His promise.

**also**] besides being thus  
great and admirable, it was reckoned to  
him for righteousness.

**23–25.**] *Application of that which is said of Abraham, to all believers in Christ*.

**23.**] **was written**, not the more usual ‘*is  
written*:’ so also in the parallel, 1 Cor. x.  
11; and in our ch. xv. 4. The words  
assert the design of God’s Spirit *at the  
time* of penning the words: the ordinary  
expression may *imply* that, but more  
directly *asserts* the intent of our Scriptures *as we now find them*. **Now it was  
not written for his sake alone** (merely to  
bear testimony to him and his faith), **that it  
was reckoned unto him,—but for our sake  
also** (for our benefit, to bear testimony to  
us of the efficacy of faith like his. Observe  
that “*for the sake of*” in the two clauses  
has not exactly the same sense:—(1) ‘*his  
sake*, meaning, *to celebrate his faith*,—and (2) ‘for *our* sake,’ meaning, *for  
our profit*; see on ver. 25), **to whom it**(i.e. believing in God, as ver, 22) **shall  
be reckoned** (for righteousness), **who believe on** (this specifies the **us**: and the  
belief is not a mere historical, but a *fiducial, trusting* belief) **him, that raised Jesus  
our Lord from the dead** (the central fact  
in our redemption, as the procreation of  
the seed of promise was in the performance of the promise to Abraham, see ch,  
i. 4; 1 Cor. xv. 14 ff; and resembling it  
in the *quickening the dead*).

**25.**] Here  
we have another example of the alliterative  
use of the same preposition (**for**) where the  
meanings are clearly different (see above,  
verses 23, 24). Our Lord was delivered up (to  
death) for or on account of our sins (i. e. *because we had sinned*) :—He was also raised  
up (from the dead) for or on account of our  
justification (i.e. not *because we had been*,  
but *that we might be* justified). This separate  
statement of the great object of the death  
and resurrection of Christ must be rightly  
understood, and each member of it not unduly pressed to the exclusion of the other.  
The great complex event by which our justification (death unto sin and new birth unto  
righteousness) has been made possible, may  
be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and  
His Resurrection. In the former of these,  
He was made a sacrifice for sin; in the latter,  
He elevated our humanity into the participation of that Resurrection-life, which is  
also, by union with Him, the life of every  
justified believer. So that, when taking the  
two *apart*, the *Death* of Christ is more  
properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus  
the Apostle treats these two great events,  
here and in the succeeding chapters. But  
he does not view them respectively as the  
causes, *exclusively of one another*, of forgiveness and justification: e.g. (1) ch. v. 9,  
we are said to be justified *by His blood*,  
and 2 Cor v. 21, God made Him sin for us,  
*that we might become the righteousness of  
God* in Him: and (2) 1 Cor. xv. 17, if  
Christ is not raised, *we are yet in our sins*.  
So that, though these great events have  
their separate propriety of reference to the  
negative and positive sides of our justification, the one of them cannot be treated  
separately and exclusively of the other, any  
more than can the negative side of our justification, the non-imputation of our sin,  
without the positive, the imputation of  
God’s righteousness.—It will be seen from  
what I have said above that I cannot agree  
with Bp. Horsley’s view, that as our transgressions were the *cause* of Jesus being  
delivered up, so our justification must be  
the cause of His being raised again. Such  
a pressing of the same sense on the preposition **for** is not necessary, when Paul’s  
manifold usages of the same preposition  
are considered: aud the regarding our  
justification (in the sense here) as a fact