

The  
**Doctrines**  
of  
**Grace**

**K.F.T. Matrunola**



**As Delineated**  
in the  
**Gospel Standard Articles of Faith**

# **THE DOCTRINES OF GRACE**

## **AS DELINEATED IN THE GOSPEL STANDARD ARTICLES OF FAITH**

**By**

**K. F. T. Matrunola**

**2017**

**Gospel Standard Trust Publications  
12(b) Roundwood Lane,  
Harpenden, Hertfordshire, AL5 3BZ**

2017

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### **Publisher's Note**

The Gospel Standard Trust issues this book with the hope that it might be spiritually profitable. Although we only issue books we feel set forth a Scriptural standard, there will be differences in opinion and interpretation, and the most gracious of men still have to say, "Not as though I had already attained, either were already perfect." We trust our readers will prayerfully "prove all things" and "hold fast that which is good", whilst bearing in meekness with any imperfections.

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# Foreword

By Henry Sant

It is a privilege to be asked to write a foreword to this book. I was present when Kenneth Matrunola gave his series of addresses on the thirty-five Gospel Standard Articles of Faith at Bethel Chapel, Guildford, and if I remember aright I did not miss one of those lectures. In reading the material in this book I've been moved to recall those days and the thorough way in which Mr Matrunola dealt with his subject. At the end of the first chapter dealing with the doctrine of man's total depravity, he makes a significant statement. In expounding the fourth Gospel Standard Article, "The Fall of Man," he says:

... this little statement (and I end on this note) "both unable and unwilling spiritually to believe in, seek after, or love God," is the key to numerous of the other articles. The other articles, in many cases, are simply building on this, and emphasizing this truth, that there is no natural ability to come to God, to seek after or love God, until called by the Holy Ghost.

In the following three paragraphs with which he closes his lecture, it will be seen that he refers to other of the thirty-five Gospel Standard Articles, including the controversial 'added articles.' Mr Matrunola had a comprehensive understanding of the thirty-five articles as a whole system of theology, a little body of divinity. One of the great beauties of the doctrines of sovereign grace is the relationship that these truths bear one to the other, and this is very evident in the order of what we see here in what are called the Five Points of Calvinism. And the point that Mr Matrunola makes at the end of chapter one in this book is that in the Gospel Standard Articles of

Faith the truth is unfolded in an experimental framework.

Sidney Norton, who was one of the founders and instigators of the *Banner of Truth* magazine in 1955, spent his last years as a member of Salem Strict Baptist Church, Portsmouth, where he greatly valued Mr Matrunola's ministry. Many times Mr Norton would say that every minister of the gospel should be a theologian, and he discerned that this was certainly the case with Mr Matrunola. It is a fact that all of Mr Matrunola's preparation for the pulpit was marked by a meticulous thoroughness. He took to heart the words of 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." So he would "... labour in word and doctrine." (1 Timothy 5:17) Therefore, in accordance with the words of Solomon, "The preacher sought to find out acceptable words." (Eccl. 12:10)

It was Mr Matrunola's paternal grandfather who emigrated from Italy to Glasgow in the early 1900s, and there he met and married a Scottish girl. Mr Matrunola's father was the eldest of several children that were the fruit of this union. In Mr Matrunola's obituary in the February 1998 *Gospel Standard* we learn that his father was brought up by his maternal grandmother. Mr Matrunola's widow writes, "... and so in the providence of God it came about that one of the family was raised as a nominal Protestant, the others in the family remaining staunch Roman Catholics." Mr Matrunola was born in Glasgow in February 1937, and we are told that he also was much influenced by his maternal grandmother just as his father owed so much to his grandmother. He was blessed with a fine mind and benefited from all the best that a Scottish education could offer. In relation to him I have often thought of the lines of Isaac Watts:

Were I so tall to reach the pole,  
Or grasp the ocean with my span,  
I must be measured by my soul;  
The mind's the measure of the man.

However, in no way did Mr Matrunola learn his religion merely from books, but the Lord taught him in his soul. When an undergraduate, studying law at Glasgow University, he experienced such a profound conviction of sin that he almost gave up on his studies. He writes:

... My closest friend unexpectedly professed conversion, and over the winter of 1954-55 there was scarcely any other subject of conversation between us than personal salvation. I attempted to overthrow his beliefs and often ridiculed his Bible-based religion, but all the while I argued against him I was under deep persuasion of my sinful state. I became so distressed because of my conviction of sin that I almost gave up my study ... Over these months God had worked, I am persuaded, in regeneration and applied the law to my heart. By the same effectual work of the Holy Spirit I was brought to hope in Christ.

On the evening of April 2<sup>nd</sup>, 1955, it pleased God to manifest pardon to my soul. The following day, Easter Sunday, I had confirmation in public worship that Christ died and rose again, in which work God had granted me a place. I believe that in this way the God of grace thus met with me and began that work that He will perform until the day of Jesus Christ.

