

# ORIGINAL SIN AND THE JUDGMENT

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## How Are We Going To Be Judged?

Are infants born into this world hereditarily totally depraved? **NO!**

After reading the Scriptures quoted below, decide for yourself if the doctrine of original sin is true or false. Try to apply all the Scriptures quoted below to infants.

**Mark 7:20-23** – “<sup>20</sup>And He said, "What comes out of a man, that defiles a man. <sup>21</sup>For from within, out of the heart of men, proceed **evil thoughts**, adulteries, fornications, murders, <sup>22</sup>thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. <sup>23</sup>All these evil things come from within and defile a man."

- Can infants have any “evil thoughts”?

**James 1:14-15** – “<sup>14</sup>But each one is tempted when he is drawn away by his own desires and enticed. <sup>15</sup>Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”

- Can infants be “tempted by their own desires”?

1. **Ecclesiastes 12:13-14** – “<sup>13</sup>Let us hear the conclusion of the whole matter: Fear God **and keep** His commandments, For this is man's all. <sup>14</sup>For God will bring **every work** into judgment, Including every secret thing, whether good or evil.”

- What kind of works can be brought against an infant, including secret things?

2. **Jeremiah 17:10** – “I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his **doings**.”

- What “doings” can be found in an infant?

3. **Deuteronomy 24:16** – “Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death **for his own sin**.”

- If the doctrine of original sin is true, then this verse is false because according to that false doctrine, an infant is put to death not *for his own sin* but for the sin of another!

4. **Job 19:4** – “And if indeed I have erred, **my error** remains with me.”

- Did Adam erred? Yes. The his error remaind with him and not passed to an infant. Do not let anyone decieve you, consequences are not sin. We suffer the consequences of Adam’s sin but not sin.
5. **Proverbs 9:12** – “If you are wise, you are wise for yourself, And if you scoff, **you will bear it alone.**”
    - Does not “alone” mean “solely,” “single,” and does not that mean that Adam’s sin cannot be inherited?
  6. **Jeremiah 31:29-30** – “In those days they shall say no more: "The fathers have eaten sour grapes, And the children's teeth are set on edge.' <sup>30</sup>But every one shall die for his own iniquity; every man who eats the sour grapes, **his teeth** shall be set on edge.”
    - According to the false doctrine of “hereditarily totally depraved” “the children’s teeth are set on edge” and Jeremiah is wrong.
  7. **Ezekiel 18:1-4, 20** – “The word of the LORD came to me again, saying, <sup>2</sup>"What do you mean when you use this proverb concerning the land of Israel, saying: "The fathers have eaten sour grapes, And the children's teeth are set on edge'? <sup>3</sup>"**As I live,**" says the Lord GOD, "you shall no longer use this proverb in Israel. <sup>4</sup>"Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; **The soul who sins shall die...** <sup>20</sup>**The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and *the wickedness of the wicked shall be upon himself.***”
    - "As I live," says the Lord GOD, "you shall no longer use this proverb in Israel” but those who teach the doctrine of “original sin” and “hereditarily totally depraved” are still using this proverb today! What the Lord said means nothing to them!
  8. **Matthew 12:36-37** – “But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. <sup>37</sup>For by your words you will be justified, **and by your words you will be condemned.**”
    - By what words are infants going to be condemned?
  9. **Matthew 16:27** – “For the Son of Man will come in the glory of His Father with His angels, and then He will reward each **according to his works.**”

- Even the reward is according to one's works. Infants cannot perform any works and that means that they are not included here. They are already saved (Luke 18:15-17).
10. **Matthew 18:23** – “Therefore the kingdom of heaven is like a certain king who wanted to **settle accounts** with his servants.”
- On what accounts are infants to be settled?
11. **Matthew 25:31-46** – “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. <sup>32</sup>All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. <sup>33</sup>And He will set the sheep on His right hand, but the goats on the left. <sup>34</sup>Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: . . . <sup>40</sup>And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you **did it** to one of the least of these My brethren, you **did it** to Me.' . . . <sup>41</sup>"Then He will also say to those on the left hand, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels." . . . <sup>45</sup>Then He will answer them, saying, "Assuredly, I say to you, inasmuch as you **did not do it** to one of the least of these, you **did not do it** to Me.' <sup>46</sup>And these will go away into everlasting punishment, but the righteous into eternal life."
- Can this judgment be passed on infants? “Assuredly, I say to you, inasmuch as you **did it** to one of the least of these My brethren, you **did it** to Me.” Can infants do the things mentioned here, that is, feeding, giving drinks, giving clothes to others, visiting hospitals and prisons, etc.?
12. **John 5:26-29** – “For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup>and has **given Him authority to execute judgment also**, because He is the Son of Man. <sup>28</sup>Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice <sup>29</sup>and come forth--those who **have done** good, to the resurrection of life, and those who **have done** evil, to the resurrection of condemnation.”
- What “evil” have infants done to be lost? But if you ask, on the other hand, what “good have infants done to be saved?” the answer is found in Psalm 8:3 and Matthew 21:16 – “And said to Him, “Do You hear what these are saying?” And Jesus said to

them, “Yes. Have you never read, ‘ *Out of the mouth of babes and nursing infants You have perfected praise*’?” Yes, they have done a lot of good!

