



## The Covenant of Works Genesis 2 & 3

**All people stand in relationship to one of two men and the actions of those two men determine the eternal destiny of all who belong to them.** All people on our planet, living or dead, poor or wealthy, young or old, educated or ignorant, religious or not stand in corporate union either with Adam or with Christ.<sup>1</sup> That is, every single person on earth is either in Adam or in Christ.

I particularly like this quote found in F.F. Bruce's little commentary on Romans. He attributes it to the Puritan Thomas Goodwin.

In God's sight, there are two men—Adam and Jesus Christ—and these two men have all other men hanging at their girdle strings.<sup>2</sup>

Now, only a Puritan would put it quite that way. But it is a wonderful image, I think. It is the image of a hunter. It is the image of a man who has sought after and taken game and has that game hanging from his thick leather belt. Goodwin's point is that all men, and by that he means all men and women, boys and girls, hang either on Adam's belt or on Christ's belt. I love the visual impact of that kind of image and the truth of the matter is, that image is exactly right. You see, all of us are in that sense, either trophies of sin or trophies of grace. I

think that may be the reason I like the way John Stott toys here with Churchill's famous quote in his commentary changing it to suit this sentiment of "**union**" in Romans 5:12.

It is not that so many owe so much to so few; it is rather that so many owe so much to only one person. How can that be? Paul's answer is contained in his analogy between Adam and Christ, *which* demonstrate the principle that many can be affected, for good or ill, by one person's action.<sup>3</sup>

Stott's point, in fact Paul's point in Romans 5:12, is just that simple. All people on earth are either in union with Adam or Christ. Their eternal well-being is intimately tied to one of these two great archetypes, to one of these two great fountains. In other words, "**All people stand in relationship to one of two men and the actions of those two men determine the eternal destiny of all who belong to them.**"

Now, that's a simple enough proposition don't you think?

Now that's what I want to discuss this morning...that intimate connection to either Adam or Christ and I want to do so in connection with the covenant of works that is found in Genesis chapter 2.

Now we've been discussing covenant theology for the last six weeks. When we started our study, I actually started in the middle of things...looking first at the covenant of grace. If you'll remember, I started with the Abrahamic covenant and attempted to show you how there is a unity within the covenant of grace that ties together a number of biblical covenants. What I demonstrated, I hope, is that it is best to view the various covenants mentioned in the Bible not as individual covenants...at least not in the sense of being completely independent

of one another but rather as different dispensations or administrations of the one true covenant of grace. What I tried to show is that the various covenants of the Bible...the Abrahamic covenant, the Mosaic covenant, the Davidic covenant and the New Covenant are not really independent covenants but are rather integrally linked together as constituent parts of the one covenant of grace. I think the way I put it was that most of the covenants of the Bible are connected at the hip...like a long chain...link steps on a pathway...all finding their fulfillment in the one covenant of grace.

Now that doesn't mean that we ought never to make distinctions. In fact, most reformed theologians like to divide the study of the covenants into three distinct categories and I think that is right. But I can see where that might get confusing especially since I spent a significant amount of time talking about the unity of the covenants. So let take just a minute this morning to remind you of some of the distinctions.

Most Reformed theologians divide the study of covenant theology into three overarching categories.

In terms of order, they see them like this.

First, there is the Covenant of Redemption. It is a covenant that occurred in eternity past before the world was created and was a covenant made between the members of the godhead...particularly the Father and the Son. In the Covenant of Redemption, the Father and the Son covenanted together to save mankind after it fell in the Garden of Eden. The Father ordained that the Son would come into the world and take to himself a body of flesh, fulfill all righteousness as the

second Adam, and then die as a substitute for sinners. The Father promised the Son that he would then be raised again and exalted to His right hand and that his death would procure the eternal salvation of all those given to him.

In that same covenant the Son covenanted with the Father to obey His command and to accomplish the redemption of the elect. His obedience would accomplish two things: God's divine justice would be satisfied and turned aside with regard to the elect and Christ's active obedience would be imputed to those in Christ in such a way that God would view them as His own dear children...holy, righteous and undefiled.

