

LESSONS ON PREDESTINATION #10
"Total Inability: How Intensive & Extensive"
(Scriptures from NKJV)

NOTE: Much of the text herein is quoted directly or paraphrased from the book, *The Reformed Doctrine of Predestination* by Lorraine Boettner.

Last week we introduced ourselves to the Calvinistic understanding of salvation set forth in the Scriptures under the heading of "The Five Points of Calvinism." We used the acrostic that has been identified with that under the word, "Tulip," each letter representing a particular doctrine. "T" representing Total Depravity and Inability, "U" representing Unconditional Election, "L" Limited Atonement, or better stated "Particular Redemption, "I" Irresistible Grace, or I prefer "Effectual Calling," and "P" the Preservation of God and the Perseverance of the Saints.

Now today we will begin examining the first of those five points which are crucial in the understanding of the doctrine of salvation as it relates to the teaching of Predestination. I am going to give you four, five maybe six texts of Scripture that for time sake, I will not ask you to be turning there to them, but let me quote them. They are familiar to nearly all of us, but just to set the setting for the flow of the Biblical basis for this. These are just texts selected at random setting forth the doctrine of Total Inability.

1. Genesis 2:17: ***"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*** That is a warning, not just for the physical death of the body, because when Adam disobeyed, he lived 930 years, but something happened, or would happen to Adam in his relationship with God would be severed and be described under the description of death. Separation from his Creator, the one that he loved, that if he ate of the tree, he would find the inability to love his Creator any more and would seek to hide himself from his Creator.
2. John 3:3: ***"Jesus answered and said to him, 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.'"*** So there must be a work done upon man from the outside of man that works within man's being to enable him to see the essence of what the kingdom of God or of salvation is about.
3. Romans 3:10-12: ***"As it is written: There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."*** That is a universal description of the descendants of Adam.
4. Romans 5:12: ***"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."*** So the inheritance that we received from our father, Adam, and the point of our physical

conception and birth is such that we enter into this life in a state of spiritual death. The extent of that, we then are discussing in our topic this morning - how extensive and intensive is that death?

5. Jeremiah 13:23: ***"Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil."*** We have seen that there is none who does good, no not one, so God asks, does the Ethiopian have the ability to change the color of his skin? The answer would be, No. Does the leopard by its nature have the ability to change his spots on his skin? The answer is No, but if that is possible, then human beings can do good as well as evil. But God says, that is impossible, ***"then may you also do good who are accustomed to do evil."*** You who have a sinful or evil nature, you do not have the capacity to do good. That has to be dealt with by all the systems of theology which we have seen, basically three, the Pelagian, the Semi-Pelagian or Arminian, and the Calvinist.

6. John 3:19: ***"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."*** You see what happened to Adam when God said "the day you eat thereof, you shall surely die" is that he stopped loving the light or the love of God within him and now he is in love with his own sinful deeds and will not come to the light that he may be reprov'd, so he will end up hiding himself in the Garden to escape the holy presence of his Creator who at one time he was in such union with and felt at ease with his Creator.

After looking at those texts, now lets consider what we mean by the doctrine of "Total Inability." As I stated at the outset in this study, it is our purpose to present the doctrine clearly so that we who are of the Reformed faith can have a more thorough understanding and grasp of it, and for those who are not of the Reformed faith and who do not believe as we set forth these truths, that they may at least understand what they are and not misrepresent them before others. That is only to be expected what is honest and truthful and what is good is that if you are going to oppose a person's position, you ought to at least understand that position so you don't misrepresent them. So that is the two-fold purpose we are pursuing.

In the Westminster Confession, the doctrine of Total Inability is stated as follows:

Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

This is a very precise definition. Paul, Augustine, and Calvin have had as their starting point of their belief system the fact that all mankind sinned in Adam and that all men are **"without excuse,"** (Romans 2:1). Time and time again Paul tells us that we are dead in trespasses and sins, estranged from God, and helpless. You might recall in Paul's writing to the Ephesian Christians, he reminded them that before they received the gospel, they were **"separate from Christ, alienated from the commonwealth of Israel, strangers from the covenants of the promise, having no hope and without God in the world,"** (Ephesians 2:12). There Paul sets forth a five-fold emphasis as he piles one phrase on top of another phrase to stress this truth of man's depravity and the extent and intensive of it as being total. That man is now helpless to bring about his own salvation because he doesn't want to.

