

Church Membership Vow #1

Do you acknowledge yourselves to be sinners in the sight of God, justly deserving His displeasure, and without hope save in His sovereign mercy?

WCF VI. Of the Fall of Man, of Sin, and of the Punishment thereof

**(The first sin of Adam & Eve and the fall of man)**

6:1 Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. (1) This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. (2)

(1) Gen. 3:13; 2 Cor. 11:3. (2) Rom. 11:32.

2 Corinthians 11:3

But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

**(The corruption, or defilement, of Adam & Eve's entire nature)**

6:2 By this sin, they fell from their original righteousness and communion with God, (1) and so became dead in sin, (2) and wholly defiled in all the parts and faculties of soul and body. (3)

(1) Gen. 3:6,7,8; Eccl. 7:29; Rom. 3:23. (2) Gen. 2:17; Eph. 2:1. (3) Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-18.

Romans 3:10-18, 23

<sup>10</sup> as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; <sup>11</sup> THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; <sup>12</sup> ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." <sup>13</sup> "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS"; <sup>14</sup> "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; <sup>15</sup> "THEIR FEET ARE SWIFT TO SHED BLOOD, <sup>16</sup> DESTRUCTION AND MISERY ARE IN THEIR PATHS, <sup>17</sup> AND THE PATH OF PEACE THEY HAVE NOT KNOWN." <sup>18</sup> "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

<sup>23</sup> for all have sinned and fall short of the glory of God,

**(The guilt and corrupted nature is passed on to Adam & Eve's descendents)**

6:3 They being the root of all mankind, the guilt of this sin was imputed, (1) and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. (2)

(1) Gen. 1:27,28; Gen. 2:16,17; Acts 17:26; Rom. 5:12,15,16,17,18,19; 1 Cor. 15:21,22,45,49. (2) Ps. 51:5; Gen. 5:3; Job 14:4; Job 15:14.

Romans 5:12-21

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- <sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. <sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there

resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.<sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,<sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

**(Actual transgressions proceed from our corrupt natures)**

6:4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,(1) and wholly inclined to all evil,(2) do proceed all actual transgressions.(3)

(1)Rom. 5:6; Rom. 8:7; Rom. 7:18; Col. 1:21. (2)Gen. 6:5; Gen. 8:21 ; Rom. 3:10,11,12. (3)James 1:14,15; Eph. 2:2,3; Matt. 15:19.

Matthew 15:19

<sup>19</sup> "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.

**(Born-again believers still have a corrupt nature and therefore sin)**

6:5 This corruption of nature, during this life, doth remain in those that are regenerated;(1) and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.(2)

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

Galatians 5:17

<sup>17</sup> For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

\*See also WCF 9 (the four-fold estate of man) – at end of this document

**(Both our corrupt natures (original sin) and actual transgressions make us guilty and deserving of God's wrath)**

6:6 Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,(1) doth, in its own nature, bring guilt upon the sinner,(2) whereby he is bound over to the wrath of God,(3) and curse of the law,(4) and so made subject to death,(5) with all miseries spiritual,(6) temporal,(7) and eternal.(8)

(1)1 John 3:4. (2)Rom. 2:15; Rom. 3:9,19. (3)Eph. 2:3. (4)Gal. 3:10. (5)Rom. 6:23. (6)Eph. 4:18. (7)Rom. 8:20; Lam. 3:39. (8)Matt. 25:41; 2 Thess. 1:9.

Ephesians 2:1-3

<sup>1</sup> And you were dead in your trespasses and sins, <sup>2</sup> in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. <sup>3</sup> Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

John 3:36

<sup>36</sup> "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

**Belief in total depravity + belief in no free will --> understanding predestination**

## WCF VII. Of God's Covenant with Man

7:1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.(1)

(1)Isa. 40:13-17; Job 9:32,33; 1 Sam. 2:25; Ps. 113:5,6; Ps. 100:2,3; Job 22:2,3; Job 35:7,8; Luke 17:10; Acts 17:24,25.

### Acts 17:24-28

<sup>24</sup> "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; <sup>25</sup> nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things; <sup>26</sup> and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, <sup>27</sup> that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; <sup>28</sup> for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.'

7:2 The first covenant made with man was a covenant of works,(1) wherein life was promised to Adam, and in him to his posterity,(2) upon condition of perfect and personal obedience.(3)

(1)Gal. 3:12. (2)Rom. 10:5; Rom. 5:12-20. (3)Gen. 2:17; Gal. 3:10.

