

LECTURE 10: ANTHROPOLOGY AND HARMARTIOLOGY:

I. Views of Creation of Humanity:

A. Atheistic Evolution:

1. An undirected and random process over time:

In Charles Darwin's *The Origin of Species*, he spells out the tenets of atheistic macro-evolution: "(1) Variation results in some offspring being superior to their parents. (2) A struggle for existence eliminates the weaker, less fit varieties. (3) A process of natural selection is constantly at work by which the fittest survive. (4) Through heredity, new and better qualities produced by variation are passed on and gradually accumulated. (5) New species come into existence by this method, after the passage of sufficient time."²¹

- a. No God
- b. No providence
- c. No superintendence
- d. No ontological objective universal standard of morality
- e. No transcendent or ultimate accountability

1. Atheistic evolution faces formidable challenges in four areas: philosophical argumentation, evidences, the existential, and divine experiences:

- a. Specified complexity in design
- b. Irreducible complexity in design
- c. Cosmological Argument
- d. Moral Law Argument
- e. Teleological Argument
- f. Argument from Joy
- g. Innate Idea Argument
- f. Religious Need Argument
- g. Divine Encounters with G-d
- h. Existential fulfillment in G-d
- i. Reformed Epistemology (properly basic)
- j. Argument from objective beauty
- k. Bonafide Miracles (e.g., answered prayer)
- l. Can one actually prove a universal negative?

² 2. S. Maxwell Coder and George F. Howe, *The Bible, Science, and Creation* (Chicago: Moody, 1965), 60–61.

¹ Enns, Paul P., *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 301

B. Theistic Evolution:

1. Theistic evolution is the teaching that plants, animals, and man gradually evolved from lower forms, but that God supervised the process."³
2. Tendency to accept the findings of science;
3. Seek to harmonize evolutionary hypothesis with the Bible;
4. Theistic evolution is rejected by both strict evolutionists and scientific creationists alike.
5. Commonly ascribed problems with this view:
 - a. Adam was not a historical person;
 - b. Analogy between Adam and Jesus Christ is mistaken in Romans 5:12;
 - c. This view requires a poetic or allegorical approach in interpreting Genesis 1:1–2:4;
 - d. This view implies that humanity is derived from a non-human ancestor which cannot be reconciled with the explicit statement of man's creation in Genesis 2:7.²

C. Progressive Creationism: Also called the day-age theory, this view rejects a literal six day creation in favor of understanding days of creation as age (typically viewed as equivalent to geological ages) and not twenty-four hours. This view is based in part on Psalm 90:4 and 2 Peter 3:8.

1. Progressive creationism is a more serious attempt to reconcile the Bible with science.
2. They harmonizes the antiquity of the earth according to the teaching of science while at the same time believe in the direct creation of man and general species in consideration of Genesis 1-
3. They reject macro-evolution will accept micro-evolution within species.
4. Commonly ascribed problems with this view:
 - a. Exodus 20:10–11 draws an analogy between a person working six days and resting on the seventh and God creating six days and resting on the seventh. The analogy demands twenty-four hour days.

³C. Richard Culp, *Remember Thy Creator* (Grand Rapids: Baker, 1975), p. 148.

²Enns, *The Moody Handbook of Theology*, 302.

- b. This view also demands the reality of death before the entry of Original Sin (The Fall of Man) because it involves a long period of time. However, Genesis indicates there was no death until Adam sinned.³
- D. Gap Theory: This view places a long period of time between Genesis 1:1 and Genesis 1:2. This view not only is an accommodation to science, but can allow proponents of the gap theory to embrace a 24 hour day creation view.
 - 1. There was an original creation. But as a result of Lucifer’s rebellion, the earth became “chaos.”
 - 2. The “formless and void” in Genesis 1:2 is described by gap theorists as a chaotic earth that G-d has judged.
 - 3. This gap can allow millions of years to take place.
 - 4. Commonly ascribed problems with this view:
 - a. Grammar and literary analysis does not allow for a gap.
 - 1. Verse one is an independent clause.
 - 2. Verse two is composed of three circumstantial clauses, explaining the condition of the earth when God began to create, and it is connected to verse 3.⁹ Thus, there is no break between verses 1 and 2.
 - 3. This view depends on “formless and void” meaning evil or the result of a judgment; however, its usages in Job 26:7 and Isaiah 45:18 do not suggest such a claim.
 - 4. This view also draws a distinction between the Hebrew verb *bara* (Gen. 1:1), suggesting it means creation ex nihilo (out of nothing), whereas *asa* (Gen. 1:7, 16, 25, etc.) means a refashioning. However, if we closely examine these two verbs, we discovered that they are used interchangeably; *asa* does not mean to refashion.¹⁰
 - 5. In sum, it is critiqued that the gap theory is not built on exegesis but is rather an attempt to reconcile the Bible with the views of science.⁴
- E. Creationism: Literal twenty-four-hour days or *fiat creation*:

