

## HE PROLONGED HIS DAYS

**Sunday Morning: April 11, 2004**

**Text: Isaiah 53:10** "Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall **see his seed**, he shall **prolong his days**, and the **pleasure of the LORD shall prosper** in his hand."

I want us to reflect a little bit this morning upon the resurrection of the Lord Jesus Christ and its significance. I believe that Isaiah fifty-three tells us about the resurrection in a round about way and in particular, Isaiah fifty-three ten. I want to read Isaiah fifty-three ten.

The key phrase, I believe on the resurrection, is the phrase, "he shall prolong his days," as if the Lord Jesus Christ would not last for eternity. He is part of the God-head, not that He is limited to just days, but I think that this reference to "prolonging his days" is a reference to three days. And those three days has to do with the two days before the millennium, which is the Church Age, which is the two days that he is waiting to return to the Nation of Israel, and in the third day will He be King of kings. Now, what is He doing in these two days? Well, He is our High Priest. What will He be doing in the third day? He will be ruling and reigning as King of kings and Lord of lords. So when it says that he extended his days, it's not a reference to the fact that you know, He's going to hang around for forty days which He did, He didn't really 'hang around' but He was here upon the earth for forty days and He ministered to His disciples and was seen of His disciples and others. I believe this is a reference to the three days that were ahead of Him, two of which had to do with the Church period or the Church Age and then the Millennial Day, which is the seventh day. In Mark chapter ten, by way of review, we see that whenever He spoke about His death, He also spoke about His resurrection

## HE SHALL RISE AGAIN

**Mark 10:33-34** "*Saying*, Behold, we go up to **Jerusalem**; and the Son of man shall be **delivered** unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: **34**. And they shall mock him, and shall scourge him, and shall spit upon him, and **shall kill him**: and the **third day he shall rise again**."

So, we see that Jesus Christ not only referred to His crucifixion but He also referred to His resurrection and it is significant. The resurrection, we just don't really appreciate how significant it is, and hopefully this morning before we're done, you will know the significance of the resurrection. Personally I feel that when Jesus Christ, as the Lamb of God died on the cross, that was sufficient for the salvation of all of mankind. Anybody could be saved. The resurrection was not included in that event. When He died on the cross and He said, "it is finished," He provided the means of salvation. But just being saved is not all that God wanted for His children. He wanted His kids to become something, to become somebody. And without the resurrection of Jesus Christ we would never accomplish or be able to accomplish a thing for the Lord. Now, in Luke chapter twenty-four verse forty-four, the Lord is referring to that which is fulfilled in the Old Testament scriptures in what happened to Him.

## FULFILLED ALL THAT WAS WRITTEN

**Luke 24:44** "And he said unto them, These *are* the words which I spake unto you, while I was yet with you, **that all things must be fulfilled**, which were written **in the law** of Moses, and *in* the prophets, and *in* the psalms, concerning me."

So we see that Jesus Christ was crucified according to whom? According to the Old Testament scriptures. And of course, the Lord prolonged his days for a significant reason. I don't think it's an accident that the phrase in Isaiah fifty-three ten, when you see the phrase, "He shall see his

seed” is just something to add in before the next phrase, “he shall prolong his days.” He prolonged his days because of the seed he saw. That’s the reason why his days were prolonged. He saw his seed. In Hebrews two and verse sixteen it says

### “HE SHALL SEE HIS SEED”

**Hebrews 2:16** "For verily he took not on *him* the nature of angels; but he took on *him* the **seed of Abraham.**"

He did not take upon Him the seed of Jacob, he did not take upon Himself the seed of Isaac. He took upon Himself the seed of Abraham. And then the passage in Hebrews chapter two defines that seed.

### LITTLE CHILDREN

**Hebrews 2:13-14** ". . . Behold I and the children [paidion, little children, not teknon, child] which God hath given me. 14. Forasmuch then as the children [paidion, little children] are **partakers of flesh and blood**, he also himself likewise took part of the same; . . ."

