17—21. ROMANS. 45   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 19 For as by one man’s dis- of life. 19 For as through the dis-   
 obedience many were made obedience of the one man the many   
 sinners, so by the obedience were made sinners, even so through   
 of one shall many be made the obedience of the one shall the   
 righteous. 2° Moreover the many be made righteous.   
 law entered, that the offence ‘the law came in besides, that Now a John   
 might abound. But where trespass might be multiplied. But 3%   
 sin abounded, grace did   
 much more abound : \*' that ii.   
 as sin hath reigned unto where sin oye 19, 23,   
 did \* beyond was multiplied, grace in ¢   
   
 cation of (conferring, leading to) life. righteous by transference of the Righteous-   
 19.] For (in explanation of ver. 18) as ness of that Head; just as in his natural   
 through the disobedience of the one man state he is united toa sinful as a sinful   
 the many (equivalent to “all men” above, member, sinful by means of, as an effect   
 but not so expressed here, because in the the sinfulness of that Head, but not merely   
 other limb of the comparison, ‘all men” by transference of the sinfulness of that   
 could not be put, and this is conformed to Head). 20.] How the law (of Moses)   
 it: see there) were made (uot ‘were ac- came in, in the divine economy.—Now (or,   
 counted as:’ nor ‘became by imputation :\* But, i.e. the two things spoken of ver. 19   
 nor ‘were proved to be? the kind of sin did not sémply and immediately happen)   
 spoken of in this whole passage, is both the law (of Moses, not Jaw in the ab-   
 original and actual) sinners (‘actual stract, nor ‘the lazo of nature,’—nor even   
 by practice’ is meant, the disobedience of the law of God in its general sense, as   
 Adam having been the izlet to all this: often in ch. i. ii. here strictly THE   
 compare ver. 12), even so (after the same Law oF Mosss, as necessitated by vv.   
 manner or analogy likewise) through the 13, 14 in this same argument) came i1   
 obedience (unto death, see on last verse) besides (besides the fact of the many   
 of (the) one [man] shall (future, because, being made sinners, and as a transition   
 as in ch. iii, justification, as regards the point to the other result: formed a third   
 many, is not yet completed) the many term, besides these two, in the summary of   
 (equivalent to “many: compare Matt. God’s dealings with man), in order that   
 xxvi. 28; Mark x. 45, but thns expressed (its design,—not merely its result. So in   
 becanse “many” would not have answered ver. 21) the trespass (created by the law;   
 in the other limb of the comparison. Za for where no law, no transgression, ch.   
 order to make the comparison more strict, iv. 15:—not merely the knowledge of sin,   
 the “all” who have been made sinners but actual transgression) might be multi-   
 are weakened to the indefinite “ many,” plied (in actual fact : not ‘be abundantly   
 the “many” who shall be made right- exhibited,’ or any such evasive sense).—   
 eous are enlarged to the indefinite “the No possible objection can be taken to this   
 many.’ Thus a common term of quantity statement by those who view the Law as   
 is found for both, the one extending to a preparation for Christ. If it was so,   
 its largest numerical interpretation, the then the effect of the Law, the creating   
 other restricted to its smallest) be made and multiplying transgression, was an end   
 (see above) righteous (not by imputation in the divine purposes, to bring out the   
 merely, any more than in the other case: necessity of One who shonld deliver from   
 but ‘shall be made really and actually sin, and bring in righteousness. But (this   
 righteous, as completely so as the others terrible end, the multiplying of trans-   
 were made really and actually sinners.’ gressien, was not, however, God’s ultimate   
 When we say that man has no righteous- end: He had a further and gracious one)   
 ness of his own, we speak of him as out of where sin (the generic of the specific   
 Christ : but in Christ and united to Him, “ trespass”) was multiplied, (God’s) grace   
 he is made righteous, not by a fiction, did beyond measure abound (not ‘did   
 imputation only of Christ’s righteousness, much more abound, as A.V. The A. V.   
 but by a real and living union with has likewise destroyed the force of com-   
 a righteous Head as a righteous member, parison by rendering two different and   
 righteous by means of, as an etlect of, distinct verbs in the original words both   
 righteousness of that Head, but not merely by one word, ‘ abound’). 21.) The