

# The Doctrines of Grace

## Doctrine 2- The Radical Ruination of Man

### Introduction

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*"Because of the original corruption, the will of man in the state of sin (though free in the actions it performs) is captive and servile in its way of performing them. The will is deprived of the power of willing 'well' and takes the form of willing amiss even when the object of the willing is good." William Ames*

*"Grant what Thou commandest and command what Thou wilt" Augustine*

*"Not only the worst of my sins but the best of my duties speak of me as a child of Adam." William Beveridge*

*"Some talk that the devil hath a cloven foot; but whatever the devil's foot be, to be sure his sons have a cloven heart." Richard Alleine*

*"Sin never ruins but where it reigns." William Secker*

*"Part of what it means to be fallen is that we do not consider ourselves to be fallen at all but rather that we are gods." Blair Bradley*

#### **Genesis 6:5**

**Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.**

With these inspired Words- Moses began to teach the foundation of several key Biblical Doctrines which deal with how Adam's Sin and the Fall of Man relate to Salvation. These Doctrines are:

- ✓ The Fall
- ✓ The Nature of Sin
- ✓ Original Sin
- ✓ The Need for Grace
- ✓ The Atonement
- ✓ Eternal Damnation

These Doctrines are an attempt by the Christian Church to correctly and fully understand and teach all that the Bible says about the Fall of Man, how that the Fall affected those who were born after Adam, how the nature of Sin is passed from one generation to the next, the Glory of Salvation in Jesus Christ, and the

Final Damnation of the Wicked. As a normal logical sequence- these Doctrines also help to formulate a correct Biblical understanding about Man's utter *inability*, and how and why God saves fallen Man.

Important Note:

It is Goal of this Study to say that without properly understanding both **The Absolute Sovereignty of God** (Doctrine 1) and **The Radical Ruination of Man** (Doctrine 2)- it is not possible to correctly or fully understand what the Bible teaches about Salvation.

While vastly important- this Study does *not* fully explain **The Doctrine of Original Sin**- but centers solely on **The Radical Ruination of Fallen Man**, or **The Absolute Inability of Fallen Man**. Due to space limitations- **The Doctrine of Original Sin** is referenced in this Study- but not fully analyzed. It is recommended that the reader obtain a copy of **The Doctrine of Original Sin** and study it in addition to this study as time permits.

It is also our contention that by accurately and fully understanding what God has revealed in Scripture about who Sovereign God is and who fallen Man is- that the Holy Spirit will lead the believer into a place where the wonder and glory of Salvation by Grace alone, through Faith alone, in the finished Work of Christ alone, will be magnified in the reader's mind and heart to the end- that God will be glorified and the believer's Joy will be full.

## In a Nutshell

**Radical Ruination** teaches that the Fall of Man affected all of Humanity born after Adam in five main ways:

1. **Radical Ruination** teaches that every single human being born after the Fall is *radically* or *totally* or *completely* or *absolutely* ruined by the Fall. This does *not* mean that everybody is as "bad" as they *could* be- the visible manifestation of this Ruination may differ from person to person- but it *does* mean that every *area* of human existence was *radically* and *negatively ruined* by the Fall. In other words- the *totality* of Mankind is *completely* fallen- and is by definition- completely sinful and in desperate need of Redemption. As far as God is concerned- Man is spiritually dead.
2. **Radical Ruination** teaches that the Fall of Man was so great and so far reaching that every area of Man's existence- including his own humanly initiated desires, loves, wants, choices, abilities, and will were *negatively* affected and *radically* ruined. Fallen Man is absolutely held accountable for what he does before God and must answer to Him- but fallen Man's "will" is not "free" but is entirely bound and inescapably attached to those fallen desires, etc., which in turn are bound by his fallen and corrupt nature. Therefore, all of unredeemed Man's "choices" reflect that bondage and attachment.

