

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

The Application of Redemption

The Application of Redemption

The Work of God the Holy Spirit

- ❖ The Holy Spirit takes the people that the Father chose, and the atonement that the Son accomplished for them and He effectually works in their lives to bring them to salvation.

The Application of Redemption

The Work of God the Holy Spirit

- ❖ The Father: Predestination
- ❖ The Son: Atonement
- ❖ The Spirit: Application

The Application of Redemption

The Work of God the Holy Spirit

- ❖ Calling,
- ❖ Regeneration,
- ❖ Conversion,
- ❖ Repentance,
- ❖ Faith,
- ❖ Justification,
- ❖ Sealing
- ❖ Adoption,
- ❖ Sanctification,
- ❖ Perseverance,
- ❖ Union with Christ,
- ❖ Glorification.

The Application of Redemption

The Work of God the Holy Spirit

“Like a precious diamond, the glory of the application of redemption is multifaceted and is only fully comprehended as each individual facet contributes to the brilliance of the whole. Thus, the study of soteriology is concerned to explore the distinctiveness of each aspect of the application of redemption.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 566.

The Application of Redemption

The Work of God the Holy Spirit

- ❖ The work of the Holy Spirit doesn't happen in a vacuum.
- ❖ To fully appreciate what the Holy Spirit does in applying what the Father planned and the Son accomplished we need to understand who he is seeking to apply salvation to.

The Application of Redemption

The Work of God the Holy Spirit

- ❖ What kind of material is the Holy Spirit working with as he brings salvation to the elect?
- ❖ I've been trying to avoid this but. . .

The Application of Redemption

The Work of God the Holy Spirit

- ❖ I've been trying to avoid this but. . .
 - ❖ Asked if I would teach on the necessity of election.
 - ❖ Last week I mentioned the black velvet backdrop of God's wrath which makes the glory of his mercy shine brighter.

The Application of Redemption

The Work of God the Holy Spirit

- ❖ Understanding who man is in his hostility toward God makes the Holy Spirit's work in salvation shine brighter.
- ❖ I've been avoiding it because that is anthropology and we are teaching soteriology.
- ❖ We are not going to cover all of anthropology, we are just going to focus a bit on hamartiology.

Hamartiology: The Doctrine of Sin

Hamartiology

Introduction

- ❖ The word 'Hamartiology' comes from the Greek words
 - ❖ ἁμαρτία (*hamartia*) 'sin'
 - ❖ ἁμαρτάνω (*hamartano*) 'to sin'
- ❖ Hamartiology is the study of sin.

Hamartiology

Introduction

- ❖ We want to look at sin so that it helps us understand the work of the Holy Spirit in salvation.

Hamartiology

Introduction

“The doctrine of sin obviously affects the doctrine of salvation since sinners need to be rescued but are unable to save themselves. Because they are profoundly and pervasively sinful, sinners are in need of salvation by grace. Without salvation by divine grace alone, man not only fails his God-intended relationship and functions but also if left to face the eternal wrath of God.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 455.

Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ What is sin?
 - ❖ Where did it come from?
 - ❖ How is it transmitted?
 - ❖ How does it affect us?

Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ What is sin? Definition.
 - ❖ Where did it come from?
 - ❖ How is it transmitted?
 - ❖ How does it affect us?

Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ What is sin? Definition.
 - ❖ Where did it come from? The First Sin.
 - ❖ How is it transmitted?
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Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ What is sin? Definition.
 - ❖ Where did it come from? The First Sin.
 - ❖ How is it transmitted? The Transmission of Sin.
 - ❖ How does it affect us?

Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ What is sin? Definition.
 - ❖ Where did it come from? The First Sin.
 - ❖ How is it transmitted? The Transmission of Sin.
 - ❖ How does it affect us? Original Sin.

Hamartiology

Introduction

- ❖ To understand the doctrine of sin we want to ask . . .
 - ❖ Definition.
 - ❖ Where did it come from? The First Sin.
 - ❖ The Transmission of Sin.
 - ❖ Original Sin.

Hamartiology

Definition of Sin

- ❖ Scripture recognizes that man's problem is sin.
- ❖ There are many, many words for sin in both Hebrew (OT) and Greek (NT).

Hamartiology

Definition of Sin

“Sin is any failure to conform to the moral law of God in act, attitude, or nature.”

Wayne Grudem, *Bible Doctrine*, 210.

