

# Romans 4:22-25 Commentary

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Romans 4:22 Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS ([NASB: Lockman](#))

**Greek:** [dio \[kai\] elogisthe \(3SAP\) auto eis dikaiosunen](#)

**Amplified:** And because of Abraham's faith, God declared him to be righteous. ([Amplified Bible - Lockman](#))

**NLT:** And because of Abraham's faith, God declared him to be righteous. ([NLT - Tyndale House](#))

**Phillips:** This was the "faith" which 'was accounted to him for righteousness' ([Phillips: Touchstone](#))

**Wuest:** wherefore also it was put down in his account, resulting in righteousness. (Eerdmans)

**Young's Literal:** wherefore also it was reckoned to him to righteousness.

## ROMANS ROAD to RIGHTEOUSNESS

Romans 1:18-3:20	Romans 3:21-5:21	Romans 6:1-8:39	Romans 9:1-11:36	Romans 12:1-16:27
SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE
NEED FOR SALVATION	WAY OF SALVATION	LIFE OF SALVATION	SCOPE OF SALVATION	SERVICE OF SALVATION

God's Holiness In Condemning Sin	God's Grace In Justifying Sinners	God's Power In Sanctifying Believers	God's Sovereignty In Saving Jew and Gentile	Gods Glory The Object of Service
Deadliness of Sin	Design of Grace	Demonstration of Salvation		
		Power Given	Promises Fulfilled	Paths Pursued
Righteousness Needed	Righteousness Credited	Righteousness Demonstrated	Righteousness Restored to Israel	Righteousness Applied
God's Righteousness IN LAW	God's Righteousness IMPUTED	God's Righteousness OBEYED	God's Righteousness IN ELECTION	God's Righteousness DISPLAYED
Slaves to Sin	Slaves to God			Slaves Serving God
Doctrine				Duty
Life by Faith				Service by Faith
Modified from Irving L. Jensen's excellent work " <a href="#">Jensen's Survey of the NT</a> "				

**THEREFORE ALSO IT WAS CREDITED TO HIM AS RIGHTEOUSNESS: *dio kae logisthe (3SAPI) auto eis dikaiosunert***

- Romans 4 Resources - Multiple Sermons and Commentaries

**Therefore (term of conclusion)** This verse sums up and brings to climax Paul's argument in Romans 4:1-21 concerning Abraham's justification by faith.

Why "**therefore**"? Because of Abraham's (Abram's) faith and to what has just been said of the confidence with which Abraham laid hold of God's promise...

"Then he believed in the LORD; and He reckoned it to him as righteousness." (Ge 15:6).

**John MacArthur** makes the point that "It is not that faith merits salvation but that faith accepts salvation from God's gracious hand. Through that acceptance comes the righteousness that only God can impart. ([MacArthur, J: Romans 1-8. Chicago: Moody Press](#))

**Credited** (3049) (**logizomai** from **lógos** = reason, word, account) means Christ's righteousness was reckoned or imputed to Abraham's account

**Logizomai** was used in Greek business transactions as shown by the following phrases -- "put to one's account," "let my revenues be placed on deposit at the storehouse", "I now give orders generally with regard to all payments actually made or credited to the government."

**Logizomai** was a secular bookkeeping term which meant to make an entry in the account book or to put to one's account. It carried the economic and legal meaning of crediting something to another's account. It means to calculate or reckon, as when figuring an entry in a ledger. The purpose of the entry is to make a permanent record that can be consulted whenever needed. It means that when you deposit \$1000, the bank credits your account with \$1000. Therefore when you write a check for \$500, you don't worry about it because you are reckoning on the fact that money is actually in your account. The infinitely priceless treasure of Christ's perfect righteousness was credited to Abraham's spiritual bank account.

The most notable use of **logizomai** with this meaning is when

"Abraham believed God, and it was **reckoned** (logizomai - credited to his account) to him as righteousness."  
(Romans 4:3)

Abraham believed God, and his act of faith was placed to his account in value as righteousness. He believed God and his act of faith was credited to him for righteousness. He believed God and his act of faith was computed as to its value, and there was placed to his account, righteousness. However, Abraham's act of faith was not looked upon as a meritorious action deserving of reward. What his faith did do was provide a channel through which God worked His redeeming grace. Faith is a convicted heart reaching out to receive God's free and unmerited gift of salvation.

**Logizomai** is translated as "imputed" only once in the NASB ([Ro 5:13](#)) but nine times in the KJV ([Click](#) for the 9 verses: Romans 4:6, 8, 11, 22, 23, 24; 2Cor 5:19; Js 2:23). In Ro 4:8, the KJV reads

"Blessed is the man to whom the Lord will not **impute** sin."

In other words the man is called blessed, to whose account no sin is charged. At the Cross, his sin was charged to the account of the Lord Jesus. In Ro 4:6, the man to whose account righteousness is put, is called blessed

NKJV "just as David also describes the blessedness of the man to whom God **imputes** righteousness apart from works"

This is **imputation**, the act of putting something to someone's account. In the case of the Lord Jesus, the sin of the human race was charged to Him. In the case of the believing sinner, the righteousness of God, Christ Jesus Himself, is put to his account.

In (Ro 1:18-3:20 - see Tabular Schematic above) Paul clearly demonstrated the moral and spiritual bankruptcy of the entire human race. However, the application of the righteousness of Christ to the moral and spiritual ledger of a man's life will cause the books to "balance", providing a perfect standing before God in Christ.

**Righteousness** ([1343](#)) (**dikaosune** [word study] from **dikaos** [word study] = being proper or right in the sense of being fully justified being or in accordance with what God requires) is the quality of being upright. In its simplest sense **dikaosune** conveys the idea of conformity to a standard or norm. In this sense **righteousness** is the opposite of hamartia (sin), which is defined as missing of the mark set by God. In this sense **righteousness** is the opposite of hamartia (sin), which is defined as missing of the mark set by God.

**Dikaosune** is rightness of character before God and rightness of actions before men. [Click here](#) to read Pastor Ray Pritchard's interesting analysis of **righteousness** in the Gospel of Matthew).

**Righteousness** is the sum total of all that God is, all that God commands, all that God demands, all that God approves, and all that He Himself provides in His Son Christ Jesus, Paul explaining that the Father...

made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.  
(2Cor 5:21)

**Comment:** Glory! Hallelujah! We thank and praise Thee our Father!

**Steven Cole** - Paul repeats that verse in Ro 4:3, 5, 9, and now here. Plus, he alludes to it in Ro 4:6, 8, 11,13. He has repeatedly mentioned "faith" or "believe," often in deliberate contrast to human works (Ro 4:3, 4, 5, 6, 9, 11, 12, 13, 14, 16, 17, 18, 19, 20). He wants us to see that we are justified (declared righteous) by faith alone in God's promise, not by any works or merit added to it. Since God's salvation is by grace through faith apart from works, we can join Abraham (in Ro 4:21), "being fully assured that what God [has] promised, He [is] able also to perform." **Conclusion** - I've told you before about the granny who had never flown in an airplane, but she had to make a trip by air. Her kids and grandkids all tried to convince her that it was safer than riding in a car. Finally, with a lot of misgivings, she got on board. When she returned safely, the family met her at the airport and asked, "How'd it go, Granny? Did the plane hold you up?" She reluctantly agreed, "Yeah." But then she added, "But I never put my full weight down on it!" Could your faith in Jesus Christ to save you be like that? You believe in Him, but you're also keeping one foot in your good works to get you into heaven. Saving faith puts all its weight on Jesus Christ and His shed blood. It's rooted in God's grace, it rests on God's promise, it revels in God's glory, and it relies on His power. Make sure that your trust is in Christ alone.

