

Post-Resurrection Power

Romans 1:1-7

16 April 2006, Halifax

Introduction:

Today, there is a great theme that is on the mind of many Christians...

- The theme of the Resurrection of our Lord and Saviour Jesus Christ.

It is indeed a very excellent theme!

- I could only wish that it were on the minds of God's people more often than it is.
- In fact, if the truth be known, God has appointed every Lord's Day as a commemoration of the resurrection of Christ...
 - Our Lord Jesus rose again on the first day of the week, and the scriptures show that this is the day the Lord has made for us to rejoice and be glad.
 - We find that Jesus not only met with the disciples on the day He arose,
 - but that He also met with them a week later again on the first day of the week, and then that He poured out His Spirit at Pentecost which was also the first day of the week.
 - The scriptures then show us that after the church was established, it became the custom to collect offerings on the first day and to meet on the first day to celebrate the Lord's Supper.
 - The seventh day Sabbath commemorating the creation of earth was therefore replaced with the first day Sabbath because now there was a new creation.
 - Jesus has come forth from the grave with new life for the world that supersedes and replaces the life given at the beginning.
 - This is how significant the resurrection of our Lord was.
 - The Lord's Day is God's institution, initiated by Jesus Christ and continued by the apostles and by the church to this day.

At a relatively early date in the history of the church, many wanted to add an annual celebration of the Lord's resurrection to the weekly one.

- But as this was not of divine institution by the apostles, a dispute broke out about which day was to be observed.
- As those who are seeking to be guided by scripture alone, we cannot condone the idea that the church has the authority to institute any such holy days...
 - We are concerned that the institution of such humanly devised days has two ill effects...

- First, it has the tendency to elevate humanly devised days over against the days that God has instituted—
 - many are far more devoted to Christmas or to Good Friday than they are to the weekly Lord's Day Sabbath.
- Secondly, allowing the notion that man can consecrate a day as holy suggests that man has far more authority and power than what God has given him,
 - and that encourages the damnable notion that man can contribute to his salvation—that he can in some way make himself holy by his own means and methods.
 - If we do not restrict ourselves to what God has instituted (and that only) in worship, it will be much more difficult for us to limit ourselves to what He has instituted (and that only) for salvation.
 - That is why we do celebrate any holy days besides the Lord's Day at Covenant Reformed Presbyterian Church.

Nevertheless, I am breaking from our regular series today to preach on the theme of the resurrection, and that for several reasons:

- First, because God has given us the liberty to preach on any theme contained in the Bible at any time, so there is nothing unwarranted about preaching on the resurrection.
- Secondly, because apostolic example suggests that preaching ought to be directed to those subjects that are particularly on the minds of the people.
 - If the resurrection is on the minds of some in our community, it is helpful for us to have fresh thoughts on the subject when it comes up.
- Thirdly (and this is a very practical reason), because there are many who travel at Easter or Christmas due to time off work.
 - Breaking from our regular series at these times allows visitors to hear a special message about a topic that is on their minds, and it allows those who are absent from us to avoid missing out on our regular series.

And so for these reasons, I thought it good to break from our regular series in Matthew and speak on the resurrection of our Lord today.

- And in particular I want to speak to you about the power that became the possession of the Son of God at His resurrection...
 - a power that He did not possess before the resurrection.
 - I know it may sound strange to speak of a power that the Son of God did not have,
 - but I want to show you today that this is precisely what the gospel is all about.

- The gospel is the historical account of how the Son of God came to possess power that He did not have before.

TRANS> The Apostle Paul presents the gospel from this perspective in the opening salutation of his letter to the church at Rome.

- This salutation can be found in the first seven verses of that letter—Romans 1:1-7.

Overview

In these verses, he follows what was the conventional form of letter writing in that...

- First, he introduces himself... He begins with his name and a description about himself...
- Then, he addresses the recipients in verse 7: “To all who are in Rome...”
 - followed by a brief description about them.

In describing himself, Paul says:

1) “a bond-servant of Jesus Christ,”

- The word “bond-servant” means **slave**.
 - It speaks of a person who is the purchased property of another...
- Such a person is totally dependent on his master for his living...
 - his entire life is given up to do his master’s will.
 - Paul had completely lost himself in Jesus his Master.