Hamartiology

Definition of Sin

“The definition of sin given above specifies that sin is a failure to conform to God’s moral law not only in *action* and in *attitude*, but also in our *moral nature*. Our very nature, the internal character that is the essence of who we are as persons, can also be sinful.”

Wayne Grudem, *Bible Doctrine*, 210.

Hamartiology

Definition of Sin

“The first sin of man was a typical sin, that is, a sin in which the real essence of sin clearly reveals itself. The essence of that sin lay in the fact that Adam placed himself in opposition to God, that he refused to subject his will to the will of God, to have God determine the course of his life; and that he actively attempted to take the matter out of God’s hand, and to determine the future for himself.”

Louis Berkof, *Systematic Theology*, 222.

Hamartiology

Definition of Sin

“The radical defect in all these theories [of sin] is that they seek to define sin without taking into consideration that sin is essentially a breaking away from God, opposition to God, and transgression of the law of God. Sin should always be defined in terms of man’s relation to God and to His will as expressed in the moral law.”

Louis Berkof, *Systematic Theology*, 230–31.

Hamartiology

Definition of Sin

“In conclusion it may be said that sin may be defined as lack of conformity to the moral law of God, either in act, disposition, or state.”

Louis Berkof, *Systematic Theology*, 233.

Hamartiology

Definition of Sin

“Sin is directly opposite to all that is good in God’s character, and just as God necessarily and eternally delights in himself and in all that he is, so God necessarily and eternally hates sin. It is, in essence, the contradiction of the excellence of his moral character. Because sin contradicts God’s holiness, he must hate it.”

Wayne Grudem, *Bible Doctrine*, 211.

Hamartiology

Definition of Sin

- ❖ The question is then, where did sin come from?
 - ❖ The short answer is that it came from Adam and Eve our first parents and representatives in the garden.

Hamartiology

The Origin of Sin

Gen 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” **2** The woman said to the serpent, “From the fruit of the trees of the garden we may eat; **3** but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” **4** The serpent said to the woman, “You surely will not die! **5** “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” **6** When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. **7** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Hamartiology

The Origin of Sin

- ❖ From that first sin, sin spread to all of Adam's descendants.
- ❖ The reality of sin in the world is rarely denied but when it comes to the connection between Adam's sin and the sin of his descendants there are various understandings.

Hamartiology

The Transmission of Sin

“In general the Greek Church Fathers of the third and fourth centuries showed an inclination to discount the connection between the sin of Adam and those of his descendants, while the Latin Church Fathers taught with ever-increasing clearness that the present sinful condition of man finds its explanation in the first transgression of Adam in paradise.”

Louis Berkof, *Systematic Theology*, 220–21.

Hamartiology

The Transmission of Sin

“The teachings of the Eastern Church finally culminated in Pelagianism, which denied that there was any vital connection between the two, while those of the Western Church reached their culmination in Augustinianism which stressed the fact that we are both guilty and polluted in Adam. Semi-Pelagianism admitted the Adamic connection, but held that it accounted only for the pollution of sin.”

Wayne Grudem, *Bible Doctrine*, 211.

Hamartiology

The Transmission of Sin

- ❖ Genesis 3 reveals the entry of sin into the world.
- ❖ Genesis 4 reveals the transmission of sin's corruption or pollution.
- ❖ Genesis 5 reveals the transmission of sin's guilt.

Hamartiology

The Transmission of Sin

- ❖ There are at least 5 views on the transmission of sin from Adam to his descendants.

Hamartiology

The Transmission of Sin

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —

Hamartiology

The Transmission of Sin

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — **13** for until the Law sin was in the world, but sin is not imputed when there is no law. **14** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Hamartiology

The Transmission of Sin

Rom 5:15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. **16** The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. **17** For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Hamartiology

The Transmission of Sin

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. **20** The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Hamartiology

The Transmission of Sin

- ❖ Let's look at the various views

Hamartiology

The Transmission of Sin

Unexplained Solidarity

“Some connection admittedly exists, but proponents of this opaque idea suggest that it cannot be known with certainty. We must be content with not knowing. This unexplained solidarity position appears to be the default for those unsatisfied with the other views mentioned below.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 462.

Hamartiology

The Transmission of Sin

Bad Example

“When people sin, they follow Adam’s bad precedent. Humans are not actually guilty for Adam’s sin, nor do they inherit a sinful nature from him. They rather choose to follow Adam’s bad example. No direct transmission of sin exists between people and Adam.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 462.

