

HE IS RISEN

Sunday Morning: March 31, 2002

Text: Matthew 28:7-10 "And (ladies) go quickly, and tell **his disciples** (and Peter, Mark 16:7) that **he is risen** from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring **his disciples** word. 9. And as they went to tell **his disciples**, behold, **Jesus met them**, saying, All hail. And they came and held him by the feet, and worshipped him.

Here we have the account of the Lord meeting the ladies as they went to the tomb where they learned that the Lord has risen from the dead. The angel tells them to go and "Tell his disciples that he is risen from the dead." In Mark 16:7 the angel tells them to tell Peter also.

I think it is important for us to know that the Lord still remembered Peter even though he failed. We need to know that when we fail the Lord will not forget us and will draw us back to himself.

GO TELL THE BRETHREN

10. **Then said Jesus** unto them, Be not afraid: **go tell my brethren** that they go into Galilee, and there shall they see me."

The announcement of the resurrection was specifically to his disciples and not to the lost. We have the qualifications for being a disciple in the following verses. Luke 14:26-27 "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:33 "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The message of the resurrection is really to disciples that are brethren. Matthew 12:49-50 "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50. For whosoever shall **do the will of my Father** which is in heaven, the same is my **brother**, . . ." We find that those who do the will of the Father will enter into the kingdom of the heavens in Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall **enter** into the kingdom of heaven; but he that doeth the **will of my Father** which is in heaven."

OBSERVATION

From Genesis 1 to Genesis 14 – About 2100 years. No priest and only animal sacrificial offerings.

From Adam to Abraham we have about 2,100 years. After Adam and Eve fell into sin there was a need for a saviour and God did provide for salvation during this time. Obviously Abel, Enoch, Noah, and Abraham were in the family of God and pleasing him by the way that they lived. We can plainly see that in Hebrews 11. One thing is evident, they sacrificed innocent animals without mention of the sprinkling of blood.

There were no priests to intercede on behalf of those in the family. The concept of the resurrection is not in the Old Testament but the word resurrection is found in the Old Testament. These that lived during this time believed in the bodily resurrection but there are no examples of an animal that was sacrificed and then raised from the dead as in the case of Jesus Christ, the lamb of God, being sacrificed and then raised from the dead.

CRUCIFIED

Romans 4:25 "Who was **delivered** (died) for our **offences**,. . ."

The word "Who" is a reference to Jesus our Lord. It was Jesus our Lord who was crucified, dead, and buried and that was for our offences. In the Old Testament, the death of the animal

provided for man's salvation just as the death of the Lamb of God provided the way of salvation for every man.

THE LAMB OF GOD

John 1:29 "The next day John seeth Jesus coming unto him, and saith, Behold **the Lamb of God**, which taketh away the sin of the world."

Jesus was the innocent Lamb of God that was offered for the sin of the world. The animal sacrifice in the Old Testament was a type of the Lamb of God that was sacrificed for every man.

FOR EVERY MAN

Hebrews 2:9 "But we see Jesus, who . . . by the grace of God should taste **death for every man.**"

It took the grace of God for Jesus to "Taste death for every man." The sacrifice of Jesus on the cross was for every man, woman, and child.

CHRIST DIED FOR ALL

2 Corinthians 5:14-15 "For the love of Christ constraineth us; because we thus judge, that if one **died for all**, then were all dead: *15.* And *that* he **died for all**, that they which **live** (salvation) should not henceforth **live** unto themselves, but **unto him** which died for them, and **rose again.**"

This verse along with the other verses are presented so that there can be no question that it was the death of the Lord Jesus that provided salvation for all those who will accept it. By accepting the death of Jesus Christ for our sins will provide the birth that is required for us to become a part of the family of God.

Jesus died for those who were dead in sin. Those who believe on him so that they might be saved are they who were dead and given life. The life that has been given to those who have been saved should be lived for him and not for themselves. This is made possible because He was raised from the dead. Christ is asking us to live for him and he is not asking us to do something that he has not given us the wherewithal to do just that. The wherewithal is in His resurrection.

THE LAMB IS DEAD

John 19:30 "When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost." (**salvation for everyone**)

This verse tells us that the Lamb Died. The Lamb of God died on the cross. What did he mean when Jesus said "It is finished"? He meant that the way of salvation for everyone had been completed and there was nothing else that could be done. All the animals that were sacrificed in the Old Testament as types were completed in the anti-type by Jesus Christ, the Lamb of God.

