

July 24, 2011    **CHRIST: DELIVERED AND RAISED AGAIN**  
Romans 4: 23-25

**Many** scriptures speak of a CONNECTION between the death of Christ and the (certain) RESULTS, (certain BENEFITS), of His death for EVERY sinner He died for. **And**, the CONNECTION is UNMISTAKABLE. **This** CONNECTION is not a õsmallö thing or a õlightö matter, but one of VITAL importance.

**Look** at the last statement in Rom 4: 24b-25, “...who believe on Him that raised up Jesus our Lord from the dead;

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

**The** pronoun õourö represents the SAME group of sinners (SAME names, SAME number). **Those** Christ died for and those who are justified by His death are one and the same. **There** is in the Scriptures a CONNECTION between the death of Christ and the (certain) benefits of that death for EVERY sinner He died for.

**Christ’s** death was NOT an õofferö to God in the õhopesö that it would õmaybeö please God and õmaybeö save sinners. Rather, His death was an OFFERING to God that DID (completely) satisfy God; and that DID (without fail) save the sinners He died for.

**The** Lord Jesus was õdeliveredö for the õoffencesö of a CERTAIN/PARTICULAR multitude of sinners. **And**, He was õraised againö for the õjustificationö of that (same) CERTAIN/PARTICULAR multitude.

**I want** us to look at the details of verse 25. **But**, letø first understand the context.

**The** fourth chapter of Romans is about the Justification of Abraham. **There** is NEVER a question whether Abraham was Justified or not. **The** issue in Romans 4 is HOW he was Justified NOT by works, BUT on the basis of that which the Messiah would work out in His life and death. **Abraham** was Justified on the basis of Christø Righteousness accounted or imputed to him.

**Moses** wrote of this in Genesis 15: 6, “**And he believed in the LORD; and he counted it to him for righteousness.**”

**Abraham** believed in the LORD (Jehovah who saves). **He** believed Godø promise to give him a õseedö (spiritual), the Messiah. **And**, he believed that through the Messiah (Christ) õall nations would be blessedö (I.e. õblessedö with salvation, even unto final glory).

**And** God “**counted IT to him for righteousness**”. **God** õcountedö, (He imputed), the whole merit of Christø work to Abraham õfor righteousnessö.

Now, look at Romans 4: 23-25, “**Now it was not written for his sake alone, that it was imputed to him;**

**24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;**

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

**FIRST**, nothing was öwrittenö for Abrahamö’s ösakeö (benefit). (**There** was no writing in his day.) What was written was öwith a view to Abrahamö. **It** was written öregardingö Abraham (and others also who believe like him).

**What** was written was that all the merit of Christö’s whole work of mediation was imputed to Abraham. **That** is what **Moses** wrote in (Gen 15:6). Abraham trusted the Righteousness Christ would öwork outö and öbring inö when He came. **He** rested in Christö’s work alone for all His salvation, as well as, all the salvation of his Spiritual seed in every generation.

**But, the** blessed fact that righteousness was imputed to Abraham was NOT written öregardingö him ALONE. (**I.e. This** thing about Righteousness imputed to a sinner is NOT just about Abraham.) **There** are others (besides Abraham) who enjoy this benefit.

**This** ögood newsö is written öregarding US (also)ö to whom Righteousness is CERTAINLY imputed. **I.e. There** are others (other than Abraham) to whom Righteousness has MOST ASSUREDLY been imputed.

**Who** are they? **They** are those who in every generation “**believe on him that raised up Jesus our Lord from the dead**”.

**They** are those in every generation that look to the same God Abraham looked to. **They** are those in every generation that örejoicedö in the same Savior Abraham örejoicedö in.

**Abraham** looked to Christ. **Abraham** looked to the Righteousness Christ would work out in His life and death for ALL of his Justification before God. **In** John 8: 56 Christ said, “**Abraham rejoiced to see my day: and he saw it, and was glad.**”

**That** Christö’s Righteousness was imputed to Abraham is written NOT just öregardingö Abraham, but öregardingö those, also, in every generation who look to the same God, the same Christ, the same Justifying Righteousness Abraham looked to. **I.e. It** is written for believers in every generation.

