

Romans 4:24–25

Raised for our Justification

Romans 4:22–25 (NKJV)

²² And therefore *“it was accounted to him for righteousness.”*

²³ Now it was not written for his sake alone that it was imputed to him,

²⁴ but also for us. **It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was raised because of our justification.**

Introduction

Pope Francis has yet again made waves among conservative Roman Catholics for saying in an interview – at least allegedly – that souls who are not redeemed will just “disappear.” Speaking in an interview with his longtime atheist friend, Eugenio Scalfari, Francis claimed that not

only would souls cease existence, but that there was in fact, “no hell.” It is worth noting for fairness that the Vatican denies that the reporting is accurate. However, Scalfari – who is a longtime friend of the Pope – does not have a history of misreporting facts.

According to Scalfari’s publication, **La Repubblica**, Francis said:

They are not punished, those who repent obtain the forgiveness of God and enter the rank of souls who contemplate him, but those who do not repent and cannot therefore be forgiven disappear. There is no hell, there is the disappearance of sinful souls.

Read more at <http://pulpitandpen.org/2018/03/29/pope-francis-says-interview-no-hell-allegedly/#4elb5U2mrkpfZmGC.99>

The Vatican has scrambled to clarify comments made by **Pope Francis** to a well-known Italian journalist that appeared to deny the existence of hell.

The Vatican said the “literal words pronounced by the pope are not quoted” and that “no quotation of the article should be considered as a faithful transcription of the words of the Holy Father”.

Scalfari is said to pride himself on not taking notes or recording high-profile interviews. But this is not the first time he has been accused of misrepresenting the pope: in 2014 he was rebuked by the Vatican for an article saying Francis had abolished sin.

The friendship has been criticized in the past, with Scalfari once saying that it was the pope who asked for the meetings as he liked to “exchange ideas and sentiments with non-believers”.

The Catholic church’s teachings affirm the existence of hell and its eternity, saying “the chief punishment of hell is eternal separation of God”.

Who knows really if any of this is true.

There have been many others who denied Hell or Eternal Torment in separation from God from all eternity .

Men like
Rob Bell Book “Love Wins”

Brian Jones lost his faith in God and belief in hell while he was a student at Princeton Theological Seminary. His faith recovered, but his belief in hell didn’t.

Charles Taze Russel of the Jehovah Witnesses

Galatians 1:6–9 (NKJV)

⁶ I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different

gospel, ⁷ which is not another; but there are some who trouble you and want to pervert the gospel of Christ. ⁸ But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. ⁹ As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

Lesson

- I. He was Delivered for Our Substitution**
 - II. He was Resurrected for our Justification**
-
- I. He was Delivered for Our Substitution**

A. Who Delivered Him

B. Why Was He Delivered

A. Who Delivered Him

²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses,

ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

²⁵ who was delivered

Tense: Aorist

Mood: Indicative

Voice: Passive

paradidómi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradidómi

Phonetic Spelling: (par-ad-id'-o-mee)

Short Definition: I hand over, deliver, betray

Definition: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 *paradídōmi* (from **3844** /*pará*, "from close-beside" and **1325** /*dídōmi*, "give") – properly, to give (turn) over; "hand

over from," i.e. to deliver over with a sense of close (personal) involvement.

Delivered up (3860) (**paradidomi** from **para** = alongside, beside + **didomi** = give) means to give alongside. The basic idea is to give over from one's hand to someone or something with particular reference to a **right** or an **authority**. This concept is illustrated in the devil's attempt to tempt our Lord...

And the devil said to Him, "I will give You all this domain and its glory; for it **has been handed over to** (paradidomi) me, and I give it to whomever I wish. ([Luke 4:6](#))

Vincent writes that paradidomi means...

first, to give, or hand over to another. So, to surrender a city or a person, often with the accompanying notion of treachery.

In the ancient world **paradidomi** was used as a technical term of police and courts = 'hand over into [the] custody [of]'. The idea is to give over into one's power or use and involves either the handing over of a presumably guilty person for punishment by authorities or the handing over of an individual to an enemy who will presumably take undue advantage of the victim, as was the case in the arrest and trials that followed our Lord's being giving over. Here it speaks of the judicial act of God the Father (see [Ro 8:32](#) above) delivering God the Son to the justice that required the payment of the penalty for human sin.

Not surprisingly the verb **paradidomi** is used repeatedly in the Passion of Christ to describe the giving over of our

Lord Jesus Christ into the hands and the authority of His various and manifold adversaries...and so we read that **Jesus was given over...**

Strong use of term

Romans 1:24–28 (NKJV)

²⁴ Therefore God also **gave them up** to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God **gave them up** to vile passions. For even their women exchanged the natural use for what is against nature. ²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

²⁸ And even as they did not like to retain God in *their* knowledge, God **gave them over** to a debased mind, to do those things which are not fitting;

He was Delivered by God and Man

1. God

Gal. 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and **delivered Himself up** for me.