This is the seed that He’s referring to. And the word “children” is the Greek word, **paidion**. Which is a significant phrase or word to the word that is normally used many times for the word ‘children’ or ‘child is **tekonon**. This **paidion** is ‘little children’ and it’s the little children that God gave to the Lord. So when He took upon Himself the seed of Abraham, He was taking upon Him the flesh of the ‘little children.’ Now who are the “little children?” Well, Mathew eighteen verses three and four tells us

### LITTLE CHILDREN

**Matthew 18:3-4** "And said, Verily I say unto you, Except ye be converted, and become as **little children** [παιδιον], ye shall **not enter** into the **kingdom of heaven**. 4. Whosoever therefore shall **humble himself** as this **little child** [παιδιον], the same is **greatest** in the kingdom of heaven."

And this word “converted” here has nothing to with getting saved. This word “converted” here means to get yourself turned around and going in the right direction and become as ‘little children’; and ‘little children’ are those that sit quietly by. Very interesting on this trip to India, and I guess I’ll be going on with thoughts and illustrations from India, but there’s a young lady by the name of Virginia. And she was in the house of a family that came up from Bombay and I think she’s around twelve or thirteen years old and I had to back her into a corner for her to say something to me! She was a little girl, very quiet! Very reserved, she had no opinions, so to speak. She wasn’t speaking out. She wasn’t pushing herself on anyone. She was in fact, a servant girl in this home, a paid servant, okay? And yet, the thing about this is it’s not slavery. She was paid and she was treated as a daughter. And she came to know the Lord in that family which is a plus. If she had been in her natural family, there’s no telling where she would be in Hinduism, paganism; but she came to know the Lord. And she not only came to know the Lord, she came to know truths concerning the Kingdom. But anyway, this young lady is like the **paidions** – quiet, submissive, a servant. **Paidions** are servants. If you don’t become as little children, a **paidion**, you shall not enter the Kingdom of Heaven. So what it’s going to say in verse four, “Whosoever therefore shall humble himself as this little child [παιδιον], the same is greatest in the kingdom of heaven.” If you want to enter the Kingdom, you need to be a **paidion** - a humble servant to the Lord. And Jesus took upon Himself the flesh of the **paidion**, one who is entering the Kingdom to rule and reign with Him in the coming Kingdom.

### HIS BRETHREN

**Hebrews 2:17** "Wherefore in all things **it behoved him** to be **made** like unto *his brethren*,"

That's not an insignificant thought, friend. A brother is somebody who is seeking to do the will of the Father. In fact in verse twelve it emphasizes the brethren again.

### **DECLARE HIS NAME TO HIS BRETHREN**

**Hebrews 2:12** "Saying, I will **declare thy name** unto my **brethren**, . . ." (Psalms 22:22)

Now, I didn't include all the verses that have to do with Him declaring His name unto the brethren because declaring the name of the Lord to the brethren is teaching them the mysteries of the Kingdom of God. Teaching them the mysteries of the Kingdom of Heaven. Why? So that they will have a hunger in their heart for ruling and reigning with the Lord Jesus Christ! And to rule and reign with Christ requires us to become profitable, faithful servants; and to become as 'Little children.' Now, I did emphasize the fact in Mathew chapter twelve verse fifty that brethren are those who are doing the will of the Father

### **A BROTHER DOES . . .**

**Matthew 12:50** "For whosoever shall **do the will of my Father** which is in heaven, **the same is my brother.** ."

And then in Mathew seven forty-one

### **A BROTHER WILL . . .**

**Matthew 7:21** "Not every one . . . shall **enter** into the **kingdom** of heaven; but **he that doeth the will of my Father** which is in heaven."

Brethren are those who are interested in entering into the Kingdom. And to enter into the Kingdom, is to rule and reign with Christ and to be honored in His coming Kingdom. So it says that he will see His seed. What seed did He see? He saw the **paidion's** and He saw the brethren. And He extended His days so that that seed would do what? Rule and reign with him in His coming Kingdom. There are other benefits that come with that for other people, okay? It's just like the whole world is blessed because of the nation of Israel. Yet, God chose the nation of Israel above all other nations but He did bless the other nations through the nation of Israel. And so we find the same blessings spilled over into the lives of others in the family as well. Now, continuing in Hebrews chapter two in the context of the **paidion's**, the little children and the brethren in verse seventeen

### **HE SHALL PROLONG HIS DAYS**

**Isaiah 53:10** ". . . he shall prolong *his* days, . . ."

### **HIGH PRIEST**

**Hebrews 2:17-18** "Wherefore in all things it behoved him to be **made like unto his brethren** (holy, 3:1), that he might be a **merciful** and **faithful high priest** in things *pertaining* to God, to make reconciliation for the sins of **the people**. 18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

