

The Doctrine of

SIN

A Compilation

by

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A. The Origin of Sin

The origin of sin is somewhat wrapped in obscurity. However, we are given a hint of the entrance of sin into the heart of satan and a clear record of the introduction of sin into the human race. (3-141)

I. The Entrance of Sin into the Angelic Realm.

1. In Ezek. 28:11-19 the Lord addresses this mighty being as "King of Tyrus" and describes him as possessing natural characteristics. At the climax of this passage we find the declaration that this being was perfect in all his ways from the day he was created until iniquity was uncovered in him. Thus we see the exalted character of the heavenly being and the indication of the fact of sin arising within him.
2. In Isa. 14:12-17 we have the account of Satan's rebellion against God. Here the sin which Lucifer committed includes five particulars expressed in five assertions of his proposed independence of God. Note the use of the impious phrase, "I will," in each declaration.

Thus, according to Scripture, sin is first seen making its appearance in the angelic realm. 2 Pet. 2:4; Jude 6. The sin of these fallen spirits was a free act on their part arising from dissatisfaction with their position in the ranks of heavenly beings. It appears that in the creation of finite personality, endowed with freedom of will, there is necessarily involved the possibility of making a wrong in the sense of a sinful choice. (3-141)

II. The Entrance of Sin into the Human Race. Gen. 3:1-19 (3-141)

The introduction of sin into our race came about through one act of disobedience which involved the following aspects:

1. Through the serpent's enticement. Gen. 3:1-6
2. Through deception. 1 Tim. 2:14
3. Through man's disobedience. Rom. 5:19
4. Through Satan's malignity. Rev. 12:9

B. The Fact of Sin (3-142 to 145)

Sin is a reality and not an illusion, as fatalists have tried to conclude. They say that God has fixed all events by His purpose and agency. As all events must take place as He has determined, and as His purpose is good, there can be, therefore, no such thing as sin. Others deny its existence on the ground of hereditary depravity. They maintain that, as men are born with a damaged and depraved nature, they are not, therefore, blameworthy for their evil conduct. A fact is something

which is obvious as the sun in its shining, as coal in its blackness, as snow in its whiteness, as the fire in its warmth, as the lark in its soaring, as the sea in its motion, as the violet in its perfume. Sin is a fact, whether it be latent in the slumbering volcanoes of man's depraved nature, or patent in the devastating lava of man's fiery passion.

I. Nature Proclaims It. Gen. 3:17-19; Rom. 8:19-22 A.S.V.

The fact of sin is heard in the minor key of nature's voice. The howl of the tempest, the sigh of the wind, the moan of the sea, the mew of the cat, the bark of the dog, the lowing of the cattle, the cry of the vulture, the shriek of the captured animal, the bleat of the sheep, and the croak of the raven. All tell how.

II. Men Acknowledges the Fact of Sin.

Man knows he is wrong; he fails to do the right; he cannot fulfill his own ideals; he longs for a power to lift him out of himself; and he knows if the past is not blotted out it will meet him again, to condemn him in the future.

Seneca, the philosopher, confesses, "We have all sinned, some more, some less." Ovid, the writer, says, "We always strive after what is forbidden." Goethe, the seer, remarks, "I see no fault which I might not myself have committed." Coleridge, the thinker, declares, "I am a fallen creature...an evil ground existed in my will previously to any given act." The Chinese speak of "two good men, one dead, the other unborn." The poet sighs

"O that there would arise a man in me
That the man I am may cease to be."

III. Law Discovers the Fact of Sin. Rom. 3:20

It is more than the recognition or the knowing about anything; it is that which signifies an exact knowledge, a personal acquaintance with a person or thing.

The natural man will recognize that certain acts in the life of an individual are sin, but he is not prepared to acknowledge the seeds of the same sins to be found in himself. Religious Saul of Tarsus thought he was free from sin till the Spirit opened his eyes to see himself in the looking glass of the law. Then he found that desire in the heart was action in the life in the sight of the Holy One. Rom. 7:7

Man does wrong because he is wrong, and the law by its deep spirituality touches the root and core of things, and thus reveals to man that sin within unseen by men is as much sin in the sight of God as what men see without. Mark 7:21-23

IV. God Declares the Fact of Sin. Rom. 3:23

The highest court of appeal is the sacred oracle of God's truth.

