



Lecture # 11

Bible Doctrine I- TH-110

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Course Information

1. Course Description

A study of the persons of The Father, The Son and The Holy Spirit and their unified teaching of the doctrines of the Bible.

Survey of the Doctrines of the Bible

VI-The Doctrine of Sins

1-Personal Sins

Rom. 3:23

2-Sin Nature

Psalm 51:5

3-Imputed Sin

Rom. 5:12

4-Backsliding

Jer. 3:22

5-Leaven

Lev. 2:11

6-Apostasy

2 Thess. 2:3

7-Pollution by Sin

1 Cor. 5:6

8-Penalty of Sin

Rom. 6:23

9-Flesh

Rom. 8:13

Introduction to Doctrinal Footnotes

These theological footnotes are divided into three sections **(1) explanation**, **(2) illustration**, and **(3) application**. When you have absorbed all the notes within one topic area, you will have completed a total survey of that doctrine.

VI-The Doctrine of Sins

Hamartiology—Doctrine of Sin

The Imputation of Adam's Sin

How is sin imputed and transmitted?

The Extent of Sin's Corruption—Total Depravity

What is the extent to which man is sinful?

I. Imputation—Representative Headship

A. Adam represented all mankind in his sin ~ guilt imputed

B. Christ represented all born again men in his obedience ~righteousness imputed

II. The relation of imputation to depravity

A. The contrast

B. The connection



III. Depravity—common views

IV. Depravity—biblical characterization

A. All are sinners

- [Romans 3:9](#), [Romans 5:12](#)

[Romans 3:9 \(NASB\)](#)

⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

[Romans 5:12 \(NASB\)](#)

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—

B. All are sinners by nature

- [Romans 8:21](#), [Galatians 4:3](#), [Psalm 51:5](#), [Ephesians 2:1-5](#), [Matthew 15:19](#), [John 8:34](#)

[Romans 8:21 \(NASB\)](#)

²¹ That the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

[Galatians 4:3 \(NASB\)](#)

³ So also we, while we were children, were held in bondage under the elemental things of the world.

[Psalm 51:5 \(NASB\)](#)

⁵ Behold, I was brought forth in iniquity, And in sin my mother conceived me.

[Ephesians 2:1-5 \(NASB\)](#)

¹ And you were dead in your trespasses and sins,

² in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

⁴ But God, being rich in mercy, because of His great love with which He loved us,

⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

[Matthew 15:19 \(NASB\)](#)

¹⁹ For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.

[John 8:34 \(NASB\)](#)

³⁴ Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.”



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1. To the Arminian prevenient grace essentially nullifies the effects of depravity and restores man to the position of being capable of making right choices. Thus, the view becomes semi-pelagian in its net effect.

C. The extent to which all are sinners

- [Isaiah 64:6](#), [Jeremiah 17:9](#), [Romans 3:10-18](#), [Romans 7:14-20](#), [Colossians 1:21](#)
- A person never exists other than as sinful. He does not become sinful. When he actually begins to be, he begins to be as a sinner.

[Isaiah 64:6 \(NASB\)](#)

⁶ For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

[Jeremiah 17:9 \(NASB\)](#)

⁹ The heart is more deceitful than all else And is desperately sick; Who can understand it?

[Romans 3:10-18 \(NASB\)](#)

¹⁰ As it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

¹¹ THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

¹² ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

¹³ "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS";

¹⁴ "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

¹⁵ "THEIR FEET ARE SWIFT TO SHED BLOOD,

¹⁶ DESTRUCTION AND MISERY ARE IN THEIR PATHS,

¹⁷ AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

¹⁸ "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

[Colossians 1:21 \(NASB\)](#)

²¹ And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

V. Depravity—its extent

A. Spiritual deadness

Man, is sinful—this fact is without dispute ([Psalm 130:3](#)). A point that is of dispute, however, is the extent of man's sinfulness. That this is a point of contention is peculiar, for the Scriptures appear clear on the matter. The Bible repeatedly directs us to the actuality that man's sinfulness is total.

[Psalm 130:3 \(NASB\)](#)

³ If You, LORD, should mark iniquities, O Lord, who could stand?



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We need only read [Romans 3:10–18](#) to understand that every man is morally bankrupt, and he does not seek God in any way (cf. [Romans 3:23](#), [Jeremiah 17:9](#), [1 John 5:19](#)).

[Romans 3:23 \(NASB\)](#)

²³ For all have sinned and fall short of the glory of God,

[Jeremiah 17:9 \(NASB\)](#)

⁹ The heart is more deceitful than all else And is desperately sick; Who can understand it?

[1 John 5:19 \(NASB\)](#)

¹⁹ We know that we are of God, and that the whole world lies in *the power of the evil one*.

Yet some would argue that while every person is sinful, man may have some ability to do good. The meaning of [Ephesians 2:1–5](#) is manifest: mankind is in dire straits; he is dead in sin and able only to pursue his own evil cravings. Man has no life or ability. Just as one would not ask a dead man to get up and walk, for he has no ability to do so, so also the natural man. Due to his spiritual deadness he is unable to do anything of spiritual good.

[Ephesians 2:1-5 \(NASB\)](#)

¹ And you were dead in your trespasses and sins,

² in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

⁴ But God, being rich in mercy, because of His great love with which He loved us,

⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

B. Total depravity

This condition is described as “**total depravity**,” which does not mean that every man does things that are always morally corrupt or even that men are as bad as they could be. Rather, it means that the corruption of humanity is total. The sinner is dead in every aspect of his being—he is corrupt not just spiritually but also physically, emotionally, intellectually, socially, and in every other way; his heart is deceitful and desperately corrupt ([Jeremiah 17:9](#)).

[Jeremiah 17:9 \(NASB\)](#)

⁹ The heart is more deceitful than all else And is desperately sick; Who can understand it?

Thus, unsaved man is unwilling and unable to choose God or to do anything that is good and pleasing to God.



C. Complete bondage

When Adam sinned, all mankind was plunged into sin, and therefore “**death by sin**” ([Romans 5:12](#)).

[Romans 5:12 \(NASB\)](#)

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—

Though man may be a free moral agent, his will is free only to the extent that his nature is free, and man’s nature is in bondage to sin. Therefore, man cannot choose good over evil in spiritual matters. It is vital that one accurately grasp this concept, for it will color his thoughts on almost every other area pertaining to salvation and certainly his conception of efficacious grace.

VI. Depravity—a summation

Humanity was created in the image of God, without sin, and in perfect fellowship and harmony with God. That image has been marred by sin. Adam rebelled against God in the Garden of Eden. This rebellion contaminated man so that the inner nature was disposed to sin and became incapable of not doing wrong. This depraved nature is now passed down to all mankind.