... Conversion to God gave me a hunger for the Word and I read the Scriptures almost every available minute. There was so much to learn! Soon a desire to open my mouth in the name of the Lord began to be felt. Opportunities to speak came through the church [he had been baptised in June 1955 and joined a local

church] which maintained an open-air meeting in a large park. There I was to be found in the crowd and was sometimes asked to come up on to the platform and address the assembly (often in excess of 100 persons). The minister and deacons next asked me to preach in the chapel at an evening service, when I attempted to preach from 2 Corinthians 5:17: "If any man be in Christ, he is a new creature," for this I had known and felt. Poor as it must have been, it caused the church officers to approach me about the ministry and undergoing ministerial training at the Baptist college. I would not agree to this at first. I felt I had to know God's will in the matter. Was this of the flesh and nothing more? This matter became a heavy burden, and for months, when I should have been studying for an examination in Anglo-Saxon language and literature, I was instead reading my Bible and begging God to direct me concerning the ministry. One night I felt that I had to have it settled one way or the other, and I determined to wait up until the Lord showed me what I should do. In my room I waited, trying to pray for guidance. What happened then is with me still as though it just had taken place. At 3 a.m. the room seemed to fill with light, and I seemed to hear words from 2 Corinthians 12:9: "My grace is sufficient for thee, for my strength is made perfect in weakness." I knew immediately that this was God's call to preach and that I must obey. Such peace filled my heart that I knew all immediate difficulties would be overcome. It proved to be so in a remarkable way, even in the scarcely prepared for Anglo-Saxon exam, and I passed the test aware that it was a token of the promise given.

After completing his degree at the university: he then entered the Baptist college and undertook another three years study of theology and related subjects. At the end of these studies he was called to the pastorate of a small

Baptist church on the Ayrshire coast. Here he became ever more confirmed in the truths of sovereign grace. In personal conversation he would speak of how these doctrines were burnt into his soul. There is little doubt that all of this cost him dear, for with his academic abilities he would very likely have attained a position of some eminence in the Scottish Baptist Union. Turning again to Mr Matrunola's own account, he writes:

In the early years of my pastoral ministry, experimental Calvinism warmed my heart, but encounters with others of like mind were, however, rare. In 1964 I read the paperback abridgement of *The Seceders* by J. H. Philpot. I then obtained the two volumes and read and re-read them. Next came *The Mercies of a Covenant God* by Warburton, closely followed by John Kershaw's autobiography. I wondered if there were any in these days who knew this felt religion. I longed to find out, and began to pray that God would direct me.

I realized that I could no longer continue in the errors of the Baptist Union, for as with J. C. Philpot many years before, I saw myself to be upholding what in the sight of the holy Jehovah is hateful and loathsome. I was sanctioning a system in principle and practice, in root and branch, corrupt before God, mixed up with the ungodly, the Pharisee, the formalist, the worldling and the hypocrite. In 1969 I therefore resigned from my pastorate and Baptist Union ministerial status on both doctrinal and ecclesiastical grounds.

Upon moving South to England he would have identified with the Gospel Standard Strict Baptists, but often spoke of how he came into contact with some who dissuaded him from this intention. He did serve as the General Secretary of the Sovereign Grace Union from 1969 until

1974, and edited their journal *Peace and Truth*. In his theology Mr Matrunola was a definite Gillite, and to mark the tercentenary of John Gill's birth in 1671, he wrote an informative and sympathetic article on John Gill, which appeared in *Peace and Truth* in 1971. In January of that year Mr Matrunola also commenced his pastorate at Salem Strict Baptist Chapel, Portsmouth. This proved to be a remarkable providence, because although, at that time, not on the Gospel Standard list of chapels, for most of its existence the church at Salem had been a definite and distinctive Gospel Standard cause of truth.

During George Murrell's pastorate in the 1850s, the Gospel Standard Articles published by John Gadsby were adopted by the church at Salem. In the December 1852 *Gospel Standard* an advert appeared on the last page, stating:

Articles of Faith and Rules for the Government of Particular Baptist Churches, Price 1s. 6d per dozen, or 8s per 100. On receiving two Penny Stamps, J. Gadsby will send a copy for inspection to any part of the kingdom.

These articles were based on the Articles of Faith drawn up by J. C. Philpot in 1843 and used in the churches at Stamford and Oakham where he served as pastor. It was John Gadsby who had previously published these articles for Mr Philpot. They were fifteen in number, but at the time of the forming of the Gospel Standard Aid Society in 1872 were expanded to thirty-one articles. Then in 1878 four 'added articles,' numbers 32 to 35, were introduced. It was this full set of thirty-five articles that was adopted by the church at Salem. Although at the time without a pastor, at a church meeting on the 10<sup>th</sup> January 1888 it was proposed, "That the church should adopt the

Articles of Faith as published for the Strict Baptist Churches by J. Gadsby, 1885. Carried nem. con." It is then recorded:

Thus owing to [the] goodness of God, we met in peace, continued together in peace, and parted in peace. The Doxology was sung, and Mr Wiles concluded in prayer.

It was in the midst of ministerial trials at Portsmouth that Mr Matrunola began to see the declension among the Grace Baptists, churches whose origins were among the Earthen Vessel connection. He said that they seemed to disregard all the Strict and Particular Baptist distinctives in order to be what they called 'contemporary.' He also then began to direct the church at Salem away from these modern influences. He was aware of how after 1959 the Gospel Standard Articles had been set aside at Salem, and in 1983 he began to apply himself to a particular study of these articles. Also in examining the old church books at Salem he saw ever more clearly its historic position as a Gospel Standard cause of truth. He made plain his own position to the church, and determined to expound the thirty-five Gospel Standard Articles on Thursday evenings. Here is evidence of the thorough way in which Mr Matrunola was wont to deal with issues. He saw clearly the importance of a solid doctrinal basis in the life of the church. Over a period of many months he opened up the truth declared in each of the articles, and subsequently, at a church meeting on the 29<sup>th</sup> January 1991, it was unanimously agreed to re-adopt the thirty-five Gospel Standard Articles as the fullest expression of the faith and practise of the church at Salem. That year, in the May edition of the *Gospel Standard*, Salem reappeared on the list of chapels, and Mr Matrunola's name was added to the list of ministers.

