21—25. ROMANS. 27   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 24 being justified freely by \*theing justified freely ‘by his rns   
 his grace through the re- grace & through the redemption that T   
 demption that is in Christ is in Christ Jesus: % whom God set g & xx. 38,   
 Jesus: 5 whom God hath forth as a propitiation through 1 i   
 set forth to be a propitia- faith ‘by his blood, for the shewing 41%. xvi.1s.   
 tion through faith in his ae : k 1 John 2.   
 blood, to declare his right- forth of his righteousness, \* because , £3,109   
 eousness for the remission p . o er   
 ofsinsthalarepast,through of the passing over of the ! former \* Acts Tim,   
 15. 1 Acts Heb. ix.   
   
 be mistaken for the past tense, after the an expression as faith, or believing, the   
 auxiliary ‘have,’ whereas it is present. blood of Christ, would be unexampled,—   
 the glory of God here appears to and (which is decisive) the clause ought to   
 mean, the praise that cometh of God: not be by his blood, and requires primary, not   
 ‘praise in God’s sight ? nor ‘glory with asubordinate place in the sentence, because   
 God,’ as ch. v. 2; for the Apostle is not the next clause, “to declare his righteous-   
 speaking here of future reward, but of pre- ness,” Girectly refers to it. As “through   
 sent worthiness; nor the glorious image JSaith” is the means of appropria-   
 of God which we have lost through sin, tion, so “by hisblood” is objective means   
 which is against both the usage of the of manifestation, of Christ asa propitiatory   
 word, and the context of the passage. sacrifice. Blood is not equivalent to death,   
 24.) being justified (present here, not but refers to propitiation by b/ood,—the   
 past) agrees with all, without any ellipsis well-known typical use of it im sacrifice.   
 nor need it be resolved into ‘and we for the shewing forth of His   
 justified :” the participial sentence is righteousness: this is the aim of the   
 ordinated to the great general statement putting forth of Christ as an expiatory   
 of the insufficiency of all to attain to the victim. righteousness, not truth,—   
 glory of God. It is not necessary, in the not goodness,—not both these combined   
 interpretation, that the persons imported with justice,—not justifying, or sin-for-   
 by all and being justified should be in giving vigliteousness,—not the righteous-   
 matter of fact strictly commensurate :— ness which He gives,—which last would   
 ‘all have sinned — all are (must be, if repeat the idea already contained in ver.   
 justified) justified freely, ke. 21, and rob the words next following of   
 freely] ‘without merit or desert arising all meaning,—not holiness, which does not   
 from earnings of our own;’ ‘gratis.’ correspond to the term just and justifier   
 by his grace] i.e. ‘His free undeserved used below,—but judicial righteousness,   
 Love,’ as the working cause,—by means sustice. This interpretation alone suits   
 of the propitiatory redemption which is the requirements of the sense, and corre-   
 in (has been brought about by, and is now sponds to the idea of the verb to justify,   
 in the Person of) Christ Jesus. which is itself judicial. A sin-offering   
 redemption] A buying off by means of a betokens on the one side the expiation of   
 price paid, @ propitiation, &c., as neces- guilt, and on the other ensures pardon   
 sarily implied, redemption from some and reconciliation: and thus the Death of   
 state of danger or misery: here, — re- Christ is not only a proof of God’s grace   
 demption from the guilt of sin by the pro- and love, but also of His judicial righte-   
 pitialory sacrifice of Christ's death, see ousness which requires punishment and   
 Matt. xx. 28. In Eph. i. 7 this redemp- expiation. because of (not “ for,” as   
 tion is defined to equivalent to the for- A. V., nor “by means of :? both these   
 giveness (remission) of sins. 25. set renderings are wrong) the passing over   
 torth] Manifested historically in His in- of the former sins . . .] . because   
 carnation, sufferings, and exaltation. God had overlooked the sins that had   
 as a propitiation] Literally, as a pro- passed in His forbearance; and the words   
 pitiatory offering. On the word used, contain the reason why God would mani-   
 see note in my Greek Testament. fest His judicial righteousness; on ac-   
 through faith, as the subjective means of count of the overlooking of the sins   
 appropriation of this propitiation. These which had passed, in the forbearance   
 words are not to be joined the A. V.) of God; i.e. to vindicate that character   
 “in his blood,” as if faith were exercised for justice, which might seem, owing to   
 on the atoning blood of: Christ :—for such the suspension of God’s righteous sen-