



**Pittsburgh Bible Study Group**

**John 8 and the  
Doctrine of Total Depravity**

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## 1. Abstract

In this session we briefly examine the Doctrines of the Total Depravity of Man and the Total Inability of Man. We show that the latter doctrine is a corollary to the former; in other words, Total Inability falls out directly from total Depravity. Then we complete the study by briefly examining John Chapter 8 and how the religious leaders of the time of Christ (contemporaries) who were described as “believers” ultimately manifested their unbelief by the denial of this very doctrine (Total Depravity).

## 2. Introduction

With the exception of sections 5&6, this brief study is based on the author’s work presented at the **1994 TGF Bible Conference**, the theme of which was approximately Paul’s Gospel I Light of God’s Sovereignty. The title of the actual presentation and outline was *The Doctrine of Total Depravity and the Inability to Believe the Pauline Mystery*.

It is a fact that few doctrines are as important and creedal as the doctrine of Total Depravity, yet it is very often misunderstood and now in our Neo-Evangelical culture rarely taught.

To better appreciate this great doctrine it is important to have an understanding of the constituent make-up of man and how it has been affected by the Fall. Man comprises spirit, soul, and body as seen in the figure below.

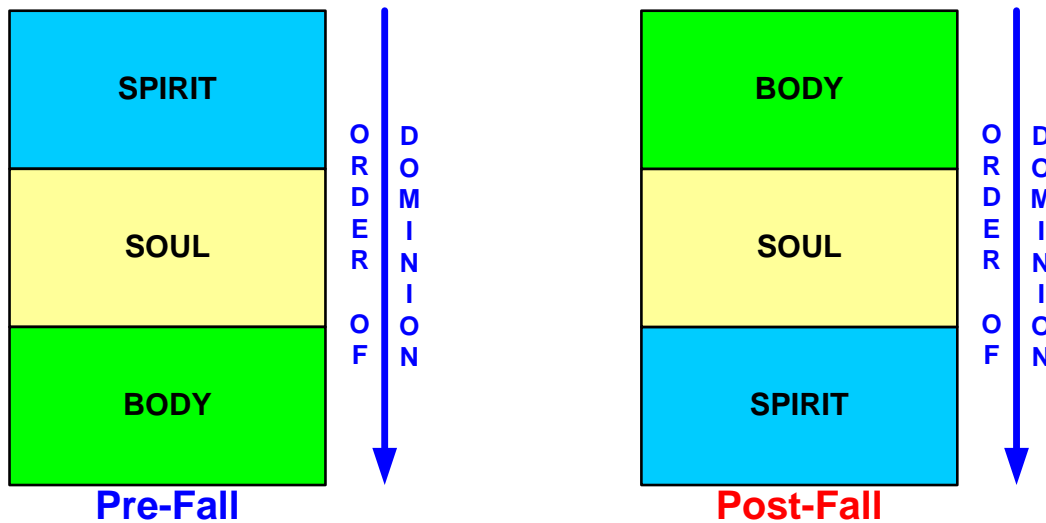


Figure 1. The Constituency of Man and Its Corrupting due to the Fall

Figure 1 illustrates several things concerning the nature and make up of man. Let’s consider the left side first, labeled “Pre-Fall”. In this figure man is seen as “a being” comprising spirit, soul, and body from top to bottom. The order is important to understand the “flow” of dominion throughout the makeup of man. Prior to the Fall, man was a “spiritual” being, by which it is meant that his makeup was dominated by his spirit. Man’s “spiritual dominion” flowed from his spirit to his soul to his body. Also, since man had not yet fallen God was in complete fellowship with man and in particular man’s spirit was under the dominion of the Third Person of the Trinity, namely the Holy Spirit. This relationship and order of dominion persisted until Adam and Eve fell in the Garden, by seeking release from this relationship. Thus, by the Fall, man sought after and was successful at being released from God’s loving relationship. Man through Adam as his federal head sought autonomy and received it immediately upon the Fall. Because of the fellowship of God’s Spirit, and the created order of man’s constituent parts, pre-fallen man can be truly called a “spiritual man”.

This brings us to the right side of Figure 1 labeled “Post-Fall”. Here we see the direction of dominion the same, but the relationships between the constituent parts of man are inverted. Now the “body” is on top and thereby exercising dominion over the soul and finally over the spirit of man; the soul exercising

dominion over the spirit as well. Man also died at the Fall, but in what sense? Clearly, it was not intended to mean “physical death” at least in terms of its immediacy. Man spiritually died; that is God no longer had the same loving relationship with man after the Fall. No longer was there a “rejuvenating exercise” of God over the being of man. This meant that man’s spirit was no longer in direct fellowship with God and eventually man’s body would die the death of entropy, lasting statistically about 70+ years (by the time of David). The days of eternity for Adam were gone.

