

Died and Was Raised

Romans 4:25

A. Delivered over to death for our sins

1. A stumblingblock and foolishness **1 Cor 1:23**
 - a. A Messiah who dies was an intolerable idea for the Jews; repulsive to sensibilities
 - b. Today the thought that God demands blood sacrifice for our sin likewise repulsive
 - 1) It is a relic of a barbaric and superstitious age with no place in modern church
 - c. At most, his death was a noble example of one who gave his all for others
 - 1) The opinions of men change with the weather; but what does Scripture say
2. As a sacrifice for sin **Jn 1:29, Heb 7:26, 9:26**
 - a. Jesus was that sacrifice without blemish or defect; pure, sinless sacrifice for sin
 - 1) As the antitype of the OT sacrifices, he was the one to whom our sins imputed
 - 2) As such, he stands in our place as our substitute; he suffered for our sins
 - b. The need for a sacrifice indicates the reality of sin
 - 1) The wrongs we do are not mistakes, errors of judgment or faults of ignorance
 - 2) Sacrifices were offered for sin that made men unholy and unacceptable to God
 - 3) The need for a sacrifice tells men there is something terrible wrong with them
 - 4) Our problem is not lack of self-esteem or bad upbringing; it sinful choices
3. To avert God's wrath **Rom 3:25, 1 Jn 2:2**
 - a. The wrath of God against sin and sinners is abundantly evident in Scripture
 - 1) His indignation against evil is mentioned over 585 times in OT alone
 - 2) Paul tells us the wrath of God is still revealed from heaven **Rom 1:18**
 - 3) The unsaved imagines God to be angry rather than loving - Schuller
 - 4) Foolish men pick and choose what they want to believe, Bible says **Eph 5:5-6**
 - b. Christ gave his life that we might escape the just condemnation of God's wrath
 - 1) He is the propitiation for our sins; his death appeases the wrath of God
 - 2) His death turned away wrath, removed hostility, delivered from condemnation
 - 3) Cross then is not first about us, but is about placating the wrath of God
 - a) Not a malicious, vindictive, irrational, but unrelenting antagonism to evil
 - b) It is the natural expression of his holy nature to man's wicked rebellion
 - c. Note though, the cross does not gain God's grace or love, but flows from both
 - 1) God does not love us because Christ died, but he died because God loves
 - 2) God's glory is not summed up only in the word 'love', but also holy wrath
 - 3) Wrath is not hatred; His love for us does not contradict wrath against sin
4. To reconcile enemies **Eph 2:15-16, Col 1:19-20**
 - a. God's enmity with man is both holy and completely justified for man is rebellious
 - 1) Man's enmity w/ God is unholy and unjustified, reflex of rebellious attitude
 - b. Primary change occurred in God whose reconciliation to man was made possible
 - 1) Death satisfied demands of justice making possible his justification of sinner
 - 2) It made it possible for a holy God to approach an unholy people in friendship
 - c. This sounds at odds with many people's conception of how a God of love acts
 - 1) Like pagan gods who count men unworthy of attention, must be won over
 - 2) Ours entirely different, for the Lord does what is necessary to be reconciled
5. To redeem us from slavery **Mt 20:28, Gal 3:13, 1 Pt 1:18-19, Tit 2:14**
 - a. Ransom and redemption by definition presuppose a payment price and bondage
 - 1) A kidnap victim may be delivered by force, but that is not being ransomed
 - 2) Redemption was commonly used of purchasing a slave from his master
 - b. Christ died to redeem us from the penalty and the power of sin
 - 1) He redeemed us from the curse of the law that demanded our death for sin
 - 2) Also from our empty way of life, from wickedness so we can live holy lives
 - 3) Did not just deliver us from hell, but to a full and righteous way of life
6. To destroy evil **Col 2:13-15, Heb 2:14-15**
 - a. The cross is not a defeat to which God's response was the victory of resurrection

- 1) The cross itself was the place where God displayed his power over evil
 - 2) At cross he disarmed powers by stripping from them their power over us (law)
 - 3) The reason the Son of God appeared was to destroy the devil's work. 1 Jn 3:8
- b. By his death he freed believers from their slavery to fear of death
- 1) He proved himself Satan's Victor, conquering this last enemy of man
 - 2) He removed the sting of death by nailing to cross charges against us

B. Raised for our justification

1. Proof his death was accepted as sacrifice for our sins **Mk 8:31, 1 Cor 15:17, Rom 1:4**
 - a. Had he not risen his words and thus life would have been proven a lie
 - b. If he had not been raised, then our faith is in vain for there is no victory over death
 - 1) How can he deliver from death's power if he cannot deliver himself
 - 2) His resurrection was the seal of the Father's approval, proof he was the Son
 - 3) The Father's approval shows his death was accepted as well pleasing sacrifice
2. Secures the continued application of the benefits of his death **Rom 8:34, Heb 7:25**
 - a. Any, including Accuser, who might use our sin against us thwarted by living Lord
 - b. Every attempt to condemn us is met by our Advocate pointing to his work at cross
 - c. Those for whom he gave his life cannot finally fall, for he is always interceding
 - d. Good news is not he gave us means of salvation, but all needed for final salvation
3. We do not meet here today solely or primarily because of the miracle of Easter
 - a. If it were merely resurrection we celebrate, then why not have a day for Lazarus
 - b. If it were the wonder of it, why not a day for Enoch and Elijah who missed death
 - c. We celebrate because it is the resurrection of Jesus, our sacrifice for sin