Sin is a grievous malady contaminating the whole of the being (Gen. 18:20); sin is an obscuring cloud which hides the face of God's approval and blessing (Isa. 59:2); sin is a binding cord which keeps the powers of man from fulfilling their designed functions (Prov. 5:22); sin is a crouching beast which waits to spring upon its victim to his destruction (Gen. 4:7); sin is a

rest-destroyer which unhinges the mind and plunges it in the throes of travail and anguish (Psa. 38:3); sin is a blessing-robber which strips and starves, to the soul's nakedness and destitution (Jer. 5:25); sin is a terrible desolator which devastates the manhood like an earthquake devastating some fair city to its overthrow (Micah 6:13); sin is a tripper-up which continually throws the sinner over to his hurt by the obstacles which it places in his way (Prov. 13:6); sin is a written record which leaves its indelible mark upon the man who commits it (Jer. 17:1); sin is a betraying presence which "will out" no matter how carefully one seeks to hide it (Ezek. 21:24); sin is an accusing witness which points its condemning finger at the prisoner arraigned before the bar of justice (Isa. 59:12); sin is a sum of addition, which is ever adding to its catalog of ills (Isa. 30:1).

V. Christ's Presence Reveals the Fact of Sin.

The white light of Christ's holy presence makes known the unholy condition of the sinner.

Every recorded manifestation of Christ's holiness made those to whom He revealed Himself conscious of their sinfulness.

The seeing of Jehovah in His holiness made Isaiah cry, "I am undone."
Isa. 6:5

The manifestation of Christ's power urged Peter to confess, "I am a sinful man." (Luke 5:8).

The application of the law of God in its spirituality led Paul to declare, "I am carnal; (Rom. 7:14).

The unveiling of God's glory led Job to his heart-cry, "I am vile" (Job 40:4).

The sense of Jehovah's presence caused Jacob to acknowledge, "I am not worthy of the least of all Thy mercies" (Gen. 32:10)

The knowledge of Christ makes everyone who sees himself in the light of His presence to exclaim, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

VI. Experience Proves the Fact of Sin.

The field of universal confession would prove this; but of the confessions found in the expression, "I have sinned," recorded in the Bible, we have sufficient illustrations.

Pharoah, Ex. 9:27, 10:16; Balaam, Num. 22:34; Achan, Josh. 7:20; David, 2 Sam. 19:20; Nehemiah, Neh. 1:6; Job, Job 7:20; Micah, Mic. 7:9; Judas, Matt. 27:4; the bankrupt prodigal son, Luke 15:21.

VII. The Believer Knows the Fact of Sin.

Among the many things which Paul says, "I know," is Rom. 7:18.

Luther says, "I am more afraid of my own heart than of the pope with all his Cardinals." The believer has seen the evil of sin and loathes it, he beholds the havoc of sin and avoids it, he looks into the heart of sin and distrusts it, he considers the tendency of sin and judges it, he perceives the allurements of sin and conquers it, and he is aware of the existence of sin and dies to it in the fellowship of Christ's death. At a primitive state of advancement, just as in childhood, men repent of what they have done; but at a more mature stage they repent of what they are."

C. The Nature of Sin

Definition: "Sin is any want of conformity unto, or transgression of, any law of God given as a rule to the reasonable creature."

1 John 3:4 A.S.V.; Gal. 3:10,12; James 2:8-12; Romans 7:7-13.
(5-242)

I. Sin is a Specific Kind of Evil.

There is much in the world that men call evil that is not sin. We speak of syclones, floods, earthquakes, frosts, drought, etc., as evil, but none of these is sin. Likewise, we speak of evil beasts and dangerous lunatics, but do not imply that they are sinful. Our definition limits sin to "the reasonable creature." Illus.: Those born blind cannot comprehend what sight is. None but rational creatures can know what sin is. Since man is a rational creature, he knows that when he does what he ought not to do, or omits to do what he ought to do, or is what he ought not to be, or is not what he ought to be, he is chargeable with sin, (5-242)