Now, in fallen man the soul exercises dominion over the spirit of man, while the body exercises dominion over the soul. Thus, the spirit of man is dead indeed from any “spiritual” state. In this regard Paul has much to say regarding a description of man and his internal relationship to his own spirit.

1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

The English translation leaves much to be desired to the point that it has hidden the actual term Paul uses here to describe the person he calls the “natural man”. The Greek text actually states “ψυχικὸς δὲ ἄνθρωπος” which literally “soulish man”, clearly indicating that man’s spirit or “God Consciousness” is under bondage to and under dominion of the soul. The term “ψυχή” is the Greek word for “soul” and here it appears in its adverbial form (πνευματικῶς) modifying the word “άνθρωπος” meaning “man” and showing the dynamic (hence adverb) within the makeup of man.

Paul continues and accuses the Corinthians as if they were completely unregenerate and therefore dominated ultimately by the body. In this context we are talking about the nature of the body, which often is referred to as “the flesh”. The Greek word for “flesh” is “σαρξ”.

1 Cor 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

But, here Paul refers to the Corinthian saints not by “name calling”, that is calling them “flesh” but rather describing as “being fleshly” and uses the adjectival form “σαρκίνοις” meaning “carnal or fleshly ones”. So the Corinthians are in such disarray they seem to be under the dominion of their flesh.

1 Cor 15:42b It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Here we see in Corinthians that Paul refers to unregenerate man as a “natural body” (σῶμα ψυχικόν), namely a “soulish body”; one who is under the dominion of the autonomous soul. Whereby, the regenerate at glorification is referred to as a “spiritual body” (σῶμα πνευματικόν); one who is completely regenerated and under dominion of the regenerated spirit of man.

Thus, understanding these differing usages provides us insight into the makeup of man.

### 3. The Doctrine of Total Depravity

#### Definition

*As a result of Adam's fall, man has fallen into a state of corruption, sin and perversion. This state has extended itself throughout the whole of man (spirit, soul, body, mind, emotions, intellect, will, etc.).*

There is ample Scriptural support for this remarkable statement:

Gen 2:16, 17 And 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.

Jeremiah 17:9 The Heart is deceitful above all things, and desperately wicked; who can know it?

Romans 3:10 As it is written, There is none righteous, no, not one.

Titus 1:15 Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

For your own study and edification see also Gen 6:5; 8:21; 2 Chron 6:36; Psm 51:5; 58:3; Ecc 9:3; Pro 20:9; Isa 64:6; Mk 7:21-23; Rom 8: 7,8; Eph 2:13; 4:17-19; Titus 3:3; 1 Jn 1:8,10; many, many more.

#### The Universality of Sin<sup>1</sup>

*The reign of sin is universal and has fallen upon every man.*

II Chron 6:36 If they sin against thee (for there is no man that sinneth not)

Ecc 7:20 For there is not a just man upon the earth, that sinneth not.

Rom 3:23 For all have sinned, and come short of the glory of God.

For your own study and edification see also Job 15:14-16; Psm 130:3; Pro 20:9; Ecc 7:29; Isa 53:6; 64:6; Rom 3:9-12; 6:23; 1 Jn 1:8, 10; many, many more.

The end of the discussion regarding the state of man is that he is dead; incapable of doing anything good, pleasing to God, or meritorious of salvation. Paul explicitly says this in the book of Ephesians.

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Man in his unregenerate state is simply and categorically dead and because he is dead he can do nothing toward the earning of salvation in any sense.

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<sup>1</sup> The sin nature is passed down to the next generation (male and female) by their father. This is why the virgin birth was utterly necessary and is a creedal doctrine and cannot be denied. Though Mary was a sinner, she did not pass on the sin nature to Christ. Had Joseph been the father of Christ, then Christ could not have been righteous. Rather, God immaculately provided the conception for Mary and she gave birth to a sinless Messiah.

#### 4. The Doctrine of Total Inability

The doctrine of Total Inability naturally and most logically falls out from the doctrine of Total Depravity. If man's complete state is nothing by sin, then he can do nothing to please God for meriting his own salvation. He can do no good work that adds to his state to justify his salvation.