He is a High Priest to the brethren, He is a High Priest to the Little children – to the **paidion's** . He also intercedes on the behalf of others in the family as well. But primarily, the focus is on those that are seeking to the will of the Father and those that are seeking to enter the Kingdom. He continues to make reconciliation for the sins of the people. Reconciliation has to do with restoring the fellowship. It's through the High Priestly office of the Lord Jesus Christ that we maintain our fellowship with the Father. Without Jesus Christ being between us, there would be no gaining or access to the Father. "I am the way, the truth and the life, and no man cometh unto the father but by me" And so therefore, you cannot get to the Father except through the Lord Jesus Christ and He is the One who is reconciling us far as our access to the Father is concerned. Now, continuing in verse eighteen. "For in that he himself hath suffered being

tempted, he is able to succour them that are tempted." In other words, He was here, as the old saying goes, 'been there, done that'! He had been here, He had suffered hunger, He had suffered rejection. He didn't sin like we sin. He was without sin, but he knew the trials and testings of being hungry, desiring things for the flesh and resisting those things of the flesh. Now, I want to continue into Hebrews chapter three verse one. The context demands us to continue to chapter three verse one.

### HEAVENLY CALLING

**Hebrews 3:1** "Wherefore, **holy brethren**, partakers of the **heavenly calling**, consider the Apostle and High Priest of our profession, Christ Jesus;"

"Wherefore" – attention! This is a call to our attention! Now, who is He talking to? He's talking to "holy brethren, partakers of the" what? The heavenly calling! Jesus Christ extended His days or God the Father extended the Lord's days so that those who are partakers of the heavenly calling might what? Enter into that calling to be blessed at His coming Kingdom. So, consider Him as an example but also consider Him as our High Priest is so we know how to get to the Father and it's through the High priest. We need to consider Him everyday of our life, moment by moment as needed as He intercedes on our behalf. So, Jesus Christ was made our High Priest. We find that in Hebrews chapter five verses four through six.

### MADE AN HIGH PRIEST

**Hebrews 5:4-6** "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5. So also Christ glorified not himself to be **made an high priest**; but he that said unto him, Thou art my Son, **to day have I begotten thee**. 6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec."

Oh, He was the only begotten Son and here He is begotten again! But this is a reference to when he said "It is finished" when he came to do to begin with, when He was the only begotten Son of God and he died on the cross, here is a new beginning for Christ. "This day have I begotten thee." I begot you to do what? This is where God prolonged His Son's days. And the new beginning was the beginning of the office of our High Priest. What was Jesus Christ doing here before He became a High Priest? He was a teacher; He was a prophet. Now, He is no longer a teacher and a prophet but he is the High Priest. "This day have I begotten thee" and verse six tells us what that means. As He also says in another place. In other words, this day have I begotten thee, can be told in a different way and it says "Thou art a priest forever, or for the age after the order of Melchisedec. That was a new beginning, our High Priest. What is He a High Priest of? Well, in Hebrews nine eleven.

### GOOD THINGS TO COME

**Hebrews 9:11** "But Christ being come an **high priest** of **good things to come**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;"

Jesus Christ High Priestly office is going to make it possible for us to have some good things that are coming and we're going to want those good things, beloved. And He has made it possible for us to enjoy those good things at the proper time. We're not kings and lords today. But that opportunity is coming if we will remain faithful to Him. And of course this is all done in a more perfect tabernacle in the heavenlies not made with hands, that is to say this building, an earthly temple at that time. Now, He is our High Priest concerning good things that are coming and we find in Hebrews nine fifteen that it's for the called.

