

CONFESSION OF FAITH.

CHAPTER 6.-*Of the Fall of Man, of Sin, and of the Punishment thereof.*

III. They being the root of all man-kinde, the guilt of this sin was imputed,¹ and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.²

Question 1.—*How may the first couple be considered to be the root of all mankind?*

Answer.—The first couple may be considered as the root of all mankind under two conceptions: 1.) As they are the natural parents of all men, Jew and Gentile, the first pair from which all find their descent ordinarily, 1 Chron. 1:1; Luke 3:38. All men have a common natural root being the offspring of Adam and Eve, Gen. 3:20. 2.) As they are the first parents, so Adam is the elected head and fountain of humanity federally, or in a representative capacity, being naturally like his descendants and prior to them, he occupied a special office toward them, 1 Cor. 15:45. It was upon this principle, for example, Levi was said to pay tithes while yet in the loins of Abraham, Heb. 7:8-10.

Question 2.—*Is the guilt of the sin of our first parents imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation?*

Answer.—Yes. Therefore, they do greatly err who deny Original Sin inherent in all born by natural generation. Because, 1.) Romans 5 establishes that very seat and foundation of this doctrine of Original sin, Rom. 5:12, 15-19. 2.) Unless a man be born again, he cannot see the kingdom of heaven, John 3:3. 3.) Whatsoever is born of the flesh, is fleshly, John 3:6. 4.) Infants, that are guilty of no actual transgression, need a remedy against sin—absolution, by the blood of Christ, Lev. 12. Thus, a seal was given, according to God's institution, under the Law to infants, namely circumcision; to which baptism, under the Gospel succeeds; Deut. 30:6; Rom. 2:29; Acts 22:16; Mark 1:4; Col. 2:12; Gen. 17:12; Matt. 28:19. 5.) All the elect (among whom are infants, Matt. 18:6; Mark 9:42) are redeemed by Christ, and set at liberty from slavery, freed from the fault, and penal punishment, John 1:29; 10:15; 1 Tim. 2:6. 6.) Infants are liable to death, and other miseries, and calamities, which are the wages and punishments of sin, Rom. 6:23; Gen. 3:19. Yet, none of these things could hold true, if the guilt of Adam's first sin was not imputed, 1 Cor. 15:22; Rom. 7:14.

Question 3.—*Was the actual disobedience of Adam imputed by an immediate and antecedent imputation to all his posterity springing from him by natural generation?*

Answer.—Yes. Now, imputation is either of something foreign to us or properly ours. In the case of Original Sin, we have in view the former as we are treating of the sin committed by Adam, not by us, Hos. 6:7. That this imputation of sin is true we see, 1.) Paul clearly builds up this imputation, Rom. 5:12-21. In fact, his argument relies heavily on drawing parallels between Adam and Christ—imputation of Christ's righteousness versus that of Adam's first sin, 2 Cor. 5:19-21. 2.) "In Adam all die," that is, in Adam all incur the guilt of death and condemnation, 1 Cor. 15:22. No one can in anyway deserve

¹ Gen. 1:27, 28; 2:16, 17; Acts 17:26; Rom. 5:12, 15-19; 1 Cor. 15:21, 22, 45, 49.

² Ps. 51:5; Gen. 5:3; Job 14:4; 15:14.

the punishment of death unless he had with him and in him a common sin, the cause of death, Prov. 26:2; Jer. 31:30. 3.) By the just judgment of God, we often see examples of the sins of the parents being passed on to the children and imputed to them, *cf.* Ex. 20:5; Josh. 7:24, 25; 1 Sam. 15:2, 3; 2 Sam. 21:6-9; 1 Kings 14:9, 10; 1 Kings 21:21, 22, *etc.* Hence, too, the Church admits that she bears the punishment of the sins committed by the fathers, Lam. 5:7.

Question 4.—*Is there any Original Sin or inherent depravity propagated to us by generation?*

Answer.—Most certainly. Because 1.) “Every imagination of the thoughts of man’s heart is said to be only evil, continually,” Gen. 6:5, even “from his youth,” Gen. 8:21. 2.) It is proved from Gen. 5:3, wherein Adam is said to have begotten Seth after his own corrupted image, not the image of God. 3.) In Job 14:4, we are taught that all purity has been removed from man and there is nothing but uncleanness ascribed to them. 4.) In Psalm 51:5, David traces his actual sin back to its fountain in his being born a sinner. 5.) All are, by nature, born of the flesh and are corrupt, John 3:5, 6.

Question 5.—*Does this Original Sin extend only to those born of natural, or ordinary, generation?*

Answer.—Yes. The Lord Jesus Christ, being born of a virgin, Matt. 1:23, (*i.e.*, not by natural generation, but by the power of the Holy Ghost, Luke 1:35; Matt. 1:20), emptied himself and came in the likeness of men, Phil. 2:7, Heb. 2:14; He was tempted, yet without sin, Heb. 4:15.