

Life is said to rule through one man (Jesus Christ) by the bestowal of the grace of God and the gift of grace, righteousness. It would appear that an order is established here, which is:

grace → gift of righteousness → life

18 -- "consequently therefore as by one transgression (there came) unto all men condemnation, thus also by one righteous deed (there came) unto all men justification of life."

Here the argument is made even clearer. By Adam's one act of transgression, condemnation (guilt and its penalty, death) came to all men; whereas by Christ's righteousness, justification of life came to all men.

But here we strike a problem. The text seems to say that, as all human beings are condemned, so all human beings are justified. Must the use of "all men" be qualified in meaning in either or both instances? The text says that condemnation came to all men; this is not qualified in the passage. The text also says that justification came to all men; but this is qualified in verse 17. There we read that only those who are justified receive the overflow of grace and the gift of righteousness. Since not all men receive the gift, then not all are justified. This preserves the emphasis of the passage on the similarities and contrasts between those who are represented by Adam and those who are represented by Christ. And here in verse 18 the parallel is clearly stated, and the representation is fully developed.

19 -- "For just as through the disobedience of the one man the many were made sinners, so also through the obedience of one the many shall be made righteous."

Here the argument of the parallel is drawn even tighter: by the disobedience of Adam, his descendants were made guilty sinners; by the obedience of Christ, His spiritual children are made justified saints.

Adam may now be seen as the type of Christ, the "coming one". As the antitype (the one who fulfills the type), Christ did what Adam failed to do: He obeyed God's Law, did God's will, and earned for His spiritual children the gifts of righteousness, justification, and life, which God in turn bestows on them by His grace.

Analysis of Theories of Imputation

- a. The Pelagian Theory (named after Pelagius, who lived A.D. 360-431)
 - (1) Beliefs of the view
 - (a) Adam's sin affected only himself as far as guilt is concerned.