

## II. HUMANITY ... AND SIN

### II. A. IN-CLASS NOTES

God gave Adam and Eve f\_\_\_\_\_ w\_\_\_\_\_

so what was the Original Sin?

d\_\_\_\_\_ s\_\_\_\_\_ - c\_\_\_\_\_ p\_\_\_\_\_

**Are human beings basically good or bad?**

- i\_\_\_\_\_ D\_\_\_\_\_
- D\_\_\_\_\_ :

<p>Sin as an Act:</p> <p>w_____</p> <p>self - centeredness</p>	<p>Sin as a State:</p> <p>We are separated from G_____</p> <p>We are separated from e_____ o_____</p> <p>We are separated from o_____</p>
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Sins of o\_\_\_\_\_ and c\_\_\_\_\_

**I John 3.10:** Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.

Sin e\_\_\_\_\_ us

Note how sin blinds us to its p\_\_\_\_\_, e\_\_\_\_\_, and u\_\_\_\_\_

What are m\_\_\_\_\_ and v\_\_\_\_\_ sins?  
I John 5.16-17

What are the seven d\_\_\_\_\_ sins?

**Pride** is excessive belief in one's own abilities, that interferes with the individual's recognition of the grace of God. It has been called the sin from which all others arise. Pride is also known as Vanity.

**Envy** is the desire for others' traits, status, abilities, or situation.

**Gluttony** is an inordinate desire to consume more than that which one requires.

**Lust** is an inordinate craving for the pleasures of the body.

**Anger** is manifested in the individual who spurns love and opts instead for fury. It is also known as Wrath.

**Greed** is the desire for material wealth or gain, ignoring the realm of the spiritual. It is also called Avarice or Covetousness.

**Sloth** is the avoidance of physical or spiritual work.

reference: <http://www.deadlysins.com/sins/index.htm>

What is the sin against the Holy Spirit?

Consider Matthew 5.27-28: are all sins equal?

### **God's Reactions to Sin**

Wrath: God's Just r\_\_\_\_\_ to sin

Covenants: a p\_\_\_\_\_ between two individuals or groups

Reconciliation: r\_\_\_\_\_ a relationship

### **Consequences vs. Punishments**

A consequence is a natural r\_\_\_\_\_ of an action;

punishment is added p\_\_\_\_\_ for breaking the law

- The consequences of sin:

human e\_\_\_\_\_ and the p\_\_\_\_\_ this creates

- The punishment for sin is h\_\_\_\_\_

### **Sin and Society**

#### **II. B. APPLICATION**

Do I have any "pet sins"?

#### **Suggestions for Further Reading:**

again, the basic theology texts listed on page 4 of this course deal with sin.  
Lloyd-Jones, D. Martyn. The Plight of Man and the Power of God

#### **II. C. READINGS**

You can get a pdf copy of the full Westminster Confession of Faith at:  
<https://epc.org/wp-content/uploads/2025/01/WCF-Online-Version.pdf>

### **Creation & Original Sin**

**Genesis 3.1-13:** Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "**Did God really say, 'You must not eat from any tree in the garden'?**" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, '**You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.**'" "**You will not surely die,**" the serpent said to the woman. "**For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.**" When

the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and **they realized they were naked**; so they sewed fig leaves together and made coverings for themselves. Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and **they hid from the LORD God** among the trees of the garden. But the LORD God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" **The man said, "The woman you put here with me-- she gave me some fruit from the tree, and I ate it."** Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

**Psalms 51.1-5:** Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and **my sin is always before me. Against you, you only, have I sinned** and done what is evil in your sight, so that you are proved right when you speak and justified when you judge. **Surely I was sinful at birth**, sinful from the time my mother conceived me.

**Isaiah 59.2-4:** But **your iniquities have separated you from your God**; your sins have hidden his face from you, so that he will not hear. For your hands are stained with blood, your fingers with guilt. Your lips have spoken lies, and your tongue mutters wicked things. No one calls for justice; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil.

### **The New Testament on Sin**

**Matthew 5.21-22:** You have **heard** that it was **said** to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca, {22 An Aramaic term of contempt}' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

**Matthew 12.31-32:** And so I tell you, every sin and blasphemy will be forgiven men, but the **blasphemy against the Spirit will not be forgiven**. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

**Romans 3.22-25a:** This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for **all have sinned and fall short of the glory of God**, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood.