Since we are moral and rational creatures, we are of necessity subject to the law of right. The only question is, what that law may be. Hodge points out that it is not (a) our reason, for then every man is a law unto himself and then there is no sense of guilt; (b) moral order of the universe, penalty; (c) regard for the happiness of the universe, for it is manifest that happiness is not necessarily synonymous with goodness; (d) our own happiness, for such a view makes expediency the rule of right and wrong; but (e) that it is subjection to the rule of a moral Being, God, who is infinite, eternal, and immutable in His perfections. (5-243)

1. Sin Means to Miss the Mark of the Divine Standard (3-145)

God's standard is expressed in the letter of His holy law, and in the living character of the life of His holy Son. According to both of these standards, all have sinned--that is, missed the mark. Rom. 3:23.

The word "hamartano" is translated "sinned" in Rom. 3:23.

Judas missed the mark of love to Christ in betraying Him. Matt. 27:4
The prodigal missed the mark of contentment in the father's will by having his own will. Luke 15:18,21

The adulterous woman missed the mark of purity by her sin. John 8:11
Israel missed the mark of God's rest by their unbelief. Heb. 3:17
The sinner misses the mark of God's salvation by refusing Christ in His atonement. Heb. 10:26

The heretic misses the mark of God's truth by his error. Titus 3:11

To sin is to miss an aim (Judges 20:16); to sin is to miss one's step and so trip and fall (Prov. 19:2); to sin is to miss happiness (Job 5:24 ASV; Psa. 119:11). To sin against the God of happiness is to miss the happiness of God. To sin is to miss one's self (Job 41:25 ASV); to sin is to miss another's good will (Gen. 40:1); to sin is to miss the right path (Num. 22:34); to sin is to miss God (Prov. 8:36). To sin is thus to miss the divine aim in life, and to miss God's intention for us is to miss God Himself, and to miss Him is to forsake the Fountain of Living Waters and thus miss everything.

2. Sin is a Deviation, a Lapse, a Falling Aside from God's Requirement (3-146)

The word rendered "trespass" in Matt. 6:14 is translated "sins" in Eph. 1:7; 2:1,5; "offence" in Rom. 5:15,16,17,18,20; "fault" in Gal. 6:1; Jas. 5:16; and "fall" in Rom. 11:11. As a man who slips aside from the path falls into the ditch to his hurt, so the sinner by his deviation from the will of God has lapsed from the truth and trespassed against the God of Truth.

3. Sin is a Distortion, a Perversion, a Bending of That Which is Right and Thus Making it Crooked (3-146)

The Hebrew "avah" corresponds to our word "wrong," namely, that which is wrung out of its course.

"Avah" is rendered "done wrong" in Esther 1:16; "did perversely" in 2 Sam. 19:19; "done wickedly" in 2 Sam. 24:17; "done amiss" in 2 Chron. 6:37; and "committed iniquity" in Psa. 106:6. The setting of these translations gives interesting illustrations.

The words in the New Testament corresponding to "avah" of the Old Testament are "adikia" and "adikos." "Adikia" is translated "iniquity," "unjust," "unrighteous," and "wrong." "Adikos" is rendered "unjust," and "unrighteous."

4. Sin is the Passing Over the Prescribed Boundary of God's Law; hence It is Transgression. (3-147)

The New Testament word for "transgress" ("Parabaino") is a compound one, meaning to step on one side, to go aside from what is prescribed. The Pharisees by their question charged the disciples with transgressing, when they said to Christ the words of Matt. 15:2,3. Judas by his "transgression" fell from the apostleship (Acts 1:25).

5. Sin is an Affront to God; that is, Man Dares to Stand in God's Presence and Rebel Against Him. (Isa. 1:2; Job 34:37). (3-147)

The Hebrew word "pasha" is rendered "rebellion" and "rebelled" in the Scriptures cited above, and it is given "offend" in Prov. 18:19; trespass in Gen. 31:36; 50:17; "sin" and "sins" in Prov. 10:12,19; 28:13; "transgression" in 1 Kings 8:50; "revolted" in 2 Kings 8:20; and rebelled in 1 Kings 12:19. For a child to disobey his parent is bad, but for a child to clench his fist and defy his parent to his face is worse. That is what the willful sinner does.

