

## **The Utter Ruin of Man: The Doctrines of Grace Part 1**

**By Duane A, Linn**

*Ge 2:16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

*Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Thus, the man Adam was commanded by the LORD OUR GOD. He made it very clear; that in the day that Adam ate the fruit of the tree of the knowledge of good and evil, he would die; he did die; physically and spiritually. Physically, as he had lost his immortality; spiritually, as the sentence of death was pronounced upon the entire man. He was promised a deliverer, but, as that is not the scope of this sermon, I will proceed no further on this.

In the death of the spirit, man lost that image of God in which he was created.

I will list a few examples where other theologians commented on his very issue.

### **Jonathan Edwards' Notes on Scripture**

Genesis 2:17

Note 77

*Ge 2:17.*

*"In the day that thou eatest thereof, dying thou shall die."*

This expression denotes not only the certainty of death, but the extremity of it. Thou shalt die, in the superlative and to the utmost degree; and so it properly extends to the second death, the death of the soul; for damnation is nothing but extreme death, and I am ready to think that God, by mentioning dying twice over, had respect to two deaths, the first and the second, and that it is to those words the apostle John refers in Re 20:14 when he says, "This is the second death." It is much such a reference as he made in the 2d verse of that chapter. There he explains to us who the serpent was that beguiled Eve, viz. the dragon, that old serpent, who is the devil and Satan: so here he explains what the second of those deaths, that was threatened to Adam, was. See notes on Re 20:14.

Note 320

*Ge 2:17.*

***"In the day that thou eatest thereof, thou shalt surely die."***

This, in addition to notes in blank Bible, And besides Adam died that day, for he was ruined and undone that day, his nature was ruined the nature of his soul which ruin is called death in Scripture, *Eph 2:1,5. Col 2:13; Mt 8:22; Joh 5:25* The nature of his body was ruined that day, and became mortal, began to die, his whole man became subject to condemnation, to death; he was guilty of death, and yet that all was not executed; that day was a token of his deliverance; and his not dying that day a natural death, is no more difficult to reconcile with truth, than his never suffering at all that death that was principally intended, viz. eternal damnation; and probably there were beasts slain the same day by God's appointment in their stead, of which God made them coats of skins, for it is probable God's thus clothing them was not long delayed after that they saw that they were naked.

### **Geneva Bible Footnotes**

#### ***Genesis 2:17***

***But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely (m) die.***

m. By death he means the separation of man from God, who is our life and chief happiness: and also that our disobedience is the cause of it.

### ***John Gill's Exposition of the Entire Bible***

#### ***Genesis 2:17b***

***for in the day thou eatest thereof thou shalt surely die;*** or "in dying, die"<sup>1</sup>; which denotes the certainty of it, as our version expresses it; and may have regard to more deaths than one; not only a corporeal one, which in some sense immediately took place, man became at once a mortal creature, who otherwise continuing in a state of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by sinning he was debarred, his natural life not now to be continued long, at least not for ever; he was immediately arraigned, tried, and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; sin sowed the seeds of it in his body, and a train of miseries, afflictions, and diseases, began to appear, which at length issued in death. Moreover, a spiritual or moral death immediately ensued; he lost his original righteousness, in which he was created; the image of God in him was deformed; the powers and faculties of his soul were corrupted, and he became dead in sins and trespasses; the consequence of which, had it not been for the interposition of a surety and Saviour, who engaged to make satisfaction to law and justice, must have been eternal death, or an everlasting separation from God, to him and all

his posterity; for the wages of sin is death, even death eternal, Ro 6:23. So the Jews<sup>2</sup> interpret this of death, both in this world and in the world to come.

I will give one more bit of commentary before I continue on; it is from Samuel Hopkins work on the “System of Doctrines Contained in Divine Revelation; Explained and Defended” Chapter 8: ON THE APOSTASY OF MAN, AND THE EVIL CONSEQUENCE TO HIM. \*which I narrated and can be heard on Sermon Audio, for those who wish to get a deeper take on the topic of the Total Ruin of Man) <https://www.sermonaudio.com/sermoninfo.asp?SID=13120615367278>

**“MAN, who was placed in a happy and honourable situation, did not continue in it; but by transgressing the divine command, and violating the holy covenant, plunged into a state of infinite guilt and wretchedness, under the curse and threatened penalty of the law of God. Moses gives a particular history of this first apostasy of man, in the third chapter of the book of Genesis. He does not tell us how long man continued innocent and obedient, after he was created; or give us a history of what passed, and of all the particular events and transactions which took place in a state of innocency; such a history being of no use and importance to us, while we continue in the present state. The whole will doubtless be revealed to all mankind at the day of judgment”.**