Now the extent and the effects of original sin. It is important that we understand this from our Reformed perspective so as to not be misrepresented by our opponents. The doctrine of Total Inability, which declares that men are dead in sin, does not mean that all men are equally bad. It does not mean that. Nor that any man is as bad as he could be, nor that any one is entirely destitute of virtue, nor that human nature is evil in itself, nor that man's spirit is inactive, and much less does it mean that the body is dead. When we talk of total inability, we are not saying that every person is equally depraved in the extent of their depravity, that all men are wicked and evil, but they are not as bad as they could be. What it does mean is that since the fall man rests under the curse of sin, that he is actuated by wrong principles, and that he is wholly unable to love God or to do anything meriting salvation. His corruption is extensive, but not necessarily intensive. By that, we mean that all of man's faculties are warped and ruined. His mind, his affections, his will. The extensiveness of man's sin runs throughout all of his nature. Now some teach that it is extensive enough that it is everywhere except the will, and the will was not affected by the fall, and therefore it is free. But what we are affirming is that the extensiveness of man's depravity and inability is that it has affected his entire faculties of which he is comprised. But it is not necessarily intensive in the sense that people can become worse and worse and worse the longer that they live, that their depravity is increasing until finally when they die and are cast into hell, then it is completely intensive and they become just like the devil himself. We will be asking the question a little later on, do you believe that the devil is totally depraved? Do you believe that he has the ability to choose good? We will have to work on that. Do you believe that God is a moral agent? Is He not? Can God choose to do evil? So we are going to have to look at what we mean by moral agency and the issue of free will. So we are stating then that man's corruption is extensive, but not necessarily intensive. It can develop more and more and more in his depravity as he lives in rebellion against his Creator.

So it is in this sense that man since the fall is utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil. He possesses a fixed bias or prejudice in his will against God, and instinctively and willingly turns to evil. He is an alien by birth, and a sinner by choice. The inability under which he labors is not an inability to exercise choices, but an inability to be willing to exercise holy choices. I am going to repeat that. By man's depravity we do not mean that man does not have the ability to make choices, but he does not have the ability to make holy choices because of his own depravity.

In matters pertaining to his salvation, the unregenerate man is not at liberty to choose between good and evil, but only to choose between greater and lesser evil, which is not properly free will. The fact that fallen man still has ability to do certain acts morally good in themselves does not prove that he can do acts meriting salvation, for his motives may be wholly wrong. As an unregenerate man, you may see me helping an elderly lady across the street, is that a good deed? Yes, but I may have the motive hoping that she will leave something in her will to me. Every unregenerate person has a self-centered motive in what they do, and they will even become religious in order to use the things of God to advance their own cause. So people can be morally active, but they are not accepted by God because of their wrong motives. Man is a free agent but he cannot originate the love of God in his heart. He has died. 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. How can he repent of his sin when he loves it? How can he come to God when he hates Him? This is the inability of the will under which man labors. Jesus said, **"This is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil."** (John 3:19); and again **"Ye will not come to me, that ye may have life,"** (John 5:40). Man's ruin lies mainly in his own perverse will. Grasp this. He CANNOT come because he WILL not come. Remember that, and be free to use that, "Man cannot come because he will not come." Jesus said, **"You will not come to Me that you might have life."** Help enough is provided if he were only willing to accept it. **"Light has come into the world, but men loved darkness rather than light because their deeds are evil."** There is a provision there in Christ, but men will not accept it. It is not that they cannot, they will not do so. Paul tells us that **"the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God."** (Romans 8:7). Inability, those that are in the flesh, in the natural unregenerate state, in a state of spiritual death, as long as they are in that state, they cannot please God, and **"without faith, it is impossible to please God."** (Hebrews 11:6). Then the natural man cannot exercise faith, because he does not want to do that, thereby he cannot be pleasing in God's sight.