The plan of salvation was now in place. You no longer would have to fear the flames of the Lake of Fire for eternity, yet there is much more to salvation than escaping this judgment of God. God does not want us to live for ourselves but unto Him as was pointed out in 2 Corinthians 5:15. That is where the resurrection of a high priest comes in.

OBSERVATION

From Genesis 14 to Exodus 28:1 – No priesthood mentioned after Melchisedec until the Aaronic priesthood –

The word **resurrection** only occurs in the New Testament.

We observe that Melchisedec is the first mention in the Old Testament of a priest. The next occurrence was the Aaronic priesthood.

PRIEST, FIRST OCCURRENCE

Genesis 14:18 "And Melchizedek king of Salem brought forth bread and wine: and he was the **priest** of the most high God."

It is very significant that the priestly order of Melchizedek is mentioned with Abraham is because we are under the same order of priesthood. Melchizedek, priest of the most high God, was the priest of Abraham who was a man of faith. Galatians 3:7 "Know ye therefore that they which are of faith, the same are the children of Abraham." It was Melchizedek that blessed Abraham, who according to Hebrews 11 was a man of faith. Jesus Christ became a high priest after the order of Melchizedek in Hebrews 5:5-6 "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." Christ is our advocate in the heavenlies at the right hand of God the Father.

The Aaronic priesthood was not a priesthood according to faith, but the law. Galatians 3:12 "And the law is not of faith: . . ." Aaron and his sons served in an earthly tabernacle in contrast to Jesus Christ who serves in the heavenly tabernacle having to do with good things that are coming. 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;"

The priesthood of Melchisedec is not mentioned again until the New Testament. The next time that the priesthood is mentioned pertaining to God is in Exodus 28.

PRIEST'S OFFICE

Exodus 28:1 "And take thou unto thee **Aaron** thy brother, and **his sons** with him, from among the children of Israel, that he may minister unto me in the **priest's office**."

This office of the Aaronic priesthood was put in place after Moses received the plans for the Tabernacle and how they were to minister to God.

I looked for a type in the Old Testament that would parallel what happen to the Lord Jesus Christ who was sacrificed and then was raised from the dead to be a high priest. There may be one, but I could not find one. The closest thing to this happened in Numbers 20.

When the nation of Israel entered into the land flowing with milk and honey there was a change of the priesthood in Mount Hor. Numbers 20:25-29 "Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there. 27. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. 28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel." This is the only type that I could find concerning a change in the priesthood. Hebrews 7:11-12 "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12. For the priesthood being changed, there is made of necessity a change also of the law." Keep in mind this is the change in the priesthood and Aaron did die after the garments of the priest were taken from Aaron and given to Eleazar. Aaron was not a sacrifice.

There are prophecies in the Old Testament concerning the resurrection of the Messiah, but those who wrote them and those who read them could not see their meaning. The New Testament shed a whole lot of light on Old Testament types. With out the type in the Old

Testament we would not be able to understand a lot of New Testament doctrine. In the same way the New Testament helps us to find and see the prophesies of the Old Testament.

CHRIST'S RESURRECTION PROPHESED

Psalms 2:7 "I will declare the decree: the LORD hath said unto me, Thou *art* my Son; **this day have I begotten thee.**"

This expression does not reveal what the Holy Spirit had in mind when he had David write it. The meaning of this prophesy is revealed in Acts 13.

REVEALED IN THE NEW TESTAMENT

Acts 13:33 "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.**"

The phrase "Thou art my Son; this day have I begotten thee." is just another way of saying that God raised up Jesus again to fulfill the promise made to their children. In Hebrews 5:5-6 "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** [eiv, unto] **ever** [the age] after the order of Melchisedec." We find out that Psalms 2:7 also prophesied that he would be a high priest for an age. In the light of the New Testament we see that Christ would be raised to the office of a high priest after the order of Melchisedec.

