



THE OLD SIN NATURE OF MAN

The old sin nature influences and depraves the whole man, and its tendency is still downward to deeper and deeper corruption, there remaining no recuperative element in the soul.

The presence of OSN (old sinful nature) leads to total depravity. It is also universally inheriting by all the natural descendants of Adam (Romans 3:10-23; 5:12-21; 8:7)- The doctrine of original sin is proved:

(1.) From the fact of the universal sinfulness of men; "There is no man that sinned not" (1 Kings 8:46; Isaiah 53:6; Psalm 130: 3; Romans 3:19, 22, 23; Galatians 3:22).

(2.) From the total depravity of man: All men are declared to be destitute of any principle of spiritual life; man's apostasy from God is total and complete (Job 15: 14-16; Genesis 6:5,6).

(3.) From its early manifestation (Psalm 58:3; Proverbs 22:15)

(4.) It is proved also from the necessity, absolutely and universally, of regeneration (John 3:3; 2 Corinthians 5:17).

(5.) From the universality of death (Romans 5:12-20) various kinds of sin are mentioned:

(1.) "Presumptuous sins," or as literally rendered, "sins with an uplifted hand", defiant acts of sin, in contrast with "errors" or "inadvertencies" (Psalm 19:13).

(2.) "Secret", that is, hidden sins (Psalm 19:12); sins which escape the notice of the soul,

(3.) "Sin against the Holy Spirit, or a "sin unto death" (Matthew 12:31, 32; 1 John 5:16), which amounts to a willful rejection of grace.

The original sin of Adam cost so much – the contamination of the entire human race. Sin always costs more than it pays.

The Biblical Understanding of Sin

In the biblical perspective, sin is not only act of wrongdoing but also a state of alienation from God. For the great prophets of Israel, sin is much more than the violation of a taboo or the transgression of an external ordinance. It signifies the rupture of a personal relationship with God, a betrayal of the trust He places in us. We become most aware of our sinfulness in the presence of the Holy God (Isaiah 6:5; Psalm 51:1-9; Luke 5:8). Sinful acts have their origin in a corrupt heart (Gen. 6:5; Isaiah 29:13; Jeremiah 17:9). For Paul, sin (ἡμαρτία) is not just a conscious transgression of the law but a debilitating ongoing state

of enmity with God. In Paul's theology, sin almost becomes personalized. It can be thought of as a malignant, personal power that holds humanity in its grasp.

The biblical witness also affirms that sin is universal. "All have sinned and fall short of the glory of God," Paul declares (Romans 3:23). "There is not a righteous man on earth who does what is right and never sins" (Ecclesiastes 7:20). "Who can say, 'I have kept my heart pure; I am clean and without sin'?" (Proverbs 20:9). "They have all gone astray," the psalmist complains, "They are all alike corrupt; there is none that does good, no, not one" (Psalm 14:3). Man is born into the world with the stripes of Adam with him.

Adam's original sin (AOS) is imputed at the moment of birth. The first personal sin was committed by Adam at the Garden of Eden and became Adam's personal sin, which is imputed or officially charged to entire members of the human race. The sin of one man became the sin of all men. In this life, we stand or fall with Adam (Romans 5:19).