

16 -- "And the gift is not as by one who sinned. For on the one hand the Judgment is of one (transgression) unto condemnation, and on the other hand the gift is of many transgressions unto Justification.

Here again, unlikeness is stressed in the very midst of the parallel: a gift is unearned, whereas condemnation by one man's transgression (the sin of Adam) is earned.

The condemnation of human beings arises out of one man's transgression; the Justification of human beings arises out of many persons' transgressions. What does Paul mean by this?

John Murray, in his excellent commentary, *The Epistle to the Romans* states:

It is clear that the judgment of condemnation proceeded from the one trespass the latter is the ground of the former. But may we say that the free gift of justification proceeds from the many trespasses and is grounded upon them? The parallel underlying the contrast requires a certain identity of operation. It would scarcely be feasible, however, to insist that the free gift is grounded upon the many trespasses. What then is the similarity of relation? It can be stated thus. What the judgment unto condemnation took into account was simply the one trespass; the sentence needed only the one trespass to give it validity and sanction; In fact, the one trespass demanded nothing less than the condemnation of all. But the free gift unto justification is of such a character that it must take the many trespasses in to its reckoning; it could not be the free gift of justification unless it blotted out the many trespasses. Consequently, the free gift is conditioned as to its nature and effect by the many trespasses just as the judgment was conditioned as to its nature and effect by the one trespass alone. In this way we can perceive the identity which the apostle has in view and we can see how the magnitude of grace is exhibited by the manifold trespasses with which grace reckons.

John Murray. *The Epistle to the Romans* vol. 1.
Grand Rapids: Eerdmans, 1959. p. 196.

The gift flowing from God's grace interrupts the natural sequence of guilt, depravity, and sinful actions flowing from the relationship of human beings to Adam, and justifies (declares righteous) those guilty, depraved, sinning persons who are the recipients of that gift.

17 -- "For if by the transgression of the one, death ruled through the one, much more those receiving the overflow of grace and the gift of righteousness shall rule in life through the one, Jesus Christ.

Here again stress is placed upon death ruling by the transgression of one man (Adam), not by the transgressions of many human beings.