The course of expositions of the Gospel Standard Articles was repeated at Bethel Chapel, Guildford, in the early 1990s, as at that time the church there sought to re-examine its own Gospel Standard foundations. These were not just a repetition of the addresses Mr Matrunola had first given at Salem, but he continued with his research and studies, and his expositions were amplified.

In May 1994 Mr Matrunola was diagnosed with a terminal illness and passed away on the 9<sup>th</sup> December that year. Therefore it can be said that we find his mature doctrinal reflections and judgements in the recordings of the Guildford addresses which have been widely circulated. The material found in this book is from this series of lectures.

Here the original addresses have been set forth in terms of the famous Five Points of Calvinism. In undertaking this work some editing has been necessary. Although not personally responsible for this it does appear to have been done sparingly. One of the concerns has been to preserve the sermonic form and so retain the original nature of the material. Although we have referred to addresses or lectures on the Gospel Standard Articles, Mr Matrunola was first and foremost a pastor and a preacher, and I remember how he would warm to his theme in handling these great doctrines of the gospel, and in reality preached these precious truths.

The Five Points of Calvinism are really the sum of the Canons of Dort. These canons were drawn up by a Synod of the Reformed Churches held at Dordrecht in the Netherlands in 1618-19 under five heads of doctrine, and answer the teachings of the Remonstrants who objected to Calvinism, being followers of Jacobus Arminius; hence they are called Arminians.

It is useful to remember the orthodox Calvinistic doctrine in terms of the mnemonic acrostic TULIP - Total depravity, Unconditional election, Limited atonement, Irresistible grace and final Perseverance. As this book is based on an exposition of certain of the Gospel Standard Articles, so the Calvinistic orthodoxy of these articles is demonstrated, and as a faithful exposition of historic Calvinism the material found herein should commend itself to all *true* Calvinists, whether members of Gospel Standard churches or not.

Henry Sant  
Pastor, Salem Strict Baptist Church  
Portsmouth



# The Total Depravity of Man

*Address given by Mr. K.F.T. Matrunola at Bethel Chapel,  
Guildford, on 21<sup>st</sup> May 1990*

## ARTICLE 4: THE FALL OF MAN

We believe in the Fall of our first parents, and that by it the whole of the human race became involved in, and guilty of, Original Sin; and that as they are born into the world, the whole of their posterity are, in consequence, actual transgressors against God<sup>1</sup>. And we believe that by the Fall all men were rendered both unable and unwilling spiritually to believe in, seek after, or love God until called and regenerated by the Holy Ghost<sup>2</sup>.

Scripture references:

<sup>1</sup> Rom. 5. 12-21; Ps. 58. 3.

<sup>2</sup> Gen. 6. 5; Gen. 8. 21; Job 14. 4; Job 25. 4; Ps. 51. 5; Jer. 13. 23; Jer. 17. 9; Matt. 15. 19; Rom. 3. 10-24; Rom. 5. 12-19; 1 Cor. 15. 22, 45-50; Eph. 2. 3; 1 John 5. 19.

Well, we start by looking at the first line of that Article: "We believe in the Fall of our first parents ..." And by our first parents, of course, we mean Adam and Eve, and by the fall of our first parents, the sin of Adam and Eve, as it is brought before us, recorded for us, in the third chapter of Genesis. And this means that, even as this line is read, there is a statement of conviction, there is an affirmation of faith in the historicity of Genesis, indeed, in the historicity of the whole Word of God. The compilers of these Articles of Faith and the churches which have adopted them, and I trust ourselves as we come together to study them this evening, are those that believe in the historicity of the Bible, and in particular creation, and the

creation of man and the making of woman. And what happened in the third chapter of Genesis we believe to be historical, and not just symbolical or myth, as the great majority of those who are professing Christians would make out. We believe in the historicity of these things, that they actually happened. These were real events, and these persons were real persons; our first parents, Adam and Eve.

Now, as we just thought for a moment on creation, it might be worth quoting here what Mr. John Gosden said in the Gospel Standard of 1939, when he had entered upon a series on the Gospel Standard Articles which is very, very useful. I am thankful to have it in photocopy.<sup>1</sup> It goes through a number of years from around 1939 until about 1942. But this is what he says at this juncture before he goes on to the fourth Article that we're looking at. He says regarding creation and providence, that these things have been omitted from the Articles of Faith. I quote him: "As to [creation], though we believe among us there is no controversy, yet it is a regrettable omission, especially in view of the modern tendency to materialism and the theories of evolution advocated by many even professedly religious teachers." And then he recommends the 1689 Baptist Confession<sup>2</sup> and the fourth

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<sup>1</sup> This series of articles was republished in book form in 1993 under the title *What Gospel Standard Baptists Believe* and remains in print (2016).

<sup>2</sup> This document was first published in London in 1677 under the title "A Confession of Faith put forth by the Elders and Brethren of many Congregations of Christians, Baptized upon Profession of their Faith in London and the Country. With an Appendix concerning Baptism." With the passing of the *Act of Toleration* in 1689, allowing a considerable measure of religious freedom, representatives of over 100 Baptist churches were able to meet in London to endorse the 1677 document, which hereafter was always known as the "1689 Baptist Confession of Faith."

chapter on Creation.<sup>3</sup> And he says that that statement is an excellent statement on the decree and the outworking of that decree of God to create.

