

History and Survey of the Westminster Confession of Faith



Leadership College: Module 2
 Part 2: The Doctrine of the Confession
 Of the Fall of Man, of Sin,
 and of the Punishment Thereof (ch. 6),
 and Of God's Covenant with Man (ch. 7)
 and Of Christ the Mediator (ch. 8)

Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

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

God's decretive will

God's permissive will

God's perceptive will

Man created as the Imago Dei

Man – male and female - is made uniquely by God
intimately and **personally**,

and holds a unique position in creation:
a **relationship** or **covenant** with God (ch. 7)

Before the Fall: the Theme of Headship



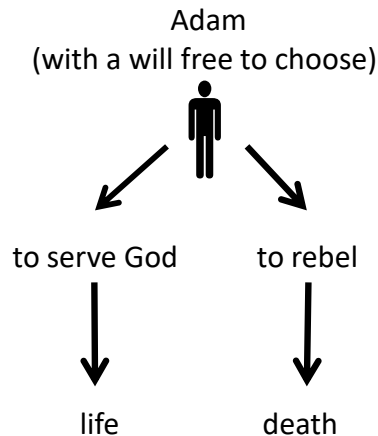
There is **equality** before God –

the natural and physical differences
between the male and the female are not in view here -

but within the bond of marriage
there are also clear **roles** and **relationships**
with one another.



Adam had free will – to obey or to sin.



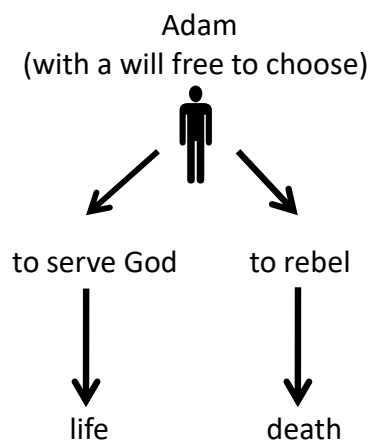
The Origin of Satan Not Considered Here

- *Genesis 3:1* – “Now the serpent ... ”
 - The origin of sin
 - God is not the ***author*** of sin.
 - God ***hates*** sin.
 - The origin of Satan
 - Noticeable restraint in the Bible
 - Clearest perception: Job 1-2; Zech. 3:1-2
 - Closest explanation: Ezekiel 28
 - Best conclusions
 - Not an enemy of God (Dualism)
 - An enemy of man (as a way of attacking God)

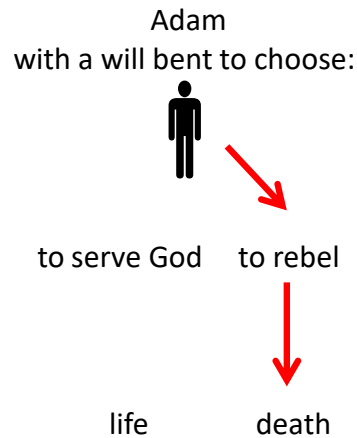
Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

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

Before the fall ... Adam was able to sin.



... but after, Adam now *not* able *not* to sin.



A radical change in character and standing

The Doctrine of Man – the **Fall**

The fall of Adam

- effected his relationship with God.
He **cannot** please God.



- effected his will.
Now, he does not **want** to please God.



Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

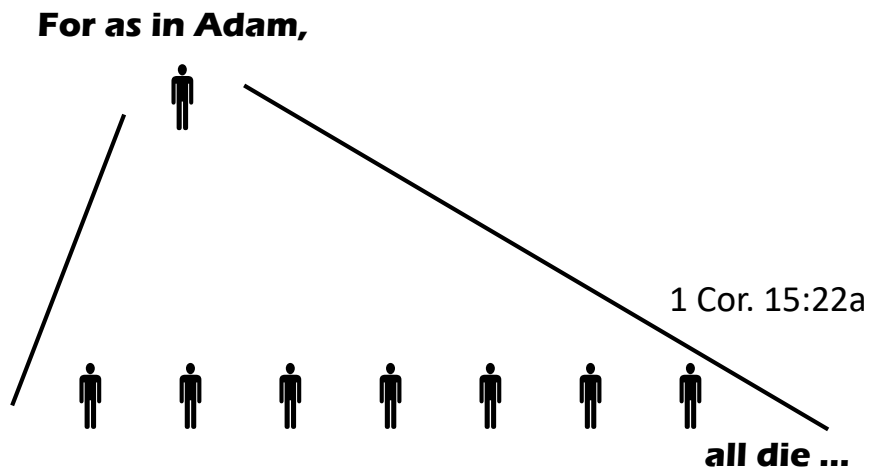
3. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.

