NCFCA Apologetics Preparation for Monument Members

Season 22 Monument Release #4



Directions: Work through the source material in this download to help you understand this week’s selection of apologetics prompts. This release addresses approximately 5% of the total number of prompts you will need to be prepared for in your next tournament, so keep up the studying from week to week to ensure your knowledge in Apologetics. This week’s prompts are:

WHO IS MAN?

18. What does it mean to be made in the image of God and why is it significant?

19. What is the fall of man and why is it significant?\*

20. What is the depravity of man and why is it significant?

21. What is the purpose of man?

22. What does it mean to know God?

23. What is sin and why is it significant?

24. What is hell and why is it significant?

\*This question is not answered at this time in the Season 22 release schedule. A worksheet is provided for you to take your own notes for preparation.

For a list of all the prompts for the year and all other downloads for NCFCA apologetics, visit your download page at <https://club.monumentmembers.com/ncfca-apologetics/download-category/ncfca-apologetics>.

Image of God *by Luis Garcia*

What does it mean to be made in the image of God and why is it significant?

Bible Verses

Genesis 1:26-27  
Deuteronomy 4:6-7  
Ecclesiasts 12:13  
Isaiah 64:8  
Galatians 2:20  
Ephesians 2:10  
2 Corinthians 4:3-6; 5:14-21

Quotations

“The fact that man is in the image of God means that man is like God and represents God.” –Wayne Grudem, *Systematic Theology*

Recommendations

http://carm.org/dictionary-image-god   
http://www.thegracetabernacle.org/quotes/Image\_of\_God.htm

Commentary

To understand what it means to be the “image of God,” parallel the idea of “image” to a mirror. When you look into a mirror, you are seeing the reflection of who you are. Man was created to be the mirror of God, displaying His characteristics and traits (not physically but in spirit). With that in mind, it will help lead you to address this question.

Some points to consider with this topic consist of: the organic relationship between being God’s image bearer and our purpose to life, the idea of how our flesh has tarnished us from reflecting God’s image, the significance of the phrase “in Christ,” and how in order for man to regain His original reason of institution, we must die to our flesh so that we might live in the newness of life in Christ (bearing His image).

The significance will easily follow as you explain the various aspects of this concept, especially in all of the provided Scripture above.

Fall of Man

What is the fall of man and why is it significant?

This question is not answered at this time in the Season 22 release schedule. This worksheet is provided for you to take your own notes for preparation.

Bible Verses

Quotations

Recommendations

Commentary

Depravity of Man *by Zack Seals*

What is the depravity of man and why is it significant?

Bible Verses

*A. Extent:*

Heart/Mind *-* Gen 6:5; 8:21, Deut 29:4, Jer 10:14; 17:9, Matt 13:14; 15:19, Eph 4:17-18

Will/Choices *-* John 5:40; 8:44-45, 2 Timothy 2:25-26, 2 Peter 3:19

Affections/Desires *-* Prov 10:21*,* Rom 1:24-27, Eph 2:3, 2 Pet 2:13.

*B. Effect:*

Moral Inability *-* Jer 13:23, Matt 7:18, John 3:3; 6:44, Rom 8:7*,* 1 Cor 2:14.

Quotations

“As the salt flavors every drop in the Atlantic, so does sin affect every atom of our nature. It is so sadly there, so abundantly there, that if you cannot detect it, you are deceived.” - *C.H. Spurgeon*, 19th century Preacher

“Man is a free agent but he cannot originate the love of God in his heart. His will is free in the sense that it is not controlled by any force outside of himself. As the bird with a broken wing is “free” to fly but not able, so the natural man is free to come to God but not able.” - *Lorraine Boettner,* 20th century Theologian

“There are very few errors and false doctrines of which the beginning may not be traced up to unsound views about the corruption of human nature. Wrong views of the disease will always bring with them wrong views of the remedy. Wrong views of the corruption of human nature will always carry with them wrong views of the grand antidote and cure of that corruption.” - *J.C. Ryle*, 19th century Anglican Bishop