³Enns, *The Moody Handbook of Theology*, 302

⁹ Bruce K. Waltke, *Creation and Chaos* (Portland: Western Conservative Baptist Seminary, 1974), 31.

¹⁰ Fields, *Unformed and Unfilled*, 51–74.

⁴Enns, *The Moody Handbook of Theology*, 302.

1. Creationists believe God directly and instantaneously created in twenty-four hour days is also called *fiat creation*—God created directly and instantaneously:
 - a. (1) God is an absolutely perfect Being
 - b. (2) An absolutely perfect Being cannot produce an imperfect creation.
 - c. (3) Therefore, the original creation God made was perfect. An absolutely perfect Being cannot produce an imperfect Creation
2. Macro evolution and theistic evolution are both rejected by creationists.
3. They contend that creation took place in six twenty-four days:
 - a. Hebrew word “yom” for “day” combined with a number always designates a twenty-four hour day.
 - b. The phrase “evening and morning” Gen. 1:5, 8, 13, 19, 23, 31 strengthens the idea of a twenty-four creation.
 - c. Analogy to the command for man to labor in six days and rest on seventh contributes to seeing a “day” as a “day.”
4. Historical creation of Adam and Eve by God. Scriptural support creationists use include:
 - a. Genesis 1:27, 2:7, 5:1,
 - b. Deuteronomy 4:32.
 - c. Matthew 19:4.
6. Creationists argue for male and female genders (Genesis 1:27).
7. “Morning and Evening” repeated phrase emphasizes a “day” as a “day.”
8. Creationists contend humans possess a soul and thus are created for eternity (Gen. 2:7).
9. Being made in the “image of God” implies creation, not macro-evolution.⁵
10. Adam and Eve were created with complete innocence and lived in environment with no sin, thus were directly created by God.
 - a. See also Ecclesiastes 7:29: “*God made mankind upright.*”

⁵Ibid., 303

Intelligent Design Movement is not a movement that is cloaked in Creationism. Rather, going all the way back to Plato and Aristotle, proponents of Intelligent Design asserts that certain features of the universe and of living things are **best explained** by an intelligent cause, not an undirected process such as natural selection.

Thus, intelligent design is an effort to empirically “detect” whether the “apparent design” in nature acknowledged by virtually all biologists is either genuine design (the product of an intelligent cause) or simply the product of an undirected process such as natural selection acting on random variations.

Intelligent design is distinct from creationism in that intelligent design only attempts to explain the arrangement of materials within an already given world; it does not offer an account regarding the nature and purpose of God nor a theological doctrine of creation.

Basic argument of Intelligent Design:

1. We can often recognize the effects of design in nature and cosmos.
2. The physical marks of design are visible in aspects of biology and cosmology.
3. We have no good explanation for the foundation of life that doesn't involve intelligence.
4. In the absence of any convincing-non-design explanation, we are justified in thinking that real intelligent design was involved in life.

Intelligent design is a scientific, empirical alternative to naturalistic macroevolution and is one that is free from biblical and religious language.

11. “Upright” (cf. “yashar” in Hebrew) means “straightness,” “uprightness,” “honesty,” or “integrity.”
12. This work is also used in connection with “righteous” in Deuteronomy 32:4, “blameless,” in Job 1:1, and “pure” in Job 8:6.
13. Upshot is that “yashar” denotes both the absence of evil and the presence of good.
14. God created Adam and Eve with “free will.” This accounts for the origin of evil since evil is “the corruption of something good. According to Augustine’s Free will defense theory, evil arose out of the abuse of free will. It is good to be free. But with the gift of free will, comes the possibility of evil.
15. Two types of Creationists:
 - a. Young earth Creationism
 - b. Old-Earth Creationism
16. In sum, whether old-earth or young-earth creationists, creationists affirm the following positions:
 - a. The existence of an infinite-personal perfect God;
 - b. Creation of the universe was ex nihilo (out of nothing);
 - c. Every living thing was specifically created by God;
 - d. Adam and Eve are historical persons directly created by God; they were special creation of God.
 - e. Genesis account of creation (1-2) is historical, not allegorical or mythological.
 - f. Creation is purposed to glorify God.
 - g. While creationists disagree about the timing of creation, they all agree on the fact of creation as stated in Genesis 1-2.
17. Commonly ascribed problems:
 - a. Have to accept Genesis 1-2 as historical, factual, literal accounts.
 - b. Contradicts theories like Darwinian Evolution
 - c. Neglects the possibility that “seven days” is a literary frame on which the story of creation is draped.
 - d. Does not cohere with present understanding of geological ages.

