

An Exposition of the 2nd (1689) London Baptist Confession
Chapter 6.4-5: Of the Fall of Man, of Sin, and of the Punishment Thereof

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

^a Rom. 8:7; Col. 1:21 ^b James 1:14–15; Matt. 15:19

1. From this original corruption.
 - a. Inner man corruption (Genesis 6:11-12; Jeremiah 17:9).

 - b. Physical and material corruptions (2 Corinthians 4:16; Romans 8:20, 22).

2. Whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.
 - a. Indisposed (Romans 8:7 – hostility).

 - b. Disabled (Romans 8:7 – inability).

 - c. Made opposite to all good (Colossians 1:21; Romans 3:12 – orientation).

 - d. Wholly inclined to all evil (Genesis 6:5 – intention).

3. From this corruption proceeds all actual transgressions.
 - a. From the heart come all the evils (Matthew 15:19).

 - b. Actual transgressions (James 1:14-15).

6.5 The corruption of nature, during this life, does remain in those that are regenerated;^a and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof¹, are truly and properly sin.^{b 2}

^a Rom. 7:18, 23; Eccles. 7:20; 1 John 1:8 ^b Rom. 7:23–25; Gal. 5:17

1. The corruption of nature remains in the regenerate.
 - a. There is a genuine renewal of the inner man (Romans 6:4; 2 Corinthians 5:17).

 - b. Corruption of nature remains (Romans 7:18, 23; Ecclesiastes 7:20; 1 John 1:8)).

2. Through Christ it is pardoned and mortified.
 - a. Through Christ it is pardoned (1 Peter 2:24).

 - b. Through Christ it is mortified (Romans 7:23-25; 8:13; Galatians 5:17).

3. Yet both the corruption itself and the results are truly and properly sin.
 - a. The corruption itself and the “first motions thereof”, are truly and properly sin (Colossians 3:5; James 1:14-15).

 - b. The results of the corruption are truly and properly sin (Colossians 1:21).

¹ This adjective “first” is added to this confession but intended by Westminster and Savoy to combat contemporary and opposing teaching “that concupiscence, or lust, and the first motions thereof, which have not gotten the consent of the will, are not properly and truly sin.” In other words, others were teaching that the desire is not sinful unless it is acted upon; but this is wrong. The desire itself is sinful even if not acted upon.

² Both Westminster and Savoy have an additional chapter that 2LBC omits likely due to repetitions found in 6.3.