2) Next, he describes himself as “called to be an apostle.”

- As a slave, being an apostle is what his Master has given him to do...
 - It is a very high position—
 - an apostle is one who is sent by his master and invested with authority to speak and act for him in accordance with his master’s directives.
- When an apostle speaks or writes in his Master’s name, his message bears all the authority that belongs to his master.
 - That is why the words that Paul and the other apostles wrote are considered the Word of God and are contained in the Holy Bible.
 - In the case of an apostle of Christ, the Holy Spirit enabled them to speak the word of God without error so that is contained in scripture is the pure word of God, although spoken through the personality of the apostles.

TRANS> So as Christ’s slave, Paul’s unique service was that of an apostle!

3) Next, Paul adds a third thing to his self-description—that as Christ’s apostle, he is “separated to the gospel of God.”

- The word “**separated**” is closely related to the word **Pharisee**...
 - Paul had once belonged to a sect called the Pharisees.
 - They called themselves by this name because they were separated or dedicated to the study of God’s law.
- Paul is saying that he has now become a Pharisee of the gospel...
 - he separated to the gospel of God.

TRANS> Paul has now brought the focus to the gospel—

- His whole task is to carry this gospel to the nations as the Lord’s apostle.

From here, Paul gives a brief summary of what the gospel of God is...

1) First, notice what he calls it—“the gospel of God”...

- The word **gospel** means **good news**...
- And this good news is good news from God...
 - It is good news about how God invested His Son Jesus with the power to save His people from their sins...
 - It is an historical account of how Jesus as God brought salvation to the world for God.

2) Secondly, Paul says that this is the same good news that God promised long before through the prophets.

- The gospel was not something that suddenly burst into the world without any announcement!
 - No indeed!
 - It is rather the fulfilment of what God had promised through thousands of years, beginning with Adam after the Fall, through Noah and through Abraham.
 - In Abraham’s seed the promise had been preserved for all the world.
- From the fall of Adam onward,
 - God had shown His covenant people that they were dead in their sins...
 - but all through the ages He had promised that He Himself would provide salvation for them...
 - In order to make His promise all the more sure,

- He had instituted an elaborate system of ceremonies in which priests slaughtered animals for the people's sins,
 - In this way, He demonstrated that He would provide the sacrifice to take away their sins as He had promised.
- And so when Paul speaks as the gospel as that which was promised in holy Scripture,
 - He is referring to the good news that God would provide a sacrifice that would take away His peoples' sins and given them eternal life.
 - As an apostle, Paul is now declaring that this which had been promised has now been accomplished...
 - The Old Testament spoke of Christ promised for you—
 - Paul now declares the message of Christ given for you!
 - The good news is that what was promised has now been fulfilled.

3) Note well that in verse 3 Paul says that God's good news is that good news **concerning His Son.**

- It is not about a mere created being, but it is about the Son of God...
- God's Son is Himself fully God—
 - He is co-equal and co-eternal with the Father and so possesses full divinity.
 - The God news is about God's only Son and what He has done!

4) From this point on, Paul gives a brief summary of the good news and of what the good news means to the nations of the earth.

- He speaks of the two stages of Jesus' work as our Mediator.
 - There was an historical development in Jesus' work—
 - There was a first stage followed by a second stage.
- In verses 3-4 Paul sets these two stages in contrast to one another...
 - The first stage has to do with the Son of God born according to the flesh...
 - The second stage has to do with the Son of God raised from the dead according to the Spirit.
 - The first stage was one of relative weakness and the second of a marvellous, unprecedented power...
 - so that Paul can say that Jesus was actually "declared to be the Son of God with power."

- Comparatively speaking,
 - He was the Son of God in weakness and humiliation before the resurrection
 - and become the Son of God with power after the resurrection.
 - At the resurrection, He was given a power that He did not possess before.
 - It should be pointed out that the word “**declared**” in verse 4 means more than simply that it was now made known that He was the Son of God.
 - Certainly, the resurrection did serve to make it known that He was the Son of God...
 - But the word **orizo** translated **declared** carries the idea that He was **constituted** or **appointed** to be the Son of God with power.
 - This is not to say that He was not the Son of God until the resurrection...
 - But it is rather to say that He was not the Son of God **with power** until after the resurrection.
 - In the first stage (described in v. 3), He was the Son of God in humiliation...
 - In the second stage (described in v. 4), He was the Son of God with power.

