

Resurrection Blessings.
Romans 1:4 and 1 Peter 1:3.
Sunday morning, April 4, 2010.

The death and resurrection of the Lord Jesus Christ represent the turning point of history. This stands in sharp contrast to the outlook and the anticipation of many Christians. So often when we as the Lord's people survey the history of redemption we look upon the second coming of Christ as the turning point of history. Significant as this event is, it does not represent the turning point of history; rather it is the day when redemptive history is completed.

The turning point of the bloody conflict with Nazi Germany was not the capitulation of Germany; some consider it to be the invasion of Normandy; others might point to the conference of Churchill; Stalin and Roosevelt at Yalta on the black Sea, in which they determined how to divide a liberated Europe among themselves. From that moment on the defeat of Nazi Germany was no longer an "if..." but it had become a "when..." So is the resurrection of the Lord Jesus. Two truths are set before us in these two texts. Each constitutes a turning point, or a pivotal point in redemptive history. The cross of our Lord Jesus Christ represents the darkest hour of the night of sin. With the resurrection of the Lord Jesus Christ the light of the new and eternal day has begun to dawn over this dark world.

I. The Lord Jesus is declared to be the Son of God with power. Rom. 1:4

The resurrection of the Lord Jesus Christ is to be understood as a declaration on the part of God.

- A. It is a declaration regarding His Person. A declaration that the Lord Jesus Christ is the Son of God; not a mere mortal; a good example or a martyr, but the eternal and immortal Son of God who could not remain under the power of death.
- B. It is a declaration regarding His ability, for He is declared to be the Son of God with power. The word translated power is "dunamis" from which we get the English word Dynamite. The word speaks of (supernatural) ability. It is used again in Rom. 1:16 where it is applied to the gospel which is said to be the "dunamis" of God to salvation.
 - 1. It is the ability to bear the sins of a lost and fallen humanity in His own body on the cross.
 - 2. The ability to make a satisfaction for those sins before the eternal justice of God.
 - 3. The ability to dispose of that burden in the tomb, and to rise without it so that it will be remembered no more.
 - 4. The ability to save to the uttermost those who would come to, and would be reconciled to God. Hebrews 7:25.
 - 5. Power to subdue the powers of darkness before Him, and power to transform His own dear children inside and outside. Philippians 3:21.
- C. It is a declaration as to how this power is worked out in redemptive history. Our text says that this is done "according to the Spirit of holiness."
 - 1. Ever since the incarnation of the Lord Jesus Christ, the Lord Jesus has been limited to being in one place at a time. It is the Holy Spirit who takes on the

identity of the Lord Jesus, who abides with the Lord's people and indwells them. This Spirit is the Lord. 2 Corinthians 3:17, and in John 14:16-18 the Lord Jesus says regarding the Holy spirit: "I will pray the Father, and He will give you another helper... The Spirit of truth... I will not leave you orphans; I will come to you." Here we see then how the Holy spirit takes on the identity of the Lord Jesus in the lives of God's people. It is in the Person of the Holy Spirit that the Lord Jesus is always with us, and that He dwells in our hearts by faith.

2. It is the Spirit of holiness; that is the Spirit who sets apart, which is the meaning of holiness.
 - It was the Holy Spirit who set the Lord Jesus apart when He joined His divine nature to the human nature of Mary in the incarnation.
 - It was the Holy Spirit who set the Lord Jesus apart for His ministry; His sinless life, and His vicarious death at His baptism.
 - It was the Holy Spirit who set the Lord Jesus apart as the living Lord with power in the resurrection.
 - It is the Holy Spirit who sets apart the Lord's people. He sets them apart from the world, and to and for the Lord Jesus Christ, applying to us the blessings of redemption. This is what our baptism calls us to.

II. Redeemed humanity gets a new identity. 1 Peter 1:3.

Our text says that through the resurrection of Christ God the Father has begotten us again.

- A. Implied in the words "has begotten us again" is the fact that He begot us at one time, but then lost us.

This points us to the time of creation and man's fall into sin, rendering man and all of his offspring to a state of being alienated from God.
- B. But now by the vicarious death and the resurrection of Christ, and by the work of the Holy spirit applying these truths to our hearts, He reconciles us to himself and brings us near to him once again
- C. He begets us all over again; that is, He gives us a renewed standing in His family. He constitutes us sons and daughters in His household.
- D. Our text says that on our end this renewed standing and this calling is a calling to *a living hope*.
 1. It is a *living hope* because of the Holy spirit who has been given to us; who abides with us, and dwells in us. He is the spirit of life and causes our calling to be a living hope.
 2. It is a *living hope* because it is not yet seen what we shall be. The completion of the work of redemption remains as yet a reality laid up in the future for us. But already by His word and Spirit, He who sits on the throne says to us: "Behold I make all things new." Revelation 21:5. And His resurrection is the guarantee of ours.

Have you rested your heart and life in the hands of the Lord Jesus Christ as your Savior and Redeemer? Have you embraced the place the Lord is calling you to as a son or daughter of His family, and has the living hope of our text become the hope of your life?