Hamartiology

The Transmission of Sin

Bad Example

- ❖ Linked with Pelagius (ca. 354–420).
- ❖ Does not grasp the sinfulness of people after the fall (Eph 2:1, 5).
- ❖ Does not do justice to ‘because’ in Rom 5:12
- ❖ Pelagius would have said men can save themselves by ‘good works’.

Hamartiology

The Transmission of Sin

Inherited Sinful Nature

“The idea of an inherited sinful nature affirms that all people do receive a corrupt and sinful nature from Adam. Adam’s offspring are conceived with a disposition that is bent toward sin. This understanding makes a real connection between Adam and the transmission of sinfulness. . . . Yet Adam’s guilt is not placed on others. So pollution or corruption from Adam is passed on naturally to a person, but the guilt for Adam’s sin is not.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 462.

Hamartiology

The Transmission of Sin

Inherited Sinful Nature

“Variations of this perspective exist among Arminians, who have asserted that both Adam’s guilt and corruption pass to all descendants of Adam but that prevenient grace removes the guilt and depravity coming from Adam. No one besides Adam is held responsible for what Adam did.

A person only becomes responsible as a sinner when he chooses to sin.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 463.

Hamartiology

The Transmission of Sin

Inherited Sinful Nature

“This view has been criticized for not going far enough. While rightly affirming that all persons have a corrupt nature from Adam, it does not recognize that Adam’s sin directly brings guilt to all people. Paul said, ‘One trespass led to *condemnation* for all men’ (Rom 5:18), an inherently legal term that establishes guilt.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 463.

Hamartiology

The Transmission of Sin

Inherited Sinful Nature

“This verse [Rom 5:18] teaches, therefore, that people receive more than just a corrupt nature, since Adam’s trespass leads to condemnation. All humans are constituted sinners by his action (Rom 5:19). Also, the Arminian concept of prevenient grace, which removes or neutralizes guilt from Adam, has no scriptural support.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 463.

Hamartiology

The Transmission of Sin

Inherited Sinful Nature

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Hamartiology

The Transmission of Sin

Realism

“Also known as the Augustinian or seminal view, realism asserts that all humanity was physically present in Adam when he sinned. As the first man, Adam collectively represented human nature, of which Adam’s descendants are all a part. And all were in Adam in seed form when he sinned.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 463.

Hamartiology

The Transmission of Sin

Realism

“This means that Adam’s descendants were in Adam’s loins participating in his sin. And since everyone participated in Adam’s sin, all people are morally guilty and condemned for doing so. Thus, both the corrupt nature and guilt are passed down naturally from Adam.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 463.

Hamartiology

The Transmission of Sin

Realism

- ❖ Where does this view come from?

Hamartiology

The Transmission of Sin

Realism

Heb 7:9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, **10** for he was still in the loins of his father when Melchizedek met him.

Hamartiology

The Transmission of Sin

Realism

“It does not explain why Adam’s descendants are held responsible for his first sin only, and not for his later sins, nor for the sins of all the generations of forefathers that followed Adam.”

Louis Berkof, *Systematic Theology*, 241.

Hamartiology

The Transmission of Sin

Realism

“Neither does it give an answer to the important question, why Christ was not held responsible for the *actual* commission of sin in Adam, for He certainly shared the same human nature, the nature that *actually* sinned in Adam.”

Louis Berkof, *Systematic Theology*, 241–42.

Hamartiology

The Transmission of Sin

Realism

“The analogy instituted in Romans 5:12–19 (*cf.* I Cor. 15:22) presents a formidable objection to the realist construction. It is admitted by the realist that there is no “realistic” union between Christ and the justified. That is to say, there is no human nature, specifically and numerically one, existing in its unity in Christ, which is individualized in those who are the beneficiaries of Christ’s righteousness.”

John Murray, “The Imputation of Adam’s Sin: Second Article,” *WJT* 19, no. 1 (1956): 36.

Hamartiology

The Transmission of Sin

Realism

“On realist premises, therefore, a radical disparity must be posited between the character of the union that exists between Adam and his posterity, on the one hand, and the union that exists between Christ and those who are his, on the other. ”

John Murray, “The Imputation of Adam’s Sin: Second Article,” *WJT* 19, no. 1 (1956): 36.

