

The Resurrection of Christ Pt.2  
Romans 4:24-25

We have been going through this passage during this Easter season looking at the significance of the sufferings of Christ and the glory that should follow. We realize that as we look at the Old Testament that people were saved in the same way - through faith in Jesus Christ. But we also realize that the giving of God's Word is progressive. God gave his Word a little here and a little there. And God made known the coming of Jesus Christ through Old Testament prophecy. There are many passages that talk about the sufferings of Christ but also his coming and eternal reign. And this is what they struggled with is the relationship with the two. 1 Peter 1:10-11, **"Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories."** We know that these two things - suffering and glory - relate to the Messiah, but how do they go together?

And that is where we have the fuller revelation of God, and really these two verses help us see that relationship. We celebrated the death of Jesus on Friday evening. We saw that Jesus was delivered up by God the Father for our trespasses or sin. Our sin needed a payment, and that payment was the death of his Son on our behalf. But we are here this morning to celebrate the glory of the resurrection. And this is part of the glory that relates and follows the suffering. We saw a little earlier this morning how crucial and critical to our salvation the resurrection of Jesus is. This is no minor doctrine but an essential element to the saving work of Christ. Look at verse 24, **"It will be counted to us who believe in him who raised from the dead Jesus our Lord."** The meaning of counted is the declared righteousness by God that is laid on our account because of the death of Jesus. But it indicates in order to have this standing in God's sight, in other words - this salvation, one must believe in the resurrection of Jesus Christ. So what do we have to believe in order to believe in the resurrection of Jesus. And we went over two of three truths about the resurrection that we have to believe. One is that he really died. There was a death that occurred. His body was lifeless, and there are a plethora of witnesses and testimonies to that truth. His body was in the tomb, lifeless for three days.

But also said that there was a resurrection by the power of God the Father. And we realize that an authentic miracle had taken place by the power of God. Nothing is too difficult for him. We realize that it has to be taken by faith because this is not our personal experience where we have seen anyone risen from the grave. But God has also given us a plethora of witnesses not only of Jesus' death but also his resurrection, and we looked at some of those witnesses earlier this morning, which we will not look at again. To deny the resurrection is to deny the immensity of the historical record that Jesus is alive. We have a sturdy faith and belief in the resurrection of Christ.

And as we gather this morning we realize that this is a critical truth that we are celebrating this morning. Without the resurrection of Jesus Christ there is no Christianity and no Christian hope. We might have some kind of morality but nothing that can save our souls. So it is absolutely indispensable that we believe and celebrate

that he who was dead is alive from the grave. Do your believer that truth? Are your celebrating none other than the resurrection of Jesus Christ? I want us this morning to see the final things we have to believe about the death of Jesus, and then I want us to see that the resurrection of Jesus Christ is necessary for our justification. I hope we are brought to celebrate even more that our Saviour and Lord is alive forevermore.

3. We have to believe that when he rose it was impossible for death to take him again.  
V.25

This is what it means and this is what we believe. There are other resurrections that are recorded in the Bible. One example is Lazarus. John 11:43-44 records the words of Jesus and what happened by his words, **“When he had said these things, he cried out with a loud voice, ‘Lazarus, come out.’ The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, ‘Unbind him, and let him go.’”** Lazarus was four days in the grave. And just like the previous two points that we made - a death occurred and then life was given. But there is a difference. Lazarus would die again. But Jesus Christ would never die. He was given a humanity that had similarities to ours but was also vastly different.

The body that Jesus is given is a body that is eternal and incorruptible. He could appear in locked rooms. This body could be translated into heaven. He is given a humanity that will never die again. That means the man Jesus is alive today. He is the preeminent position in all of creation. The grave is not only empty but it will never be occupied again. But at the same time there is continuity with the body that he had. It was the same body only changed and given a heavenly existence. It is a material body. After his resurrection his disciples when they first saw him thought he was a ghost or some sort of spirit but listen to Luke 24:36-39, **“As they were talking about these things, Jesus himself stood among them, and said to them, ‘Peace to you!’ But they were startled and frightened and thought they saw a spirit. And he said to them, ‘Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.’”** Notice that although this body is eternal it is still flesh and bones. It was a body that could be touched and felt. We see this in that famous passage with Thomas in John 20:27, **“Then he said to Thomas, ‘Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.’”** It was a body that could be recognized. We realized that the disciples on the Road to Emmaus did not recognize Jesus but it was because their eyes were restrained. After their eyes were opened they recognize the Lord of glory.

