

References for the support of the notion of **Total Inability**

Westminster Confession of Faith	Larger Catechism	Shorter Catechism	Scripture References	Index description (according to R S Ward)
<p>3.1: From the most wise and holy counsel of his own will, God, from all eternity, freely and unchangeably appointed whatever comes about¹ Yet, because of this, God is –</p> <ul style="list-style-type: none"> • not the author of sin,² • nor is the will of creatures violated, • nor is the freedom or contingency of second causes removed, but established instead.³ 			<p>1. Eph 1:11; Rom 11:33; Heb 6:17; Rom 9:15,18.</p> <p>2. Jas 1:13,17; 1 Jn 1:5.</p> <p>3. Acts 2:23; Mt 17:12; Acts 4:27,28; Jn 19:11; Prov 16:33</p>	<p>Free-will. The will of Man is neither forced by any necessity arising from within itself so as to be compelled to do good or evil (3.1; 9.1) In the state of innocence Man had freedom and power to do good (4.2; 9.2; LC 17)</p>
<p>9.1: God has so equipped the human will with natural freedom that it is neither forced nor determined for good or evil by any absolute necessity.⁴</p>			<p>4. Mt 17:12; Jas 1:14; Deut 30:19</p>	
<p>4.2: After God had made every other creature he created Man, male and female,⁵ with rational and undying souls⁶, in possession of knowledge, righteousness and true holiness, in his own image.⁷ They had the law of God written in their hearts,⁸ with the ability to keep it,⁹ yet with the possibility of breaking it, in being left to the freedom of their own will, which was liable to change.¹⁰ In addition to this law written in their hearts, they received a command not to eat from the tree of knowledge of good and evil.¹¹ While they kept this they were happy in their fellowship with God, and had authority over the creation.¹²</p>	<p>LC 17: How did God create Man? <i>After God had made all other creatures, he created Man, male and female. He formed the body of the man from the dust of the ground and the woman from the rib of the man and endowed them with living, reasoning and immortal souls. He made them in his own image, in knowledge, righteousness and holiness. They had the law of God written in their hearts and the power to fulfil it, and rule over the creatures, yet with the possibility of transgression.</i></p>	<p>SC 10: How did God create Man? <i>God created man, male and female, in his own image, in knowledge, righteousness and holiness, with rule over the creatures.</i></p>	<p>5. Gen 1:27</p> <p>6. Gen 2:7 with Eccl 12:7; Lk 23:43; Mt 10:28</p> <p>7. Gen 1:26; Col 3:10; Eph 4:24</p> <p>8. Rom 2:14,15</p> <p>9. Eccl 7:29</p> <p>10. Gen 3:6; Eccl 7:29</p> <p>11. Gen 2:17; 3:8-11, 23</p> <p>12. Gen 1:26-28</p>	
<p>9.2: In his sinless state Man had the freedom and the power to choose to do what is good and well-pleasing to God,¹³ but as changeable, so that he might fall from it¹⁴</p>			<p>13. Eccl 7:29; Gen 1:26.</p> <p>14. Gen 2:16,17; Gen 3:6</p>	

6.1: When our first parents were deceived by the cleverness and temptation of Satan, they sinned by eating the forbidden fruit.¹ God was pleased, in keeping with his wise and holy purpose, to allow this sin of theirs, having planned to order it for his own glory.²

6.2: They fell, through this sin, from their original righteousness and fellowship with God,³ and so became dead in sin,⁴ and altogether defiled in all the powers and parts of soul and body.⁵

6.3 Because they were the beginning of the whole human race, the guilt of this sin was debited,⁶ and the same death in sin and corrupted nature was transferred to all their descendants, originating from them by natural conception.⁷

6.4 All particular sins come from this original corruption,⁸ by which we are –

- altogether disinclined , dis-empowered and opposed to all *spiritual* good,⁹ and
- altogether inclined to all evil.¹⁰

(*Spiritual*, as above, added to be consistent with LC 25 and 16.7 – R S Ward)

LC 21: Did Man continue in that state in which God first created him?

