**to justification of** (conferring, leading to) **life**.

**19.**] **For** (in explanation of ver. 18) as  
**through the disobedience of the one man  
the many** (equivalent to “*all men*” above,  
but not so expressed here, because in the  
other limb of the comparison, “*all men*”  
could not be put, and this is conformed to  
it: see there) **were made** (not ‘*were accounted as:*’ nor ‘*became by imputation*:’ nor ‘*were proved to be*:’ *the kind of sin*  
spoken of in this whole passage, is both  
original and actual) **sinners** (‘*actual sinners  
by practice*’ is meant, the disobedience of  
Adam having been the *inlet* to all this:  
compare ver. 12), **even so** (after the same  
manner or analogy likewise) **through the  
obedience** (unto death, see on last verse)  
**of** (the) **one** [man] **shall** (*future*, because,  
as in ch. iii, 30, justification, as regards the  
many, is *not yet completed*) **the many**(equivalent to “*many*: compare Matt.  
xxvi. 28; Mark x. 45, but thus expressed  
because “*many*” would not have answered  
in the other limb of the comparison. *In  
order to make the comparison more strict*,  
the “all” who have been made sinners  
are weakened to the indefinite “ the many,”  
the “*many*” who shall be made righteous are *enlarged* to the indefinite “*the  
many*.” Thus *a common term of quantity*  
is found *for both*, the one *extending to  
its largest* numerical interpretation, the  
other *restricted to its smallest*) **be made**  
(see above) **righteous** (not by *imputation*merely, any more than in the other case:  
but ‘shall be made really and actually  
righteous, as completely so as the others  
were made really and actually sinners.’  
When we say that man has no righteousness *of his own*, we speak of him as *out of Christ*: but *in Christ* and united to Him,  
he is *made righteous*, not by a fiction, or  
*imputation only* of Christ’s righteousness,  
but by a real and living spiritual union with  
a righteous Head as a righteous member,  
righteous *by means of*, as an effect of, the  
righteousness of that Head, but not merely  
righteous by transference of the Righteousness of that Head; just as in his natural state he is united toa sinful head as a sinful  
member, sinful by means of, as an effect of,  
the sinfulness of that Head, but not merely  
*by transference* of the sinfulness of that  
Head).

**20.**] *How the law* (of Moses)  
*came in, in the divine economy*.—**Now** (or,  
**But**, i.e. the two things spoken of ver. 19  
did not *simply* and *immediately* happen)  
**the law** (of Moses, not *law* in the abstract, nor ‘the law of nature,’—nor even *the law of God* in its *general* sense, as  
often in ch. i. ii.;—but here strictly THE  
LAW OF MOSES, as necessitated by vv.  
13, 14 in this same argument) **came in besides** (besides the fact of the many  
being made sinners, and as a transition  
point to the other result: formed a *third  
term*, besides these two, in the summary of  
God’s dealings with man), **in order that**  
(its *design*,—not merely its result. So in  
ver. 21) **the trespass** (*created* by the law;  
for where no law, no transgression, ch.  
iv. 15:—not merely the *knowledge of sin*,  
but *actual* transgression) **might be multiplied** (in *actual fact*: not ‘be abundantly exhibited,’ or any such evasive sense).—No possible objection can be taken to this  
statement by those who view the Law as  
a preparation for Christ. If it was so,  
then the effect of the Law, the creating  
and multiplying transgression, was *an end  
in the divine purposes*, to bring out the  
necessity of One who should deliver from  
sin, and bring in righteousness. **But** (this  
terrible end, the multiplying of transgression, was not, however, God’s *ultimate* end: He had a further and gracious one) **where sin** (the generic of the specific word “*trespass*”) **was multiplied**, (God’s) **grace  
did beyond measure abound** (not ‘*did much more abound*,’ as A.V. The A. V.  
has likewise destroyed the force of the comparison by rendering two different and distinct verbs in the original words both  
by one word, ‘*abound*’).

**21.**] *The*