3. **Radical Ruination** teaches that fallen Man is not only hopelessly sinful and totally separated from God- but he is also (by virtue of being fallen) *unable* and *unwilling* to do anything about that separation by and through his own volition and choice without the Sovereign intervention by God. That fallen Man is by nature- *naturally* and *normally* (and happily) living in hostile rebellion to God and the things of God, and is by nature a "God hater" and child of the devil. This places Man in the position of not only being sinful- but of actually *loving* and *desiring* his sin and of being *helpless* and *unable* to correct the problem.
4. **Radical Ruination** teaches that while it is true that all men are sinful because of the sins that they themselves commit- being fallen has to do with a "state of being" rather than only a manifestation of certain sinful acts or thoughts. This fallen, separated, and sinful *condition* of Man with all the characteristics delineated above is *imputed* to every subsequent generation- without exception- at the moment of conception- through the seed of the father.
5. **Radical Ruination** teaches that *because* of Man's helpless and hopeless and sinful condition- God must Graciously and Mercifully *impose* Himself onto sinful Man; Sovereignly interrupt his normal life; Providentially "draw" him to Christ; and Sovereignly regenerate the sinful and fallen nature of Man so that through this new, Divine Nature- Man is graciously given "eyes to see", "ears to hear", and an "heart to believe" the Gospel, so that Man may *willingly* repent and believe the Gospel and trust in Christ for Salvation.

**The Doctrine of the Radical Ruination of Man** is clearly and repeatedly taught in all 66 Books of the Holy Bible by all 40 writers. It is one of the major Themes that runs throughout the entirety of Scripture and is illustrated in a variety of ways. And yet in spite of this fact- this Doctrine is one of the most despised and rejected Biblical Truths in the History of Mankind precisely because it insults the arrogance and pride of Man, and it reduces *all* men- rich or poor, educated or uneducated, cultured or uncultured, politically connected or not, to all being the same thing:

A dead, hopeless, helpless, and wretched sinner; who has no spiritual life; who cannot cease from continuous transgressions; who loves his darkness; who lives his life in open defiance of God and His Ways; who possess no inherent redeemable qualities; who is both unable and unwilling to change; who desperately needs Salvation; and who is justifiably condemned to spend eternity in the lake of fire.

The net result of a correct and Biblical view of God (Doctrine #1- **The Absolute Sovereignty of God**) and Man (Doctrine #2- **Radical Ruination**) is that we can see the Glory of both Grace and Salvation. If God is as Holy as the

Bible says that He is, and if Man is as fallen and as sinful and as helpless as the Bible says that he is- then Salvation is not *difficult*- Salvation is *impossible* for Man to initiate and bring about by and through his own efforts. This makes Grace to be *mandatory* and not simply helpful, and it makes Grace to be utterly magnificent.

For God to be absolutely holy and for Man to be absolutely evil makes Salvation nothing short of a wonder, a miracle, an awe inspiring supernatural manifestation of the Grace and Mercy of a Sovereign God, that originates from God alone, is carried out by God alone, and is sustained by God alone- all to the Glory of God alone!

## **How This Study will Progress**

We will divide the Study of The Doctrine of Man (**Radical Ruination**) into four main parts:

**Part A-** Man before The Fall

**Part B-** Man after The Fall

**Part C-** Man after Salvation

**Part D-** Man in Heaven

In **Part A-** we will seek to learn what the Bible teaches about God's Sovereign Creation of Man and the various qualities of Man that existed *before* Adam fell.

In **Part B-** we will seek to learn what the Bible teaches about The Fall of Adam, and how The Fall radically and negatively affected Man. In this section- we will also briefly look at The Doctrine of Original Sin, and how this fallen sin nature passes to each succeeding generation of human beings.

In **Part C-** we will look at what the Bible teaches about the transformation that Salvation by Grace alone through Faith alone in the finished Work of Christ alone works in Man.

And then in **Part D-** we will examine what the Bible teaches about the condition of Man in Heaven.

So let's examine what the Holy Scriptures teach about the Radical Ruination of Man together.

## **An Exegetical Examination of Genesis 6:5**

**Genesis 6:5**

**Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. NASB (1995 updated)**

**Genesis 6:5**

**The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. (ESV)**

**Genesis 6:5**

**And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (KJV)**

**Hebrew:** הַיּוֹם-כָּל-רְעֵרָק, לַבְּמִתְּשֵׁב בְּתִיצְרֹנְכָל בְּאֶרֶץ אֲדָמָה עֲתֵרָה כִּי, יְהִי הַיָּרָא ה

**Greek:** ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας

Literally, in English- this verse reads:

**Lord (God/Yahweh) wickedness saw in earth great every intent intent heart only evil continually (was).**

This indictment against Man is all encompassing and total. It speaks not only of those men who were alive on the earth at the time it addresses (immediately after The Fall) but Mankind in general and for all time. And the way that the Hebrew words were ordered and assembled- this verse also leads us to understand that the “wickedness” of Man is growing *worse* as time goes on.