**Look** back at Romans 4: 25, “**Who was delivered for our offences, and was raised again for our justification.**”

**It** says here that Christ was ödeliveredö. **It** is speaking of His Substitutionary death on behalf of His sheep. **Christ** was a Substitute. **He** stood in the place of others. **He** was ödelivered upö as a sacrifice. **He** was ödelivered upö unto death. **He** was ödelivered upö to the Cross.

**Christ** suffered the Just punishment sin deserved. **He** suffered the punishment God's Justice demands of EVERY soul that sins. But, how could that be, since Christ had no sin?

The Bible uses emphatic statements concerning the PURITY of Christ's Person. For instance, (II Cor. 5: 21) describes Christ as One who "KNEW no sin". I Pet 2: 22 says He "DID no sin". Heb. 9: 14 declares that Christ offered Himself "WITHOUT SPOT to God". And, I Pet 3: 18 says He died the "JUST for the unjust".

Look at Heb. 7: 26, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;  
 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

It is clear from the Scriptures that Christ was sinless; that His Person was UNPOLLUTED (UNCONTAMINATED) by sin. Yet, He was delivered up unto death (even the death of the Cross).

Let's ask and answer three questions concerning Christ's deliverance. WHO delivered Him? WHY was He delivered? WHAT was the RESULT of His deliverance for EVERY sinner He died for?

WHO delivered Christ up to the Cross? Most would say evil men, wicked men, self-righteous men delivered Christ. And, they would be right.

In Acts 2: 23 when Peter preached at Pentecost he told his audience, "Him (Christ), being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Wicked men DID deliver Christ to the Cross. But, these evil, wicked, self-righteous men were only doing what God (Himself), a Just God, had PREDESTINED to be done.

Look at Acts 4: 26-28, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done."

It was God (Himself) who determined Christ's death. It was God (Himself) who delivered Him up to the Cross.

**But**, how could He? **How** could a Just God send an innocent man to the Cross? Since Christ “**did no sin**” and “**knew no sin**”, how could He (rightly/justly) suffer the punishment of sin?

**This** is the SECOND question. **WHY** was Christ ðdeliveredö? **God** ðdeliveredö Him. **But**, **WHY**? **He was** ðdeliveredö because the time had come for the Surety of the sheep to pay the debt He had agreed to ðbefore the world beganö. **As the** Surety of Godø elect people, Christ had obligated Himself to pay to His Father EVERYTHING owed by THOSE sinners.

**There** is a clear passage of this language found in the book of Philemon.

Look at Philemon, verse 17-19a, “**If thou count me therefore a partner, receive him as myself.**

**18 If he hath wronged thee, or oweth thee ought, put that on mine account;**

**19 I Paul have written *it* with mine own hand, I will repay *it*:”**

**Christ** came to pay the debt the elect owed to Godø Justice because of sin. **This** debt is clear in the Scriptures. “**The soul that sins shall surely die.**” “**The wages of sin is death.**”

**As we** have already seen, Christ was not suffering for HIS own sins. **He** died the death of a Substitute. **He** died because of IMPUTED sin. **He** died because the sins of His people were CHARGED to His account. **It was** a legal transaction.

Look back at Rom 4:25, ð**Who was delivered for our offences, and was raised again for our justification.**”

**He was** delivered “**for**” (or because of) “**OUR offencesö**. **Christ** represented a PARTICULAR people. **He** substituted Himself for the ðchosenö of God, ða remnant according to the election of graceö. **He** died for THOSE sinners. **He** bore the sins of THOSE sinners. **It is** a PARTICULAR number, known ONLY to God, whose names were written in ðthe Lambø book of lifeö.