And we recognize the importance of this point, because our great hope is not ultimately to be absent from the body and present with the Lord although that is a superior position than we have in the here and now, but ultimately to be clothed in a humanity that does not know death. And the kind of body that will be resurrected when the Lord comes back will be a body like his. 1 Corinthians 15:20 says, **“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.”** Jesus is the firstfruits of a mighty resurrection to come. the first fruits were the

first part of the harvest that guaranteed that there was a greater harvest to be brought in. Jesus' resurrection is not only a guarantee that we will rise but that we will have a humanity just like his. That is the greatness of our belief and hope in Jesus. We believe in the resurrection of Jesus and we believe that his resurrection guarantees that we will rise also. There is coming a day that all who are in the ground in Christ will come forward, and we who are alive will be caught up together with Jesus in this glorious time of resurrection.

So do you want to know what that body will be like? What will this new humanity be like? Well, let me name four things about this new body. One is that it will be imperishable. 1 Corinthians 15:42, **“So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.”** We live in a dangerous world where my body and yours can easily be broken. We realize as we get older the vitality of youth slips away and there is nothing that we can do. But the body that is to come is imperishable. We will never have to go through this miserable process of dying again. Listen to the description of Jesus in Hebrews 7:16, **“who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.”** His humanity is one that is indestructible.

Second, the resurrection body will be glorious. 1 Corinthians 15:43, **“It is sown in dishonor; it is raised in glory.”** Now what this all entails I do not know., But our bodies will be made in such a way that the glory of God will emanate from them. Just as Moses face shone from being in the presence of God's glory everything that happens to be about our new existence will emanate the glory of our great God.

The third quality of this new body is that it will be powerful. I love this! Listen to as verse 43 continues, **“It is sown in weakness; it is raised in power.”** Don't you love that? One of the frustration of this life is the weakness that we all feel. But here is this body that has no weaknesses. There will be no wheelchairs or hospitals or Alzheimer's or cancers or blindness or any other infirmity. There will be no more pandemics. Revelation 21:4 describes this new existence this way, **“He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”** All the former things of this life are gone. The wasting process of this body will come to an end.

And if you think it cannot get any better, there is a fourth quality of our new resurrection bodies that are fashioned after the body of our Lord and that is what is raised a natural body is going to be transformed to absolute godliness. Listen again to 1 Corinthians 15:44, **“It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.”** Again, remember that our bodies will be fleshly. There will be a material existence. Spirit here is not talking about some sort of non-material state. But it is talking about the truth that we all experience as believers in the here and now: the spirit is willing but the flesh is weak. Imagine never ever having a wrong thought, or a jealousy or a lustful glance. Imagined never sinning with your tongue, never being angry again, never murdering with your thoughts. And imagine that you are able to enjoy Jesus Christ as much as redeemed humanity can enjoy him, unhindered from any and all sin in our hearts and lives. Right now I cannot not sin, but in the life to come, in this new spiritual reality and state I will be the most freest, never enslaved to sin, because I will not be able to sin ever again. The rejoicing

and enjoyment of Jesus in this life is a small taste of what is to come when my total sin nature is eradicated forevermore.

Are you starting to see the importance of the resurrection? Are you starting to see why the disciples went everywhere celebrating that Jesus is alive? Are you starting to see why it is so important and necessary for a believer in Jesus Christ to believe that Jesus died, was raised from the dead, and given a new humanity that will never die? His resurrection is tied and cement to our great hope as believers in Christ.