Thus, Figure 2 below illustrates the relationship between these two great doctrines.

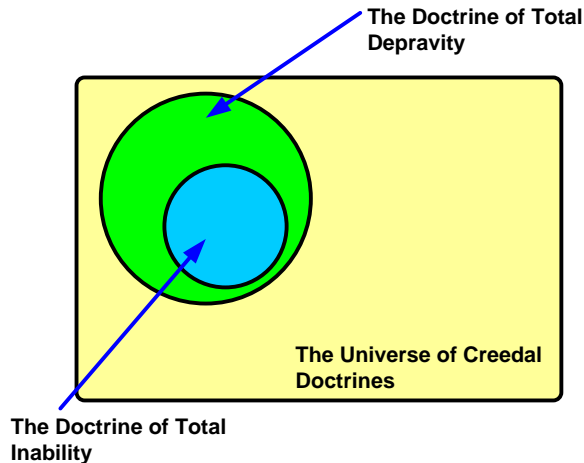


Figure 2. A Venn Diagram Showing the Relationship between Total Depravity and Total Inability

The doctrine of Total Inability is a subset of Total Depravity. Where Total Inability is limited to the ability of man to perform the good work of believing to merit salvation, Total Depravity refers to the entire being and activity of man.

It is this relationship as stated above that infers Total Depravity leads to Total Inability when considering the ability or rather inability of man to do anything pleasing to God, such as to savingly believe the Gospel. Figure 3 shows this logical flow from total Depravity to Total Inability.

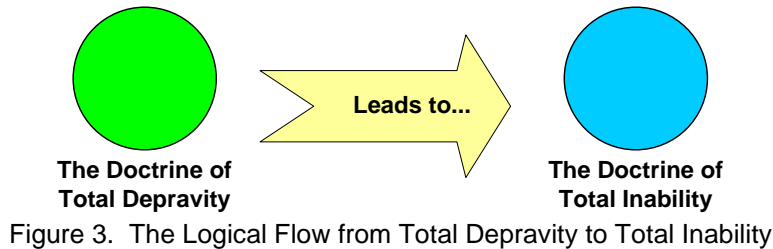


Figure 3. The Logical Flow from Total Depravity to Total Inability

Let's place this into a modern-day context whereby we should all be familiar with what many evangelists say today, keeping in mind Eph 2:1 that man in his Adamic nature is dead and therefore can do nothing toward good works or meritorious of salvation.

Have you ever heard the following comment:

*"You must accept Jesus as your personnel savior to be saved."*

While this looks "okay" on the surface, it is heretical just below the surface, if not the very surface as well.<sup>2</sup> Based on Eph 2:1 (and many other Scriptures as well) the question that naturally falls out of this statement is as follows:

How can a dead man believe?

<sup>2</sup> In fact, the very surface is heresy and rotten to the core; indeed even the core is rotten!

If man is dead in his trespasses and sins, how then can he believe the Gospel in order to be saved. How can a dead man when asked if he / she wants a glass of water reply with a “yes” or a “no thanks”?

This heretical doctrine is called “Decisional Regeneration”<sup>3</sup> whereby a man is regenerated upon “accepting” Christ as his/her personal savior. This means that regeneration is predicated upon one’s believing or accepting; that belief necessarily *precedes* regeneration. This is fundamentally and theologically unsound and anti-Biblical. The Will of Man is under complete and absolute bondage to sin and man can do nothing for his salvation or regeneration; man’s will is under the bondage of sin!

### **The Bondage of the Will of Man**

*As a result of sin, man is incapable in his Adamic nature to savingly believe the Gospel. His Mind and Will are in complete and absolute bondage to sin.*

Pro 20:9 Who can say, I have made my heart clean, I am pure from my sin?

Jn 6:65 And He said, Therefore I said unto you that no man can come unto me, except it were given unto him of my Father.

Jn 8:43 Why do ye not understand my speech? Because ye cannot hear my word.

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

For your own study and edification see also Gen 8:21; Job 14:4; Isa 53:6; Jer 13:23; Mat 7:16-18; Mk 7:21-23; Jn 6:44; 8:34,44; Rom 6:20; 8:7,8; 11:35,36; Titus 1:15; 3:3; 1Jn 5:19; many, many more.

In order for man to be saved in the sense of believing the Gospel, he must first be made alive; quickened as Paul uses this terminology:

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;  
4 But God, who is rich in mercy, for his great love wherewith he loved us,  
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Indeed, the book of Acts spells out the source of this activity:

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Thus, belief (or acceptance) follows regeneration which the Spirit of God performs because the individual was ordained of the Father to in fact be saved. All of this is set within the context of grace, unmerited favor (Eph 2:8).