(Eph 5:2)

"Walk in love, just as Christ also loved you, and **gave Himself up** (paradidomi) for us, an offering and a sacrifice to God as a fragrant aroma.

(Eph 5:25)

Husbands, love your wives, just as Christ also loved the church and **gave Himself up** (paradidomi) for her

Romans 3:24–25 (NKJV)

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Romans 8:3 (NKJV)

³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness

of sinful flesh, on account of sin: He condemned sin in the flesh,

Romans 8:32 (NKJV)

³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Isaiah 53:5–6 (NKJV)

- ⁵ But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
- ⁶ All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.

Isaiah 53:10–12 (NKJV)

- ¹⁰ Yet it pleased the Lord to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the Lord shall prosper in His hand.
- ¹¹ He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify
many,
For He shall bear their iniquities.
- ¹² Therefore I will divide Him a portion with the great,

And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

Matthew 20:28 (NKJV)

²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Galatians 1:4 (NKJV)

⁴ who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

Titus 2:13–14 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Hebrews 9:28 (NKJV)

²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

2. Man

By Judas - And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to **betray** (paradidomi - to hand Him over to them) Him to them. (Mark 14:10) (Compare: Simon the Zealot, and Judas Iscariot, the one who **betrayed** [paradidomi] Him. - Mt 10:4)

By the Sanhedrin to Pilate - And early in the morning the chief priests with the elders and scribes, and the whole Council, immediately held a consultation; and binding Jesus, they led Him away, and **delivered** Him **up** (paradidomi) to Pilate (Mark 15:1)

By Pilate to the people's will - And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he **delivered** (paradidomi) Jesus to their will. (Luke 23:25)

By Pilate to the soldiers for execution - And wishing to satisfy the multitude, Pilate released Barabbas for them, and after having Jesus scourged, he **delivered** (paradidomi) Him to be crucified. (Mk 15:15)

Paradidomi is used in the NT elsewhere describing the death of the Lord Jesus...

"The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you **delivered up** (paradidomi), and disowned in the presence of Pilate, when he had decided to release Him." ([Acts 3:13](#))

By God and Man

Acts 2:22–24 (NKJV)

²² “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴ whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

2:23. The point of this verse is clear: the Crucifixion was no accident. It was in **God’s set purpose** (*boulē*, “plan”) and was God’s determined will, not merely His inclination. It was a divine necessity

Toussaint, S. D. (1985). [Acts](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 358). Wheaton, IL: Victor Books.

Verse 23

23.] βουλή and **πρόγνωσις** are not the same: the former designates the **counsel** of God—His Eternal Plan, by which He has arranged (cf. ὠρισμένη) all

things; the latter, the **omniscience**, by which every part of this plan is foreseen and unforgotten by Him.

Verse 23. *Him being delivered*, ἑκδοτον. This word, *delivered*, is used commonly of those who are *surrendered* or delivered into the hands of enemies or adversaries. It means that Jesus was surrendered, or given up to his enemies, by those who should have been his protectors.

Ekdotos (**delivered up**) appears only here in the New Testament. It describes those surrendered to their enemies, or betrayed. God gave His Son to be the Savior of the world, which entailed delivering Him to His enemies. By the design of God, Jesus was betrayed by Judas into the hands of the Jewish leaders, who handed Him over to the Romans for execution.

Predetermined is from *horizō*, from which we get our English word “horizon.” It means “to mark out with a boundary,” or “to determine.” **Plan** is from *boulomai* and refers to God’s will, design, or purpose. Taken together they indicate that Jesus Christ was delivered to death because God planned and ordained it (Acts 4:27–28; 13:27–29) from all eternity (2 Tim. 1:9; Rev. 13:8).