**Romans 6.20-23:** When you were **slaves to sin**, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. For the **wages of sin is death**, but the gift of God is eternal life in Christ Jesus our Lord..

**I John 3.10:** This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.

**I John 5.16-17:** If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that. All wrongdoing is sin, and there is sin that does not lead to death.

## **WCF on Sin**

### **Chapter 6: The Fall of Man, and Sin and Its Punishment**

1. **Our first parents**, being seduced by the subtlety and temptation of Satan, **sinned** in eating the forbidden fruit. God was pleased to permit this sin of theirs, according to his wise and holy counsel, because his purpose was, through it, to glorify himself.

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**.

3. Since they were the root of all mankind, **the guilt of this sin was imputed to**—and the same death in sin and corrupted nature were conveyed to—**all their posterity** descending from them by ordinary generation.

4. From this original corruption, by which **we are utterly disinclined, disabled, and antagonistic to all that is good and wholly inclined to all that is evil**, all actual transgressions proceed.

5. During this life, this corruption of nature remains in those who are regenerated. Even though it is pardoned and put to death through Christ, yet both this corruption of nature and all its expressions are in fact really sin.

6. Every sin—both original and actual—is a transgression of the righteous law of God and contrary to it. Therefore, **every sin in its own nature brings guilt upon the sinner**, on account of which he is bound over to the holy wrath of God and the curse of the law. Consequently, he is subject to death, with all miseries—spiritual, temporal, and eternal.

## **WCF on Covenants**

### **Chapter 7: God's Covenant with Man**

1. The distance between God and the creature is so great that, even though rational creatures are responsible to obey him as their Creator, yet they could never experience any enjoyment of him as their blessing and reward except by way of some voluntary condescension on his part, which he has been pleased to express by way of covenant.

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

3. Since man, by his fall, made himself incapable of life by that covenant, the Lord was then pleased to make **a second covenant**, commonly called **the covenant of grace**. In it God freely offers life and salvation by Jesus Christ to sinners, requiring of them faith in him, that they may be saved, and promising to give his Holy Spirit to all those who are ordained to eternal life, to make them willing and able to believe.
4. This covenant of grace is sometimes presented in the Scriptures by the name of a will or testament, with reference to the death of Jesus Christ (the testator) and to the everlasting inheritance—with all that belongs to it—bequeathed in it.
5. **In the time of the law**, this covenant was administered differently than in the time of the gospel. Under the law, it was administered by promises, prophecies, sacrifices, circumcision, the passover lamb, and other types and ordinances given to the Jewish people, all of which foreshadowed Christ to come. These were, for that time, sufficient and efficacious [having the power to produce a desired effect], through the work of the Spirit, to instruct and build up the elect in their faith in the promised Messiah, by whom they received complete forgiveness of sins and eternal salvation. **This covenant administration is called the old testament.**
6. Under the gospel, **Christ (the reality) having been revealed**, the ordinances by which this covenant is dispensed are the preaching of the Word and the administration of the sacraments of baptism and the Lord's supper. Although these are fewer in number and are administered with more simplicity and less outward glory, yet in them the covenant is set forth in greater fullness, clarity, and spiritual efficacy to all nations, both Jews and Gentiles, and is called **the new testament**. Therefore, there are not two covenants of grace differing in substance, but only one, under various administrations.

## **Chapter 9: Free Will**

1. **God has endowed the will of man with such natural liberty** that it is neither forced nor—by any absolute necessity of nature—determined to good or evil.
2. Man, in his state of innocence, had freedom and ability to will and to do what was good and well-pleasing to God, and yet not unalterably, so that he might fall from it.
3. **Man, by his fall into a state of sin, has completely lost all ability to choose any spiritual good that accompanies salvation.** Therefore, an unregenerate man, because he is opposed to that good and is dead in sin, is unable by his own strength to convert himself or to prepare himself to be converted.
4. When **God** converts a sinner and brings him into the state of grace, he frees him from his natural bondage to sin, and **by his grace alone he enables him freely to will and to do what is spiritually good**. Yet, because of his remaining corruption, he does not perfectly nor only will what is good, but also wills what is evil.