HOPE IN RESURRECTION

Psalms 16:8-11 "I have set the LORD always before me: because *he is* at my right hand, **I shall not be moved.** 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall **rest in hope** (of glory and kingdom). 10. For thou wilt not leave my soul in hell [grave]; neither wilt thou suffer thine **Holy One** (Christ) to see corruption. 11. **Thou wilt show me the path of life** (into the kingdom): in thy **presence is fulness of joy**; at thy **right hand there are pleasures** for evermore." (approved)

Parts of this psalm were veiled until the New Testament. This is David writing about the Lord. This psalm is Messianic in scope. Because the Lord is before David there will be stability, "I shall not be moved." His flesh shall rest in hope of the kingdom promised to David and his seed. This word **hope** also means **security** which having the Lord always before him will provide. The word **hell** is the Hebrew word **Sheol** which is the place of the dead or the grave. Reference is made to **thine Holy One** which is a reference to Christ. Thou, the Christ, will show David the path of life that will lead to the coming kingdom. I believe this path of life has to do with the coming kingdom. It will be in the coming kingdom where there will be pleasures and fullness of joy at his right hand. These pleasures and joy are for those who will not be moved from the path of life. These will be approved and not chargeable.

James and John wanted to be on the Lord's right hand where there are pleasures for ages and ages. Those pleasures are for those in Matthew 25:23 "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

HIGH PRIEST FOR HIS SEED

Isaiah 53:10-11 "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** (as our high priest), and the **pleasure** (of his will according to grace) of the LORD shall prosper in his hand. 11. He (God the Father) shall see of the **travail** of his (Christ) soul (in the garden of Gethsemane), *and* shall be satisfied: by **his knowledge** shall my righteous

servant justify **many** (of His seed); for he shall **bear** (the consequences) **their** (His seed, brethren) iniquities."

Here in Isaiah 53 we have another prophecy about the suffering servant who is the Christ. Isaiah 53 deal with his crucifixion, but it also deals with his resurrection. We see this in verses 10 and 11.

Being an offering for sin on the cross finished his work for the salvation for all of mankind. After being made an offering for sin it says that "He shall see his seed." His seed, I believe, is a reference to his disciples, brethren, and little children of Hebrews 2. Hebrews 2:16 "For verily he took not on *him the nature of* angels; but he took on *him* the **seed of Abraham**." Galatians 3:7 "Know ye therefore that **they which are of faith** (pleasing God), the same are the children [sons] of Abraham." The promise is a reference to the inheritance in Christ's coming kingdom. Galatians 3:29 "And if ye *be* [of] Christ's, then are ye **Abraham's seed**, and **heirs** according to **the promise**." The promise is defined in 1 John 2:25 "And **this is the promise** that he hath promised us, *even* eternal [agelasting] life (in the coming kingdom of Christ)."

Seeing his seed will cause the LORD to prolong his days. Prolonging his days I believe has to do with the two days before Israel is restored in their land in Hosea 5:15 "I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." Hosea 6:1-2 "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2. **After two days** will he revive us: in the **third day** (the kingdom age) he will raise us up, and we shall live in his sight." For the past two one thousand year days, Jesus Christ has been our high priest.

As our high priest the pleasure of the LORD shall prosper in his hand. Ephesians 1:9 "Having made known unto us the mystery of his **will**, according to his good **pleasure** which he hath purposed in himself:" When it comes to the elect his good pleasure is not going to fail but prosper. He is not going to fail. We will fail, but he will not fail and if we appropriate his office as our high priest then we will not fail.

Verse 11 deals with the justification of many of His seed. That is the reason that his days have been prolonged. That is why he was raised from the dead and placed as our high priest at the right hand of God the Father.

Many teachers associate justification with salvation. Our salvation is based upon the finished work on the cross. Our justification is based upon the unfinished work of Jesus Christ as our high priest. If our salvation requires the resurrection of Jesus Christ, then the statement He made on the cross, "It is finished," was not true.

It is the brethren that are encouraged to be strong in the Lord, Ephesians 6:10 "Finally, my brethren, be **strong** in the **Lord**, and in the power of his might." We could not be strong in the Lord if Christ was not raised from the dead. We need to know the power found in Ephesians 1:19-20 "And what *is* the exceeding greatness of his power to us-ward who believe, 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*," that we might be strong in his mighty power. It will be the strong in the Lord who will inherit the kingdom. Isaiah 53:12 "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:. . ."

