

- (f) It is the fountain of all other sins
- (g) It is in its nature distinguished from acts of sin
- (h) It retains its character as sin even in the regenerate

(3) The meaning of 'total depravity'

Louis Berkhof, in his *Systematic Theology*, Fourth Revised Edition, pp. 246-247, states:

Negatively, it does not imply: (1) that every man is as thoroughly depraved as he can possibly become; (2) that the sinner has no innate knowledge of the will of God, nor a conscience that discriminates between good and evil; (3) that sinful man does not often admire virtuous character and actions in others, or is incapable of disinterested affections and actions in his relations with his fellow men; nor (4) that every unregenerate man will, in virtue of his inherent sinfulness, indulge in every form of sin; it often happens that one form excludes the other.

Positively, it does indicate: (1) that the inherent corruption extends to every part of man's nature, to all the faculties and powers of both soul and body; and (2) that there is no spiritual good, that is, good in relation to God, in the sinner at all, but only perversion.

Augustus Hopkins Strong, in Volume 2 of his *Systematic Theology* pp. 637-639, states:

By total depravity of universal humanity we mean:

A. Negatively, -- not that every sinner is: (a) destitute of conscience, -- for the existence of strong impulses to right, and of remorse for wrongdoing, show that conscience is often keen (John 8:9 -- "And they, when they heard it, went out one by one, beginning from the eldest, even unto the last."); (b) devoid of all qualities pleasing to men, and useful when judged by a human standard, -- for the existence of such qualities is recognized by Christ (Mark 10:21 -- "And Jesus looking upon him loved him."); (c) prone to every form of sin, -- for certain forms of sin exclude certain others (Matthew 23:23 -- "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith: but these ye ought to have done, and not to have left the other undone"; Romans 2:14 -- "When Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith."); (d) intense as he can be in his selfishness and opposition to God, -- for he