

gospel are needed if all human beings are to have equal opportunity to be saved.

(d) The Arminian view distinguishes between having and appropriating inborn evil tendencies. Only by knowingly and voluntarily yielding to evil tendencies is guilt and punishment incurred. But what about sins of omission and sins of ignorance? Are they properly sin, and do they involve guilt? If so, then it appears that guilt can be incurred even apart from conscious, willful acts of sin, in which case the definition of sin as "voluntary transgression of known law" is too narrow to include all of the biblical data.

- c. The Theory of Mediate Imputation (Moise Amyraut, A.D. 1596-1664; Joshua de la Place, A.D. 1596-1655, both professors in the School of Saumur in western France)

(1) Beliefs of the view

(a) All human beings are born physically and morally depraved.

(b) The body is depraved, but the soul is created holy; thus the soul becomes depraved by being united to the body.

(c) This depravity is the source of all actual sin, and is itself sin.

(d) Human beings do not become guilty by virtue of the imputation of Adam's guilt, but by virtue of the impartation of Adam's depravity. They are guilty of Adam's sin on the basis of shared depravity. Thus they are not corrupt because they are guilty, but guilty because they are corrupt.

(e) The statement in Romans 5:12 -- "death passed over to all men, in that all sinned" -- means that all human beings suffer the consequences of Adam's sin, and that all human beings have sinned by having a sinful nature.

(2) Critique of the view

(a) The Mediate Imputation view connects condemnation (which means "a declaration of guilt", just as justification means "a declaration of righteousness") with the innate depravity of each person. Each person is guilty because he or she is depraved. But verses 16 and 18 connect condemnation with the offense of one man, Adam; thus each human being is guilty as a result of Adam's transgression.

(b) The Mediate imputation view breaks the parallelism between Adam and Christ. Instead of the parallel: as Adam's sin results in the condemnation and punishment to many, so Christ's righteousness results in justification and life to many; the Mediate imputation view proposes: as each