In the Covenant of Redemption, the Holy Spirit covenanted with the Father and the Son to apply the redemption that God ordained and that the Son had procured to the hearts of the elect effecting in them both faith and repentance.

Now I pointed out last week that the Covenant of Redemption is not explicitly mentioned in Scripture but that it is easily inferred especially in passages like John 17.

<sup>ESV</sup> **John 17:1**...When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, <sup>2</sup> since you have given him authority over all flesh, to give eternal life to all whom you have given him. <sup>3</sup> And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. <sup>4</sup> I glorified you on earth, having accomplished the work that you gave me to do. <sup>5</sup> And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

Now, if you weren't here last week you may want to go to the website and review last week's lesson. It was a lot of material. But it's all there in print and audio and might help to catch you up to where we are.

Secondly, reformed theologians see a covenant occurring between God and man at creation. That covenant is sometimes called the covenant of creation, sometimes called the Adamic covenant, and sometimes called the covenant of works. I'll be introducing it this morning. In it, God covenanted with Adam in the Garden of Eden promising him life on condition of continued, perpetual obedience and death on condition of his disobedience.

The Westminster Confession of Faith puts it like this:

The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.<sup>4</sup>

Now we'll come back to the Covenant of Works in just a minute. But before we do that I want to finish reminding you of the last of the three distinct categories of covenant theology recognized by most reformed thinkers. I have already mentioned the Covenant of Redemption which occurred in eternity past. I have just mentioned the Covenant of Works that occurred at creation. The third and last category contains a third covenant that occurred after the fall of man in the Garden called the Covenant of Grace.

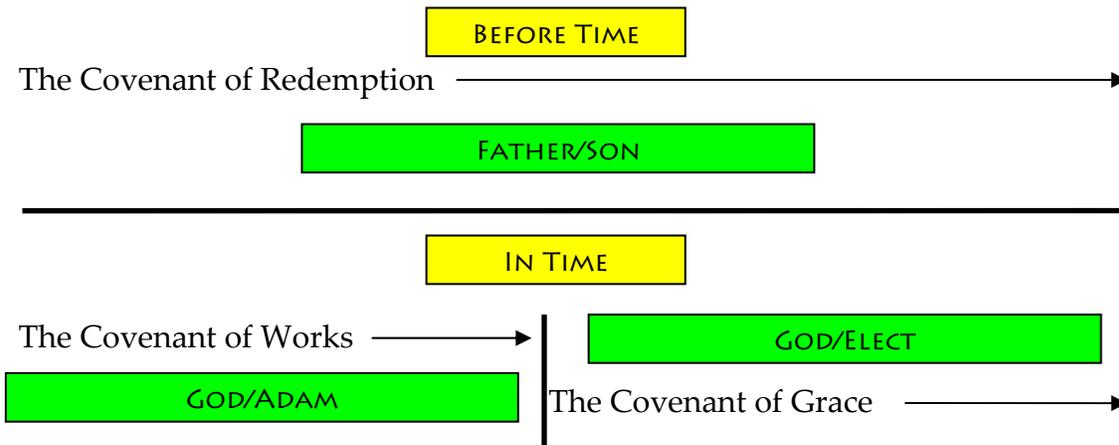
Our confession of faith describes it like this:

Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein

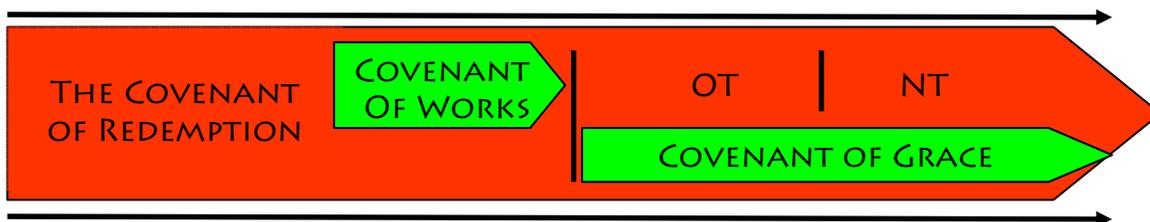
He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.

