

The Doctrines of Grace: Total Depravity

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“There is no such thing as neutrality where our relationship with God is concerned.” – Francis Schaeffer

	Arminianism	Doctrines of Grace
T	Man is only partially depraved, and still has a free will capable of submitting to God's truth.	Man is depraved, and has no ability to contribute to his own salvation, or merit the merits of Christ.
U	Election and condemnation are conditioned upon the foreseen faith or unbelief of fallen man.	Election is unconditional depending only on the sovereign choice of God
L	The atonement was made universally for all, including those who refuse to believe. The effects of Christ's redemption depend upon man's believing or not.	The atonement is limited to the elect. A definite redemption was made.
I	God's grace can be resisted	God's grace is irresistible
P	There is the possibility that man, having chosen for God, can also in like manner fall away from God's grace	The saints will persevere in the faith, being kept by the power of God. Their salvation is certain

From: The Canons of Dort - available for download at Monergism.com

From Wikipedia:

Denominations that lean Arminian: Methodists, Free Will Baptists, Christian Church, Churches of Christ, General Baptists, Seventh-Day Adventists, Church of the Nazarene, The Wesleyan Church, the Salvation Army, Conservative Mennonites, Old Order Mennonites, Amish, Charismatics

Denominations that lean Calvinist: Particular Baptists, Reformed Baptists, Presbyterians, Congregationalists

From Monergism.com

Pelagianism: 4th century British monk, named Pelagius: Man's nature was not affected by Adam's fall – all men are free to choose good or evil, to obey God or disobey him. Men are not guilty by nature, but only become guilty when they choose to do that which is evil. Pelagius was officially condemned by the Church in AD 431, at the Council of Ephesus.

Semi-Pelagianism: man is not free to choose good or evil, but he is at least free to make the first move to God, to turn to him in faith, and so be given the power to choose good by God's grace. Man is not free to do good in his fallen nature, but he is at least able to believe and come to God in his own native strength. Condemned by the Church in 529 at the Council of Orange.

Arminianism: refers to the teachings of Jacobus Arminius, and the five points of the Remonstrance. Arminianism usually teaches that man does not have the natural ability to believe; however, God extends his prevenient grace to all men without exception, giving them all the moral ability to choose to believe or not to believe. Whether or not any man is actually saved depends entirely on whether a person chooses to improve upon this prevenient grace, and believe in God.

**From: “A Statement of the Traditional Southern Baptist Understanding of God’s Plan of Salvation”
Article Five: The regeneration of the sinner:**

We affirm that any person who responds to the Gospel with repentance and faith is born again through the power of the Holy Spirit. He is a new creation in Christ and enters, at the moment he believes, into eternal life.

We deny that any person is regenerated prior to or apart from hearing and responding to the Gospel.

From the 2000 Baptist Faith and Message Article IV: Salvation

*A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, **to which** the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.*

From the Charleston Confession of Faith: Chapter 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was **imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation**, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, **unless the Lord Jesus set them free.** (Rom. 5:12-19; 1 Cor. 15:21, 22, 45, 49; Ps. 51:5; Job 14:4; Eph. 2:3; Rom. 6:20, 5:12; Heb. 2:14, 15; 1 Thess. 1:10)

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. (Rom. 8:7; Col. 1:21; James 1:14, 15; Matt. 15:19)

5. The corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin. (Rom. 7:18,23; Eccles. 7:20; 1 John 1:8; Rom. 7:23-25; Gal. 5:17)

*Total depravity does not mean that man is as sinful as he could be, it is not **utter** depravity. The point of the debate is this: Does man in his fallen nature have the moral ability to obey God? The answer that the Calvinist gives is that man, in his fallen mind, suffers under a moral inability to do the things of God. Man, in his natural state cannot be subject to the law of God, and he is therefore at enmity with God. – R.C. Sproul*

Scriptural Evidences of the total depravity of man

Men are, by nature, sinners

And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. (Gen 8:21)

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. (Psa 51:5)

Folly is bound up in the heart of a child, but the rod of discipline drives it far from him. (Pro 22:15)

Surely there is not a righteous man on earth who does good and never sins. (Ecc 7:20)

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness." "Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known." "There is no fear of God before their eyes." Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. (Rom 3:9-20)

We are either represented by Adam's sin or Christ's righteousness

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned-- for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. (Rom 5:12-19)

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. (1Co 15:21-22)

Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1Co 15:45-49)

Man is incapable of changing his nature

Can the Ethiopian change his skin or the leopard his spots? Then also you can do good who are accustomed to do evil. (Jer 13:23)

Who can bring a clean thing out of an unclean? There is not one. (Job 14:4)

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (1Co 2:14)

Man, in his natural state, is held captive by his sin and is under the dominion of Satan

And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. (2Co 4:3-4)

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, **the spirit that is now at work in the sons of disobedience-- among whom we all once lived** in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ--by grace you have been saved-- (Eph 2:1-5)

In order to believe, man must be released from that bondage

For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, **for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.** You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (Rom 8:6-11)

Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. (Rom 6:16-18)

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. (Heb 2:14-15)