



**Dr. Eddie Ildefonso**  
**Covington Theological Seminary**

### Course Information

#### **1. Course Description**

A study of the persons of The Father, The Son and The Holy Spirit and their unified teaching of the doctrines of the Bible.

## **Survey of the Doctrines of the Bible**

### **VI-The Doctrine of Sins**

**1-Personal Sins**

**Rom. 3:23**

**2-Sin Nature**

**Psalm 51:5**

**3-Imputed Sin**

**Rom. 5:12**

**4-Backsliding**

**Jer. 3:22**

**5-Leaven**

**Lev. 2:11**

**6-Apostasy**

**2 Thess. 2:3**

**7-Pollution by Sin**

**1 Cor. 5:6**

**8-Penalty of Sin**

**Rom. 6:23**

**9-Flesh**

**Rom. 8:13**

## **Introduction to Doctrinal Footnotes**

These theological footnotes are divided into three sections **(1) explanation**, **(2) illustration**, and **(3) application**. When you have absorbed all the notes within one topic area, you will have completed a total survey of that doctrine.

### **VI-The Doctrine of Sins**

#### **Hamartiology–Doctrine of Sin**

**The Imputation of Adam’s Sin**

**How is sin imputed and transmitted?**

**II. How should I understand imputation?**

**A. Considerations regarding the *Seminal Theory***

**B. Considerations regarding the *Representative Theory***

**1. There are two groups represented in Rom 5:12–21:**

• vv. 12, 18 “Just as through one...all men...even so through the One... all men.”

• vv. 15, 17, 19 “by the transgression of the one...even so through the obedience of the One...”

• v.14 Adam “is a type of Him who was to come.”



## Lecture # 10

Christ's headship was unquestionably that of vicarious representation. The reign of sin, condemnation, and death brought in Adam's headship is contrasted by the righteousness, justification, and life brought in Christ's headship. Both headships must operate the same or the parallelism is lost.

- [v. 19](#) -- This means that through "others, not personally and voluntarily engaged, [we] come to have property, indeed propriety, in the personal, voluntary performance of another" (Murray, p. 88).

I.e., another's action can be forensically reckoned as really and properly ours.

### 2. There is one conclusion to be drawn from [Romans 5:12-21](#)

- The only viable alternative to representative headship is that each person must be his own representative or stand his own probation. Aside from having no biblical support, theologically there could be no hope of restoration or salvation because there is no way for "individual" sinners to save themselves.
- If each person is his own representative in probation and sin, which is what seminal headship boils down to, then he must also be his own representative in salvation. This is, of course, absolutely and totally impossible.

## The Extent of Sin's Corruption—Total Depravity

What is the extent to which man is sinful?

### I. Imputation—Representative Headship

- We recognize the concept of representative headship is found in [Romans 5:12-21](#).

There are two groups represented: "Just as through one...all men...even so through the One...all men."

#### A. Adam represented all mankind in his sin ~ guilt imputed

- Because of Adam's first sin all mankind was plunged into suffering and death. It is the judicial grounds whereby all men are charged guilty and liable for the penalty of sin.
- Adam was not the race when he sinned (in the sense of the Realistic/Seminal Theory), but God contemplated the race in solidarity with Adam when he sinned, and thus they sinned in him ([Romans 5:14](#)).

[Romans 5:14 \(NASB\)](#)

<sup>14</sup>Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

#### B. Christ represented all born again men in his obedience ~righteousness imputed

- The original sin of Adam and Eve produced universal guilt for all other humans. This might seem unfair until we observe that God has countered that by extending the righteousness of Jesus to all who are regenerated by Him.
- "The justified person is constituted righteous by the obedience of Christ because of the solidarity established between Christ and the justified person [established via the believer's union with Christ]" (Murray, p. 70).



## II. The relation of imputation to depravity

### A. The contrast

- Though the *guilt* of sin was imputed to all mankind via Adam's position as representative of the human race, this did not constitute men as *corrupt* (depraved)...

### B. The connection

- Depravity (which is corruption, not guilt) results from the *hereditary solidarity* between Adam and all men.

#### 1. Guilt through immediate imputation

- We must understand the distinction that Adamic *guilt* is transmitted by direct imputation at conception because of Adam's 1st sin and his position as *representative* of the race.

#### 2. Corruption through seminal procreation

- *Corruption* is transmitted by the *seminal* (or traducian) process. The corruption of sin comes from the parents, whereby men inherit a sin nature.

## III. Depravity—common views

**A. Humanist (and Pelagian)** – Man is basically good; the evil in man only gravitates to the edges and that is what is seen on the outside.

**B. Semi-Pelagian** – Man is basically evil but his very core is good and can perform acts of good based on this core “goodness.”

**C. Arminian** – Man is sinful; however, prevenient grace enables man to make righteous choices.

**D. Reformed** – Man is sinful to his very core and it permeates his whole being; he is unable to choose anything right or perform acts which are pleasing to God.

- “Man in his raw, natural state as he comes from the womb is morally and spiritually corrupt in disposition and character” (Reymond, p. 450).

## IV. Depravity—biblical characterization

### A. All are sinners

- [Romans 3:9](#), [Romans 5:12](#)

[Romans 3:9 \(NASB\)](#)

<sup>9</sup> What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

[Romans 5:12 \(NASB\)](#)

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—