Equivalent words in the New Testament are "anomos" and "Asebes". "Anomos" is rendered "transgressors," "wicked," "without law," "lawless," and "unlawful." Acts 2:23 A.S.V.; 1 Cor. 9:21; 2 Thess. 2:8; 1 Tim. 1:9; 2 Pet. 2:8.

"Asebes" signifies those who are irreverent, impious, ungodly. It is translated "ungodly" in the nine places where it occurs. Rom. 4:5; 5:6; 1 Tim. 1:9; 1 Pet. 4:18; 2 Pet. 2:5,7; Jude 4,15). A man without God is godless. Anything less than God puts one among the godless, and thus ungodly, and to be without Him means to be in opposition to Him, no matter what the label may be upon the godless one.

6. Sin is the Betrayal of a Trust, Unfaithfulness (3-148)

The native meaning of the word "ma'al" is to cover, and thence to act covertly, to deal treacherously. "To his sin, man has added transgression; to his transgression, revolt; and to his revolt, he has joined treachery."

Adam missed the mark when he listened to Eve instead of God; he transgressed when he disobeyed the definite command of God and took the forbidden fruit; and then he covered up his sin by his after action. Hosea 6:7 ASV; Job 31:33

To sin in a general way is bad, to break a distinct command is worse; but to cover up the sin is worst of all. It was this last act which brought the scathing words of Christ against the Pharisees, for they "for a pretence" or "cloke" made long prayers (Matt. 23:14). To prate well in prayer and to be ill in practice is to be a whited sepulchre of death.

7. Sin is an Offence, an Error, a Negligence (3-148)

"Asham" designates sins of omission. It is found in connection with the trespass-offering, which was for sins of ignorance. Its original application is to negligence in going, carelessness of gait, as of a faltering, jaded, slow-paced camel, who saunters along without regard to its steps. The word comes from a root which means to be in fault, hence, to be guilty, and is rendered "guilty" in Num. 5:6; "offend" in Hab. 1:11; "desolate" in Psa. 34:21; "trespass" in 2 Chron. 19:10; and "found vaulty" in Hosea 10:2.

Some of the most terrible punishments mentioned in the Word are given because of ignorance and negligence. 1 Cor. 16:22; Matt. 25:45,46; 2 Thess. 1:8,9; John 16:9.

8. Sin is a Debt, a Failure in Duty, a not Meeting One's Obligations to God (3-149)

Christ taught the disciples to pray, "Forgive us our debts" (Matt. 6:12). The word "debts" ("opheilema") comes from a word which means something owing, a due, to be under obligation. It is rendered "owed" in Luke 7:41; "indebted" in Luke 11:4; "duty" in Luke 17:10; "ought" in John 13:14; "behooved" in Heb. 2:17; and "bound" in 2 Thess. 2:13.

Failure to discharge duty means a liability (Matt. 18:34). Thus sin as a debt reminds us of what man ought to give to God, and what he is still under obligation to render to Him.

9. Sin is Disobedience, Distrust, Unbelief, a Want of Response to God (3-149)

The words translated "disobedience" (Col. 3:6), "unbelief" (Heb. 4:6), "obey not" (Rom. 2:8), and "believed not" (Heb. 11:31), represent man's disobedience to God's salvation.

Disobedience is a Satan-annexer (Eph. 2:2), a wrath-bringer (Eph. 5:6), a life-robber (Jn. 3:36 ASV), a prejudice-producer (Acts 14:2 ASV), a heart-hardener (Acts 19:9 ASV), a God-ignorer (Rom. 10:21), a rest destroyer (Heb. 3:18 ASV), a Christ-stumbler (1 Pet. 2:7,8), a prison-opener (1 Pet. 3:20), and a certain-punisher (1 Pet. 4:17). There is

no sin so grievous as the sin which is represented by unwillingness to be persuaded by the love of God, and which in its wilfulness opposes God's gracious purpose in Christ. Unlike all other forms of sin, it springs into being, and confronts God, when He stoops in His gentleness to raise the poor and needy. It is the beggar's refusal of heavenly blessing; it is the stubbornness of man that will not hield to God's way of blessing; it is the scorn of Eternal Love, Love's sacrifice, and Love's sweet reasonableness; it is the thrice-ribbed ice of sin that will not melt beneath the warm beam of heavenly pity; it is the triple steel that will not be pierced by the golden-headed arrows of mercy; and the adamant that will neither rend nor dissolve at the expiring cry of the Son of God.