“Imputation” – the charge laid upon us:

Adam – his guilt is the guilt of all mankind

Christ – his righteousness is the righteousness of his people

Who’s Responsible?



Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

Total Depravity

- We still bear the image of God;
- we are still capable of fulfilling the Creation Mandate;

- But we are incapable of redeeming ourselves;
- and we are unwilling to seek God first.

Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

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

Ch. 6 – Of the Fall of Man, of Sin, and of the Punishment Thereof

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

Ch. 7 – Of God’s Covenant with Man

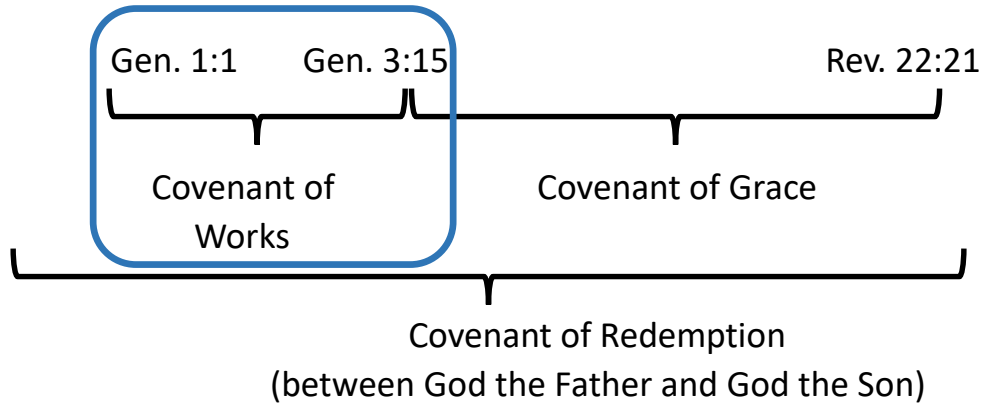
1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God’s part, which he hath been pleased to express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

Ch. 7 – Of God’s Covenant with Man

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

*“You may surely eat of every tree of the garden,
but of the tree of the knowledge of good and evil you shall not eat,
for in the day that you eat of it you shall surely die.” (Gen. 2:16-17, ESV)*

