

(d) Only when human beings voluntarily appropriate their Inborn evil tendencies are they guilty.

(e) Because human beings are born depraved, God as a matter of justice bestows on each person prevenient or preparatory grace. Prevenient grace takes persons who are inclined toward sin and disinclined toward God and gives them the ability to make a favorable response to the gospel. Prevenient grace does not guarantee the hearing of the gospel, does not in itself incline persons favorably toward Christ, and does not predetermine the outcome of hearing the gospel, but it does enable persons who are spiritually sick and in need of God's saving grace to respond to repentance and faith when the gospel is presented to them.

(f) Every human being is fully able to obey God, by cooperating with the Holy Spirit.

(g) The statement in Romans 5:12b -- "death passed over to all men, in that all sinned" -- means that all human beings personally consent to their inborn depravity by committing sinful acts, and that all human beings suffer the consequences of Adam's sin.

(2) Critique of the view

(a) The Arminian view connects the condemnation and punishment of the many with the transgression of the many. But verses 17, 18, and 19 connect the judgment, condemnation, and death of the many with the transgression of the one.

(b) The Arminian view, in attempting to emphasize human responsibility, breaks the parallelism between Adam and Christ developed in this passage. Instead of the parallel: as Adam's sin results in condemnation and punishment to many so Christ's righteousness results in justification and life to many; the Arminian view proposes: as each individual's sin results in condemnation and punishment to himself so Christ's righteousness results in justification and life to many.

(c) The Arminian view holds that God as a matter of justice bestows prevenient grace on each fallen sinner, which grace gives each one the ability to make a favorable response to the gospel. The underlying idea here seems to be that, since each person comes into the world a sinner, but not by his own choice, God's justice requires that each sinner be given a sufficient opportunity to be delivered from his sinfulness through the gospel.

However, this attempt to relieve God of the potential charge of injustice does not go far enough, since in this view God does not see to it that each individual has the opportunity to hear the gospel. Both a universal ability to respond to the gospel and a universal proclamation of the