

- Q16. Did all mankind fall in Adam's first transgression?  
A16. **The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.**

**Scripture References:** Romans 5:12, 19; Acts 17:2, 6; Genesis 1:18, 2:17; 1 Corinthians 15:21-22; Ref. Q's 12, 13 and 14.

DQ1: With whom did God covenant?

DQ2: What is the nature of God's covenant with Adam?

DQ3: For whose benefit did God covenant?

DQ4: How did the descendants of Adam participate in God's covenant with Adam?

DQ5: What does it mean by "descending from him by ordinary generation?"

DQ6: What does it mean by "first transgression?"

DQ7: What is the consequence of being included in God's covenant with Adam?

**Notes:**

God established his covenant with Adam called "the covenant of life" or "the covenant of life." The purpose of the covenant was to give us life. As we have already established, the covenant is indicative of how precious man is to God.

For whom was the covenant of life established? First, the covenant of life was for the benefit of Adam personally. This can be easily understood since God spoke with Adam and communicated directly to him. Second, the covenant of life was for the benefit of all of Adam's descendants. Consequently, Adam's sin passed on to Adam's descendants. We need to consider how Adam's sin would pass on to his descendants. It would seem unfair, right?

"Adam" was more than an individual. Adam represents himself as well as all of mankind. Adam was a progenitor of humanity. All of mankind, except for one man, came into existence through the sinful body and blood of Adam. Adam was our first parent. Therefore, his sin contaminated our body and blood.

The Bible teaches: "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live." (Acts 17:26) All of Adam's descendants are of the same blood line.

"When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth." (Genesis 5:3) From Genesis 5:6 on, the Bible gives us the genealogy of Adam. Accordingly, we are all descendants of Adam. None of Adam's descendants has any choice in the matter. We were all born under and in sin. King David confessed as follows: "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalm 51:5)

Leviticus 17:11 has this to say about blood: "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life." Just as life is in the blood, Adam's sin is flowing through our blood. Except for one man, there is no one who has not or is not carrying on the blood and DNA of Adam. This is how we have come to be infected by sin and to fall with him.

In Genesis 1:28, God uniquely commanded Adam to multiply and rule the earth. Such an authority to multiply and rule was not just given to Adam but also to all of his descendants. God had in mind the generations of Adam's descendants. God often referred to himself as the God of Abraham, Isaac and Jacob. As such, Adam's sin affected the generations that came after him.

"Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous." (Roman 5:18-19) The Bible tells us that all mankind was condemned because of Adam's sin and that through the second Adam, Jesus Christ, those who believe and trust in him shall receive salvation from judgment and condemnation.

Some have expressed displeasure saying that why they should be blamed for Adam's sin. They say that they do not mind being punished for their own sins. They refused to accept the fact that they can be punished for the sin of another. This kind of thinking simply epitomizes the heights of individualism that is so pervasive in our culture. It is all about "me" any more. Such individualism is clearly contrary to the word of God. Our culture has discounted and ignored the significance and meaning of family and community against the teachings of the Bible.

Someone who is completely individualistic cannot understand the teachings of the Bible. Just as the sin of Adam, our representative, has driven all mankind into sin, the righteousness of the second Adam, our representative Jesus Christ, has also redeemed us from eternal damnation. For this, we must be eternally thankful.

The first transgression refers to the original sin. The original sin caused the fall of man.

Finally, let us consider something very important. Due to Adam's sin all mankind fell and experiences death. But there is one person who is not subject to Adam's sin or its consequences – Jesus Christ. Jesus Christ has nothing to do with Adam's sin or any sin whatsoever. In order for Jesus Christ to inherit Adam's sin, he had to be borne by ordinary generation but Jesus Christ became the first and the only person who was born by very special generation. Jesus Christ was born of the virgin. Jesus remained sinless and was able to take on the sins of sinners.

Read Isaiah 52:13-53. Consider why Jesus Christ came as the Suffering Servant. Write down your answers.

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**Westminster Confession of Faith**  
**CHAPTER VI**  
*Of the Fall of Man, of Sin, and of the Punishment Thereof*

**1. Our first parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit.[a] This their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.[b]**

[a]. Gen. 3:13; II Cor. 11:3

[b]. See [Chapter V, Section IV](#)

**2. By this sin they fell from their original righteousness and communion, with God,[c] and so became dead in sin,[d] and wholly defiled in all the parts and faculties of soul and body.[e]**

[c]. Gen. 3:6-8; Rom. 3:23

[d]. Gen. 2:17; Eph. 2:1-3; see Rom. 5:12

[e]. Gen. 6:5; Jer. 17:9; Titus 1:15; Rom. 3:10-19

**3. They being the root of all mankind, the guilt of this sin was imputed;[f] and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.[g]**

[f]. Acts 17:26; Rom. 5:12, 15-19; I Cor. 15:21-22, 49

[g]. Ps. 51:5; John 3:6; Gen. 5:3; Job 15:14

**4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,[h] and wholly inclined to all evil,[i] do proceed all actual transgressions.[k]**

[h]. Rom. 5:6; Rom. 7:18; Rom. 8:7; Col. 1:21

[i]. Gen. 8:21; see Gen. 6:5; Rom. 3:10-12

[k]. Matt. 15:19; James 1:14-15; Eph. 2:2-3

**5. This corruption of nature, during this life, doth remain in those that are regenerated;[l] and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.[m]**

[l]. Prov. 20:9; Ecc. 7:20; Rom. 7:14, 17-18, 21-23; I John 1:8, 10

[m]. Rom. 7:7-8, 25; Gal. 5:17

**6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,[n] doth in its own nature, bring guilt upon the sinner,[o] whereby he is bound over to the wrath of God,[p] and curse of the law,[q] and so made subject to death,[r] with all miseries spiritual,[s] temporal,[t] and eternal.[u]**

[n]. I John 3:4

[o]. Rom. 2:15; Rom. 3:9, 19

[p]. Eph. 2:3

[q]. Gal. 3:10

[r]. Rom. 6:23

[s]. Eph. 4:18

[t]. Rom. 8:20; Lam. 3:39

[u]. Matt. 25:41; II Thess. 1:9