin, God marks another debit in your account.

What about when you do good deeds? When an unsaved person does a good deed God still sees that deed as the disgusting product of a corrupt human (or ‘sin’) nature.

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

[Isa 64:6]

As you might have guessed by now, for an unsaved person this results in having all account entries listed in the debit column and nothing in the credit column. That’s right! From God’s perspective, the harder one tries, the ‘behinder’ they get. Anyone who has ever gotten into debt over credit cards or house payments, etc. can tell you what that’s like. Imagine what it would be like to be indebted to eternal Hell?

Even one sin in the debit column is enough to send a person to Hell. While our God is just and *will* sentence people to Hell based on their account balance, He is also a loving God who wishes us to spend an eternity with Him in heaven. To accomplish this, God took on flesh (Jesus Christ), spilled His blood and died on the cross to pay for everyone’s past, present, and future sin, went to Hell in our place, was resurrected on the third day, and has now returned to heaven with a ‘deal’ that you shouldn’t refuse. What’s the deal? Well, God has proposed to credit His blood payment for sin to your account—effectively balancing the account forever. The catch? Well, God is only going to give you His Word that He has done so. You will have to trust Him on this. You will have to have the faith to take Him at His Word; that out of His love for you that He *can* and *did* balance your account.

‘Inherited’ sin nature

Some teach that when you are born that God enters a debit in your account because of Adam’s sin. In their view, you start life with a negative balance—with an inherited sin penalty. This ‘inherited sin’s *penalty* does not exist. An ‘inherited sin *nature*,’ however, does exist. People do not inherit Adam’s *actual* sin, its penalty, or the guilt of that sin. Rather, they inherit a corrupt (idolatrous) human nature (or *sin nature*)—a nature that places idols (usually one’s own self interest) before God. Under the control of this nature, one will commit sin against God—early and often. The following verses—while not an exhaustive list—will show that one does not inherit Adam’s sin directly.

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Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.

[Ps.51:1]

- > Only personal sin—the sins we personally commit—must be reconciled. However, there is no need to acknowledge a problem with inherited sin because it doesn't exist. There is no need to blot out inherited sin because there is no inherited sin.

Yea, they sacrificed their sons and their daughters unto devils, And 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.

[Ps.106:37-38]

- > God says that young children are innocent. This would be impossible, for God would be a liar, if the children had inherited Adam's sin.

“But we are all as an unclean thing, and all our righteousnesses . . . are as filthy rags; and we all do fade as a leaf;

and our iniquities, like the wind, have taken us away.”

[Isa 64:6]

- > We = audience = adults and older children.
- > Our = audience = adults and older children.
- > Filthy = menstruation-like.
- > Leafs do not start out faded => no inherited sin
- > It's not Adam's iniquity that failed you, but your own.

But every one shall die for his own iniquity: [Jeremiah 31:30]

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

[Jeremiah 31:34]

- > It's personal sin that carries a consequence—not Adamic sin (if it existed).

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.

[Ezekiel 18:20]

- > Personal sin causes spiritual death—not inherited sin (if it existed).
- > As sons of Adam, we cannot bear Adam's sin. We only bear the penalty for our own personal sin.

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<p><i>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.</i> [Mat.18:3]</p>	<p>> If it is true everyone is born with <i>inherited</i> sin penalty, then being converted to be like a little child would still gain you nothing (since little children would still carry the penalty of Adam’s sin). For Jesus to be telling the truth—and we know that He is—there must be no inherited sin.</p>
<p><i>But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.</i> [Mat.19:14]</p>	<p>> One is defiled by personal sin—not by placing Adam’s sin in them at birth.</p>
<p><i>And he said, That which cometh out of the man, that defileth the man.</i> [Mark 7:20]</p>	<p>> The verse underlines the child-like qualities of both innocence and transparent sincerity (as opposed to calculating). Jesus considered the children innocent. That wouldn’t be the case if they had inherited the penalty of Adam’s sin. Certainly, Adam’s sin has no part in the kingdom of God any more than anyone else’s sin.</p>
<p><i>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. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.</i> [Mk.10:14]</p>	<p>> The inherited sin school would have you believe that this woman had two problems: (1) her adultery, and, (2) her inherited Adamic sin. > It is their plan to entrap Jesus. If he says to stone her then they will report Him to the Romans as taking the law into His own hands. If he says to forgive her, then they will say that He denies the authority of God’s Word. Either way they think they have Him, but . . . it doesn’t turn out that way. Either way, the woman believes that she only a short time to live.</p>
<p><i>And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,</i> <i>They say unto him, Master, this woman was taken in adultery, in the very act.</i> <i>Now Moses in the law commanded us, that such should be stoned: but what sayest thou?</i></p>	<p>> Now <i>that’s</i> how you level the playing field.</p>
<p><i>So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.</i> </p>	<p>> Notice that it is not their inherited sin that compels them to leave, but their personal sin.</p>
<p><i>And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.</i> <i>When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man</i></p>	<p>> Her sin of adultery being set aside for lack of accusers, Jesus would still be left with Adamic sin, if it exists.</p>

