

DOES THE BIBLE TEACH THE DOCTRINE OF 'ORIGINAL SIN'?

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What do you make of the doctrine of "original sin"? Does the Bible teach that we inherit the guilt of Adam's first sin?

First, I totally agree with you that the "establishment" has hijacked this foul doctrine so as to manipulate and dominate. The idea that we better baptize innocent infants who will perish outside the Church and therefore outside salvation should they die before this ecclesiastical rite is administered, is totally abhorrent.

The idea that any human being inherits the guilt and damnation of Adam's disobedience is, in my humble opinion, a departure from Scripture. I agree with you that this doctrine of "genetically transmitted original sin" is indeed, "a shocking concept"!

As I read Scripture, what Adam has bequeathed to all his descendants is **mortality**. It is not sin but death which Adam passed onto us all. Adam was not threatened with becoming a sinner if he rebelled. He was warned disobedience would bring death. Through Adam we inherit mortality, a devitalizing process that ends in death. As the apostle Paul clearly states, it is not sin but death which "**spread to all men**" (Rom. 5:12).

Unfortunately, our English translations (such as NASB, RSV, NRSV, NIV, etc.) mishandle that critical Pauline verse by translating, "and so death spread to all men, **because all sinned** ..." The KJV rendered it, "and so death passed upon all men, **for that** all have sinned."

The Roman Church and much of Christian "orthodoxy" interprets this as, "for that all have sinned *in Adam*." The corollary is that death does not come until men have sinned individually, hence the need to baptize infants.

The Greek however, reads "**on which**" (*eph ho*) and therefore means death is the channel of sin. "**... and so death spread to all men, on which all sinned.**" Or, "...and so death spread to all men, **through which**

all sinned." The phrase "on which" points to the effect, not the cause.

So, sin is the by-product of our mortality. Being born mortal, means we are born lacking the spiritual vitality necessary to live the abundant God-life. We are born denied of access to the tree of life. We are all born outside the Garden of Eden, naturally debarred from all Adam enjoyed inside.

When Adam was first tempted and sinned, the temptation came from the outside. But the day Adam sinned, the process of dying began, and subsequently he was not only tempted to sin from purely external sources, but now also from within.

As his descendants we are born separated from the glory and power of God ... that which is born of the flesh is flesh (John 3:6). Sin's sovereignty is *in death*. Where death is, sin rules.

This is why, often to our own shame and against our wills, we still choose to sin. We know what our conscience and what God are asking, but we are weak because we are mortal. Being mortal means we must have God's life before we can escape the tyranny of a life of sin. Where death reigns, sin is sovereign.

This is where the Gospel of Jesus the Messiah brings a great contrast ... "For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one man Jesus Messiah, abound to the many" (Rom. 5:15).

Through the Gospel of God's grace in Christ we receive the gift of "eternal life". That is, in union with Christ Jesus we now experience the life of the Spirit ... "The law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Rom. 8:2). Christ Jesus mediates to us the life and energy of the Living Father. If sin reigns through death, now righteousness reigns through grace.

The consequence of teaching "original inherited sin" means the "Church" has created a new player claiming to be God ... failure to submit to the Church's sacrament of baptism and holy communion means severance from the life of God!

If only we had stuck to the Scriptural testimony that, in Adam we inherit mortality through which sin reigns, the story would be very different.