How will he justify the many? He will justify the many that have been called unto his kingdom and glory by bearing the consequences of their iniquities. This is not talking about the lost but the many who are of his seed.

How did Christ bear the consequences of his seed?

First we need to define the consequences of sin in the life of those who have been called unto his kingdom and glory. If we are a good and faithful servant we will reign in his kingdom. Matthew 25:23 "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." If we are a wicked and slothful servant we will be demoted to servitude. The servant that refuses to live by faith will not be thanked or graced but will be judged an unprofitable servant. Luke 17:9-10 "Doth he thank that servant because he did the things that were commanded him? I trow not. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." As a faithless child of God we will be reduced in rank as far as the coming kingdom is concerned. Jesus Christ is still God the Son, but his position in the God Head has changed. Just as man is the head of every woman and Christ is the head of both man and women, God the Father is the head of Christ. Before Christ came to earth as a man, God was not the head of Christ. 1 Corinthians 11:3 "But I would have you know, that the **head** of every man is **Christ**; and the **head** of the woman *is* the man; and the **head** of **Christ** *is* God." This change in position will continue throughout eternity. 1 Corinthians 15:28 "And when all things shall be subdued unto him, then shall the Son also himself be **subject** unto him that put all things under him, that **God** may be all in all." By Christ submitting to this position in the God head makes it possible for us not to lose positions of honor and glory in his coming kingdom. We can enter into a position of a king or a lord under the only potentate Jesus Christ.

If we are not justified we are chargeable. If we are chargeable then we are liable and will have to suffer the consequences of being wicked and slothful. Matthew 25:26 "His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed:" The consequences of being wicked and slothful are found in Matthew 25:30 "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

How can we escape the consequences of the unprofitable servant? First of all we need to please God by living by faith and trusting the Lord to make us profitable servant. Secondly, we need to judge our selves that we be not judged. 1 Corinthians 11:31 "For if we would judge ourselves, we should not be judged." We judge ourselves by exercising 1 John 1:7-9 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness." If we do not confess our sins, then we will chastened of the Lord. 1 Corinthians 11:32 "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Hebrews 12:6 "For whom the Lord loveth he **chasteneth**, and scourgeth every son whom he receiveth." The Lord chastens us for our profit in Hebrews 12:10 ". . . he for *our* profit, that we **might** be **partakers** of his **holiness**."

FAITH IS NOT VAIN

1 Corinthians 15:13-20 "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**.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

How is a person saved? Many say we are saved by faith, but Paul told the Philippian Jailor to believe on the Lord Jesus and that he would be saved. The word faith is a noun and if you try to use the noun **faith** in Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." you would have an incomplete sentence. The reason that the sentence would be incomplete is because it would have no verb.

We do not use faith to be born from above, but we do live by faith to please God.

If Jesus Christ had not been raised from the dead we could still be saved because He was the lamb of God. If Jesus Christ had not been raised from the dead we would not be able to do anything that would please Him. We would be in bondage to sin Romans 14:23 " . . . for whatsoever *is* not of **faith** is **sin**."

SLAVE TO SIN

17. And if Christ be not raised, your **faith is vain**; ye are **yet in your sins**. (Saved yet still a slave)

Have you ever know anyone who has been a slave to sin? The answer is yes. Just look into a mirror and you will recognize him right away. We all have been in captivity a time or two if we will admit it. We can admit it to ourselves if to no other one.

18. Then they also which are fallen asleep in Christ are perished.

If we are not able to live by faith and please God we will perish just like the fathers perished in the wilderness. When the fathers perished in the wilderness they forfeited their inheritance in the land flowing with milk and honey. If we perish we will forfeit our inheritance in the heavenly kingdom.

MISERABLE HOPE

19. If in this life only we have **hope** in Christ (resurrection), we are of all men most miserable.

NOW IS CHRIST RISEN

20. But **now is Christ risen** from the dead, . . ."

WE CAN PLEASE GOD

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."

This verse tells us that we please God by faith. It is by faith that we come to the Father. John 14:6 "Jesus saith unto him, . . . no man cometh unto the Father, but by me." We are able to come to God by Him because he has been raised from the dead.

