

(b) A man is responsible only for what he is fully able to do; thus ability conditions responsibility.

(c) Human beings have full natural ability to obey God perfectly.

(d) Each human being is created innocent.

(e) There is no such thing as a sinful nature, there are only sinful actions.

(f) Adam's sin is merely a bad example to his posterity.

(g) The statement in Romans 5:12b -- "death passed over to all men, in that all sinned" -- means that as Adam died because he sinned, so in like manner human beings die because they sin.

(2) critique of the view

(a) The Pelagian view connects the condemnation and death of the many with the transgression of the many. But verses 15, 16, 17, 18, and 19 connect the condemnation and death of the many with the transgression of the one.

(b) The Pelagian view breaks the parallelism between the sin of one, resulting in condemnation and death to many, and the righteousness of one, resulting in justification and life to many.

(c) The Pelagian view offers no explanation for the fact of the universality of sin. Why do all men sin? That is, if human beings are created innocent, do not have a sinful nature, and have full natural ability to obey God perfectly, why do all sin?

(d) The Pelagian view states that each human being dies because of his or her own individual acts of sin. What about infants who die before they are born? Do they die because of their individual acts of sin?

b. The Arminian Theory (named after Jacobus Arminius, who lived A.D. 1560- 1609)

(1) Beliefs of the view

(a) Human beings are born destitute of original righteousness and depraved.

(b) Human depravity is certainly sinfulness, but it does not involve guilt or punishment.

(c) Thus human beings are not guilty as a result of Adam's sin.