

Ps 5.9-10—Man's Total Depravity

Understanding Man's Total Depravity

- I. The doctrine of man's *total depravity* means six things.
 - A. While every man is not as bad as he could be, every man is as bad off as he could be, Eph 2.13.
 - B. Every man is dead in sin and in need of salvation, Eph 2.1-3. His nature is a polluted fountain, a midnight darkness.
 - C. Man cannot but sin. All his actions are contaminated by his nature and he's under the dominion of sin, Jn 8.34; Gen 6.5.
 - D. There is in man a natural aversion to God and all good, Rom 3.11, 15, 18; Rom 8.7.
 - E. Man is full of and naturally inclined to all evil. The seed of every sin is in his heart, Eph. 4.18-19; Mk 7.21-22.
 - F. Man is *totally unable* to do anything spiritually good. He's so spiritually bankrupt that he can do nothing pertaining to his salvation, Rom 8.8; Jn 14.6 & Mt 11.28, yet, Jn 6.44.
- II. This depraved condition is man's own fault and doing, Ecc 7.29; Rom 6.23.

Proving Man's Total Depravity, v.9

- I. The heart of a man is the man and a man's heart is known by his speech, Mt 12.34. So David exposes man's inner depravity by pointing out his depraved speech.
 - A. *There is no truth in their mouth.*
 1. Man's mouth was given by God to praise Him and proclaim His truth, Prov 10.20-21.
 2. But man is by nature a liar, a deceiver, Ps 58.3. Why?
 - B. *Their inmost self is destruction.*
 1. Man's heart is destroyed by sin, Mk 7.20-23. It is the parent of all his sins. If his heart were not evil he would be perfect.
 - C. *Their throat is an open grave.*
 1. Man's speech is filthy, vile, and profane. His talk is as foul as his heart and proves that there's death within him.
 - D. *They flatter with their tongue.*
 1. Man speaks falsely, insincerely, and hypocritically, Js 3.6-8.
- II. A man of such speech is a man depraved in heart and nature.

The Result of Man's Total Depravity, v.10

- I. David prays that God would judge and bring down his wicked opponents. Why?
 - A. Because of the *abundance of their transgressions* and because they've *rebelled against God*.
 - B. David's prayer is against them, not as his enemies, but as God's enemies.
 - C. David prays righteously as a judge, Rom 13.4, though this doesn't contradict or annul his and our responsibility as Christians to love our enemies, Prov 25.21; Mt 5.44.
- II. Unless a man finds a remedy to his naturally depraved condition, he'll perish as a sinner at God's hands.

Applying this Doctrine

- I. Be humbled by your natural depravity, Rom 12.3.
 - A. The *totality* of our depravity is crucified with Christ, but the *naturalness* of our depravity remains with us until the grave, Rom 7.24-25; 2Cor 5.4-5.
 - B. Therefore be humbled by your innate sinfulness, Rom 7.21-23.
- II. To all unbelievers: cry out to God, asking Him to redeem you from your natural darkness and bring you unto the saving light of His Son, Col 1.13.
 - A. Your morality doesn't make you acceptable to God. You must be born again, Jn 3.3, and get a new heart, Dt 10.16-17, or you'll be condemned.
 - B. Go therefore to Christ who alone can give it, Dt 30.6.
- III. To all Christians: cry out to God, asking Him to mortify your old nature and give you further grace to oppose it.
 - A. Grace cannot eradicate your sinful nature in this life, but it can overcome, subdue, and mortify it, Gal 5.17; Rom 8.11, 13; 1Jn 4.4. So ask God to increase your growth in grace.
- IV. Walk with continual jealousy over your hearts, Prov 4.23.
 - A. The sin of your nature is like a sleeping lion and like a fire hidden in the ashes—the least stir is destructive.
 - B. Remember, sin is natural to your heart, not something it has to learn. So never trust your heart and always be wary of it.
- V. Give praise to God for His sovereign and saving work in your heart, Eph 2.1-10. God saved you, all by Himself and all for Himself. Therefore give Him your praise, your life, your all.