Now that is where I started our discussion and I will come back there eventually. What I have tried to show so far is that the various covenants of the Bible after the Fall of man in the Garden are all really simply constitute parts of this one covenant of grace. What I mean by that is that the covenant made with Abraham, the one made with Moses, the one made with David and the new covenant promised in Jeremiah and ultimately ushered in Christ are all simply different administrations of the one this one, glorious covenant of grace.

Now if you look at those three covenants in time they look like this:



If you look at them from 30,000 feet, however, (from the perspective of God) they look more like this:



Now this morning we are discussing the Covenant of Works and I have to tell you there are number of people that find that description objectionable. They don't like it for a number of reasons but the principle reason they don't like it is because of one of its implications...and that implication is something called original sin. But I want to argue that it is a good tag and the reason it is a good tag is because it reflects exactly what the text in Genesis 2 and 3 says. Look at it with me.

<sup>ESV</sup> **Genesis 2:15**...The LORD God took the man and put him in the garden of Eden to work it and keep it. <sup>16</sup> And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Now you can see just as clearly as I can that the command is given to Adam. It is not given to Adam and Eve but to Adam alone. You can tell it is not given to Eve because at the point in the narrative this verse occurs, Eve had not yet been created. She doesn't actually come up until verse 18.

<sup>ESV</sup> **Genesis 2:18**...Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

God established a covenant with Adam in which he made him lord of the Garden of Eden. You can tell that in the text from the fact that Adam names all the animals and had dominion over them. In the covenant, God gave Adam a task...to work and keep the garden. I ought to note here that work itself is not a part of the curse that would come later. Work in and of itself is a good thing and a good gift from God. It only becomes a burdensome after the fall when God in judgment for Adam and Eve's sin makes it so. Anyway, in the covenant with

Adam God promised Adam life and free run of the garden with one exception and that exception involved the tree of the knowledge of good and evil. So what we see here is that God established a covenant with Adam and gave him a single stipulation to obey. God also threatened with that stipulation that in the day that Adam broke the covenant he would surely die. An obvious implication of the arrangement is that if Adam obeyed the covenant and did not break it he would have surely lived.

Most reformed theologians think that this period of probation would not have been endless but would have at some point been confirmed in Adam's obedience. That may seem a bit speculative but it makes sense I think. Those theologians that see a period of probation theorize that Adam would have been directed to the other tree in the garden...the tree of life and would eaten of it and been confirmed in holiness. They see that because of two passages. Before the fall in Genesis 2:8.

<sup>ESV</sup> **Genesis 2:8**...And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. <sup>9</sup> And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

And after the fall in Genesis 3:22.

<sup>ESV</sup> **Genesis 3:22**...Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--" <sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.

I'll talk more about the sacramental significance of the two trees in a future lesson. But right now my point is that Adam fell in the garden by violating the covenant God had established with him and as a result invoked God's covenantal judgment and sanction.

Now you can see that in a couple of different places. You can see that where God pronounces judgment on Adam and Eve in Genesis 3...we'll talk about that in detail next week. And you can see the same thing, I think, in Hosea 6:7 even though there is a bit of controversy concerning its interpretation.

<sup>ESV</sup> **Hosea 6:7**...But like Adam they transgressed the covenant; there they dealt faithlessly with me.

Of course, you can see it most clearly in Romans chapter 5 and if you don't mind I would like for you to turn there so we can spend our remaining time this morning talking about original sin.

<sup>ESV</sup> **Romans 5:12**...Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--

The first thing I think you ought to notice is that Paul's premise is very simple.

One man sinned...

**Death came as the result of sin<sup>5</sup>**

**Death has come to all men**

All men have sinned.

Now the logic of the verse is quite simple. The past tense of the verb in the phrase "**all sinned**" has to be translated in a way that shows it is a completed act in the past and yet you can see the problem that that poses. How can it be that we sinned when Adam sinned? We weren't alive when Adam sinned, were we?