## 2. Jesus resurrection is for our justification. V.25

Notice the term “justification” here. The great question that is being asked and answered in the opening five chapters of Romans is: what does a person need in order to come into the presence of a holy God? And the answer that is given is absolute righteousness. The problem is that none of us are righteous, not even one. And the term justification is a legal declaration before God. It means to be declared righteous. And here is the amazing thing: we are declared righteous, not based on our lives or our living or our works but by the work and sacrifice of another. Justification deals with the doctrine known as penal substitutionary atonement. Three words with so much meaning. Penal talks about a penalty. There is a penalty that every sinner deserves - eternal death and punishment. We use substitutionary to speak of a substitute to take the penalty that I deserve. And atonement just means that satisfaction has been met. The judge is satisfied that justice has been meted out in an appropriate way. The just anger and wrath of God has been satisfied.

Jesus Christ is our great satisfaction. He is our substitute. We can see that in this verse, “who was delivered up for our trespasses.” God the Father delivered up Jesus for a reason, and that reason was because of our sin. He takes our punishment on himself. Listen to how 2 Corinthians 5:21 describes it, “**For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**” Justification is the transfer of my sin on him who knew no sin, and the transfer of his perfect righteousness on the sinner, therefore God the Father declares him not only not guilty but totally righteous. Thus the sinner is justified in his sight.

Now there are some objections to this doctrine. One is that it is legal fiction. There is no court that would allow someone else to take the penalty or punishment that someone else is guilty of. And here is where our union with Christ is so important. Because the reason why this is possible is because I am in Christ, and what that means is there is a total identification of the sinner with Jesus and a total identification of Jesus with the sinner. My union with Christ guarantees that we are counted righteous in Christ. He is able to pay the penalty that I owe, and God sees me in Christ just like I have never sinned and lived that perfectly righteous life.

Another objection to the doctrine of justification is how can Jesus dying on the cross and only suffering for six hours on the cross pay the penalty of an eternity of punishment that I deserve before God? God is all glorious. I have sinned against him who is of inexhaustible value, therefore it calls for a penalty that cannot be exhausted. Sin really is that evil and awful. So how can the limited amount of Christ’s suffering pay for that debt? And the answer is because of the inexhaustible value of the sacrifice of the One paying the debt. Jesus Christ is the all glorious one. There is no one of greater value than Jesus so he is able to pay that debt through his sacrifice on the cross. There

is only one who can pay that debt and he has to be of inexhaustible and eternal value. Here is none other than God in human flesh. The value of that sacrifice cannot be fathomed and therefore is enough for the worst of sinners.

So the doctrine of justification by faith alone in Jesus Christ alone deals with the doctrine of the penal substitutionary atonement of Christ, which deals with the death of Christ. But look at the last clause in verse 25, “**and raised for our justification.**” What does the resurrection of Jesus have to do with my justification? In fact listen to how justification is taught just a few verses down in Romans 5:8-9, “**but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.**” How are we justified: through the death and the shedding of the blood of Christ. That is quite clear.

So what does he mean here? Well look at the word “for.” It can mean “on account of.” So read the verse again with that meaning, “who was delivered up on account of our trespasses and raised on account of our justification.” He was delivered up because of our sin but he was raised because we were justified. In other words, the raising of Jesus indicates and validates that we are justified. Jesus’ death successfully justified any and all that have placed their faith in Jesus. Jesus said that he would give his life as a ransom payment for sin. How do we know it was enough? Because the wages of sin is death and death could not hold him. If death could hold him then he could not pay that full and complete penalty for sin. If the tomb is occupied there is no justification. There is no salvation and holy standing before God. So he was raised because the sinner is fully, completely and forever justified in the sight of the Father. The Father is satisfied and raises the Son.

The resurrection of Jesus that we celebrate this morning is the assurance of our salvation - the debt has been paid. And it is the assurance that we will rise also. We look back and realize he arose. We look today and realize he is able to save because he is alive, and we look forward to that day when he comes back the graves will be open and we shall be caught up in resurrected and glorified human existence to be forever with the Lord. Now if that is not worth celebrating then nothing is!

With all the anger and depression that is in our world today; with so many believers even living for the here and now, do you see why believers celebrate the death and resurrection of Christ? Do you realize that our best days are still ahead? Praise God for the life altering hope of the resurrection. Jesus is alive.