**“By this act of disobedience, our first parents violated the covenant which God had made with them, and forfeited all the good promised to obedience, and brought upon themselves the penalty threatened. It was not, indeed, completely executed upon them immediately. They fell under the divine displeasure and wrath, which was sufficiently great to destroy them forever; and which, if fully executed on them, must make them miserable, without end. They were condemned, and fell into a state of complete eternal ruin, being totally and forever undone and lost, without any help or hope. Thus they died immediately on sinning: Though the full execution of the punishment did not take place immediately; yet as they were condemned and cursed, and utterly undone, and had nothing in their reach or view to prevent infinite evil coming upon them, the evil threatened in a true sense fell upon them, and they died in the day on which they transgressed. The sentence of death, and the penalty threatened in the law under which the angels were, fell upon those who sinned immediately; but it will not be completely executed till the day of judgment; nor will it ever be, because it is endless punishment, to which they are condemned. It will be in execution without end, and so, strictly speaking, will never be fully executed: And yet the execution is according to the threatening. So it is in the case of man; he fell under the threatening immediately on his sinning, though the full and complete execution of it, do not take place for many ages”.**

Now, I wanted to lay out the evidence of the topic at hand before I utilize a term that this horrible situation describes; TOTAL DEPRAVITY.

Total Depravity is just that; TOTAL and UTTER. I actually prefer the term, utter depravity.

Man is indeed as bad as he can be as has already been shown in the spiritual death of Adam in the Garden.

Samuel Hopkins writes;

**“This apostasy of our first parents, was a total apostasy: That is, by giving themselves up to this sin, an inclination to sin took the dominion in their hearts, and they wholly lost all their moral rectitude and holiness, or the moral image of God, in which they were created. This is not expressly asserted in the history of their sin; but it may be inferred from the nature of the case. By this transgression they forfeited all favour from their Maker, and fell under his displeasure, and were cursed, according to the law and constitution, under which they were when they sinned; and it was inconsistent therefore to shew them any favour; especially such a favour, as preserving them from total apostasy, or their being continued in the exercise of love to God, while they were under that constitution, and antecedent to the revelation of the dispensation of grace. Moreover, the first act of sin carried in it an inclination to universal sinfulness, and opposition to holiness in general, or to all and every degree of holiness; and according to the natural course of things, would issue in total depravity, in the exclusion of all moral good, and the complete possession and reign of moral evil in their hearts. This consisted in their ceasing to love God, and loving themselves only; which self love, or selfishness, was in every degree of it opposed to the law under which they were, and the fruitful source of all sin; which will more fully appear, when this subject will come more particularly into view, in its proper place. There was nothing therefore that could prevent their total apostasy, or becoming wholly sinful, and opposed to the law of God, and all holiness, unless God had miraculously interposed, contrary to the law and constitution under which they sinned, to prevent it, and exercised mere sovereign favour, which, as has been observed, would be inconsistent with the constitution under which they sinned. The above reasoning, to prove that the apostasy of man was total, appears to be confirmed by the apostasy of the angels who sinned. It is presumed all will grant that their first apostasy was not partial, but total. If the angels fell totally in their first rebellion, why not man also? It is true that under another and a new dispensation of grace through a Mediator, holiness is introduced and maintained in the heart of the believer, in a small and low degree, while there is also a degree of sinful exercise; and both these, sin and holiness, continue through life; and particular acts of sin of which believers are guilty, do not bring on total depravity, and wholly extinguish every degree of divine love: But this may with propriety be called a miracle, being contrary to the course of nature, and the constitution of things, which originally took place, and is the effect of the new constitution, by which the original order or course of nature is counteracted by the introduction of a gracious dispensation; and the nature and natural course of sin is interrupted and opposed, by special divine interposition: But this is so far from an evidence that our first parents could go into an overt act of rebellion, consistent with retaining any degree of love to God, that it is a proof of the contrary, and that man, by the first apostasy, sunk into total depravity, and became wholly a rebel, and altogether opposed to the divine law”.**

Why John MacArthur, R.C. Sproul, James White, Dr. Ferrell Griswold, and many others claim that “man is not as bad as he can be”, is mystifying at best; a bold faced lie willingly told, at worst.

Here are some of the excuses they use to deny Total Depravity.

The most popular, is Hitler.

“Man, in general, is not as bad as Hitler (or Stalin, Pol Pot, Idi Amin, et cetera)” This, whether they are aware of it or not, causes men and women to breathe a collective sigh of relief. They are not as bad as these brutal dictators from history, so their situation is promising.

WRONG ANSWER.