**On one** occasion Christø disciples were rejoicing that the ðspirits were subject to themö. But Christ said, “**Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.**” (Luke 20: 10).

**Christ** was ðdeliveredö FOR those whose names have always been written in heaven. **It was** THEIR offences that CAUSED Him to be ðdeliveredö. **He was** delivered unto death because the offences (the legal guilt and condemnation) of THOSE sinners He represented were CHARGED to His account.

**Without** this (legal) transaction, Christ could NOT have (rightly/justly) suffered the punishment of sin. **I.e.** **The** sins of His sheep were the CAUSE of Christø suffering. **He** suffered what THEY deserved. **And** THEY deserved (eternal) death. **THEIR** sins were ðmadeö His sins (by imputation). **As the** Surety of these sinners, Christ came to pay the

debt to law and justice THEY owed. **They** were the CAUSE of Christ laying down His life unto death.

**He was** ðdelivered FOR (because of) OUR offencesö. **Christ's** death was NOT universal. **He died** (only) FOR those sinners the Father had ðgivenö Him, (only) FOR those whose salvation the Father had INTRUSTED to Him.

**WHY** was Christ ðdeliveredö? **He was** ðdeliveredö to bear the sins of the PARTICULAR sinners His Father had given Him to save (ðOUR offenses).

**Now**, the LAST question. **WHAT** are the RESULTS (the benefits) of Christ being ðdeliveredö?

**Look** at the last part of Romans 4: 25, **ðWho was delivered for our offences, and was raised again for our justification.**"

**Christ** didn't JUST die in ðhopesö that someone would benefit. **Rather**, His death accomplished (certain/sure) benefits for EVERY sinner He died for. **God** did not send His Son to the Cross ðhopingö that someone would be saved. **He sent** His Son to the Cross to ACCOMPLISH the salvation (even unto Final Glory) of EVERY sinner He was sent for.

**Did** Christ SUCCESSFULLY deal with the punishment of the ðoffencesö he bore? **Did** His death on behalf of His sheep extinguish every possibility for THEIR punishment? **Did** His death on THEIR behalf insure that God's wrath would NEVER fall on THEM? The scriptures declare that it did. **The** scriptures declare that His sacrifice ðput away sinö.

**Look** at Hebrews 9: 24-26, **“For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

**25** Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

**26** For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**"

**How** EFFECTIVE was Christ's death in ðputting awayö the sins He bore? **He** ðput away sinö so completely that it will never be brought up again in the court of God's Justice. **The** language of the Scriptures on this is clear.

**Look** at Isaiah 38: 17, **“Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.”**

**Look at Psalms 103:12, “As far as the east is from the west, so far hath he removed our transgressions from us.”**

**Not** only did Christ’s death “put away” the sin of EVERY sinner He died for. **His** death also “brought in the everlasting Righteousness” Daniel prophesied in Daniel 9. **Christ’s** death established the ONE Righteousness by which God justifies EVERY sinner He represented on the Cross.

**The** coming of Christ (in time) marked (or began) the FINAL age of the world. **This** age will end when Christ returns (the Second Coming).

**Look at Hebrews 9: 27, “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”**

**Christ** is coming again. **He is** coming without sin (i.e. without even the PRESENCE of sin). **He is** coming for the full and final salvation of His sheep. **He is** coming for them that “look for HIM”.

**The** question is, “WHO in the religious world is looking FOR HIM?” **WHO** is looking FOR HIM who bore the sins of a PARTICULAR people? **WHO** is looking FOR HIM whose death (itself) ended God’s (just) demand for the punishment of THOSE sinners? **WHO** is looking FOR HIM whose obedience unto death established the ONE Righteousness by which God (justly) justifies (otherwise) ungodly sinners?

**There** is only ONE (right) answer to all these questions. **The ONLY** ones looking FOR HIM are those who know what Christ ACCOMPLISHED at His first coming. **The ONLY** ones looking FOR HIM are those who know that His “sacrifice” (His death) did (indeed) “put away” sin. **And,** it “put away” the sin of EVERY sinner He died for.

