

105. Q. What followed as a consequence of the fact that our first parents were seduced?
 106. Q. What do we learn from all these facts?

Lesson Twenty-five

THE CONSEQUENCES OF SIN IN OUR WORLD

Scripture Reading: Gen. 3:7-24.

Scripture To Memorize: "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12).

107. Q. What was the immediate consequence of the sin of our first parents?

A. The awakening of conscience in them.

Gen. 3:7, 8—"and the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons" (literally, girdles). "And they heard the voice of Jehovah God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden." Thus is indicated the beginning of shame and fear in the human heart, as consequences of sin.

108. Q. What did this awakening of conscience signify?

A. It signified that they had become separated from God by sin.

109. Q. What immediate punishment was inflicted upon them in consequence of their separation from God by sin?

A. The immediate punishment inflicted upon them was their expulsion from the Garden of Eden.

Gen. 3:22-24, "And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim,

and the flame of a sword which turned every way, to keep the way of the tree of life."

110. Q. Why were they expelled from the Garden of Eden?

A. Evidently in order that the penalty attached to the law which they had transgressed, might be executed.

(1) The law was: "of the tree of the knowledge of good and evil, thou shalt not eat of it." But as law would not be law without a penalty for its violation, the penalty was: "for in the day that thou eatest thereof thou shalt surely die." (2) This penalty pointed forward to physical death primarily. The same God who laid down the penalty, later defined it in such terms that no one can be in doubt as to what He meant by it. Gen. 3:19—"for dust thou art, and unto dust shalt thou return." This couldn't have reference to anything but physical death, i. e., the dissolution of the body. (3) This conclusion is further corroborated by the fact that the only sense in which the word "die" is used in the book of Genesis is with reference to physical death. E. g., Gen. 5:5—"and all the days that Adam lived were nine hundred and thirty years: and he died." Cf. Gen. 5:8, 11, 14, 17, etc. (4) "The clause of the prohibition, 'Thou shalt surely die,' evidently refers to physical death and means no more than "thou shalt become dieable" (Shook, *Gist of the Bible*, p. 62). Dr. Adam Clarke paraphrases it thus: "From that moment thou shalt become mortal, and shall continue in a dying state till thou die." "Thou shalt be subject to death" reads the Targum of Jonathan. "By the eating of the tree of knowledge of good and evil man forfeited his liberty to eat of the tree of life" (Dummelow). (5) Mortality seems to be inherent, however, in all fleshly or animal organization. Our view is, therefore, not that man became mortal when he sinned, but rather that his body had been mortal from its creation; that in Eden he had counteracted this mortality and preserved his physical youth by eating of the fruit of the Tree of Life; that, on becoming separated from God by his own disobedience, he forfeited this great privilege; that consequently in order that the penalty connected with the law which he had violated,

might be worked out in his fleshly body, he was expelled from Eden; and thus having lost access to the food with which he had previously counteracted his mortality and prevented death, in due course of time he died, i. e., he died physically (Gen. 5:5). (6) From these considerations it is obvious that the penalty connected with the law violated by our first parents comprehended, primarily, physical death, or the death of their bodies; and that further, their death physically was a natural and logical consequence of their alienation from God. Thus it was that "through one man sin entered the world, and death through sin" (Rom. 5:12).

111. Q. Do the scriptures teach that our first parents died spiritually when they sinned?

A. The scriptures teach that they entered upon a dying state, both physically and spiritually, the moment they became separated from God by selfishness and sin.

(1) In scripture those who are alienated from God by sin are said to be "dead" in the sense that they are in a dying state. Eph. 2:1—"dead through your trespasses and sins." Col. 2:13—"and you, being dead through your trespasses, and the uncircumcision of your flesh." Luke 15:24—"for this my son was dead, and is alive again; he was lost, and is found." To be in such a dying state is to be lost, and vice versa. (2) Moreover, they are in such a dying state, not because God desires it or brings it about, but because the active principle of sin, selfishness, is enthroned in their hearts, thus separating and alienating them from God. Col. 1:21—"and you, being in time past alienated and enemies in your mind in your evil works." Eph. 2:3—"the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of the flesh and of the mind, and were by nature children of wrath." (3) "Union with God in some way and by some means is essential to all life, and separation from Him is always death" (Milligan, Scheme of Redemption, p. 54). (4) Actual spiritual death takes place, however; or perhaps it would be more nearly correct to say, is consummated, in the next world. It is eternal death, i. e., the final, complete and eternal