And if we were not alive, how on earth could anyone think we sinned when Adam sinned? Now that question raises the whole issue of original sin and how it is that we can be said to have participated in Adam's sin. Now in case, you don't know what I mean by original sin let me take a minute and explain.

**"Original sin"** is the sinful state and condition in which all people are born. It is comprised of two parts: (1) original guilt, and (2) original pollution.<sup>6</sup>

The doctrine of original sin attempts to explain how men and women, boys and girls became sinful. Obviously, it takes the seriously the idea that all observable men and women, boys and girls are, in fact, sinners. Now the question is, **"How did the get that way?"**

Now historically, there have been four basic views regarding original sin, only three of which have ever been taken seriously. Origin, for example, believed that men were born sinners because they had existed in a former life and fallen there. He believed such men were consigned to the earth as a part of their purification process. I guess you could say he viewed earth as something akin to purgatory, which makes you wonder just how bad some people must have been prior to becoming human.

Pelagius, Augustine's great rival, held that there was no such thing as **"original sin"** and that every person was free to obey or disobey just as Adam had been. He did admit that all people do sin but that sin was simply a matter of imitating our forefathers. Pelagius believed that all that was needed for a person to stand right before God was simply to stop sinning, which really and truly makes me feel better. Pelagius believed in grace but thought that grace was really just God educating us to what we should do.<sup>7</sup>

Now the last two views are both held by some very good men. The first of the two is called the Seminal or Realistic View. It is the view, which was held by Augustine and later by W.G.T. Shedd. What it contends is that Adam's guilt and pollution are passed along to his descendants by the natural process of procreation. In other words, all mankind was in Adam biologically when Adam sinned and the result is that they share his guilt.<sup>8</sup> That is, of course, why it is called the seminal view. Adam's guilt and pollution are passed along through his seed. They offer Hebrews 7:9-10 as a Scriptural example of the kind of thing they see happening with original sin.

<sup>ESV</sup> **Hebrews 7:9**...One might even say that Levi himself, who receives tithes, paid tithes through Abraham,<sup>10</sup> for he was still in the loins of his ancestor when Melchizedek met him.

Now the fourth view, the correct view, is called the Federal or Representative View and holds that Adam's guilt is imputed to his descendants in exactly the same way that Christ's righteousness is imputed to sinners. That means that all people are viewed as guilty before God even before they commit any actual sin of their own. They are guilty because they were represented by Adam when he disobeyed God in the Garden of Eden. Now the first impulse of critics is to say, **"Where do you find the federal or representative idea in the Bible?"** The clearest answer to that, I think, is given in the story of Achan's sin in the Joshua. Do you remember the story? God's wrath burned against the people of Israel because one of Israel's soldiers, a man named Achan, had taken plunder that was forbidden. God caused Israel to be punished for the one man's sin and then caused the man's whole family to be consumed along with the man when he was discovered by lot.

A ready response to that might be, **“That’s not fair. I don’t want to be represented by another.”** But, of course, there’s the rub as Lloyd Jones puts it. **“Adam’s sin imputed to us in exactly the same way Christ’s righteousness is imputed to us.”**<sup>9</sup> John Owen answered the charge of unfairness this way and I am paraphrasing here, **“Let those that argue that the idea of representation is unfair remember that the fallen angels are judged guilty on the basis of their own sin and not on the basis of a representative and they are eternally damned without hope of salvation.”**<sup>10</sup>

Now I should hasten to add that that the representative view does not deny the biological connection between Adam and his descendants. We believe the pollution of sin, an actual sin nature, is communicated to us biologically but not the guilt of sin. But let me stress the point here again. Our guilt is imputed to us because Adam is our representative. I think you can see the representative view most clearly stated in the Westminster Confession of Faith. In fact if you will turn in your Trinity Hymnals to page 852, you can follow along as I read it.