TRANS> I will return to look at this unprecedented power in a little while—and what it means to us—

- but first, I want to take a closer look at the first stage described in verse 3:

I. The first stage is the stage of pre-resurrection power—the stage of relative weakness.

- Just look at what happens in this stage!
 - It is absolutely remarkable!
- A. In this stage, we are told that God’s Son **was born of the seed of David according to the flesh!**
 1. It is remarkable to think that the One who from all eternity is the very Son of God should be **born of flesh!**
 - But He was.
 - As Paul says elsewhere, in the fullness of time, God sent forth His Son, made of a woman.

- As John says, “The word became flesh and dwelt among us.”
- The One for whom and by whom all things were created actually became part of His creation.

TRANS> This is the beginning of the gospel of God...

- God the Son has come in our flesh—

2. And it is also significant that He was born of the seed of David.

- By calling Him **the seed of David** Paul connects Him to all the promises that were made in the Old Testament concerning David’s Son...
 - David’s Son was the promised Messiah—the Christ—the anointed one who would deliver God’s people from their sins according to God’s promise.

B. Being the seed of David was both an honour and a dishonour at the same time for the Son of God...

1. It was an honour because as Messiah, the Son of David would be the head of the people to whom God had promised salvation.

- a. God told David that he would give him a Son that would sit on his throne forever and ever.
 - Through Isaiah and other prophets, it was confirmed that His kingdom would never end the way David’s kingdom had ended...
 - David’s Son would reign forever and ever and of the increase of His government there would be no end.
 - And through Him, the Gentiles would also be engrafted in among God’s people...
 - They would come to put their trust in Him.

b. So being the seed of David was highest honour that any human being could have.

- It was to be the Messiah who would bring God’s chosen people into eternal favour with Him, and establish them in righteousness forever.

2. But being the seed of David was also (for the Son of God) a place of the very deepest dishonour as well...

- Not only for the simple reason that it meant He who is God over all became human flesh—
 - a. But primarily because it meant that the pure and holy Son of God, as the seed of David, became the head of a sinful people—

- 1) This was the people who had rejected the prophets that were sent to them...
 - a people that God had declared were worthy to be wiped out from the face of the earth...
 - a people of whom it was said,
 - Romans 3:10-18: As it is written: "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one. Their throat is an open tomb; With their tongues they have practiced deceit; The poison of asps is under their lips; Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they have not known. There is no fear of God before their eyes."

TRANS> These are the people to whom the Son of God was joined when He was born as the seed of David!

- 2) For Christ to become the head of such a people meant that He was the head and king of a sinful, ungodly, unrighteous kingdom!
 - That is perhaps an even greater humiliation than for him to become human flesh...
 - That He should be made king of sinners who were contrary to everything He stood for as the One who loved God the Father!
 - Their sin was to Him utterly abhorrent and reprehensible!
 - And yet, He became their king, being born the seed of David and appointed to this place by the Father.
- b. There was much involved with the Son of God becoming the head of such a sinful people...
 - 1) How could be that the spotless Son of God is pure holy could become the head of such a people?
 - It could not be— but it was so!
 - Something had to be done.
 - 2) Now that He was there Head, He Himself would do what only He could do—
 - He would take away their sin!
 - Only the Son of God could do this...
- a) No other Davidic king could do it because no other Davidic king was himself holy...

- And even if one had been holy, he was only a mere man...
 - He could do no more than his own personal duty—
 - He could not possibly take away the sin others.
 - Only the Son of God could be worthy to take away their sins.
- b) The other two members of the Trinity could not do it because, although they were worthy, they were not the seed of David—
- They could not represent the kingdom of David because they were not born of David according to the flesh.
 - The Son of God, having now been born of David's seed,
 - was alone in a position to represent God's people.

TRANS> This, of course, was the whole reason He came as the seed of David...

- It was to take away their sins!