### Hosea 6:4-7

<sup>4</sup> What shall I do with you, O Ephraim? What shall I do with you, O Judah? For your loyalty is like a morning cloud And like the dew which goes away early. <sup>5</sup> Therefore I have hewn *them* in pieces by the prophets; I have slain them by the words of My mouth; And the judgments on you are *like* the light that goes forth. <sup>6</sup> For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings. <sup>7</sup> But like Adam they have transgressed the covenant; There they have dealt treacherously against Me.

### Romans 5:12-21

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- <sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. <sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

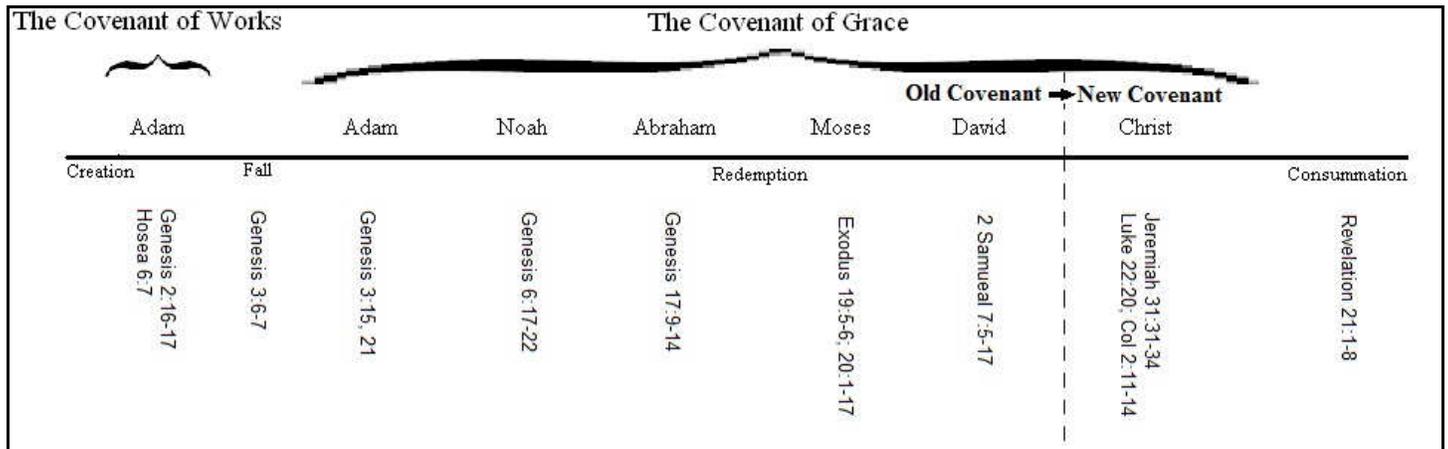
7:3 Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,(1) commonly called the Covenant of Grace, whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;(2) and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.(3)

(1)Gal. 3:21; Rom. 8:3; Rom. 3:20,21; Gen. 3:15; Isa. 42:6. (2)Mark 16:15,16; John 3:16; Rom. 10:6,9; Gal. 3:11. (3)Ezek. 36:26,27; John 6:44,45.

### Comparison Chart (Two Covenants)

	Covenant of Works	Covenant of Grace
<u>Expression</u>	<u>Pre-Fall (Garden)</u>	<u>Post-Fall (Adam-Christ)</u>
<u>Promise</u>	<u>Life</u>	<u>Life</u>
<u>Covenant Head</u>	<u>Adam</u>	<u>Christ</u>
<u>Our Requirement</u>	<u>Perfect Obedience</u>	<u>Faith</u>

### Redemptive History (Two Covenant Schema)



7:4 This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.(1)

(1)Heb. 9:15,16,17; Heb. 7:22; Luke 22:20; 1 Cor. 11:25.

### Hebrews 7:22

<sup>22</sup> so much the more also Jesus has become the guarantee of a better covenant.

### Hebrews 9:15-17

<sup>15</sup> For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance. <sup>16</sup> For where a covenant is, there must of necessity be the death of the one who made it. <sup>17</sup> For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

7:5 This covenant was differently administered in the time of the law, and in the time of the gospel;(1) under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come,(2) which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,(3) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.(4)

(1)2 Cor. 3:6,7,8,9. (2)Heb. 8,9 & 10; Rom. 4:11; Col. 2:11,12; 1 Cor. 5:7. (3)1 Cor. 10:1,2,3,4; Heb. 11:13; John 8:56. (4)Gal. 3:7,8,9,14.

