

FREE WILL vs. ORIGINAL SIN

By Jesse Morrell

* God is the author of our nature or constitution, He is our Maker, we are the work of His hands, He personally forms each individual in the womb (Gen. 4:1; Isa. 27:11; 43:7; 49:5; 64:8; Jer. 1:5; Ps. 139:13-14, 16; Ecc. 7:29; Job 10:9-11; 31:15; 35:10)

* He makes us in His image (Gen. 1:26-27; 9:6; Jas 3:9). Therefore we are all created with a free will and a conscience like God has.

* Because of free will the future is partly open with moral possibilities or alternative moral courses (Gen. 4:6-7; 22:12; Ex. 3:18; 4:9; 13:17; 16:4; 33:2; 34:24; Deut. 8:2; 13:1-3; 1 Sam. 2:30; 2 Chro. 12:6-7; 16:9; 32:31; Jdg. 2:20-22; 3:4; Isa. 5:1-5; Eze. 3:19; 12:3; 12:13; 33:19; Jer. 3:6-7; 3:19-20; 18:8-10; Ps. 81:13; 81:13-14; Job 11:14; Matt. 23:26; Rom. 6:12; 1 Cor. 10:13).

* The word nature can describe a man's God given constitution (Rom 1:26; 1:31; 2:14; 2:27; 2 Tim 3:3)

* Or the word nature can mean a man's self chosen character, his custom, habit, or manner of life (Jer. 13:23; Acts 26:4; 1 Cor 2:14; Eph 2:2-3; Gal 2:14-15; 2 Tim 3:10; 2 Pet 1:4).

* Our constitution is an "instrument" that can be used by free will as an "instrument of righteousness" or an "instrument of unrighteousness" (Rom. 6:13, 6:19).

* While God is the author of our metaphysical constitution (Gen. 4:1; Isa. 27:11; 43:7; 49:5; 64:8; Jer. 1:5; Ps. 139:13-14; Ecc. 7:29; Job 10:9-11; 31:15; 35:10), each man is the author or self-originator of their moral character (Ecc. 7:29; Matt. 12:34-35; 15:17-20; Mk. 7:15, 21-22; Lk. 6:45).

* All men have deliberately chosen to be sinners (Gen. 6:12; Exo. 32:7; Deut. 9:12; 32:5; 1 Sam. 3:13; Jdg. 2:19; Isa. 66:3; Hos. 9:9; Ps. 14:2-3; Isa. 53:6; Ecc. 7:29; Zep. 3:7; Matt. 12:34-35; 15:17-20; Mk. 7:15, 21-22; Lk. 6:45; Rom. 3:23). Therefore they are responsible and accountable for being sinners, since it is their own fault; it is their own free will choice to sin and thereby make themselves sinners.

* The wrath of God is impartial (Ex. 32:33; Deut. 10:17; Rom. 2:9; 2 Cor. 10:6; Col. 3:25; 2 Pet. 1:17; 1 Jn. 3:15; Rev. 21:8; 22:15), anyone who consciously sins, rebels, revolts, or transgresses is under condemnation (Jn. 3:19; Rom. 1:18; 2:6-11; Heb. 10:26-31; 1 Jn. 3:8; 3:15; 3:20; 2 Jn. 1:9).

* God is against those who deliberately sin every day (Isa. 52:5; Hos 13:2; 2 Pet. 2:14).

* The punishment of God is rightly and justly executed upon willful, voluntary,

deliberate rebellion (1 Sam. 3:13; Prov. 1:24-26; Isa. 64:5, 7; Eze. 20:21; Hos. 9:9; Zech. 7:11-13; Matt. 22:27; Lk. 10:27; Jn. 3:19; Acts 3:23; Rom. 2:14-16; Heb 10:26-31; Eph. 5:6; 2 Thes. 1:8; 1 Pet. 4:17).

* Sin and guilt are not hereditary because God's justice does not allow children to be punished for the sins of their parents (Deut. 24:16; 2 Kin. 14:6; 2 Chro. 25:4; Jer. 31:29-30; Eze. 18:2-4; 18:19-20).

* Infants are morally innocent (2 Kin. 21:16; 24:4; Matt. 18:3) and have not yet "done anything" morally "good or evil" (Rom. 9:11) until the age of accountability, which is the age of reason, when they know right from wrong (Deut. 1:39; Isa. 7:15-16), and choose to do what they know is wrong (Jas. 4:17).

* Sin is not propagated through hereditary imputation (Deut. 24:16; 2 Kin. 14:6; 2 Chro. 25:4; Jer. 31:29-30; Eze. 18:2-4; 18:19-20), but sin is propagated through personal imitation (1 Kin. 14:16; 15:26, 30, 34; 16:13, 26; 21:22; 22:52; 2 Kin. 3:3; 10:29, 31; 13:2; 14:24; 15:9, 18, 24, 28; 21:11, 16; 23:15, Neh. 13:26; Jer. 32:35; Isa. 3:12; Hos. 6:7; Matt. 18:6; Mk. 9:42; Lk. 17:2; Rom. 5:12; 5:14; 5:19; 1 Cor. 8:9; Heb. 4:11)

* Men choose to sin like Adam (Hos. 6:7). Men choose to join Adam's rebellion (Rom. 5:12, 14, 19).

