

THE TRANSMITTED SIN NATURE

I. The Meaning.

We are talking about sin nature. That which is usually translated by sin (singular). 1 Jn 1:8. The root not the fruit. That which a man gets bec Adam propagated after his kind. Sinful nature inherited from parents and ultimately from Adam.

II. The Fact of it.

Intellect. 2 Cor 4:4. Rev 3:17. Rom 1:28 reprobate mind. Darkness--Eph 5:11; Col 1:13. Sensibility. 1 Tim 4:2 conscience stupefied, Titus 1:15 conscience polluted.

Heb 9:14 conscience evil. Rom 1:26 Jn 3:19 Eph 4:19

Will. Enmity, Jas 4:4. Hatred, Rom 1:29; Jn 7:7. Hardness of heart, Jn 12:20. Aversion, Jn 5:40--ye will not. Bondage, Rom 5:6; 6:20; 2 Pet 2:14. Jn 5:44.

Rom 7:20 2:3:6 Rom 11:9

Central passages. Gen 8:21. God's estimate of fallen man (uttered with a promise). Psa 51:5. Jer 17:5,9. Eph 2:3--by nature under wrath. Energized by Satan.

Rom 1:18-3:20 esp.

Condemnation of heathen, 1:18-32. (Cause--willful ignorance, 18-23
Consequence--complete divine abandonment, 24-32)
Body, soul, spirit.

Condemnation of moralist, 2:1-16. Refers specifically to Jew but applied to moralist.
Condemned by truth, 2,4
by deeds, 6-11
by gospel, 12-16

Condemnation of the Jew, 2:17-3:8.
Did not keep law of God, 2:17-29.
Did not bel promises of God, 3:1-8

Condemnation of the world, 3:9-20.
Bec of their character, 9-12. Not even Adam righteous, no understanding, no real seeking, 2:7 is un-compounded word.
Bec of their conduct, 12-18.
In word--corrupting, deceitful, uncharitable, blasphemous.
In deed--15-18--murderous, oppressive, quarrelsome, impious.

Conclusion--total depravity. Man is without merit in God's sight, II, 218 LSC. Not that nothing good in man. LSC

- Negatively, depravity does not imply (Berkhof, 246).
1. Every man is as thoroughly depraved as he can possibly become.
 2. Sinners don't have conscience or a "naive induction" concerning God.
 3. Sinners will indulge in every form of sin.
 4. Sinners don't have appreciation of good or act in good ways toward fellow man.

Positively it does mean.

1. Corruption extends to every part of man's nature, all faculties of soul and body. Mind, heart, body corrupt.
2. No spiritual good in man or anything that would give him merit in God's sight. Only perversion in relation to God.

Illus. Diamond ring in jewelry. All looked OK to me but flaws under jeweler's glass. Man looks good to man but not under glass of God's holiness - defects showing. Note man pretending to hide defect in diamond.

III. The Penalty connected with sin nature.

Spiritual death, Eph 2:1-3; 4:18-19. Separation from God in present life. If no remedy applied then separation from God in future life which is the 2nd death. Gen 2:25. Not physical but spiritual death. Man is born in this state.

IV. The Transmission of the sin nature.

Transmitted mediately from parent to child. Propagate after kind. Psa 51:5. Not act of conception bec shapen in iniquity. Man born sinner not good. Not even just 1% lost. If so, then only need 99% salvation.

"Only a superficial view of humanity or an inadequate conception of morality can jauntily say that "all children are born good." Theologians have exaggerated and elaborated, as is their wont, and so have made the thought repugnant; but the derived sinful bias of human nature is a fact, not a dogma..." Maclaren Ex Bible.

STANDARD B & P "NOTEAR"

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IMPUTED SIN

- I. The Meaning and Distinctions. Notes *Not with a, but participial - one for them*
- II. The Fact. Rom 5:12 and theories. Notes. *1 Sam 22:18*
- III. The Transmission. Immediate from Adam straight to me bec I was immediately in Adam when he sinner.
- IV. The Penalty/ ~~Physical~~ Physical death. Proved in Rom 5 and includes children. Proves they're not innocent. *1 Sam 22:15*
- V. The Remedy. Imputed righteousness. 4 kinds of rtness--the attribute of God, self-righteousness, Rom 10:3; righteousness of the law, Rom 8:4; imputed righteousness of God.