Recommendations[[1]](#footnote-1)

*Institutes of the Christian Religion* by John Calvin, [Book 2](http://www.ccel.org/ccel/calvin/institutes.iv.html), Chapters 1-5

[*The Bondage of the Will*](http://www.covenanter.org/Luther/Bondage/bow_toc.htm) by Martin Luther

[*Freedom of the Will*](http://www.ccel.org/ccel/edwards/will.html) *(The Works of Jonathan Edwards, Vol. 1)* by Jonathan Edwards

Commentary

It should be noted that this card will form the backbone of the apologist’s preparation for all topics. The Christian doctrine of depravity is crucial to its entire view of man and therefore careful preparation should go into making sure there is a sufficient amount of verses and quotations prepared beforehand, in case cross applying is needed.

*Meaning[[2]](#footnote-2):*After analyzing the cited biblical data, Sam Storms succinctly summarizes depravity as that which “refers to the moral disposition or inclination of fallen man’s nature toward evil and against good.” [[3]](#footnote-3) It can be added that this moral state of man is utterly pervasive and taints every part of his being. To be clear, this is *not* to say that man is as bad as he possibly could be. Surely a world can be imagined where people acted even worse than they currently do and the Bible is replete with examples of God restraining evil by his common grace.[[4]](#footnote-4) Man is not as wicked as he could be thanks to God’s preserving common grace, but he is most definitely pervasively affected by depravity to every part of his being. Moreover, there is a crucial distinction that needs to be made in understanding the biblical description of man’s desire to sin. There is a key difference between compulsion and necessity that will helpfully clarify conflicting intuitions as to how man can continually sin, but freely do so. Remember from the discussion on God’s sovereignty[[5]](#footnote-5) that it is not contradictory to say that because man is “determined” to do something therefore he is not free. To say that man will sin “necessarily” is simply to affirm that it is unavoidable due to the status of his moral nature. There is a clearly scriptural attestation to the moral inability of man to act righteously apart from God’s work in their life and therefore they will most certainly sin by *necessity.* This is not to say however that they are not morally responsible however. To remove moral responsibility there would have to be some element of *compulsion* involved, which simply is not present. Compulsion is the idea that one is being *constrained* or *forced* to do something irrespective of their will. Certainly when someone is *compelled* to do something with their will tossed aside they are not morally responsible for the action that took place (say, someone physically grabs you and throws you into a thus window breaking it). This is not the way man acts with regards to sin however because he clearly *wants* to do so (John 3:19).

Calvin offers a helpful analogy of the difference between necessity and compulsion with regards to how we speak about God. Surely God can only do good and is under necessity of his own nature, which is to say it is unavoidable, to act righteously in all of his conduct. This, of course, does not mean that God is not morally praiseworthy because he is acting under the necessity of his moral nature. Furthermore, we would never say that because God is determined to act according to the inherent goodness of his nature therefore he is under some sort of *compulsion.* “Our God is in the heavens, and he does as he wishes.” (Psalm 115:3). Thus, the depravity of man has most surely but him in a deplorably unavoidable state of desperation before God.

*Significance:*Apologetically, this is entirely necessary to stress because the near universal non-Christian view of the nature of man is that they are either inherently good and then corrupted by outside influences or they are some sort of “blank slate” that is affected by society. The Scriptural view of the source of evil in humankind is the heart of man not some external force. Why is such a view of the nature of man important though? It is precisely because of what J.C. Ryle stated in the quotation above. It is when mankind is in its deplorable, unable to save itself, and wicked state that God’s gracious gift of new life and salvation shines forth in full beauty. For Paul, the entire point of exclaiming that he was once “dead in sins” is to praise the full glory of God’s salvation as entirely grace. The significance of this view of depravity is that it leaves absolutely no grounds for the Christian to boast of their acceptance of God’s message, but rather a wonderful divine work that was done in their heart to change their will (Ezekiel 36:26). For this reason, we should join Paul as he exclaims “He who glories, let him glory in the Lord’“ ([I Corinthians 1:30-31](http://biblia.com/bible/kjv1900/1%20Cor%201.30-31)).

