

CHAPEL ON THE HILL
Shrewsbury, Massachusetts
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Date:	Mar-23-2008	Pastor:	Jeff Gauvin
Message Title:	Romans 4:25 "Risen For Our Justification"		

Week's Message

Message	Bible Reference Passage
<p>Today I want to tell you what the Resurrection has to do with our Justification. Many of us understand what the <i>cross</i> has to do with our Justification; but what does the <i>empty tomb</i> have to do with our Justification? Well let's first make sure of our terms.</p>	
<p>1. What is the doctrine of Justification? Justification is a legal term declaring that we are righteous, or <i>right</i>, before God. There are two distinct parts of our justification which we must understand. One preacher, whose publication I read, talked about 'gracious arithmetic'. There is a glorious subtraction and addition when we are talking about being 'justified' before God.</p> <p>There is the subtraction part, where the penalty and guilt of our sins are subtracted from our account. In this sense justification is 'just as if we had never sinned.' The penalty of debt is take away, Col. 2:13-14. This is because Jesus paid that penalty in our place on His cross. In other words, because Jesus paid for all our sins, there is no more payment we have to make for our sins.</p> <p>But also we have the addition part of justification. This is to say that not only does Jesus <i>subtract</i> our sins, but He also <i>adds</i> something that wasn't there before; His own perfect goodness and righteousness is imputed or credited to us. It is as if we are as holy and perfect and righteous as Christ was. One of the many places we see this is in Phil. 3:9. So these are the two parts of the doctrine of Justification.</p>	
<p>2. Now let's consider the context of this verse in Romans. In Romans Paul is expounding in a systematic way the glorious majesty of who God is and what He has done in history. So many are hungry to see a work of God, we see in Romans.</p> <p>In Romans 3 Paul comes to the point that we are all condemned by our sin. We are all dead in transgressions and sins, nobody is righteous, and we are unable to work hard enough to save ourselves by our own goodness. Paul ends chapter 3 by stating that our right standing with God, or our justification, is therefore only by faith, 3:23-24, 28. In Chapter 4 Paul is asking the next logical question - "How did the forefathers get justified, before Christ came?" Namely, how did Abraham become right with God? Look at Romans 4:1-3. All through chapter 4 Paul is working on this word 'credited'; but you can use the word "imputed" or "imputation." This is the 'addition' portion of our justification. And what he is saying is that righteousness is not credited to us because we worked for it, but because it was given to us.</p>	<i>Galatians 2:21</i>

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<p>4. The only question left is “What is there now to keep Jesus in the grave?” It was a Sabbath rest. Remember that’s why they came, Easter Morning, to put the burial spices on Jesus; you don’t do that on the Sabbath.</p> <p>And the Sabbath was a day of rest from the creation of the world, because on the 7th day we read in Genesis that God rested. Now we know God doesn’t get tired nor need a nap occasionally. However, God set this up as a Holy day when we reflect on God’s work in this universe, and on Him. We read that on the 6th day of creation the work was finished and it was all very good. No one was permitted to be distracted with various things. It was the divine <i>Selah</i>, the <i>majestic pause</i> for God to look at all He had accomplished and say to Himself, ‘This is very good’. It was complete.</p> <p>So it was on the 6th day, at sundown, Jesus cried out from the cross and said, “It is finished!” And all of Jesus’ suffering was complete; all that work in atoning for sin was finished. All the work He was sent to do was done. And it was finished. And it was very good. It was good Friday. All the work needed for His New Creation was in place.</p> <p>And now Jesus would have His Sabbath rest once again after all His work in making a New Creation, just as He had His 7th day rest after the creation of the universe. Jesus said He would rise ‘on the third day’, not after three full days. So day one counts before sunset, which is when He died. Day two is a 24 hour period of time, the day of rest. So on this day all the disciples could do is sit and wonder and try to make sense of it all; to sit and consider the workings and ways of God.</p> <p>In other words, on the 6th day, God was finished with an entire majestic, glorious universe. So it was on the 6th day of Jesus sufferings, an entire majestic, even more glorious creation, has been made. Do you have trouble considering the night sky, how distant even the closest star is, that is meant to be a picture of the majesty God has wrought in the new creation in Jesus? An entire universe of mercy; OH how deep, how wide are His ways. What are the length and width and breadth; OH to know the love of Christ which goes beyond understanding. Much more mysterious and intricate is the universe of God’s great salvation.</p> <p>Now on the third day, in the morning, at sunrise there was no other reason for Jesus to stay in the tomb; because His elect were fully purchased and atoned for. All the sins were washed away, all the damnation and death were fully, completely and perfectly paid for; the only way to keep Jesus in that tomb was if we were somehow not fully justified, if there was something left for us to perform, if there was something left for us to atone for, or work for, to achieve. But because of our justification, that tomb is empty. I like the way John Piper put it, ‘Nothing but injustice could keep Jesus in that tomb.’</p>	<p><i>Luke 23:54-24:1; Mark 16:1-2</i></p> <p><i>Genesis 1:31-2:3</i> <i>Isaiah 40:28</i></p> <p><i>John 19:30</i></p> <p><i>2 Corinthians 5:17;</i> <i>Galatians 6:15</i></p> <p><i>Matthew 16:21; 17:23;</i> <i>20:19</i></p> <p><i>Romans 11:33</i> <i>Ephesians 3:14-19</i></p>
<p>5. Clarification. The resurrection shows that the <i>duration</i> and <i>intensity</i> of Christ’s payment was adequate. There are two things</p>	

