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Human Nature Distorted: Original Sin and Total Depravity

Goal for This Week

To articulate our desperate need for a Savior because of our wickedness, so we can properly understand our great dependence on God to transform us to be look more like Christ, from one degree of glory to another (Romans 8:29 & 2 Cor. 3:18).

Review from Past Weeks

Theological Reflection – _____

Because theological reflection should always begin, remain, and end with God, and because God has revealed Himself to us through His Word to transform us to be conformed to the image of His Son (Rom 8:28), theology should not only be intellectual but also *transformational*, which includes our _____ and _____.

Doing Theological Anthropology is to _____ on what God says about _____. It seeks to understand how God made humanity, how God judges' humanity, and how God restores humanity. Remember, theological reflection begins, remains, and ends with God, which is why we must consider God primarily even when we think about humanity.

We are designed and created in the image of God so that we may have _____ and produce _____.

Marriage as a Covenant roots marriage in _____ law.

The gift of singleness helps transform the church to be more like Christ by _____ for others to see, by the way they live, that only in Christ we become children of God (not through physical descent) and it is only in Christ we will have the true and perfect _____.

Human Nature Distorted

Definition of Sin

Sin is "any _____ or _____ that displeases God and deserves blame."¹

"Man, as made in the image of God, has implanted within him an innate sense to live as God directs. Every departure from this sense is a coming short of the purpose for which man was

¹ Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Eerdmans, 1995), 13.

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made, a missing the mark. This failure to hit the mark is always a sin against God; that is, the sinner always fails to achieve the standard set or to hit the mark established by God.”²

Sin refers to a sinful _____ . (Consider Matthew 7:15-19)

Sins refer to sinful _____ .

Are wrong thoughts and desires sinful? What if these wrong thoughts or desires are done out of ignorance?

How intense is the sin problem? Are human beings essentially good with a tendency toward evil, or is human nature sinful and corrupt?

- *Jeremiah 17:9* – “The heart is deceitful above all things, and desperately sick; who can understand it?”
- *Psalms 51:5* – “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.”
- *Ephesians 2:1-7* – And you were dead in the trespasses and sins (2) 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— (3) 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. (4) But God, being rich in mercy, because of the great love with which he loved us, (5) even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved – (6) and raised us up with him and seated us with him in the heavenly places in Christ Jesus, (7) so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

How does our sinful nature point to our need for a formational theology that begins with God, remains with God, and ends with God?

² Daniel Akin, *A Theology For The Church* (Nashville, TN: B&H Publishing Group, 2014), 343.

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Total Depravity means that _____ has extended to all aspects of human nature and because of this corruption we can do nothing to merit saving favor with God.

- Sin has tainted our physical bodies (Rom 6:6, 12; 7:24; 8:10, 13)
- Sin has tainted our mind/reason (Rom 1:21; 2 Cor 3:14-15; 4:4)
- Sin has tainted our emotions (Rom 1:26-27; Gal 5:24; 2 Tim 3:2-4)
- Sin has tainted our will (Rom 6:17; 2 Tim 2:25-26)

Theories of Original Sin – Where did all this sin come from?

Genesis 3:1-7 – “Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” (2) And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, (3) but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” (4) But the serpent said to the woman, “You will not surely die. (5) For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (6) So 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 to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. (7) Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.”

Non-Imputed Theories

1. Pelagianism

2. Arminianism

Imputed Theories

3. Federal Headship

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4. Natural Headship

Key Passages to Consider:

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

Romans 5:12-19 – “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— (13) for sin indeed was in the world before the law was given, but sin is not counted where there is no law. (14) 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.

(15) 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. (16) 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. (17) 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.

(18) Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. (19) 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.

Theological Conclusions:

1. All are worthy of _____ because of our sinful disposition we inherited from Adam (Rom 5:18).
2. Every person who ever lived was and is made a _____ because of Adam's disobedience (Rom 5:19).
3. Just like those in Adam inherit Adam's guilt, all those in Christ _____ righteousness.
4. We are _____ dependent on Christ's righteous because our physical bodies, mind/reason, emotions, and will have all been affected by sin.

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Preparation for Next Week:

Watch Video – <https://gospelproject.lifeway.com/ultimate-consequence-sin-video/#:~:text=Sin%20also%20affects%20our%20relationship,rebillion%20against%20Him%2C%20is%20death.>

(Attached to this document.)

Further Resources:

Akin, Daniel L. *A Theology For The Church: Revised Edition*. Nashville, TN: B&H Publishing Group, 2014.

Chapman, Gary. *Covenant Marriage: Building Communication and Intimacy*. Nashville, TN: Broadman, 2003.

Danylak, Barry. *A Biblical Theology of Singleness*. Cambridge, UK: Grove, 2007.

Keller, Timothy and Kathy Keller. *The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God*. New York: Penguin Books, 2016.

Köstenberger, Andreas J. and David W. Jones. *God, Marriage, and Family: Rebuilding the Biblical Foundation*. 2nd Ed. Wheaton, IL: Crossway, 2010.

Plantinga, Cornelius. *Not the Way It's Supposed to Be: A Breviary of Sin*. Grand Rapids, MI: Eerdmans, 1995.