

Loris First Baptist Church
“52 Vital Doctrines of The Bible”

Doctrine #26 - Man: His Fall

Note: Most information based on pages 171-176 of the book “Major Bible Themes” by Lewis Sperry Chaffer.

Opening Comments

1. The problem of how sin entered the universe is a question which every system of thought encounters. Only the Bible, however, provides a reasonable explanation.
 - a. As seen in the previous study on angels, sin first entered the universe in the rebellion of some of the holy angels led by Satan, which occurred long before man was created.
 - b. The early chapters of Genesis record the fall into sin by Adam and Eve.
 - 1) The various interpretations of this record either take it as a literal event explaining the sinfulness of the human race or attempt to explain it away as unhistorical or a myth.
 - 2) The orthodox interpretation, however, is that the event took place exactly as recorded in Scripture, and this is the way it is treated in the rest of the Bible.
2. The fall of man into sin may be considered from three aspects:
 - a. Adam before the fall,
 - b. Adam after the fall, and
 - c. The effect upon the human race of Adam’s fall.

Adam Before the Fall

1. In words of charming simplicity, the Bible introduces Adam as the first man and Eve as the woman whom God provided to be his helpmate.
 - a. Together they constituted the human race and, before the fall, were free from sin.
 - b. When both Adam and Eve sinned against God, sin entered the human race and “this” is referred to in the Bible as “the fall of man”.
2. Scripture does not indicate the length of time the first man and the first woman remained in an unfallen state, but they were unfallen long enough to become accustomed to the situation in which they were placed, to name the animals, and to experience the blessing of fellowship with God.

3. As to the object of creation, Adam and Eve, like all the works of God were “very good” (Gen. 1:31), that is, they were pleasing to their Creator.
4. Their spiritual state was one of innocence, that is, “freedom from sin”; but their character was short of “holiness”, such as is seen as an attribute of God which is a positive term, making it “impossible” for God to sin.
5. Man, because he was made in the image of God, possessed a complete personality and the capacity to make moral decisions.
6. In contrast with God who cannot sin, both men and angels could sin.
 - a. As seen in the earlier study of angels, Satan sinned:

Isaiah 14:12-14 *“How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, ‘I WILL ascend to the heavens; I WILL raise my throne above the stars of God; I WILL sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I WILL ascend above the tops of the clouds; I WILL make myself like the Most High.”*

Ezekiel 28:15: *You were blameless in your ways from the day you were created TILL WICKEDNESS WAS FOUND IN YOU.*

- b. And the angels who joined Satan in sinning are those who “*kept not their first estate*”:

Jude 6 *“And the angels which KEPT NOT THEIR FIRST ESTATE, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”*

- c. Because of the fact that Satan and the fallen angels sinned first, man did not originate sin, but became a sinner due to satanic “influence” (see Genesis 3:1-6, below).

7. The account of how Adam and Eve sinned is revealed in Genesis 3:1-6.

Genesis 3:1-6 *“Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, ‘Did God really say, ‘You must not eat from any tree in the garden?’’² The woman said to the serpent, ‘We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’⁴ ‘You will not certainly die,’ the serpent said to the woman. ‘For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.”*

NOTE: According to this record, Satan appeared in the form of a serpent, a creature which at that time was a very beautiful and attractive animal.

- a. God had given to Adam and Eve only one prohibition as far as the scriptural record is concerned—they should NOT eat of the tree of knowledge of good and evil.

- b. According to Genesis 2:17, God said, *“But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.”*
- c. This relatively simple prohibition was a test case to see whether Adam or Eve would obey God.
- d. In his conversation with Eve, Satan introduced this prohibition saying to Eve, *“Yea, hath God said, Ye shall not eat of every tree of the garden?”* (Gen. 3:1).
- e. The implication was that God was holding something back that was good and was being unnecessarily severe in His prohibition.
- f. Eve replied to the serpent, *“We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die”* (Gen. 3:2-3).
- g. Eve, in her reply, fell into Satan’s trap by leaving out the word “freely” in God’s permission to eat of the trees of the garden (indicating a beginning sense that maybe God was being very harsh). She then “added” to God’s Word by saying they were not even allowed to “touch it” (which God never said) and she left out also the word “surely” in God’s warning.

