

A Fortiori of Romans 5:9-10,17 cp/w Hebrews 12:9

From this passage you can see how the *a fortiori* argument takes a statement which is obviously true and then draws a conclusion that another fact is even more obviously true.

In Romans 5:8 a fact is stated: God loved us so much that while we were yet sinners Christ died for us. Therefore, Romans 5:9 concludes that with greater reason, those who have been justified in Christ will be delivered from eternal punishment. In other words, if God loved us while we were bastards, with greater reason He will deliver us as Sons.

In Romans 5:10 a similar comparison is drawn. If we were reconciled to God while His enemies, then it follows with greater reason we will be delivered from eternal punishment in Christ.

In Romans 5:15, Romans 5:16, Romans 5:17 we see the beginning of a very technical series of rationales which takes us from the obvious fact that Adam's sin impacted the entire human race to the final conclusion that Christ's sacrifice results in escrow blessings imputed to every believer.

Here's how it works. In Romans 5:15 we learn that Adam's original sin resulted in the spiritual death of all mankind. It therefore, follows, with greater reason, God's gift of Jesus Christ provides. From this passage you can see how the *a fortiori* argument takes a statement which is obviously true and then draws a conclusion that another fact is even more obviously true.

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In Romans 5:16, the comparison is limited so that it is clearly understood that although Christ is compared to Adam as far as impact on the human race is concerned, their works may not be compared.

In other words, Adam's impact on the human race was due to sin. Christ's impact on the human race was His vicarious sacrifice because it and blessings to all. This is amplified in the second sentence of Romans 5:16: God's judicial verdict which condemned the human race was because of the one transgression of Adam.

However, God's one gift of Christ was given because of the many who were spiritually dead. The work of Christ resulted in a single judicial act of justification of all who believe. From this another comparison is drawn in Romans 5:17. This verse begins with the protasis of a first-class condition followed by an *a fortiori* rationale which introduces the apodosis.

The protasis reads:

Romans 5:17 - For if by the transgression of one, spiritual death ruled through that one [Adams Original Sin imputed to Old Sin Nature], and it did ...

The apodosis is introduced by the a fortiori formula, *polus mallon*: “with greater reason.” And what is it that is more obviously a fact than the one stated?

“Those who receive in life the abundance from grace and the gift of righteousness [escrow blessings conveyed in time].”

To this is attached a second a fortiori conclusion:

“... with greater reason they shall rule through the One, Jesus Christ [escrow blessings conveyed in eternity].”

Bottom line: If the original sin of one man, Adam, resulted in the cursing of the many, namely, the human race, then it follows with greater reason that the sacrifice of One, Jesus Christ, results in blessings for the many, namely, those who believe.

The back-to-back *a fortioris* in Romans 5:17 indicate that the blessings are conveyed in two stages, once in time and then, with greater reason, in eternity. It is this same kind of rationale which we see presented in Hebrews 12:9.

The obvious fact stated is,

“We used to have our human parents for corrective chastisement [the ultimate goad available to parents] and we looked upon them with respect. polus mallon: with greater reason ...”

The following fact about to be stated is more obviously true than the one just mentioned. It begins with the future passive indicative of the verb: *hupotasso* - “you will become subordinate to”