To assume that because man has ability to love, he therefore has ability to love God, is about as wise as to assume that since water has the ability to flow, it therefore has the ability to flow up hill. Did you catch that? Can water flow? Can it flow up hill? NO. Can men love? Then can men love God? So we make a wrong assumption and the Scripture is standing in our way of drawing these erroneous conclusions, or to reason that because a man has power to cast himself from the top of a building to the bottom, that he therefore has equal power to jump back up to the top. You can go out and jump off of a building. Okay, you have shown me you have that ability, now show me your ability to jump back up to the top. You can't do that. So just to talk about that man has certain abilities, does not mean that when it comes to the things of God, he has those abilities.

Fallen man sees nothing desirable in "the One who is altogether lovely, the fairest among ten thousand." He may admire Jesus as a man, but he wants nothing to do with Him as God, and he resists the outward holy influences of the Spirit with all his power. Sin, and not righteousness, has become his natural element so that he has no desire for salvation. I remember one of my dear mentors that I looked to, Pastor E. W. Johnson, who pastored for numerous years in Pine Bluff, Arkansas. I have heard him say numerous times in the pulpit, "the natural man can see everything there is about Jesus Christ, just as the Christian, except "His glory." The natural man can see everything about Christ that is recorded in the Bible, but he can't see anything beautiful and anything glorious in Him. That is why he is not attracted to Jesus Christ. Man will not be enabled to see the glory of God in the fact of Jesus Christ until God speaks as he did in the creation and said, "Let there be light," and suddenly there is light and the natural man has become a spiritual man and says, "I believe, I see the glory that is in Christ!" I think I have illustrated this perhaps in this congregation before, but I didn't have much interest in girls when I was growing up in high school. I was too busy playing baseball and didn't want involved in that, and had pretty well committed myself that I was going to be a hermit and live in a cave somewhere and hunt and fish and all my life play baseball. Then one day a brown haired brunette walked across my path and I looked, and went on awhile and looked again, and suddenly that old cave and being a hermit lost its glory, and I saw a greater glory. I have been following her for 51 years now. We must see the glory, and the natural man sees no glory in his unregenerate state. So his only hope is God, and until God regenerates him, he doesn't care whether he has a hope or not. He doesn't want to go to hell, but he thinks he is pretty well good enough to escape that. Man's will is under the control of a darkened understanding which sees sweet for bitter, and bitter for sweet, good for evil, and evil for good. So far as his relations with God are concerned, he wills only that which is evil, although he wills it freely. Spontaneity and enslavement actually exist together.

I am going to insert this at this time. We will work on this further as the lessons unfold on

the nature of man's will. The difference between the Arminian system and the Calvinistic system is that they disagree on defining what free will and free agency consist of. Both systems believe in man being a free agent, and that man has free will. But the Arminian system defines the nature of man's free will as being equally able to choose good and to choose evil. Do you grasp that? That in order for man to be a free moral agent, he must have the equal ability to choose the evil and the good, or else he is just a robot. The Calvinistic system though, sees that man has a will, he is a free agent. But he can only choose that which he wills to choose though and that will is in bondage to his nature. So do you see the two different approaches to the definition of free will and free agency? Now if we could show from the Calvinistic and I believe the Biblical perspective that the Arminian definition of free will cannot stand the test of examination then they are going to have to do some restatement. Again, lets look at the Arminian understanding of free will - that in order to be a free moral agent, man must have the ability to choose evil as well as to choose good. Lets ask ourselves some questions now, are you ready? Is the devil a moral agent? Are you afraid to answer either way? Is he a stone, does he not make choices? Certainly the devil is a moral agent. Now does he have free will? Yes, in the sense of the Arminian position, but No in the sense of the Calvinistic position. Can the devil choose to love God? He does not have that ability. Does that mean that he has ceased to be morally accountable unto his Creator? Now the Arminian position has to deal with that. The devil and his demons are moral agents, but they are totally committed to evil. They do not have the ability to choose and love God and do good, therefore, according to the Arminian position they are not really moral agents at all. Is God a moral agent? Is He a moral being or is He just some powerful force out here that is impersonal? He is a personal being. He is a moral agent. Now does God have the ability to choose evil? Does God have the ability to choose to lie? The Bible is very definite as it states, **"God cannot lie."** (Titus 1:2). Then does that mean that God is not a moral agent? Do you see the problem? The Arminian position in its definition is going to have to explain this or else give up its definition.