Having said that, he goes on to providence. And he says (I quote him again): "This similarly finds no specific mention in our Societies' Articles of Faith; although perhaps, no body of professed believers more constantly and practically acknowledges this sacred and important truth, that God reigns in the kingdom of providence as in the kingdoms of creation and of grace. Graciously-exercised souls can attest from experience the truth that 'providence is the handmaid of grace.'" And then he recommends a statement of the Westminster Confession<sup>4</sup>, which, as he then says, was adopted almost verbatim by

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<sup>3</sup> The article on creation reads thus:

1. In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. (John 1. 2, 3; Hebrews 1. 2; Job 26. 13; Romans 1. 20; Colossians 1. 16; Genesis 1. 31.)

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. (Genesis 1. 27; Genesis 2. 7; Ecclesiastes 7. 29; Genesis 1. 26; Romans 2. 14, 15; Genesis 3. 6.)

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion over the creatures. (Genesis 2. 17; Genesis 1. 26, 28.)

<sup>4</sup> The Westminster Confession was commissioned by the English Parliament and drawn up in 1646 by the Westminster Assembly of Divines, consisting of 121 Puritan clergymen sitting in Westminster Abbey, and has been widely adopted by Presbyterian churches.

the 1689 Baptist Confession, chapter five, on Divine Providence.<sup>5</sup>

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<sup>5</sup> The article on providence read thus:

1. God the good Creator of all things, in his infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy. ( Hebrews 1. 3; Job 38. 11; Isaiah 46. 10, 11; Psalms 135. 6; Matthew 10. 29-31; Ephesians 1. 11 )

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; so that there is not anything befalls any by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently. (Acts 2. 23; Proverbs 16. 33; Genesis 8. 22 )

3. God, in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure. (Acts 27. 31, 44; Isaiah 55. 10, 11; Hosea 1. 7; Romans 4. 19-21; Daniel 3.27 )

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy ends; yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin. (Romans 11. 32-34; 2 Samuel 24. 1, 1 Chronicles 21. 1; 2 Kings 19. 28; Psalms 76. 10; Genesis 1. 20; Isaiah 10. 6, 7, 12; Psalms 1. 21; 1 John 2. 16 )

5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good. (2 Chronicles 32. 25, 26, 31; 2 Corinthians 12. 7-9; Romans 8. 28 )

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He suggests that these could be supplementary to the Articles, which shows me that it is not, as some people would make out, that these Articles of Faith are absolute, as if they have been revealed from heaven, or that they are perfect<sup>6</sup>. Here is a man who says that he owns that it is a regrettable omission that nothing is said on creation and providence, and he is prepared to take these very fine statements on creation and providence from the 1689 Baptist Confession. You see, there are those that I have come across, that make out these Articles of Faith that we are studying this evening to be utterly divorced from anything else, that they are unique to the men that originated them, as though these men had just produced them out of their heads. But these men referred to the earlier confessions. In the old copies it used to say (at the beginning) that there were many things taken from the

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6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others. (Romans 1. 24-26, 28; Romans 11. 7, 8; Deuteronomy 29. 4; Matthew 13. 12; Deuteronomy 2. 30; 2 Kings 8. 12, 13; Psalms 81. 11, 12; 2 Thessalonians 2. 10-12; Exodus 8. 15, 32; Isaiah 6. 9, 10; 1 Peter 2. 7, 8 )

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth of all things to the good thereof. ( 1 Timothy 4. 10; Amos 9. 8, 9; Isaiah 43. 3-5 )

<sup>6</sup> Brief statements on both Creation and Providence are included in the Appendix to *A Goodly Heritage – An Insight into The Gospel Standard Articles of Faith* by J.A. Watts and G.D. Buss (Gospel Standard Trust Publications 2006).

1689 Baptist Confession and from Dr Gill's<sup>7</sup> Articles. And I think this is a worthy point to make, that [the Gospel Standard Articles of Faith] are not regarded by godly men as being infallible or equal to Scripture. But, at the same time, they are a very full statement of "those things which are most surely believed among us" (Luke 1.1).

Well, having digressed a little, because creation and providence certainly are important matters, and I think that I would also regard the omission of them in these Articles of Faith as regrettable. But we proceed to this that is before us, this opening line that I have mentioned, "We believe in the Fall of our first parents ..." We believe in the historicity of the Genesis account, the creation of Adam and Eve and their fall. And by the Fall we mean the fall into sin of our first parents. When we fall there is a movement from something to another thing, from one state to another state. Therefore, to understand something of the fall of our first parents, we have got to consider the original state of our first parents as they were made, and then that which they fell into by their transgression, by their sin.

But what about man's original state? Well, he was created in God's "own image", Genesis 1.27: "So God created man in his own image, in the image of God created he him; male and female created he them." And of all God's works of creation, including His creation of man, we are told in verse thirty-one of Genesis one: "And God saw every thing that he had made, and, behold, it was very good." When Adam and Eve, then, proceeded from the hand of God as recorded in these opening

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<sup>7</sup> John Gill (1697-1771). He was an eminent theologian and scholar, and is particularly remembered for his *Commentary on the Whole Bible*. He was pastor of what became the Carter Lane Church in Southwark, London, for 51 years, being succeeded by Dr. John Rippon and in due time C.H. Spurgeon.

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chapters, we believe that they were created in original righteousness, in perfect uprightness.

