Doctrines of Grace: Sin Part One

Bogdan Witecki

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Quick Review Grace and Five Points:

1. Grace – *unmerited favour* – blessing disposition of God toward sinners (Numbers 6:24-26)
2. The so called *Five Points of Calvinism* do not summarize the Reformed faith; they are five responses to the five heterodox, or heretical five statments of the Remonstrants
3. The term *Doctrines of Grace* – refers to the five points, because they speak of God's grace in accomplishing and applying His redemptinve work

First Point Total Depravity:

1. The term *Total Depravity* may create a misunderstanding (*we are as bad, as deprave as possible*)
2. It has been replaced with *Radical Depravity*
   - The word *radical* comes from the Latin word *radix* refering to **root**
   - It is more appropriate to describe the state of man following Adam's sin – we are affected by sin at the root of our beings, thus everything that is human is affected by sin (just as the whole plant is affected by the condition of the root) – 1 Corinthians 5:6 *Do you not know that a little leaven leavens the whole lump?*; also Galatians 5:9

Original Sin Adam's sin and the rest of humanity:

1. When Adam and Eve sinned, *they fell from the original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body* – WCF VI, 2
    - We receive corruption from our first parents, "who were the original and fountain of all makind"
    - The sin is *original* in the sense that we have it as soon as we have our being (Psalm 51:5 *Behold I was brought forth in iniquity, and in sin did my mother conceive me*)
    - From this original sinfulness "floweth all the actual evil in the world" – *all men sin because they are sinners*
        (a) Adam's original righteousness was part of the original creation, NOT supperadded gift (*donnum superadditum*)
        (b) Adam's original righteousness refers to his representational (covenantal, federal) function, as his obedience before God would result in righteous status and function of his posteriority, were he remain obedient
2. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary deneration – WCF VI, 3
    - Romans 5:12, 19 *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned . . . For as by the one man's disobedienc the many were made sinners, so by the one man's obedience the many will be made righteous*
    - 1 Corinthians 15:21-22 *For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive*

Biblical Imagery How does the Scripture describe the condition of radical depravity:

1. Ephesians 2:1-3
2. Dead in sins does not mean *mostly dead in sins*
3. Ezekiel 37
4. John 3:3 *Jesus answered him, "Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God"*

5. John 11
6. The birth Isaac – Romans 4:18-19
7. The story of Hannah and Samuel – 1 Samuel 1
8. God delights to show His power through human weakness

Seriousness of Sin Our problem is that we do not appreciate the seriousness of sin:

1. We do not know the world without sin; it appears to us as a "natural" part of reality
2. Sin affects everything – everything in creation
3. Example for the time in Bombay