

Original Sin

Bible	Roman Catholic Church
<p>Scriptures that describe original sin as a sin of omission, an omission of original righteousness: Romans 3:23; 7:18; 1 Cor. 2:14; Eph. 4:18</p> <p>Scriptures that describe original sin as a sin of commission: with corruption positively inclining to evil:</p> <p>John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."</p> <p>Romans 7:18, 20, 23-24 "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but <i>how</i> to perform that which is good I find not...Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me...But <u>I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.</u> O wretched man that I am! who shall deliver me from the body of this death?"</p> <p>Ephesians 4:22 "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;"</p> <p>-</p> <p>Titus 3:3 "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, <i>and</i> hating one another."</p> <p>Matthew 15:19 "For <u>out of the heart</u> proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."</p> <p>Galatians 5:17 "For <u>the flesh</u> lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."</p> <p>-</p> <p>Flesh is used by the Holy Spirit to teach corruption of the mind itself, so: Colossians 2:18 "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," and confirmed by Romans 8:6-7 "For to be carnally minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace. Because the carnal mind <i>is</i> enmity against God: for it is not subject to the law of God, neither indeed can be."</p> <p>James 1:15 "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."</p>	<p>"If anyone denies that the guilt of original sin can be remitted through the grace of our Lord Jesus Christ, bestowed in baptism, or even asserts that all that which has the true and proper relation of sin is not taken away, but says that it is only nipped off and not imputed, let him be anathema...This concupiscence, which the apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood to be sin, which is truly and properly sin in the renewed, but because it is from sin and inclines to sin. If anyone, however, thinks the contrary, let him be anathema."</p> <p>-Council of Trent, Session 5, Canon 5</p> <p>NOTE: Bellarmine, in his <i>de amissione gratiae</i> (5.15 in 4th volume of His Works published in 1858, pages 222-223, only in Latin) defends Trent and attributes the "error" of Aquinas/Protestants to begin with Lombard, Henry of Ghent, and Gregory of Ariminum and tries to refute them. He curiously does not deal with Augustine. He shows that Anselem supports the view of the Papists.</p>

1) The Truth:

1. Romans 7: law of sin in members is against the law of the regenerated mind
2. Concupiscence must not only be a sin of omission, but of commission as well (see above verses “flesh, concupiscence, law of the members, indwelling sin, body of death, old man, etc.)
3. Effects of original sin are sins of commission, proving a like cause that is also commission, Tit. 3:3, Matt. 15, Gal. 5
4. Corruption of the depraved mind: Romans 8:6-7; Col 2:18
5. Galatians 5:17 proves that even concupiscible appetites are sinful.
6. Original Sin as to which we are dead in baptism and crucified with Christ (Romans 6:3,6); sin whose wages is death (Romans 6:2, 6, 12, 23); sin which is repugnant to the law, which works all manner of concupiscence and which becomes exceeding sinful and renders man carnal and sold under sin (Romans 7:7-8, 14).
7. James 1:15 proves concupiscence is sin because what is sin in the offspring or effect, must be in the parent or cause-as a tree is known by its fruits.

2) Advantage for the Roman Catholic Church to hold this position against the Bible: the Roman Catholic Church is able to reason many of its doctrines from this foundation, such as, the immaculate conception and perpetual sinlessness of Mary, baptism taking away original sin, salvation by infused righteousness.

3) Quick Examples of ancient consent with the Bible:

Church Father	Source	Quote
Augustine (The number of quotes in Augustine were too numerous to list here).	From <i>Unfinished Work in Answer to Julian, in Answer to the Pelagians</i> , iii, ed. by John E. Rotelle O.S.A., trans. by Roland J. Teske S.J., <i>The Works of Saint Augustine: A Translation for the 21st Century</i> i/25. Hyde Park, New York: New City Press, 1999.	“[concupiscence] is called sin because it was produced by sin and it longs to commit sin. Its guilt is removed by rebirth; the conflict with it is left for our testing.”
Augustine	From <i>Against Julian</i> , 5.3	“[concupiscence] is both sin, because disobedience is in it against the domination of the mind, and the punishment of sin, because it is rendered to the merits of the disobedient, and the cause of sin, by the defection of the one consenting as also by the contagion of the guilty.”
Thomas Aquinas (Lombard, Henry of Ghent, and Gregory of Ariminum could be used here as admitted by Papists themselves)	From <i>Summa, Prima Secundae</i> , Question 82, Article 1	“[original sin] is a corrupt habit in which there is something privative (namely, the privation of original righteousness) and something positive (namely, a disordered disposition of the parts of the soul.”