What about the demons in hell? Are they still moral agents? Can they choose to do that which is good and love that which is good? No. What about the saints in heaven, are they moral agents? Surely we don't lose our moral agency when we get to heaven. Does that mean then that we have a will that we could choose to sin all over again? Of course not. Then the Arminian system has got to abandon its definition of free will that in order to be a moral agent you must have an equal ability to choose good from evil. When confronted with this, I have never found a writing of an Arminian or talking with an Arminian in person that seems to have ever considered these factors. Man then is totally depraved, just like the devil in his state of spiritual death he remains a free moral agent with a will that is free to choose, but it can only choose that which his nature loves and desires. He does not have the equal ability to choose the good because he does not want to choose the good. **"You will not come to me that you might have life."** (John 5:40). In other words, man is so

morally blind that he uniformly prefers and chooses evil instead of good as do the fallen angels or the demons. When the Christian is completely sanctified he reaches a state in which he uniformly prefers and chooses good as do the holy angels. Both of these states are consistent with the freedom and responsibility that is necessary to make up a moral agent. Yet while fallen man acts thus uniformly, he is never compelled to sin by outside forces. He does it freely and delights in it. His dispositions and desires are so inclined, and he acts knowingly and willingly from the spontaneous motion of the heart. This natural bias or appetite for that which is evil is characteristic of man's fallen and corrupt nature, so that, as Job says, he **"drinks iniquity like water,"** (Job 15:16).

Bro. Gunn has used some illustrations of man's depravity. I will use a couple here. My favorite, of course, is that which Bro. Asa loves. He knows that I cannot stand turnip greens and that I love a good steak. Now if you set before me turnip greens and a steak and you can predestinate which one I am going to eat. It is in my taste buds and my taste buds control my desires. Let's suppose that I am a farmer and I have had a couple of cows die out in the field and I want to dispose of those cows. They are right next to a fresh garden of corn, potatoes and so forth. If I could round up a bunch of buzzards and release them into that field, I could predestinate what is going to happen. What are the buzzards going to go after? They will seek the meat, because that is their nature. Therefore, I, as someone who knows that nature, can then predestinate the removal of my dead cows by just releasing the buzzards. When God wants to work out His purposes and bring good out of evil, all He has to do is release man's nature. Joseph's brothers hated him, and sinned against him, but what was God's purpose in it? They didn't know it, but it was to put Joseph upon the throne in Egypt, that his family along with his brothers who sinned against him, might be spared from dying in the famine that was to come. God can bring good out of evil, but He doesn't have to be the one who has His hand in evil. All He has to know is what the nature of fallen man will do or could do, then put them in such and such circumstance, and He can foreordain what the outcome is going to be.

We read in I Corinthians 2:14 that **"The natural man receiveth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned."** We are at a loss to understand how anyone can take a plain common sense view of this passage of Scripture and yet contend for the doctrine of human ability. Man in his natural state cannot even see the kingdom of God, much less get into it. An uncultured person may see a beautiful work of art like a picture, as an object of vision, but he has no appreciation for its excellence. He may see the figures of a complex mathematical equation, but they have no meaning for him. Do you remember all of those advanced math figures on the school board, calculus, trigonometry, do you remember all of those? I could not make heads or tails of these to me. I could see it, but I couldn't