Purpose of Man *by Taryn Murphy*

What is the purpose of man?

Bible Verses

Isaiah 43:7

1 Corinthians 6:20

Zephaniah 3:17

Jeremiah 29:11

1 Peter 2:9

Revelation 4:11

Psalm 8:3-4

Quotations

“Why did God make us? To answer that, we need to know three things: First…it wasn’t because he needed us: “The God who made the world and everything in it … is not served by human hands, as if he needed anything” (Acts 17:24-25). And he didn’t make us because he was lonely. Long before we were here, God already had “company” with his Son and the Holy Spirit, referred to in Genesis 1:26, “Let us make man in our own image.” And he didn’t make us because he needed his ego fed. It’s not like God made us to satisfy some craving to be worshiped. God is totally secure in who he is—without us. Second, despite not needing us, God chose to create us anyway, out of his great love: “I have loved you with an everlasting love” (Jeremiah 31:3). Yes, God loved us before he even created us. It’s impossible to get our heads around that idea, but it’s true; that’s what “everlasting” love means. God is love (1 John 4:8), and because of that love and his wonderful creativity, he made us so we can enjoy all that he is and all that he’s done.” (Dawson McAllister, popular youth speaker, radio host, and author)

“Why did He create us? While we can never fully answer the question, it helps to recognize that the answer will come only as we recognize the character and attributes of God. First and foremost, God is a God of love, and love must be demonstrated by showering it upon the object of that love. His grace comes only to those who deserve punishment, and the demonstration of His love and grace and mercy stands without parallel among humans. But in His love He desired reciprocal love, so He created man in His own image…Perhaps the grandest statement of His purpose can be found in Revelation 4:11, where we see heavenly beings gather in His praise, saying, “Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” And there we have it! God created us for His pleasure, for His ultimate good will, because it is best in His estimation.” (John D. Morris, Christian author and Ph.D.)

“In eternity, I imagine God having a holy huddle and saying, ‘We have such a great life together and an over abundance of love, let’s share it. Let Us make humanity in Our image so that they can love like Us. Then they can enjoy an intimate relationship with Us.’ In the great love chapter, the Apostle Paul says that true love “does not seek its own.” This means that love is not selfish or self-centered. God did not keep His life and love to Himself, but He shared it. He breathed into man the breath of life, and man became a living soul. God created humanity because ‘He is love,’ not for what humanity could do for Him.” (Greg Brezina, retired NFL player and author for Christian Families Today)

“The great tragedy of the universe is that, while human beings were made to glorify God, we have all fallen short of this purpose and “exchanged the glory of the immortal God for images resembling mortal man” ([Romans 1:23](http://biblia.com/bible/esv/Rom%201.23)) — especially the one in the mirror. This is the essence of what we call sin.” (John Piper, world-renowned Christian author and pastor)

Recommendations

“Why did God create the world?” by John Piper, *DesiringGod.org* (<http://www.desiringgod.org/messages/why-did-god-create-the-world>)

“Why Did God Create Us?” by Dawson McAllister, *ChristianityToday.com* (<http://www.christianitytoday.com/iyf/advice/faithdoubt/why-did-god-create-man.html>)

“Why am I here on earth?” by Sharon Houk, *Christian Broadcasting Network* (<http://www.cbn.com/spirituallife/churchandministry/evangelism/houk_WhyAmIHere.aspx>)

Commentary

One of the most famous questions in the Westminster Short Catechism is this: “What is the chief end of man?” The answer clearly and succinctly sums up the age old question of man’s purpose on earth: “Man’s chief end is to glorify God, and to enjoy him forever.”

Almost every person has, at some point, asked themselves a similar question. Why are we here? The Bible is full of answers to this age-old struggle, stressing that God made each and every one of us for a purpose, and ultimately created us because of His love, pleasure, and glory.

