**for the judgment** (pronounced by God  
upon Adam) **came of** (was by occasion of)  
**one** (man having sinned,—*one trespass*would be hardly allowable, and would not  
help the sense, inasmuch as many *sinners*,  
as well as many sins, are implied in *many  
trespasses*, below) **unto condemnation** (its  
result, in his own case and that of his  
posterity); **but the gift of grace came of**(was by occasion of) **many trespasses** (where  
sin abounded, ver. 20, there grace much  
more abounded: the existence of *the law*  
being implied in the word *trespasses*) **unto  
justification**.—The only difficulty here is  
the sense of the word rendered *justification*, respecting which I must refer to the note in my Greek Testament. The strict  
meaning is a *sentence of acquittal*, which,  
in fact, amounts to *justification*.

**17.**] *Distinction the third*, also in KIND; that  
which came in by the *one sinner*, was the  
*reign of* DEATH: that which shall come  
in by the *One, Jesus Christ*, will be a *reigning* *in* LIFE.—**For** (carrying on the argument from ver. 15, but not so as to make  
parenthetical ver. 16) **if by the trespass of  
the one** [man], **death reigned throngh the  
one** [man], **much more** (logical à fortiori)  
**shall they which receive the abundance  
of the grace and of the free gift of righteousness reign in life** (eternal) **through** (by means of) **the one** (Man), **even Jesus Christ**:—*Abundance* answers to “*did abound*,” ver. 15; **grace** here to “*the grace of God*”  
there; only here, as at ch. i. 5, the word  
signifies not only the grace flowing froin  
God, but the same grace implanted and  
working in man;—**the free gift** here to  
the same word there, but qualified by the  
**words of righteousness**, answering to “*justification*” in ver. 16.

**reign in life**] “Antithesis to ‘*death reigned*.’ We should  
expect ‘*life shall reign*;’ but St. Paul designedly changes the form of expression,  
that he may bring more prominently forward the idea of free personality. **Life**is not only corporeal. (the resurrection),  
but also spiritual and moral,—as also in  
‘*death*’ we must include *through* *sin*,  
as in ver. 12. The term **shall reign** is  
brought in by the antithesis: but it is  
elsewhere used (compare 1 Cor. iv. 8. Rev.  
v. 10; xx. 4, 6; xxii. 5) to signify the  
state of blessedness, partly in an objective  
theocratic import (of the reign of the  
saints with Christ), partly in a subjective  
moral one,—because *reigning* is the highest,  
development of freedom, and the highest  
satisfaction of all desires.” De Wette.

**18.**] *Recapitulation and co-statement of  
the parallel and distinctions*.—**Therefore  
as through one trespass** (not, ‘*the offence  
of on*e,’ as A. V., which is contrary to  
usage, and to ver. 17, where that meaning  
is expressed in words. In this summing  
up, the Apostle puts the antithetical elements *as strongly and nakedly as possible  
in contrast*; and therefore abridges the  
“trespass ’ and ‘the righteous act of one’  
into ‘one transgression’ and ‘one righteous:  
act’) [**the issue was**] (in the original there  
is nothing expressed before **unto all men**  
in both clauses) **unto all men to condemnation; even so through one righteous act** (the Death of Christ viewed as  
the highest point of His Obedience, see  
Phil. ii. 8: equivalent to “ *the obedience of  
the one*,” below; not as in ver. 16,—nor  
*Righteousness*, which would not contrast  
with *trespass*, a *single act*) [the issue was]  
unto all men (in extent of grace,—*possible*, not actual, as the other)