Revelation 22:18-19 *“I warn everyone who hears the words of the prophecy of this book: If anyone ADDS ANYTHING TO THEM, God will add to him the plagues described in this book. And if anyone TAKES WORDS AWAY from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.”*

- h. The natural tendency of man to minimize God’s goodness and to magnify His strictness have been familiar characteristics of human experience ever since. **Satan immediately seized upon the omission of the word “surely”** in regard to the penalty and said to the woman, *“Ye shall not surely die: For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”* (Gen. 3:4-5).
- i. In his conversation with the woman, Satan is revealed as the arch “deceiver”. The certainty of the punishment is directly “challenged”, and the Word of God expressly “denied”.
- j. That through eating the fruit their eyes would be opened to know good and evil was true, but what Satan did not reveal was that they would have the power to know good and evil ***without the power “to do” the good.***
- k. According to Genesis 3:6, the fall of Adam and Eve into sin is recorded, *“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her; and he did eat.”*
- l. Whether Satan pointed this out to the woman or whether she came to those conclusions herself, Scripture does not say.

8. The familiar pattern, however, of temptation along three lines indicated in 1 John 2:16 is seen here: the fact that the fruit was good for food appealed to the “lust of the flesh”; the fact that it was “pleasant to the eyes” appealed to “the lust of the eyes”; and the power of the fruit of the tree to make them wise appealed to “the pride of life.”

1John 2:16 “*For all that is in the world—THE LUST OF THE FLESH, THE LUST OF THE EYES, AND THE PRIDE OF LIFE—is not of the Father but is of the world.*”

9. A similar pattern of temptation was followed by Satan in the temptation of Christ. (Mark 4:1-11)
- a. Satan’s first temptation was to try to get Jesus to use His powers to “feed Himself” (i.e. “lust of the flesh”).

Matthew 4:1-4 “*Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, HE WAS HUNGRY. The tempter came to Him and said, ‘If you are the Son of God, tell these stones to become bread.’ Jesus answered, ‘It is written: Man shall not live on bread alone, but on every word that comes from the mouth of God.’”*

- b. Satan’s second temptation was to try to get Jesus to tempt God (out of “the pride of life”) to get people to believe in Him as the Son of God without having to go the “cross” and without it being through “faith” in His Word:

Matthew 4:5-7 “*Then the devil took him to the holy city and had him stand on the highest point of the temple. ‘If you are the Son of God,’ he said, ‘throw yourself down. For it is written: ‘He will command His angels concerning You, and they will lift You up in their hands, so that You will not strike your foot against a stone.’ Jesus answered him, ‘It is also written: DO NOT PUT THE LORD YOUR GOD TO A TEST.’”*

- c. Satan’s third temptation was to get Jesus to “look” at the various kingdoms of the world to try to get Jesus to succumb to the “lust of the eyes” and choose to disobey God and worship “Satan” to get what He wanted “now”, instead of waiting for His Father to give it to Him after He had gone to the cross and resurrected from the dead.

Matthew 4:8-11 “*Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ‘All this I will give you,’ he said, ‘IF YOU WILL BOW DOWN AND WORSHIP ME.’ Jesus said to him, ‘Away from me, Satan! For it is written: WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’ Then the devil left him, and angels came and attended him.”*

10. Eve was deceived into partaking of the fruit, and Adam followed her example although he was not deceived; instead, he chose to purposely and knowingly disobey God.

1 Timothy 2:14 “*And ADAM WAS NOT THE ONE DECIEVED; it was the woman who was deceived and became a sinner.*”

Adam After the Fall

When Adam and Eve sinned they lost their blessed estate in which both had been created, and they became subject to certain far-reaching changes.