Our first parents, being left to the freedom of their own will, through the temptation of Satan transgressed the commandment of God by eating the fruit that God had forbidden. By this transgression they fell from the state of innocence in which they were created.

LC 23: Into what state did the fall bring mankind?

The fall brought mankind into a state of sin and misery.

LC 22: Did all mankind fall in that first transgression?

The covenant being made with Adam as a representative person for his descendants as well as for himself, all mankind descending from him in the ordinary manner, sinned in him, and fell with him in that first transgression.

LC 25: What is the sinfulness of that state into which Man fell?

The sinfulness of the state into which Man fell includes the guilt of Adam's first sin, the lack of righteousness which he had at first, and the corruption of his nature, by which he is utterly indisposed, disabled and opposed to all spiritual good and is wholly inclined to all evil, and that all the time. This is commonly called Original Sin, and from it flow all actual sins.

SC 13: Did our first parents continue in the state in which they were created?

Our first parents, being left to the freedom of their own will, fell from the state in which they were created by sinning against God.

SC 14: What is sin?

Sin is any failure to measure up to what God requires, or any disobedience to his commands.

SC 16: Did all mankind fall in Adam's first disobedience?

Since the covenant of life was made with Adam for his descendants as well as for himself, all mankind descending from him in the ordinary manner, sinned in him, and fell with him in his first transgression.

SC 18: What is the sinfulness of that state into which Man fell?

The sinfulness of the state into which Man fell includes the guilt of Adam's first sin, the lack of righteousness which he had at first, and the corruption of every part of his nature, which is commonly called Original Sin, together with all actual sins which flow from it.

1. Gen 3:13; 2 Cor 11:3

2. Rom 11:32

3. Gen 3:6-8; Eccl 7:29; Rom 3:23

4. Gen 2:17; Eph 2:1

5. Titus 1:15; Gen 6:5; Jer 17:9; Rom 3:10-18

6. Gen 1:27,28; Gen 2:16,17; Acts 17:26 with Rom 5:12,15-19; 1 Cor 15:21,22,49

7. Ps 51:5; Gen 5:3; Job 14:4; 15:14

8. Jas 1:14,15; Eph 2:2,3; Mt 15:19

9. Rom 5:6; 8:7; 7:18; Col 1:21

10. Gen 6:5; 8:21; Rom 3:10-12

Fall of Man Its nature and effects (6; LC 21,23,25,27-29); why permitted (6.1); how all mankind is involved in it. (6.3; LC 22)

9.3: By his fall into a sinful condition Man has **entirely lost all ability** to choose any good that is spiritual and a part of salvation.¹ As a result a natural person, being altogether indisposed to good of that kind,² and being dead in sin,³ is unable by his own strength to convert himself, or to prepare himself for it.⁴

9.4: When God converts a sinner, and transfers him into a state of grace, he frees him from his natural enslavement to sin,⁵ and by his grace alone enables him freely to choose and to do what is spiritually good.⁶ But because of the remaining corruption, he does not perfectly, nor only, choose what is good, but also chooses what is evil.⁷

9.5: The human will is made completely and unchangeably free to do good only, only in the state of glory.⁸

1. Rom 5:6; Rom 8:7; Jn 15:5
2. Rom 3:10,12
3. Eph 2:1,5; Col 2:13
4. Jn 6:44,65; Eph 2:2-5; 1 Cor 2:14; Titus 3:3-5
5. Col 1:13; Jn 8:34,36
6. Phil 2:13; Rom 6:18,22
7. Gal 5:17; Rom 7:15,18,19,21,23
8. Eph 4:13; Heb 12:23; 1 Jn 3:2; Jude 24

Free-will. (continued) By the fall Man lost all ability to will any spiritual good related to salvation (6.2,4; 9.3; LC 25) The will is renewed in conversion and by God's grace set free to will and to do what is spiritually good – but imperfectly (9.4;) The human will is made perfect and unchangeably free to will good and good alone only in glory. (9.5)

Total Depravity: (Inability)

Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.

The doctrine of Total Depravity is derived from scriptures that reveal human character: Man's heart is evil (Mark 7:21-23) and sick (Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3). The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."

Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God (John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; Rom. 8:29; 9:9-23).