And there is a verse that is a significant and important one in the book of Ecclesiastes. Solomon says in Ecclesiastes 7.29: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." There are at least three things there to notice. First, that in the very making of Adam, God made him upright, God made him righteous. It was not something that was added afterwards, but in the very creation. It was done in such a fashion that this is true, "that God hath made man upright." And then the second thing that this statement tells us is that they would not abide, Adam and Eve would not abide as God made them. They sought change. "God hath made man upright; but they have sought out many inventions." And the third thing is that this is the considered result of Solomon's enquiry - "Lo, this only have I found ..." - and that man who was endowed with such a rare gift of knowledge, this is the conclusion that he reached, and that was given to us in the Word of God - "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

Now, as the result, we are to think of how man was made upright. And in terms of his make-up as a man, made in the image and in the likeness of God, his mind and his will, his affections and emotions, they were all upright. They were all possessed of original righteousness. That means that his mind, his faculty to understand, had a perfect awareness and knowledge of the Creator, God, who had made him. A perfect understanding of God, a perfect relationship to the God who had brought him into being. As for his will, his inclination was to good. There was no bias, because he was made righteous and upright, no bias to sin. He was wholly inclined to good as

he proceeded from the hand of his Creator. And then, as to his affections, his emotions, his feelings, they were perfectly pure, with no corruptible expression of them and with no tainted feeling in mind and will and affection. He was possessed of original righteousness.

Created in God's own image, then, created to have dominion. The twenty-eighth verse, Genesis one: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And we have in the words of the eighth Psalm, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." This is man in his original state - "God hath made man upright."

But then, if there is a fall, it is *from* and *to*. And it is from that original state into this subsequent state, which is the state of nature. We find that our first parents sinned, and the record of it there in Genesis chapter three indicates to us that the change came about because, while Adam and Eve were made upright, they were not made immutable, that is, incapable of change as God is incapable of change, or as the elect angels are created incapable of change. They are elect angels, and in consequence they do not sin as did other angels that were not elect angels. But Adam and Eve were created as mutable, capable of change, made upright, but with that freedom of will within the overall Divine will. And in consequence there was that exercise of will and there was that transgression of the law of God. They "sought out many inventions." They desired change. They heeded the word of the

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serpent – Eve heeded the word of the serpent, Adam heeded the word of Eve. And why? Probably the best answer ever given is that answer of Luke 10.21, from the Lord Himself: “Even so, Father; for so it seemed good in thy sight.”

So man was made in original righteousness, but made capable of change, and indeed did change. And there is this record of the entrance of sin – it is a familiar chapter and I shall not read these verses, but you know the ones to which I refer – and the awful consequence, and the pronouncement of the curse by God, and the consequences made known to Adam and Eve in the Garden of Eden. For our purposes, in consequence of Adam’s sin, there was a change. The mind that had this perfect awareness and comprehension of God became clouded, the mind became corrupted. The mind was deprived of that spiritual understanding that was there in the original creation. Thomas Boston says the understanding is “covered over with confusion.”<sup>8</sup> What an expression that is for the state of men by nature, “covered over with confusion.” Great minds, great intellectuals, men of science and every conceivable aspect of human knowledge, covered over with confusion in respect of the knowledge of God! And they have come to the state of Romans 3.11: “There is none that understandeth.” “There is none that understandeth” – that is regarding a natural awareness, a true awareness and a proper awareness of God.

Psalm 50.21: “Thou thoughtest that I was altogether such an one as thyself.” And that verse seems to sum up so

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<sup>8</sup> Thomas Boston (1676–1732), Scottish Presbyterian church leader and theologian, described by Jonathan Edwards as “a truly great divine”. This quote is taken from possibly his best known work, *Human Nature in its Fourfold State*, Part 2.

much that is around us today, both outside of the churches and even in the churches. "Thou thoughtest ..." Men think - they are quick to articulate their thoughts: 'This is how it is; this is what *we* judge, and this is *our* view of God and things spiritual.' How far from reality it is in nearly every case! "There is none that understandeth ..." "The natural man receiveth not the things of the Spirit of God ..." (1 Corinthians 2.4). "Thou thoughtest that I was altogether such an one as thyself." It is God made in man's image, is it not? Whereas it is the very reverse that is the truth. The mind is corrupted by the Fall; the will is corrupted. The bondage of the will - no longer is it that Adam's will is to do the will of his Creator. He does his own thing. There is no longer a subordination of Adam to the glory of his God. And this is the essence of what has come through Adam and passed upon all Adam's posterity: "Every man did that which was right in his own eyes" (Judges 21.25).

And the affections are corrupted, wholly disordered, and there is not that love to God now that there was originally. And because there is not that love to God that there was originally, there is not the love to others that there was originally. If I can quote Boston at greater length in his great treatise on the fourfold state, man's nature in its fourfold state. It is a book very well worthwhile possessing. And although I am quoting from one of the volumes of his works, it is currently available [as a separate book] from the Banner of Truth.<sup>9</sup> Thomas Boston: *Human Nature in its Fourfold State* - very, very readable, very devotional reading, very profitable reading. On the affections and the corruption of the affections of man through the Fall, he says this: "The natural man's affections are wretchedly misplaced; he is

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<sup>9</sup> It remains available in 2016.

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a spiritual monster. His heart is where his feet should be – fixed on the earth; his heels are lifted up against heaven – which his heart should be set on. His face is towards hell, his back towards heaven; and therefore God calls to him to turn. He loves what he should hate, and hates what he should love. He joys in what he ought to mourn for, and mourns for what he should rejoice in. He glories in his shame, and is ashamed of his glory. He abhors what he should desire, and desires what he should abhor.”