The Scriptures say that God does not just love, but He is love itself. Being the perfect embodiment of this amazing attribute, God wished to create a species who could share in the joy that comes from such a love. Thus, He created Adam and Eve, even walking with them in the Garden of Eden. The three shared a relationship full of intimacy, fellowship, and harmony. With man inhabiting the earth, God could now shower His abundance of love upon others, bringing happiness to both creation and Himself. Nevertheless, when Adam and Eve sinned by disobeying God, this tore the fellowship between them, fracturing the perfect love man had for God. Only through atonement and a future Savior could man’s inability to wholly love God be restored and forgiven.

It was because God still so loved man that it pleased Him to provide a means of salvation. God’s pleasure was not only manifested in an enjoyment of friendship with man, but also in the ability to grant an amazing gift to man—the gift of grace. Immediately after Adam and Eve sinned, God made atonement for them by killing an animal and using its skin to clothe them. This signified the future, final atonement which would be made through Christ’s sacrifice. Even before Christ came to earth, it pleased God to seek out the Israelite people and call them His people, even though they rebelled against Him again and again. Despite man’s fallen nature, God still found pleasure in fellowship with him, fellowship that was eventually repaired again when Christ interceded for us.

Lastly, God created man so that He might demonstrate His glory through Christ’s death, resurrection, and gift of eternal life. However, the crucifixion was not a pompous act created to flaunt God’s greatness in a prideful manner, nor does God need us to glorify Him in order to be great. Instead, God foreknew that this demonstration of His glory to man would bring a joy to the world like no other—the joy of salvation and restored communion with our Creator.

Knowing God *by Luis Garcia*

What does it mean to know God?

Bible Verses

Exodus 18:10-11; 29:45-46  
Leviticus 23:33-43  
Deuteronomy 4:32-40  
Psalm 46; 100; 139  
Isaiah 43:10-11  
John 10:29; 15  
2 Corinthians 4:1-6  
Galatians 4:3-7  
Ephesians 3:14-21  
1 John 2:3-6; 3:1-3

Quotations

“[O]ne can know a great deal about God without much knowledge of Him…one can know a great deal about godliness without much knowledge of God…The question is not whether we are good at theology, or ‘balanced’…in our approach to problems of Christian living; the question is, can we say, simply, honestly, not because we feel that as evangelicals we ought to, but because it is plain matter of fact, that we have known God… If we really knew God, this is what we would be saying, and if we are not saying it, that is a sign that we need to face ourselves more sharply with the difference between knowing God and merely knowing about Him.” –J. I. Packer, *Knowing God*

“Have you ever thought about what it means to be ‘known’? Though I’d been telling people for years that I ‘knew’ God, only recently have I explored the concept of being ‘known’ by Him. It’s breathtaking to picture almighty God saying, ‘I know Francis Chan. He’s my son. I love him!’ Are you confident this is what God would say if I asked Him about you? Do you know God or just know about Him? Are you acquaintances or intimate friends?” –Francis Chan, *Forgotten God*

Recommendations

*Knowing God* by J.I. Packer

http://gracequotes.org/topic/god-knowing\_him/

Commentary

A man can know God by God. As C.S. Lewis shows, the initiative is on God’s side. However, God is a personal God and through Jesus, He reaches to the world. The main point of this question is best explained in J.I. Packer’s claim. There is a big difference between knowing about God and knowing Him personally. Anyone can take the time to learn theology. However, do they know God personally and intimately? This is true question that are lives will answer by the end of time.

Sin *by Zack Seals*

What is sin and why is it significant?

Bible Verses

*Inherited Guilt:* Rom. 5:19-21[[6]](#footnote-6) Eph. 2:3, I Cor. 15:22

*Inherited Corruption:* Gen 6:5 paired with 8:25, Proverbs 22:15[[7]](#footnote-7), Psalm 51:5; 58:3, John 3:6

Quotations

“Original sin, therefore, seems to be a hereditary depravity and corruption of our nature, diffused into all parts of the soul, which first makes us liable to God’s wrath, then also brings forth in us those works which Scripture calls “works of the flesh” [Gal. 5:19].” - *John Calvin,* 16th century Theologian Institutes, II:1.8.