II. Sin is a Principle or Nature

Want of conformity to the law of God embraces want in nature, as well as in conduct. Acts of sin spring from a principle or nature that is sin (Matt. 7:17,18; Matt. 15:19). Back of adultery lies the sinful lust; back of murder the fierce hatred (Matt. 5:21,22,27,28). Paul distinguishes between sin and sins--the one the nature and the other the expression of that nature. Sin is present in every one as a nature before it expresses itself in deeds. Rom. 7:8,9; Rom. 6:12-14; I John 1:8. (5-244)

Sin is basically selfishness. "By selfishness we mean that choice of self as the supreme and which constitutes the antithesis of supreme love to God. Bossuet, describing heathendom says, 'Everything was God but God himself.' Sin goes further than this, and says: 'I am myself all things,'--not simply as Louis XVI: 'I am the state,' but "I am the world, the universe, God.' Comte's religion is a 'synthetic idealization of our existence'--a worship, not of God, but of humanity. Julius Miller defines sin as a 'turning away from the love of God to self-seeking.' (6-292)

"Selfishness may reveal itself in the elevation to supreme dominion of any one of man's natural appetites, desires, or affections. Sensuality is selfishness in the form of inordinate appetite. Selfish desire takes the forms respectively of avarice, ambition, vanity, pride, according as it is set upon property, power, esteem, independence. Selfish affection is falsehood or malice, according as it hopes to make others its voluntary servants, or regards them as standing in its way." A. H. Strong (6-293)

This view in the light of Scripture: (6-294)

1. The all-embracing requirement of the law is love to God.
Matt. 22:37-39; Rom. 13:10; Gal. 5:14
2. Christ made God His supreme end; sought not his own glory.
John 5:30; 7:18; Rom. 15:3
3. The Christian has ceased to live for self.
Rom. 14:7; II Cor. 5:15 in contrast to II Tim. 3:2

D. Culpability of Sin (3-150)

By culpability is meant the blameworthiness of sin as an act inexcusable on the part of its perpetrator and also its exposure to the penalty affixed by divine justice to the transgressor. Man being such a personality as he is and endowed

with such faculties, placed under a law so good and holy, just and spiritual, and having been given such motives and inducements to keep it, ought never to have committed sin. Sulpability may also include the heinousness of sin as an act done against light and love and in flagrant opposition to the holiness and majesty of the Law Giver, so that God cannot but regard it with abhorrence and repel from His presence and extrude from His favor any individual who has become chargeable with it.

Notice that a penalty was affixed by God when man was first created (Gen. 2:16), and this penalty still overhangs the impenitent. Apart from the redeeming work, every individual is in danger of perishing and is already condemned (John 3:16-18). Therefore, John has declared that "the wrath of God abideth" on the unbeliever, and Paul states that the "wages of sin is death."

E. The Universality of Sin

Sin is a quality or condition of soul which exists in every child born of woman; and not merely at isolated times, but at all times and at every stage of his career, though not always manifesting itself in the same forms of thought, feeling, word and action in every individual or even in the same individual. Sin is not a quality or condition of soul that has revealed itself only in exceptional individuals, like notorious offenders, prodigals, profligates, criminals, and vicious persons in general; or in exceptional circumstances, as in the early stages of man's existence on earth, or among half developed races, or in lands where the arts and sciences are unknown. (3-154)

I. Seen By the Direct Statements of Scriptures. Rom. 3:9-12,22,23; Eccl. 7:20.

1. Extensively, Sin Has Reached All Men (3-154)

Sin has affected the whole race of men in every age, in every land, in every race into which mankind has been divided, and in every situation in which the individual has been placed. (Gen. 6:12; Psa. 14:3; Isa. 53:6; I Kings 8:46; I John 1:8,10). The Scriptures mention only one Person in whom there was no sin and presents only one Individual of whom it could be said that He was sinless.