Hamartiology

The Transmission of Sin

Realism

“In Romans 5:15–19 the differences between the reign of sin, condemnation, and death and the reign of righteousness, justification, and life are in the forefront; they are evident from the negations of verses 15–17 and from the emphasis placed upon the superabundance that prevails in the provisions of grace. But there is no hint of the kind of discrepancy [that would obtain] if the distinction between the nature of the union in the two cases were as radical as realism must suppose.”

John Murray, “The Imputation of Adam’s Sin: Second Article,” *WJT* 19, no. 1 (1956): 36.

Hamartiology

The Transmission of Sin

Realism

“But the case is not merely that there is no hint of this kind of difference; the sustained parallelism militates against any such supposition. Adam is the type of the one to come (vs. 14). Adam as the one is parallel to Jesus Christ as the one (vs. 17). The one trespass unto condemnation is parallel to the one righteousness unto justification (vs. 18). The disobedience of the one is parallel to the obedience of the one (vs. 19). This sustained emphasis not only upon the one man Adam and the one man Christ but also upon the one trespass and the one righteous act points to a basic identity in respect of *modus operandi*. ”

John Murray, “The Imputation of Adam’s Sin: Second Article,” *WJT* 19, no. 1 (1956): 36.

Hamartiology

The Transmission of Sin

Representative Headship

“The most acceptable position is that Adam’s sin is imputed to all who were united to him as the representative of humanity. Adam’s guilt is our guilt. While affirming that a corrupt nature is passed down from Adam, representative headship teaches that all people are condemned because of their direct relationship to Adam.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 464.

Hamartiology

The Transmission of Sin

Representative Headship

Though historically referred to as *federal headship*, the label *representative headship* is preferable since it better conveys the fact that both Adam and Christ act as the legal representatives for those who are reckoned to be in them.

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 464.

Hamartiology

The Transmission of Sin

Representative Headship

“The representative-headship view asserts that the action of a representative is determinative for all members united to him. When Adam sinned, he represented all people; therefore, his sin is reckoned to his descendants.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 464.

Hamartiology

The Transmission of Sin

Representative Headship

“This doctrine explains why only the first sin of Adam, and not his following sins nor the sins of our other forefathers, is imputed to us, and also safeguards the sinlessness of Jesus.”

Louis Berkof, *Systematic Theology*, 242–43.

Hamartiology

The Transmission of Sin

Representative Headship

“The logic here suggests that if the justification and righteousness of the Lord Jesus is imputed to those in him, so too the guilt of Adam’s sin has been imputed to those he represented.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 465.

Hamartiology

The Transmission of Sin

Representative Headship

1 Cor 15:21 For since by a man *came* death, by a man also *came* the resurrection of the dead. **22** For as in Adam all die, so also in Christ all will be made alive.

Hamartiology

The Transmission of Sin

Representative Headship

“Adherents of this view also appeal to 1 Corinthians 15:22, which says, ‘For as in Adam all die, so also in Christ shall all be made alive.’ This verse shows that death and life are linked with Adam and Christ as two representatives of mankind.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 465.

Hamartiology

The Transmission of Sin

Representative Headship

Rom 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Hamartiology

The Transmission of Sin

Representative Headship

“Adam, our first representative sinned—and God counted us guilty. But Christ, the representative of all who believe in him, obeyed God perfectly—and God counted us righteous. . . . God regards the human race as an organic whole, a unity, represented by Adam as its head..”

Wayne Grudem, *Bible Doctrine*, 214.

Hamartiology

The Transmission of Sin

Conclusion

- ❖ Romans 5 isn't attempting to explain why Adam's sin is counted as ours in him, it is Paul's explanation of how Christ's righteousness can be imputed to us.
- ❖ That Adam's sin was imputed to us is just assumed as a fact.
- ❖ Representation of that nature happens all the time in the real world.

Hamartiology

Original Sin

“By that first sin Adam became the bond-servant of sin.

That sin carried permanent pollution with it, and a pollution which, because of the solidarity of the human race, would affect not only Adam but all his descendants as well. As a result of the fall the father of the race could only pass on a depraved human nature to his offspring.

From that unholy source sin flows on as an impure stream to all the generation of men, pollution everyone and everything with which it comes in contact.”

Louis Berkof, Systematic Theology, 221.

Hamartiology

Original Sin

“This sin is called ‘original sin,’ (1) because it is derived from the original root of the human race; (2) because it is present in the life of every individual from the time of birth, and therefore cannot be regarded as the result of imitation; and (3) because it is the inward root of all the actual sins that defile the life of man.”

Louis Berkof, *Systematic Theology*, 244.