For your own study and edification see also Acts 18:27; Rom 3:24; 5:2,6,8,15; 11:5,6; 1 Cor 15:10; Gal 1:15; 2:21; Eph 2:4-10; 2Thes 5:16; 1 Tim 1:12-14; 2 Tim 1:9; many, many more.

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<sup>3</sup> Many people may be tragically surprised, but this is the very doctrine which the great American Evangelist Billy Graham taught throughout his career.

## 5. John 8 - A Remarkable Example of Rejecting Total Depravity

This wonderful chapter in the Gospel of John provides a wealth of information into the state of Israel during the time of our beloved Savior. How He handles and deals with this sad state of affairs is a lesson for us all, especially in the forensic defense of the faith.

The context of John 8 begins in chapter 7 where many people manifest themselves as believers in Christ. Yet, at the same time the crowds are divided over Christ because of the claim that no messiah comes out of Galilee. They state that the Savior is to come from Bethlehem of Judea.

John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

These verses refer to the Messianic Prophecy found in Micah 5:2.

Micah 5:2 But thou, Bethlehem Ephrathah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Yet, as we all know the crowds did not do their homework. All they needed to do was to ask the Savior where he was born and even verify it by going to the genealogical records to confirm it. But apparently they did nothing of the kind.

The fulfillment of this Messianic Prophecy is found in Mat 2 and Luke 2.

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Luke 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Thus, when we come into chapter 8 we come to the same crowd who is divided over the Messianic fulfillment of Christ. The religious leaders of the day hate him and want to kill him, while the people are divided.

After the events of chapter 7, Jesus retires to the Mount of Olives for the evening and arrives back in the Jerusalem Temple the following morning to continue to teach. While teaching the scribes and Pharisees try to tempt him and get him to make an error, by bringing before him a woman allegedly taken in



adultery, indeed caught in the very act.<sup>4</sup> Their hypocrisy in this matter is remarkable, for they simply presented this woman before him, without providing any evidence thus violating the due process of “in mouth of two or three witnesses”. After handling the Pharisees with ease they all departed and only the woman stood with him. Whether the woman became a believer or not is not clear, but the admonition to “go and sin no more” is a remarkable statement. So from the outset of this context the doctrine of sin and the nature of man are in the forefront.

Now in this context, the Pharisees accuse the Savior of speaking only of Himself and by only His own authority. Here Christ argues that the Father also speaks here and therefore there are “two witnesses” of the testimony of the coming Messiah; three actually if one includes the very Scriptures themselves as a witness.

As a result of this dialogue with the religious leaders many people “believed” on Him.

John 8:30 As he spake these words, many believed on him.

Now Jesus turns His attention to those “who believe” and the result may astonish you.

### Verses 31 through 36

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;  
32 And ye shall know the truth, and the truth shall make you free.  
33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?  
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.  
35 And the servant abideth not in the house for ever: *but* the Son abideth ever.  
36 If the Son therefore shall make you free, ye shall be free indeed.

Jesus gives these “believers” the formula for living a life pleasing to God; that they continue in Christ’s teaching; in this manner they shall manifest themselves not only to be Jewish believers, but will be free from sin (eventually participating in the resurrection of Israel and then the eternal kingdom).

The audience is dense for sure. While Christ is talking about being released from the bondage from sin, the Jews are talking about being under bondage to a man. So Christ gets right to the heart of the matter and addresses their own depravity; that they are “hip deep” in sin and need rescuing from its grasp.

### Verses 37 through 40

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.  
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.  
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.  
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Here we see that Christ is setting the crowd up to condemn themselves. They as Abraham’s seed, though they are not doing what Abraham did (live righteously and love the law of God). are being setup by the Savior so that they manifest themselves for what they truly are in the very core of their being. It is in this context that Christ contrasts His Father with their father, who is not Abraham at all (from a spiritual

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<sup>4</sup> The question always has been with the author .... “Where is the man, with whom she committed adultery? Should not he also be stoned?”

perspective).

As proof that they are not the sons of Abraham, they want to kill the Savior.

