

The Gift and the Transgression(s) (vv. 15-18)

VERSE 15 **But the free gift is not like the transgression** (Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα [*conj. alla + neg ouk + adv. hos as + neg ouk + d.a.w/noun nom.nt.s. paraptoma wrongdoing + adv. houto like + conj. kai even + d.a.w/noun nom.nt.s charisma gift*]).

For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound[ed] to the many (εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν [*part. ei if + conj. gar + d.a.w/noun instr.nt.s. paraptoma transgression + d.a.w/adj.gen.m.s. heis one + d.a.w/adj.nom.m.p. polus many + aor.act.ind.3p. apothneskos die + adj.dat.nt.s. polus much + adv. mallon more + d.a.w/noun nom.f.s. charis grace + d.a.w/noun gen.m.s. theos + conj. kai + d.a.w/noun nom.f.s. dorea gift + prep en + noun instr.f.s. charis + d.a.w/noun gen.m.s. anthropos + d.a.w/adj.gen.f.s. heis one + noun gen.m.s. Jesus + noun gen.m.s. Christ + prep eis + d.a.w/adj.acc.m.p. polus many + aor.act.ind.3s. perisseuo abound*]).

VERSE 16 **The gift is not like that which came through the one who sinned** (καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα [*conj. kai + neg. ouk + conj. hos like, as + prep dia + adj.gen.m.s. heis one + aor.act.part.gen.m.s. hamartano sin + d.a.w/noun nom.nt.s. dorema gift*]); **for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification** (τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα [*d.a.w/noun nom.nt.s. krima judgment + conj. men on the one hand + conj. gar + prep ek + adj.gen.nt.s. heis one + prep eis + noun acc.nt.s. katakrima condemnation + d.a.w/noun nom.nt.s. chrisma gift + conj. de + prep ek +*

adj.gen.nt.p. polus many + noun gen.nt.p. paraptoma transgression, offense + prep eis + noun acc.nt.s. dikaioma justification]).

VERSE 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ (*εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ* [*part. ei if + conj. gar + d.a.w/noun dat.nt.s. paraptoma + d.a.w/adj.gen.m.s. heis one + d.a.w/noun nom.m.s. thanatos death + aor.act.ind.3s. basileuo reign + prep dia + d.a.w/noun gen.m.s. heis + adj.dat.nt.s. polus much + adv. mallon more + d.a.nom.m.p. "those" + d.a.w/noun acc.f.s. perisseia abundance + d.a.w/noun gen.f.s. charis + conj. kai + d.a.w/noun gen.f.s. dorea gift + d.a.w/noun gen.f.s. diakaiosune + pres.act.part.nom.m.p. lambano receive + prep en + noun loc.f.s. zoe life + fut.act.ind.3p. basileuo reign + prep dia + d.a.w/adj.gen.m.s. heis one + noun gen.m.s. Jesus + noun gen.m.s. Christ*]).

ANALYSIS: VERSES 15-17

1. At verse 15 the topic which had been introduced in v. 12 but was interrupted by the parenthesis of verses 13 and 14 is resumed.
2. We now have the two elements of a completed comparison indicated by “like” (*hos*) and “so also” (*houtos kai*)-“but not as the offense, so also the free gift.” (literal word order from the Greek).
3. It is to be noted that the comparison is negative, not positive.
4. It is the difference between the two things rather than the similarity that is the focus of attention.
5. We might have expected Paul to continue the parallel which he had begun in v. 12, and to which he reverts in verses 18 and 19.
6. This is what one might have anticipated since at the end of v. 14 he had said that Adam was a type of the one to come.
7. But he does not do this, and so, we have a negation rather than an affirmation.
8. The negation of v. 15a is the introduction to a theme which is continued to the end of v. 17.
9. “The transgression” refers to Adam’s original sin.
10. “The free gift” refers to that which cancels the judgment associated with the transgression for those who receive it.