(1) Our first parents, being seduced by the subtlety and temptations of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. (2) By this sin they fell from their original righteousness and communion, with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body. (3) They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.<sup>11</sup>

Now, you can see the point. In the covenant of works, Adam sinned by breaking covenant with God. But when he sinned, his sin did not just kill him...it also killed us...it brought sin and death and all our woe into the world.

<sup>ESV</sup> **Romans 5:12**...Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--

Now, I made the point a few minutes ago that Paul's logic is very simple. It is...

One man sinned...

**Death came as the result of sin**

**Death has come to all men**

Because all men have sinned.

Still Paul does not finish his comparison here until he gets down to verse 18. What he does do instead is to break into a digression to flesh out the point he has just made. That first parenthesis is contained in verses 13-14.

<sup>ESV</sup> **Romans 5:13**...for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

And his point is that the guilt of Adam's sin bears down on everyone, even on those who have not committed a sin like the one Adam did. In fact, says Paul, you can see that point was especially clear in the period between Adam and Moses, when there was no law. You can see it there because people still died. Now, why did they die if there was no written law to be broken? They died because they had sinned in Adam. They died because Adam's guilt was imputed to every single person he represented. Now the Reformers, to a man, proclaimed the idea that this particular principle can also be seen when precious little babies die. They do not die because they have committed any actual sin on their own. They die because they are under the great cloud and burden of Adam's guilt.

Oh, can you see the heinousness of Adam's sin and our sin in Adam? Can you see its extraordinary implications? Until Adam's sin there was no death.<sup>12</sup> Since Adam, there is nothing but death. Every single man, woman, boy or girl that is born into this world is born into a world of increasing sorrow, sickness and gloom. That is why sensing the mood and despair associated with his argument up to this point he switches gears completely in verse 15 to engage in a discussion of the wondrous superiority of Christ's gracious work.

<sup>ESV</sup> **Romans 5:15**...But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. <sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Oh, do you see Paul's point here? The gift of God is Christ's atoning work is greater than all my sin; it is greater than even Adam's sin. It is greater in its graciousness and it is greater scope. You see the judgment of God came after only one solitary sin and that judgment brought death, destruction and condemnation. But the kindness of Christ came after many sins. In fact, you could say that it came after the cumulative weight of all the sin of all of God's people of all times. Whatever we lost in Adam has been overwhelmed in what we have gained in Christ. In fact, I love the way Calvin purposely understates the glory of what has happened in our union with Christ.

It may indeed be justly inferred...that Christ is much more powerful to save, than Adam was to destroy.<sup>13</sup>

That is why I made the point at the beginning of our lesson that **all people stand in relationship to one of two men and the actions of those two men determine the eternal destiny of all who belong to them.** All people on our planet, living or dead, poor or wealthy, young or old, educated or ignorant, religious or not stand in corporate union either with Adam or with Christ. That is, every single person on earth is either in Adam or in Christ.

I did that because I want you to be reminded of what was lost in Adam...of how we were born in sin and how sin causes the whole of creation to groan under its awful load. But I also did that to remind you of what was gained in the second Adam...that is, in Christ. I think if we do that our hearts will near about bust with gladness. You know every time I think about what was lost in Adam and what was gained in Christ I cannot help but think about Sir Thomas Moore's famous quote and complaint against the English Reformers. He said they were men too frivolous, too giddy, too joyful in their salvation. They were men drunk with the doctrine of justification. Oh that our culture might come to view us that same way and they will brothers and sisters as we come to meditate and ponder and learn to fully appreciate and comprehend the wondrously complex and interwoven richness of all that God has given us in this great justifying work of Christ in the covenant of grace.

When I was in seminary, I once heard a man on the radio speaking at First Baptist Dallas in Dr. Criswell's absence. The man had been the ministry for thirty or forty years and was reflecting on how he had once almost quit the ministry

altogether. In fact, he had been up in his dorm room one spring break packing to go home because he had lost all the joy of his salvation. He said he had his suitcase on his bed and all his drawers open and was packing up his clothes to go home when he heard some fool coming across the campus singing at the top of his lungs. He said he knew instantly it was Criswell himself. He said he also knew instantly that Criswell had thought like he had that he was the only man on campus. The man packing his suitcase sat down on the bed to listen to the man coming across the campus singing.