### Verses 41 through 47

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.  
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.  
43 Why do ye not understand my speech? *even* because ye cannot hear my word.  
44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.  
45 And because I tell *you* the truth, ye believe me not.  
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?  
47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

They are not doing the deeds of Abraham, but rather they performing the deeds of their “spiritual father”, who Christ declares to be Satan himself. They provide a backhanded slander of Christ by claiming that they were not born of fornication as Christ allegedly was. In this regard, they deny the virgin birth from which Messiah had to be.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

However, our verse set provides a fundamental reference to their state as “dead men”. They do not understand the words of Christ, because they “cannot”; that it is by their very nature that they cannot hear. They are dead in their trespasses and sins and cannot hear. Moreover, because they are dead in their trespasses and sins they don't want to hear. Their nature is to rebel and hate the things of God.

### Verses 48 through 50

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?  
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.  
50 And I seek not mine own glory: there is one that seeketh and judgeth.

Once again they deny that the birth records indicate and indeed show that Jesus, son of Joseph and Mary was born in Bethlehem. The Samaritans were part Gentile and part Jew and hated by the Israelites, thus making the parable of the Good Samaritan that much more of a hit against those “dead in their trespasses and sins”.

### Verses 51 through 59

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.  
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.  
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?  
54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:  
55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.  
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?  
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.  
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by

Here we see the end of it all. As Christ ratchets up the heat of debate he finally makes the claim by stating that “before Abraham was I am”. The Jews then desecrate the Temple grounds by actually attempting to commit murder on the Temple premises. Of course the Jews knew all too well Who the Savior was claiming to be ... Jehovah Himself!

Ex 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.  
15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

The Jews knew that Christ was claiming to be the very Jehovah Elohim that spoke to Moses in Egypt and the Wilderness. Thus, in John 8 we see both the doctrines of Total Depravity as Christ discusses them doing the deeds of their father (Satan) and that their very nature is to do so; and Total Inability in that they are dead in their trespasses and sins and cannot believe; they cannot even hear the word of God.

This discussion is all very interesting because we are told that these people believed on Christ, but they end up trying to kill him. How can this be if they are believers? To answer this important question we shall look at the next section.

## 6. The Parable of the Sower

The Parable of the Sower is a wonderful illustration of the importance of the two doctrines we are examining (Total Depravity and Total Inability).

Mat 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;  
4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:  
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:  
6 And when the sun was up, they were scorched; and because they had no root, they withered away.  
7 And some fell among thorns; and the thorns sprung up, and choked them:  
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.  
9 Who hath ears to hear, let him hear.

In our verses above we have the Parable of the Sower. The elements within this parable are as follows:

- (1) The sower
- (2) Seeds
- (3) Hard ground (wayside=road [ὁδὸν])
- (4) Rocky ground
- (5) Thorny or weedy ground
- (6) Cultivated ground

The interpretation is provided by the Savior Himself.

Mat 13:18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Without getting into the details of each example within this remarkable parable it is clear that some of these seeds “gave the appearance” of belief.

Firstly, the wayside seed which fell on the road simply never understood and never even gave any indication of belief. Secondly, the rocky ground seed seemed to understand the Gospel and their condition, but had no root in themselves (e.g., not regenerated by the Spirit of God). Thirdly, the thorny ground seeds manifested themselves as having too many cares in this world and eventually died out. Finally, the seeds that fell upon the good soil prepared for them gave life and brought forth much fruit.

Now, at least with the middle two seed groups they gave the appearance of belief for a short period of time, until something came by and it manifested them as never having root. These are people who are not regenerated, that is not having their soil prepared ahead of time for the fostering of faith and belief, which the Spirit of God gives to every regenerated sinner so that he/she might know that they are saved. Thus, we are given faith and belief so that we might know that we are saved. Thus, faith and belief are for the individual and not anyone outside of themselves. Furthermore, because true faith will bring forth fruit in the form of good works, saints are also given works so that other might know that they are saved.

Thus to conclude this discussion with the book of Ephesians.:

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

- (1) Faith is given to the individual AFTER regeneration for himself/herself, so that they may know they are saved. Faith is strictly for the individual. Faith is how the individual knows he/she is justified.
- (2) Good works are given to the regenerated individual so that others might know that he/she is saved. Good works justify the regenerated sinner before others.

Thus, John 8 provides a peek into the Parable of Sower. What seed were these people among? The author's guess is that these reprobate Jews are among category 2 – Seeds that fell on rocky ground; they came up quickly and quickly died.

## 7. Summary

Thus in summarizing John 8 and the importance of the Doctrine of Total Depravity, the Jews manifested their unregenerate (perhaps reprobate) state by rejecting of the Doctrine of Total Depravity.