Foreknowledge translates *prognōsis*, an important and often misunderstood New Testament word. It means far more than knowing beforehand what will happen. Significantly, the word appears here in the instrumental dative case. That shows that it was the means by which

Christ's deliverance to His enemies took place. Yet, mere knowledge cannot perform such an act. Foreordination can act, however, and that is the New Testament meaning of *prognōsis*:

Proginoskein and *prognōsis* in the New Testament ... do not denote simple intellectual foresight or prescience, the mere taking knowledge of something beforehand, but rather a selective knowledge which regards one with favor and makes one an object of love, and thus approaches the idea of foreordination, Acts 2:23 (comp. 4:28); Rom. 8:29; 11:2; 1 Peter 1:2. These passages simply lose their meaning, if the words be taken in the sense of simply taking knowledge of one in advance, for God foreknows all men in that sense. Even Arminians feel constrained to give the words a more determinative meaning, namely, to foreknow one with absolute assurance in a certain state or condition. This includes the absolute certainty of that future state, and for that very reason comes very close to the idea of predestination. (L. Berkhof, *Systematic Theology* [Grand Rapids: Eerdmans, 1976], 112)

The idea that God saw in advance that Israel would reject and crucify Christ and worked that into His eternal plan is an implicit denial both of His sovereignty and omniscience (cf. Berkhof, *Systematic Theology*, 68).

Peter strongly emphasizes the point that Jesus was delivered to death by God's eternal plan. That being the

case, His death in no way contradicted His messianic claims.

That Jesus Christ was delivered to death by God's predetermined plan, however, does not absolve those who put Him to death of their guilt. Peter goes on to indict them because they nailed Jesus **to a cross ... and put Him to death**. They were the instigators of Jesus' execution, which **by the hands of godless** (literally, "lawless") Romans was carried out.

God used evil men to accomplish His purpose, yet never violated their will or removed their culpability by doing so. Peter thus presents the total sovereignty of God alongside the complete responsibility of man. That apparently paradoxical truth is affirmed throughout Scripture and is illustrated in Luke 22:22. Speaking of His betrayer there, our Lord said, "The Son of Man is going as it has been determined; but woe to that man through whom He is betrayed!" Men are responsible not for God's plans but for their own sins.

MacArthur, J. F., Jr. (1994). *Acts* (Vol. 1, pp. 62–63). Chicago: Moody Press.

Acts 4:26–28 (NKJV)

²⁶ *The kings of the earth took their stand,
And the rulers were gathered together
Against the Lord and against His Christ.'*

²⁷ "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles

and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

B. Why Was He Delivered

because of our offenses,

because

dia: through, on account of, because of

Original Word: διά

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Short Definition: through, on account of

Definition: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.

1223 *diá* (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). **1223** (*diá*) is also commonly used as a *prefix* and lend the same idea ("thoroughly," literally, "successfully" *across to the other side*).

our offenses,

paraptóma: a false step, a trespass

Original Word: παράπτωμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: paraptóma

Phonetic Spelling: (par-ap'-to-mah)

Short Definition: a falling away, sin

Definition: a falling away, lapse, slip, false step, trespass, sin.

3900 *paráptōma* (from **3895** /*parapíptō*, see there) – properly, fall away after being close-beside, i.e. a *lapse* (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

He was delivered over (by God the Father; cf. 8:32) **to death for our sins** (lit., "on account of or because of" [*dia* with the accusative] "our trespasses" [*paraptōmata*, "false steps"; cf. 5:15, 17, 20; Eph. 2:1])

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 455). Wheaton, IL: Victor Books.

Transgressions (**3900**) (**paraptoma** from **parapipto** = fall aside, fall away from **para** = aside + **pipto** = fall) is literally a "fall beside", to fall near something or to stumble on something, but there are no examples of this literal use. The picture is of one making a false step so as to lose footing. As used in Scripture **paraptoma** describes a deviation from the right path and specifically a deviation from truth and uprightness and thus a trespass (here the idea is that one has crossed a line or challenged God's "boundaries") or a departing from the path of life defined by God's will. The basic idea conveyed is that of stumbling or falling in a moral or ethical sense.

Titus 2:13–14 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Hebrews 9:28 (NKJV)

²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

II. He was Resurrected for our Justification

A. Who Raised Him

B. Why Was He Raised

A. Who Raised Him

²⁵ who was delivered up because of our offenses, and was raised because of our justification.

ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν **καὶ** ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

was raised

Tense: Aorist

Mood: Indicative

Voice: Passive

egeiró: to waken, to raise up

Original Word: ἐγείρω

Part of Speech: Verb

Transliteration: egeiró

Phonetic Spelling: (eg-i'-ro)

Short Definition: I wake, arouse, raise up

Definition: (a) I wake, arouse, (b) I raise up.

Acts 2:23–27 (NKJV)

²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴ whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. ²⁵ For David says concerning Him:

‘I foresaw the Lord always before my face,

For He is at my right hand, that I may not be shaken.