C. And you know very well that He did take away their sins...

1. He Himself became, on account of their sins, the object of God's wrath and cursing.
 - As the seed of David, He took responsibility for wickedness of the whole nation...
 - He became the head of nation that was deeply in debt to God, and His soon as He was anointed, that debt became His debt, fully chargeable to Him.
 - As Isaiah put it,
 - "all our iniquities are laid upon Him."
 - All the guilt of all the sin of God's elect people in all ages was charged to Him and brought to bear down upon Him...
 - And you know what that did to Him...
 - It brought Him to the deepest place of agony in Gethsemane...
 - It brought Him to be spit upon, cursed and rejected by His own people...
 - It brought Him to be executed in nakedness upon the cross, forsaken by His Father and cursed...
 - It brought Him all the way down to the grace in sorrow.
 - Down, down He went into the very deepest humiliation.
 - He bore all the shame of our transgressions.

2. There He was, the Son of God under condemnation as the chief of sinners—even though He Himself had no sin.
 - a. He became that Lamb of God and that goat and the ox that was slaughtered on all of Israel's altars throughout the ages.
 - b. He became that object of derision, of shame and spitting, all because of His identification as the seed of David...
 - An identification He willingly took in order that He might save His people!

TRANS> That was the first stage of His work as the mediator of His people.

- That is what it meant for Him to be born of the seed of David according to the flesh!
 - All this came upon Him because He was born the seed of David.
- But when that work was once accomplished, after He had paid the full price of our sins...
 - It was then that He came forth with unprecedented power for...

II. It was then that He came forth with unprecedented power for the second stage of His work as our Mediator.

A. This second stage of His work is the subject of verse 4...

1. After His sufferings were complete...
 - after He had entirely paid for His peoples' sins...
 - It was then and only that He was declared to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead.
 - Here is that contrast I spoke about before...
 - a. In stage 1, the Son of God was born,
 - in stage 2 He was declared or constituted the Son of God with power...
 - b. In stage 1, he is from (ek—out of) David,
 - in stage 2 He is from (ek—out of) the resurrection.
 - c. In stage 1, he is the Son of God according to (kata) the flesh,
 - in stage two, He is the Son of God with power according to (kata) the Spirit of holiness.
2. You see clearly now what the change was—
 - a. It was not that He became the Son of God after the resurrection...

- It was rather that He became the Son of God with power—with power to save!
 - He did not have this power until after He had finished His work on the cross.
 - He was constituted the Son of God with power!
- b. Again and again the Bible speaks of this great change that occurred at His resurrection...
- In Acts 2:36, Peter says that Jesus was made Lord and Christ
 - “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”
 - He was made to be Lord and Christ upon completion of His work.
 - In Ephesians 1:20-23, Paul speaks about how Christ was not given authority and dominion until He was raised up...
 - “He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His body, the fullness of Him who fills all in all.” (Eph 1:20-23)
 - He was given this position after He had finished His work of humiliation.
 - Likewise, in Phil 2:9-11, Paul speaks of Jesus’ appointment to glory as our Mediator.
 - Phil 2:9-11: “Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”
 - It was not that He became God when He was raised, for He was always God,
 - but it was that He become a Mediator invested with power to save.
 - Thus of Him, Paul says in 1 Cor 15:45:
 - 1 Cor 15:45: And so it is written, “The first man Adam became a living being.” The last Adam *became* a life-giving spirit.
 - He became a life-giving spirit upon the completion of His work on the cross.

3. He was always and ever the Son of God

- But before He could become the Son of God with power—power to save—He had to first become the Son of God born of the seed of David.
 - It was only after He had passed through stage 1 that He could enter stage 2.
- From birth, He had humiliation...
 - From the resurrection He had unprecedented power
 - Power that He, even as the Son of God did not properly have until after the resurrection...
 - For you see, before the resurrection, He could not save us even though He was the Son of God because no proper offering had been made for our sins...
 - Neither did He wish to save us without His atoning sacrifice...
 - To do so would have violated his justice.
 - It would be to say that His sinful people were okay when they were not okay!
 - It would be to trample all justice and righteousness into the mud!
 - It would be to deny all His purity and integrity as God.
 - This was neither desirable nor possible for Him to do.
 - But after all His people's sins were charged to Him and after He had offered Himself as a sacrifice for them all,
 - It was **then** that He was raised power to forgive our sins and to give us His Spirit to transform us back into the image of God in which we were created.
 - He came forth from the grave endowed with a power that He had not formerly possessed!
 - Now He has power to save!
 - He has paid the penalty for His people's sins and they are accepted.