RESURRECTION FOR JUSTIFICATION

Romans 4:25 "Who . . . was **raised** again for our **justification**." **Romans 5:1-2** "Therefore being **justified** by **faith** (that is not vain), we have peace with God through our Lord Jesus Christ: 2. By whom also we have **access by faith** (that is not vain) into this **grace** wherein we stand, and rejoice in **hope of the glory** of God."

The resurrection of Jesus Christ was for our justification. Romans 8:33 "Who shall lay any thing to the charge of God's elect? *It is* God that justifieth." To be justified is to be without charge.

In Romans 5:1 we have the conjunction *therefore* that ties us back to 4:24 that tells us that he was raised so that we could be justified by faith. If Christ was not raised from the dead our faith would be vain, empty, and worthless. We can be justified by faith because Christ is risen.

I have a question. Can we make shipwreck of the faith? Yes. Can we depart from the faith?

Absolutely. What does it mean when we have made shipwreck of the faith or have departed from the faith? It means we have stopped pleasing God. If you make shipwreck of the faith you are not going to be justified.

The aorist tense of the verb can be at times a small event or dot and then other times the aorist tense is an on going event, a big dot. When Paul told the Philippian jailor to believe on the Lord Jesus, the aorist tense of the verb believe was a small event. It just took a second to believe and accept for the jailor to be saved. In John 2:20 "Then said the Jews, Forty and six years was this temple in building . . ." we have an example of the aorist tense being an on going event or a big dot. The word *building* is an aorist passive indicative. This aorist tense was an on going event of forty six years. This dot would be a big dot.

The word justified in Romans 5:1 is an on going event. The event started when you begin to please God by faith and it continues until death or you depart from the faith. We have to continue in the faith or stand chargeable at the judgment seat of Christ.

MESSAGE FOR THE BRETHREN

Matthew 28:10 "Then said Jesus unto them, Be not afraid: **go tell my brethren** that they go into Galilee, and there shall they see me."

The message of the resurrection is for the brethren. This message to brethren was to encourage them to continue to seek to enter into the kingdom of the heavens. They would learn that living by faith would not be vain and it would please God if they did not depart from the faith.

Again, a brother is one who is seeking to enter into the kingdom of the heaven by doing the will of the Father and it is the will of the Father for us to live by faith.

PETER PREACHED TO BRETHREN

Acts 2:29-31 "Men *and brethren*, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, **he would raise up Christ to sit on his throne**; 31. He seeing this before spake of **the resurrection of Christ**, that his soul was not left in hell [grave], neither his flesh did see corruption."

Here in Acts 2 Peter is not preaching to a bunch of lost people but saved Jews who came to Jerusalem to worship God. Peter was addressing men and brethren that had come to Jerusalem to worship as every male was required to do by God every year. Exodus 23:14 "**Three times** thou shalt keep a feast unto me in the year." These were Jews who were honoring God's word and were disciples of Jehovah. They were all looking for the Messiah to come and deliver them from their enemies and set up the kingdom promised to David and his seed. Peter preached the resurrection to them and reminded them of David's prophecy in Psalm 16 of the holy one who would not see corruption.

PREACHED THE RESURRECTION

Acts 4:33 "And with great power gave the apostles witness of the **resurrection** of the Lord Jesus: and great grace was upon them all."

The Apostle preached the resurrection and they had the power of Christ upon them.

THAT WE MAY KNOW

Ephesians 1:17-21 "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what

the riches of the glory of his inheritance in the saints, 19. And what *is* the exceeding greatness of his power **to us-ward** (saints and faithful) who **believe** [present active participle], 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*, 21. Far **above all principality**, and power, and might, and dominion, (our enemies) . . . "

Paul preached the resurrection in the letter to Ephesus. There is something that we need to know. We need to know "The exceeding greatness of his power to us-ward." There is something more than just getting saved. We need some additional information. I am praying that the eyes of your understanding will be enlightened. I want you to see some things. Two things that he wanted them to know was the hope of their calling and Christ's inheritance in the saints or holy ones. It is the saints that have a hope of an inheritance and not all of the saved are holy ones. Many of them, if not most, are defiled. He also wants us to know the exceeding greatness of his power to us-ward. Who are the "us-ward" in this verse? It is the saints and faithful of verse 1. These saints and faithful are the ones who are believing in the present tense. That is the reason this truth is to the faithful saints.