13. **John 8:34** – “Jesus answered them, “Most assuredly, I say to you, whoever **commits** sin is a slave of sin.”
  - Can infants “commit” any sin?
14. **1 John 3:4** – “Whoever **commits** sin also **commits** lawlessness, and sin is lawlessness.”
  - Just try to mention one sin that infants can “commit”? Can infants break any law?
15. **James 4:17** – “Therefore, to him who **knows to do** good and does not **do it**, to him it is sin.”
  - How can an infants sin if he does not yet **know** what is good or not?
16. **Romans 14:12** – “So then **each of us** shall give account **of himself** to God.”
  - Even grown ups are going to give **account of themselves** and not of Adam’s sin, imagine applying this to infants!
17. **2 Corinthians 5:10** – “For we must all appear before the judgment seat of Christ, that each one may receive the things **done in the body**, according to what **he has done**, whether good or bad.”
  - Are infants going to be sent to hell for crying? That is what they do while in the body!
18. **Revelation 20:13** – “The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according **to his works**.”
  - Is John wrong here? “And **they** were judged, each one according **to his works**.” Are the “they” infants? And if infants, too, what kind of “works” they are going to be judged for?
19. **Romans 14:12** – “So then each of us shall give account **of himself** to God.”
  - Are we going to “give account” for Adam’s sin or four our own sins? Is Paul wrong?
20. **Galatians 6:7** – “Do not be deceived, God is not mocked; for whatever **a man** sows, that he will also reap.”

- Imagine Paul is saying here: “for whatever ***an infant*** sows, that he will also reap.” Yes, God is not mocked, but those who are teaching the false doctrine of *original sin* and *hereditary totally depraved* are trying to mock God!

21. **Revelation 20:12-14** – “<sup>12</sup>And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged **according to their works**, by the things which were written in the books. <sup>13</sup>The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, **each one according to his works**. <sup>14</sup>Then Death and Hades were cast into the lake of fire. This is the second death.”

- Can infants be judged for their own works **works**? If yes, what kind of works?

22. **Revelation 22:12** – “And behold, I am coming quickly, and My reward is with Me, to give to every one **according to his work**.”

- Again, what kind of **works** are infants going to be judged for?

23. **Revelation 22:15** – “But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and **practices** a lie.”

- Those who teach those false doctrines, that is, of *original sin* and *hereditary totally depraved* do they include infants with those who are *outside*? Can an infant be a sorcerer, sexually immoral, murderer, idolater, one who loves and practices a lie?

24. **James 4:17** – “Therefore, to him who knows to do good and **does not do it**, to him it is sin.”

- Can an infant **know** how to do good or distinguish good from evil?

**Ephesians 5:6** – “Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.”

Now that you know well what God’s Word says, are you ready to continue to be deceived and disobey God?

But maybe someone will be quick to quote Psalm 51:5 and say that this verse justifies the concept of original sin. The answer is, no it does not.

The study below is by Mr. Wayne Jackson of the Christian Courier which shows very clearly how wrong would be one who tries to apply this verse to the false doctrine of original sin.

### ***“Original Sin” and a Misapplied Passage***

**Date:** Thursday, October 19, 2000

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**URL:** <http://www.christiancourier.com/archives/originalSin.htm>

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The doctrine of original sin – the notion that one is born into this world hereditarily totally depraved – is widely believed in the religious world.

For example, the **Augsburg Confession of Faith** (1530), Lutheranism’s creed, asserted that

“. . . all men, born according to nature, are born with sin, that is, without the fear of God, without confidence towards God and with concupiscence, and that this original disease or flaw is truly a sin, bringing condemnation and also eternal death to those who are not reborn through baptism and the Holy Spirit” (Article II).

This, of course, explains the practice of infant baptism as advocated by numerous sects.

Likely, the passage that is commonly appealed to in an attempt to justify the concept of original sin is Psalm 51:5.

“Behold, I was brought forth in iniquity; And in sin did my mother conceive me.”

Does this verse provide a basis for the doctrine of original sin? Assuredly, it does not. But let us carefully study the matter.