1. They became subject to both “spiritual” and “physical” death. God had said, *“In the day that thou eatest thereof thou shalt surely die”* (Gen. 2:17); and this divine declaration was fulfilled.
 - a. Adam and Eve passed “immediately” into a state of “spiritual” death, meaning that spiritually they were separated from God.
 - b. Their fall into sin also introduced into their bodies the process of age and decay, and in “due time” they also suffered the penalty of physical death, which separates the soul from the body.
2. God’s judgment also fell upon Satan, and the serpent was condemned to crawl on the ground.

Genesis 3:14 *“So the LORD God said to the serpent, ‘Because you have done this, ‘Cursed are you above all the livestock and all the wild animals! YOU WILL CRAWL ON YOUR BELLY and you will eat dust all the days of your life.’”*

- a. Then God pronounced a continuous warfare between God and Satan as it relates to the human race, because God said,

Genesis 3:15 *“I will put enmity between thee and the woman, and BETWEEN THY SEED AND HER SEED; it shall bruise thy head, and thou shalt bruise His heel.”*

- b. This refers to the conflict between Christ and Satan, in which Christ died on the cross but could not be held by death, as anticipated in the expression, “Thou shalt bruise his heel.”
 - c. Satan’s ultimate defeat, however, is indicated in the fact that the seed of the woman “shall bruise thy head,” that is, inflict a deadly and permanent wound.
 - d. The seed of the woman refers to Jesus Christ, who in His death and resurrection conquered Satan.
3. A special judgment also fell on Eve, who would experience pain in giving birth to children and would be required to submit to her husband. (NOTE: The fact of death would necessitate multiplied births and multiple sorrows!)

Genesis 3:16 *“To the woman he said, ‘I will greatly increase your pains in childbearing; WITH PAIN YOU WILL GIVE BIRTH TO CHILDREN. Your desire will be for your husband, and HE WILL RULE OVER YOU.’”*

4. A special curse fell on Adam, and he was assigned to the hard labor of bringing forth from the soil, now cursed with thorns and thistles, the necessary food for his continued existence.

Genesis 3:17-19 *“To Adam He said, ‘Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ ‘CURSED IS THE GROUND BECAUSE OF YOU; through painful toil you will eat of it all the days of your life. It will produce THORNS AND THISTLES for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.’”*

- a. Creation itself would, accordingly, be changed by man’s sin:

Romans 8:22 *“We know that THE WHOLE CREATION HAS BEEN GROWNING as in the pains of childbirth right up to the present time.”*

- b. Later Scripture indicates how the effects of sin would be partially alleviated by salvation in the case of man and by partial lifting of the curse in the future millennial kingdom.
- c. Adam and Eve after the fall, however, were driven out of the garden and began to experience the sorrow and struggle which have characterized the human race ever since.

The Effect of Adam’s Sin Upon the Race

1. The immediate effect of sin on Adam and Eve was that they died spiritually and became subject to spiritual death.
2. Their nature now was depraved and, henceforth, the human race would experience the slavery of sin.
3. In addition to the change of the fate of man and the change of his environment, Scripture also reveals a profound doctrine of “imputation”, setting forth the truth that God now charged Adam with sin and, subsequently, charged (i.e. God “imputed”) *all of Adam’s descendants* with the responsibility of Adam’s first sin.
4. Three imputations are set forth in Scripture:
 - a. The “sin of Adam” is imputed to “his posterity”.

Romans 5:12-14 *“Therefore, just as sin entered the world THROUGH ONE MAN, and death through sin, and in this way DEATH CAME TO ALL PEOPLE, because all sinned— To be sure, sin was in the world before the law was given, but sin is not charged against anyone’s account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, EVEN OVER THOSE WHO DID NOT SIN by breaking a command, as did Adam, who is a pattern of the one to come.”*

- b. The “sin of man” is imputed to “Christ”.

2 Corinthians 5:21 *“GOD MADE HIM WHO HAD NO SIN TO BE SIN, so that IN HIM we might become the righteousness of God.”*

c. Finally, the “righteousness” of God is imputed to “those who believe”.