- e. The authority of Scripture is favored over authorities of science.

It might be helpful to consider creationism alongside two other worldviews: materialism and pantheism.⁶

CATEGORY	THEISM	MATERIALISM	PANTHEISM
1. Source of Creation:	Creator beyond nature	No Creator	Creator within nature
2. Method of Creation:	Out of nothing (<i>ex nihilo</i>)	Out of something (<i>ex material</i>)	Out of God (<i>ex Deo</i>)
3. Duration of Creation	Temporal	Eternal	Eternal
4. Relation of Creator and Creature	Creator and creation (really different)	No real Creator	No real creation
5. God's Control	Unlimited	Limited or non-existent	Limited

II. What does it mean to be made in the “Image of God?”

- A. G-d created humanity in His image (Genesis 1:26-27):
1. Image of G-d is reflected in personality: intellect, will, emotion, reasoning, creativity, etc. Image = content.
 2. Image of G-d is reflected in function: stewardship of God's creation.
 3. Image of G-d is reflected in community/interpersonal relationships. In some since we reflect G-d's image in terms of interpersonal relationships, “Let us make man in our image, according to our likeness.”
 4. Image of G-d is reflected in representation: “Let us make man as our image.”
 - a. Hebrew grammar: Preposition “in” can be equally translated as “as.”
 - b. Near Eastern archeology: In ancient times an emperor might command statues of himself to be placed in remote parts of his empire. These symbols would declare that these areas were under his power and reign. Likewise, God placed

⁶ Norman Geisler, *Systematic Theology in One Volume* (Minneapolis: Bethany House, 211), 626.

humankind as living symbols of Himself on earth to represent His reign.

- c. Thus, we represent G-d's interests in all that we are and all that we do; we are His living representatives.
5. Image of G-d is holistic (all of the above). We commit the fallacy of reductionism by reducing God's image to only one. Rather, we are to reflect God's image is likened to multi-faceted diamond. Perhaps the representation view is the basis for all the others since it requires all those elements-which can all be exegetically defended.

III. Three Views on Origin of Soul:

A. Preexistence:

- 1. From eternity (Plato): Souls are uncreated: Just like Plato argued for a world of eternal forms (ideas), there are eternal souls that exist by virtue of the World Soul-which animates all things. At conception these souls enter the woman's womb and become incarnate in human flesh.
 - a. Problems:
 - (1) No biblical support;
 - (2) Lacks scientific evidence: Scientific evidence points to human life beginning at conception.
 - (3) Cosmological Kalam argument: An infinite number of moments is impossible.
- 2. Before the world (Church father Origen): souls are created by God, existing before birth. Unlike Plato's views, this view states that souls were created by God from eternity.

B. Creation View of Soul: Soul is directly created by God:⁷

- 1. Five different views of Creationism:
 - a. Creation of the soul at conception: Psalm 51:5; Matt. 1:20.

Most Christians who embrace the creationist theory of the soul contend that that God creates the soul at the moment of conception: Psalm 51:5; Matt. 1:20.

 - 1. Scientific evidence: Human life (soul) begins at conception realizing that the fertilized human ovum is 100% human (not genetic information is added from the point of conception until death; all physical characteristics for life are contained in the genetic

⁷ Geisler, *Systematic Theology*, 711-720.

code at conception; sex is determined at moment of conception.

- b. Creation of the soul at implantation;
- c. Creation of the soul after implantation (Aquinas):
- d. Creation of the soul at animation;
- e. Creation of the soul at birth (Charles Hodge):
 - 1. Genesis 2:7: "Breath of life"
 - 2. Human life is designated from point of birth: Gen. 5:1ff.