2. Intensively, Sin Has Reached Every Part of Man (3-154)

In every individual, in every department and faculty of his nature, from the center to the circumference of his being, man has demonstrated his sinfulness.

a. It has darkened man's understanding. I Cor. 2:14; Eph. 4:17;18

b. It has defiled man's heart. Gen. 6:5; Matt. 15:19

Sin has corrupted man's objectives, that is, turned him from God back to self or the creature. Rom. 1:25

c. It has dulled man's conscience. Eph. 4:19

It is that innate characteristic of the mind which enables the person who has reached the age of reasoning ability to make a judgment as to the rightness or wrongness of any course of action that may be presented to it. Education and environment establish the standards of moral judgment and the Word of God furnishes the only true standards. The conscience can be either dulled, or perverted.

II. Seen by the Common Judgments of Mankind (4-322)

1. The Universal Practice of Man in Calling for a Priesthood and Sacrifices

Every known form of religion recognizes the need of a sacrifice and of the ministry of a priesthood.

2. Lack of Perfection.

Every man knows himself to have come short of moral perfection and recognizes the same moral shortcomings in other men.

III. Seen By the Universal Need of the Atonement and Regeneration. John 3:16
(4-322)

Because of the universal need of salvation, God gave His only Son as a ransom and declared that without new birth it was impossible to see or enter the kingdom of God.

IV. Seen By the Condemnation Resting Upon All Who Do Not Accept Christ as Saviour. John 3:36 (4-323)

Condemnation is not something that shall eventually come upon Christ-rejectors, but it is a present and an awful reality. Therefore, the only escape from the penalty of sin is for men to receive Christ as personal Saviour.

F. The Consequences of Sin

I. Depravity (5-267 to 268)

1. Meaning of Depravity

Definition: By depravity we mean the lack of original righteousness, or holy affection toward God, and the corruption of man's moral nature which biases him to evil. (6-340 also)

Its existence is witnessed by both Scripture and human experience.

This characteristic is readily recognized by individuals who have been brought under conviction by the Spirit of God as not only inherent in his own nature but present in human nature everywhere.

2. The Extent of Depravity

Negatively: It does not mean:

- a. That every sinner is devoid of all qualities pleasing to men;
- b. That he commits or is prone to every form of sin;
- c. That he is as bitterly opposed to God as it is possible for him to be.

Jesus recognized the existence of pleasing qualities in some individuals (Mark 10:21); He said that the scribes and Pharisees did some things God demanded (Matt. 23:23); Paul asserts that some Gentiles "do by nature the things of the law" (Rom. 2:14); God told Abraham that the iniquity of the Amorites would grow worse (Gen. 15:16); and Paul says that "evil men and imposters shall wax worse and worse." (2 Tim. 3:13).

Positively:

Depravity has produced a total spiritual inability in the sinner, in the sense that he cannot by his own volition change his character and life so as to make them conformable to the law of God, yet he has a certain amount of freedom restored to him through common grace. He can, for instance, choose not to sin against the Holy Spirit, decide to commit the lesser sin rather than the greater, resist certain forms of temptation altogether, do certain outwardly good acts, though with improper and unspiritual motives, and even seek God from entirely selfish motives. Strong says: "The sinner can do one very important thing, that is: give attention to divine truth." Freedom of choice within the limits we have mentioned is not incompatible with complete bondage of the will in spiritual things.

Man since the fall cannot change his own heart; he cannot regenerate his soul; he cannot repent with godly sorrow, or exercise that faith which is unto salvation. For each of these he is totally dependent upon the power of the Holy Spirit. He can by common grace make some response to the gospel when its claims are presented to him.

