



## Bible Doctrine I- TH-110

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### 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?

#### I. How is sin imputed?

##### A. Imputation—a definition

- The word imputation means “to charge to one’s account,” and relates to the problem of how sin is transmitted and charged to every person.
- The basic Scripture is [Romans 5:12](#), which teaches that sin entered the world through Adam. The interpretation of that verse determines one’s view of imputation.

**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—



## B. Imputation—various theories

**1. Pelagian:** God created every soul directly; every soul, therefore, is innocent and unstained. Each person has his own “Fall.” Acts of sin are imputed to each person individually.

**2. Arminian (semi-Pelagian):** Man was not considered guilty because of Adam’s sin. When people 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.

- **Romans 5:12** is not understood as all humanity suffering the effect of Adam’s sin and death; rather, because of an individual’s “agreement” with Adam’s act, sin is imputed to the individual.

**3. Realistic (seminal):** The statement “**all sinned**” in **Romans 5:12** suggests all humanity participated in Adam’s 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**—

- All humanity was “**seminally present**” in Adam when he sinned and therefore all humanity participated in the sin.

- The sin of Adam and the resultant death is charged to all humanity because all humanity *is* guilty.

- All men “**co-sinned**” with Adam; people “**really**” sinned in Adam (thus the term “**realistic**” theory).

**4. Federal:** Adam is the “**federal head**” or “**representative**” of the entire human race.

- 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.

- Through the one sin of Adam, sin and death are imputed to all humanity because all humanity was *represented* in Adam.

- **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.”?

## II. How should I understand imputation?

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

#### 1. Lack of evidence

- There is no biblical evidence that Adam was the race; nothing shows that there existed in Adam the human nature as an entity that was specifically and numerically one. This concept is more philosophical assumption than biblical fact.

#### 2. Lack of reality

- Adam was not you and me; he was Adam, with the gene pool of the whole human race in his genetic code.

#### 3. Lack of understanding



**Lecture # 9**

- The seminal headship/realistic theory is oriented to sinful man's concept of **"justice"** concerning what constitutes fair and equitable grounds for condemnation and death.
- Realism is trying to offset **"alien guilt."** It is designed to show that ultimately the guilt of Adam's sin is not really ours. We are guilty for our own sin only.

**4. Lack of explanation**

- The seminal headship theory cannot adequately explain how Christ escaped original sin. He was in Adam's loins too. If He wasn't, we cut Him off from a genuine connection with the human race. He is part of that numerically one human nature that actually sinned in Adam.
- The parallelism between Adam and Christ in [Romans 5:12-21](#) argues against seminal headship. Note especially [v. 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. 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."

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.