Problems with this last view:

- a) Adam was a direct creation.
 - b) "Breath" in Gen. 2:7 denotes of "life" indicated that life begins when God gave human life, not simply because Adam began breathing.
 - c) Other animals breathe but are not people. Thus, "breath" in and of itself does not make Adam human.
 - d) Problem that loss of breath means loss of humanness. But Scripture states that humans continue to exist after they stop breathing: Phil. 1:23; 2 Cor. 5:6-8; Rev. 6:9.
 - e) Life begins at conception: Psalm 51:5; Matt. 1:20.
2. Traducian View: Soul is created indirectly through parents: Soul and body are generated by father and mother:
- a. "Traducian" comes from the Latin tradux, meaning "branch of vine." Thus, every human person is a branch off his parents.
 - b. Arguments in favor:
 - 1. Creation was completed on sixth day: Genesis 2:2; Deuteronomy 4:32; Matthew 13:35.
 - 2. God is at rest and has not created since: Heb. 4:4.
 - 3. Scientific evidence for how an individual human life (soul is clear: Sperm and ovum from parents and is first conceived in womb as a fully individual person.

4. Creationists cannot adequately explain the inheritance of original sin.
5. Lack of agreement among creationists weakens their argument for direct creation of the soul.

Three Views Regarding Origin of the Soul

	Preexistence:	Creationism:	Traducianism:
Time of Creation:	From Eternity (Plato)	1. At conception; 2. At implantation; 3. After implantation; 4. At animation; 5. At birth	Originally in Adam, instrumentally through parents:
God's Role:	None (Plato)	He directly creates each soul	He indirectly creates body and soul through parents.
Parent's Role:	No role in the creation of the soul; Efficient cause of the body	Occasional cause of the soul; Efficient cause of the body	Instrumental cause of both soul and body
Nature of Man:	Each person is a soul; Each person has a body.	Each person is a soul; Each person has a body.	Each person is a unity of soul/body.
Nature of Human Soul:	Simple/Indivisible (unregenerable)	Simple/Indivisible (unregenerable)	Unified (regenerable)
Image of God:	In soul only	In soul only	In soul and body
Immortality:	Soul only	Soul only	Soul and body
Christian Proponents:	Justin Martyr, Origen, and Early Augustine	Thomas Aquinas, Charles Hodge.	W. G. T. Shedd, Later Augustine, Lewis. S. Chafer

Source: Norman Geisler, *Systematic Theology In One Volume* (Minneapolis: Bethany House, 2011), 716.

IV. Composition of nonmaterial aspect of humanity: Are the soul and spirit distinct or are they the same? Three views: Dichotomy, Trichotomy, and Multifaceted:

- A. Dichotomy: Each person is composed of two parts, namely, body and soul:
1. Greek word, "dicha" which means "two."
 2. "Temno" means "to cut."
 3. The nonmaterial part of man possesses *one substance*, namely, soul and spirit, which have *different functions*.
 4. Support:
 - a. Genesis 2:7: God formed man from the dust of the ground, breathed life into him, and he became a living soul (cf. Job 27:3).
 - b. Words, "soul" and "spirit" are used interchangeably: may be used interchangeably:
 1. Genesis 41:8 cf. Psalm 42:6;
 2. Hebrews 12:23 cf. Revelation 6:9.
 3. Matthew 10:28, 1 Cor. 5:3, and 3 John 2: Body and soul (or spirit) are used to constitute the entire person.
 5. Supporters include Augustine, Anselm, and Western Church.
- B. Trichotomy:
1. Greek word, "*tricha*, which means "three."
 2. *Temno*, "to cut."
 3. A person is a three-part being, consisting of body, soul, and spirit.
 4. The soul and spirit are said to be different in both essence and function:
 5. Body = world-conscious;
 6. Soul = self-conscious (e.g., imagination, memory, and understanding);
 7. Spirit = higher power (e.g., reason, conscience, and will):
 8. Support:
 - a. 1 Thessalonians: Apostle Paul emphasizes the three-part view in desiring the sanctification of the entire person;
 - b. Hebrews 4:12: A distinction between soul and spirit.
 - c. 1 Corinthians 2:14–3:4: natural (fleshly), carnal (soulish), and spiritual (spiritual).
 9. Supports include Greek and Alexandrian Church Fathers (e.g., Origen) and Eastern Church:
- C. Multi-Faceted View: The other two views commit the fallacy of reductionism because there are a number of other terms that have bearing upon the non-material nature of each human in addition to soul and spirit. Paul Enns describes these additional aspects the following way:

