

I. INTRO AND REVIEW

- A. Last time we saw man’s fall into sin** – it is an historical event, it was not the fault of God, but the devil, Eve and Adam all played a role.
- B. The consequences:** sin came into the world and death (in all its forms) by sin; certain temporal judgments upon the serpent, the creation, woman and man; man lost the image of God and friendship with God. Man lost the knowledge of God, became unrighteous and unholy.

II. ADAM AND CHRIST (To understand why Adam’s sin affected all mankind, turn to Romans 5).

- A. Adam and Christ are unique in the human race. Rom. 5:14 calls Adam “the figure of Him [Christ] that was to come” and I Cor. 15:45 calls Christ the “last Adam.”**

1. This means that, in a certain way, Adam was a type of Christ, similar to Him.

- In many ways Adam and Christ are opposites but Romans 5 makes it clear that Adam and Christ are two representative heads of two peoples. Adam represented a group of people as head of the human race, and Christ represented a group as head of His people, the elect.
- This is clear in Romans 5 by the repetition of “one man” (vv. 12, 15, 16, 17, 18, 19). In Romans 5, there are two called “one man”: ADAM who sinned and CHRIST who obeyed. This is also clear from the language “as by ...” “even so ..” (vv. 12, 18, 19, 21). There is a parallel made between Adam and Christ.

2. Adam and Christ are representatives in that, what they did while acting as heads, affected those they represented.

- Adam was head of the human race while he stood in Eden. As soon as he sinned, Adam was dethroned and deposed as king and officebearer and ceased to be head. *That is why the rest of his deeds are not ours.*
- Christ was appointed to be Head of the elect church in eternity. He stood as the righteous Head. He obeyed where Adam failed to obey. He has been exalted to the highest heavens as King and Head forever.
- Adam disobeyed in eating the forbidden fruit and in so doing [the] many were made sinners (v. 19); Christ obeyed the entire law even unto the death of the cross (one great act of obedience) and in so doing [the] many were made righteous. *But in what sense were we made sinners? In the same sense in which many were made righteous. Legally sinners! Legally righteous!*

- B. Romans 5 describes the relationship of Adam as head of the human race and Christ as head of the elect as a legal relationship. Adam and Christ are legal heads and representatives.**

1. When Adam was faced with the choice in Eden he was acting not only for himself but for all men.

- That makes Adam’s sin so serious – Adam was created as the king of creation, in a covenant relationship with God, with true knowledge of God and a perfectly upright and holy nature, but he “deprived himself and all his posterity of those divine gifts” (LD 4, Q&A 9).
- God gave Adam the power of attorney to act on our behalf and he squandered everything, lost it all, and we must now live with the consequences. We sinned in Adam. His sin is our sin. It is accounted our sin. V. 12, “for that all have sinned” and v. 19, “by one man’s disobedience many were made sinners ...”
- That is original guilt – God holds us accountable for that first sin, and on the basis of that first sin, He punishes us by causing us to be born into the world with a corrupt nature. *Otherwise, how can it be just for God to propagate a sinful nature to innocent children?*
- Adam sinned & we sinned in him, but God’s demands have not changed (Illustrate: man building house).

2. This parallel between Adam and Christ is vitally important for a correct understanding of salvation.

- Some say that we are not guilty of Adam’s sin, but that we are born sinful because Adam is our first father and he passes sin to us. They reject original guilt but accept original pollution or corruption.
- Romans 5 does not say that by the disobedience of one many *became sinful* but many were *made sinners*. The phrase “made sinners,” means to be constituted legally as sinners, to be placed into the class of guilty sinners.
- Both original guilt (from Adam) and the righteousness of God (in Christ) become ours by imputation. We are sinners before God (even before we sin personally) because God imputes to us the sin of Adam. We are righteous before God (not because we become good but) because God imputes to us the righteousness obedience of Christ.

III. TOTAL DEPRAVITY

A. On the basis of original guilt, we also are punished with the corruption of our natures called original sin and total depravity (BC, Art. 15).