Genesis 15:6 “Abram believed the Lord, and HE CREDITED IT TO HIM AS RIGHTEOUSNESS.”

Psalm 32:2 “Blessed is the one WHOSE SIN THE LORD DOES NOT COUNT AGAINST THEM and in whose spirit is no deceit.”

Romans 3:22 “THIS RIGHTEOUSNESS IS GIVEN through faith in Jesus Christ TO ALL WHO BELIEVE. There is no difference between Jew and Gentile...”

Romans 4:3 “What does Scripture say? ‘Abraham believed God, and IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”

Romans 4:8 “Blessed is the one WHOSE SIN the Lord will NEVER COUNT AGAINST THEM.”

Romans 4:21-25 “Being fully persuaded that God had power to do what he had promised. This is why ‘IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.’ The words ‘it was credited to him’ were written not for him alone, but also for us, TO WHOM GOD WILL CREDIT RIGHTEOUSNESS—FOR US WHO BELIEVE IN HIM who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.”

2 Corinthians 5:21 “God made Him who had no sin to be sin for us, SO THAT IN HIM WE MIGHT BECOME THE RIGHTEOUSNESS OF GOD.”

Philemon 17-18 “So if you consider me a partner, welcome him as you would welcome me. If he has done you any wrong or owes you anything, CHARGE IT TO ME.”

5. It is obvious that there was a “judicial transfer” of the “sin of man” to “Christ” the Sin-Bearer. Jehovah has laid on Him the iniquity of us all.

Isaiah 53:5 “But He was pierced for our transgressions, He was crushed for our iniquities; THE PUNISHMENT THAT BROUGHT US PEACE WAS UPON HIM, and by His wounds we are healed.”

John 1:29 “The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, WHO TAKES AWAY THE SIN OF THE WORLD!’”

1 Peter 2:24 “He Himself BORE OUR SINS IN HIS BODY ON A TREE, so that we might die to sins and live for righteousness; by His wounds you have been healed.”

1 Peter 3:18 “For Christ DIED FOR SINS ONCE FOR ALL, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit...”

6. So, in the same way, there is a judicial transfer of the righteousness of God to the believer (see 2Corinthians 5:21); for there could be no other grounds of justification or acceptance with God.

7. This “imputation” belongs to the new relationship within the “new creation”.

2 Corinthians 5:17 “Therefore, *IF ANYONE IS IN CHRIST, HE IS A NEW CREATION; the old has gone, the new has come!*”

8. Those who have this “new relationship” are joined to the Lord by the baptism of the Spirit:

1 Corinthians 6:17 “But whoever is UNITED WITH THE LORD is one with Him IN SPIRIT.”

1 Corinthians 12:13 “For we were all BAPTIZED BY ONE SPIRIT so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.”

Galatians 3:27 “For all of you who WERE BAPTIZED INTO CHRIST have clothed yourselves with Christ.”

9. Those who have this “new relationship” are vitally related to Christ as a member in “His body”:

Ephesians 5:30 “For we are MEMBERS OF HIS BODY...”

10. It follows that every virtue of Christ is extended to those who have become an organic part of Him. The believer is “in Christ” and thus “partakes of all” that Christ is.

11. In like manner, the facts of the old creation are actually transferred to those who by natural generation are “in Adam.”

a. They become possessed of the Adamic nature and themselves are said to have sinned in Adam.

1) This is as real in constituting a sufficient ground for divine judgment as the imputation of the righteousness of God in Christ is a sufficient ground for justification.

2) The result is the divine judgment upon the race whether or not they have sinned as Adam did.

b. Although men contend, as they do, that they are not responsible for Adam’s sin, the divine revelation stands that because of the far-reaching effect of representation of Adam as the federal head of the race, Adam’s one, initial sin is immediately and directly imputed to each member of the race with the unvarying sentence of death resting upon all (review Romans 5:12-14).