**You** are either IN CHRIST or you are not. **Christ** either “put away” YOUR sin or He didn’t. **But,** this is CERTAIN. **The** sacrifice of Christ “put away” the sin of EVERY sinner He represented. **The** death of Christ “put away” the sin of EVERY sinner He died for.

**Look back at Romans 4: 25, “Who was delivered for our offences, and was raised again for our justification.”**

**This** is that (unmistakable) CONNECTION the Bible is clear about. **Christ** went to the Cross bearing the “offences” of THOSE (Particular) sinners the Father had given Him. **And,** He was “raised again because of the justification” of those SAME (Particular) sinners.

**He** was “raised” from the dead because He had done EVERYTHING necessary for God to declare EVERY sinner He died for righteous in His sight. **He had** done

EVERYTHING necessary for the Justification of EVERY sinner whose offenses He bore on the Cross.

No sinner Christ died for WILL perish. No sinner Christ died for CAN perish. **Christ's** obedience unto death (itself/alone) has delivered each of those sinners from all punishment and provided them a Righteousness by which God declares them (eternally/unchangeably) Righteous in His sight.

**Consider** another context that speaks of the same (unmistakable) CONNECTION between Christ's death and its benefits for those He represented.

**Look** at Rom 8: 32, **"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"**

**In** the apostle's mind the answer to the question he asks here is obvious. **God SHALL** freely give all things to those for whom Christ was delivered up. **He** was delivered up FOR THEM. **His** death accomplished all things FOR THEM. **And**, each of THEM will receive the (full) benefits of His obedience unto death (Justification, Sanctification, Reconciliation, Regeneration, Forgiveness, Final Glory).

**Look** also at Isaiah 53: 4-5, **"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

**5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."**

**Speaking** prophetically, Isaiah said, **"With His stripes we are healed"**. The Apostle Peter referring to this same passage said, **"By His stripes you WERE healed."** (I Peter 2:24)

**The** message is His stripes HEALED (every) sinner whose griefs Christ bore, whose sorrows He carried, whose transgressions and iniquities He was wounded and bruised for.

**These** sinners don't need TO BE healed. **They** already ARE healed. **They** only need to learn what Christ has done to heal EVERY sinner He died for.

**Consider**, also, II Cor 5: 21, **"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."**

**God** made Christ (to be) sin (legally, by imputation) for a multitude of sinners. **And**, that SAME multitude of sinners have been made the righteousness of God in Him.

**The** same Just God that delivered Christ up to the Cross, also, raised Him up again. **God** delivered Him for a purpose. **He** delivered Him to pay the debt of His people.

**And**, He ðraised Him againö because that debt has been paid in full. **He** ðraised Him againö because the sinners He died for are forever Justified by the Righteousness His obedience unto death provided.

**Christ's** resurrection from the dead is a declaration from God that law and justice have been satisfied; **that** Righteousness has been established; **that** the sinners Christ died for are free from all (legal) guilt and forever Righteous based on Christ's imputed Righteousness ALONE. **Christ's** death for THOSE sinners and the benefits He merited by His death are (inseparably) CONNECTED.

**The** ðgood newsö of the Gospel is that Christ's death has brought salvation to the multitude of God's choosing. **It is** a declaration that Christ's death and the benefits of His death for EVERY sinner He died for are INSEPARABLE.

**The** command of the Gospel is: Look to Christ ALONE for all your standing (acceptance) with God.

**Look** to Christ (the ONE I have set before you). **Look** to Christ because ðIN HIM is plenteous redemptionö. **Look** to Christ because He ðwill save to the uttermost all who come unto God BY HIMö.

CHRIST, DELIVERED AND RAISED AGAIN.

ðDELIVEREDö to pay the debt of His people.

ðRAISED AGAINö because that debt has been paid in full.

**Who** could want, who could rest in ANY OTHER?

By **Mark Pannell**