be mistaken for the past tense, after the  
auxiliary ‘*have*,’ whereas it is *present*.

**the glory of God** here appears to  
mean, *the praise that cometh of God*: not  
‘*praise in God’s sight;’* nor ‘*glory with  
God,*’ as ch. v. 2; for the Apostle is not  
speaking here of future reward, but of present worthiness; nor *the glorious image  
of God* which we have lost through sin,  
which is against both the usage of the  
word, and the context of the passage.

**24.] being justified** (*present* here, not  
past) agrees with **all**, without any ellipsis ;  
nor need it be resolved into ‘*and we  
justified* :” the participial sentence is subordinated to the great general statement  
of the insufficiency of all to attain to the  
glory of God. It is not necessary, in the  
interpretation, that the persons imported  
by **all** and **being justified** should be in  
matter of fact strictly commensurate :—  
‘*all* have sinned—*all* are (must be, *if  
justified*) justified freely, &c.’

**freely**] ‘without merit or desert as arising  
from earnings of our own;’ ‘*gratis*.’

**by his grace**] i.e. ‘His free undeserved  
Love,’ as the working cause,—**by means  
of the propitiatory redemption which is  
in** (has been brought about by, and is now in the Person of) **Christ Jesus**.

**redemption**] A buying off by means of a  
price paid, *a propitiation*, &c., as necessarily implied, redemption *from* some  
state of danger or misery: here, — redemption *from the guilt of sin by the propitiatory sacrifice of Christ's death*, see  
Matt. xx. 28. In Eph. i. 7 this *redemption* is defined to be equivalent to *the forgiveness* (remission) *of sins*.

**25. set forth**] Manifested historically in His incarnation, sufferings, and exaltation.

**as a propitiation**] Literally, **as a propitiatory offering**. On the word used,  
see note in my Greek Testament.

**through faith**, as the subjective means of  
appropriation of this propitiation. These  
words are not to be joined (in the A. V.) with  
“*in his blood*,” as if the faith were exercised  
on the atoning blood of: Christ:—for such  
  
an expression as *faith*, or *believing*, *in the  
blood of Christ*, would be unexampled,—and (which is decisive) the clause ought to be **by his blood**, and requires a primary, not  
asubordinate place in the sentence, because  
the next clause, “*to declare his righteousness*,” directly refers to it. As “*through faith*” is the subjective means of appropriation, so “*by his blood*” is the objective means  
of manifestation, of Christ asa propitiatory  
sacrifice. **Blood** is not equivalent to *death*,  
but refers to propitiation *by blood*,—the  
well-known typical use of it is sacrifice.

**for the shewing forth of His  
righteousness**: this is the aim of the  
putting forth of Christ as an expiatory  
victim.

**righteousness**, not *truth*,—not *goodness*,—not both these combined  
with *justice*,—not *justifying*, or *sin-forgiving righteousness*,—not the *righteousness which He gives*,—which last would  
repeat the idea already contained in ver.  
21, and rob the words next following of  
all meaning,—not *holiness*, which does not  
correspond to the term just and *justifier*used below,—but **judicial righteousness**,  
JUSTICE. This interpretation alone suits  
the requirements of the sense, and corresponds to the idea of the verb *to justify*,  
which is itself judicial. A *sin-offering*  
betokens on the one side the expiation of  
guilt, and on the other ensures pardon  
and reconciliation: and thus the Death of  
Christ is not only a proof of God’s grace  
and love, but also of His judicial righteousness which requires punishment and expiation.

**because of** (not “ *for*,” as  
A. V., nor “*by means of*:” both these  
renderings are wrong) **the passing over  
of the former sins** . . .] i.e. *because  
God had overlooked the sins that had  
passed in His forbearance; and the words  
contain the reason why* God would manifest His judicial righteousness; **on account of the overlooking of the sins  
which had passed, in the forbearance  
of God**; i.e. to vindicate that character  
for justice, which might seem, owing to  
the suspension of God’s righteous