### 2 Corinthians 3:14-16

<sup>14</sup> But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. <sup>15</sup> But to this day whenever Moses is read, a veil lies over their heart; <sup>16</sup> but whenever a person turns to the Lord, the veil is taken away.

### Hebrews 8:13

<sup>13</sup> When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

7:6 Under the gospel, when Christ the substance(1) was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper,(2) which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,(3) to all nations, both Jews and Gentiles;(4) and is called the New Testament.(5) There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.(6)

(1)Col. 2:17. (2)Matt. 28:19,20; 1 Cor. 11:23,24,25. (3)Heb. 12:22-27; Jer. 31:33,34. (4)Matt. 28:19; Eph. 2:15-19. (5)Luke 22:20. (6)Gal. 3:14,16; Acts 15:11; Rom. 3:21,22,23,30; Ps. 32:1; Rom. 4:3,6,16,17,23,24; Heb. 13:8.

**2 Corinthians 1:20**

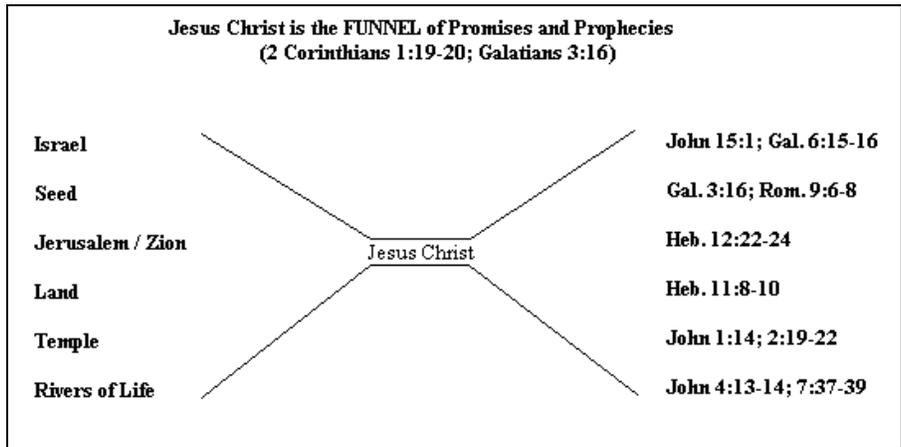
<sup>20</sup> For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.

**Galatians 3:13-16**

<sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE "-- <sup>14</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. <sup>15</sup> Brethren, I speak in terms of human relations: even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. <sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.

**Galatians 3:22-29**

<sup>22</sup> But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. <sup>24</sup> Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a tutor. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.



## IX. Of Free-Will

9.1	Definition of the free will of man		
	Estate of Man	Will	Ability to do good
9.2	Pre-Fall	Free	Yes, but mutable
9.3	Post-Fall	Lost, Bound	No, and immutable
9.4	Converted	Freed	Yes, but corrupted
9.5	Glorified	Immutably Freed	Yes, and immutable

9:1 God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.(1)

(1)Matt. 17:12; James 1:14; Deut. 30:19.

9:2 Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God;(1) but yet, mutably, so that he might fall from it.(2)

(1)Eccl. 7:29; Gen. 1:26. (2)Gen. 2:16,17; Gen. 3:6.

9:3 Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;(1) so as, a natural man, being altogether averse from that good,(2) and dead in sin,(3) is not able, by his own strength, to convert himself, or to prepare himself thereunto.(4)

(1)Rom. 5:6; Rom. 8:7; John 15:5. (2)Rom. 3:10,12. (3)Eph. 2:1,5; Col. 2:13. (4)John 6:44,65; Eph. 2:2,3,4,5; 1 Cor. 2:14; Tit. 3:3,4,5.

9:4 When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,(1) and by His grace alone, enables him freely to will and to do that which is spiritually good;(2) yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.(3)

(1)Col. 1:13; John 8:34,36. (2)Phil. 2:13; Rom. 6:18,22. (3)Gal. 5:17; Rom. 7:15,18,19,21,23.

9:5 The will of man is made perfectly and immutably free to do good alone in the state of glory only.(1)

(1)Eph. 4:13; Heb. 12:23; 1 John 3:2; Jude 24.

**Calvinism: Regenerated / Born-again --> Believe!**

**Arminianism: Believe --> Regenerated / Born-again?**