

## Cloverdale FPC Adult Sunday School W.C.F. To Codify - Unify - Testify

### Chapter 6. Of the Fall of Man, of Sin, and of the Punishment Thereof.

#### 1. [The First Sin Permitted]

Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.<sup>a</sup> This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.<sup>b</sup>

a. Gen 3:13; 2 Cor 11:3

b. Rom 11:32

#### God put Adam on PROBATION!

Why did God permit the first sin?

Best possible answer:

"Even so Father: for so it seemed good in thy sight." Matt. 11:26

#### 2. [Adam & Eve were Totally Corrupted by Sin]

By this sin they fell from their original righteousness and communion with God,<sup>a</sup> and so became dead in sin,<sup>b</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>c</sup>

a. Gen 3:6-8; Eccl 7:29; Rom 3:23

b. Gen 2:17; Eph 2:1

c. Gen 6:5; Jer 17:9; Rom 3:10-19; Titus 1:15

"The doctrine of original sin was universally received by the Church of God until the beginning of the 5<sup>th</sup> Century, when it was denied by **Pelagius**. "He maintained "that the sins of our first parents were imputed to them alone, and not to their posterity; that we derive no corruption from their fall, but are born as pure and unspotted as Adam came out of the forming hand of his Creator." Mosheim's Church History Quoted by Robert Shaw.

"This opinion was adopted by **Socinus** in the sixteenth century, and is held by the modern Socinians. The Arminians, who derive their name from Arminius, a divine of the seventeenth century, may not speak in the same unqualified terms of the purity of the descendants of Adam, but they do not admit that their nature is wholly vitiated, or that they have entirely lost their power to do good. In opposition to such tenets our Confession teaches, that a corrupt nature is conveyed to all the posterity of Adam; and that by this original corruption, 'we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil...'."

Robert Shaw 1817 – 1863

[Shaw's commentary on WCF was first printed in 1845]

#### **Fausto Socinus 1539- 1604**

An Italian theologian and founder of the school of Christian thought known as "Socinianism" and the main theologian of Polish Brethren (a Protestant Polish church).

#### 3. [Sin is both Legal and Natural]

They [Adam & Eve] being the root of all mankind, the guilt of this sin was imputed,<sup>a</sup> and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.<sup>b</sup>

a. Gen 1:27-28 and 2:16-17 and Acts 17:26 with Rom 5:12, 15-19 and

1 Cor 15:21-22; 1Cor 15:45, 49

b. Gen 5:3; Job 14:4; 15:14; Psa 51:5.

*Adam Stood as federal head in the covenant of works. He represented the human race. His guilt, therefore, became the guilt of all men. Imputation is included in the doctrine of original sin.*

*Federal headship is taught in chapter 7 under the covenant of works.*

#### 4. [The Inner Principle of Corruption the Cause of man's Sinful Practice]

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,<sup>a</sup> and wholly inclined to all evil,<sup>b</sup> do proceed all actual transgressions.<sup>c</sup>

- a. Rom 5:6; 7:18; 8:7; Col 1:21
- b. Gen 6:5; 8:21; Rom 3:10-12
- c. Mat 15:19; Eph 2:2-3; James 1:14-15

Arguments for man's corruption can be taken from the universality of sin – it is found in all men in all cultures and all generations.

Universal corruption cannot be accounted for by 'bad example.' That would be, in Jonathan Edwards words:

"Accounting for the corruption of the world by the corruption of the world."

The death of unborn infants is another argument for original sin causing the sentence of death and corruption of nature. Paul the apostle argued this in Romans 5:14.

Unborn infants are not subject to bad example.

#### 5. [Christians Are Not Sinless in this Life]

This corruption of nature, during this life, doth remain in those that are regenerated;<sup>a</sup> and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.<sup>b</sup>

- a. Prov 20:9; Eccl 7:20; Rom 7:14, 17-18, 23; James 3:2; 1 John 1:8, 10
- b. Rom 7:5, 7-8, 25; Gal 5:17

"This section also affirms that, even in the regenerated, this corruption, and all the motions thereof, are truly and properly sin. The guilt of it is, no doubt, removed by the blood of Christ, and the power of it subdued by his Spirit and grace; but, in itself, it retains the character of sin. This is affirmed in opposition to a tenet of the Church of Rome. That universal propensity to sin, which we call the corruption of nature, Roman Catholic writers denominate *concupiscence*; and this, they maintain, is no part of original sin, and is not in itself sinful. As they believe that original sin is taken away by baptism, and nevertheless find that this corrupt disposition remains in the regenerated, they conclude that it is no part of original sin, but that it is the natural state in which Adam was made at first; only, that in us it is without the restraint of supernatural assistance which was given to him, and which, in consequence of his transgression, was withdrawn from him and his posterity. In answer to this, it is argued that lust or concupiscence is, in several places of the New Testament, spoken of as sin; particularly in Rom. 7:7.

Paul declares that "he had not known sin but by the law;" he then gives an instance of this,-- "he had not known lust, except the law had said, Thou shalt not covet." Here he expressly asserts that *lust is sin.*"

Robert Shaw

#### 6. [Sin Causes Physical, spiritual & Eternal Death]

Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,<sup>a</sup> doth, in its own nature, bring guilt upon the sinner,<sup>b</sup> whereby he is bound over to the wrath of God<sup>c</sup> and curse of the law,<sup>d</sup> and so made subject to death,<sup>e</sup> with all miseries spiritual,<sup>f</sup> temporal,<sup>g</sup> and eternal.<sup>h</sup>

- a. 1 John 3:4
- b. Rom 2:15; 3:9,
- c. Eph 2:3.
- d. Gal 3:10
- e. Rom 6:23
- f. Eph 4:18
- g. Lam 3:39; Rom 8:20
- h. Mat 25:41;
- 2 Thess 1:9

**Larger Catechism Q. 28. What are the punishments of sin in this world?**

A. The punishments of sin in this world are either inward, as blindness of mind," a reprobate sense/ strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes,' and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

**Larger Catechism Q. 29. What are the punishments of sin in the world to come?**

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever."