

becomes worse every day (Genesis 15:16 -- 'the iniquity of the Amorite is not yet full'; II Timothy 3:13 -- "evil men and impostors shall wax worse and worse.")

B. Positively, -- that every sinner is: (a) totally destitute of that love to God which constitutes the fundamental and all inclusive demand of the law (John 5:42 "But I know you, that ye have not the love of God in yourselves."); (b) chargeable with elevating some lower affection or desire above regard for God and his law (II Timothy 3:4 -- "lovers of pleasure rather than lovers of God."); (c) supremely determined, in his whole inward and outward life, by a preference of self to God (II Timothy 3:2 -- "lovers of self); (d) possessed of an aversion to God which, though sometimes latent, becomes active enmity, so soon as God's will comes into manifest conflict with his own (Romans 8:7 -- "the mind of the flesh is enmity against God"); (e) disordered and corrupted in every faculty, through this substitution of selfishness for supreme affection toward God (Ephesians 4:18 -- "darkened in their understanding hardening of their heart"; Titus 1:15 -- "both their mind and their conscience are defiled"; II Corinthians 7:1 "defilement of flesh and spirit"; Hebrews 3:21 -- "an evil heart of unbelief"); (f) credited with no thought, emotion, or act of which divine holiness can fully approve (Romans 3:9 -- "they are all under sin"; Romans 7:18 -- "in me, that is, in my flesh, dwelleth no good thing."); (g) subject to a law of constant progress in depravity, which he has no recuperative energy to enable him successfully to resist (Romans 7:18 "to will is present with me, but to do that which is good is not."; Romans 7:23 -- "law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.").

Lewis and Demarest, in volume 2 of their *Integrative Theology* p. 211, state:

Depravity is Holistic

The fleshly desires of the human heart affect every human capacity of the whole person. . . Our sins have corrupted all our personal capacities and relationships. The taint of idolatrous passions affects us holistically. The mind is not exempt, as some rationalists imagine. The conscience is not exempt, as some moralists think. The emotions are not exempt, as some romanticists might wish. And the will is not exempt from the taint of sin, as some activists might hope. . . .

"Holistic depravity" conveys better than "total depravity" the fact that all our abilities and our best achievements are tainted by evil without implying that we are all as bad as we could possibly be. No capacity of our unrenewed nature escapes the taint of our sinful hearts.