

all men condemnation, thus also by one righteous deed (there came) unto all men justification of life. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of one the many shall be made righteous."

This view stresses in this passage the truths taught in verse 12 that in some sense all sinned when one sinned; and that the entrance of death into the world and the passing over of death to all men are one event, which occurred at the fall. Both the Natural Headship View and the Federal Headship View hold that the entire race sinned in Adam (who was either its natural head or its federal representative or both), and that thus the whole race became guilty, corrupt, and condemned to death.

[7] God precondemns men on the basis of their predetermined sinfulness and lost condition

Support for this view is found in such Scriptures as Rom. 9:20-22 - "On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, 'Why did you make me like this,' will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?"

(b) The second question raised by the problem of relating the truths of precondemnation and fallen man's responsibility for his sinfulness is this: How can fallen man's responsibility for his sinfulness be fixed and maintained, so that God's precondemnation may be seen to be a decree arising out of His justice?

This question of human responsibility is highly complex. First of all the term itself must be carefully defined. The statement "he is responsible" may mean (at least):

1. "he is the one in whom authority resides"
2. "he is the one who is accountable"; i.e., able to be called to account for an action, an event, or a state of affairs, whether he or someone under his authority did it or brought it about.
3. "he is obligated to do it or not to do it"
4. "he can be depended upon"
5. "he did it"
6. "he is the chargeable/creditable cause of an action, an event, or a state of affairs"

Human responsibility for sinfulness, in this discussion, is used in the sense of the sixth meaning. The question is, How can fallen man's chargeableness (or blameworthiness) for his sinfulness be fixed and maintained? To assist us in answering this question, let us relate the discussion to the various bases for precondemnation mentioned above.

[1] Can man's responsibility for his sinfulness (and thus his precondemnation) be fixed on the basis of man's foreseen rejection of Christ?