

08.04.07 Coromandel Baptist Church Easter Sunday 10:00

Christ's Resurrection and Ours

Bible Readings = 1 Cor. 15:3-19 and Col. 3:1-17

Introduction:

- (1) I want to preface my remarks this morning by refreshing us in the knowledge that all we have and know in the Christian life is by faith.
- (2) In the matter of the resurrection, the issue is not simply *whether* Christ rose. That, from one point of view, has plenty of evidence for it. Even in Paul's day that evidence could be used to support the reality of the resurrection of Jesus Christ.
- (3) The issue of faith I refer to is not in the *fact* of the resurrection, so much as in the *meaning* and *significance* of the resurrection.
- (4) The Scriptures give us a wonderful message to proclaim, and this message is truly life transforming, but it is transforming *by faith*. Faith does not *make* something to be so, but it recognises what *is* so.
- (5) None here has a personal inward experience of being in Adam in his sin, nor being in Christ when he obeyed, but we were! So also for his resurrection. In his death and resurrection (the two are inseparable) Christ had a whole new humanity in his hand.
 - a. Compare with the High Priest in Israel and the stones on his breastplate. He took us with him to the Cross, through the tomb, and in his resurrection.

Today we will be considering the finality, security and significance of the resurrection of Jesus Christ...and not just his, but ours in him.

1. Jesus' Resurrection: A Triune Work

(1) When we ask 'Who raised Jesus from the dead?' The simple answer is that God the Father did so. But this was not simply a unilateral action.

- Acts 2:32 This Jesus God raised up, and of that we all are witnesses (cf. Acts 2:24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it; also see 3:15; 5:31; 10:40; Rom. 6:4; etc.)
- John 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up"; John 10:17ff. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father. And the unusual expressions which seem to indicate Jesus as the subject of the verb e.g. Acts 10:41 not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead
- Rom. 8:11 seems to indicate that he was raised by the Spirit of the Father 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 cf. 1 Pet. 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, and Rom. 1:4 links the Spirit to his resurrection also and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord

(2) This matter is not mere hair splitting. All the works of God are Triune. Christ not doing something apart from the Father, or the Father from the Spirit etc.

- The work of redemption is completely Trinitarian...thus we are secured by the entire action of the Triune God. We are raised up with Christ, through the Spirit, by the will of the Father...to have access to the Father in Christ, by the Spirit.

(3) Recap a point we have made from the Ephesians series, evident in Eph. 1:9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him All things are to be summed up (headed up) in Christ. God's purpose has *always* that things be fulfilled in him...that *in him* there be a humanity formed to be to the praise of his glory.

- Christ's resurrection, therefore, is not something which we watch from a distance of time and space, any more than we watch his Cross from time and space. Christ's resurrection brings about the active participation of a new humanity in the life of God.

2. Raised with Christ: No Longer Dead!

(1) Paul makes a remarkable statement in 1 Cor. 15:17 And if Christ has not been raised, your faith is futile and you are still in your sins

- Take the converse of this statement: if he has been raised we are *not* in our sins. Remember what we have said from Ephesians series: death is a state of existence i.e. equated with being in sin, under wrath, under condemnation, walking according the prince of the power of the air, in the flesh, dead in transgressions and sins.
 - We can sometimes think that this is where we still are...the battle is fierce. Every day is day of faith, to know that Col. 1:1-4 is *actually true*.
 - Sins have been dealt with, and therefore there is no need to recycle them!
- 1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead

(2) Paul (e.g. in Col. 3:1-17) places the Christian life firmly within the context of the resurrection.

- Not to be read as a performance to be evaluated, but a life to be lived!
- The putting off and the putting on is recognising where you really are, and living in accord with where you really are. Not positive thinking making something to be so which is not so, but actually rising in faith to say this is *where I am* in Christ.
 - The new humanity (not the new self) is actually how it is in Christ, now. The rest is like a foreign element to our new life in him.

(3) Then, on that resurrection day at the end of time, we will no longer live our resurrection life by faith. But the manner of that life will be entirely at one with the elements of Col. 3:14ff...this *is* life, as it is the life *of Christ*.