²⁶ *Therefore my heart rejoiced, and my tongue was glad;
Moreover my flesh also will rest in hope.*

²⁷ *For You will not leave my soul in Hades,
Nor will You allow Your Holy One to see corruption.*

Acts 13:30–33 (NKJV)

³⁰ But **God raised Him from the dead.** ³¹ He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. ³² And we declare to you glad tidings—that promise which was made to the fathers. ³³ God has fulfilled this for us their children, in that **He has raised up Jesus.**

Ephesians 1:20 (NKJV)

²⁰ which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,

Hebrews 13:20 (NKJV)

²⁰ Now may the **God of peace who brought up our Lord Jesus from the dead**, that great Shepherd of the sheep, through the blood of the everlasting covenant,

1 Peter 1:18–21 (NKJV)

¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct

received by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ²¹ who through Him believe in **God, who raised Him from the dead and gave Him glory**, so that your faith and hope are in God.

B. Why Was He Raised

because of our justification.

because

dia: through, on account of, because of

Original Word: διά

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Short Definition: through, on account of

Definition: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.

1223 *diá* (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). **1223** (*diá*) is also commonly used as a

prefix and lend the same idea ("thoroughly," literally, "successfully" *across to the other side*).

justification.

dikaiósis: the act of pronouncing righteous, acquittal

Original Word: ΔΙΚΑΙΩΣΙΣ, ΕΩΣ, ἡ

Part of Speech: Noun, Feminine

Transliteration: dikaiósis

Phonetic Spelling: (dik-ah'-yo-sis)

Short Definition: acquittal, justification

Definition: acquittal, justifying, justification, a process of absolution.

Cognate: **1347** *dikaíōsis* (a feminine noun derived from **1344** /*dikaióō*, "to approve, justify") – justification (divine approval), emphasizing Christ's full payment of the debt for sin which liberates the believer from all divine condemnation.

See **1343** (*dikaíosynē*).

Young's Literal: who was delivered up because of our offences, and was raised up because of our being declared righteous.

Romans 3:20 (NKJV)

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Romans 3:23–26 (NKJV)

²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 5:1–2 (NKJV)

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

Romans 5:9–10 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

The phrase, “**raised because of our justification,**” is a bit difficult. It is parallel with the phrase, “delivered up because of our transgressions.” Perhaps the simplest way to understand it is that Jesus was delivered up to death as a consequence (“because”) of our sin; He was raised as a consequence (“because”) of our justification, which He

achieved by His death ([Rom. 5:9](#)). In other words, when God raised Jesus, He put His seal of approval on Christ's death as obtaining our justification (Murray J. Harris, *The New International Dictionary of New Testament Theology*, ed. by Colin Brown [Zondervan], 3:1184). So the resurrection confirms that our justification was valid and acceptable to the Father. **Conclusion** Note carefully that not everyone is justified. Jesus' death only justifies "those who believe in Him who raised Jesus from the dead" (4:24).

Because of can be translated "on account of" in both uses in this verse. "On account of" the fact that Christ had successfully laid the groundwork for our justification. The resurrection provided proof that God had accepted the sacrifice of His Son and would be able to be just and yet justify the ungodly.

Paul does not mean to separate the resurrection from the death of Christ in the work of atonement, but simply to show that the resurrection is at one with the death on the Cross in proof of Christ's claims.

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ro 4:25). Nashville, TN: Broadman Press.

Also He **was raised to life for** ("on account of" or "because of" [*dia* with the accusative]) **our justification**. Christ's death as God's sacrificial Lamb (cf. John 1:29) was to pay the redemptive price for the sins of all people (Rom. 3:24) so that God might be free to forgive those

who respond by faith to that provision. Christ's resurrection was the proof (or demonstration and vindication) of God's acceptance of Jesus' sacrifice (cf. 1:4). Thus because He lives, God can credit His provided righteousness to the account of every person who responds by faith to that offer.

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 455). Wheaton, IL: Victor Books.

Romans 1:3–4 (NKJV)

³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, ⁴ and declared *to be* the Son of God with power according to the Spirit of holiness, **by the resurrection from the dead.**

He **was raised up** to provide the **justification** before God that we could never attain in our own power or merit.

The great nineteenth-century theologian Charles Hodge wrote,

With a dead Savior, a Savior over whom death had triumphed and held captive, our justification had been for ever impossible. As it was necessary that the high priest, under the old economy, should not only slay the victim at the altar, but carry the blood into the

most holy place, and sprinkle it upon the mercy-seat; so it was necessary not only that our great High Priest should suffer in the outer court, but that he should pass into heaven to present his righteousness before God for our justification. Both, therefore, as the evidence of the acceptance of his satisfaction on our behalf, and as a necessary step to secure the application of the merits of his sacrifice, the resurrection of Christ was absolutely essential, even for our justification. (*Commentary on the Epistle to the Romans* [Grand Rapids: Eerdmans, 1983 reprint], p. 129)

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 268). Chicago: Moody Press.