14—16. ROMANS. 43   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 him that was to come. type of him that is tocome. 15 How-   
 15 But not as the offence, beit not as the, trespass, so also is the   
 so also is the free gift. gift of grace. For if by the trespass   
 For if through the offence of the one the many died, much   
 of one many be dead, much more did the grace of God and his   
 more the grace of God, free gift abound »unto the many >». }ii.n,   
 and the gift by grace, by the grace of the one man Jesus   
 which is by one man, Jesns 16 And not as [it was] Matt. 28   
 Christ, hath abounded unto through one that sinned, so is the & xxvi.   
 many. %6 And not as it Christ. for the judgment came of one   
 was by one that sinned, so unto condemnation, but the gift of   
 is the gift: for the jndg-   
 ment was by one to con-|   
 demnation, but the free gift!   
   
 Christ). This clause is inserted on the trast is between the judgment, coming of   
 first mention of the name Adam, the one one sinner, to condemnation, and the free   
 man of whom he had been speaking, to gift, of (see note below) many offences, to   
 recall the purpose for which he is treating justification. So that { think the quanti-   
 of bim,—as the figure of Ohrist. It is tative sense the better, and join much   
 of him that was to come, as in A. V., but is more with did abound, in thie sense of   
 spoken from the Apostle’s present standing, much more abundant (rich in diffusion)   
 ‘who is to come’ 'Vhe fulfilment of the was the gift, &e. (2) grace, not the grace   
 type will then take place completely, when, working in men, here, but the grace whieh   
 as 1 Cor. xv. 22, in Christ all shall be is in, and flows God. (3) The grace   
 made alive. 15—17.] Though Adam of our Lord Jesus Christ (His sclf-otlering   
 and Christ correspond as opposites, yet love, see 2 Cor. viii. is the medium by   
 there is a remarkable difference, which which the free gift is imparted to men.   
 inakes the free gift of grace much more (4) The past tense, did abound, should   
 eminent than the transgression and its here be kept to its indefinite historical   
 consequences, and enhances the certainty sense, and not rendered, as in the A. V., by   
 of its end being accomplished. Howhbeit a perfect, however true the fact expressed.   
 not (in all points) as the trespass (of may be: both are treated of here as events,   
 Adam, as the cause indueing sin and death their time of happening and present refer-   
 on his race), so also is the gift of grace ence not being regarded. 16.] Dis-   
 (i.e. justification: not a direet contrast, tinction the second, in KIND, The former   
 as obedience in ver. 19: the Apostle has difference was quantitative : this is   
 inore in mind here the conseqnence of the —And not as [it was] through one that   
 trespass, and to that opposes the gift of sinned, so is the gift.—It is a question,   
 grace). 15.] For if, &. Distinetion the words [i was] not existing in the   
 the first, DEGREE :—and in the form of original, whether any thing, and what, is   
 a hypothetical inference, from the less to to be supplied before the clause, through   
 the greater. For if by the trespass of one that sinned. Meyer and others would   
 the one [man] the many died, much more understand it as if nothing was to be sup-   
 did the grace of God and his free gift plied, ‘And not as through one that sinned,   
 abound unto the many by the grace of the so is the gift.’ But this has against it,   
 one man Jesus Christ. (1) The first ques- that since the for following gives the rea-   
 tion regards the expression much more. Is son for this sentence, this must contain   
 it the @ fortiori logical inference, is it implicitly all that that next expands in   
 to be joined did abound as quantitative, detail ; which is not merely the distinction   
 deseribing the degree of abounding ? Chry- between springing from one man and out of   
 sostom and others adopt the former, and many offences, but much more. Others have   
 provided only the same thing is said here supplied the condemnation, or the words   
 as in ver. 17, the usage there would decide death entered—but inasmuch as it is pur-   
 it to be so: for there it cannot be quanti- posely left indefinite, be explained in the   
 tative. But I believe that not to be so. next verse, it is better to supply in the   
 Here, the question is of abounding, a thought an indefinite phrase which may be   
 matter of degree, there, of reigning, a thus explained: as, ‘that which took place,   
 matter of fact. Here (ver. 16) the con- through one;’ or, ‘as [it through one.’