MAN'S ESTATE UNDER SIN

- I. The Meaning. Talking about an estate which is peculiar to this age whereby all men are concluded as under a decree of sin. Related to fact that unregenerate Jews and Gentiles are all on same footing in this age. Rom 10:12-33.
- II. The Fact of it. Rom 3:9. "It is a decree of God pronounced by God placing us in a position before Him and this position is peculiar to the age in which we live." LSC Gal 3:22. *of analogy with sentence of sin or nature Rom 8 in sentence on children*
- III. The Penalty. Lost in broadest sense. Penalty comes from not accepting that to which the person is shut up by virtue of this decree--saving grace of X. All of nothing. *capitally*
- IV. Transmæssion. None.
- V. Remedy. Under grace. God takes everything away so that he may put something better in its place. Rom 3--without a cause, Jn 15:25. All of grace and stand in grace now. Ehp 1:6 *Rom 11:32*

Name
Script.
Penalty
Transmission
Remedy

If member of Buick society made statement, Society could be + was sued.

Women who took that damage affected kids.

Also - when alumnus improperly handles prospective athletes, the University can be penalized here. Alumnus did it.

Also of importance - Bill Henze on trip with 3 others. Spartanman driver. Other party trying to prove negligence of Spartanman. Henze trying to recover damages + injuries. But if they can prove negligence of Spartanman Henze gets nothing because he shared expenses + therefore is negligent to (the whole at time).

"... and if the jury finds that he was negligent, it will undoubtedly be imputed to you + you cannot recover. I don't think that there is anything that we can do to change that situation now." - letter from Henze's lawyer.
4/25/57.

Chapter 36

THE INHERITANCE OF SIN

I. A DEFINITION

Inherited sin is that sinful state into which all people are born.

Theologians have used several labels to describe this concept. (1) Some call it, as the title of this chapter, inherited sin. This emphasizes the truth that all people inherit this sinful state from their parents, and their parents from their parents, all the way back to Adam and Eve. (2) Others call it the sin nature, which focuses on the fact that sin has corrupted our entire nature. The term "sin nature" provides a clear contrast between that root nature and its fruits (which are particular acts of sin). (3) Still others prefer the term "original sin" because Adam's original sin produced that moral corruption of nature that was transmitted by inheritance to each succeeding generation.

II. SCRIPTURAL EVIDENCE

The Bible clearly states that all aspects of man's being are corrupt. "By nature" we are children of wrath—that is, objects of wrath (Eph. 2:3). By actions we are also objects of God's wrath, but this verse refers to something innate. Psalm 51:5 indicates that this is something we have from conception, not something acquired by actions during our lifetimes.

Every facet of man's being is affected by this sin nature. (1) His intellect is blinded (2 Cor. 4:4). His mind is reprobate or disapproved (Rom. 1:28). His understanding is darkened, separated from the life of God (Eph. 4:18). (2) His emotions are degraded and defiled (Rom. 1:21, 24, 26; Titus 1:15). (3) His will is enslaved to sin and therefore stands in opposition to God (Rom. 6:20; 7:20).

III. TOTAL DEPRAVITY

The scriptural evidence provides the basis for what has been commonly called total depravity. The English word "depravity" means perverted or crooked. It is not used in the translation of the King James Version, but some modern translations do use it to translate *adokimos*

in Romans 1:28. This word means "not standing the test" and gives us a clue as to how to define the concept of depravity. Depravity means that man fails the test of pleasing God. He denotes his unmeritoriousness in God's sight. This failure is total in that (a) it affects all aspects of man's being and (b) it affects all people.

Negatively, the concept of total depravity does not mean (a) that every person has exhibited his depravity as thoroughly as he or she could; (b) that sinners do not have a conscience or a "native induction" concerning God; (c) that sinners will indulge in every form of sin; or (d) that depraved people do not perform actions that are good in the sight of others and even in the sight of God.