*Man of Sorrows! what a name  
For the Son of God, who came  
Ruined sinners to reclaim.  
Hallelujah! What a Savior!*

*Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood.  
Hallelujah! What a Savior!*

*Guilty, vile, and helpless we;  
Spotless Lamb of God was He;  
"Full atonement!" can it be?  
Hallelujah! What a Savior!*

*Lifted up was He to die;  
"It is finished!" was His cry;  
Now in Heav'n exalted high.  
Hallelujah! What a Savior!*

*When He comes, our glorious King,  
All His ransomed home to bring,  
Then anew His song we'll sing:  
Hallelujah! What a Savior!*

The man said he sat there a long time and then dumped out his suitcase and put all his things back in their place and went back at it and never looked back.

I propose this morning that we do the same thing as we contemplate together the truth that we are trophies of grace hanging on the belt of the Lord Jesus Christ.

Let's pray.

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<sup>1</sup> John Stott, *Romans: God's Good News For the World*, (Downer's Grove, Illinois: InterVarsity Press, 1994), 148. "Here then are two communities, one characterized by sin and guilt, the other by grace and faith. Anticipating verses 12–21 a little, we may say that the former is in Adam and the latter in Christ."

<sup>2</sup> F.F. Bruce, *Epistle of Paul to the Romans* (London: Tyndale Press, 1963), 127.

<sup>3</sup> Stott, 148-9.

<sup>4</sup> WCF, 7.2

<sup>5</sup> C.H. Dodd, *The Epistle to the Romans* in the Moffatt NT Commentary Series (London: Hodder and Stoughton, 1932; reprinted 1947), 81. Some commentators sometimes say things that are pretty outlandish to an old-timey Bible thumper. In the following quote, C.H. Dodd off-handedly comments that death could not have come into the world by Adam's in, especially since Adam was a mythical figure. He suffered from too much sophistication. He writes: "Obviously, we cannot accept such a speculation (that death came through Adam's sin) as an account of the origin of death, which is a natural process inseparable from organic existence in the world we know, and devoid of any moral significance. For the reason why the Jewish mind felt death to be unnatural and peculiarly horrible, we must probably go back to the stage in which the Jewish religion knew nothing of a life after death, so that death meant separation from God."

<sup>6</sup> Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: William B. Eerdmans Publishers, 1986), 143-8. This definition is adopted from several pages of Hoekema's text and is in agreement with Berkhof's definition. Cf. Lewis Berkhof, *Systematic Theology* (Grand Rapids: William B. Eerdmans Publishing, 1941; reprinted 1993), 244. Berkhof writes, "The sinful state and condition in which men are born is designated in theology by the name "original sin." This term is better than the Holland name "erfzonde," since the latter strictly speaking, does not cover all that belongs to original sin. It is not a proper designation of original guilt, for this is not inherited but imputed to us. This sin is called "original sin," (1) because it is derived from the original root of the human race; (2) because it is present in the life of every individual from the time of his birth, and therefore cannot be regarded as the result of imitation; and (3) because it is the inward root of all the actual sins that defile the life of man." It should be noted R.C. Sproul's definition is much shorter and seems to be in accord with the "erfzonde" spoken of by Berkhof. See R.C. Sproul,

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*Grace Unknown: The Heart of Reformed Theology* (Grand Rapids: Baker Books, 1997), 121. He writes: "The condition of radical corruption, or total depravity, is the fallen state known as *original sin*. The doctrine of original sin does not refer to the first sin committed by Adam and Eve, but to the *result* of that first sin. Original sin is the corruption visited on the progeny of our first parents as punishment for the original transgression."

I have no idea why R.C. makes this distinction.

