what does **for this cause** refer? (2) **As** may  
introduce the *first* member of a comparison, *the second being to be discovered*; or  
may introduce the *second*, the *first having  
to be discovered*. I shall endeavour to  
answer both questions in connexion. (1)  
I conceive **for this cause** to refer to  
that blessed state of confidence and hope  
just described: ‘on this account,’ ‘seeing  
these things are so,’ ‘this state of things,  
thus brought about, will justify the following analogy.’ Thus we must take **as**either (a) as beginning the comparison,  
and then supply, ‘so Christ in His  
Resurrection came justification into the  
world, and by justification, life;’ or (b) as  
concluding the comparison, and supply  
before it, ‘it was,’ or ‘Christ wrought.’  
This latter method seems to me far the  
best. For none of the endeavours of Commentators to supply the second limb of the  
comparison from the following verses have  
succeeded: and we can hardly suppose  
such an ellipsis, when the next following  
comparison (ver. 16) is rather a *weakening* than a strengthening the analogy.  
We have example for this use of “*as*” in  
Matt. xxv. 14 [see the passage in this  
work], and **even as**, Gal. iii. 6.—**Consequently** (the method of God’s procedure  
in introducing life by righteousness resembled the introduction of death by sin:  
‘it was’), **like as by one man** (the Apostle  
regards the *man* as involving generic succession and transmitting the corrupt seed  
of sin, *not the woman*: but when he speaks  
of the *personal* share which each had in  
the transgression, 1 Tim. ii. 14, he says,  
‘Adam was not deceived, but the woman  
being deceived was in the transgression’),  
**sin** (as a POWER ruling over mankind, see  
ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and developes itself in our conduct, partly as a *state*in which we are involved; but the idea  
here must not be *confined* to *original*  
*sin*, as it reaches much wider, to sin both  
original and actual: *nor to the habit of  
sinning*: nor is it merely the *propensity io  
sin*: nor is sin *personified* merely, as in  
ch. vii. 8, 11) **entered into the world** (not  
*begun to be, was first committed*, as some  
Commentators: but *literally*,—‘entered  
into,’ ‘gained access into,’ the *moral world*,  
—for sin involves moral responsibility.  
So Gal. iii. 23, ‘before the faith *came in*’),  
**and by means of sin** (as the appointed penalty for sin, Gen. ii. 17; iii. 19), **death**(primarily, but not *only*, physical death:  
as *sin, so death*, is *general*, including the  
lesser in the greater, i.e: *spiritual and  
eternal death*. See ch. vi. 16, 21; vii. 10;  
viii. 6; 2 Cor. vii. 10); **and thus** (by this  
entering in of sin aud death; i.e. in fact,  
by this *connexion of sin and death*, as  
's by the clause following, “*for that all sin sinned*”’) **death spread through unto all  
men** (see reff. De Wette well says that  
“*all men*” differs from “*the world*,” as the  
concrete part from the abstract whole, and  
“entered” from “spread through,” as the  
going from house to house differs from the  
entering a town), **because** (literally, ‘*on  
ground of*,’ ‘*on condition that*,’ which  
meaning, if rightly applied, suits the case  
in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death’s entrance  
and diffusion bas been fulfilled: Death  
extended to all men, as a consequence of  
the fact, that all have sinned) **all sinned**  
(see ch. iii, 23:—not ‘*were sinful*, or  
‘*were born in sin*, as Calvin would restrict  
the meaning: *sin*, as above remarked, is  
here, throughout, both *original* and *actual*:  
in the *seed*, as planted in the nature by  
the sin of our forefather: and in the *fruit*,  
as developed by each conscious responsible  
individual in his own practice. So that  
Calvin’s argument, “that here there is no  
question of *actual sin*, because if each man  
is to be treated as guilty in himself, why  
should Paul compare Adam with Christ?”  
does not apply, and the objection is answered by St. Paul himself, where he says,  
distinguishing between the *trespass* and  
the *free gift* below, vv. 15, 16, the free  
gift came of many trespasses unto justification. The *trespass* was not only that  
of one, the original cause of the entry of  
sin, but the often repeated sins of individual men). Observe how entirely this  
assertion of the Apostle contradicts the  
Pelagian or *individualistic* view of men, that  
each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or  
*traducian* view, that all are evolved by  
God’s appointment from an original stock,  
and, though individually responsible, are  
generically involved in the corruption and  
condemnation of their original.

**13.**] How, consistently wish ch, iv. 15