Positively, total depravity means (a) that corruption extends to every facet of man's nature and faculties; and (b) that there is nothing in anyone that can commend him to a righteous God.

Total depravity must always be measured against God's holiness. Relative goodness exists in people. They can do good works, which are appreciated by others. But nothing that anyone can do will gain salvational merit or favor in the sight of a holy God.

IV. THE PENALTY CONNECTED WITH INHERITED SIN

The penalty that is particularly related to inherited sin is spiritual death. Death always indicates a separation of some kind, so spiritual death means a separation from the life of God in this present life (Eph. 2:1-3). If this condition continues unchanged throughout life, then eternal death or the second death follows (Rev. 20:11-15).

Cut flowers well illustrate living human beings who do good things but who nevertheless are spiritually dead. Is the blossom that has been cut from the plant alive or dead? At first it is beautiful and fragrant, and in combination with other cut flowers, it may grace the finest home, church, or occasion. It looks alive; it is useful; but it is in reality dead, for it has been severed from the life of the plant that produced it. At this point the illustration breaks down, for it is not possible to give the flower new and eternal life, something God can do for the one who believes in the Lord Jesus.

V. THE TRANSMISSION OF INHERITED SIN

The label itself indicates how original sin is transmitted from one generation to the next and the next and the next. We inherit it from our parents as they did from theirs, and so on back to the first parents, Adam and Eve. After they sinned they could only propagate after their

kind; that is, their children were sinners by birth (Gen. 4:1; Ps. 51:5; Rom. 5:12). This means that everyone born into this world is a sinner. No one is born good, nor is anyone born partly good and partly sinful. All are equally sinful in God's sight. If this were not so, then those who were, say, only 50 percent sinful would need only 50 percent of God's salvation.

VI. THE REMEDY FOR INHERITED SIN

The remedy is twofold. (1) Redemption includes a judgment on the sin nature so that the believer is no longer bound to serve sin (Rom. 6:18; 8:1; Gal. 5:24). All that which belongs to the old life has been crucified with Christ. Death always means separation; therefore, His death separated us from the dominion of original sin. (2) However, the old is not eradicated until the resurrection; therefore, God has given us His Holy Spirit to give us victory over sin in daily life.

We are separated from the dominion of sin by Christ's death, and we are free from its domination by the power of the Spirit.

VII. SOME ATTACKS AGAINST THIS DOCTRINE

A. Pelagianism

Pelagius, a monk from Britain who preached in Rome around A.D. 400, believed that since God would not command anything that was not possible, and that since He has commanded men to be holy, everyone therefore can live a life that is free from sin. He taught that man was created neutral—neither sinful nor holy—and with the capacity and will to choose freely either to sin or to do good. Everyone is born in the same condition as Adam before the Fall; only now man has before him Adam's bad example. But Adam in no way transmitted a sin nature or the guilt of his sin to his posterity. Man has a will that is free, and sin comes from the separate acts of man's will. Man is also free to do good works, and all of his good deeds come from the unassisted capabilities of his human nature. Thus Pelagianism exaggerates the merit of works and their efficacy in salvation.

B. Semi-Pelagianism

Pelagius's teaching was opposed by his contemporary, Augustine, who emphasized man's total inability to achieve righteousness and therefore his need for sovereign grace alone. Semi-Pelagianism is a mediating position between Augustinianism (with its strong emphasis

on predestination and man's inability) and Pelagianism (with its insistence on man's complete ability). Semi-Pelagians teach that man retains a measure of freedom by which he can cooperate with the grace of God. Man's will has been weakened and his nature affected by the Fall, but he is not totally depraved. In regeneration man chooses God, who then adds His grace. Semi-Pelagianism is the teaching of the Roman Catholic church as well as some Protestant groups. Original sin is eliminated in water baptism.

C. Socinianism

This movement, named after Lelio Socinus (1525–62) and his nephew Faustus (1539–1604), was the forerunner of Unitarianism. Its teachings include a denial of the deity of Christ, a denial of predestination, original sin, total inability, and penal substitution.