Heart: The heart describes the intellectual (Matt. 15:19–20) as well as the volitional part of man (Rom. 10:9–10; Heb. 4:7). *Conscience:* God has placed within man a conscience as a witness. The conscience is affected by the Fall and may be seared and unreliable (1 Tim. 4:2);

nonetheless, it can convict the unbeliever (Rom. 2:15). In the believer it may be weak and overly scrupulous (1 Cor. 8:7, 10, 12). *Mind*: The unbeliever's mind is depraved (Rom. 1:28), blinded by Satan (2 Cor. 4:4), and darkened and futile (Eph. 4:17–18). In the believer there is a renewed mind (Rom. 12:2) that enables him to love God (Matt. 22:37). *Will*: The unbeliever has a will that desires to follow the dictates of the flesh (Eph. 2:2–3), whereas the believer has the ability to desire to do God's will (Rom. 6:12–13). At conversion, the believer is given a new nature that enables him to love God with all his heart, mind, and will.⁸

V. How to define Sin?

- A. ***Sin is a transgression of the law of God.*** The Greek word *parabasis* means overstepping, transgression. God gave the Mosaic law to heighten man's understanding of His standard and the seriousness of transgressing that standard (Rom. 4:15). Thereafter, when God said, "You shall not bear false witness," a lie was seen to be what it is: an overstepping or transgression of the law of God (cf. Rom. 2:23; 5:14 ; Gal. 3:19).
- B. ***Sin is a failure to conform to the standard of God.*** The Greek word *hamartia* means "miss the mark," "every departure from the way of righteousness." Thus, it means that all people have missed the mark of God's standard and continue to fall short of that standard (Rom. 3:23). This involves both sins of commission as well as omission. Failure to do what is right is also sin (Rom. 14:23).
- C. ***Sin is a principle within man.*** Sin is not only an act but also a principle that dwells in man. Paul refers to the struggle with the sin principle within (Rom. 7:14 , 17–25); all people have this sin nature (Gal. 3:22). Hebrews 3:13 refers to it "as the power that deceives men and leads them to destruction." Jesus also refers to sin as a "condition or characteristic quality" (John 9:41 ; 15:24 ; 19:11)
- D. ***Sin is rebellion against God.*** Another Greek word for sin is *anomia* , which means "lawlessness" (1 John 3:4) and can be described as a "frame of mind." It denotes lawless deeds (Titus 2:14) and is a sign of the last days, meaning "without law or restraint" (Matt. 24:12).
- E. ***Sin is wrongful acts toward God and man.*** Romans 1:18 refers to "ungodliness and unrighteousness of men." Ungodliness refers to man's failure to obey God and keep the commandments related to Him (Exod. 20:1–11); unrighteousness is seen in man's failure to live righteously toward his fellow man (Exod. 20:12–17).⁹

V. Original Sin:

⁸Enns, *The Moody Handbook of Theology*, 306.

⁹ *Ibid.*, 310.

A. **Definition.** Original sin may be defined as the sinful state and condition in which every person is born. It is so designated because:

1. It is derived from the original root of the human race (Adam),
2. It is present in the life of every individual from the time of his birth, and
3. It is the inward root of all the actual sins that defile the life of man.

Simply stated original sin refers to the corruption of our whole nature.

B. **Reformed Tradition:**

1. Humanity is totally depraved. As Charles Ryrie states:

Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of sin, nor that a person cannot appreciate and even do acts of goodness; but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God's sight [*Survey of Bible Doctrine*, 111].

2. Humanity has an innate sin nature. Like Ryrie states, "The sin nature is the capacity to do all those things (good or bad) that can in no way commend us to God [Idem]." In fact, every aspect of the human person is involved:
 - a. intellect (2 Cor. 4:4);
 - b. conscience (1 Tim. 4:2);
 - c. will (Rom. 1:28);
 - d. heart (Eph. 4:18);
 - e. and the total being (Rom. 1:18-3:20).

V. Views on Imputation: Romans 5:12:¹⁰

A. **Definition:** The word *imputation* comes from the Latin word *imputare*, meaning "to reckon," "to charge to one's account." Imputation is interrelated to the problem of **how** sin is charged to every person. The biblical basis for imputation is Romans 5:12. This passage explains that sin entered the world through Adam. The interpretation of that verse determines one's view of imputation.