#### Application Questions:

- 1 Some argue that if we are saved by grace through faith alone, it will lead to licentiousness. Your answer (with biblical support)?
- 2 How can a person who struggles with doubt know if he has enough faith to save him?
- 3 A skeptic asks, "If God is faithful, then why does He allow good Christians to be persecuted and martyred?" Your reply?
- 4 Where is the balance between faith and using means? Are the two compatible? When do we cross the line?  
([The Nature of Saving Faith -Romans 4:16-22](#))

**Greek:** [Ouk egraphe](#) (3SAPI) [de di' auton monon hoti elogisthe](#) (3SAPI) [auto](#).

**Amplified:** Now this wonderful truth – that God declared him to be righteous – wasn't just for Abraham's benefit. ([Amplified Bible - Lockman](#))

**NLT:** Now this wonderful truth--that God declared him to be righteous--wasn't just for Abraham's benefit. [NLT - Tyndale House](#))

**Phillips:** Now this counting of faith for righteousness was not recorded simply for Abraham's credit [Phillips: Touchstone](#))

**Wuest:** Now, it was not written for his sake alone, namely, that it was put to his account (Eerdmans)

**Young's Literal:** And it was not written on his account alone, that it was reckoned to him,

#### NOW NOT FOR HIS SAKE ONLY WAS IT WRITTEN: ouk egraphe (3SAPI) de di auton monon:

- Ro 15:4; 1Cor 9:10; 10:6,11; 2Ti 3:16,17
- Romans 4 Resources - Multiple Sermons and Commentaries

**Steven Cole** - As he wraps up this chapter, he wants us to plug it in personally. He doesn't want us to cheer and say, "Brilliant argument, Paul! You really stuck it to those religious Jews! Nice going!" No, he wants each of us to apply it on the most fundamental level so that we, too, are sure that the righteousness of Jesus Christ has been credited to our account by faith. In applying this to us, Paul gives us a simple description of what a true Christian is: A Christian personally believes in God who delivered over Jesus to pay for our sins and raised Him from the dead to confirm our justification. ([What is a Christian- Romans 4:23-25](#))

**Was it written** - He is referring to the Old Testament Scripture.

Paul's point here is that the narrative concerning Abraham was written not merely to relate the facts concerning his history, but also to preserve the knowledge of an event which should take place in our lives as well ""For whatever was written in earlier times (referring to the Old Testament) **was written for our instruction**, that through perseverance and the encouragement of the Scriptures we might have hope." (see **note** Romans 15:4)

All Scripture has universal application and Abraham's experience is no exception. If Abraham was justified by faith, then all others are justified on the same basis.

This passage parallels Paul's affirmation that "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness that the man of God may be adequate, equipped for every good work. (See **note** 2 Timothy 3:16-17)

#### THAT IT WAS CREDITED TO HIM: hoti elogisthe (3SAPI) auto:

- Romans 4 Resources - Multiple Sermons and Commentaries

"It" refers to righteousness (cp Ro 1:16-17), the righteousness of our Lord Jesus Christ made available by His substitutionary sacrificial death on the Cross.

**Credited** ([3049](#)) (**logizomai**) is used by Paul much as was it was used in the business world to convey the idea of imputing or putting Christ's "assets" paid for at Calvary on to the destitute sinner's otherwise empty spiritual account.

**Credited** (**logizomai**) is used by Paul 19 times in Romans and 11x in Romans 4 (Ro 4:3-6, 8-11, 22-24). It follows that one might have difficulty understanding this great letter if he or she does not understand the meaning and nuances of **logizomai**.

**Romans 4:24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, ([NASB: Lockman](#))**

**Greek:** [alla kai di' hemas hois mellei](#) (3SPA) [logizesthai](#). (PPN) [tois pisteuousin](#) (PAPMPD) [epi ton egeiranta](#) (AAPMSA) [lesoun ton kurion hemon ek nekron](#).

**Amplified:** It was for us, too, assuring us that God will also declare us to be righteous if we believe in God, who brought Jesus our Lord back from the dead. ([Amplified Bible - Lockman](#))

**NLT:** It was for us, too, assuring us that God will also declare us to be righteous if we believe in God, who brought Jesus our Lord back from the dead. ([NLT - Tyndale House](#))

**Phillips:** but as a divine principle which should apply to us as well. Faith is to be reckoned as righteousness to us also, who believe in him who raised from the dead our Lord Jesus Christ, ([Phillips: Touchstone](#))

**Wuest:** but also for our sakes, to whose account it is to be put, to ours who place our faith upon the One who raised Jesus our Lord out from among the dead (Eerdmans)

**Young's Literal:** but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,

#### **BUT FOR OUR SAKE ALSO: alla kai di hemas hois:**

- Acts 2:39
- Romans 4 Resources - Multiple Sermons and Commentaries

**But for our sake also** - The point is that Genesis 15:6 was not just for Abraham but for all future generations who would be reckoned righteous by faith. After answering the question from the Genesis record, he now shows that the Old Testament Scriptures are not merely a record of facts, but that they are permanently designed for the benefit of all believers (cp. Ro 15:4). This happened two thousand years before Paul, but Paul says God did not write those words for Abraham alone. For whom were they written then? For us, today.

**Our** - Notice that this possessive personal pronoun is used four times in these last two verses of Romans 4. Paul's desire is for every reader of this great letter to personalize this foundational truth about justification, so that we all become partakers of same righteousness that Moses received by grace through faith.

**Steven Cole** adds that "These truths must be ours personally. And as C. H. Spurgeon pointed out "you can never truly say, 'Our Lord,' till you have first said, 'My Lord.'" ([Jesus Our Lord](#)) **Is Jesus your Lord because you personally have trusted in Him for eternal life?** Paul's point is that this chapter about Abraham and his faith is not just a quaint history lesson. We need to apply it personally. The Bible was written so that first we would understand it, but then so that we will apply it. The story of Abraham is for your sake also. Has the righteousness of Christ been credited to your account? Romans 4 won't do you any good unless by faith you are a true son of Abraham, an heir according to God's promise (Gal. 3:7, 29). Also, Romans 4 shows the importance of understanding and applying the Old Testament. Paul built the entire chapter on the story of Abraham's faith being credited to him as righteousness. If we do not understand the Old Testament, we will not properly understand the New Testament. Douglas Moo observes (The Epistle to the Romans [Eerdmans], p. 287), "Paul's conviction that the OT everywhere speaks to Christians is fundamental to his theology and preaching." As Paul goes on to say (Rom. 15:4), "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope." (See, also, 1 Cor. 10:11.) So before we leave this point I want to ask you two questions: First, do you regularly read and seek to understand and apply the Old Testament? Reading through the entire Bible in a year is a good plan. I try to read from the Psalms, the Old Testament, and the New Testament, each day. Don't neglect the Old Testament. Second, have you put your faith in Christ alone, trusting God to credit Christ's righteousness to your account? If you have not done that, you are not a Christian in the most important sense of the word. A Christian personally believes in Jesus Christ. ([What is a Christian](#))

**C H Mackintosh** writes that "Abraham was called to believe in a promise, whereas we are privileged to believe in an accomplished fact. He was called to look forward to something which was to be done; we look back on something that is done, even an accomplished redemption, attested by the fact of a risen and glorified Savior at the right hand of the majesty in the heavens. (The Mackintosh Treasury: Miscellaneous Writings by C. H. Mackintosh)

If you are like me, you read about Abraham's faith and say that his faith was extraordinary. Paul is saying that Abraham's faith was really an example of ordinary not extraordinary faith. Anyone can exercise such faith if they want to. In a similar manner, "Simon Peter, a bond-servant and apostle of Jesus Christ" addressed his second letter "to those who have received a faith of the same kind as ours." (2Pe 1:1) You can the same kind of faith Abraham and Peter had and the same kind of righteousness that comes by faith.