“Any man who declares children to be born perfect never was a father. Your child without evil? You without eyes, you mean!” *- C.H. Spurgeon,* 19th century Pastor.

“Suppose God said to a man, “I want you to trim these bushes by three o’clock this afternoon. But be careful. There is a large open pit at the edge of the garden. If you fall into that pit, you will ‘not be able to get yourself out. So whatever you do, stay away from that pit.”. Suppose that as soon as God leaves the garden the man runs over and jumps into the pit. At three o’clock God returns and finds the bushes untrimmed. He calls for the gardener and hears a faint cry from the edge of the garden. He walks to the edge of the pit and sees the gardener helplessly flailing around on the bottom. He says to the gardener, “Why haven’t you trimmed the bushes I told you to trim?” The gardener responds in anger, “How do you expect me to trim these bushes when I am trapped in this pit? If you hadn’t left this empty pit here, I would not be in this predicament.” Adam jumped into the pit. In Adam we all jumped into the pit. God did not throw us into the pit. Adam was clearly warned about the pit. God told him to stay away. The consequences Adam experienced from being in the pit were a direct punishment for jumping into it. So it is with original sin. Original sin is both the consequence of Adam’s sin and the punishment for Adam’s sin.”[[8]](#footnote-8) - *R.C. Sproul*, Theologian

Recommendations

*The Great Christian Doctrine of Original Sin* by Jonathan Edwards[[9]](#footnote-9)

*Chosen by God* by R.C. Sproul

*The Imputation of Adam’s Sin* by John Murray

Commentary

Original sin is often easily confused to simply refer to Adam’s first transgression against God. In its theological use however it more specifically refers to the “sin that is ours as a result of Adam’s fall.”[[10]](#footnote-10) That is to say, it is most necessary to emphasize that the sin that is being spoken of is all of *humanities’.* Both *yours* and *mine,* no less than Adam. The first set of verses above, particularly Romans 5 as a whole, demonstrate that while our sin came from Adam at its “origin” it is most certainly also our sin as well. Thus, mankind has inherited a legal status, being guilty, from birth. Not only so, if it were merely the case that man had inherited a guilty status there may be some way they could “undo” what was done by their famous ancestor. The second set of verses above show that our inherited state is not merely one of status but also of *nature.* There is a perversion and corruption that is mankind’s from birth which prevents them from being able to change their condition.[[11]](#footnote-11)

So, one’s definition of original sin, based on the biblical data, should make sure to distinguish between Adam’s first transgression and the way in which all of humanity committed it with him as well. Furthermore, there is a perversion of nature that starts from our life’s first origin. It is important to note that there have been theological strains in Christianity that wish to deny that man is somehow born with the original sin described above. Apologetically speaking then, how could it be defended? There are a few ways. Spurgeon, for example, simply notes from experience that you never have to teach a child to do something wrong! Or consider Jonathan Edwards point that babies, before they reach an age when they can consciously and intentionally will to sin, still die. If the penalty of sin is death how could babies die before they sin? His conclusion, which seems to logically follow, is that infants die, therefore they are not innocent. Finally, consider what would be expected to be found in human society and culture if original sin were not true. With humans being born innocent and without evil desires the question arises, where does the obviously pervasive wickedness in this world come from? Many would say it is society that corrupts the individual in their upbringing, but that just pushes the question back one step further to how that society became corrupted! Furthermore, if all of mankind is originally born innocent it would seem reasonable to assume that at least *one* person could get through without being corrupted. Yet, the evident universality of sin suggests it is a part of human nature above and beyond mere external influences.