understand it. It didn't have any glorious attraction to me, I would just try to work my way through it the best I could so that when the bell rang, I could get up and go to the baseball field and start practicing. How many of you can see and hear opera singing? How many of you really enjoy opera singing? We have one person here that does. Why does Bro. Clint love opera and the rest of us don't? It is because he sees a glory in that. He sees a culture in that when I am more inclined to like Ernest Tubb, country and western and blue grass stuff, which is not necessarily known for its cultural advancement. Clint sees a glory in opera. The rest of us can see and hear opera, but we are not attracted to it. Are you seeing what we are emphasizing here about man's inability? He is not as bad as he could be, but in all of his faculties he has been ruined. So when the Gospel of the cross is presented to the unregenerate man, he may have an intellectual knowledge of the facts and doctrines of the Bible, but he lacks all spiritual discernment of their excellence, and finds no delight in them. The same Christ is to one man without form or comeliness that he should desire Him, but to another He is the Prince of life and the Savior of the world, God manifest in the flesh, whom it is impossible not to adore, love and obey. Which category are you in? Are you in the latter? How did you get into that category? It is by grace through faith in Jesus Christ. Grace is what made you to differ from another, and from your family or close friends.

This total inability arises not merely from a perverted moral nature, but also from ignorance. Paul writes that the Gentiles **"walk in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart."** (Ephesians 4:17-18). He also says in I Corinthians 1:18, **"The word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God."** When Paul wrote in I Corinthians 2:9-10 these words, **"Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God hath prepared for them that love Him,"** I used to use that as a reference to what the next world may be like, because we don't even know what God has prepared for us in the life to come, but that is not the correct understanding. Paul is not referring to heaven and the afterlife, but to the spiritual realities in this life which cannot be seen by the unregenerate mind as it is made plain by this following verse. Listen, **"But unto us God has revealed them through His Spirit,"** The unregenerate man has not seen this stuff, but God has revealed them unto us, that is Christ and His atonement and all of these things, by the ministry of the Holy Spirit. On one occasion Jesus said, **"No one knows the Son save the Father; neither does any know the Father save the Son, and he to whomsoever the Son wills to reveal Him."** (Matthew 11:27). Here we are plainly told that man in his unregenerate, unenlightened nature does not know God in any sense worthy of the name, and that the Son of God is sovereign in choosing who shall come into this saving knowledge of God. No one knows the Father, but the Son; no one knows the Son, but the Father and no one

knows either until the Son is pleased to reveal them. Now the question is, does the Son reveal Himself to all men in a saving way? The answer is obviously "no."

Fallen man lacks the power of spiritual discernment. His reason or understanding is blinded, and the taste and feelings are perverted. And since this state of mind is innate, as a condition of man's nature, it is beyond the power of the will to change it. Rather it controls both the affections and the choices. The effect of regeneration is clearly taught in the divine commission which Paul received at his conversion when he was told by God that he was to be sent to the Gentiles **"to open their eyes, that they might turn from darkness to light and from the power of Satan unto God,"** (Acts 26:18).

Jesus taught this same truth under a different figure when in John 8:43-44, He said to the Pharisees, **"Why do you not understand my speech? Even because you CANNOT hear My word."** Could they not hear what He was saying? Sure they could! But they could not understand it, and God must enlighten the understanding which is blinded. **"You are of your father the Devil, and the lusts of your father that you will do."** Thus they could not understand His words in any intelligible way. To them Christ's words were only foolishness, madness, and they accused Him on one occasion of being demon possessed. Only His disciples could know the truth. The Pharisees were children of the Devil and bond servants of sin, although they thought themselves free and not in bondage to any man.

In the Epistle to the Ephesians, Paul declares that prior to the quickening of the Spirit of God, each individual soul lies dead in trespasses and sins. Now it will surely be admitted that to be dead, and to be dead in sin, is clear and positive evidence that there is neither aptitude nor power remaining for the performance of any spiritual abilities. When you go by a casket in a funeral home, and you see that dead person, what capacities do they possess? What if you said, "Come on, get out of that casket." And you kept on saying that. What would people around you think? Do you ever wonder what people around Jesus were thinking when He told Lazarus to come out of the tomb? Did Lazarus have the ability to come out of the tomb? No, not until Jesus gave him that ability. The man with the withered arm, he couldn't move it because he had no ability, but Jesus said "stretch forth," and what did he do? He stretched it forth - ability was supplied from an outside source, not from something innate residing within the nature. So if a man is dead spiritually, therefore it is equally as evident that he is unable to perform any spiritual actions, and thus the doctrine of man's moral inability rests upon Scriptural evidence. These things have to be taken and refuted by the Pelagian and the Arminian positions, and they struggle to do so.