12. Likewise, by the fall of Adam the effect of the one, initial sin is transmitted in the form of a sinful nature immediately, or by inheritance, from father to son throughout all generations.

13. The effect of the fall is universal; so, also, the offer of divine grace.

14. Men do not now fall by their first sin; they are born fallen sons of Adam. They do not become sinful by sinning, but they sin because by nature they are sinful.

15. No child needs to be taught to sin, but every child must be encouraged to be good.
16. It should be observed that, though the fall of Adam rests upon the race, there is evident divine provision for infants and all who are irresponsible.
17. The holy judgments of God *must* rest upon all men “outside of Christ”:
 - a. Because of imputed sin,
 - b. Because of an inherited sin nature,
 - c. Because they are under sin,
 - d. Because of their own personal sins.
18. Though these holy judgments of God cannot be diminished, the sinner may be saved from them through Christ. This is the “good news” of the Gospel.
19. The penalties resting on the old creation are:
 - a. Physical death, which is separation of the soul from the body;
 - b. Spiritual death, which (like Adam’s) is the present estate of the lost and is the separation of the soul from God.

Ephesians 2:1 “*As for you, YOU WERE DEAD IN YOUR TRESPASSES AND SINS...*”

Ephesians 4:18-19 “*They are darkened in their understanding and SEPARATED FROM THE LIFE OF GOD because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.*”

- c. The second death, which is the “eternal separation” of the “soul” from God and “banishment” from His “presence” forever.

Revelation 2:11 “*Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all BY THE SECOND DEATH.*”

Revelation 20:6 “*Blessed and holy are those who share in the first resurrection. THE SECOND DEATH has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.*”

Revelation 20:14 “*Then death and Hades were thrown into the lake of fire. THE LAKE OF FIRE IS THE SECOND DEATH.*”

Revelation 21:8 “*But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. THIS IS THE SECOND DEATH.*”

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“52 Vital Doctrines of The Bible”

Doctrine # 26 - “Man: His Fall”

1. Read Pages 1-9 from the Doctrine#26 Study Guide by next Wednesday.
2. Answer the following Questions about “Man” as you read:

a. Opening Comments

- 1) When did “sin” first enter into the universe that God created? (page 1, top)

- 2) True or False. Every theologian interprets Genesis 3 as a “literal” event which exactly explains the sinfulness of the human race. (page 1, top-middle)

b. Adam Before the Fall

- 1) What is referred to in the Bible as “the fall of man”? (page 1, bottom)

- 2) True or False. The Bible reveals that Adam and Eve remained in an unfallen state for the first “30” years they were on the earth and before they “ate” of the forbidden fruit.
(page 1, bottom)

- 3) What was the initial “spiritual” state of Adam and Eve before they “fell” into sin? (page 2, top)

- 4) True or False. Although Adam and Eve were initially created “without sin”, they were not yet “holy” which means they were still capable of committing sin. (page 2, top)

- 5) Adam and Eve were not the “originators” of sin, but became sinners due to “what”? (page 2, middle)

- 6) What is the only “prohibition” that God gave Adam and Eve according to Scripture?
(page 2, bottom; Genesis 2:17)

- 7) What was the main purpose of which God gave man this “one” simple prohibition? (page 3, top)

- 8) For what deceitful purpose did Satan ask Eve, “*Yea, hath God said, ‘Ye shall not eat of every tree of the garden’*”? (page 3, top; Genesis 3:1)

- 9) What did Eve say in her “reply” to Satan which indicated that she was already falling into his trap and was being “tempted” to sin? (page 3, middle; see Genesis 3:2-3)

- 10) What has been the “natural tendency” of man every since Adam and Eve fell into Satan’s traps?
(page 3, middle)

- 11) True or False. Satan “lied” to Eve when he told her that when she and Adam ate of it their eyes would be “opened” and they would know “good” and “evil”. (page 3, bottom)

- 12) Although Adam and Eve were able to “know” good and evil when they ate of the forbidden fruit, what is something that they couldn’t do? (page 3, bottom)