We need to know this exceeding great power that God made available to us by raising Christ from the dead and placing him at his right hand. Satan does not want us to have knowledge of this great power of Christ. The reason that he resists this truth is because he is one of the principalities and powers in heavenly places that Christ is over.

The resurrection of Jesus Christ to the right hand of God the Father gives us power to continue in the faith and we see that in the following verses.

LIVING HOPE BY RESURRECTION

1 Peter 1:3-5 "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 [leading to] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

This says that God the Father has begotten us again unto a living hope. For him to have begotten us again means that he begot us before. The first time we were begotten by God was to be born into the family. The second time that we were begotten by God was unto a living hope. This living hope for us was a new beginning just as in the case of Jesus Christ. When God raised him from the dead he said this day have I begotten thee. This was a new beginning for Jesus Christ. This new beginning was a new ministry given to Him by God.

The hope of the elect is an inheritance. This inheritance is referred to as a salvation in verse 5. This salvation is not the salvation that puts us into the family of God but the salvation of the soul that we see in 1 Peter 1:9 "Receiving the end of your faith, *even* the salvation of *your* souls." This salvation is received if we do not fail the testing of our faith by departing from the faith. This salvation of the soul has to do with our inheritance in the coming kingdom. This salvation is realized if we are kept by the power of God through faith. If Christ be not raised from the dead faith would be vain and the anticipated inheritance would be corrupt, defiled, and faded away. There would be no heavenly inheritance.

For us to receive our inheritance we need to appropriate the power of the resurrected Christ. Paul desired to know that power that he might receive the prize of the high calling in Christ .

WE NEED THE POWER

Philippians 3:10-11 "That I may know him, and the power of his **resurrection**, and the

fellowship of his sufferings, being made conformable unto his death; *11*. If by any means I **might attain** unto the **resurrection** [*exanastasis* out + resurrection] of the dead."

Paul was expressing his desire to know Him. Paul had spent three years being tutored by the Lord on the back side of the desert and yet he desired to know him. What did he want to know? It was the resurrection power of Jesus Christ. Why did he want that power in his life? It is needed because of suffering. Acts 14:22 "Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much **tribulation** enter into the **kingdom** of God."

"Being made conformable unto his death" Paul was not praying that he might be crucified, but that he would be submissive to the will of the Father. Jesus prayed Abba, Father and Paul wanted that attitude of heart.

"If by any means I might attain unto the out resurrection from among the dead ones." Paul knew that every child of God would be raised from the dead. This resurrection that Paul desired and knew that he could miss was a special resurrection for those who "Know Christ, that knows the power of His resurrection and the fellowship of his sufferings." It takes the exceeding greatness of His power at the right hand of God the Father to attain this resurrection. This out resurrection is the prize of verse 14.

FOR THE PRIZE

Philippians 3:14 "I press toward the mark **for the prize** of the **high calling** of God in Christ Jesus."

The prize that Paul desired was the high or above calling of Christ Jesus. I am sure Paul knew these verses in Proverbs 25:6-7 "Put not forth thyself in the presence of the king, and stand not in the place of great *men*: 7. For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen." Jesus taught this in Luke 14:10 "But when thou art bidden, go and sit down in the **lowest** room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship [*doxa*, glory] in the presence of them that sit at meat with thee." The prize is the glory of Christ's coming kingdom.

BEST RESURRECTION

Revelation 20:6 "Blessed and holy *is* he that hath part in the **first** [best] **resurrection**: on such the second death hath no power (Christ bore the consequences), but they shall be **priests** of God and of Christ, and shall **reign** with him a thousand years."

The exceeding greatness of his power to the saints and faithful through the His resurrection makes it possible to have part in the first, best, resurrection. If we have part in the best resurrection we will not be hurt of the second death. Revelation 2:11 "He that overcometh shall not be **hurt** of the **second** death." The second death is the lake of fire. The lake of fire is where Christians will be baptized and their works of wood, hay, and stubble will be burned.

Those who have part in the best resurrection, which I believe is the high calling of God in Christ Jesus, will be priests of God and of Christ and reign in glory with Him in the millennial kingdom.

The resurrection of Jesus Christ makes all of this possible. His death on the cross made it possible for me to be saved. Christ's resurrection made it possible for me to stand in his presence approved and not be ashamed.