

(b) Since Adam was truly the representative of the race, God Imputed the guilt of Adam's sin to the whole race, imparted the depravity of Adam to all of his natural descendants, and condemned the whole race to death.

(c) Individual human beings are guilty of Adam's sin because they really and actually sinned in Adam, their true representative.

(d) The statement in Romans 5:12b -- "death passed over to all men, in that all sinned" -- means that all sinned in Adam, their true representative and head, and thus all incurred the consequences of Adam's sin.

(2) Critique of this view (as follows)

#### Critique of the theories of Natural Headship and Federal Headship

(1) In the passage (Romans 5:12-19) Adam and Christ and those connected with them are shown to be contrasting parallels. Death is spoken of as the result of the sin of all men in verse 12, and as the result of the sin of one man in verses 15-19. The connection between these two assertions must be some kind of a solidarity, so that the sin is at once the sin of the "one" and the sin of "all."

(2) The nature of this solidarity may be interpreted naturally or representatively. But the crux of the difference is not that one view holds to community of nature and natural headship, and other does not. Both views hold that human nature became corrupt in Adam and that this human nature which became corrupt in Adam is transmitted to his posterity by natural generation! The question is whether human nature was numerically and specifically one in Adam or whether Adam was the appointed head and representative of the whole race.

(3) Both theories must ask how individual members of the race can bear the guilt of a sin in which they did not as individuals personally and individually participate. Even the Natural Headship Theory must admit that the individual members of the race did not personally and individually participate in the sin of the human nature as it existed in its unity in Adam. The individual sin of a human being is as far removed from the sin of generic humanity as it is from the sin of a representative head.

(4) The Natural Headship theory contains a difference between the kind of union that exists between Adam and his posterity and the kind of union that exists between Christ and those who are His. The first union is natural, the second is spiritual. The Federal Headship Theory argues that the sustained emphasis on the parallel between Adam and Christ seems to argue for an Identity in the way the unions operate. Adam sinned and we are condemned; Christ obeyed and we are Justified. To argue that we were in Adam