11. The second sentence in v. 15 contains a 1st class condition followed by another “much more” comparison.
12. “The transgression of the one” resulted in “the many died.” (cf. v. 12).
13. A person is born with a resident sin nature (STA/OSN) and God judges the newborn with spiritual death, which if not overturned results in eternal wrath.
14. Judgment works relentlessly due to AOS, and its imputation to the each living soul possessing an STA.
15. But, as he twice presents it as “the grace of God and the gift by the grace of the one Man, Jesus Christ.”
16. The “much more” is seen in the fact that what Jesus Christ brought to mankind trumps what Adam brought to humanity.
17. The marvel of it all is that salvation is a free gift based on grace not human merit.
18. The phrase “abounded to the many” would seem to indicate that the gift of grace is available to the entire human race.
19. Of course, only those to receive the free gift enjoy the benefits associated with overturning what Adam got us into.
20. Verse 16 is similar to verse 15 indicating a parallel between Adam and Christ.
21. In this comparison there is not uniformity.
22. First, the words “through the one having sinned” (literal) brings Adam and his sin into view.
23. The last part of v. 16 informs us of what makes the free gift different.
24. “For on the one hand judgment from one resulting in condemnation” (literal) refers to the imputation of AOS to a newborn with a resident STA.
25. We are all born under an indictment (Jn. 3:18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”; Jn. 3:36 “He who believes in the Son has eternal life, but he who does not obey the Son will not see life, but the wrath of God abides on him.”).
26. The contrast Paul draws here is that between the transgression of the one and the “many transgressions” (e.g., the collective sins of humanity thru history).
27. So all mankind is under condemnation (vv. 12, 15, 18) which resulted from the one sin of the one man.
28. “The free gift” is secured against the background of “many transgressions” is antithetical to the one sin of the one man.
29. It was one transgression that was all that was needed to give validity to the condemnation of all.
30. But the free gift of justification cancels the sins of the many when faith is exercised toward the last Adam (cf. 1 Cor. 15:45).
31. Christ died for all humans as per the doctrine of unlimited atonement.
32. In summary, in v. 15 the idea is that both judgment and grace proceeds from “the one” to “the many.”
33. Hence, the typology between the two heads of the human race—Adam and Christ.
34. The typological comparison is carried over into v. 17 and this verse is similar in sentiment to v. 15.
35. Verse 17 is in the form of a *a fortiori* argument where the provisions of grace are set in contrast with the depredations of death.
36. Literally, v. 17a reads: “For if by the one transgression, death reigned through the one [man]...”

37. “Much more” comes to those “who receive the abundance of grace and of the gift of righteousness.” (for receive see Jn. 1:12, 16)
38. “The abundance of grace” and “the gift of righteousness” are one and the same.
39. For the former see verse 20.
40. “The gift of righteousness” refers to the fact that God is righteous when He gives this gift to those who receive it.
41. This is based on the doctrine of propitiation.
42. The reign of death refers to the judgment of spiritual death that came “through the one” man.
43. By contrast, it is said that the subjects of life “reign in life.”
44. This refers to the status of those who receive the gift having been given eternal life.
45. The reign of life will come to its fullest realization in Ph 3.

The Summation (vv. 18-21)

VERSE 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of

life to all men (Αρα οὖν ὡς δι’ ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι’ ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς [*conj. ara so then + conj. oun therefore + conj. hos as + prep dia + noun gen.nt.s. heis one + noun gen.nt.s. paratoma + prep eis + adj.acc.m.p. pas + noun acc.m.pl. anthropos + prep eis + noun acc.nt.s. katakrima condemnation + adv. houto even so + conj. kai + prep dia + noun gen.nt.s. heis + noun gen.nt.s. kidaioma “act of righteousness” + prep eis + adj.acc.m.p. pas + prep eis + noun acc.f.s. dikaiosia acquittal, justification + noun gen.f.s. zoe life*]).

VERSE 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made

righteous (ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί [*conj. hosper as + conj. gar for + prep dia + d.a.w/noun gen.nt.s. paratoma transgression + d.a.w/adj.gen.m.s. heis + noun gen.m.s. anthropos + adj.nom.m.p. hamartolos sinner + aor.pass.ind.3p. kathistemi made + d.a.w/adj.nom.m.p. polus many + adv. houto so + conj. kai*]).

even + d.a.w/noun gen.f.s. hupkoe obedience + d.a.w/adj.gen.m.s. heis + adj.nom.m.p. dikaios + fut.pass.ind.3p. kathistemi made + d.a.w/adj.nom.m.p. polus many]).

VERSE 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more (νόμος δὲ παρεισηλθεν, ἵνα πλεονιάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπέρισσευσεν ἡ χάρις [*noun nom.m.s. nomos + conj. de + aor.act.ind.3s. pariserchomai come in + conj. hina + aor.act.subj.3s. pleonazo increase + d.a.w/noun nom.nt.s. paraptoma + conj. hou where + conj. de but + aor.act.ind.3s. pleonazo increase + d.a.w/noun nom.f.s. hamartia sin + aor.act.ind.3s. huperperisseuo abound + d.a.w/noun nom.m.s. charis]*),

VERSE 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord (ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν [*conj. hina + conj. hosper even so + aor.act.ind.3s. basileuo + d.a.w/noun nom.f.s. hamartia + prep en + d.a.w/loc.m.s. thanatos death + conj. houto so + conj. kai even + d.a.w/noun nom.m.s. charis + aor.act.subj.3s. basileuo + prep dia + noun gen.f.s. dikasosune + prep eis + noun acc.f.s. zoe life + adj.acc.f.s. aionios eternal + prep. dia + noun gen.m.s. Jesus + noun gen.m.s. Christ + d.a.w/noun gen.m.s. kurios + pro.gen.m.p. ego "us"]]).*

