

1. From Charles Finney
2. From Gordon Olson
3. From Winkie Pratney

**FROM CHARLES FINNEY:**

2. All moral depravity commences in substantially the same way.

Proof:

- (1.) The impulses of the sensibility are developed, and gradually commencing from the birth, and depending on physical development and birth.
- (2.) The first acts of will are in obedience to these.
- (3.) Self-gratification is the rule of action previous to the development of reason.
- (4.) No resistance is offered to the will's indulgence of appetite, until a habit of self-indulgence is formed.
- (5.) When reason affirms moral obligation, it finds the will in a state of habitual and constant committal to the impulses of the sensibility.
- (6.) The demands of the sensibility have become more and more despotic every hour of indulgence.
- (7.) In this state of things, unless the Holy Spirit interpose, the idea of moral obligation will be but dimly developed.
- (8.) The will of course rejects the bidding of reason, and cleaves to self-indulgence.
- (9.) This is the settling of a fundamental, question. It is deciding in favour of appetite, against the claims of conscience and of God.
- (10.) Light once rejected, can be afterwards more easily resisted, until it is nearly excluded altogether.
- (11.) Selfishness confirms, and strengthens, and perpetuates itself by a natural process. It grows with the sinner's growth, and strengthens with his strength; and will do so for ever, unless overcome by the Holy Spirit through the truth,

(Lectures on Systematic Theology, page 345-346)

**FROM GORDON OLSON:**

THE UNIVERSALITY OF SIN IN THE WORLD IS TO BE ACCOUNTED FOR AS FOLLOWS:

1. Hereditary physical tendencies tend toward softness and self-sympathy, beginning early in life....
2. Physical consciousness and experiences through the five senses are cultivated prior to the dawn of moral accountability.
3. Moral influences of our immediate and social environment lead us to choose similar habits of life by imitation and often persuasion (I Pe. 1:18).
4. At the dawn of moral accountability, as obligation to God and other beings is beginning to be perceived, moral enlightenment appears to make a dim impact because of our already established manner of living.
5. The will now determines to press on in this self-gratification against these new realizations, the habit of self-indulgence now becoming sinful and involves new concentrations in its pursuit (Is. 53:6; Ro. 3:23; I Pe. 2:25).

(The Truth Shall Set You Free, page 79-80)

## **FROM WINKIE PRATNEY:**

### WHY DO CHILDREN SIN?

How, then does a child sin! One does not have to teach a child to do wrong. The explanation becomes clear if we carefully consider the development of a man. A baby enters the world as the object of its parent's fondness, unceasing care, and concession by those who guard it. In these circumstances, the natural, inherited appetites are Just developed; and the child's natural love of conscious freedom begins to express itself. The feelings develop long before the reason, and both are deeply entrenched before the spirit begins to awaken to the claims of God. Much depends at this point on the parents. If they are faithful in their duty to God, they must train their child to yield up its own way when that self-willed way will interfere with the happiness of others. The child will learn at first obedience to its parents only in a love/discipline relationship; it is here that the habit of response to authority must be ingrained in the child's soul, so that later, when God opens up the spiritual understanding, the child will surrender to Him (1 Samuel 15:22; Proverbs 6:20-23; 10: 17; 13:18; 15:5;31-32; Ephesians 6: 1; Colossians 3:20).

Since the feelings develop before the reason and conscience, the will begins to form the habit of obeying desire, which deepens every day. The obvious consequence is that self indulgence becomes the master principle in the soul of the child long before it can understand that this self-indulgence will interfere with the right or happiness of others.

This repeated bias grows, stronger each day before a knowledge of right or duty could possibly have entered the mind. Finally, the moment of true moral responsibility arrives.

The child is now old enough to understand wrong. (This will probably be earlier in a Christian home than in a non-Christian one.) Does the child approach this test in a perfectly neutral state? If Adam, in the maturity of his reason, with full consciousness of the morality of his actions could give in to such temptation, is there any doubt that a child will not? The moment that child chooses selfishly, it sins. From this point on (and NOT before) God holds the child responsible for its own actions and destiny. It is significant that all words of the Lord to sinners begin FROM THEIR YOUTH, and NOT from birth, as some have supposed.

(Youth Aflame, page 89-90)