1. **This corruption of our nature is the source of all other sins (“this woeful source”).**
 - a. We are corrupt from conception and birth. All babies are conceived in sin and therefore subject to and worthy of punishment. The one great proof of that is *that children die* (Ps. 51:5, 58:3; Rom. 5:14).
 - b. Therefore, we do not teach that babies are born innocent. The idea of an age of accountability might seem nice but has no Scriptural basis. Children are accountable even if they do not understand.
2. **We should be aware of some false views concerning the effect that Adam’s first sin had on mankind.**
 - a. Pelagius (d. 418) taught that the sin of Adam had no effect whatsoever on his posterity. Man, even after the Fall, is naturally good. Sin is passed on only by way of example, and because of man’s poor environment (bad examples around him) does he sin. There is no corruption of his nature.
 - b. Semi Pelagianism modified Pelagianism. Man was affected by the fall, very badly affected, but man is not dead, not totally corrupt, just very far gone from the original goodness of his nature, and very sick.
 - c. Arminianism modified Semi-Pelagianism. Man is corrupt, but man retains a freewill, and if he does not resist the grace of God, he can attain to salvation.
 - d. The Bible teaches that man is DEAD in sin, cannot do anything good and is wholly inclined to all evil.

B. Total depravity

1. **Total depravity is universal depravity**
 - a. *All men without exception* under the headship of Adam (i.e., all men except Christ) have sinned in Adam, are guilty of Adam’s sin and are totally depraved in their nature.
 - b. All men are totally depraved *in every part of their nature*. Sin has corrupted every part: the body of man is corrupted by sin, the mind of man is corrupted by sin, the heart of man has been corrupted by sin, the affections and will of man have been corrupted by sin. All the apples in the barrel are rotten and every one of the apples is completely rotten. There is no intact apple and no part of any apple is intact.
 - c. All men are totally depraved in every part of their nature *totally*. Sin has totally corrupted the body, totally corrupted the mind, totally corrupted the heart, the affections and the will of man (See III/IV, A, 1).
 - d. Does that mean that all sinners are as wicked as they could be? Yes! Does that mean that all sinners act at all times like Hitler? No! All sins lurk within the bosom but not all can come to full expression.
2. **Total depravity is an inability to do anything good.**
 - a. What a dreadful fall! Adam was upright and holy. Adam and his descendants became unable to do anything good! This does not mean that sinners want to do good but cannot but this is a corruption of the nature so that their hearts, mind and wills are opposed to good.
 - b. Remember what goodness is: something is “good” and pleasing to God only when it is done in obedience to God’s commandments, out of faith and to the glory of God. No totally depraved sinner does that.
 - c. This means that all the splendid actions of unbelievers are sins, splendid and dazzling but sins!
3. **But, Total depravity is also the inclination to all evil**
 - a. Total depravity is not merely that one does not have the ability to do good, but an active doing of evil.
 - b. Sinners love evil: all their heart, affections, desires and will are set on evil, only evil, always evil.
 - c. The problem is that it does not always seem that way. But, we do not judge according to appearances, but God’s Word. Part of our sin is blindness. We must submit to God’s diagnosis of our condition.
 - d. Read Romans 3:10-18, Eph. 2:1-3, Tit. 3:3, Gen. 6:5, Rom. 8:7-8. Explain: sin, transgression, iniquity.
4. **Total depravity means freewill is a lie**
 - a. Man has a will. He can choose to get up or to stay in bed; he can choose to eat toast or cereal for breakfast, etc. Also, man has a will in that he is not compelled to do something by God. God does not force a man to do something and then punish him for it.
 - b. But man’s will is not free. Man’s will is always subject to God’s Providence. We will many things which in God’s Providence are impossible.
 - c. But, worse, man’s will because of sin is enslaved. Man wills, he wills actively, he wills without compulsion but his will is determined by his heart, and his nature, and they are sinful. He cannot will good. And a will that can will what it wants but can never will good is not free. Man cannot choose Christ