On the principle that no clean thing can come out of what is unclean (Job 14:4), all that are born of woman are declared 'abominable and corrupt,' to whose nature iniquity alone is

attractive (Job 15:14-16). Accordingly to become sinful, men do not wait until the age of accountable action arrives. Rather, they are apostates from the womb, and as soon as they are born they go astray, speaking lies (Psalm 58:3). They are shapen in iniquity, and conceived in sin (Psalm 51:5). The propensity of their heart is evil from their youth (Genesis 8:21), and it is out of the heart that all the issues of life proceed (Proverbs 4:23; 20:11). Acts of sin are therefore but the expression of the natural heart, which is deceitful above all things and exceedingly wicked. (Jeremiah 17:9) Do you see the problem that the Pelagian has with these texts when they deny original sin, and that men come into this world innocent and they do not become sinful until they choose to commit their first sin? Do you see the problem that system has? Also, the Semi-Pelagian or the Arminian system doesn't solve the problem either. They attempt to do so by modifying the Pelagian and modifying the Calvinist in trying to get a half-way house, but they still have to deal with these texts. Why are they in the Bible? Why are they there to teach us.

The Arminian doctrine of original sin supposes that fallen men have the same kind of degree of liberty in sinning under the influence of a corrupt nature as have the Devil and the demons, or that the saints in glory and the holy angels have in acting rightly under the influence of a holy nature. That is, men and angels act according to their natures. So what does this text mean, "**except a man be born again?**" It means this, except a man has his nature changed, he cannot see, he cannot enter, and he cannot understand the things of God.

I think we will conclude at that point and open the class for questions or clarifications, something that comes to your mind that needs to be addressed.

David: Do Arminian theologians assert that the Devil is a moral Agent?

Jim: Oh yes.

David: Then how do they respond?

Jim: I have never read one that attempted to do so. And if that is the case, then the whole basis for free will as defined in the Arminian system collapses. That is why Luther's debate with the Catholic theologian, Erasmus, in his work entitled "The Bondage of the Will." How many of you have ever heard of that or read it? It is interesting, that the same arguments that Erasmus used against Luther, are the identical arguments that many of my Baptist brethren use against me. Luther, leaving the Catholic church, debating a representative of the Catholic church, and the representative of the Catholic church using the identical arguments that are used against me as a Calvinist by my contemporary Baptist brethren. So if you want to know what the issues were, go back to the Reformation and further than that, back to Augustine and his debates with Pelagius, then you see nothing is new, there is not anything new coming out here, it is just rehashing the same thing every generation that

comes on the scene. That is why it is important to have understanding and education into these things.

David: It has been my experience with Arminians that when I ask them the question, "Why do you have so much compassion and pity for man and his free will, but you have no compassion on the Devil and the fallen angels going to hell? They cannot respond to that.

Jim: As I said before, in all my discussions with Arminians, I have never had anyone to whom I have raised that question but what is so shocked that they have never thought about it. Then as we looked at earlier here, the same problem is with God. Is God a free moral agent? Then He must according to that position of Arminianism have the ability to choose to stop being holy and become unholy. Is that what you see of the God of the Bible? God cannot violate His holiness, so we must come to another definition of free moral agency. That is why Jonathan Edwards in his classic work on the will, is so valuable. And Luther's works in defining all that a free moral agent is that he must possess the ability to choose. The problem is that it does not mean that a sinful person is free to choose that which is good. Because he doesn't want to. Does that allow for God being a moral agent? Yes. God has holiness and unholiness out here, but He always chooses that which is holy. The Devil is a moral agent, he has a choice of either good or evil. He always uses the evil because his nature is ingrained with that. Now then how intensive and extensive is man's fallen nature - that is the question. If you are convinced at this point that man is totally disabled by the fall in the garden, then the next logical point in the system is demanded. If anybody is going to be saved, God must choose unconditionally to save those whom He is pleased to save. Do you see that? Unconditional election becomes the logical conclusion to total depravity. We will close there.