- 13) True or False. Satan told Eve that the tree was “good for food”, “pleasant to the eyes”, and a tree “desired to be wise”. (page 3, bottom)

- 14) What is the “threefold” pattern of temptation that was revealed in Genesis 3:6 which is repeated in Scripture in 1John 2:16 and in the temptation of Christ (Matthew 4:1-4)? (page 4, top)

- 15) Describe Satan’s second temptation in terms of “what” was he trying to get Jesus to do? (page 4, middle; Matthew 4:5-7)

- 16) True or False. The reason God was so severe in his punishment of Adam and Eve is because they were both “deceived” by Satan into eating of the forbidden fruit! (page 4, bottom; 1Tim 2:14)

c. Adam After the Fall

- 1) Adam and Eve died “spiritually” the moment they sinned against God, what does this mean? (page 5, top)

- 2) What did Adam and Eve’s fall into sin introduce into their physical bodies which eventually led to their “physical” death? (page 5, top)

- 3) What did God mean when He said that He would put “enmity” between Satan and the woman’s seed? (page 5, middle; Genesis 3:15)

- 4) What are the two major consequences of Eve's punishment for sinning against God?
(page 5; bottom; Genesis 3:16)

- 5) What is the "curse" that fell upon Adam because of his choice to sin against God?
(page 6, top; Genesis 3:17-19)

- 6) True or False. All of Creation itself was put under a "curse" when Adam and Eve sinned against God.
(page 6, top; Romans 8:22)

d. The Effect of Adam's Sin Upon the Human Race

- 1) What was the "immediate" effect of sin on Adam and Eve when they sinned against God?
(page 6, middle)

- 2) Because human nature became "depraved" after the fall of Adam, what does the entire human race experience? (page 6, middle)

- 3) What are the three "imputations" set forth in Scripture as a result of Adam's sin against God?
(page 6, bottom-page 7, top; Romans 5:12-14; 2Corinthians 5:21; Genesis 15:6; Romans 3:22)

- 4) What was the "judicial transfer" that God made to Christ which allowed man to become "justified"?
(page 7; bottom; Isaiah 53:5; John 1:29; 1Peter 2:24, 3:18)

- 5) What is the “judicial transfer” that God makes to the “believer in Christ” because of what the Son of God did at Calvary? (page 7, bottom; 2Corinthians 5:21)

- 6) Those who have a “new relationship” with God through their faith in Christ are “joined” to the Lord by “what”? (page 8, top; 1Corinthians 6:17, 12:13; Galatians 3:27)

- 7) Those who have a “new relationship” with God through their faith in Christ are also vitally related to Christ as a member of “what”? (page 8, middle; Ephesians 5:30)

- 8) True or False. The imputation of Adam’s sin to all human beings is as real in constituting a sufficient ground for divine judgment as the imputation of the righteousness of God in Christ is a sufficient ground for justification. (page 8, bottom)

- 9) How was the effect of Adam’s one initial sin transmitted to all humans after him? (page 8, bottom)

- 10) True or False. A person becomes “fallen” when they “sin” for the first time. (page 8, bottom)

- 11) People do not become “sinful” because they “sin”, rather they “sin” because of “why”? (page 8, bottom)

- 12) What is something true about “children” when it comes to “sinning” and/or “being good”?
(page 9, top)

- 13) What are the four (4) main reasons that the holy judgments of God MUST rest upon all men who are “outside of Christ” (i.e. are “nonbelievers”!)? (page 9, top)

- 14) What is the “good news” of the Gospel? (page 9, top; see also Romans 1:16-17)

- 15) What are the two penalties resting on the “old creation” (i.e. those not “born again”!)?
(page 9, middle; Ephesians 2:1, 4:18-19)

- 16) What is the “second death” that non-believers will experience? (page 9, bottom; Rev 2:11, 20:6, 14, 21:8)

- 17) According to Revelation 21:8, who are those who will definitely experience the second death?