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<p>which terrify us about hell, the place where we must pay for our sins, if Christ doesn't. The duration, it is forever, and the intensity, it is called the lake of fire, involves weeping and gnashing of teeth.</p> <p>So the resurrection shows that the payment was not only acceptable to God, but that no further payment is necessary as far as duration or intensity.</p> <p>A. He rose from the grave because the payment for sin was completed as far as time was concerned. If we have to pay for the eternal debt of sin, it takes forever in hell; it is perpetual, it goes on forever. Now you ask, "How can it be that Jesus finished the payment in 6 hours on the cross, when it takes us forever?" That's a good question. Because He is the eternal God, suffering for even a second would have paid for it. He chose to suffer 6 hours. Those 6 hours were enough for an eternal God to pay an eternal debt of sin. And because He is alive today, that is the proof that the payment is finished.</p> <p>B. The resurrection shows that the payment for sin was complete as far as the intensity of Christ's sufferings. How much wrath and agony was necessary to atone for sin? Only God knows. But when Christ arose we see no suffering in His body, so we infer that the intensity of His suffering was adequate. He now has a glorified body and His course of atoning for our sin is completed. The nail scars do not throb, you can stick your finger in His side and it won't hurt, all tears, all suffering for sin is over. Those few markings are filled with glory as they bear the proof of what He had gone through. The rest of His beaten and bloodied body is all healed.</p>	<p><i>Revelation 19:10</i> <i>Matthew 25:30;41</i> <i>(Mark 8:36-37)</i></p> <p><i>Colossians 2:9-10; John 1:1-3, 14.</i> <i>6 hours – Mark 15:25, 33-34</i></p> <p><i>John 20:27-28</i></p>
<p>Application</p> <p>Since Christ suffered everything necessary to pay for sin, the Christian is assured that any suffering he may have is not to punish him; if anything it may be to disciple or to guide. But it is not necessary to pay for our sins; that is finished. Look at the body of the glorified Lord. He is risen! He is alive!</p> <p>Christian, whenever your sins bring you down you can never say "Well I guess I deserve this affliction, I had it coming to me." That'll be too easy on yourself, you deserve far worse, you deserve Hell for your sins, and far worse was given to Jesus, and He paid it all.</p> <p>Now God deals with you as a Son, not an enemy to be slaughtered. Be convinced, Christian, and consider the empty tomb. He isn't there. The suffering for sin is complete. You have nothing more to add to the matter. You didn't get what you deserved; you got mercy. And it is new every morning. A Christian is credited not with what he worked for, but what is given as a gift; that which was worked on our behalf. A Justification that is pure and perfect, just consider . . . He is alive.</p>	<p><i>Hebrews 12:7-11</i></p> <p><i>Psalms 130:3; 103:10-12</i> <i>Isaiah 53:6, 11</i></p> <p><i>Ephesians 2:8-9</i></p>

Thank you and have a blessed week.
Join us every Sunday morning at 10:15am | Have a prayer request? Send it to us online.