So there is the consequence of the Fall. Our first parents were created in original righteousness and through the entrance of sin recorded in Genesis three, they lost their original righteousness. One has said that “Adam’s first sin was an attempt to have truth apart from subjection to the Word of God.”<sup>10</sup> And it is the continuing sin, is it not, of Adam’s posterity, that for the most part men will attempt to have truth apart from subjection to the Word of God.

Now then, this which they have entered into, in consequence of transgression, is a state of spiritual death. Notice Genesis two and verses sixteen and seventeen, where the Lord God commanded the man, saying: “Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” “In the day that thou eatest thereof thou shalt surely die.” The day recorded in Genesis three was the day in which they ate of that forbidden fruit. Yet we find from Genesis five and verse five that Adam did not physically die for another nine hundred and thirty years. But the penalty was that “in the day that thou eatest

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<sup>10</sup> From *The Westminster Confession of Faith: For Study Classes* by G.I. Williamson, 1964.

thereof thou shalt surely die." And therefore we see that there is a distinction between physical death (the separation of the body and soul) that came nine hundred and thirty years after the sin in Eden, and spiritual death which was immediate, which there and then commenced.

Spiritual death, which is the loss of original righteousness, the loss of God's favour in consequence, and that separation and that alienation from God which is set before us at the end of the third chapter of Genesis. The Lord God "drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." There is physical death – the separation of soul and body, and there is spiritual death. There is also, in Scripture, eternal death. And eternal death is the awful outworking of spiritual death; separation from God for ever in hell. Now Adam is, then, one created in original righteousness, made upright, and yet Adam falls. Our first parents fell from their original state into sin and all its dire consequences.

*(At this point Mr. Matrunola digressed into an exposition of the Covenant of Works – the subject had come up on the previous occasion and he had promised to speak about it this time. As it does not really form part of the exposition of Article 4, it seemed reasonable to omit this section of the address.)*

"We believe in the Fall of our first parents, and that by it the whole of the human race became involved in, and guilty of, Original Sin; and that as they are born into the world, the whole of their posterity are, in consequence, actual transgressors against God." The first thing we are to notice is the representative principle that this implies. The representative principle. Adam's sin affected all Adam's race, that is, the human race. Adam is the father of the human race, quite literally, because we believe in

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the historicity of Genesis. All are descended, literally, from Adam and Eve. And those that are concerned to trace back their family trees, as many seem concerned to do, were they able to go back far enough, they would all come back to the same place of origin, the same beginning, all would come back to our first parents. And Adam, therefore, has to be seen as the literal head of the race, and also, being the head of the race, he is the representative of his race.

The race is not yet born. He [Adam] has no children when these things recorded in Genesis three take place, but he is the one who is representing his unborn posterity. And Adam's sin affects all Adam's descendants, just as surely as the pollution of a stream at its source will cause the poison to be carried down and to affect all of the watercourse, and all the rivulets that may go from it. So the poisoning, as it were, of the stream of human life at its very head, has brought that poison of sin upon all Adam's posterity, without exception. He stands as the head of the race, literally in representation. He is, as some would term him, a federal head. He is a public man. He stands as one that represents us all.

Now this question of headship is with us all the while. The father makes decisions in the family, especially if there is a true grasp of headship in the home. The man is the head. "The head of the woman is the man ..." (1 Corinthians 11.3). Also, Genesis 3.16, where Eve is told that her "desire shall be to thy husband, and he shall rule over thee." The father makes the decision. The father's decision will affect the members of the family. If it is a good decision it will affect them for good; if it is a bad decision it will affect them adversely. In former times, certainly, where a king had a quarrel with another king, he would declare war, perhaps, on that king, and the personal declaration of war involved all his country.

Because the king had a quarrel with another king, the whole of his nation was called to take up arms and to support the struggle that the king might have the victory. There is that notion of headship.

It is even preserved, somewhat, in our parliamentary system. We elect a Member of Parliament to represent us, to make decisions in the name of his constituents that have sent him up to Westminster. If he makes good decisions, well; if he makes bad decisions, then we will be the losers, and, of course, it is within our power at the next opportunity to show our displeasure and to remove him from that function. But there are, clearly, even in our contemporary society, many ways – the more you think of it, others come to mind – in which there is this notion of headship and there is a representation of others, and certain persons make decisions which affect others, and others have not even been consulted in the making of these decisions.

So it is with Adam. Before any of Adam's race had come to be born, Adam stood and was tested as to his keeping of the Covenant of Works,<sup>11</sup> and Adam broke the Covenant of Works, and Adam fell. Our first parents fell (our first parents, Adam and Eve, because Eve is the one that the serpent works on, and then she speaks to Adam and Adam takes the fruit from his wife). Adam is the head of the race, so Adam is the first man. Adam is the one in whom this federal relationship to his race is to be seen. And many are constituted sinners, therefore, through Adam's transgression. This is brought out in Romans and in the fifth chapter, the twelfth verse.

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<sup>11</sup> This term is often used to describe God's promise of life to Adam if he obeyed God's commandment not to eat of the tree of the knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die." It can be summed up as 'do this and live.'

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Romans 5.12: "Wherefore, as by one man sin entered into the world, and death by sin ..." – that spiritual death of a separation from God, an end to that communion and relationship of original righteousness which had been known hitherto – "as by one man sin entered into the world, and death by sin" – and afterwards physical death, of course – "and so death passed upon all men, for that all have sinned."