### FOR THE CALLED

**Hebrews 9:15** "And for this cause he is the **mediator** (as high priest) of the new testament,

that . . . **they** which are **called might** receive the **promise** of **eternal** [age-lasting] **inheritance.**"

The New Testament, the new will, the new plan, the new opportunities. Our High Priest is there that we might receive what we have been called to. We have been called unto His Kingdom and glory, we have been called unto a heavenly inheritance. If we are holy brethren and we're interested in the heavenly calling, we're interested in a heavenly inheritance. And that's what "the promise" is a reference to. The promise is age-lasting life. You find that in First John two twenty-five. So Jesus Christ is the mediator or the executor of the will which is the new will – because "they which are called **might** receive the promise." Did you know the word 'might' means that you might not? Did you know there comes a time in your life when you can sin a sin that will not allow you to turn around. You read about it in Hebrews chapter six. So we need to be careful that once we have heard the truth that we don't turn away from it. Because when you turn away from it and start rebelling against God, you're in trouble. Real trouble! It would have been better for you not to have heard than to have heard, received it and reject it! Now, Paul told those at Corinth

#### **FIRST OF ALL**

**1 Corinthians 15:3-4** "For I delivered unto you (brethren, v. 1) **first of all** that which I also received, how that **Christ died for our sins according to the scriptures**; **4.** And that he was buried, and that **he rose again the third day** according to the scriptures."

He was buried because He was dead. He didn't faint on the cross, beloved! Some people say He just swooned on the cross and the cold tomb revived Him! He was dead. And He was buried and it tells us that He rose again the third day according to the scriptures. Now, why was He raised from the dead? I think that it's significant that we find or we have in Romans four twenty-five

#### **RAISED FOR OUR JUSTIFICATION**

**Romans 4:25** "Who was delivered for our offences, and was **raised again for our justification.**"

That is, Christ died for our sins according to the scriptures and He was raised again for our justification. Jean was telling me this week that she was listening to Chuck Swindoll on the radio and He made a very interesting statement. He said that the death of the Lord Jesus Christ was sufficient for our salvation and the resurrection was for our justification. He made a distinction between the two. That is to me, a very astonishing thing to hear. Most people put the two of them together and apply it to getting saved. He died on the cross and rose again for one purpose that man could be saved. He died on the cross that men could be saved, he rose from the dead that His seed could be justified. And what does it mean to be justified? Unchargeable! Not disqualified from ruling and reigning with Him. That's what it meant for Him to be raised from the dead that we might be justified, that we might be unchargeable – that we might have a place in His coming Kingdom to rule and reign with Him. So not only did He rise from the dead, that we might be justified but He wanted us to maintain a hope during our lifetime today. We see that in First Peter one verses three through five actually.

#### **LIVING HOPE BY HIS RESURRECTION**

**1 Peter 1:3-4, 5** "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a **lively hope** by the **resurrection of Jesus Christ** from the dead, **4.** To [for] an **inheritance incorruptible**, and **undefiled** . . . **5.** Who are kept by the power of God through faith. . .

How do we have a living hope? If Jesus Christ was not raised from the dead, we would have no hope. We could not qualify to rule and reign with Christ – impossible for that to happen! But the resurrection of Jesus Christ gave us a living hope – of what? Of glory, of an inheritance! It says here, “a **lively hope** by the **resurrection of Jesus Christ** from the dead, 4. To [for] an **inheritance incorruptible, and undefiled . . .**” And this inheritance incorruptible and undefiled is kept by the power of God through faith. And that’s significant. You can make shipwreck of the faith. You can depart from the faith. And if you depart from the faith, you have stopped pleasing God and when you have stopped pleasing God, you’re forfeiting your inheritance. If you had a rich uncle and you cussed him out and poked him in the eye with your finger, do you think you’d be included in his inheritance? I don’t think so! Well, there are plenty of God’s kids that are poking God in the eye and that’s a bad thing to do. You don’t want to do that, friend, I’m going to tell you! Because it will disqualify you from ruling and reigning with Christ! So, we don’t want to depart from the faith. We don’t want to make shipwreck of the faith. So, we want to have faith and we want to have hope. First Peter one tells us

### **FAITH AND HOPE**

**1 Peter 1:21** "Who by him do **believe** [present tense] in God, that **raised him up from the dead, and gave him glory**; that your **faith and hope** might be in God."

“Who by Him” – that is Christ. Jesus was faithful, God raised Him from the dead and He gave Him glory. And because God did that for Jesus Christ, He will do it for you and for me. “That your faith and hope might be in God.” Both of them have to be going together. Faith - pleasing God, and hope is what makes us not ashamed. Hope is what keeps us faithful to the Lord. In Acts chapter thirteen, the promise was fulfilled in the resurrection.