### **Preliminary Principles**

First of all, it needs to be initially recognized that this passage is Hebrew poetry. And Hebrew poetry abounds with bold and imaginative figures of speech; it is frequently characterized by a freedom, which departs from customary forms of expression. It is, therefore, a mistake of great magnitude to extract statements from poetical literature and thus employ them as a foundation for doctrinal schemes.

This is precisely the error of the materialists (Watchtower Witnesses, Armstrongites, etc.) who dip into Old Testament poetical books, like Psalms and Job, for their doctrines of “soul-sleeping” and the “annihilation of the wicked.”

Secondly, one of the primary rules of Biblical interpretation suggests that: “The language of Scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another” (D. R. Dungan, **Hermeneutics**, p. 196).

There are numerous Bible verses, in plain, literal language, that affirm the innocency of infants, and Psalm 51:5 must not be arrayed against these. Consider the following:

1. Scripture plainly teaches that sin is not inherited. “. . . the son shall not bear the iniquity of the father . . .” (Ezek. 18:20); every person is responsible for his own conduct (Rom. 14:12).
2. Human sinfulness commences in that period of one’s life that is characterized as “youth” (Gen. 8:21; Jer. 3:25).
3. A child must reach a certain level of maturity before he is able to choose between evil and good (Isa. 7:15, 16).
4. The qualities of little children are set forth as models for those who would aspire to enter the kingdom (Matt. 18:3; 19:14), and for those already in the church (1 Cor. 14:20). Surely the Lord was not suggesting that we emulate little, totally corrupt sinners!
5. The human spirit is not inherited from one’s parents; rather, it is given by God (Eccl. 12:7; Heb. 12:9). Hence, at birth it must be as pure as the source from whence it comes.

Clearly, babies are not born in sin.

### **Psalm 51:5 Analyzed**

Having shown what Psalm 51: 5 *cannot* mean, we now turn to some possible views of the passage that do not violate portions of Scripture found elsewhere.

1. Since Psalm 51 is one of David’s penitent psalms revealing the anguish resulting from his adulterous conduct with Bathsheba, some have felt that verse 5 contains words that are *figuratively* put into the mouth of the child conceived by that illicit union (2 Sam. 11:5), thus

acknowledging the sinfulness of that relationship. The sinfulness is therefore attributed to the parent and not the child.

T. W. Brents commented:

“Whatever may be the meaning of this passage, it *can not be the imputation of sin to the child*. ‘In sin did *my mother* conceive me:’ that is, she acted wickedly when I was conceived. Were the wife to say, ‘In *drunkenness* my husband beat me,’ or the child that ‘in *anger* my father whipped me,’ surely no one would attribute drunkenness to the wife or anger to the child; neither can they impute the sin of the mother to the child” (**The Gospel Plan of Salvation**, pp. 133, 134).

2. Others have suggested that David alludes to an incident in his ancestral lineage, an adulterous affair (Gen. 38), whereby he was considered *ceremonially* defiled because he was of the 10th generation of that unlawful intercourse (Deut. 23:2). This is probably a rather remote possibility.
3. Most likely, however, Psalm 51:5 merely refers to the fact that David *was born into a sinful environment*. We are all conceived in, and brought forth into, a sinful world. But we do not actually sin until we arrive at a stage of spiritual responsibility.

Perhaps David also, by the use of dramatic language, alludes to the fact that sin had characterized his whole life, *relatively speaking*.

In a similarly poetic section, for example, Job, in denying that he had neglected his benevolent responsibilities, affirmed that he had cared for the orphan and the widow *from his mother’s womb!* Surely, no one believes that on day one of Job’s existence that he was out ministering to the needy! In fact, the Hebrew parallelism of this verse (Job 31:18), clearly indicates that the word “womb” is used in the sense of “youth.”

## A Concluding Problem

Those who employ Psalm 51:5 to buttress the doctrine that sin is inherited from one’s mother are faced with a serious problem. Jesus was both conceived by and brought forth from a human mother (Lk. 1:31). If original sin is inherited from one’s mother, Christ had it. If, however, someone should suggest that depravity is received only from the father, Psalm 51:5 cannot be used to prove it, for it mentions only the *mother!*

The truth of the matter is, the doctrine of original sin is not Biblical. It had its origin in the writings of the so-called “church fathers” in the post-apostolic era. Such men as Tertullian (160-220) and Cyprian (200-258) first formulated the doctrine and it was later popularized by Augustine and John Calvin.

Those who accept the plain testimony of the sacred Scriptures will reject this error.

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Remember what the Lord says, “Let them alone. They are blind leaders of the blind. And if the blind leads the blind, **both will fall into a ditch.**” (Matthew 15:14).