**Ray Stedman** goes on to add that "You can be a friend of God, accepted before him, with worth and value in his sight -- not just once as you begin your Christian life, but every day, taking it fresh from his hand. You are forgiven of your sins, restored, every day afresh and anew -- a thousand times a day if you need it. All that Abraham had -- the promises of the world, the indwelling of the

**TO WHOM IT WILL BE CREDITED AS THOSE WHO BELIEVE IN HIM: mellei (3SPA) logizesthai (PPN) tois pisteuousin (PAPMPD) epi:**

- Ro 10:9,10; Mk 16:16; Jn 3:14-16; Acts 2:24; 13:30; Eph 1:18-20; Heb 13:20,21; 1Pet 1:21
- Romans 4 Resources - Multiple Sermons and Commentaries

**BELIEF IN HIM...  
IN GOD**

**To whom it will be credited** - More literally ""to whom it **is about to** be credited." As **Steven Cole** explains "The verb, "**is about to**," has a future reference from the standpoint of the Old Testament, looking ahead to God's promise as fulfilled in the death and resurrection of Jesus." ([What is a Christian](#))

**Credited** ([3049](#)) (**logizomai**) from **lógos** = reason, word, account) means to reckon, compute, calculate, to take into account, credit or impute to one's account, to deliberate, and to weigh. **Logizomai** refers to a process of careful study or reasoning which results in the arriving at a conclusion. **Logizomai** conveys the idea of calculating or estimating.

**Steven Cole** - Paul keeps repeating the word "credited" (4:3, 5-6, 8, 9-11, 22, 23, 24) to hammer home the point that righteousness before God is a forensic matter. It is not a matter of God making us righteous or infusing righteousness into us, which is the process of sanctification. Rather, justification is God's declaring us to be righteous based on Jesus taking all of our sins on Himself on the cross. God credits the perfect righteousness of Christ to every ungodly person who believes in Him (Ro 4:5). I've said it before, but let me emphasize once more that God does not credit our faith as righteousness as if faith were a work on our part that God agrees to accept as payment for our sins. Our faith is not viewed as some sort of righteousness that is good enough to cover our sins. Rather, faith lays hold of Jesus Christ, who becomes the righteousness of God for us (1Cor. 1:30; 2 Cor. 5:21). By faith, God's righteousness in Christ is applied to us (Rom. 3:22). So when Paul talks about faith being credited as righteousness (Ro 4:3, 5, 9, 22), it is the same thing as when he says that God credits righteousness to us apart from works (Ro 4:6, 11). The righteousness of faith (Ro 4:11, 13) is God's righteousness that comes to us through faith in Jesus Christ. **John Piper** devotes an entire message to explain this in far more detail than I can do here ([Faith and the Imputation of Righteousness](#) on Ro 4:22-25). He uses this illustration: "*Suppose I say to Barnabas, my sixteen-year-old son, "Clean up your room before you go to school. You must have a clean room, or you won't be able to go watch the game tonight."* Well, suppose he plans poorly and leaves for school without cleaning the room. And suppose I discover the messy room and clean it. His afternoon fills up and he gets home just before it's time to leave for the game and realizes what he has done and feels terrible. He apologizes and humbly accepts the consequences. To which I say, "Barnabas, I am going to credit your apology and submission as a clean room. I said, 'You must have a clean room, or you won't be able to go watch the game tonight.' Your room is clean. So you can go to the game." What I mean when I say, "I credit your apology as a clean room," is not that the apology is the clean room. Nor that he really cleaned his room. I cleaned it. It was pure grace. All I mean is that, in my way of reckoning—in my grace—his apology connects him with the promise given for a clean room. The clean room is his clean room. I credit it to him. Or, I credit his apology as a clean room. You can say it either way. And Paul said it both ways: "Faith is credited as righteousness," and "God credits righteousness to us through faith." So when God says ... to those who believe in Christ, "I credit your faith as righteousness," he does not mean that your faith is righteousness. He means that your faith connects you to God's righteousness. Thus Paul is saying that a Christian personally applies the lesson of Abraham's faith so that the righteousness of Christ is credited to him. Have you done that? It is essential! ([What is a Christian](#))

**Believed** ([4100](#)) (**pisteuo**) (Click related study on pistis) as used in the NT to describe saving faith denotes more than mere intellectual assent to a fact. **Pisteuo** describes an adherence to, a committal to, a reliance upon or a trust in a person or an object. Thus genuine belief involves not only the consent of the mind, but an act of the heart and will of the subject. Biblical saving faith is not passive assent but an active staking of one's life on the claims of God.

Note Paul's use of the **present tense** which indicates this belief is habitual or continuous. It is a lifestyle of faith.

To paraphrase the respected linguist, W E Vines, saying faith involves (1) A firm conviction which produces full acknowledgment of God's revelation of Truth, (2) a personal surrender to the Truth and (3) a conduct inspired by & consistent with that surrender.

Only those who relinquish all claims to goodness and acknowledge they are ungodly are candidates for justification, for Jesus Himself declared

"I have not come to call the righteous but sinners to repentance." ([Luke 5:32](#))



Thus **belief** stands in stark contrast here with "**work**" and those who say that "belief" is a "work" have not understood Paul's point. We can do nothing to merit being declared righteous. Yes, we believe but that is not a work of our flesh that merits God's salvation. It is analogous to a drowning man holding up his hand to the one who has reached down to save him.

"**In**" is literally "**upon**" ([1909](#)) (**epi**) which signifies, not merely the acceptance of a statement, but the restfulness of faith that **leans upon** the Person Himself

**THOUGHT** - Who are you leaning on? Self or Savior? Not just the first time in salvation but everyday in every way believers need to rely on and lean on Him to be able to live the Christian life, the "Christ" life. Don't misunderstand - you are eternally and fully saved the first moment you believe the Gospel, but then you must live out the liberation and power provided by that Gospel the same way - walking daily by faith, believing the promises of God, obeying the instructions of God, doing it all in the enabling power of the Holy Spirit Who indwells you forever).

**Ray Stedman** - Now if we believe upon the God who raised Jesus from the dead and we are ready to live on the basis of his death and his life for us, we, like Abraham, are heirs of all the world. All these things are yours, Paul says. The indwelling of the Spirit is granted to us moment by moment, and day by day, all our life long. And we, like Abraham, are the friends of God. ([The Faith of our Father](#))

**In Him** - Here Paul is referring to belief in God the Father. I often asked people about their eternal destiny and one reply I frequently receive is "Well, I am sure I will go to heaven because I believe in God." While that sounds good, it may in fact not be good enough. If that person's belief in God does not include a specific, personal, genuine belief in Jesus Christ as his or her Substitutionary sacrifice (the truth that He died in their place in order to provide redemption for them individually), then that person is not going to heaven. As Paul clearly stated in Acts 4:12 "there is salvation in no one else; for there is no other Name (other than JESUS) under heaven that has been given among men, by which we must be saved." Jesus himself testified "I said therefore to you, that you shall die in your sins; for **unless you believe that I am [He]** (Note the "**He**" is added -- what Jesus is saying is that **He** is the great "**I Am**." He is Jehovah), you shall die in your sins." (John 8:24)

**Steven Cole** adds that "in Romans 3:26, Paul talks about God justifying the one who has **faith in Jesus**, but here (Ro 4:24) he talks about believing "**in Him who raised Jesus from the dead**" namely, **God the Father**. Martyn Lloyd-Jones ([Romans- An Exposition of Chapters 3.20-4.25 Atonement and Justification](#)) expresses his concern that some people speak only about Jesus, but never mention **God the Father**. Others put the emphasis on **God**, but don't see their need for **Jesus**. And others put all their emphasis on the **Holy Spirit**, while some hardly mention the Spirit. Lloyd-Jones' plea is that we maintain the balance of Scripture, where everything starts with God and ends with God. The work of Christ is designed to bring us to God and reconcile us to Him. The work of the Holy Spirit is to apply the work of Christ to us who believe. But it is all aimed at bringing us to glorify God. OUR FAITH MUST HAVE SPECIFIC CONTENT, NAMELY, WHAT SCRIPTURE REVEALS ABOUT GOD, SIN, CHRIST, AND SALVATION. As we saw in our last study, Abraham didn't have faith in himself or faith in faith itself or faith in positive thinking. Rather, he believed the specific promises of God. Even so, our faith must have the specific content of what the Bible teaches about God, who is holy, just, and loving. We must believe the biblical revelation about the pervasiveness of human sin, which renders us all incapable of seeking after God or pleasing Him. We must believe in the full deity and sinless humanity of the Lord Jesus Christ, who came to die as the substitute for sinners. And, we must believe that we are saved—rescued from God's wrath—by grace alone through faith alone in Christ alone. It is important to say that our faith must have specific content because there are those who make the false distinction that our faith must be personal, but not propositional. They argue that we are to believe in Jesus, but not in specific doctrines about Jesus or about salvation. They contend that doctrine only divides us, so we should set it aside and just believe in Jesus without the doctrines. But clearly the apostle Paul didn't spend an entire chapter arguing that we are justified by faith alone if that doctrine doesn't matter for our salvation! The Bible is filled not only with stories, but also with many doctrines that are vitally important to our salvation and our spiritual health. Jehovah's Witnesses and Mormons claim to believe in Jesus as Savior and Lord, but their doctrines contradict and deny the Jesus and the way of salvation set forth in the Bible. There are many Roman Catholics, Orthodox Christians, and Protestants who believe in the Jesus of the Bible (not in the Jehovah's Witnesses or Mormon "Jesus"), but contrary to Scripture, they believe that we are saved at least in part by our good works. But Paul said that the Judaizers, who taught that to be saved we must believe in Jesus plus keep the Mosaic Law (especially circumcision), were damned (Gal. 1:6-9). So we must believe in sound doctrine, especially regarding doctrines related to salvation. Of course, some doctrines in the Bible are more important than other doctrines are (Matt. 23:23; Rom. 14:17). We should not divide over minor doctrinal differences or even over more major doctrines (such as biblical prophecy) where godly men differ. So we need wisdom and discernment to major in the things that matter. We all need to be growing in our understanding of the content of the Bible so that we don't minimize key doctrines or maximize minor ones. ([What is a Christian](#))

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**Raised** (1453) (**egeiro**) was used literally to refer to arousing or awaking someone from sleep (Mt 8:25). **Egeiro** was used literally also to raise up or lift up a person either sitting or lying down. Figuratively **egeiro** was used to "raise up" a person from illness, thus restoring them to health. Figuratively as used here in Romans 4:24, **egeiro** is used to describe the bringing back of Jesus from the dead and thus raising Him or causing Him to rise. The idea of wake up from death conveyed by egeiro because sleep was used as metaphor of death for believers (there is however no "soul sleep"). Figuratively to rouse to a state of watchfulness or readiness (Eph 5:14).

**Jesus** (2424) (**iesous**) is the Greek form of the Hebrew Jeshua (Yeshua) or Joshua, a proper name meaning "Yahweh saves" or "whose help is Jehovah".

**Our Lord** - Paul frequently acknowledges the Lordship of Jesus in the Letter to the Romans (Ro 1:4, 4:24, 5:1, 11, 21, 6:23, 7:25, 8:39, 15:6, 15:30, 16:18, 20, 24, etc).

**Lord** (2962) (**kurios**) is defined as he to whom a person or thing belongs, about which he has the power of deciding and thus over whom one is master and owner. The primary idea of **kurios** relates to possession of power and/or authority by the one so called. Is Jesus your **Kurios**?

**TDNT** has an excellent introductory note on **kurios** writing that "Historically the concept of lordship combines the two elements of power and authority. A true realization of the unity of the two arises only in encounter with God, Who creates us with absolute power but is also the absolute Authority before which it is freedom rather than bondage to bow. In the Biblical revelation the humanity that rejects subordination to its Creator meets the One Who with the authority of God's ministering and forgiving love woos its obedience and reconstructs and reestablishes the relations of lordship. ([Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans](#))

**From** (1537) (**ek**) is a preposition which denotes exit or emission out of, as separation from, something with which there has been close connection, in this case from the dead.

**Dead** (3498) (**nekros** akin to Latin "neco, nex" from a root signifying "to disappear" - according to Thayer - see study of **nekrosis**) defines those who have breathed their last and thus who are deceased, lifeless and no longer physically alive.

Abraham's faith rested upon God as the One who could bring life out of natural deadness. We also believe in Him who quickens the dead, but in this case His almighty power has been already put forth in the Resurrection of Christ (1Pe 1:21 Eph 1:19, 20), the resurrection making our justification before God possible, for the Resurrection proved the efficacy of Christ's death and demonstrates that Jesus, the living One, can make us right with God.

The **Resurrection** of the Lord Jesus Christ is the cornerstone of the gospel as Paul declared to the Corinthians...

Now I make known to you, brethren, the **gospel** which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to (paradidomi - see Ro 4:25) you as of first importance what I also received, that Christ **died** for our sins according to the Scriptures, and that He was **buried**, and that He was **raised** on the third day according to the Scriptures, and that He **appeared** to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; and last of all, as it were to one untimely born, He appeared to me also. (1Corinthians 15:1-8)

The truth of the **resurrection** is absolutely essential to the gospel of Jesus Christ. Without the resurrection, there is no "good news" for all men who are born (spiritually) dead in their trespasses and sins because of their birth into the lineage of Adam (see **note** Romans 5:12). In light of the importance of the **resurrection**, Paul emphasized...

But if there is **no resurrection of the dead**, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, Whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised



from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. (1Corinthians 15:13-22)

If you have a God Who can raise the dead and Who can call into existence the things that do not exist, you are going to be a very exciting person to live with. You will never know when a thing that is spiritually dead and dull and lifeless may be touched by the grace of God and brought to life again (i.e., regeneration by the Spirit). When something that you cannot possibly hope for -- something which does not now exist, but which will be called into existence by the God Who calls into existence the things that do not exist -- when such a thing is promised by a God like this, life is a great adventure. That is faith, when all things are yours. Do you have that kind of God? You can settle that today, even as you read this note, in your own heart and **then...**

when this perishable (physical earthly body) will have put on the imperishable (incorruptible body characterized by an unending existence), and this mortal (subject to death) will have put on immortality, then will come about the saying that is written,

"DEATH IS SWALLOWED UP in victory.

"O DEATH, WHERE IS YOUR VICTORY?

O DEATH, WHERE IS YOUR STING?"

The sting of death is sin, and the power of sin is the law; but thanks be to God, Who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. (1Corinthians 15:54-58)

**Raised** (1453) (**egeiro**) means to rise (stand up) from a sitting or lying position (Mt 8:26, 9:5), to awaken from sleep (Mt 8:25), figuratively to "awaken" from death (rise up). **Egeiro** was used literally also to raise up or lift up a person either sitting or lying down. Figuratively **egeiro** was used to "raise up" a person from illness, thus restoring them to health. Figuratively as used in Romans 4:24, **egeiro** describes the bringing back of Jesus from the dead and thus raising Him or causing Him to rise. The idea of wake up from death is conveyed by **egeiro** because sleep was used as metaphor of death for believers (there is however no "soul sleep"). To raise up to a position as was David in Acts 13:22 (referring to his "promotion" to king).

**Mounce** - In the transitive (active) sense **egeiro** means to "waken, lift up, stimulate." In the intransitive (passive) sense it conveys "to get up, rise up." In the active sense **egeirō** depicts the action of getting up, usually after waking up—as in Mt 1:24.

**Egeiro** is used metaphorically in the passage where John says "God is able from these stones to **raise up** (bring to life from rocks) children to Abraham." (Mt 3:9) To arise in the sense of to come on the scene (Mt 11:11). To lift up (Mt 12:11).

**Vine** suggests that **egeiro** stands in contrast to **anistemi** (when used with reference to resurrection) in this respect, that **egeiro** is frequently used both in the transitive sense (i.e., the subject is acted on) of "raising up" and the intransitive of "rising," whereas **anistemi** is comparatively infrequent in the transitive use. "Closer study shows that **egeirō**, especially in the pass[ive], is used predominantly for what happened at Easter, [that is,] the wakening of the Crucified to life, while **anistemi** and **anastasis** refer more especially to the recall to life of people during the earthly ministry of Jesus and to the eschatological and universal resurrection." (NIDNTT)

**Egeiro** is used a total of 38x with reference to the **resurrection** = Ro 4:24, 25; 6:4, 9; 7:4; 8:11 (2x), Ro 8:34; 10:9; 13:11; 1Cor 6:14; 15:4, 12, 13, 14, 15 (2x), 1Cor 15:16 (2x), 1Cor 15:17, 20, 29, 32, 35, 42, 43 (2x), 1Cor 15:52; 2Cor 1:9; 4:14 (2x); 5:15; Gal 1:1; Eph 1:20; 5:14; Col 2:12; 1Th 1:10; 2Ti 2:8. **Egeiro** is the verb Paul characteristically used when speaking of Jesus being raised from the dead (although his favorite noun for "resurrection" was **anastasis**). **Egeiro** is used 19x in the "Resurrection Chapter" 1Corinthians 15 and Paul uses the **perfect tense** when referring to Christ's resurrection (1Cor 15:4, 12, 13, 14, 16, 17, 29) which describes a past completed action with continuing effect. In short it speaks of the permanent effect of Christ's resurrection! For example the Risen Lord tells John "(I am - Rev 1:17) the living One; and I was dead, and behold, **I am alive forevermore**, and I have the keys of death and of Hades." (Rev 1:18)

**Ralph Martin** - In the NT **egeiro** is found 141 times. Of these, 73, or slightly more than half, refer to the resurrection of the dead. Of these 73, again, some 48, or about two-thirds, refer to the resurrection of Jesus. There are other references in the NT to the resurrection of Jesus, but about 50 places use this word. (Word Meanings in the NT)

**Mounce** - The core of **egeiro** has to do with the raising of Jesus from the dead. Except for Phil 1:17, the letters of the NT never use this verb for anything except the resurrection of Jesus. It becomes a technical term for Paul because it occurs so often in Romans and 1 Corinthians (more than 30x, with a heavy saturation in 1 Cor. 15, the chief passage on the resurrection in the NT). Jesus is the firstfruits of the resurrection, who is thus qualified to raise us from the dead when he returns to this earth (1 Cor. 15:20; 2 Cor. 4:14). God has transferred the power to raise the dead to his Son, who will enact it when he returns (1Thess. 4:13-18). (Mounce's complete

expository dictionary of Old & New Testament words)

**Richards** - In a few cases **egeiro**, which means "to raise up, rouse," is used in the sense of appear (Mt 24:11, 24; Mk 13:22; Lk 7:16). In each case the phrase is used of the coming of a prophet.

**Egeiro** is used in the sense of giving an order "Arise and go" (Mt 2:13, 20). **Egeiro** describes the miracle of a crippled man rising up from his paralyzed state (Mt 9:5, 6), in a sense a foretaste of raising the synagogue official's daughter from the dead (see Mt 9:25). Raising the dead in Mt 10:8, 11:8, 14:2). Descriptive of Jesus' resurrection (Mt 16:21, 17:23). Nation rise against nation (Mt 24:7) means they will oppose one another.

**Summary of BDAG** - (1) to cause someone to wake from sleep, wake, rouse Mt 8:25; Mk 4:38; Acts 12:7. (2) to cease sleeping, wake up, awaken fr. sleep, Mt 1:24; Mk 4:27; Jn 11:12 Ro 13:11 (3) to cause to stand up from a position lower than that of the pers. rendering assistance, raise, help to rise, pers. sitting down Acts (4) to move to a standing position, rise, get up, pass. intr. of those who have awakened Mt 2:13-14, 20f; 8:26; Lk 11:8; (5) o cause to come into existence, raise up, bring into being (Jdg 2:16, 18, 3:9, 15 (6) to cause to return to life, raise up (the ancients closely associated death with sleep;- Mt 10:8; Jn5:21; Acts 26:8; 2Cor 1:9 (7) to enter into or to be in a state of life as a result of being raised, be raised, rise, pass. intr., of one who has died (Isa 26:19; Mk 12:26; Lk 7:22; 20:37; 1Cor 15:15-16, 29, 32, 35, 52. Of Lazarus Jn 11:12 (8) to raise up from sickness, raise up = restore to health (the sick pers. is ordinarily recumbent) Jas 5:15 (9) to change to a previous good state or condition, restore, erect of buildings - Jn 2:19-20. (10) to move something from its position by exerting effort in overcoming resistance, lift up - lift up the stone, push the stone aside Cp. Mt 12:11. (11) to move against in hostility, rise up, pass. intr., of nations rising in arms (Jer 6:22) against someone one nation against another Mt 24:7; Mk 13:8; Lk 21:10 (12) to make an appearance, appear, pass. intr. of prophets Mt 11:11; Lk 7:16; J 7:52; of false prophets Mt 24:11, 24; Mk 13:22. (13) in a command to evoke movement from a fixed position = Mt 9:5-6; Mk 2:9 Jn 5:8; Acts 3:6 (A Greek-English lexicon of the New Testament and other early Christian literature)

**Louw-Nida Summary** - 1. cause to stand up, rise, arise (Mk 5:41); 2. stand up (Mt 12:11); 3. cause to wake up (Acts 12:7); 4. cause to exist, raise up a child (Lk 3:8); 5. raise to life (Mt 28:6; Mk 16:14 v.r.); 6. restore, raise up what is torn down (Jn 2:19); 7. heal, raise up the sick (Jas 5:15); 8. (dep.) stand up, get up (Jn 13:4); 9. (dep.) wake up (Ro 13:11); 10. (dep.) make war against (Mk 13:8)

**Liddell-Scott** - (A) Active., 1. awaken, rouse 2. rouse, stir up (Pr 15:1), 3. raise from the dead, = Matt.10.8, cf. 1Cor 15.42 (Pass.); or from a sick-bed, Jas 5.15. 4. Raise, erect a building. (B) Passive - 1. wake, to be awake, Stay awake! 2 Rouse or stir oneself, be excited by passion ("they were encouraged to prevent the departure of the Athenians" - Thucydides) (C) Arouse oneself.

**Friberg** - (1) transitively and literally, of a sleeping person; (a) active wake, rouse (Mt 8.25); (b) passive with an intransitive meaning wake up, awaken (Mt 1.24); figuratively, of a state of watchfulness or readiness become aware, think carefully, pay attention (Eph 5.14); (2) transitively and literally, of persons sitting or lying down; (a) active raise up, help to rise, lift up (Acts 3.7); (b) passive with an intransitive meaning rise, get up (Mt 9.19); (c) as an imperatival formula get up! stand up! (Mk 2.9); (d) figuratively, as healing the sick raise up, restore to health (Jas 5.15); (e) figuratively, as bringing back from death raise, cause to rise (Mt 10.8); of the resurrection of Jesus (Acts 5.30); (3) transitively; (a) active, as causing a person to appear in history raise up, bring into being (Mt 3.9); (b) passive with an intransitive meaning appear, rise (Mt 11.11); (4) transitively, passive with an intransitive meaning, of nations fighting each other = rise up against (Mt 24.7); (5) transitively, of buildings erect, restore (Jn 2.20); metaphorically, of the body as a dwelling place belonging to God make alive again, resurrect (Jn 2.19) ([Analytical Greek New Testament](#))

#### Related Resources:

- American Tract Society [Resurrection of Christ Resurrection of the Dead](#)
- Bridgeway Bible Dictionary [Resurrection](#)
- Baker Evangelical Dictionary [Resurrection](#)
- Easton's Bible Dictionary [Resurrection of Christ Resurrection of the Dead](#)
- Fausset Bible Dictionary [Resurrection](#)
- Holman Bible Dictionary [Resurrection of Jesus Christ Resurrection](#)
- Hastings' Dictionary of the Bible [Resurrection](#)
- Hastings' Dictionary of the NT [Resurrection Resurrection of Christ Resurrection of Christ \(2\)](#)
- International Standard Bible Encyclopedia [Resurrection of Jesus Christ. the Resurrection](#)
- Kitto Biblical Cyclopedia [Resurrection of the body Resurrection of christ](#)
- McClintock and Strong's Bible Encyclopedia [Cross of the Resurrection of Christ Resurrection Resurrection of Christ.](#)

**Egeiro in the Septuagint** - In the non-apocryphal Septuagint (Lxx) egeiro is used metaphorically in 1Samuel 2:8 (cp Ps 113:7) where we see that God "raises the poor from the dust (cp Mt 5:3), He lifts the needy from the ash heap To make them sit with

nobles, And inherit a seat of honor; For the pillars of the earth are the LORD'S, And He set the world on them." There is one Lxx use that seems to refer to resurrection = God says "The dead will live; their corpses will rise" (Isa 26:19) Egeiro is used metaphorically of raising up an adversary (1Ki 11:14). In Isa 41:25 egeiro is used of God stirring up Cyrus the Persian to take action (Isa 45:13 also refers to Cyrus - compare this use with that in Judges described below). Egeiro speaks of rising from sleep (Ge 41:4, 49:9, Ps 127:2, Pr 6:9, 22, Song 2:7, Isa 5:11, Daniel rising up physically after falling into a deep sleep - Da 8:18) **The uses of egeiro in Judges are interesting as 4/5 uses speak of God "raising up" a judge or deliverer (bringing them on the historical stage) for enslaved, oppressed Israel** (Jdg 2:16, 18; 3:9, 15)! **In the NT He raised up Jesus the Judge**(2Ti 4:1-note) Who would also be the great Deliverer redeeming us from slavery to sin and Satan and causing us to be born again to a living hope through the resurrection of Jesus Christ from the dead (1Pe 1:3-note). Egeiro describes literally rising of one's body from a lower position - 2Sa 12:17 ("And the elders of his (David's) household stood beside him in order to raise him up from the ground, but he was unwilling and would not eat food with them." = David was mourning for his child born from his adulterous affair with Bathsheba). (cp similar use in 2Chr 22:10)

**Egeiro** - All 45x in the non-apocryphal Septuagint (Lxx) -

Gen 41:4, 7; 49:9; Jdg 2:16, 18; 3:9, 15; 7:19; 1Sam 2:8; 5:3; 2Sam 12:17; 1Kgs 11:14; 2Kgs 4:31; 1Chr 10:12; 22:19; 2Chr 21:9; 22:10; Ps 113:7; Ps 127:2; Pr 6:9, 22; 10:12; 11:16; 14:35; 15:18; 17:11; 21:14; 28:2; Eccl 4:10; Song 2:7; 3:5; 8:4; Isa 5:11; 14:9; Isa 26:19; 41:25; 45:13; Jer 1:12; 44:27; 50:9; 51:11-12, 39; Lam 4:14; Ezek 21:28; 38:14; Dan 8:18; 9:2; 10:10; 11:25; Mic 3:5

**Egeiro** - 144x in 138v - Usage: arise(5), arisen(2), arises(1), awake(1), awaken(1), awoke(1), cause(1), get(17), gets(2), got(11), lift(1), raise(10), raised(61), raises(2), rise(5), rise again(2), risen(13), rose(1), rose again(1), stand(1), woke(3).

Matthew 1:24 And Joseph awoke

Matthew 2:13 Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

14 So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.

20 "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."

21 So Joseph got up, took the Child and His mother, and came into the land of Israel.

Matthew 3:9 and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham.

Matthew 8:15 He touched her hand, and the fever left her; and she got up and waited on Him.

25 And they came to Him and woke Him, saying, "Save us, Lord; we are perishing!"

26 He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

Matthew 9:5 "Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk '?"

6 "But so that you may know that the Son of Man has authority on earth to forgive sins "-- then He said to the paralytic, "Get up, pick up your bed and go home."

7 And he got up and went home.

19 Jesus got up and began to follow him, and so did His disciples.

25 But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.

Matthew 10:8 "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.

Matthew 11:5 the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.

Matthew 11:11 "Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.

Comment: Arisen is from egeiro, which means to rise up or to appear on the stage of history and was often used of prophets, both true and false (see, e.g., Matt. 24:11, 24). Not only as a human being but as a

prophet, no one had arisen to equal John, because he was sent on the very threshold of the kingdom of the Lord Jesus. (MacArthur)

Matthew 12:11 And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?"

42 "The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

Matthew 14:2 and said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are at work in him."

Matthew 16:21 From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Matthew 17:7 And Jesus came to them and touched them and said, "Get up, and do not be afraid."

9 As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."

23 and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

Matthew 20:19 and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."

Matthew 24:7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.

11 "Many false prophets will arise and will mislead many.

24 "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.

Matthew 25:7 "Then all those virgins rose and trimmed their lamps.

Matthew 26:32 "But after I have been raised, I will go ahead of you to Galilee."

46 "Get up, let us be going; behold, the one who betrays Me is at hand!"

Matthew 27:52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised;

63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.'

64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

Matthew 28:6 "He is not here, for He has risen, just as He said. Come, see the place where He was lying.

7 "Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you."

Mark 1:31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

Mark 2:9 "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Get up, and pick up your pallet and walk '?"

11 "I say to you, get up, pick up your pallet and go home."

12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, "We have never seen anything like this."

Mark 3:3 He said to the man with the withered hand, "Get up and come forward!"

Mark 4:27 and he goes to bed at night and gets up by day, and the seed sprouts and grows-- how, he himself does not know.

38 Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do

You not care that we are perishing?"

Mark 5:41 Taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!").

Mark 6:14 And King Herod heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him."

16 But when Herod heard of it, he kept saying, "John, whom I beheaded, has risen!"

Mark 9:27 But Jesus took him by the hand and raised him; and he got up.

Mark 10:49 And Jesus stopped and said, "Call him here." So they called the blind man, saying to him, "Take courage, stand up! He is calling for you."

Mark 12:26 "But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob'?"

Mark 13:8 "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs.

22 for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect.

Mark 14:28 "But after I have been raised, I will go ahead of you to Galilee."

42 "Get up, let us be going; behold, the one who betrays Me is at hand!"

Mark 16:6 And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him.

14 Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

Luke 1:69 And has raised up a horn of salvation for us In the house of David His servant--

Luke 3:8 "Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

Luke 5:23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'?"

24 "But, so that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, get up, and pick up your stretcher and go home."

Luke 6:8 But He knew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" And he got up and came forward.

Luke 7:14 And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!"

16 Fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"

22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.

Luke 8:54 He, however, took her by the hand and called, saying, "Child, arise!"

Luke 9:7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,

22 saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."

Luke 11:8 "I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

31 "The Queen of the South will rise up with the men of this generation at the judgment and condemn them,

because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

Luke 13:25 "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'

Luke 20:37 "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.

Luke 21:10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,

Luke 24:6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, 34 saying, "The Lord has really risen and has appeared to Simon."

John 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?"

22 So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

John 5:8 Jesus said to him, "Get up, pick up your pallet and walk."

21 "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.

John 7:52 They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

John 11:29 And when she heard it, she got up quickly and was coming to Him.

John 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.

17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him.

John 13:4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

John 14:31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

John 21:14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

Acts 3:6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene-- walk!"

7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

Acts 4:10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead-- by this name this man stands here before you in good health.

Acts 5:30 "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.

Acts 9:8 Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus.

Acts 10:26 But Peter raised him up, saying, "Stand up; I too am just a man."



40 "God raised Him up on the third day and granted that He become visible,

Acts 12:7 And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands.

Acts 13:22 "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.'

30 "But God raised Him from the dead;

37 but He whom God raised did not undergo decay.

Acts 26:8 "Why is it considered incredible among you people if God does raise the dead?

Romans 4:24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

25 He who was delivered over because of our transgressions, and was raised because of our justification.

Romans 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Romans 7:4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

Romans 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Romans 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

Romans 13:11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

1 Corinthians 6:14 Now God has not only raised the Lord, but will also raise us up through His power.

1 Corinthians 15:4 and that He was buried, and that He was raised on the third day according to the Scriptures,

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, not even Christ has been raised;

14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.

15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

16 For if the dead are not raised, not even Christ has been raised;

17 and if Christ has not been raised, your faith is worthless; you are still in your sins.

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

32 If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE.

35 But someone will say, "How are the dead raised? And with what kind of body do they come?"

42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

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.

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

2 Corinthians 1:9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead;

2 Corinthians 4:14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.

2 Corinthians 5:15 and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

Galatians 1:1 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),

Ephesians 1:20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Ephesians 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ (will shine on you.)"

Philippians 1:17 the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.

Colossians 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

1 Thessalonians 1:10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.

2 Timothy 2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel,

Hebrews 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

James 5:15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

1 Peter 1:21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

Revelation 11:1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.

**Romans 4:25 He who was delivered over because of our transgressions, and was raised because of our justification**  
**(NASB: Lockman)**

**Greek** : [os paredothe \(1SAPI\) dia ta paraptomata hemon kai egerthe \(1SAPI\) dia ten dikaiosin hemon.](#)

**Amplified**: He was handed over to die because of our sins, and he was raised from the dead to make us right with God. ([Amplified Bible - Lockman](#))

**NLT**: He was handed over to die because of our sins, and he was raised from the dead to make us right with God. ([NLT - Tyndale House](#))

**Phillips**: who was delivered to death for our sins and raised again to secure our justification. ([Phillips: Touchstone](#))

**Wuest**: who was delivered up because of our transgressions and was raised because of our justification. (Eerdmans)

**Young's Literal**: who was delivered up because of our offences, and was raised up because of our being declared righteous.

## HE WHO WAS DELIVERED UP BECAUSE OF OUR TRANSGRESSIONS: os paretithe (1SAPI) dia ta paraptomata hemorr

- Ro 3:25; 5:6-8; 8:3,32; Isa 53:5,6,10-12; Da 9:24,26; Zech 13:7; Mt 20:28; 1Cor 15:3,4; 2Cor 5:21; Gal 1:4; 3:13; Eph 5:2; Titus 2:14; Heb 9:28; 1Pet 1:18,19; 2:24; 3:18; 1Jn 2:2; 4:9,10; Rev 1:5; 5:9; 7:14
- Romans 4 Resources - Multiple Sermons and Commentaries

Christ died for our sins on the cross and was raised to life on the third day to put us right with God. He was delivered up not only because of our offenses but in order to put them away. In Christ's deliverance, our offenses were the problem that needed to be dealt with. Then he explains that our justification is assured by Christ's resurrection for there could have been no justification if Christ had remained in the tomb. He arose testifying to the truth that His work was finished and the price had paid in full thus satisfying the Father.

The **Amplified Bible** states this glorious truth plainly...

He was handed over to die because of our sins, and He was raised from the dead to make us right with God. ([Lockman](#))

This verse is a paraphrase of the Septuagint (LXX) rendering of **Isaiah 53:12** which in the **NAS** reads...

Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; **because He poured out Himself to death** (the LXX reads "*because his soul was delivered [paradidomi] to death*"), and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

In Romans 3 Paul explained the **delivering up of Jesus**...

Whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. (see **notes** Romans 3:25-26) (**Comment:** This display of Christ was required to manifest conspicuously the righteousness of God. Every sinner needed to be brought to say: See what I deserve! Thus justice was satisfied and pardon possible.)

Again in Romans 5 Paul alludes to the **delivering up of Jesus**...explaining...

For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (see **notes** Romans 5:6-7, Ro 5:8)

In Romans 8 Paul explains Who it is who delivers Christ Jesus to death writing that...

He Who (God the Father) did not spare His own Son, but **delivered Him up** (paradidomi = see following note) for us all, how will He not also with Him freely give (granting as a favor, gratuitously, in kindness) us all things? (see **note** Romans 8:32)

**Delivered up** (3860) (paradidomi from para = alongside, beside + didomi = give) means to give alongside. The basic idea is to give over from one's hand to someone or something with particular reference to a **right** or an **authority**. This concept is illustrated in the devil's attempt to tempt our Lord...

And the devil said to Him, "I will give You all this domain and its glory; for **it has been handed over to** (paradidomi) me, and I give it to whomever I wish. (Luke 4:6)

**Vincent** writes that paradidomi means...

first, to give, or hand over to another. So, to surrender a city or a person, often with the accompanying notion of treachery.

In the ancient world **paradidomi** was used as a technical term of police and courts = 'hand over into [the] custody [of]'. The idea is to give over into one's power or use and involves either the handing over of a presumably guilty person for punishment by authorities or the handing over of an individual to an enemy who will presumably take undue advantage of the victim, as was the case in the arrest and trials that followed our Lord's being giving over.

Here it speaks of the judicial act of God the Father (see Ro 8:32 above) delivering God the Son to the justice that required the

payment of the penalty for human sin.

Not surprisingly the verb **paradidomi** is used repeatedly in the Passion of Christ to describe the giving over of our Lord Jesus Christ into the hands and the authority of His various and manifold adversaries...and so we read that **Jesus was given over**...

**By Judas** - And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to **betray** (paradidomi - to hand Him over to them) Him to them. (Mark 14:10) (Compare: Simon the Zealot, and Judas Iscariot, the one who **betrayed** [paradidomi] Him. - Mt 10:4)

**By the Sanhedrin to Pilate** - And early in the morning the chief priests with the elders and scribes, and the whole Council, immediately held a consultation; and binding Jesus, they led Him away, and **delivered** Him up (paradidomi) to Pilate (Mark 15:1)

**By Pilate to the people's will** - And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he **delivered** (paradidomi) Jesus to their will. (Luke 23:25)

**By Pilate to the soldiers for execution** - And wishing to satisfy the multitude, Pilate released Barabbas for them, and after having Jesus scourged, he **delivered** (paradidomi) Him to be crucified. (Mk 15:15)

**Paradidomi** is used in the NT elsewhere describing the death of the Lord Jesus...

"The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you **delivered up** (paradidomi), and disowned in the presence of Pilate, when he had decided to release Him." (Acts 3:13)

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and **delivered** Himself up for me. (Gal 2:20)

"Walk in love, just as Christ also loved you, and **gave** Himself up (paradidomi) for us, an offering and a sacrifice to God as a fragrant aroma. (Eph 5:2)

Husbands, love your wives, just as Christ also loved the church and **gave** Himself up (paradidomi) for her (Eph 5:25)

So in these last two verses of Romans 4 Paul lays out the 2 great foundations of the Christian faith, namely, the **death** of Christ and the **resurrection** of Christ, all done **"for our sake"**.

**Transgressions** (3900) (**paraptoma** from **parapipto** = fall aside, fall away from **para** = aside + **pipto** = fall) is literally a "fall beside", to fall near something or to stumble on something, but there are no examples of this literal use. The picture is of one making a false step so as to lose footing. As used in Scripture **paraptoma** describes a deviation from the right path and specifically a deviation from truth and uprightness and thus a trespass (here the idea is that one has crossed a line or challenged God's "boundaries") or a departing from the path of life defined by God's will. The basic idea conveyed is that of stumbling or falling in a moral or ethical sense.

**Steven Cole** - Here we are focusing on the phrase, "He who was delivered over because of our transgressions" (Ro 4:25). "Delivered over" is passive, meaning that God delivered Jesus over to death. There is a sense in which Jesus voluntarily gave Himself over to death (John 10:18), but there is another sense in which the Father delivered over the Son (Ro 8:32). Romans 4:25 is not a quotation, but it relies in substance on Isaiah 53:12 (LXX), which states of Messiah, "his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many and was delivered over because of their iniquities." Or, as it says just a few verses earlier (Isa. 53:6), "The Lord has caused the iniquity of us all to fall on Him." Or, again (Isa. 53:10), "But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, ..." The last two phrases refer to the resurrection, which we will look at in a moment. Peter mentions God's delivering Jesus over to be crucified in his sermon on the Day of Pentecost (Acts 2:23): "This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death." He goes on to affirm that God raised Him up again. But the point is, our salvation, which includes at its center Jesus' death on the cross, was not an unfortunate moment in history when evil men gained the upper hand. Although they were fully responsible for their sin, the crucifixion was God's predetermined plan to give His eternal Son to pay the penalty for our sins. A Christian believes that salvation is from the Lord so that it all is "to the praise of the glory of His grace" (Eph. 1:6). Finally, A Christian believes that God raised Jesus bodily from the dead to confirm our justification. Paul emphasizes Jesus' resurrection from the dead twice here: "Him who raised Jesus our Lord from the dead" (Ro 4:24); and, Jesus "was raised because of our justification" (Ro 4:25). As Paul argues in 1 Corinthians 15, the bodily resurrection of Jesus is central to our faith and our forgiveness. And, it is based on solid, varied eyewitness testimony. He says there (1 Cor. 15:17), "if Christ has not been raised, your faith is worthless; you are still in your sins." In Romans 1:4, Paul says that Jesus "was declared the Son of God with power by the resurrection from the dead." The resurrection

puts God's stamp of approval on the death of Jesus as payment in full for the sins of all who believe. The phrase, "**Jesus our Lord**," emphasizes both His deity and His humanity. Jesus took on human flesh so that He could bear our sins, but He did not give up His deity. He is the Lord. But as I said, we must trust in Him as our Lord personally. The phrase, "**raised because of our justification**," is a bit difficult. It is parallel with the phrase, "delivered up because of our transgressions." Perhaps the simplest way to understand it is that Jesus was delivered up to death as a consequence ("because") of our sin; He was raised as a consequence ("because") of our justification, which He achieved by His death (Rom. 5:9). In other words, when God raised Jesus, He put His seal of approval on Christ's death as obtaining our justification (Murray J. Harris, *The New International Dictionary of New Testament Theology*, ed. by Colin Brown [Zondervan], 3:1184). So the resurrection confirms that our justification was valid and acceptable to the Father.

**Conclusion** Note carefully that not everyone is justified. Jesus' death only justifies "those who believe in Him who raised Jesus from the dead" (4:24). In other words, this truth that God delivered Jesus over to pay for our sins and raised Him from the dead to affirm our justification will save you only if you personally believe it. The pasteurizing machine only benefits you if you plug it in and actually use it to pasteurize your milk. This wonderful doctrine of justification by faith that Paul has spent an entire chapter hammering home was not written as a quaint history lesson about Abraham. It was written for your sake. God will credit the righteousness of Christ to your account the instant that you believe in Him. Jesus' resurrection from the dead affirms that it is true! **So what is a Christian?** A Christian is a person who personally believes in God who delivered over Jesus to pay for our sins and raised Him from the dead to confirm our justification. Make sure that you are a true Christian through faith in Jesus Christ!

### Application Questions

- 1 Much of the Old Testament is hard to read and understand. Why should we read it? How can we understand it better?
- 2 Since it is possible to "believe in vain" (1 Cor. 15:2), how can we make sure that our faith is genuine?
- 3 Why does doctrine matter? How can we hold to sound doctrine without being needlessly divisive? What guidelines exist?
- 4 Is the substitutionary atonement essential for salvation? Why? ([What is a Christian](#))

### AND WAS RAISED BECAUSE OF OUR JUSTIFICATION: kai egerthe (1SAPI) dia ten dikaiosin hemon:

- 2Cor 5:21; 1Pe 2:24
- Romans 4 Resources - Multiple Sermons and Commentaries

**Because of** can be translated "on account of" in both uses in this verse. "On account of" the fact that Christ had successfully laid the groundwork for our justification. The resurrection provided proof that God had accepted the sacrifice of His Son and would be able to be just and yet justify the ungodly.

**Matthew Henry** put it like this "In Christ's death He paid our debt; in His resurrection He took out our acquittance (a document evidencing a discharge from an obligation). When he was buried he lay a prisoner in execution for our debt, which as a surety he had undertaken to pay; on the third day an angel was sent to roll away the stone, and so to discharge the prisoner, which was the greatest assurance possible that divine justice was satisfied, the debt paid, or else he would never have released the prisoner"

One can hardly fail to notice the carefully balanced character of this final statement, relating as it does the death of Jesus to our sins and his resurrection to our justification. Beyond question, the statement owes much to Isa 53, where the Servant is pictured as delivered up on account of the sins of the many.

**Justification** appears in the Hebrew text of Isaiah 53 "As a result of the anguish of His soul, He will see it and be satisfied. By His knowledge the Righteous One, My Servant, will **justify** the many, as He will bear their iniquities." (Isa 53:11)

All we are, all we will ever be and all we will ever have of any value on God's scale of eternity is given to us by our Creator and Savior Jesus Christ...

"In Whom are hid all the treasures of wisdom and knowledge" (see **note** Colossians 2:3);

"Christ is the end of the law for righteousness to every one that believes" (see **note** Romans 10:4)

Because of the imputation of Christ's righteousness to our account, every believer now is...

"sanctified (set apart for God's possession and use) in Christ Jesus" (1 Corinthians 1:2)

"in Whom we have redemption the forgiveness of sins" (see **note** Colossians 1:14).

Paul explains the origin and source of every believer's **righteousness** writing to the Corinthians that it is...

by His (God the Father's) doing you are in Christ Jesus, Who became to us wisdom from God, and **righteousness** and sanctification, and redemption, that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD." (1Cor 1:30-31)

**Thank God For a Royal Substitute** -- After World War 1, 900 German soldiers who had violated international law were summoned to appear before the World Court. Their condemnation was certain. In a dramatic move, however, the former crown prince of Germany volunteered to be their substitute. His offer included taking upon himself both the accusation against them and their penalty. This act, though most noble, was impractical. Although he was royalty, he did not have in his own person the value of the 900. There is another Prince who took upon Himself the judgment due the entire human race. Unlike that German leader, He is not implicated in any evil. Because of His sinless humanity, He could be "delivered for our offenses." Because of His deity, He could be "raised again for our justification" (Romans 4:25). He was able to pay in full the ransom demanded by God's holy law, because in Him was the intrinsic worth needed to provide salvation. Yes, the Father laid upon His sinless Son the iniquity of us all. Our REDEMPTION has been purchased by Heaven's Crown Prince. So don't depreciate the cross. Don't underrate Christ's great sacrifice. It will cost you your soul. It will shut you out from God. It will darken your eternity.

**In light of this "so great a salvation", what else can we do except...**

[Praise Him, Praise Him](#)

Praise Him! Praise Him! Jesus, our blessed Redeemer!

Sing, O Earth, His wonderful love proclaim!

Hail Him! hail Him! highest archangels in glory;

Strength and honor give to His holy Name!

Like a shepherd, Jesus will guard His children,

In His arms He carries them all day long:

**Refrain**

Praise Him! Praise Him!

Tell of His excellent greatness.

Praise Him! Praise Him!

Ever in joyful song!

Praise Him! Praise Him! Jesus, our blessed Redeemer!

For our sins He suffered, and bled, and died.

He our Rock, our hope of eternal salvation,

Hail Him! hail Him! Jesus the Crucified.

Sound His praises! Jesus who bore our sorrows,

Love unbounded, wonderful, deep and strong.

**Refrain**

Praise Him! Praise Him! Jesus, our blessed Redeemer!

Heav'nly portals loud with hosannas ring!

Jesus, Savior, reigneth forever and ever.

Crown Him! Crown Him! Prophet, and Priest, and King!

Christ is coming! over the world victorious,

Pow'r and glory unto the Lord belong.