

But we can say more. We can say, "If Adam was responsible for his willful, deliberate, self-initiated revolt against God, and for his shameful, lawless transgression of God's holy and good commandment, then I am also responsible for that revolt against God and that transgression of God's law." in fact, we can say, "With Adam, I revolted; with Adam, I transgressed!

The Implications of this solidarity, this personal involvement in the fall, must now be drawn. If I sinned when Adam sinned, then together with Adam I am guilty of the fall! I am culpable! I am blameworthy! And if it was Adam's sin that plunged the entire human race into spiritual and physical depravity and corruption and sickness and death, then it was also my sin that brought these disastrous effects upon all mankind. And if I am blameworthy for the fall, I am also blameworthy for its effects! I am responsible! And what is worse, I am not partially responsible in the sense that I had a very tiny part in bringing about all of these terrible effects. No, I am completely responsible in the sense that these terrible effects are the result of one transgression; and when Adam committed that one transgression, I also committed it! The only sense in which I can speak of being partially responsible is in the sense that I, together with all other men, sinned when Adam sinned.

If this proposed solution to the problem of finding a basis for the fixing of man's responsibility for his sinfulness and condemnation is adopted, what are the implications?

First, of all, a resolution of the difficulties of the other proposed solutions is provided. The rejection of Christ as He is revealed in Scripture and presented in the gospel, man's sinful attitudes, thoughts, words, and actions, and man's suppression, distortion, and perversion of the truth of general revelation, are all accounted for on the basis of man's natural depravity. In turn, man's natural depravity is accounted for in terms of his involvement in the results of the fall. And in turn, man's involvement in the results of the fall is accounted for in terms of his involvement in the fall itself.

Second, as a result of the first implication, man's responsibility is maintained up and down the whole line. Because man's responsibility for his sinfulness is established (fixed) by his involvement in the fall itself, his responsibility can be maintained for the results of the fall, his own personal guilt and depravity, his suppression, distortion, and perversion of general revelation, his sinful attitudes, thoughts, words, and actions, and his rejection of Christ and His gospel.

Third, since the basis for fixing man's responsibility for his sinfulness has been established, the basis for God's precondemnation of the nonelect is also established. God can justly precondemn the nonelect for their sin, because they are responsible for their sin. They are not unfortunate, undeserving victims of an unjust punishment which has gratuitously been foisted upon them by an arbitrary despot; rather, they are criminals who have been justly indicted, tried, and found guilty of revolting against their Creator and King, of deliberately transgressing against His holy commandment, and of willfully throwing away original righteousness, communion with Him,