

[7] can man's responsibility for his sinfulness (and thus his precondemnation) be fixed on the basis of man's involvement in the fall, together with all of its results?

This view stresses the truths taught in Rom. 5:12-19, and especially those focused in verse 12. Rom. 5:12 states, "Therefore even as by one man sin entered the world, and because of sin, death; and in this way death passed over to all men, in that all sinned. This view sees in this verse two important and relevant truths: first, that in some sense all sinned when one sinned; and second, 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.

Upon studying the whole passage (translation earlier in these Class Notes) we discover that Paul draws a parallel between one man (Adam) and many men in respect of sin, and one man (Christ) and many men in respect of righteousness. We also discover that by the transgression of one man:

- (a) all men/many men died
- (b) all men were condemned
- (c) many men were made sinners
- (d) all men sinned

It is this last point that is crucial to this proposed solution to the problem of fixing man's responsibility for his sinfulness and precondemnation. Two views in systematic theology stress the concept that the entire race sinned in Adam, and thus became guilty, corrupt, and condemned to death. The Federal Headship or Representative View holds that Adam was the federal head and representative of the whole human race, and that when he sinned, all men sinned in him as their representative. Thus all men sinned (in Adam), all men were condemned (in Adam), and all men died (in Adam). The Natural Headship or Realistic View holds that Adam was the natural head of the whole human race, and that the whole human race was really in his loins; and that when he sinned, all men sinned in him, their natural head. Thus all men sinned (in Adam), all men were condemned (in Adam), and all men died (in Adam).

Both these views attempt to provide a theological construct which adequately "fits" the exegetical data and satisfactorily synthesizes the theological components of the passage. To a certain degree both views succeed. And both views assist us in establishing a solid basis for fixing man's responsibility for his sinfulness and precondemnation. Both views provide ground for saying:

**EACH SINNER IS RESPONSIBLE FOR HIS OWN  
SINFULNESS AND CONDEMNATION!**

Neither view is able to explain exactly how, as Paul says, when Adam sinned, all men sinned. Neither view claims that Adam's descendants are consciously aware of having distinct subsistence in Adam, or consciously aware of personally transgressing God's commandment concerning the tree of the knowledge of good and evil. Nevertheless, whichever of these views we adopt, we can say -- and say with conviction -- in a meaningful and very important sense, when Adam sinned, I sinned. When Adam was condemned, I was condemned. When Adam died, I died.