II. Guilt (4-323 to 324)

By this we mean deserved punishment for self-determined violation or failure to conform to the law. Guilt is the result of depravity. Depravity is subjective, while guilt is objective. While guilt is universal with the race, we must recognize different degrees of guilt attached to different kinds of sin (Luke 12:47,48; Rom. 2:6; Heb. 10:28,29). In these Scriptures we see positive recognition of degrees of guilt. Such guilt may be expressed in three kinds of sins:

1. Sins of Ignorance. Matt. 10:15; John 19:11; Rom. 2:12

There is recognition here of the fact that sins of ignorance are less culpable than sins committed in spite of knowledge.

2. Sins of Infirmary. Psa. 19:12

Here it is implied that there is a moral turpitude apart from consciousness. Because of man's inherent sinful nature, he may sin. One may know sins to be sin but, because of the weakness of his nature, he may commit them. Such sins are known as sins of infirmity.

3. Sins of Presumption. Psa. 19:13; Isa. 5:18; Illus. II Chron. 26:16-23; Num. 26:9 to 27:3

III. Penalty. (6-350 to 355)

Definition: By this we mean the pain or loss which shall be inflicted upon the sinner by the Lawgiver in vindication of His justice, which has been outraged by violation. (6-350)

The natural consequences of transgression, although they constitute a part of the penalty of sin, do not exhaust that penalty. In all penalty there is a personal element--the holy wrath of the Lawgiver,--which natural consequences but partially express.

We do not deny, but rather assert, that the natural consequences of transgression are a part of the penalty of sin. Sensual sins are punished, in the deterioration and corruption of the body; mental and spiritual sins, in the deterioration and corruption of the soul. Prov. 5:22--"His own iniquities shall take the wicked, And he shall be holden with the cords of his sin". Sin is self-detecting and self-tormenting. But this is only half the truth.

The object of penalty is not the reformation of the offender or the ensuring of social or governmental safety. These ends may be incidentally secured through its infliction, but the great end of penalty is the vindication of the character of the Lawgiver. Penalty is essentially a necessary reaction of the divine holiness against sin. "Punishment inflicted will be just retribution; and the solemn affirmation of the violated principle."

1. The actual penalty of sin.

The one word in Scripture which designates the total penalty of sin is "death." Death, however, is twofold:

a. Physical death

As seen from scripture: Gen. 2:17; 3:19; Rom. 5:12; 1 Pet. 4:6
I Cor. 15:21,22

As seen from reason:

The universal prevalence of suffering and death among rational creatures cannot be reconciled with the divine justice, except upon the supposition that it is a judicial infliction on account of a common sinfulness.

The translation of Enoch and Elijah, and of the saints that remain at Christ's second coming, seems intended to teach us that death is not a necessary law of organized being, and to show what would have happened to Adam if he had been obedient. Sin, however, has turned the normal condition of things into the rare exception (cf. I Cor. 15:42-50.) Since Christ endured death as the penalty of sin, death to the Christian becomes the gateway through which he enters into full communion with his Lord.

b. Spiritual death--or the separation of the soul from God.

The term 'death' is frequently used in Scripture in a moral and spiritual sense, as denoting the absence of that which constitutes the true life of the soul, namely, the presence and favor of God. Mat. 8:22--"Follow me; and leave the (spiritually) dead to bury their own (physically) dead"; Luke 15:32--"This thy brother was dead, and is alive again." Eph. 2:1--"When ye were dead through your trespasses and sins"; 1 Tim. 5:6--"she that giveth herself to pleasure is dead while she liveth"; Rev. 3:1--"Thou hast a name that thou livest, and thou art dead".

The penalty denounced in the garden and fallen upon the race is primarily and mainly that death of the soul which consists in its separation from God. In this sense only, death was fully visited upon Adam in the day on which he ate the forbidden fruit. (Gen. 2:7)

c. Eternal death Mat. 25:41; 2 Thess. 1:9

It undoubtedly involves positive retribution visited by a personal God upon both the body and the soul of the evil doer Mat. 10:28; Rev. 14:11; 2 Thess. 1:9

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NOT REU + REASON
NEXT REASON + REU

REVEALS TRUTHS

PROPERLY UNDERSTOOD

" STATED

" ARRANGED & RELATED

WHICH
REQUIRE
REASON
PUT REASON
DOESN'T ADD
IT JUST
CLASSIFIES
(THOUGH CAN
BE ARGUED)