Hamartiology

Original Sin

- ❖ The transmission of sin includes. . .
 - ❖ the guilt of sin and
 - ❖ the pollution of sin.

Hamartiology

Original Sin

- ❖ Because of Adam's sin we are born as sinners.
 - ❖ We are born in the guilt of sin.
 - ❖ We are born polluted by sin.

Hamartiology

Original Sin

“This idea, that ‘all men sinned’ means that God thought of us all as having sinned when Adam disobeyed, is further indicated by the next two verses. [Rom 5:13–14] Here Paul points out that from the time of Adam to the time of Moses, people did not have God’s written law. Though their sins were ‘not counted’ (as infractions of the law), they still died. The fact that they died is very good proof that God counted people guilty on the basis of Adam’s sin.”

Wayne Grudem, *Bible Doctrine*, 213.

Hamartiology

Original Sin

Matt 7:11 “If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

Hamartiology

Original Sin

2 Tim 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, **3** unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, **4** treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

Hamartiology

Original Sin

Original Guilt

- ❖ We really already saw this in Romans 5:12–21

Hamartiology

Original Sin

Original Guilt

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Hamartiology

Original Sin

Original Pollution

“By pollution we understand the inherent corruption to which every sinner is subject. This is a reality in the life of every individual.”

Louis Berkof, *Systematic Theology*, 233.

Hamartiology

Original Sin

Original Pollution

“This inherited sinful nature is sometimes simply called ‘original sin’ and sometimes more precisely called ‘original pollution.’ I have used instead the term ‘inherited corruption’ because it seems to express more clearly the specific idea in view.”

Wayne Grudem, *Bible Doctrine*, 214–15.

Hamartiology

Original Sin

Original Pollution

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

Hamartiology

Original Sin

Original Pollution

Eph 4:17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, **18** being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; **19** and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.

Hamartiology

Original Sin

Original Pollution

Eccl 7:20 Indeed, there is not a righteous man on earth who *continually* does good and who never sins.

Hamartiology

Original Sin

Original Pollution

1 Kgs 8:46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near;

Hamartiology

Original Sin

Original Pollution

Ps 143:2 And do not enter into judgment with Your servant,
For in Your sight no man living is righteous.

Prov 20:9 Who can say, “I have cleansed my heart,
I am pure from my sin”?

Hamartiology

Original Sin

Original Pollution

1 John 1:8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

1 John 1:10 If we say that we have not sinned, we make Him a liar and His word is not in us.

Hamartiology

Original Sin

Total Depravity

“Sin is total or pervasive in that all components of a person are polluted by sin. . . No part escapes. . . This includes all of man’s thinking, reason, desires, and affections.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 467.

Hamartiology

Original Sin

Total Depravity

“It is not just that some parts of us are sinful and others are pure. Rather, *every part of our being* is affected by sin—our intellects, our emotions and desires, our hearts (the center of our desires and decision-making processes), our goals and motives, and even our physical bodies.”

Wayne Grudem, *Bible Doctrine*, 215.

Hamartiology

Original Sin

Total Depravity

“This phrase is often misunderstood, and therefore calls for careful discrimination. Negatively, it does not imply: (1) that every man is as thoroughly depraved as he can possibly become; (2) that the sinner has no innate knowledge of God, nor a conscience that discriminates between good and evil; (3) that sinful man does not often admire virtuous character and actions in others, or is incapable of disinterested affections and actions in his relations with his fellow-men; nor (4) that every unregenerate man will, in virtue of his inherent sinfulness, indulge in every form of sin; it often happens that one form excludes the others.”

Louis Berkof, *Systematic Theology*, 246.

Hamartiology

Original Sin

Total Depravity

“Positively, it does indicate: (1) that the inherent corruption extend to every part of man’s nature, to all the faculties and powers of both soul and body; and (2) that there is no spiritual good, that is, good in relation to God, in the sinner at all, but only perversion.”

Louis Berkof, *Systematic Theology*, 246–47.

Hamartiology

Original Sin

Total Depravity

Gen 6:5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

Gen 8:21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

Hamartiology

Original Sin

Total Depravity

“Anyone who has raised children can give experiential testimony to the fact that we are all born with a tendency to sin. Children do not have to be taught how to do wrong; they discover that by themselves. What we have to do as parents is to teach them how to do right, to ‘bring them up in the discipline and instruction of the Lord’ (Eph 6:4).”

Wayne Grudem, *Bible Doctrine*, 215.