If it is indeed the case though that mankind is judged for the sin that was received from another, Adam, then the objection quickly arises “How is that fair?” To many that live in the individualistic modern culture of today the idea that we would be guilty for the crime of another raises serious intuitive moral doubts about the rightness of God holding us accountable for someone else’s actions. This objection is without a doubt the number one reason many theologians seek to simply turn elsewhere when it comes to the origin of sin in every human rather than Adam because in many respects it does not seem “fair”.

While taking time to address and fully explain the reasoning behind this objection is important, nothing could be more *significant* about the doctrine of original sin then explaining the answer to it. The truth of the matter is, in God’s wise decree he has chosen to relate to man *federally.* That is to say, mankind has never come to God as mere individuals but rather through their representatives. Adam, when he was commanded by God not to eat of the tree in the Garden, acted not merely as his own individual moral agent but was an ambassador representing all of mankind. His choice was made on behalf of us. Just as a national ambassador that goes into a foreign country is responsible to represent his people, so was Adam responsible to represent mankind. Romans 5 makes it clear that all of humanity was “in Adam” when he made that choice and therefore we are morally responsible for it as well. To those that still find this unfair a few things need to be remembered. Scripture does not describe original sin as the *only* reason man is guilty and will be judged. On the contrary, the Bible is clear that man will be held accountable for their own deeds as well.[[12]](#footnote-12) Furthermore, no man is in any epistemic position, that is to say with respect to his knowledge, to reasonably argue that they could somehow *know* they would have made a different choice. Some may say, “well at least we get to vote/choose who are representative will be in America! I didn’t even get to pick Adam!” To which God can aptly reply, a la Job, “Who are you to think you’d know who best to pick? Do you doubt that the sole Creator of all the universe is wise enough to know who would be best to choose as a representative of mankind?” It seems absurd then, to shake our fist at God for that which we accept, in principle, in our government every day.

Most importantly though is this: the one that denies the “fairness” of Adam’s sin being imputed to them must also deny God’s imputation of Christ’s righteousness as well. Sam Storms, powerfully makes this point by writing, “Before objecting to the doctrine of covenant or representative headship, remember this: *only if Adam represents you in the Garden can Jesus represent you on Golgotha*.”[[13]](#footnote-13) Romans 5:19 incredibly points out the symmetry in these two transactions as it says, “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.” If a Christian is to accept God’s wonderful gift of grace based on the legal imputation of Christ’s finished work *for* us, then they are left without any grounds to consistently claim it is unfair that God hold us accountable for the sin Adam committed for/on behalf of us. *That* is the true significance of original sin. That it was because of the imputation of Adam’s sin to our account, that we may receive the imputation of Christ’s new life giving work.

Hell *by Luis Garcia*

What is hell and why is it significant?

Bible Verses

[Deuteronomy 32:4](https://www.biblegateway.com/passage/?search=Deuteronomy+32%3A4&version=NIV)  
[Psalm 5; 7:11; 33:5](https://www.biblegateway.com/passage/?search=Psalm+5%3B+7%3A11%3B+33%3A5&version=NIV)  
[Isaiah 14:12-15; 53](https://www.biblegateway.com/passage/?search=Isaiah+14%3A12-15%3B+53&version=NIV)  
[Matthew 7:13-14; 25](https://www.biblegateway.com/passage/?search=Matthew+7%3A13-14%3B+25&version=NIV)  
[John 3:14-21](https://www.biblegateway.com/passage/?search=John+3%3A14-21&version=NIV)  
[Galatians 6:7-8](https://www.biblegateway.com/passage/?search=Galatians+6%3A7-8&version=NIV)  
[Colossians 2:13-14](https://www.biblegateway.com/passage/?search=Colossians+2%3A13-14&version=NIV)  
[2 Peter 3:1-9](https://www.biblegateway.com/passage/?search=2+Peter+3%3A1-9&version=NIV)  
[Revelation 20:11-15](https://www.biblegateway.com/passage/?search=Revelation+20%3A11-15&version=NIV)

