

Romans 5:16 ...

1. There are NO verbs in the verse.
 - a. "The one that 'sinned'..." is an Aorist Participle, hence "sinned" Singular, speaking of Adam's sin.
2. There are five(5) nouns ending in -μα(Mu Alpha) expressing "result".
3. There is a MEN-DA(μεν-δε) construction of violent contrast. On the one hand Judgement, on the other hand Justification.
4. There are two(2) words for Gift.
 - a. The first "gift" is DOREMA, one of the nouns ending in -μα(Mu Alpha).
 - b. The second "gift" is CHARISMA, another of our nouns ending in -μα(Mu Alpha).

All of these things make up a complexity that is difficult to address in a translation. And they contribute to many differing teachings that often detract from what is actually said whether in English or Greek.

Because the nouns ending in -μα(Mu Alpha) express result, I am adding the words "the result of" or expressing "result" by the nouns. This IS NOT a translation, but an amplification of what the Greek speakers of the day would have heard if the verse were quoted because of the Mu Alpha suffix.

Further, because we have a MEN-DA(μεν-δε) construction of violent contrast, I am inserting "... For indeed, 'on the one hand'..." followed by "...but 'on the other hand'...".

Including those things gives us a rendering of...

And not as by means of one who did sin *is* the *result of* the free gift, for indeed, *on the one hand*, the *result of* judgment *is* out from one *resulting in* condemnation, BUT, *on the other hand*, the *result of* The Gift *is* from many offences into Justification.

Now, let's add the Greek wording of the nouns into the verse to clarify which nouns are used where, and I put in the MEN-DE construction to note the violent contrast.

And not as by means of one who did sin *is* the *result of* the free gift(DOREMA), for, *on the one hand*(MEN), "*the result of*" judgment(KRIMA) indeed *is* out from one *resulting in* condemnation(KATAKRIMA), BUT(DE) *on the other hand*, the *result of* The Gift(CHRISMA) *is* from many offences(or Trespasses) into Justification(DIKAIOMA).

My thoughts...

1. Let's begin at the end with the word "Justification".
 - a. In 4:25 we read "...and raised again because of our justification".
 - b. The word in 4:25 is DIKAIOSIS, not DIKAIOMA as we have in vs. 25. And DIKAIOSIS is only used twice in the NT. In Romans 4:25 and upcoming in 5:18.
 - c. What's the distinction between the suffix ending of -SIS and the suffix ending of -MA?
 - d. In 4:25 we are looking at THE ACT of pronouncing Righteous, God The Righteous judge pronouncing us Righteous because when Jesus Christ was raised all that was necessary to make us Righteous, His being made sin for us and making us Righteous fulfilled all The Law required and The Law's Great Judge thereby calls us Righteous.
 - e. In 5:18 God The Righteous Judge pronouncing righteous those under Adam's transgression by Jesus Christ's one act of Righteousness. It is not by Adam's sin that anyone goes to Hell.

- f. But now in 5:16 DIKAIOMA is telling us the RESULTS of Jesus Christ's Gift of Grace is our ACQUITTAL. We are considering our position in Christ.
- 2. What does that mean in looking at Romans 5:16?
 - a. In the case of Adam, The condemnation that resulted from Adam's sin was judicially reviewed and we were given an acquittal of any charge of sin.
 - b. In the case of "The Many", God's elect, God's Children, we were not just adjudicated as a result of Adam's sin, but ALL our many transgressions, by Jesus Christ's Gift, are paid, we are acquitted and walk in liberty as men free from sin, the entire sin question being resolved. Satan may accuse us before God, but God looks on us through Jesus Christ and we are completely Righteous because Jesus Christ made us Righteous.
 - c. The resulting action of judging(KRINO) is – KRIMA – meaning we are judged guilty after examination by trial. The result of the sentence passed after trial is KATAKRIMA which would either be Condemnation or Acquittal. Only by God's Grace can a verdict of Acquittal be found.
 - d. God would be unrighteous if He found us "not guilty" when we are sinners. To suggest what was left was for us, the guilty accused, was by our personal faith, to "accept" or "believe" is nonsensical. That's not how judging works. All men were judged and found worthy of having sentence passed. What sentence is passed doesn't rest on the accused, it rests on the judge and the facts of the case.
- 3. The Judgement was, indeed, to Condemnation. But in the Amazing contrast of events, the result of the free Gift was for all The Many's sin a decree of acquittal.
- 4. Let's look at "the gift" for a moment...
 - a. "And not as by means of one who did sin *is the result of* the free gift(DOREMA),..."
 - b. DOREMA is only used here and in James 1:17 in the NT.
 - c. In vs. 15 we had....

But not as the results of Adam's offence(or trespass) so also the result of The Gift of The Grace(CHARISMA) For SINCE by the result of The One Trespass The Many died MUCH MORE THEN did The Grace of The God and The Gift(DOREA) by The Grace of The One Man, Jesus Christ, abound unto The Many.

- d. The first word for "gift" was CHARISMA, then 2nd word for "gift" was DOREA.
 - e. In vs. 16 the first word for "gift" is DOREMA and the second word for gift is CHARISMA.
 - f. Note in vs. 15 it is "...the gift by Grace..." DOREA. The Gift is connected with its source, Grace. The source of the gift is Grace that superabounds as free bestowal.
 - g. Remember DOREA is ALWAYS used in the NT of a Spiritual or Supernatural gift from God. Such as the gift of Righteousness in 5:17 (or the gift of The Holy Ghost in Acts 2:28).
 - h. Now in vs. 16 we have DOREMA, the result of this free Holy Gift.
- "...on the other hand, the result of The Gift(CHARISMA) is from many offences(Trespases) into Justification(DIKAIOMA).
- i. In CHARISMA we have THE RESULT OF the free gift on The Many's – many offenses. A justification of acquittal for them.
 - j. Of course CHARISMA is involved with Grace, CHARIS, for it is derived from Grace.
 - k. I want to say this correctly, there isn't a "legal" prospect of acquittal, outside of Jesus Christ. The source that Justified us did so by GIFT. The Redeemer who bought back his relatives land or house, did so as a GIFT. The original owner had NO MEANS to resolve his plight.
 - l. The gift DOREMA stresses the result on our being judged, the CHARISMA stresses the result on our condemnation.

m. In Romans 8:1 "...there is no KATAKRIMA for those in Christ Jesus..."; no judgment of Condemnation. Why? Because the result of the judging was acquittal.

Dac 8/7/25