separation of the soul from the presence of God, and its ultimate segregation in hell. See 2 Thess. 1:7-10, Rom. 9:22, Matt. 25:41, Rev. 2:11, 20:6, 20:18, 21:8, etc. (5) In defining the word *thanatos* (death), Thayer, in his Greek Lexicon of the New Testament, says: "In the widest sense death comprises all the miseries arising from sin, as well physical death as the loss of life consecrated to God and blessed in Him on earth to be followed by wretchedness in the lower world." Cf. Rev. 20:14. (6) In the case of our first parents, their expulsion from Eden meant their loss of unhindered access to God, and the loss, too, of the companionship and fellowship of His real presence. It meant also that they stood henceforth in need of religion with its mediatorial and reconciliatory aspects and offices. (7) The objective of God's Plan of Redemption, and the essence and purpose of true religion, is to eradicate the principle of selfishness from the human heart, and to substitute therefor the principle of sacrificial love; and to thus bridge the chasm, heal the separation, and bring about reconciliation between the creature and the Creator. 2 Cor. 5:18-20.

112. Q. Do the scriptures teach that the whole human race must suffer the guilt of Adam's sin?

A. The scriptures teach that the sins for which we shall be held accountable are those which we commit ourselves.

(1) Sin is a personal intention or act of disobedience to God. Matt. 5:28, 1 John 3:4, 1 John 5:17, Deut. 9:7, Rom. 14:23, Jas. 4:17, etc. (2) Rom. 3:23—"for all have sinned, and fall short of the glory of God, (not have been born in sin, but have sinned). (3) Psa. 58:3—"the wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." They go astray not have been born astray. (4) Psa. 14:1—"they are corrupt, they have done abominable works; there is none that doeth good" (note—have done abominable works). (5) Psa. 51:5—"behold, I was brought forth in iniquity; and in sin did my mother conceive me." The allusion here is to personal sin, not inherited guilt. (6) Isa. 53:6—"all we like sheep have gone astray; we have turned every one to his own way" (note, we have gone astray, not have been born astray).

(7) Eph. 2:1—"dead through your trespasses and sins" (not through Adam's sin, nor the sins of your parents). (8) Eph. 2:3—"were by nature children of wrath." How so? Because they "lived in the lusts of the flesh, doing the desires of the flesh and of the mind" (not because of any inherited guilt). (9) Col. 1:21—"alienated and enemies in your mind in your evil works" (not Adam's works). (10) Col. 2:13—"you being dead through your trespasses and the uncircumcision of your flesh" (not in Adam's trespasses). (11) Job 14:4—"who can bring a clean thing out of an unclean? not one." This is explained by the preceding verse: "Dost thou open thine eyes upon such a one, and bringest me into judgment, when the day of probation will have been ended, and the final decree will be: "He that is filthy, let him be made filthy still . . . and he that is holy, let him be made holy still" (Rev. 22:11). (12) Rom. 3:10-18. Note: "they have all turned aside," etc. The allusion here is to general depravity resulting from personal sins, not from inherited guilt. (13) The dogma of original sin is purely of theological origin. The term itself is theological lingo. No such idea as that of inherited guilt is taught in the scriptures. Moreover, the dogma of original sin misrepresents God, and has driven thousands into infidelity. (14) The scriptures teach that each person shall be held accountable in the Judgment for his own personal sins, and not for the sins of Adam or the sins of his ancestors. Rom. 14:10, 12—"for we shall all stand before the judgment-seat of God . . . So then each one of us shall give account of himself to God." Matt. 16:27—"then shall he render unto every man according to his deeds." 2 Cor. 5:10—"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Rev. 20:13—"and they were judged every man according to their works." (15) Hear the conclusion of the whole matter: "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" (Ezek. 18:20).

113. Q. Do the scriptures teach that the whole human race must suffer the consequences of sin?

A. They do. The human race suffers the consequences of sin from generation to generation.

(1) The dogmas of original sin, total depravity, unconditional election and reprobation, etc., have all arisen from the failure of theologians, scholarly as they were, to distinguish between the guilt and the consequences of sin. For instance, a man may in a few hours gamble away all his possessions, and thus reduce his family to abject poverty and want. The family would thus suffer the consequences of the father's misdeeds; but there is no court in heaven or on earth that would hold the family responsible for his guilt. So it is with our race. We must all suffer the consequences of sin from generation to generation; but a righteous God would never hold us individually responsible for the guilt of Adam or the guilt of our fathers. (2) No one can deny the fact of the operation of the law of heredity, which is defined as the "transmission of physical or mental characteristics or qualities to descendants." Physical features and frailties, sinful dispositions and propensities, and moral imperfections, are all without doubt transmitted from generation to generation by the ordinary processes of reproduction. That there is a close relation also between physical weakness and moral imperfection cannot be denied, but this connection is beyond the ability of the human intelligence to fully understand or explain. Guilt, however, is something acquired by each individual in consequence of his own transgression of the law of God; but is never inherited. (3) Exo. 20:5, 6—"I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and showing lovingkindness unto thousands of them that love me and keep my commandments." The allusion here is evidently to the consequences of sin. Gal. 6:7, 8—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (4) It is not only a truth of