### **FULFILLED IN HIS RESURRECTION**

**Acts 13:32-33** "And we declare unto you glad tidings, how that **the promise** which was made unto the fathers, 33. God hath **fulfilled** the same **unto us** their children, in that **he hath raised up Jesus again**; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

What has the resurrection of the Lord Jesus Christ fulfilled? The promise! That promise is open not only to the nation of Israel; it’s open to the Gentiles as well. Now, what would happen if Jesus Christ had not been raised from the dead? Well, when we go back to First Corinthians chapter fifteen verses twelve through fourteen

### **IS FAITH VAIN?**

**1 Corinthians 15:12-14** "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13. But if there be no resurrection of the dead, then is Christ not risen: 14. And if Christ be not risen, then *is* our **preaching vain**, and your **faith is also vain**."

There were some sect of the Jews that did not believe in the resurrection, that when you died you were just like a dog or a donkey, just buried in the ground and that’s the end of it. In other words all you had was the three score and ten if you were lucky! Anyway, but Paul is saying that’s ridiculous thinking. “Then is our preaching vain” – this is a waste of time for you to come and hear the preaching and teaching of the Word of God. This is a waste! We’re doing this for one reason and one reason only that it is not a waste of time and that Jesus Christ is raised from the dead. That’s the reason why we’re here. He is raised from the dead and our preaching is not a waste of time, it’s not vain or empty. And your faith also would be vain too if Christ be not raised from the dead. In other words if Christ be not raised from the dead, there’d

be no way in the world for us to please God. Without the resurrection of Jesus Christ there would be no pleasing God, no "well done thou good and faithful servant." And so He made it possible. In Hebrews eleven verse six, a verse that's familiar to all of us

### **WITHOUT FAITH NO NEED TO SEEK HIM**

**Hebrews 11:6** "But **without faith** *it is impossible* to **please** *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

If Christ be not raised from the dead, there'd be no sense in diligently seeking God the Father. It would be a waste of time to seek God. And God made it possible for us to seek Him. Find that in Acts chapter seventeen. First Corinthians chapter fifteen again

### **YET IN YOUR SINS**

**1 Corinthians 15:17** "And if Christ be not raised, **your faith is vain**; ye are **yet in your sins**."

Now, this doesn't mean "being yet in our sins" meaning that you are lost, because the death of the Lord Jesus Christ made it possible for us to be saved. What this is saying here is this - "you are yet in your sins" means, you are serving sin. Sin is in charge in your life, sin controls your life, and it's through the resurrection of the Lord Jesus Christ that we can have victory over sin controlling our life. In other words we don't have to be the servants of sin, we can be the servants of the Father. And that's what counts! If you serve sin, you're going to perish, you're going to lose your inheritance but if you serve the God, if you serve Christ, you will have an inheritance in His coming Kingdom. So, if Christ be not risen, we're serving sin and there's nothing else we can do about it and so therefore preaching hope, would be a waste. There's no hope without the resurrection of Jesus Christ. Paul said in Philipians chapter three and we need to say the same thing

### **WE MAY KNOW THE POWER**

**Philippians 3:10** "That I may know him, and the power of his **resurrection**, . . ."

We need to enter in to the power of His resurrection. We need to enter in to come into the throne of grace to our High Priest to find the strength that we need to serve Him. Paul wanted to know the power of His resurrection and of course that means to fellowship with His suffering too but anyway, He wanted to know that power. That power is expressed in Ephesians chapter one verses nineteen and twenty

### **GREAT POWER**

**Ephesians 1:19-20** "And what *is* the exceeding greatness of his power to us-ward who **believe** [present active], according to the working of his **mighty power**, 20. Which he wrought in Christ, when he **raised him from the dead**, and set *him* at his own right hand in the heavenly *places*,"

Now many people apply that word 'believe' as getting saved. That's not salvation; that word 'believe' is in the present tense, continuous action. The power of God is to us who believe, who are faithful to Him! If you're not faithful to the Lord, you don't have any power; you don't have access to this power that Paul wanted to know about. You can forget it! And so therefore it's to those who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead. How does that power come to us? It's through the resurrection of the Lord Jesus Christ from the dead. If there would be no resurrection, there would be no power available to you and to me. There would be no exceeding greatness of His power, we would be powerless to serve Him in an acceptable manner! So He raised Him from the dead and set Him at His own right hand in the heavenlies, and by the way, He is far above

all principalities and powers, not only things in heaven but things here on the earth. I tell you, we serve a powerful God and we can be bold in serving Him, we don't have to be ashamed or embarrassed. Now, in Isaiah chapter fifty three it says

### THE PLEASURE OF THE LORD

**Isaiah 53:10** ". . . he shall see *his* seed, . . . and the **pleasure** of the LORD **shall prosper** in his hand."

He is our High Priest, He is our High Priest for the purpose of accomplishing that which pleases Him, okay? Ephesians chapter one verse five says,

### TO GIVE YOU THE KINGDOM

**Luke 12:32** "Fear not, little flock; for it is your Father's good **pleasure** to give you the kingdom."

### THE GOOD PLEASURE OF HIS WILL

**Ephesians 1:5** "Having predestinated us unto the adoption of children [placed in a position as a son] by Jesus Christ to himself, according to the good **pleasure of his will**,"

He is our High Priest that the things that please Him will prosper and the things that please Him is putting those whom He has called into positions of Sonship. When He puts a child of His in a position of a son, you know why that please God Him, it means that that son has been faithful to Him and served Him, and honored Him and continued to believe on the present tense and continued to walk by faith and so therefore He has accomplished what it pleased Him to accomplish in working through that child to become a son, to become a king. Ephesians chapter one verses nine through eleven

### ACCORDING TO HIS GOOD PLEASURE

**Ephesians 1:9-11** "Having made known unto us the mystery of his will, **according to his good pleasure** which he hath **purposed in himself**: *10*. That in the dispensation of the fulness of times he might gather together in one all things in Christ, **both** which are in **heaven**, and which are on **earth**; *even* in him: *11*. In whom also we have obtained an **inheritance**, being predestinated according to the **purpose of him** who worketh all things **after the counsel of his own will**:"

I want to emphasize the fact that there are two realms here. There is oneness in two realms. And that is in heaven – the realm of those who will be serving in honor and glory in heaven and there will be those that will be serving here on the earth and they will have honor and glory from an earthly perspective. And of course there will be those who disqualify themselves that will be serving here on the earth so I wanted to just emphasize there's oneness in both spheres. Even though they may be separate, there is oneness there. He is our High Priest who accomplished what pleases Him. And what pleases Him is for us to be promoted into positions of honor and glory in His Kingdom as a son and to obtain an inheritance in the heavenlies in that day. Then I want to close with the passage in Second Thessalonians chapter one verse eleven

### FULFILL ALL THE GOOD PLEASURE

**2 Thessalonians 1:11** "Wherefore also we pray always for you, that our **God would count you worthy** of *this calling*, and fulfil all the good **pleasure** of *his* goodness, and the **work of faith** with **power**:" (of his resurrection)

What calling? The calling unto His Kingdom and glory! What power? The power of His resurrection! He is our High Priest. God extended His days. How many days? Well, at least three days – the two thousand years during the church age and then the millennium and then after the millennial reign of Christ, Christ becomes subject to the Father and we don't know



much about those days, of those ages in the future. That's none of our business. But He is our High Priest for these two days. Why? To assure us the fact that we will be able to please Him and we will accomplish the goals and the purposes and the plans that he has for His little children and the brethren who are doing His will. And they will stand approved in His presence. May the Lord help us to appreciate what God has provided for us, he has provided a High Priest in the resurrection of the Lord Jesus Christ that we might be justified, that we might not be chargeable, of hearing "well done thou good and faithful servant" in contrast, "depart from me ye workers of lawlessness." May God help us to value the High Priestly office that God has provided for us.

Father, we do thank you for this day, which was a new beginning two thousand years ago for the Lord Jesus Christ in that He became our High Priest. He became our High Priest for the good things that are coming. We pray, Father that you'd help us to keep focused on the good things that are coming which has to do with our heavenly inheritance. We pray, Lord, that you'd help us to walk worthy of this calling. That we will be careful how we walk, what we say, what we do, our plans and purposes, our living in the spirit of your Son by crying, "Abba Father, not our wills but Thine be done." So Lord, we do pray that You'd bless the message to each of our hearts. May our faith and our hope be alive and may we know the power of the resurrection of the Lord Jesus Christ in our day- by- day life that we might honor and glorify Thee in the end. In Jesus Christ's name we pray, amen.