The word “great” in this verse comes from the Hebrew word that means: *all encompassing or something that “passes around”*. So we see that the “wickedness” spoken about here is far reaching in its effect. The “wickedness” about which Moses writes in this verse touches every aspect of human existence and leaves nothing out. There is no area of human occupation that is not affected by this wickedness-either internal or external.

The next part of this verse is critical to understanding the radical effects of The Fall:

**... every intent of the thoughts of his heart was only evil continually.**

A word by word examination:

<b>Every Intent</b>	Leaving nothing out Purpose; Design; The state of a person’s mind that directs his actions toward a specific object
<b>Of the thoughts of his heart</b>	The center of a person’s being
<b>Was only evil</b>	Was evil in totality; nothing but evil; no room for any “good”
<b>Continually</b>	All the time

Both the Hebrew and Greek languages treated the “heart” as the center of a person's being- the very “seat” or “root” of all feelings and thoughts. Moses

understood that the heart was a physical organ, with its function of circulating the blood as basic to physical life.

#### **Genesis 9:3-6a**

**3 "Every moving thing that is alive shall be food for you; I give all to you, as *I gave the green plant.***

**4 "Only you shall not eat flesh with its life, *that is, its blood.***

**5 "Surely I will require your lifeblood; from every beast I will require it. And from *every man, from every man's brother I will require the life of man.***

**6 "Whoever sheds man's blood,  
By man his blood shall be shed,  
For in the image of God  
He made man.**

#### **Leviticus 17:11&12**

**11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'**

**12 "Therefore I said to the sons of Israel, 'No person among you may eat blood, nor may any alien who sojourns among you eat blood.'**

The word, "heart" is used symbolically in reference to the deep essence of a person's being. It is also used occasionally to refer to the innermost or centermost part of physical objects (e.g., "the heart of the earth," as in **Matthew 12:40**).

In this verse (**Genesis 6:5**) "heart" refers to the "innermost thoughts/desires; intentions" of the person and describes the spiritual and moral condition of the individual.

#### **Mark 7:18-23**

**18 And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him,**

**19 because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)**

**20 And He was saying, "That which proceeds out of the man, that is what defiles the man.**

**21 "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,**

**22 deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.**

**23 "All these evil things proceed from within and defile the man."**

So a good way to understand **Genesis 6:5** is to realize:

**Then (after The Fall) the LORD saw that the wickedness of man (Mankind) was great (all encompassing) on the earth, and that every intent (excluding no purpose or design) of**

**the thoughts** (intent) **of his heart** (the basis[center] of his moral and spiritual condition) **was only evil** (all evil- excluding any "good") **continually** (all the time).

### **John Calvin's Examination of Genesis 6:5**

***And God saw that the wickedness of man was great.*** Moses prosecutes the subject to which he had just alluded, that God was neither too harsh, nor precipitate in exacting punishment from the wicked men of the world. And he introduces God as speaking after the manner of men, by a figure which ascribes human affections to God; because he could not otherwise express what was very important to be known; namely, that God was not induced hastily, or for a slight cause, to destroy the world. For by the word saw, he indicates long continued patience; as if he would say, that God had not proclaimed his sentence to destroy men, until after having well observed, and long considered, their case, he saw them to be past recovery. Also, what follows has not a little emphasis, that 'their wickedness was great in the earth.' He might have pardoned sins of a less aggravated character: if in one part only of the world impiety had reigned, other regions might have remained free from punishment. But now, when iniquity has reached its highest point, and so pervaded the whole earth, that integrity possesses no longer a single corner; it follows, that the time for punishment is more than fully arrived. A prodigious wickedness, then, everywhere reigned, so that the whole earth was covered with it. Whence we perceive that it was not overwhelmed with a deluge of waters till it had first been immersed in the pollution of wickedness.

