

Romans 4:25

Authorized King James Version (KJV)

Who was delivered for our offences, and was raised again for our justification.

Analysis

Who was delivered for our offences, and was raised again for our justification. Paul concludes with a compact creedal statement about Christ's saving work. *Hos paredothē* (ὅς παρεδόθη, "who was delivered") uses the divine passive—God delivered up His Son (cf. 8:32, echoing Isaac's near-sacrifice). The preposition *dia ta paraptōmata hēmōn* (διὰ τὰ παραπτώματα ἡμῶν, "because of our trespasses") indicates cause: Christ was delivered to death on account of our sins, as their punishment and payment. *Paraptōma* (παράπτωμα) means false step, deviation from the path—our violations of God's law.

The second clause provides the positive side: *ēgerthē dia tēn dikaiōsin hēmōn* (ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν, "He was raised because of our justification"). Again *dia* (διά) with accusative indicates purpose or result: the resurrection accomplished or vindicated our justification. Christ's death paid sin's penalty; His resurrection declares the payment accepted, the work finished, and believers justified. Both death and resurrection are necessary—the cross without resurrection would be martyrdom without vindication, the empty tomb without atonement would be powerless for salvation. Together they constitute the gospel that justifies all who believe, as Abraham believed.

Historical Context

This verse contains what scholars recognize as an early Christian creedal formula, possibly pre-Pauline. The parallelism (delivered/raised, our offenses/our

justification) suggests liturgical origin. For Jewish Christians, the claim that the crucified Messiah's death was 'for our offenses' fulfilled Isaiah 53's Suffering Servant. For Gentile Christians, it established that Jesus's death was not tragic failure but purposeful sacrifice. The resurrection proved both the Father's acceptance of the Son's work and the efficacy of His atonement.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How do Christ's death and resurrection work together to accomplish justification, and what would be missing if we had one without the other?
2. Why does Paul frame both Christ's death and resurrection with the passive voice ('was delivered,' 'was raised'), and what does this reveal?
3. How does this verse's emphasis on Christ's resurrection 'for our justification' fulfill the chapter's theme of God giving life to the dead?

Interlinear Text

ὅς	παρεδόθη	διὰ	τὰ	παραπτώματα	ἡμῶν	καὶ
Who	was delivered	for		offences	our	and
G3739	G3860	G1223		G3900	G2257	G2532
ἡγέρθη	διὰ	τὴν	δικαίωσιν	ἡμῶν		
was raised again	for	justification	our			
G1453	G1223	G3588	G1347	G2257		

Additional Cross-References

1 John 2:2 (Parallel theme): And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

2 Corinthians 5:21 (Righteousness): For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Galatians 1:4 (Parallel theme): Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

1 Peter 3:18 (Righteousness): For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Peter 2:24 (Righteousness): Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Ephesians 5:2 (Parallel theme): And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Revelation 1:5 (Parallel theme): And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

1 Corinthians 15:17 (Resurrection): And if Christ be not raised, your faith is vain; ye are yet in your sins.

Matthew 20:28 (Parallel theme): Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Romans 8:3 (Parallel theme): For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: