

Title: How Christ Established the Law

Text: Romans 4: 23-25

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Romans 4: 23: 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.

Abraham was blessed of God—the father of all who believe. He believed God and God imputed the righteousness of Christ to him without Abraham’s works. Since Christ put away his sins, God would not impute sin to Abraham. Abraham established the whole law of God by simply believing God, believing on Christ, who established the law for his people.

But all this is not written simply to tell us about Abraham. Everything written in the old testament declares Christ for our sake

Romans 15: 4: For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Everything we have studied about Abraham is to urge you to believe on Christ—to whom [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Sinner, you have only three paths in life. One, you can totally ignore the scriptures, go through life living in sin then meet God and go to hell. Two, you can attempt to fulfill the whole law yourself (over 650 precepts) without sin in thought, word or deed (but if you break one then you break all.) Which means you will meet God and go to hell. Three, you can believe God, trust his Son (by whom the righteousness of the law is established for his people) and God will accept you.

Subject: How Christ Established the Law

Proposition: Christ established the law for his people by being our Head and Substitute on the cross.

Divisions: 1) Christ was delivered for our offenses, 2) Christ was raised again for our justification

CHRIST WAS DELIVERED FOR OUR OFFENCES

Christ is the holy, spotless Lamb of God who never, himself, sinned. It was a must that if he would take the place of his sinful people, he had to be without sin himself.

Isaiah 53:9: And he made his grave with the wicked, and with the rich in his death; BECAUSE he had done no violence, neither was any deceit in his mouth.

He “*offered himself without spot to God.*” (Heb 9: 14) He is “*the lamb without blemish and without spot.*” (1 Pet 1: 19)

It was for “*our offences*” that Christ was delivered. The “our” is not all sinners in the world without exception. It is only God’s elect, the sheep. Christ said,

John 10: 14: I am the good shepherd, and know my sheep,... 15:...and I lay down my life for the sheep.

Christ prayed to the Father,

John 17: 2: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

It was “our offences” for which Christ was delivered. We are the sinners, not Christ. We are the ones who committed offenses and those offenses were against God. Christ not only took our guilt, he took our offenses themselves to be his own—the “offences” of all God’s elect were made his.

Galatians 1: 4: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Hebrews 9: 28: So Christ was once offered to bear the sins of many;

1 Peter 2:24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Why was Christ delivered for our offences? God in his strict justice demanded the death of his Son so that God could show mercy to his people while executing his strict justice upon his people. God’s glory is that he:

Exodus 34: 7: Keep[s] mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*;

The very thing that separates God from all other man-made idols is that he is a Just God and a Savior.

Isaiah 45: 21:...who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

Therefore, by bearing the offenses of his people, justice demanded that *Christ be made a curse for us*. For his people, Christ bore the eternal death of hell which God’s justice demands of every sinner. He bore separation from the glory of God’s presence which justice demands of every sinner. He bore the fierce wrath of God which justice demands of every sinner. When Christ died unto sin, all his people died in him.

Galatians 2:20: I am crucified with Christ:

Romans 6: 6:...our old man is crucified with him, that the body of sin might be destroyed,

CHRIST WAS RAISED AGAIN FOR OUR JUSTIFICATION

When he rose again as our head and representative, Christ was legally discharged, acquitted, and justified, and so was his church in him. Christ’s resurrection testifies to us that when Christ arose, legally and fully discharged from sin and death, all God’s elect arose in him legally and fully discharged from sin and death. The resurrection of the Redeemer from the grave was the resurrection of the redeemed from all condemnation.

In the old testament type, the High Priest, not only slew the lamb at the altar, he also carried the blood into the most holy place and sprinkled it upon the mercy-seat. Christ, the antitype, is our great High Priest who passed into heaven to present himself before God.

Hebrews 9: 12:...by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*....24: 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:

Christ ever lives to send forth the Holy Spirit to regenerate and bring to faith all those for whom he finished this work. His righteousness is our righteousness. Therefore, it must be imputed to us through faith. The same justice of God that demanded his death now demands that all for whom he died must be given eternal life.

Acts 5: 31: Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Therefore, all who believe on Christ, God imputes righteousness and will not impute sin.

Romans 6: 8: Now if we be dead with Christ, we believe that we shall also live with him: 9: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10: For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

God imputes to his people what is fact; we died in Christ, we rose again in Christ. Therefore, God tells us to impute what he imputes to us, "*Impute ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*" That is how Christ established the law for his people. Therefore, the justice of God can never again condemn Christ's people. Justice is satisfied. "*Who shall anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth? It is Christ that died. Yea rather that is risen again.*"

Abraham believed God. Do you? Do you believe Christ was delivered for *your* offenses and raised again for *your* justification? To believe that Christ died and rose again is not merely to believe the facts of it, it is to believe that Christ accomplished the salvation of his people thereby. If the Spirit has given you faith, it is to believe that Christ accomplished *your* salvation thereby. "*God raised him from the dead, and gave him glory, that your faith and hope might be in God.*" All who believe have been made the righteousness of God in Christ.

John 11: 26: And whosoever liveth and believeth in me shall never die. Believest thou this?

John 6:54: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Amen!