ROMANS. 5   
 44   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 grace came of many trespasses unto is of many offences unto   
 17 For if by the tres- justification. 7 For if by   
 pass of the one, death reigned through one man’s offence death   
 the one, much more shail they which reigned by one ; much more   
 receive the abundance of the grace they which receive abund-   
 and of the free gift of righteousness ance of grace and of the   
 reign in life through the one, even gift of righteousness shall   
 Jesus Christ. 18 Therefore as through reign in life by one, Jesus   
 one trespass [the issue was] unto Christ.) 18 Therefore as by   
 all men to condemnation; even so the offence one judgment   
 through one righteous act [the issue came upon all men to con-   
 was] unto all men to justification demnation ; even so by the   
 righteousness of one the   
 free gift upon all men   
 unto justification of life.   
 ¢ John xi   
 Heb.   
   
 for the judgment (pronounced by God « Antithesis to ‘death reigned.’ Weshould   
 upon Adam) came of (was by occasion of) expect ‘life shall reign ;’ but St. de-   
 one (man having sinned,—one trespass signedly changes the form of expression,   
 would be hardly allowable, and would not that he may bring more prominently for-   
 help the sense, inasmuch as many sinners, ward the idea of free personality. Life   
 as well as many sins, are implied in many is not only corporeal. (the resurrection),   
 trespasses, below) unto condemnation (its hut also spiritual and inoral,—as also in   
 result, in his own case and that of his «death’ we must inelnde through sin,   
 posterity); but the gift of grace came of as in ver. 12. The term shall reign is   
 (was by occasion of) many trespasses (where brought in by the antithesis: but it is   
 sin abounded, ver. 20, there grace much elsewhere used (compare 1 Cor. iv. Rev.   
 more abounded: the existence of the aw v. 10; xx. 4, 6; xxii, 5) to signify the   
 being implied in the word trespasses) unto state of blessedness, partly in an objective   
 justification.—The only difficulty here is theocratic import (of the reign of the   
 the sense of the word rendered justifica- saints with Christ), partly in a subjective   
 tion, respecting which I must reter to the moral one,—becanse reigning is the highest,   
 note in my Greek Testament. The strict development of freedom, and the highest   
 meaning is a sentence of acquittal, which, satisfaction of all De Wette.   
 in fact, amounts to justification. WJ 18.] Recapitulation and co-siatement of   
 Distinction the third, also in KIND; that the parallel and distinctions.—Therefore   
 which came in by the one sinner, was the as through one trespass (not, ‘ the offence ©   
 reign of DEATH: that which shall come of one” as A. V., which is contrary to   
 in by the One, Jesus Christ, will a reign- usage, and to ver. 17, where that meaning   
 ing in LIFE.—For (carrying on the argu- is expressed in words. In this summing   
 ment from ver. 15, but not so as to make up, the Apostle puts the antithetical ele-   
 parenthetical ver. 16) if by the trespass of ments as strongly and nakedly as possible   
 the one [man], death reigned throngh the in contrast; and therefore abridges the   
 one [man], much more (logical @ “trespass ’ and ‘the righteous act of one”   
 shall they which receive the abundance into ‘one transgression’ and ‘one righteous:   
 of the grace and of the free gift of right- act’) [the issue was] (in the original   
 eousness reign in life (eternal) (by js nothing expressed before unto all men   
 means of) the one (Man),even Jesus Chri: in both clauses) unto all men to con-   
 — Abundance answers to “did abound,” ver. demnation; even so through one right-   
 15; grace here to “the grace of God” eous act (the Death of Christ viewed as   
 there; only here, as at ch. i. 5, word the highest point of His Obedience, see   
 signifies not only the grace flowing froin Phil. ii. equivalent to “ the obedience of   
 God, but the same grace implanted and the one,” below; not as in ver. 16,—nor   
 working in man;—the free gift here to Righteousness, which would not contrast   
 the same word there, but qualified by the with érespass, a single [the issue was}   
 words of righteousness, answering to ‘(jus- unto all men (in extent of grace,—pos-   
 tification” in ver. 16. reign in life] sible, not actual, as the other) to justifi-