

HUMAN NATURE

Human beings live in the tension between two profound truths about our nature: we are created in the **Imago Dei**—the image of God—and yet we are also marked by **Corruptio Naturae**—the corruption of our nature through original sin. On one hand, the **Imago Dei** reflects our inherent dignity, worth, and capacity for love, reason, and relationship with God. It reminds us that we were created with purpose, designed to reflect God's character in the world. On the other hand, the doctrine of **Corruptio Naturae** reveals the brokenness introduced through the Fall, where sin has distorted every part of our being, leaving us morally and spiritually impaired.

While the image of God is not erased, it is marred by sin, creating the need for God's grace to restore and renew us. Understanding these two aspects of our humanity—our divine reflection and our fallen condition—provides the foundation for grappling with both the beauty and brokenness of human existence.

Imago Dei (Image of God)

Genesis 1:26-27

● Intrinsic Worth

● Moral Capacity

● Reason

● Love & Relationship

Corruptio naturae (Corruption of Nature)

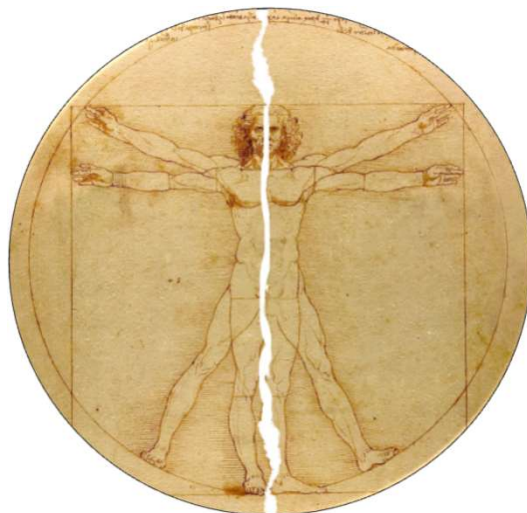
Romans 5:12

● Loss of Original Righteousness

● Distorted Will and Affections

● Intellectual Darkening

● Alienation from God and Spiritual Death



HUMAN TOTAL DEPRAVITY

Total depravity refers to the doctrine that every aspect of human nature (mind, will, emotions, and body) has been tainted by sin as a result of the Fall. It means that while humans are not as evil as they could possibly be, sin has affected all parts of their being, rendering them incapable of choosing God or good on their own. In Wesleyan theology, total depravity does not mean that humans are incapable of doing any good at all but rather that they are completely dependent on God's grace to respond to His call for salvation.



Moral Corruption
(Romans 3:23)

Enslavement to Sin
(John 8:34)

Spiritual Death
(Ephesians 2:1)

Inability to Seek God
(Romans 8:7)

Distorted Understanding
(1 Corinthians 2:14)

Separation from God
(Isaiah 59:2)

Judgement and Condemnation
(Romans 6:23)



Therefore, the doctrine of original sin is the first distinguishing difference between heathenism and Christianity. Heathenism acknowledges that many people are infected with vices and even born with an inclination toward them. Heathenism assumes, however, that in some people, their natural good greatly outweighs the evil in them.

By contrast, Christianity maintains that all people are “born in sin” and formed in wickedness.” Scripture teaches that within every person exists a “mind that is set on the flesh, which is hostile to God,” and it cannot submit to God’s law. This carnal mind infects the entire soul to the extent that in our “flesh” (our natural state), “nothing good dwells within us.” “Every inclination of the thoughts of the heart is only evil continually.”



-John Wesley (Sermon 44: Original Sin)

Modern English version by Kenneth Cain Kinghorn