* Men are dead in sins, that is, they are separated from God having a dead relationship, because they have each voluntarily and personally chosen to sin (Isa. 59:2; Lk. 15:24; Rom. 5:12; 5:14; 7:9; 7:11; Col. 2:13).

* Men are responsible for their own condemnation (Eze. 14:14; Hos. 13:9; Rom. 2:5; 2:27; Gal. 6:17-8; Heb. 2:2; 2 Pet. 2:13).

* Sinners are accountable for their own sin (Deut. 24:16; 2 Kin. 14:6; 2 Chro. 25:4; Eze. 18:2-4; 18:19-20; Matt. 16:27; 2 Cor. 5:10; 11:15; 1 Pet. 1:17; Rev. 22:12).

* While moral depravity is not hereditary (Deut. 24:16; 2 Kin. 14:6; 2 Chro. 25:4; Eze. 18:2-4; 18:19-20; Jer. 31:29-30), physical depravity is hereditary (Gen. 1:21; 1 Cor. 15:21-22, 38-39; Heb. 2:14).

* But metaphysical constitutions have no moral character in and of themselves, apart from their use by the will or heart of man (Matt. 15:17-20; Mk. 7:15; Rom. 6:13, 6:19).

* Involuntary lusts of the flesh are temptations but not sin (Gen. 3:6; Heb. 4:15; Jas. 1:14), they become sin if the will submits to them (Matt. 5:28; Jas. 1:15), if men choose to selfishly serve themselves (Rom. 8:13; 9:5-8; 2 Pet. 2:10).

* All men are held accountable according to their knowledge, no more or less (Matt. 10:15; 11:21-22; 11:24; 23:14; Mk. 6:11; 12:40; Lk. 10:12; 10:14; 12:47-48; 20:47; 23:34; Jn. 9:41; 15:22; 19:11; Rom. 1:18-20; 4:15; 5:13; 4:17; Jas. 3:1; Heb. 10:26; 2 Pet.

2:21).

* And God has given light to every man, so all men have moral knowledge (Jn. 1:9; Acts 17:30; Rom. 1:18-21, 2:14-15; Titus 2:11-12), once they reach the age of accountability when they know right from wrong (Deut. 1:39; Isa. 7:15-16; Jas. 4:17).

* Therefore all men are accountable and without excuse for sin since they have moral knowledge (Jn. 9:41; 15:22; Rom. 1:18-21; 2:14-15).

* The extent of man's moral obligation is the extent of man's moral ability, no more or less (Deut. 6:5; 10:12, 30:6; Matt. 22:37; Mk. 12:30; Lk. 10:27; 1 Cor. 10:13). However large or small your ability is, you must love God with all of it.

* So God's Laws are not impossible (Deut. 30:11; Job 34:23; Matt. 11:30; 1 Cor. 10:13; 1 Jn. 5:3), but are reasonable, just, and good (Rom. 7:12; 7:16; 1 Tim. 1:8).

* Though God's law is not impossible (Deut. 30:11; Job 34:23; Matt. 11:30; 1 Cor. 10:13; 1 Jn. 5:3), and we are naturally able to obey God (Gen. 4:6-7; Deut. 30:11,19; Josh. 24:15; Isa. 1:16-20; Isa. 55:6-7; Hos. 10:12; Jer. 21:8; Eze. 18:30-32; Jer. 18:11; Jer. 26:13; Acts 2:40; Acts 17:30; Rom. 6:17; 2 Cor. 7:1; 2 Tim. 2:21; Jas. 4:7-10; 1 Pet. 1:22; Rev. 22:17), no sinner (Matt. 9:12; Mk. 2:17; Lk. 5:31) can be justified by obeying the law, since present obedience cannot atone for past disobedience (Acts 13:39; Rom. 3:20; 3:28; Gal. 2:16). We are capable of obeying, but our obedience is incapable of atoning for our sins. No matter how much you obey, all you have done is your duty (Lk. 17:10).

* God appeals to the free will or natural ability of sinners (the grace of creation), commanding them not sin and calling them to turn themselves from their sinning (Gen. 4:6-7; Deut. 30:11, 19; Josh. 24:15; Isa. 1:16-20; 55:6-7; Hos. 10:12; Jer. 18:11; 21:8; 26:13; Eze. 18:30-32; 20:7-8; Acts 2:40; 17:30; Rom. 6:17; 2 Cor. 7:1; 2 Tim. 2:21; Jas. 4:7-10; 1 Pet. 1:22; Rev. 22:17).

* God calls all men everywhere to repent (Acts 17:30-31) and God rightly blames them if they do not repent (Matt. 11:20; 23:37; Mk. 6:6; Lk. 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Rev. 2:21).

* The only thing that keeps men back from God is their own unwillingness of heart, not any inability of their nature (Eze. 20:7-8; Matt. 11:20-21; 23:37, Mk. 6:6; 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Acts 17:27; Rev. 2:21).