D. Arminianism

Though the views of Jacobus Arminius (1560–1609) were not so divergent from traditional Reformed theology, those of his successors were increasingly so. Arminianism teaches that Adam was created in innocence, not holiness, that sin consists in acts of the will, that we inherit pollution from Adam but not guilt or a sin nature, that man is not totally depraved, that man has the ability to will to do good and to conform to God's will in this life so as to be perfect, and that the human will is one of the causes of regeneration. Wesleyan theology, sometimes called evangelical Arminianism, holds similar views on the subjects of Adam's sin and man's ability, though it differs in other points.

E. Neo-orthodoxy

In general, neo-orthodoxy takes sin very seriously. It is defined as self-centeredness, rather than God-centeredness. However, the account of Adam's sin in Genesis 3 is not seen as historical in that it was an actual event that happened at a certain time and in a particular place. Adam was not a real individual who actually lived on this earth, yet Adam represents man at every stage of his development. The story of Adam's fall is the story of all of us. With such a view of biblical history, there can be no connection between the sin of Adam and his posterity.

Chapter 37

THE IMPUTATION OF SIN

I. THE MEANING OF IMPUTATION

To impute means to attribute or reckon or ascribe something to someone. It is not mere influence but involvement that is at the heart of the concept.

The Old Testament provides several examples of imputation. Leviticus 7:18 and 17:4 indicate that lack of blessing and guilt were ascribed to the Israelite who did not follow the prescribed ritual in the offerings. In 1 Samuel 22:15 and 2 Samuel 19:19 (KJV), are pleas not to impute something to certain individuals. In Psalm 32:2 David expresses the happiness of the person to whom the Lord does not impute iniquity. In all these cases imputation includes some kind of involvement, not mere influencing.

The New Testament refers several times to imputation in the Old Testament. Paul stated that sin is not imputed as a specific violation of a legal code when there is no law (Rom. 5:13). He referred to the righteousness God imputed to Abraham when he believed and to the righteousness David knew when he confessed his sin (Rom. 4). James also referred to Abraham's imputed righteousness (James 2:23). The death of Christ enabled God not to impute man's sins against him (2 Cor. 5:19).

The letter to Philemon contains what is probably the most beautiful illustration of imputation. Paul told Philemon that if his slave Onesimus owed anything to reckon it to Paul's account. In other words, any debt Onesimus might have incurred would be charged against Paul's account and Paul would pay it. Similarly, our sins were attributed, ascribed, reckoned to Christ, and He paid our debt fully.

II. THREE BASIC IMPUTATIONS

Theologians have generally recognized three basic imputations.

A. The Imputation of Adam's Sin to the Race (Rom. 5:12-21)

This is the one that concerns us in this section on sin, and we shall return to a full discussion of it.

B. The Imputation of Man's Sin to Christ (2 Cor. 5:19; 1 Pet. 2:24)

C. The Imputation of Christ's Righteousness to Believers (2 Cor. 5:21)

III. THE IMPUTATION OF ADAM'S SIN

A. The Central Passage (Rom. 5:12)

The concept of imputed sin arises from interpreting the meaning of "all sinned" at the end of verse 12.

Some understand it to mean that each individual sins personally, and because of these sins people die. "Sinned refers to actual sins (cf. 3:23) viewed as an individual expression and endorsement of Adam's representative act."¹ However, babies die even though they have not committed sins personally. Also, "all sinned" is connected with the one man, Adam, through whom sin entered the world. The verse does not say that Adam sinned and others sin also. Five times in 5:15-19 Paul stated that condemnation and death reign over all because of the one sin of Adam, not because of the various sins of all of us.

Some understand the meaning as "all are sinners" or "all are sinful." However, the word is an active voice verb (all did something), not a noun or adjective (all are something). Of course, it is true that all are sinners, but that is not the meaning of "all sinned" in this verse. Shedd's objections to the meaning "all are sinful" are much to the point. He observes that such an interpretation would be contrary to the invariable usage of the active voice of the verb, and it would require the addition of the verb "to be."²

Barthians understand this to mean that sin is part of the experience of all people, but since they do not believe Adam was an actual person or that his sin was an actual time-space event, there can be no connection between Adam and the race. To them, this verse says nothing about original sin or about imputed sin.

