

spiritual life, physical life, and unending bliss. As a result they are deserving of their resultant guilt and depravity, and of God's condemnation and wrath.

Fourth, once the basis for God's precondemnation is established in man's involvement in the fall, then condemnation for various aspects of the effects of the fall can be maintained up and down the whole line. The Scriptures previously quoted, which speak of condemnation in various contexts, can now be related to the original basis of condemnation. Because condemnation for the fall is grounded in each man's responsibility for the fall, condemnation for the effects of the fall can also be grounded in each man's responsibility for those effects. Putting it another way, because responsibility for original sin has been established, responsibility for actual sin can be maintained.

Fifth no man on the day of judgment will be able to truthfully say that he has been unjustly condemned, or that he is not deserving of God's wrath and punishment. No man will be able to truthfully say, 'it's terribly unjust! Adam committed that misdemeanor, that tiny peccadillo, and I get it in the neck! He picked that one little apple off a tree, and I have to suffer an eternal hell for that? Does that seem fair?' No man will be able to truthfully say, "All right, so it was more than just picking an apple. So it was an act of deliberate revolt against God, and a stupid throwing away of paradise. But what does that have to do with me? I didn't do it!" It may be said that on that day when every knee is forced to bow and every tongue is forced to confess that Jesus Christ is Lord, that every tongue will also be forced to admit that its owner was involved in Adam's transgression, did sin when he sinned, and is responsible for his own sinfulness. And it may be that on that day of revelation of the righteous judgment of God, every tongue will be forced to confess,

"TRUE AND RIGHTEOUS ARE HIS JUDGMENTS"