Man is already as bad as he can be; so bad; that he needs a SAVIOUR to deliver him: from conception.

Here is the proof.

*Ge 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

*Ge 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*

*Jer 7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.*

*Jer 7:24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.*

*Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*

But the most damning indictments come in the Psalms; Here, King David tells us this:

*Ps 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

*Ps 51:3 For I acknowledge my transgressions: and my sin is ever before me.*

*Ps 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

*Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

David here is not referring to a sinful relationship between his parents; he is referring to something else; as he will relay to us in this next series of verses.

*John Calvin's Verse Commentary*

*Psalm 51:5*

**5 Behold, I was born in iniquity**, etc He now proceeds further than the mere acknowledgement of one or of many sins, confessing that he brought nothing but sin with him into the world, and that his nature was entirely depraved. He is thus led by the consideration of one offense of peculiar atrocity to the conclusion that he was born in iniquity, and was absolutely destitute of all spiritual good. Indeed, every sin should convince us of the general truth of the corruption of our nature. The Hebrew word יֶחֱמַתְנִי, yechemathni, signifies literally, hath warmed herself of me, from יָחַם, yacham, or חָמַם, chamam, to warm; but interpreters have very properly rendered it hath conceived me. The expression intimates that we are cherished in sin from the first moment that we are in the womb. David, then, is here brought, by reflecting on one particular transgression, to cast a retrospective glance upon his whole past life, and to discover nothing but sin in it. And let us not imagine that he speaks of the corruption of his nature, merely as hypocrites will occasionally do, to excuse their faults, saying, "I have sinned it may be, but what could I do? We are men, and prone by nature to everything which is evil." David has recourse to no such stratagems for evading the sentence of God, and refers to original sin with the view of aggravating his guilt, acknowledging that he had not contracted this or that sin for the first time lately, but had been born into the world with the seed of every iniquity.

The passage affords a striking testimony in proof of original sin entailed by Adam upon the whole human family. It not only teaches the doctrine, but may assist us in forming a correct idea of it. The Pelagians, to avoid what they considered the absurdity of holding that all were ruined through one man's transgression, maintained of old, that sin descended from Adam only through force of imitation. But the Bible, both in this and other places, clearly asserts that we are born in sin, and that it exists within us as a disease fixed in our nature. David does not charge it upon his parents, nor trace his crime to them, but sists himself before the Divine tribunal, confesses that he was formed in sin, and that he was a transgressor ere he saw the light of this world. It was therefore a gross error in Pelagius to deny that sin was hereditary, descending in the human family by contagion. The Papists, in our own day, grant that the nature of man has become depraved, but they extenuate original sin as much as possible, and represent it as consisting merely in an inclination to that which is evil. They restrict its seat besides to the inferior part of the soul and the gross appetites; and while nothing is more evident from experience than that corruption adheres to men through life, they deny that it remains in them subsequently to

baptism. We have no adequate idea of the dominion of sin, unless we conceive of it as extending to every part of the soul, and acknowledge that both the mind and heart of man have become utterly corrupt. The language of David sounds very differently from that of the Papists, ***I was formed in iniquity, and in sin did my mother conceive me*** He says nothing of his grosser appetites, but asserts that sin cleaved by nature to every part of him without exception.

Here the question has been started, How sin is transmitted from the parents to the children? And this question has led to another regarding the transmission of the soul, many denying that corruption can be derived from the parent to the child, except on the supposition of one soul being begotten of the substance of another. Without entering upon such mysterious discussions, it is enough that we hold, that Adam, upon his fall, was despoiled of his original righteousness, his reason darkened, his will perverted, and that, being reduced to this state of corruption, he brought children into the world resembling himself in character. Should any object that generation is confined to bodies, and that souls can never derive anything in common from one another, I would reply, that Adam, when he was endued at his creation with the gifts of the Spirit, did not sustain a private character, but represented all mankind, who may be considered as having been endued with these gifts in his person; and from this view it necessarily follows that when he fell, we all forfeited along with him our original integrity. 1

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1. Our Author's views on the doctrine of original sin are more fully stated in his Institutes, Book II. chap. 1.