***Every imagination of the thoughts of his heart.*** Moses has traced the cause of the deluge to external acts of iniquity, he now ascends higher, and declares that men were not only perverse by habit, and by the custom of evil living; but that wickedness was too deeply seated in their hearts, to leave any hope of repentance. He certainly could not have more forcibly asserted that the depravity was such as no moderate remedy might cure. It may indeed happen, that men will sometimes plunge themselves into sin, while yet something of a sound mind will remain; but Moses teaches us, that the mind of those, concerning whom he speaks, was so thoroughly imbued with iniquity, that the whole presented nothing but what was to be condemned. For the language he employs is very emphatical: it seemed enough to have said, that their heart was corrupt: but not content with this word, he expressly asserts, "every imagination of the thoughts of the heart"; and adds the word "only", as if he would deny that there was a drop of good mixed with it.

***Continually.*** Some expound this particle to mean, from commencing infancy; as if he would say, the depravity of men is very great from the time of their birth. But the more correct interpretation is, that the world had then become so hardened in its wickedness, and was so far from any amendment, or from entertaining any feeling of penitence, that it grew worse and worse as time

advanced; and further, that it was not the folly of a few days, but the inveterate depravity which the children, having received, as by hereditary right, transmitted from their parents to their descendants. Nevertheless, though Moses here speaks of the wickedness which at that time prevailed in the world, the general doctrine is properly and consistently hence elicited. Nor do they rashly distort the passage who extend it to the whole human race. So when David says, *'That all have revolted, that they are become unprofitable, that is, none who does good, no not one; their throat is an open sepulcher; there is no fear of God before their eyes,' (Psalms 5:10; 14:3;)*

he deplores, truly, the impiety of his own age; yet Paul (**Romans 3:12**) does not scruple to extend it to all men of every age: and with justice; for it is not a mere complaint concerning a few men, but a description of the human mind when left to itself, destitute of the Spirit of God. It is therefore very proper that the obstinacy of the men, who had greatly abused the goodness of Gods should be condemned in these words; yet, at the same time, the true nature of man, when deprived of the grace of the Spirit, is clearly exhibited.

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#### **Mark 10:23-27**

**23 And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"**

**24 The disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God!**

**25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."**

**26 They were even more astonished and said to Him, "Then who can be saved?"**

**27 Looking at them, Jesus said, "With people it is impossible, but not with God; for all things are possible with God."**

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.



## Recap of the Introduction

1. Briefly write down your thoughts concerning the Fall of Man that you had *before* you began this study: \_\_\_\_\_  
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2. How would the concept of The Fall of Man that you had prior to beginning this Study apply to Salvation? \_\_\_\_\_  
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\_\_\_\_\_

3. Explain your view on how The Fall of Man might affect "Human Free Will" and give Biblical proof of your position. Also try to make an argument defending this concept against The Fall. \_\_\_\_\_  
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4. Explain how an individual's understanding of "Human Free Will" might change after understanding The Fall Biblically. \_\_\_\_\_  
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\_\_\_\_\_

5. Give some thoughts as to how Man being radically and negatively ruined by The Fall might be a problem for you. \_\_\_\_\_  
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\_\_\_\_\_

6. Explain what **Genesis 6:5** means: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. What would be some possible reasons why God would want us to understand the depth of the effects that The Fall had on Mankind? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. Isn't the view of Mankind put forth in this Study simply negativity? What possible good could come out a Study that so devalues human dignity? \_\_\_\_\_  
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9. Explain the difference between what Jesus was saying in **Mark 10:23** and **Mark 10:24** \_\_\_\_\_

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10. Explain some possible reasons why entering into Heaven would be **“hard”** for human beings \_\_\_\_\_

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11. Why did Jesus say what He said in **Mark 10:25**? \_\_\_\_\_

\_\_\_\_\_

12. Why did the disciples respond the way they did in **Mark 10:26**? \_\_\_\_\_

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13. Explain what Jesus was talking about when he used the word, **“it”** in **Mark 10:27** \_\_\_\_\_

14. Explain why Jesus used the word, “impossible” in **Mark 10:27** \_\_\_\_\_

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15. Explain the last phrase in **Mark 10:27**, **“but not with God; for all things are possible with God.”** in relation to the proper context of the Passage. \_\_\_\_\_

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### **Bonus Question:**

Why do you think there is so much opposition to The Doctrine of Radical Ruination (Total Human Depravity) in the modern Church? \_\_\_\_\_

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