

*Adam and Eve wilfully and freely broke God’s commandment (Genesis 3:1–19; Romans 5:14). By so doing they lost their original righteousness and communion with God (Genesis 3:10–11, 22–24).*

*Since Adam was appointed to stand in the place of all mankind, each of his descendants inherits the guilt of his sin (Romans 5:12–19), to which is added guilt for sins personally committed (Romans 3:10–20).*

*Furthermore, all people inherit a corrupt nature from their original ancestors, Adam and Eve. Thus, all people are by nature subject to God’s wrath, to death, and to temporal and eternal misery unless the Lord Jesus sets them free. The corrupt nature inclines them away from all good and is the cause of all sin actually committed (Psalm 51:5; Romans 3:10–19; Ephesians 2:1–3). Apart from the regenerating work of the Spirit, man is dead in sin and therefore unable to turn himself towards God, or to exercise saving faith in Jesus Christ (Matthew 11:27; 16:17; Romans 8:7; 1 John 5:1).*

(Sola 5 Confession 3.3–3.4)

---

It is universally recognised by humanity that “nobody’s perfect.” Bad things happen to good people. Innocent people—including infants—die. Every culture in history has had to wrestle with why. What is the source of death and misery in the human race?

From a humanistic standpoint, it really is all about random chance. Evolutionary biologist Suzanne Sadedin has suggested that, while genes can repair and even immortalise themselves, but things often happen outside of the genes’ control that kill people. The odds of a human being surviving decreases the older the person gets. The older you get, she says, the more chance there is that the universe will kill you. From an evolutionary perspective, this means that human genes have to weigh up their options: Do they invest in sustaining the life of an older person or in replicating themselves in the lives of a younger person? Random effects sometimes kill off younger people, but younger people have a greater chance of survival than older people, so genes choose to invest where there is greater chance. Dr. Sadedin [writes](#),

So from a gene’s-eye view, every investment in your survival is a potential trade-off with the creation and survival of your potential descendants. And, rather obviously, the more likely you are to die randomly, the less it makes sense for your genes to invest in the survival side of the equation.... As life goes on, your genes effectively stop caring what happens to you. After a certain point, it’s so unlikely that you’re still alive that your genes can safely assume you’ll already be dead.

If all of this sounds rather strange, remember that it is only because humanistic biologists are trying to craft an explanation of life and death without reference to a creator. The Confession takes a different, because a more biblical, approach. It traces the problem back to Adam and Eve.

We affirm that **Adam and Eve wilfully and freely broke God’s commandment**. The record of the fall in Genesis 3:1–19 highlights their complacency in the first sin. In what way is our “sinning ... not like the transgression of Adam” (Romans 5:14)? \_\_\_\_\_

Was God unreasonable in the way in which he punished Adam and Eve? After all, they only ate some fruit.

God warned Adam and Eve that they would die if they disobeyed him. The Confession states that they **lost their original righteousness and communion with God when they sinned**. Which is it? Did they die, or did they merely **lose their original righteousness and communion with God**? \_\_\_\_\_

The historical record of Adam and Eve’s fall is one thing; the theological implications of that fall are quite another. Those implications relate directly to us.

**Since Adam was appointed to stand in the place of all mankind, each of his descendants inherits the guilt of his sin.** Read Romans 5:12–19. Does this text prove the Confession’s statement? \_\_\_\_\_

\_\_\_\_\_

To Adam’s original sin **is added guilt for sins personally committed.** What is the difference between the guilt that we inherit from Adam and the guilt we incur for our own sin? \_\_\_\_\_

\_\_\_\_\_

The Confession makes a sobering claim: **Furthermore, all people inherit a corrupt nature from their original ancestors, Adam and Eve. Thus, all people are by nature subject to God’s wrath, to death, and to temporal and eternal misery unless the Lord Jesus sets them free.** It is because of sin that we are **subject to God’s wrath, to death, and to temporal and eternal misery,** and we will incur these things **unless the Lord Jesus sets us free.** According to this affirmation, why are we subject to wrath, death, and misery? \_\_\_\_\_

\_\_\_\_\_

The sin nature we inherited from Adam has sobering consequences: **The corrupt nature inclines them away from all good and is the cause of all sin actually committed.** What are the implications of this truth for our estimation of human ability to do good? \_\_\_\_\_

\_\_\_\_\_

Does the human sinful nature mean that it is impossible for unbelievers to do good? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

The most serious consequence of the fallen nature is not the effect it has on others or on the environment, but the effect that it has on the individual’s relationship with God. **Apart from the regenerating work of the Spirit, man is dead in sin and therefore unable to turn himself towards God, or to exercise saving faith in Jesus Christ.** If humans cannot turn toward God, what hope is there of salvation from sin? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Is it fair for God to punish people eternally when the reason they didn’t believe is that he never drew them to himself? \_\_\_\_\_

\_\_\_\_\_

Should God’s initiative in salvation encourage or discourage evangelism? \_\_\_\_\_

\_\_\_\_\_