What a solemn thing that is! And indeed, the margin there is worthy of notice: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, *in whom all have sinned*" is the marginal alternative. That is, by the one man sin entered into the world, "in whom all have sinned." The whole race of men are counted sinners, constituted sinners, judged to be sinners, because of Adam's transgression. Now how exceedingly important this is, that we should see this and grasp it. Adam's failure is the failure of Adam's race, without exception. Go to Romans five, verses eighteen and nineteen: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

You see, there are these two men, these two great federal heads, these two great public figures. Adam brings sin and death upon all men, and the other, the second Adam, the Lord from heaven, the Lord's Christ, the Son of God, is that One who brings life to all that are given unto Him in the Covenant of Grace. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "For as in Adam ..." 1 Corinthians 15.22, "For as in Adam all die,

even so in Christ shall all be made alive." Are you in Adam? Are you in Christ? Men are either this night in Adam, that is, in the state of nature, or in Christ, that is, in the state of grace.

You see these states. There is the state of innocency, original righteousness - "God has made man upright." Then there is the state of nature which is Adam's state after he has sinned. And that is the state of all men by nature. And then there is the state of grace, when, by the sovereignty of God and through the work of the Holy Ghost, there are those that are born from above and made new creatures in Christ Jesus, and there is a reconciliation and the enmity is ended, and there is a "nailing ... to [the] cross" of all "the handwriting of ordinances that was against us" (Colossians 2.14). And we are reconciled unto God; that is what brings us into the state of grace. And ultimately there is that state of glory. These are the four states of which Boston speaks so wonderfully in his treatise: the state of innocency, the state of nature, the state of grace, the state of glory. Oh, are we in the state of grace? I trust that we are in the state of grace. If not, we are in that state of nature, *in that state of nature*. And those in the state of nature can never go from the state of nature to the state of glory unless they have dealings with God through Christ, the one Mediator, through the second Adam in whom there is life.

The world - you see, then, we have stated this representational principle, the headship of Adam - the world was not the same after our first parents sinned, after the Fall. There was death, decay, pain and suffering entered into the world, which things remain. We are in a foreign world. And we believe this, that the whole of the human race became involved in and guilty of original sin. There is this transmission of sin. There is this

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constituting of men sinners in Adam that we have looked at, but there is also the actual sinning, all deriving, literally, from our first parents by natural generation. All are partakers of Adam's sin. They are sinners in Adam by the imputation of Adam's sin and guilt upon the race. But they are also *actual* sinners. As they are born, they are born into a fallen world and they are partakers of the sin of Adam. They are born without an original righteousness; that is what it means. Original sin; it means we are not born with original righteousness, but with original sin. And that is the state of nature that we are in, that we are not born with an original righteousness. We are born in sin.

What of infants? Are they sinners too? Yes! For they sinned in Adam. They were constituted sinners with the race of men in Adam. Psalm 51.5 – David is in no doubt of his sinnership: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 58.3, again David says: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Genesis 8.21: "The imagination of man's heart is evil from his youth." John 3.6: "That which is born of the flesh is flesh."

The first man was made in the "image of God" (Genesis 1.27). Rather significantly, we read in Genesis 5.3, after the Fall and its immediate consequences, "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." There is that which Adam did that affects all Adam's posterity. The proof that even infants are sinners – and there are those that do not like to hear this – the proof that infants are sinners is that they die. Was it John

Elias,<sup>12</sup> or Thomas Charles, the Welsh preacher, that had twin infant children who died? And on their grave the epitaph is, 'They died, for Adam sinned; they lived, for Jesus died.' 'They died, for Adam sinned.' The proof that there is sin, even in infants, is that infants die.

Then there are places in the Old Testament where certain children are singled out by the word and will of God to be put to death with their sinful, wicked parents, such as the Midianite male children, Numbers thirty-one and the seventeenth verse: "Now therefore kill every male among the little ones ..." 1 Samuel 15.3: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And in terms of the wickedness of the Amalekites, there was not to be a sparing of "man [or] woman, infant [or] suckling."

Sodom would have been spared had there been ten righteous ones found in it. Surely there were at least ten infants in Sodom. It is inconceivable that there would not be at least ten infants found. When we read of Jonah going to Nineveh, it says that there were in that city more than one hundred and twenty thousand "that cannot discern between their right hand and their left hand", that is, there were a hundred and twenty thousand little ones. And yet, you see that in consequence of those little ones found in Sodom, there are not ten righteous, at least, for the sparing of that city.<sup>13</sup>

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<sup>12</sup> John Elias (1774-1841), famous preacher of the Welsh Methodist Revival. He was married to Elisabeth Broadhead for 29 years until her death in 1828. They had four children, two of whom died in infancy.

<sup>13</sup> The learned commentators such as John Gill and Matthew Henry suggest that the 120,000 in Nineveh who could not "discern between their right hand and their left hand," that is the infants and young children, would have amounted to about 20% of the population, giving the city a total population of around 600,000. On this basis, for

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Little children are those that are partakers of Adam's transgression. They are sinners by the imputation of Adam's sin, and they are those that are born in sin. They are actual sinners, although we believe also, in the words of the Westminster Confession, that "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who works when, and where, and how He pleases."<sup>14</sup> Original sin, as Article Four says, means that all of their posterity - the posterity of our first parents - are, in consequence, actual transgressors against God. All nations, all peoples - primitive peoples, sophisticated peoples, barbarous peoples, civilised peoples, for there is no difference, "For all have sinned, and come short of the glory of God" (Romans 3.23).