<sup>7</sup> Charles Finney, *Finney's Lectures on Systematic Theology* Edited by J.H. Fairchild (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), 397. Finney was clearly a Pelagian. He writes: "The doctrine of a literal imputation of Adam's sin to all his posterity, of the literal imputation of all the sins of the elect to Christ, and of his suffering for them the exact amount due to the transgressors, and of the literal imputation of Christ's righteousness or obedience to the elect, and the consequent perpetual justification of all that are converted from the first exercise of faith, whatever their subsequent life may be—I say I regard these dogmas as fabulous, and better befitting a romance than a system of theology."

<sup>8</sup> A.W. Pink, *Gleanings From Scriptures: Man's Total Depravity* (Chicago: Moody Press, 1969), 27. I wanted to include this quote because it is so wonderful. "Man is a sad failure. Even the honor of the primitive Christian church was speedily tarnished by the sin of Ananias and Sapphira. Thus it has been all through the past and there is no evidence to show that at the commencement of human history Adam and Eve were any exception. Rather are there clear indications to the contrary, so that God had reason to say of them also, "They have turned aside quickly out of the way."

Personally we doubt if our first parents preserved their integrity for forty-eight hours, or even for twenty-four. In the first place, they were told to "be fruitful, and multiply" (Gen. 1:28); and had they complied with that injunction and the blessing of God had been on them, *a sinless child* would have been conceived, which, following the fall of Adam and Eve, would have been part of a depraved family—a terrible anomaly, involving the utmost confusion. Second, if those words concerning Christ are to be taken without qualification, "that in all things he might have the preeminence" (Col. 1:18), then He is the only One who kept the Sabbath perfectly on this earth, and consequently Adam fell before the seventh day ended. Third, in Psalm 49:12, the Hebrew word for 'man' is *Adam*—the same as in Genesis 2 and 3 and Job 31:33, while that for 'abode' signifies "to stay or lodge for a night." Manton rendered it "Adam being in honor abides not for a night" And Thomas Watson in his *Body of Divinity* said, Adam then, it seems, did not take up one night's lodging in Paradise." Fourth, the devil "was a murderer from the beginning" (John 8:44)—not from the beginning of time, for there was no man *to* slay during the first five days, but from the beginning of *human history*. In the morning man was holy; by night he was a sinner!"

<sup>9</sup> D. Martyn Lloyd Jones, *Romans: Exposition of Chapter 5, Assurance* (Edinburgh: Banner of Truth, 1971; reprint 1998), 210.

<sup>10</sup> John Owen, *Temptation and Sin Volume 6* edited by William Goold (Edinburgh: Banner of Truth Trust, 1850; reprinted 1981), 433. Owen writes: "The first sin in the world was, on many accounts, the greatest sin that ever was in the world. It was the sin, as it were, of human nature, wherein there was a conspiracy of all individuals: "Omnes eramus unus ille homo;" — "In that one man, or that one sin, 'we all sinned,' Romans 5:12. It left not God one morally obedient subject on the

earth, nor the least ground for any such to be unto eternity. When the angels sinned, the whole race or kind did not prevaricate. "Thousand thousands" of them, and "ten thousand times ten thousand," continued in their obedience, Daniel 7:10. But here all and every individual of mankind were embarked in the same crime and guilt."

<sup>11</sup> Westminster Confession of Faith, 6.3. See also the Larger Catechism, Question 26. "**Question:** How is original sin conveyed from our first parents unto their posterity? **Answer:** Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin."

<sup>12</sup> Martin Luther, (1999, c1958). *Vol. 1: Luther's Works: Lectures on Genesis: Chapters 1-5 (Ge 1:27)*. Ed. by J. J. Pelikan, H. C. Oswald & H. T. Lehmann (Saint Louis: Concordia Publishing House). "But this condition is the fault of original sin, and from it all the remaining creatures derive their shortcomings. I hold that before sin the sun was brighter, the water purer, the trees more fruitful, and the fields more fertile. But through sin and that awful fall not only our flesh is disfigured by the leprosy of sin, but everything we use in this life has become corrupt, as we shall point out more clearly below."

<sup>13</sup> John Calvin, *Epistle of Paul the Apostle to the Romans*, trans. John Owen (Grand Rapids: Baker Book House, 1984), 206.