Another interpretation is that all sinned when Adam sinned. This seems to be the only meaning that does justice to the verb and its relationship to the preceding part of the verse. "The tense of the verb indicates a distinct historic entrance. . . . Physical death came to all men but not because they were all in the process of individually sinning. All men did sin (except for infants dying in infancy) experientially. But Paul is not talking about that here. The sin of all is centered in that of the one man Adam."³

B. The Relation Between Adam and the Race

Though Paul clearly states the fact that all men sinned when Adam sinned, the question remains, how did they do so? What is the relation between Adam and the race?

Historically, two answers have been given. They are commonly labeled as (a) the federal or representative view and (b) the seminal or realistic or Augustinian view.

1. *The representative view.* This views Adam as the representative of the whole human race so that when Adam sinned his sin became the ground of condemnation of his race. No one but Adam actually committed that first sin, but since Adam represented all people, God viewed all as involved and thus condemned. The word "federal" means covenant and indicates that Adam was appointed to represent the race in the so-called Covenant of Works. Because the covenant head sinned, the guilt of his sin was imputed to each of his posterity. Hosea 6:7 is cited as a reference to this covenant.

2. *The seminal view.* The seminal, realistic, or Augustinian view sees Adam as containing the seed of all his posterity so that when he sinned, all actually sinned. Mankind was not merely represented by Adam but was actually organically joined to Adam. "Paul's concept of racial solidarity seems to be a universalizing of the Hebrew concept of family solidarity. A tragic picture of family solidarity is seen in Joshua 7:16-26, where Achan is discovered as the cause of Israel's defeat at Ai. . . . Achan blamed no one else. . . . But in the administration of the punishment . . . everything connected with Achan was blotted out of Israel."⁴ Hebrews 7:9-10 furnishes another example of the seminal or germinal concept in the human race. The writer plainly stated that Levi, though not born until almost two hundred years later, actually paid tithes in his great-grandfather Abraham. The ancestor, Abraham, contained his descendant, Levi. Similarly, our ancestor, Adam, contained all of us, his descendants. Therefore, just as Levi did something in paying the tithe, so we did something in sinning in Adam.

Thus Adam's sin was imputed to each member of the human race because each member of the human race actually sinned in Adam when Adam sinned.

I came across an illustration of imputation in a sad experience a former student had. This man, Bill, shared the expenses of a ride home at Christmastime in Joe's car. On the way another car went through a stop sign and hit Joe's car broadside. At the time of the acci-

dent, Joe was driving and Bill was asleep in the car. Because Bill was seriously and permanently injured, he sued to collect damages from the owner of the other car. But that owner (or his insurance company) tried to prove negligence on Joe's part. Bill's attorney wrote to him in part as follows: ". . . and if the jury finds that he [Joe] was negligent, it will undoubtedly be imputed to you, and you cannot recover. I don't think that there is anything that we can do to change that situation now."

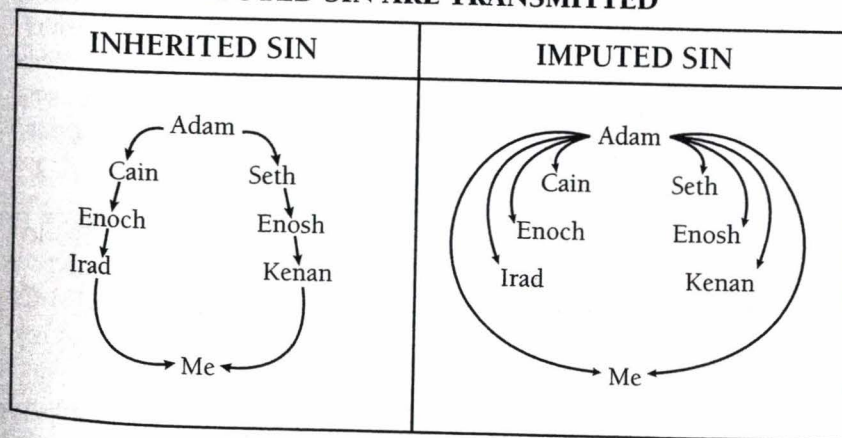
What linked Bill to Joe and to Joe's possible negligence? It was the fact that Bill had shared expenses. Money joined Bill to Joe and to Joe's actions. Humanity joined all of us to Adam and to Adam's sin. We all share in Adam's sin and Adam's guilt. We are all equally guilty and in need of a remedy for our sin.