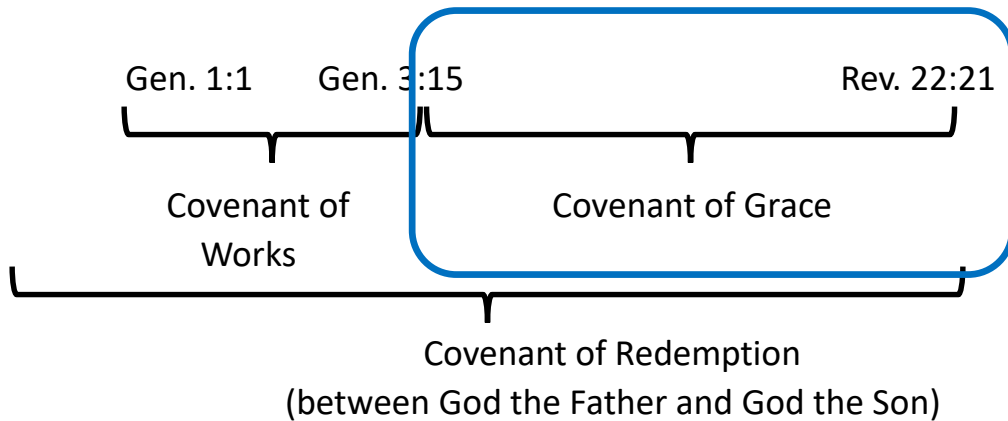
A Covenant Plan



Ch. 7 – Of God’s Covenant with Man

3. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

A Covenant Plan



Ch. 7 – Of God’s Covenant with Man

4. This covenant of grace is frequently set forth in 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.

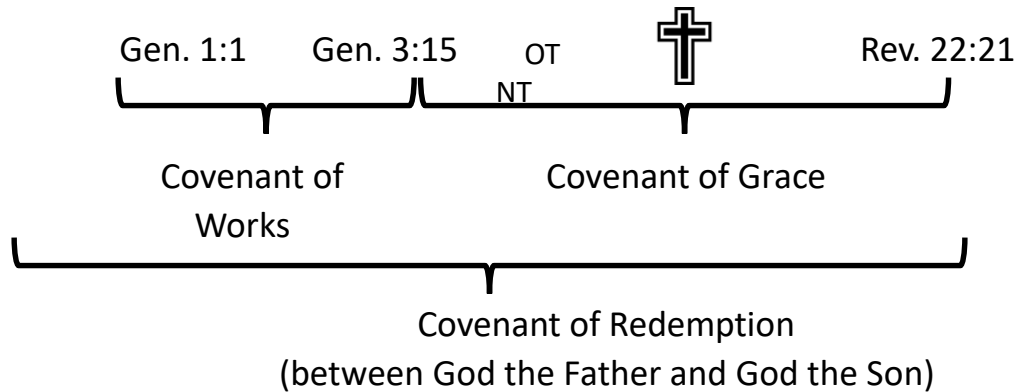
Ch. 7 – Of God’s Covenant with Man

5. This covenant was differently administered in the time of the law, and in the time of the gospel: 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; 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, by whom they had full remission of sins, and eternal salvation; and is called the old testament.

Ch. 7 – Of God’s Covenant with Man

6. Under the gospel, when Christ, the substance, 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: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the new testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.

A Covenant Plan



Ch. 8 – Of Christ the Mediator

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world: unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

Ch. 8 – Of Christ the Mediator

2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

Ch. 8 – Of Christ the Mediator

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety. Which office he took not unto himself, but was thereunto called by his Father, who put all power and judgment into his hand, and gave him commandment to execute the same.

Ch. 8 – Of Christ the Mediator

4. This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return, to judge men and angels, at the end of the world.

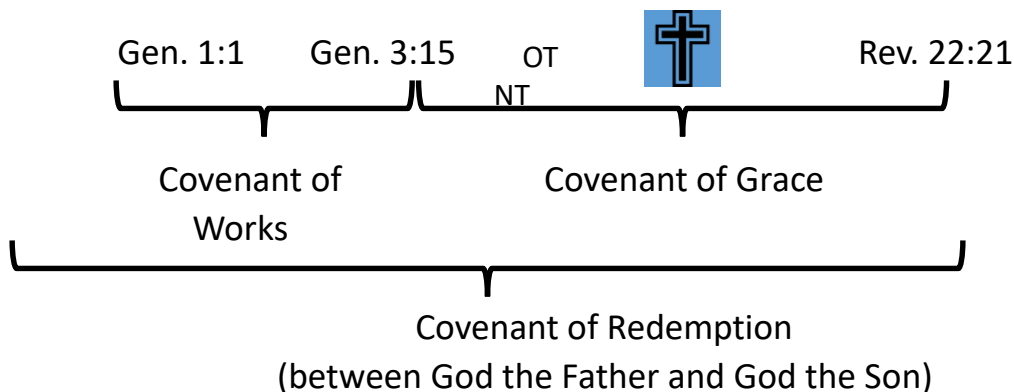
Ch. 8 – Of Christ the Mediator

5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

Ch. 8 – Of Christ the Mediator

6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.

A Covenant Plan



Ch. 8 – Of Christ the Mediator

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. (1 Cor. 2:8, ESV)

Ch. 8 – Of Christ the Mediator

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation.