divine revelation, but a fact of ordinary observation and experience as well, that our race suffers the consequences of sin from one generation to another, and even unto the third and fourth generations. It is a known fact that most of the diseases which prey upon our fleshly bodies today, are the direct consequences of the sins of our fathers. This knowledge should serve to foster in our minds a realization of the awful malignancy of sin, and to prompt us to flee from it as from a pestilence, not alone for our own well-being, but for the welfare of generations yet unborn.

114. Q. **What is the chief consequence of Adam's sin which has descended upon the whole human race?**

A. **Temporal or physical death.**

(1) By physical death we mean the dissolution of the body. The body of man, as we have learned, was created mortal; and this mortality which is inherent in our physical organization, and consequently universal, we inherit through our descent from Adam. (2) As long as our first parents lived in Eden and had access to the Tree of Life, they were given the privilege of counteracting their mortality and preserving their physical youth and vigor by eating of its fruit. But, on being expelled from Eden in consequence of their disobedience to God, they became subject to the law of mortality inherent in their physical organization, and in due course of time they died (Gen. 5:5). We, the whole human race, their posterity, having been born in the world at large, outside of Eden, and consequently not having access to the fruit of the Tree of Life wherewith to counteract our natural mortality, must also all die. It will thus be seen how that physical death has become a natural, inevitable and universal consequence of the sin of our first parents. (3) This explains why infants must die, the same as adults. Though innocent of guilt, infants bear in their bodies the consequences of sin and must therefore suffer physical death as a prerequisite of the redemption of their bodies. See Rom. 8:23, Phil. 3:20-21, 1 Cor. 15:50-58, etc. (4) It should be pointed out, too, that physical death is universal in its scope, not alone in consequence of the sin of Adam, but in consequence of our own sins as well.

For the tragedy of it all is that the apostasy of our first parents is repeated in the life of every human being on reaching the age of accountability. Rom. 3:23, 5:12. (5) Because the consequences of sin are universal, death is universal. Eccl. 12:7—"the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Eccl. 9:5—"for the living know that they shall die." 1 Cor. 15:22—"as in Adam all die." Heb. 9:27—"it is appointed unto men once to die." Gen. 3:19—"dust thou art, and unto dust shalt thou return." (6) The death, burial and resurrection of Christ are, however, a divine pledge and proof that the same all who die physically in consequence of the sin of Adam, shall be raised up (i. e., their bodies shall be raised) in consequence of the perfect obedience of Christ. This is the substance of Paul's argument in the fifth chapter of Romans; also in 1 Cor. 15:22—"for as in Adam all die, so also in Christ shall all be made alive." The Apostle is writing here with regard to the resurrection of the body. Hence this does not mean that all will be saved, but rather that all (i. e., the bodies of all) will be raised up from the dead by the working of that same mighty power which raised up the body of Christ (2 Cor. 4:14). Jesus Himself authenticates this teaching in John 5:28-29. "The hour cometh," He says, "in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Though the scriptures teach that the bodies of all will be raised up, they assert positively that only the redeemed will be clothed in glory and honor and immortality. And when that final great transformation shall have been wrought, then the consequences of sin will have been swept out of our world, and even mortality itself will have been "swallowed up of life" (2 Cor. 5:4). Rev. 21:4—"and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; for the first things are passed away." May the Lord hasten the day!

REVIEW EXAMINATION OVER LESSON TWENTY-FIVE

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108. Q. What did this awakening of conscience signify?
109. Q. What immediate punishment was inflicted upon them in consequence of their separation from God by sin?
110. Q. Why were they expelled from the Garden of Eden?
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Lesson Twenty-six

THE CHIEF END OF MAN

Scripture Reading: Rom. 12:1-2, 1 Cor. 3:16-23.

Scripture To Memorize: "Wherefore let no one glory in men. For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).

115. Q. For what end are we in this world?
- A. We are in this world that we may know God, and love Him, and serve Him always.
116. Q. What shall we attain by loving and serving God?
- A. We shall attain eternal happiness.
117. Q. Are not the things of this world sufficient to make us happy?
- A. No. The things of this world cannot possibly bring us true happiness.
118. Q. Why cannot the things of this world bring us true happiness?