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condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

[p/o John. 8:3-11]

> If she had inherited the penalty of Adam's sin, then Jesus would still have had to condemn her.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

[Jn. 8:21]

> They did not die in Adam's sin, but in their own. It is personal sin that keeps us out of heaven.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

[Jn. 8:25]

> Die in personal sin—not Adamic sin.

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

[Jn. 8:34]

> Adamic sin is not your issue—a sin nature that propels you toward sin is the issue. Again, personal sin is the pivot point—not inherited sin.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

[John 8:52]

> *If* he had inherited the penalty of Adam's sin he would still see death => no inherited sin.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

[Jn.8:53]

> Technically, if one *could* commit no personal sin, they would never spiritually die. For this to be true, they must be born without inherited sin and born spiritually alive => no inherited sin.

Who will render to every man according to his deeds:

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

[Romans 2:6-10]

> Even if there was inherited sin (there isn't), God would not judge it. God judges personal sin—not inherited sin.

> If it's possible (it's not) to live a perfect life, you would deserve eternal life. Think of this as Plan 'A,' and impossible if you carry the penalty of Adam's sin from birth.

> Punishment is based on personal sin—not inherited sin. Unfortunately, everyone—Jew and Gentile alike—*will* sin and *will* deserve punishment for that sin. This fact points to the need for Plan 'B' (salvation through the redemptive work of Christ).

> This is impossible if you inherit Adam's sin to your own sin account. Everyone who continually did good deeds (without sin) would still be judged a sinner in Adam.

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<p><i>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:</i> [Rom.5:12]</p>	<p>> Notice that what <i>is</i> inherited is a sin nature—not the actual sin. Spiritual death passed to all mankind not because they inherited sin, but because they inherited a nature that leads to committing personal sin.</p>
<p><i>Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.</i> [Heb.2:17]</p>	<p>> Jesus reconciles our personal sin—not Adamic sin. If we had inherited sin from Adam it would not be reconciled by Christ and salvation would accomplish nothing.</p>
<p>Pretty clear, isn't it? But what about those 'proof' texts that you often hear people use to support inherited sin?</p>	
<p><i>For all have sinned, and come short of the glory of God;</i> [Rom.3:23]</p>	<p>> Audience (3:4,9-18—cp. w/ Ps.14, 22,26-28) is adults—not babies and children. It also doesn't say that they (all = adults) inherited sin, but that they committed personal sin. If 'all' meant everyone who was ever born, then it would also mean Christ (and we know that Christ never sinned).</p>
<p><i>Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out <u>my</u> transgressions.</i></p>	<p>> Don't blot out Adam's inherited sin—just my personal transgressions.</p>
<p><i>Wash me thoroughly from <u>mine</u> iniquity, and cleanse me from <u>my</u> sin.</i></p>	<p>> I only need cleansing from personal sin.</p>
<p><i>For I acknowledge <u>my</u> transgressions: and <u>my</u> sin is ever before me.</i> [Ps.51:1-3]</p>	<p>> Adamic sin is <i>not</i> acknowledged, nor even a concern.</p>
<p><i>Behold, I was shapen . . . in iniquity; . . .</i></p>	<p>> Shapen = brought forth during birth (Strong's 2342) [Not referring to fetal development]</p>
<p><i>and in sin . . . did my mother conceive me.</i> [Ps. 51:5]</p>	<p>> Uses the 3rd person feminine form. This means that the phrase refers to the mother being under the control of the OSN, not David. > in (the same mother's) sin > Conceive = have sex (Strong's 03179) [to create me.] [e.g., "My mother was in (the power of) sin when I was born, as well as when I was conceived."]</p>