ANALYSIS: VERSES 18-21

1. Every element in the preceding verses is either implicitly or explicitly present in verse 18.
2. “So then” (*ara oun*), introduces the resumption of verse 12 broken off by a parenthesis and brought to a conclusion.
3. Verse 18 sets forth the parallel between Adam and Christ more succinctly.
4. This is the first instance where the sin of Adam is called “one trespass” although implied in v. 16.
5. It is by this one sin “condemnation came to all men.”
6. “Even so” (*houtos kai*) introduces what came “through one act of righteousness.”
7. This one act of righteousness refers to Christ’s obedience with respect to bearing the wrath of God for the sins of the many.

8. “To all men” again refers to the doctrine of unlimited atonement (1 Pet. 3:18; 2 Cor. 5:14-15 and 1 Tim. 4:10).
9. The upshot: “there resulted justification of life to all men” in potentiality.
10. “Justification of life” brings together the imputation of +R and E.L.
11. Verse 19 views the consequences of Adam’s “disobedience” not from the standpoint of the condemnation/reign of death, but that it “made the many sinners.”
12. The STA became the ruler of life.
13. This refers to STA activity based on the genetically encoded sin nature.
14. “Made” is the aorist passive indicative of the verb *kathistemi*.
15. “Through the obedience of the one” is parallel to “through the righteousness of the one” in v. 18.
16. The concept of obedience as applied to the work of Christ with respect to sins is noted in Phil. 2:8.
17. “The many will be made righteous” views the future where people will be justified by faith.
18. In verses 12-19 Paul deals with the analogy between Adam and Christ.
19. Adam was an anti-type of the One to come.
20. Adam brought us the reign of sin, death, and condemnation, and with Christ, came the reign of grace, justification, and life.
21. These two heads of humanity, and the two parallel but opposing effects, are the two pivots on which the history of humanity rests.
22. God’s governance of the human race can only be appreciated and understood in light of the one securing redemption from the sin of the one.
23. In verse 20 Paul introduces the giving of the Mosaic Law and its effect upon the processes in view.
24. “The Law came in” (aor.act.ind. *pareioerchomai* come in or slip in Gal. 2:4).
25. “So that” (conj. *hina* here expresses result not purpose).
26. The Law came in between Adam and the manifestation of Christ.
27. It did not come in for the purpose of displacing the effects of the two, but the Law’s exposure with its detailed exposition of sinful behavior had the opposite effect on humanity that might be expected.
28. We might expect the opposite of what Paul asserts in v. 20 “that the transgression would increase.”
29. We might have expected a diminishing and restraining of STA behavior.
30. What is the meaning of “the transgression” here?
31. It makes no sense to take it as AOS.
32. The term is a collective singular for a world-wide escalation of STA activity with the giving and promulgation of the Law.
33. Adam’s disobedience was to an expressly revealed commandment.
34. This is an effect Paul elaborates on in 7:8, 11 & 13.
35. The antinomian nature of the STA is stirred up by the, “You shall nots”!
36. The second part of v. 20, “but where sin increased, grace abounded all the more” serves to demonstrate the explosion of STA activity with the introduction of the Law only served magnify grace “all the more.”
37. “Sin abounds” but “grace abounded all the more.”
38. The verb is an aorist active indicative of *hyperperisseuo* which means to increase much more (also at 2 Cor. 7:4 in the passive mng. overflow).

39. The grace brought to us by the One was not only **not** diminished by this explosion of STA activity in the AC, but its luster super-abounded (a good rendering of this verb).
40. The similarity between v. 21 and v. 17 is apparent; the main thought is the contrast between the two “reigns.”
41. In v. 17 it is the reign of death, here in v. 20 it is the reign of death; in v. 17 the recipients of the gift of grace reign in life, in v. 21 grace reigns to eternal life.
42. Here thought “sin” does not refer to AOS, but to the rule of the ISTA under spiritual death.
43. One sin was sufficient for death to reigns, but with the Law the situation is aggravated with increased sinful behavior.
44. This all serves to magnify the reign of grace.
45. “Would reign” is an aorist active subjunctive of the verb indicating potential for those who receive the gift of grace/righteousness.
46. Eternal life overthrows the reign of death for those who take advantage of God’s grace.
47. This has been made available “through Jesus Christ our Lord” though His work of the cross and His glorification.
48. “Through righteousness” refers to the +R factor (justification by faith).

END: Romans Chapter Five
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