1S—25. ROMANS. 37   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 to him for righteousness. unto him for righteousness. 95¥ Now 7¢hy3°.4,   
 23 Now it was not written it was not written for his sake alone, ne   
 Jor his sake alone, that it that it was reckoned unto him ; \*\* but   
 was imputed to him; \*4 but for our sake also, to whom it shall   
 for us also, to whom it be reckoned, who believe on 7 him 74st Ji. &   
 shall be imputed, if we be- that raised Jesus our Lord from the   
 dead on 6 who was raised up dead; °5\* who was delivered up for \*U3yj   
 Jesus our Lord from the our offences, and was raised for our 3.   
 justification.   
 Sor our offences, and was   
 raised again for our jus-   
 tification. Siti, 1 Corxvays N Pena,   
 duly pressed to the exclusion of the other.   
 His promise. also] besides being thus The great complex event by which our jus-   
 great and admirable, it was reckoned to tification unto sin and new birth unto   
 him for righteousness. 23—25.] Ap- righteousness) has been made possible, may   
 plication of that which is said of Abra- be stated in one word as the GLoriFica-   
 ham, to all believers in Christ. 23.) vI0N of Christ. But this glorification   
 was written, not the more usual ‘is sisted of two main parts,—His Death, and   
 written :’ so also in the parallel, Cor. x. His Resurrection. In the former of these,   
 11; and in our ch. xv. 4, The words He was made a sacrifice sin; in the latter,   
 assert the design of God’s Spirit at the He elevated our humanity into the partici-   
 time of penning the words: the ordinary pation of that Resurrection-life, which is   
 expression may imply that, but more also, by union with Him, the life every   
 directly asserts the intent of our Scrip- justified believer. So that, when taking the   
 tures as we now find them. Now it was two apart, the Death of Christ is more   
 not written for his sake alone (merely to properly placed in close reference to for-   
 bear testimony to him and his faith), it giveness ofisins,—His Resurrection, to jus-   
 was reckoned unto him,—but for our sake tification life everlasting. And thus   
 also (for our benefit, to bear testimony to the Apostle treats these two great events,   
 us of the efficacy faith like Observe here and in the succeeding chapters. But   
 that “for the sake of” in the two clauses he does not view them respectively as the   
 has not exactly the same sense :—(1) ‘his causes, exclusively of one another, of for-   
 sake, meaning, to celebrate his faith, giveness and justification: e.g. ch. v.9,   
 —and (2) ‘for our sake,’ meaning, for we are said to be justified by His blood,   
 our profit ; see on ver. 25), to whom it aud 2 Cor vy. 21, God made Him sin for us,   
 (i.e. believing in God, as ver, 22) shall that we might become the righteousness of   
 be reckoned (for righteousness), who be- God in Him: and (2) 1 Cor. xv. 17, if   
 lieve on (this specities the us: and the Christ is not raised, are yet in our sins.   
 belief is not a mere historical, a fidu- So that, though these great events have   
 cial, trusting him, that raised Jesus their separate propriety of reference to   
 our Lord from the dead (the central fact negative and positive sides of justifica-   
 in our redemption, as the procreation of tion, the one of them cannot be treated   
 the seed of promise was in the perform- separately and exclusively of the other, any   
 ance of the promise to Abraham, sce ch, more than can the negitive side of our   
 i. 4; 1 Cor. xv. 14 ff; and resembling it titication, the non-imputation of our sin,   
 in the quickening the dead). 25.) Here without the positive, the imputation of   
 we have another example of the alliterative God’s righteousness.—It will be seen from   
 use of the same preposition (for) where the what I have said above that I cannot agree   
 meanings are clearly different (see with Bp. Horsley’s view, that as our trans-   
 verses 23, Our Lord was delivered up (to gressions were the cause of Jesus being   
 death) for or account of our sius (i. be- delivered up, so our justification must be   
 cause we had sinned) :—He was also raised the cause of His being raised again. Such   
 up (from the dead) for or on account of our a pressing of the same sense on the pre-   
 justification (i.e. not because we had been, position for is not necessary, when Paul’s   
 but that we might be This separate manifold usages of the same preposition   
 statement of the great object of the death are considered: aud the regarding our   
 and resurrection of Christ must be rightly justification (iu the sense here) as a fact   
 understood, and cach member of it not un-