

1. WCF 6.1 states that God was pleased to "permit" the first sin, yet it was also "ordered" for his own glory. How do we explain to a church member that God is sovereign over the Fall without making Him the author or approver of sin? What is the danger of falling into either extreme?
2. Explain the doctrines of "original sin" and "federal headship" according to WCF 6.3. How does Paul in Rom. 5 explain the gospel by comparing and contrasting the person and work of *Adam* to the person and work of *Christ*?
3. According to WCF 6.4 what is the difference between saying, "We're sinners because we sin" vs. "We sin because we're sinners?"

4. WCF 6.5 notes that corruption of nature remains in the regenerated and is "truly and properly sin." How does this doctrine help you counsel a mature believer who is deeply discouraged by their ongoing struggle with habitual sin? How would you balance between warning them against *sinless perfectionism* while simultaneously warning against *sinful antinomianism* (laxity toward sin)?
5. WCF 6.6 ties every sin to "the wrath of God" and "curse of the law." In a culture that often describes sin as a *psychological* wound/condition and sinners as *victims*, how would you as a spiritual leader affirm and defend the doctrine of moral depravity, guilt, and accountability before God, while still showing deep compassion to suffering sinners?

Chapter 7 – Of God's Covenant with Man

1. What does WCF 7.1 mean when it describes the distance between God and the creature as being so great that for us to be blessed or rewarded by Him it required “some voluntary condescension” on His part?

2. What are the two main covenants God established with man before and after the Fall? How are they different, yet similar? (WCF 7.2-3)

3. According to WCF 7.5-6 there are not two covenants of grace differing in substance, but one and the same, administered differently in the time of the law and in the time of the gospel. How would you explain the covenantal unity of God's redemptive plan from Genesis to Revelation to a church member who thinks the OT was about *salvation by works/law* and the NT is about *salvation by grace/faith*?

Chapter 8 – Of Christ the Mediator

1. According to WCF 8.1 God the Father chose and ordained the Lord Jesus from eternity to be the Mediator, giving Him a people to be his seed. How does this *covenant of redemption* differ from the *covenant of grace*?
2. WCF 8.2 uses very precise language, stating that the divine and human natures of Jesus are "inseparably joined together in one person, without *conversion*, *composition*, or *confusion*." Define what these terms mean and explain why Christ as our Mediator needed to be *both* truly God and truly man in one person?
3. How does WCF 8.4-5 distinguish between Christ's *active* and *passive* obedience. How could you use the doctrine of Christ's active obedience to comfort and encourage a church member who's constantly feeling spiritually inadequate and lacking assurance of their salvation?

4. WCF 8.7 states that because of the unity of Christ's person, what is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature. How do you explain a text like Acts 20:28 ("the church of God, which he obtained with his own blood") using this theological principle? Why must we avoid saying that the *divine nature* itself suffered or died on the cross?
5. How does WCF 8.8 define and defend the doctrine of "limited atonement?" And why is it more assuring to believers than the Arminian doctrine of "unlimited/universal atonement," which teaches that Jesus died not only for his elect, but for every person who's ever lived (even unbelievers)?