

Theology Simply Explained — WSC18 “Guilty Sinners Who Sin”

Pastor walks his children through Westminster Shorter Catechism question 18—especially explaining how we come into this world guilty in Adam, unable not to sin, and completely and continually sinful in our thoughts, affections, and choices.

Q18. Wherein consists the sinfulness of that estate whereinto man fell? ***The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.***

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Our shorter. Catechism question this week is Wherein consists the sinfulness. Of that estate. We're into men fell. And the answer is the sinfulness of that estate. We're into manfell. Consists in the guilt of Adam's first sin. The want of original righteousness. And the corruption of his whole nature. Which is commonly called original sin together with all actual transgressions, which proceed from it. So original sin and actual sin. Original sin being that, which is our condition. Uh, in which we originated and from which all of our other sin originates. So, the word original Uh, has a double meaning there and actual sin, her actual transgressions, not meaning like actual versus Um, imaginary But actual in terms of active, when we act sinfully And that acting.

Includes our affections, our inclinations, our Um, our words are. And then of course, also our behaviors, our actions, And so there's three aspects to original sin one. We sinned in Adam and died in Adam, and that is what we're taught in Romans chapter 5. And so Uh all who have descended from him by ordinary generation, as we have already learned in the catechism.

Are guilty with that sin. And then we lack. Original righteousness, we are not able not to sin. Adam and his wife when they were created. Were created in a condition. Posse non-picari Abel not to sin. We however, having sinned in him and become guilty with him. Uh, when we come into the world, having been federally represented in him, we were not actually Uh, personally there, but federally Um, when we come into the world, we do not come Uh, into the world able to not send we come into the world non-posse non-pakare not able.

Not to sin, so we lack original righteousness. No, we are not just guilty from the start but we are wicked. From the start. And this wickedness. Is. Entire. The only thing that restrains, Complete and continual expression of sin, is the restraining grace of God. Part of his common Grace.

Although all men all people come into this world, totally depraved. Uh God in his common Grace, even for those to whom he is not showing redeeming Grace. To bring to Faith in Christ to make alive to bring to Faith in Christ to make righteous through faith in Christ. Uh, and and so forth.

Even to those whom he is not showing redeeming Grace, he does Um, show restraining Grace. But apart from this restraining Grace. Man is completely continually Wicked. And so want of original righteousness, you have In Psalm 51, David talking about himself. It was sinful when he was brought forth, he was sinful when his mother conceived.

Him Psalm 51. Uh, but then Corruption of his whole nature continually completely sinful. So that apart from God's restraining Grace. We would be as demons. And yet, recognizing that even considering God's restraining Grace, we ourselves are entirely corrupt. Uh, in all of our thoughts and all of our affections.

And, Uh, we are taught in Genesis 6. For instance, God saw that every intention of the thoughts of men's Hearts were only evil. Continually. Uh, so This is just combining, then what we know about ourselves and our condition or our guilt, our condition, and our conduct. From Romans 5, Psalm 51, Genesis 6 and other passages, of course, were the Bible.

Also, teaches the same thing. So that's what we mean, when we talk about original sin, it's not just one of those things. It's all three of those things. Uh, we are not able to not sin. That we're that we were guilty of Adam's sin that we're not able to not sin from the beginning.

And that, in fact, our entire nature. Is corrupted from the beginning. And that this is. Uh, what produces in our actions, the transgressions? Uh, that come from our guilt. Uh, Condition. And our corruption. So that we must never say. Uh, when we sin. That that somehow wasn't from us.

We may say, it isn't from my new self in Christ, but even that Which comes out of us now that is not from our new self in Christ. Is that which remains from our former former self? It is the sin that remains or the sin that dwells. In. So, a dreadful condition into which man fell.

Uh man having deserved it in Adam. We cannot blame God for this, when we see the dreadfulfulness of the condition, rather we should feel our desperation. Our entire desperation for God. To forgive and rescue and cleanse. Uh, us. Forgive us for guilt. To rescue us from our condition to cleanse us from our corruption.

And indeed that is precisely what he has intended to do and has done and is doing For those upon whom, he has set his love. So the sinfulness of that estate, we're into manfell, consists in the guilt of Adam's first sin. The want of original righteousness. And the corruption of his whole nature.

Which is commonly called original sin. Together with all actual transgressions. Which proceed from it.