Quotations

“The essence of hell is relational…In the Bible, hell is separation or banishment from the most beautiful being in the world – God Himself. It is exclusion from all that matters, from all value, not only from God but also from those who have come to know and love Him…Hell is the final sentence that says you refused regularly to live for the purpose for which you were made, and the only alternative is to sentence you away from eternity. So it is punishment. But it’s also the natural consequence of a life that has been lived in a certain way.” –J. P. Moreland being interviewed by Lee Strobel in his book *The Case for Faith*

“I feel that if God should smite me now, without hope or offer of mercy, to the lowest hell, I should only have what I justly deserve; and I feel that if I be not punished for my sins, or if there be not some plan found by which my sin can be punished in another, I cannot understand how God can be just at all: how shall he be Judge of all the earth, if he suffer offenses to go unpunished?” **–**C.H. Spurgeon (*Expiation*, Sermon 561, Isa. 53:10)

Recommendations

*Erasing Hell* by Francis Chan and Preston Sprinkle

*The Case for Faith* by Lee Strobel, Chapter 6

*The Great Divorce* by C.S. Lewis, Chapter 9 (especially pg. 340)

<http://gracequotes.org/topic/hell-justified/>

http://carm.org/apologetics/evidence-and-answers/loving-god-would-never-send-anyone-hell

Commentary

The answer to this question dwells on the balance between God’s love and justice, as well as human nature and destiny. Hell is the destiny of the rebellious and wicked. They are sent there by God and they sent themselves there. The books and articles above do an excellent job discussing this issue, and you will find they don’t agree necessarily. I provided that contrast intentionally, as I know it will provoke great meditation and time before the Lord and His Word. Ultimately, lead the topic to show a great flaw in the question. The question makes it seem that this “loving God” makes the destiny of Hell to be the only option. Truly, as Francis Chan stated in a sermon, the crucifixion of Jesus was Him bearing Hell for us to give us a second chance to experience His love, grace and mercy. He is the other option. Broad is the way that leads to destruction. Narrow is the way to righteousness. Responsibility is on the shoulders of men, but God has brought His mercy for all nations.

1. All of the recommended resources are available for free online at: <http://www.ccel.org/> (Christian Classics Etheral Library) [↑](#footnote-ref-1)
2. The biblical warrant for the following argumentation rests solely and foundationally on the verses cited above. Please read verses from each of the sections cited above first before the following portion. [↑](#footnote-ref-2)
3. Sam Storms, Freedom and Depravity, http://www.samstorms.com/all-articles/post/freedom-and-depravity---part-i [↑](#footnote-ref-3)
4. For example, Gen 20:6, Exodus 34:24, and 1 Samuel 25:14;35. [↑](#footnote-ref-4)
5. See article on God’s Sovereignty in this publication. [↑](#footnote-ref-5)
6. There is so much in Romans 5 on this subject it would be healthy to read the entire chapter before beginning prep on this topic. [↑](#footnote-ref-6)
7. Jonathan Edwards writes on this verse: “The word translated youth, signifies the whole of the former part of the age of man, which commences from the beginning of life. The word in its derivation, has reference to the birth or beginning of existence . . . so that the word here translated youth, comprehends not only what we in English most commonly call the time of youth, but also childhood and infancy.” - *The Great Christian Doctrine of Original Sin Defended* [↑](#footnote-ref-7)
8. This illustration, although clearly too long to put into a speech itself, was profoundly helpful in my own coming to grasp original sin. [↑](#footnote-ref-8)
9. Can be found free online here:http://www.mountainretreatorg.net/classics/jonathanedwards/original\_sin.shtml [↑](#footnote-ref-9)
10. Wayne Grudem, Systematic Theology, chapter 24, “Sin” [↑](#footnote-ref-10)
11. See verses under in the depravity of man article. [↑](#footnote-ref-11)
12. Rom 2:6, Col 3:25 [↑](#footnote-ref-12)
13. Sam Storms, found http://www.samstorms.com/all-articles/post/original-sin-and-total-depravity---part-i [↑](#footnote-ref-13)