IV. THE TRANSMISSION OF IMPUTED SIN

Imputed sin is transmitted directly from Adam to each individual in every generation. Since I was in Adam, Adam's sin was imputed to me directly, not through my parents and their parents. Imputed sin is an immediate imputation (that is, directly, not through mediators between Adam and me).

This contrasts with how the inherited sin nature is transmitted. It comes to me from my parents, and theirs from their parents, and so on back to Adam. Inherited sin is a mediate transmission since it comes through all the mediators of generations between Adam and me. Charted, the contrast looks like this:

A COMPARISON OF HOW INHERITED AND IMPUTED SIN ARE TRANSMITTED



V. THE PENALTY OF IMPUTED SIN

Physical death is the particular penalty connected with imputed sin (Rom. 5:13–14). The particular penalty connected with inherited sin, you remember, is spiritual death.

VI. THE REMEDY FOR IMPUTED SIN

The remedy for imputed sin is the imputed righteousness of Christ. The moment anyone believes, Christ's righteousness is reckoned or imputed to that individual. As all are in Adam, so all believers are in Christ, and being in Him means that His righteousness is ours.

A vivid illustration of this came to me in my student days. A criminal in the state penitentiary was soon to be executed for murder. His story received an uncommon amount of publicity because he had willed that the cornea of one of his eyes should be used in what was then the very new procedure of corneal transplant. Further, the recipient was designated prior to the criminal's execution, and indeed the two men met before the execution was carried out. This made great human interest copy for the media.

In due time the murderer was put to death. His cornea was taken from his body, and by the miracle of medicine it was transplanted into the eye of a blind man who then could see. Now suppose some policeman should have tried to arrest that man who received the cornea and have him executed because he had the cornea of a murderer. Any judge would say, "But that cornea that formerly was in the body of a murderer is now in the body of a man who is righteous before the law. Therefore, the cornea is as righteous as the man is." And that illustrates my point. I was in Adam and justly condemned to die because I sinned when he sinned. But by a miracle greater than any surgical procedure, I was placed in Jesus Christ. And now I am righteous because He is righteous and can stand before a holy God uncondemned. From being in Adam to being in Christ—that's my story by the miracle of His grace.

NOTES

1. Leslie C. Allen, "Romans," in *A New Testament Commentary*, ed. Howley, Bruce, and Ellison (Grand Rapids: Zondervan, 1969), 352.
2. William G. T. Shedd, *Dogmatic Theology* (New York: Scribner, 1891), 2:183–85.
3. A. Berkeley Mickelsen, "Romans," in *The Wycliffe Bible Commentary*, ed. Pfeiffer and Harrison (Chicago: Moody, 1962), 1197.
4. *Ibid.*, 1197–98.

Chapter 38 PERSONAL SINS

The area of personal sin is likely the first one most people would think about when they think about sin. Of course, they say, sin is real because people sin. But sin is also a reality because we have inherited a sin nature and Adam's sin was imputed to us. Yet it is true that our personal sins bring home the reality of sin.

I. SOME SCRIPTURAL EVIDENCES

In Romans 3:9–18 Paul demonstrated the condemnation of all people on the basis of their committing sins personally. The condemnation is universal and based on evil acts of both word and deed. People are corrupting, deceitful, uncharitable, blasphemous, murderous, oppressive, quarrelsome, and impious.

Many passages name specific sins. Notice lying in 1 John 1:6, partiality in James 2:4, carnality in 1 Corinthians 3:1–4, and the list in Galatians 5:19–21 that includes sorcery, immorality, factions, and envy.