B. But there are two things about which I do not want you to be confused...

1. First of all, do not suppose that everyone went to Hell prior to the day that Jesus was raised from the dead...
 - a. It is true that He did not properly have power to save until after He was raised from death...

- but understand that He had already promised and covenanted with the Father that He would come and do this work...
 - And because His promise was God, the Father accepted the Old Testament people in virtue of that promise.
- b. Their salvation was based on what the Son of God had promised to do...
- If He had not done what He promised, their salvation would have fallen to the ground...
 - but of course, it was not possible that the Son of God should go back on His promise...
 - Yet at the same time, His promise did in fact demand that He actually come and actually do what was required...
 - The willingness was not enough...
 - A real atonement had to be made.

TRANS> Nevertheless, because His promise was sure, Abraham and all the Old Testament believers were saved in virtue of the promise.

- That's the first thing I want to make clear...
2. Secondly, understand that there was indeed a tremendous change that occurred in the history of the human race after the Son of God arose...
- and that in three ways...

a. First of all there was the calling of the Gentiles

 - Before Jesus arose, God by and large confined His promise to the seed of Abraham or the nation of Israel (the Jews).
 - Much of the New Testament is concerned with this change from confinement to Israel to expansion into the whole world.
 - After Jesus rose from the dead,
 - He declared that all authority had been given to Him and that the gospel was to be preached to all the nations.
 - This was a huge change...
 - Before Jesus came, the world was in darkness...
 - Today, there is not a sovereign nation on earth where Jesus Christ is not known!
- b. Second, there was the outpouring of the Holy Spirit...
- This was so significant that we are told in John 7 that "the Spirit was not yet given because Jesus was not yet glorified..."

- This certainly does not mean there was no Holy Spirit at work in the people before Christ was resurrected...
 - But it does mean that the Spirit was not yet given in the way He had been promised...
 - The promised outpouring of God's Spirit on all flesh did not occur until after the resurrection.
 - One of the main changes concerning the Spirit was what we have just spoken about—that the Spirit was now given to the Gentiles...
 - He was unleashed into the world in a way that He had not been unleashed before...
 - Jesus was raised with power to impart life to the Gentiles...
 - But besides this,
 - the Spirit was also given in a fullness that was not known in the Old Testament...
 - Much of this has to do with the next change...
- c. Third, the worship of God was changed after Jesus rose from the dead...
- 1) Believers in the New Testament have a nearer and more familiar access to God.
 - They know Him as their Father because they know what the Son of God has done to reconcile them.
 - We draw near to God with a greater assurance and boldness because our debt is fully paid—not just promised to be paid.
 - 2) The Old Testament believers approached God at a greater distance through all their ceremonies and rituals...
 - But we come directly to God through faith in what God had now done through Jesus Christ.
 - Such a closer walk calls for a greater holiness among the people at large and that holiness is supplied by a greater working of the Spirit.
 - Jesus says that the least in the kingdom of the New Testament is greater than the greatest in the Old Testament.
 - It is very sad that many churches seem bent on returning to all sorts of ceremonies—Old Testament style...
 - Rather than looking to the Spirit to enable them to draw near to God under the gospel...

- they want to approach God at a distance as if the gospel has not yet been accomplished...
- they come to God through shadows and ceremonies—beautiful as these may be...
- Perhaps they find it more comfortable to keep a distance...
- In this way, they lose the beauty of gospel itself and settle for the more sensual beauty of the ceremonies.

TRANS> Okay, having removed those two points of possible confusion,

- Let me return to the main point...
 - Namely, that Jesus, after His resurrection, was given the power to bestow salvation on all His people.
 - He was raised up with this unprecedented power to save—
 - a thing that would have been impossible but for His coming and dying.

III. What should this mean to you?

- **What should it mean to you that Jesus has come forth from the grave of sin with power to save?**

A. First it means that there is this gospel for you to believe.

1. There is this good news that God's Son has come into the world to save sinners, and that He had finished that work.
 - His work was accepted of the Father and to Him was given the power to bestow eternal life on all whom the Father has given Him!
- a. And so it is that now He is going forth into the world to bestow salvation on sinners...
 - He is taking those who are dead and trespasses and sins—
 - those who are alienated from God—
 - and He says “Live” and they live!
 - They are raised up from their sin to serve God...
 - They who were barren are made fruitful and holy...
 - All their sins are forgiven!
- b. But how is this life conveyed? How is it imparted to them?

