

# Blueprints for Belief

## *Laying the Theological Foundations for Constructing Your Faith*

### **Westminster Confession of Faith 6.1-6.6 – August 20, 2025**

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 made Adam and Eve good, but they chose to disobey His command. That sin was their own fault, and it changed their condition from innocent to fallen.
- “And the LORD God commanded the man, saying, ‘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.’” – Genesis 2:16-17

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.

- Because of that first sin, Adam and Eve became spiritually dead, and every part of their person—mind, will, affections, and body—was corrupted by sin.
- “Your iniquities have made a separation between you and your God.” – Isaiah 59:2
- “You were dead in the trespasses and sins.” – Ephesians 2:1

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.

- Adam’s guilt and sinful nature spread to everyone who would be born from him. All humans now share in that corruption.
- “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...” – Romans 5:12
- “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” – Psalm 51:5

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.

- Because of the corruption we inherit from Adam, we are naturally bent away from good and toward evil. This inward sinfulness is the source from which all our actual sins (the things we think, say, and do against God’s law) come.
- “For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God.” – Romans 8:7-8
- “For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.” – Matthew 15:19

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.

- Even after we are born again, the sinful nature is still present in us. Christ has pardoned our sin and is putting it to death, but it doesn’t disappear in this life. Every sinful impulse that rises in us—even though we fight against it—is still truly sin.
- “If we say we have no sin, we deceive ourselves, and the truth is not in us.” – 1 John 1:8
- “For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.” – Galatians 5:17

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.

- Every kind of sin makes us guilty before God, places us under His curse, and leads to spiritual, physical, and eternal death unless Christ saves us.
- “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.” – 1 John 3:4
- “...we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.” – Ephesians 2:3

## Objections

### **“It’s not fair that Adam’s sin counts against me.”**

- Scripture teaches that Adam was the *covenant head* or representative of humanity (Romans 5:12, 18–19; 1 Corinthians 15:22). His disobedience is imputed to us, just as Christ’s obedience can be imputed to believers.
- Fairness cuts both ways—if we object to Adam’s guilt being counted to us, we’d also have to object to Christ’s righteousness being counted to us.

### **“People are basically good, not born sinful.”**

- Scripture clearly teaches the opposite.
- If people were naturally good, the cross of Christ would be unnecessary. The gospel presupposes we need rescue from a sinful nature, not just from bad choices.

### **“If Christians still sin (6.5), what’s the point of being saved?”**

- Salvation removes the *dominion* of sin, not the *presence* of sin in this life (Romans 6:14).
- Complete deliverance from sin comes at glorification (1 John 3:2).

### **“Eternal punishment for sin is too harsh.”**

- The seriousness of sin is measured not by the size of the act, but by the worthiness of the One sinned against. To rebel against the infinite God is to incur infinite guilt.
- Jesus Himself taught eternal punishment clearly (Matthew 25:46).

## Discussion Questions

- 1) Do you tend to think of yourself as “mostly good” who sometimes messes up, or as someone deeply flawed and in need of God’s grace? Why does that matter?
- 2) If sin corrupts every part of us, how should that shape the way we raise children, disciple new believers, or think about human culture?
- 3) How does knowing that sin deserves God’s wrath make the cross more precious to you?