B. **Four Major Views:** Historically, there have been four major views of how sin is imputed to the human race.

1. *Pelagian view.*

¹⁰ Ibid., 310-313.

- a. Pelagius was a British monk born about A.D. 370.
- b. Modern Unitarians continue his basic scheme of doctrine.
- c. Pelagius taught that God created every soul directly.
- d. Every soul therefore was innocent and unstained.
- e. No created soul had any direct relation to the sin of Adam; the only significance of Adam's sin upon humanity was the bad example.
- f. Adam did not affect all human race with his act of disobedience.
- g. No sin of Adam was imputed to the human race.
- h. Only those acts of sin that people themselves committed were imputed to them.
- i. Humans die because Adam sinned but because of the law of nature. Adam would have died even if he had not sinned.
- j. Pelagius and his doctrines were condemned at the Council of Carthage in A.D. 418.

2. Arminian view.

- a. The Arminian view is similar to semi-Pelagianism and is representative in the Methodist church, Wesleyans, Pentecostals, and others. Jacobus Arminius (1560–1609) was a Dutch theologian from which the view gets its name.
- b. Arminius taught that man was not considered guilty because of Adam's sin. When people would voluntarily and purposefully choose to sin even though they had power to live righteously—then, and only then, would God impute sin to them and count them guilty.
- c. Although man does not possess original righteousness because of Adam's sin, Augustus Strong writes, "God bestows upon each individual from the first dawn of consciousness a special influence of the Holy Spirit, which is sufficient to counteract the effect of the inherited depravity and to make obedience possible, provided the human will cooperates, which it still has power to do" [*Systematic Theology*, 601].
- d. Therefore, Arminius recognized an effect from Adam's sin but not in the sense of total depravity; through divine enablement man could still make righteous choices.

- e. Romans 5:12 is not understood as all humanity suffering the effect of Adam's sin and death; but rather because of the individual agreement with Adam's act is sin imputed to the individual.

3. Federal view:

- a. Originally propounded by Cocceius (1603–1669) and is a commonly held position in Reformed theology. Proponents include Charles Hodge; J. Oliver Buswell, Jr.; and Louis Berkhof.
- b. This view is called the federal view because Adam is seen as the federal head or representative of the entire human race.
- c. As a result of Adam's sin, since he was the representative of the human race, his sin plunged the entire human race into suffering and death.
- d. Through the one sin of Adam, sin and death are imputed to all humanity because all humanity was represented in Adam.
- e. Charles Hodge defines the view: "in virtue of the union, federal and natural, between Adam and his posterity, his sin, although not their act, is so imputed to them that it is the judicial ground of the penalty threatened against him coming also upon them [Charles Hodge, *Systematic Theology*, 2: 192-93]."

4. Augustinian view. This view is named after Augustine (A.D. 354–430) and has advocated by John Calvin, Martin Luther, W. G. T. Shedd, and Augustus Strong.

- a. This view teaches that the statement "all sinned" in Romans 5:12 suggests that all humanity was a participant in Adam's sin.
- b. Just as Levi (although not yet born) paid tithes to Melchizedek through Abraham in that Levi was "seminally present" in Abraham (Heb. 7:9–10), in a similar way, all humanity was "seminally present" in Adam when Adam sinned and therefore all humanity participated in the sin.
- c. Therefore, the sin of Adam and the resultant death is charged to all humanity because all humanity is guilty. God holds all humanity guilty because all humanity *is* guilty.

4 VIEWS OF THE IMPUTATION OF SIN				
Views	Romans 5:12	Adam	Humanity	Modern Adherents
Pelagian View	People incur death when they sin after Adam's example.	Sin affected Adam alone.	No one affected by Adam's sin.	Unitarians
Arminian View	All people consent to Adam's sin—then sin is imputed	Adam sinned and partially affected humanity	Depravity is not total; people received corrupt nature from Adam but not guilt or culpability.	Methodists Wesleyans Pentecostals Holiness groups
Federal View	Sin is imputed to humanity because of Adam's sin.	Adam alone sinned but human race affected	Depravity is total; sin and guilt are imputed.	Presbyterians Others holding to Covenant theology.
Augustinian View	Sin is imputed to humanity because of Adam's sin.	Humanity sinned in Adam.	Depravity is total; sin and guilt are imputed.	Reformers Later Calvinists