Well, we finish it with this last paragraph [from Article 4]: "And we believe that by the Fall all men were rendered both unable and unwilling spiritually to believe in, seek after, or love God, until called and regenerated by the Holy Ghost." Now this is the consequence of the state of nature and the loss of original righteousness and the original sin that is ours by nature. The consequence is that there is that mind that is darkened, there is that confusion upon us. "But the natural man receiveth not the things of the Spirit of God " - 1 Corinthians 2.14 - "for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Men, even professing religious men, by their natural minds, have not the true knowledge of God. 1 Timothy 1.7: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." Deuteronomy 29.2-4: "And Moses called unto all Israel, and said unto them, Ye

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Sodom to have had ten such, it would only have needed a total population of 50, which figure must be far below what the population actually was.

<sup>14</sup> Westminster Confession of Faith, chapter 10.

have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." And there are so many similar Scriptures to do with Isaiah's ministry. In Isaiah 6.9, to do with the speaking in parables of the law [referring to the prophet's future ministry], that "this people" might hear but not understand, that they might see and yet not grasp the truth. Men, in their natural state, through sin - there is this confusion, there is this shadow, there is this darkness upon them. They do not understand, it is foolishness unto them.

Then, the will. The will is affected, the bondage of the will. None come but as God draws. John six, forty-four and forty-five: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." And the hundredth and tenth Psalm and the beginning of the third verse: "Thy people shall be willing in the day of thy power." If God put not forth that power, even those that are of His people will not come. He must draw, He must bring, Christ must effectuate, the Holy Spirit must operate graciously in the heart. "Thy people shall be willing in the day of thy power." John 5.40: "And ye will not come to me, that ye might have life." "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5.39-40). These Jews had the Scriptures as other nations had not. They had knowledge, they had understanding that others had not

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been given, and yet with it all there was no receiving of Christ. "Ye will not come to me, that ye might have life."

And then there is the bondage of the affections, the spoiling of the affections. We do not love God naturally. Again, John five verse forty-two: "But I know you," says Christ, "that ye have not the love of God in you" - you have not got it, you have not got the love of God in you. Romans 1.26: "For this cause God gave them up unto vile affections ..." Romans 1.32: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." These are such solemn things. Ephesians 4.18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Perhaps this is all summed up - the effect of the Fall, Adam's sin, original sin in his race - all summed up in Titus chapter three and the third verse: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." There is the effect upon the mind: "foolish, disobedient, deceived;" and there is the effect upon the will: "serving divers lusts and pleasures;" and the effect upon the heart and the emotions and affections: "living in malice and envy, hateful, and hating one another." Thank God it goes on to speak that faithful saying: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3.4-7).

The condition of men and the state of nature is summed up, perhaps, as well as any other Scripture portion does, by Ephesians two and the opening verses: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." And this sinfulness, which extends to the mind and to the will and to the affections, we call 'Total Depravity'.

We do not mean by this that all men are as bad as they might be. There is a restraint, there is a constraint put upon men, that they are not, all of them, as they might well be. There is the potential in every one of us to all manner of wickedness. But thanks be to God that He has put bounds and He has put limits upon the outworking of the sin that is in the heart of a man. It does not mean that everyone is as bad as he might be. It does not mean that everyone is manifestly depraved or a criminal. But it means that even those that have been preserved largely from outward sinning - and we thank God that there are such - nonetheless, in terms of their standing before God, they are not possessed of an original righteousness through Adam. They are in that state of sin. They are in that lost state, their minds clouded and their wills in chains, and their hearts closed fast against that love to God which can only be shed abroad therein by the power and omnipotence of the Holy Ghost.

We thank God, then, that though we read what we do [in Article 4], that men are "rendered both unable and unwilling spiritually to believe in, seek after, or love God," there is this proviso: "until called and regenerated

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by the Holy Ghost." And we shall come to that, God willing, in due course. It comes up, does it not, in the later chapters on the effectual call, Articles eight and nine. But this little statement (and I end on this note), "both unable and unwilling spiritually to believe in, seek after, or love God," is the key to numerous of the other articles. The other articles, in many cases, are simply building on this, and emphasizing this truth, that there is no natural ability to come to God, to seek after or love God, until called and regenerated by the Holy Ghost.

You have it in Article ten: "We believe that all men are by nature so completely dead in trespasses and sins that they cannot, while in that state, know or feel anything of God in Christ, spiritually, graciously and savingly." It will be in the twenty-sixth Article, one of the most controversial, I suppose, in all of the thirty-five Articles: "We deny duty-faith and duty-repentance - these terms signifying that it is every man's duty spiritually and savingly to repent and believe." I shall say then that it is every man's duty to repent and believe, but he cannot effect, by his own nature and by his own natural capacity, he cannot effect a *spiritual* change; he cannot work a *spiritual* faith. It must be given to him from above. You will get it in the twenty-seventh Article as well: "We deny that the Holy Spirit ever enlightens the non-elect, to make them capable at all of receiving grace." And in the thirty-third, coming into the added articles: "... for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation" - and that is the key word, the 'indiscriminate address' to "all in a mixed congregation" - "calling upon them to savingly repent, believe, and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special

redemption." And the thirty-fourth Article: "We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., they shall perish, are untrue, and must therefore be rejected."

And so, you have got to see that these statements, some of which seem to be so extremely expressed, and we will form our own judgements in due course, no doubt, on this matter, they all stem from this, the absolute conviction of those that framed these Articles of Faith that there is, through Adam's transgression and its consequence upon Adam's posterity, there is no native ability in men. They are "rendered both unable and unwilling spiritually to believe in, seek after, or love God, until called and regenerated by the Holy Ghost." We will finish there, I think.