### ***John Gill's Exposition of the Entire Bible***

#### ***Psalm 51:5***

***Behold, I was shapen in iniquity***,... This cannot be understood of any personal iniquity of his immediate parents; since this respects his wonderful formation in the womb, in which both he and they were wholly passive, as the word here used is of that form; and is the amazing work of God himself, so much admired by the psalmist, Ps 139:13; and cannot design any sinfulness then infused into him by his Maker, seeing God cannot be the author of sin; but of original sin and corruption, derived to him by natural generation: and the sense is, that as soon as ever the mass of human nature was shaped and quickened, or as soon as soul and body were united together, sin was in him, and he was in sin, or became a sinful creature;

*and in sin did my mother conceive me*; by whom cannot be meant Eve; for though she is the mother of all living, and so of David, yet could not, with any propriety, be said to conceive him: this only could be said of his immediate parent, not even of his next grandmother, much less of Eve, at the distance of almost three thousand years. Nor does the sin in which he was conceived intend any sin of his parents, in begetting and conceiving him, being in lawful wedlock; which acts cannot be sinful, since the propagation of the human species by natural generation is a principle of nature implanted by God himself; and is agreeably to the first law of nature, given to man in a state of innocence, "increase and multiply", Ge 1:28. Marriage is the institution of God in paradise; and in all ages has been accounted "honourable in all, when the bed is undefiled", Heb 13:4. Nor does it design his being conceived when his mother was in "profluviis", of which there is no proof, and is a mere imagination, and can answer no purpose; much less that he was conceived in adultery, as the contenders for the purity of human nature broadly intimate; which shows how much they are convicted by this text, to give into such an interpretation of it, at the expense of the character of an innocent person, of whom there is not the least suggestion of this kind in the Holy Scriptures; but on the contrary, she is represented as a religious woman, and David valued himself upon his relation to her as such, Ps 86:16. Besides, had this been the case, as David would have been a bastard, he would not have been suffered to enter into the congregation of the Lord, according to the law in De 23:2; whereas he often did with great delight, Ps 42:4. Moreover, it is beside his scope and design to expose the sins of others, much less his own parents, while he is confessing and lamenting his own iniquities: and to what purpose should he mention theirs, especially if he himself was not affected by them, and did not derive a corrupt nature from them? Nor is the sin he speaks of any actual sin of his own, and therefore he does not call it, as before, "my" iniquity and "my" sin; though it was so, he having sinned in Adam, and this being in his nature; but "iniquity" and "sin", it being common to him with all mankind. Hence we learn the earliness of the corruption of nature; it is as soon as man is conceived and shapen; and that it is propagated from one to another by natural generation; and that it is the case of all men: for if this was the case of David, who was born of religious parents, was famous for his early piety, and from whose seed the Messiah sprung, it may well be concluded to be the case of all. And this corruption of nature is the fountain, source, and spring of all sin, secret and open, private and public; and is mentioned here not as an extenuation of David's actual transgressions, but as an aggravation of them; he having been, from his conception and formation, nothing else but a mass of sin, a lump of iniquity; and, in his evangelical repentance for them, he is led to take notice of and mourn over the corruption of his nature, from whence they arose. The Heathens themselves affirm, that no man is born without sin"

Now to the second passage to be examined.

*Ps 58:1 ¶ To the chief Musician, Al-taschith, Michtam of David. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?*

*Ps 58:2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.*

*\*Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.\**

Right here, we see in verse 3 that the wicked are estranged from the womb as soon as they be born; speaking lies.

Lies in cryings, for example. We know the crying baby will often times cry just to get our attention even if there isn't a dirty diaper to be changed, or the baby is hungry.

David continues...

*Ps 58:4 Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;*

*Ps 58:5 Which will not hearken to the voice of charmers, charming never so wisely.*

*Ps 58:6 ¶ Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.*

*Ps 58:7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.*

*Ps 58:8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.*

Total Depravity is inherent in every man and woman; which is why we need a Saviour to deliver us.

## **John Calvin's Verse Commentary**

### **Psalm 58:3**

3. They are estranged, being wicked from the womb. He adduces, in aggravation of their character, the circumstance, that they were not sinners of recent date, but persons born to commit sin. We see some men, otherwise not so depraved in disposition, who are drawn into evil courses through levity of mind, or bad example, or the solicitation of appetite, or other occasions of a similar kind; but David accuses his enemies of being leavened with wickedness from the womb, alleging that their treachery and cruelty were born with them. We all come into the world stained

with sin, possessed, as Adam's posterity, of a nature essentially depraved, and incapable, in ourselves, of aiming at anything which is good; but there is a secret restraint upon most men which prevents them from proceeding all lengths in iniquity. The stain of original sin cleaves to the whole humanity without exception; *but experience proves that some are characterised by modesty and decency of outward deportment; that others are wicked, yet, at the same time, within bounds of moderation; while a third class are so depraved in disposition as to be intolerable members of society. Now, it is this excessive wickedness — too marked to escape detestation even amidst the general corruption of mankind — which David ascribes to his enemies. He stigmatises them as monsters of iniquity. (see note on the italics of the remainder of Calvin's Commentary)*

(note: Calvin detracted from his commentary to lessen the severity of its application upon us; he in essence, contradicts himself in the same breath; not unlike Charles Spurgeon did in his sermon on “A defense of Calvinism” where he lambastes John Wesley for his doctrines, yet declares that Wesley deserved to be numbered with the Apostles. This is why I do not recommend calling Total Depravity a “Calvinistic” doctrine; as it has already been shown in Scripture that TD a Biblical Doctrine).