- In verse 5, Paul says that he has been given grace and apostleship for obedience to the faith among all nations...
 - It is by proclaiming this gospel—the good news of how Jesus was raised with power over sin...
 - You obtain new life by believing this gospel when you hear it from God’s apostles, that is, from the preaching of their writings...
- It is through faith that the new life is received by all who hear.
 - If you want to have this life, you need to trust in Jesus...
 - You cannot rely on God’s general goodness, because His general goodness is the very thing that condemns all sinners...
 - And every one except Jesus is a sinner...
 - You must rely instead on His sending of Jesus to pay the penalty of all our sins.
 - If you rely on Him, you will be given eternal life.

2. Now if Jesus is actually doing this in the world,

- what is left for you to do but come to Him to obtain this life?
- If you do not have this new life pulsating through your very being then the message for you is repent and believe!
- Let go of your own way and come to Jesus to be reconciled to God!

B. And if you do believe, then let me urge you to continually look to Jesus to live in His resurrection power!

1. To the Romans who believe—

- notice that Paul calls them the beloved of God who are called to be saints...
 - They are those who have been effectually called into the fellowship of God’s Son...
 - They have heard His call and come to Him for life...
- To these Romans who believe Paul says:
 - “Grace to you and peace from God our Father and the Lord Jesus Christ.”

2. This is a benediction for them—a blessing!

- You receive a benediction like this every week when you come to worship...
 - a. In this benediction, Paul pronounces grace upon them...

- 1) Grace is the “acting favour of God” that enables us to be transformed into His likeness!
 - It is God’s help for sinners to bring them out of their death and impart to them new life in the Spirit...
 - It is that powerful working of God that causes you to become more and more like Jesus.

- 2) The same power that raised Jesus from the dead is at work in you to help you change...
 - to help you overcome your selfishness and your sinful habits and your lack of faithful service—
 - to inject into you a love for your God like you have never known—a delight in His person through knowledge, an appreciation and admiration of His works, a fondness for His law.
 - to fill you with a love for your neighbour that will sacrifice for him and seek his good...
 - that will lay aside selfish pursuits for the joy of serving others.

- 3) With this power unleashed through Jesus Christ,
 - There is no need for you to go on as you have in the past!
 - Jesus is endowed with this power to save—not for Himself, but for His people!
 - It is for you to come to Him with joy to receive His grace for new life and new living.

TRANS> This grace is the first thing that Paul pronounces upon believers.

b. The second thing is peace...

- 1) This is that peace that comes when we are reconciled to God...
 - It is when you can say with Isaiah,
 - “You were angry, but your anger is turned away!”
 - Think about those words!
 - What an awful thing it is to have the eternal God who will judge every man angry with you...
 - What could be better than to know that that anger is turned away!

- 2) And because it is turned away, you have peace— peace with God!
 - Everything about Him is now directed to your blessing!

- That is why Paul can face stones and swords and whippings and imprisonments and scoffing and rejection and bitter persecutions with such joy...
 - Every time he finds man against him, it is but another reminder that God—who was once angry with him—is now for him!
 - That is why he says,
 - What can separate us from the love God?
 - It is Christ that died!
 - If God is out to bless you, who can curse you?
 - If God is for you, who can be against you?
 - What difference does it make if the whole world turns against you as long as you have peace with God...
 - On the other hand, what comfort could you possibly have though all the world be for you if you do not have peace with God.
- 3) What a zip this ought to put in your step!
- With what gratitude ought you to be filled!
 - Because Christ is risen, we know that we have peace with God!

TRANS> Yes Christian, both grace and peace are yours in all abundance because Jesus is risen and is now constituted the Son of God with power to save.

- It is this very power that brings you to salvation.
 - We are all dead in our sins, but then Jesus comes and infuses life in us!
- The Son of God went into the lowest place in order that He might bring you up to the highest place...
 - He has already gone there ahead of us, and He will bring you with Him if you believe...
 - If you believe, you are already seated with Him in the heavenly places and His power is working to bring you into the fullness of His glory.