II. SOME CHARACTERISTICS OF PERSONAL SINS

A. Their Universality

All commit sins personally except infants. James makes that very clear when he states that we all stumble in many ways (James 3:2). Before Paul lists those sins in Romans 3 he says that all, both Jews and Gentiles, are under sin (v. 9). After the list he repeats that fact, declaring that all are coming short of the glory of God (v. 23).

B. Their Overtness

Personal sins are not only those that are committed overtly but also those that are committed in our thoughts. Immorality, envy, greed, and idolatry are examples of sins that occur in our thought lives (and also may erupt in specific actions). See Matthew 5:27–28; 2 Corinthians 10:5; and Colossians 3:5–6.

Furthermore, sins of omission, which are not overt, are as sinful as sins that are actually committed (James 4:17).

C. Their Classification

The Lord ranked Caiaphas's sin in delivering Him to Pilate as greater than Pilate's sin. But this did not excuse Pilate, for if there is greater sin (Caiaphas's) there must also be lesser sin (Pilate's). As a governmental agent, Pilate could only do what God allowed his government to do. Caiaphas as high priest had greater light and thus greater responsibility.

The Old Testament distinguished sins of ignorance from defiant sins. Defiant sins were, literally, sins with a high hand; that is, sins with a raised, clenched fist in defiance of God and His commands. For such sins there was no acceptable offering (Num. 15:30-31). An example of a defiant sin follows in the account of a man gathering wood on the Sabbath in defiance of God's clear command. By contrast, the sin offering atoned for sins of ignorance; that is, sins done unintentionally out of weakness or waywardness (Lev. 4:2). Some examples included withholding evidence when called on to testify, accidental ceremonial defilement because of contact with an unclean animal or person, and inability to fulfill a rash vow (5:1-4).

The New Testament counterpart to this Old Testament classification contrasts sins committed against much light as compared to sins against little light (Luke 12:47-48).

Other classifications include the unpardonable sin (Matt. 12:31-32) and a sin unto death (1 John 5:16).

The Roman Catholic church distinguishes venial sins (pardonable sins) and mortal sins (death-bringing sins). A person commits a venial sin when he transgresses the law of God in an unimportant matter. Such a sin is forgiven easily, even without confession. Only the sacrament of penance can forgive a mortal sin. This teaching is not a scriptural one.

In an analogous fashion, those who believe that a child of God can lose his salvation also make distinctions between sins that are not so bad and that most believers commit sometime but that do not cause the loss of salvation and sins that are bad enough to cause the loss of salvation. What sins belong to each of those categories is usually determined very subjectively.

III. THE TRANSMISSION OF PERSONAL SINS

Strictly speaking, personal sins are not transmitted from one individual or generation to another. Each person commits his own sins. Affects of personal sins are transmitted in the sense that our sins do affect others, but each must suffer consequences for his own sins.

IV. THE RESULT OF PERSONAL SINS

If we need one idea to describe the result of all personal sins, it would be the loss of fellowship. The unbeliever has no fellowship with God because of his sins, and the believer who has been brought into the fellowship of God's family loses the enjoyment of that fellowship when he sins. He is not expelled from the family, though he may lose some of the privileges of being in the family. When he confesses and is forgiven, he is restored to fellowship.

V. THE REMEDY FOR PERSONAL SINS

The remedy is forgiveness. For the unbeliever who receives Christ, that forgiveness covers all the guilt of his sins (Eph. 1:7). For the believer, that forgiveness restores the enjoyment of fellowship in the family of God (1 John 1:9). Or to put it another way, judicial forgiveness brings the unbeliever into the family of God, while family forgiveness restores the temporarily broken relationship within the family.

A COMPARISON OF THE SEVERAL ASPECTS OF SIN

ASPECT	SCRIPTURE	TRANSMISSION	PRINCIPAL CONSEQUENCE	REMEDY
INHERITED SIN	Ephesians 2:3	Generation to generation	Spiritual death	Redemption and the gift of the Holy Spirit
IMPUTED SIN	Romans 5:12	Direct from Adam to me	Physical death	Imputed righteousness
PERSONAL SINS	Romans 3:23; 1 John 1:9	None	Loss of fellowship	Forgiveness