### **Geneva Bible Footnotes**

#### ***Psalm 58:3***

***The wicked care estranged from the womb: they go astray as soon as they be born, speaking lies.***

c. That is, enemies to the people of God even from their birth.

### ***John Gill's Exposition of the Entire Bible***

#### ***Psalm 58:3***

***The wicked are estranged from the womb,...*** Which original corruption of nature accounts for all the wickedness done by men: they are conceived in sin, shapen in iniquity, and are transgressors from the womb; they are alienated from God, and from that godly life which is agreeable to him, and (that which) he requires; and from the knowledge and fear of him, and love to him; and they desire not the knowledge of him (that is, of God) nor his ways; they are far from his law, and averse to it; and still more so to the Gospel of Christ; the doctrines of which, as well as the great things written in the law, are strange things to them; and they are aliens from the commonwealth of Israel, estranged from the people of God, know nothing of them, neither of their joys, nor of their sorrows;

*they go astray as soon as they be born, speaking lies*; they are wicked from their infancy, from their youth upward; and sin, which is meant by "going astray", *as soon as they are capable of it, and which is very early*. Sin soon appears in the temper and actions of then; they go out of God's way, and turn everyone to their own way, and walk in the broad road which leads to destruction: and particularly they are very early guilty of lying; as soon as they can speak, and before they can speak plain, they lisp out lies, which they learn from their father the devil, who is the father of lies; and so they continue all their days strangers to divine things, going astray from God, the God of truth, continually doing abominations and speaking lies; which continuance in these things makes the difference between reprobate men and God's elect; for though the latter are the same by nature as the former, yet their natures are restrained, before conversion, from going into all the sins they are inclined to; and if not, yet at conversion a stop is put to their progress in iniquity. (same italics note applies to Gill, as well as Calvin previously).

Now some of you may be asking in your minds, "Does this mean that babies are not innocent"?

I'll answer that. YES, YES, YES. This means that babies are not innocent. It means that the Wesleyan doctrine of an "age of accountability" is utter RUBBISH.

Here are a few more verses to put the final exclamation point on the biblical doctrine of total depravity.

***Ge 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:***

Notice here, that the Scripture has already declared that after the Fall of Adam, that we are no longer created in and after the "image of God". Seth was born after the image of Adam, in Adam's likeness. Totally depraved.

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

***Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?***

***Job 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.***

***Job 15:16 How much more abominable and filthy is man, which drinketh iniquity like water? (spoken by Eliphaz the Temanite)***

Now I will close the sermon with the remainder of the verses that declare man to be totally and utterly depraved.

***Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.***

Here, the Lord Jesus declares that flesh is flesh; cursed and unprofitable. This is why a man must be “born again, or, regenerated”.

Here is verse 6 in context.

***Joh 3:1 ¶ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:***

***Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.***

***Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.***

***Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?***

***Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.***

***Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.***

***Joh 3:7 Marvel not that I said unto thee, Ye must be born again.***

***Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.***

And now we continue on with the Lords’ train of thought.

***Joh 3:9 Nicodemus answered and said unto him, How can these things be?***

***Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?***

***Joh 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.***

***Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?***

***Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.***

***Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:***

***Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.***

***Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

***Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.***

***Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.***

***Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.***

***Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.***

***Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.***

And there you have it.

Man is totally and utterly depraved from conception as a result of the Fall of Adam. He can only be redeemed by the Lord Jesus Christ; which ushers in next week's sermon on "Unconditional Election".

Let us pray,

Father in Heaven. We thank you in the name of the Lord Jesus Christ for the Sabbath Day, our day of rest and corporate worship.

We thank you in the Name of the Lord Jesus for your mercy in choosing us to be a Bride to and for, the Lord Jesus Christ.

It is my prayer that You would bless us this forthcoming week; with more faith, a closer appreciation for Your Word, and the humility to remain obedient. We thank you for our daily

bread; not just our physical bread, but our spiritual bread as well. We pray that You would grant us pardon from our sins and the grace to forgive those who sin against us. We pray that You would deliver us from the evil one and shield us from his devices. For Yours is the Kingdom, the Power, and the Glory; FOREVER.

In Jesus' Name,

Amen