

GROWING IN GOD

PODCAST



The Power Of The Resurrection Living In Us

Transcript – Podcast 33, Growing in God

This podcast today is about the resurrection of Christ, and I want to get as scriptural as we can in teaching about resurrection. It is something that must be understood by believers to really grasp the whole concept of our salvation. The resurrection of Yeshua, or Jesus, is actually called one of the elementary teachings of the Christian faith. In fact, without resurrection, there is no Christianity. The belief in resurrection, however, didn't really begin with Christianity. In fact, most of Judaism, including the Pharisees, believed in resurrection of the dead even during the time of Christ being on the earth.

We're going to go through different Scriptures. Some of them I'm going to give Scripture references to, because there is so much material on this. You're going to have to get paper and a pencil and write some of these things down, and go back and study them on your own a little bit. Put some time into this. I really would like to see you do that, because the clear understanding, biblically, of resurrection is necessary for you. I'm going to start at Hebrews 6:1-3, "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits."

We have here this clear statement by Paul that resurrection of the dead, that eternal judgment, are elementary teachings about Christ. And from these, then we begin to go on to maturity. Of course, that is what I'm very concerned of, that we find a way to grow in our faith towards God, and we find a way to mature in our spirits to become all that God wants us to be. One of the aspects of this ability is realizing and having a revelation and an understanding of the teaching about the resurrection, and being able to move on from there into a life in God that appropriates what is available to us through this resurrection.

I'm going to go through different aspects of it. I'm going to start at 1 Corinthians 15:16-21, "For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead."

We have this teaching very clearly stating that without the understanding of resurrection, there is no Christian belief, there is no validity, there is nothing to believe in or for. I know this may seem unusual to some people, because there is so much emphasis many times in the church that is put upon the cross. Yes, the cross is essential. It is a key element, and very important; but the cross without the resurrection has no efficacy. There must be the resurrection of Christ that we experience, and that's what he is

pointing out here in first Corinthians, that if the dead are not raised, then not even Christ has been raised. If Christ has not been raised, your faith is worthless. There's nothing to have faith about because there is no belief, there is no removal of the sin. The sin isn't removed in the cross alone; it's removed in the cross and through the resurrection. We must have both of these elements coming to play. I want us to clearly understand that.

Another point that is key about the revelation of resurrection is in Matthew 22:31-32, "But regarding the resurrection of the dead, have you not read what was spoken to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living."

This is an aspect that we must see about God Himself which brings an explanation to us, why resurrection? Where does it spring from? It springs from the reality that God Himself is the God of the living. He is not the God of the dead. There is nothing to do; if there is death and no resurrection, then He has nothing to be God of. For God to be God, there must be resurrection, there must be the living for Him to be the God for. This is a very clear statement in the Scripture that points to the fact that there has to be resurrection, and that God is the God of the living. He is the God of life. This is a key point for us to get also.

Let's look at some of the other scriptural teachings about resurrection, and go down to certain points that we find in the Bible about it. First, we want to recognize that resurrection did take place in the Hebrew Scriptures. In what we call the Old Testament, we see that resurrection did exist; and this again is why, in the Jewish faith, there was a belief in resurrection. The Sadducees did not believe in resurrection, but the Pharisees did; and most of Judaism, most of the Jewish people, believed in the resurrection, and for good reason: we find the reality of resurrection right in the Jewish Scriptures.

We see that Elijah raised the widow's son in 1 Kings 17:18-22. Also, Elisha raised the Shunammite's son in 2 Kings 4:17-37. The man placed in Elisha's grave was resurrected in 2 Kings 13:20-21. These are illustrations; because of the number of verses I want to read during this podcast, I'm just giving you references here. But these are very key references that prove the reality that resurrection existed in the Old Testament. Resurrection, as far as a reanimation of people from death to life, was something that we saw in the Scriptures.

We see it again in the New Testament. Jairus's daughter, in Mark 5:41-42, was resurrected. We also see the young man who was the son of a widow, and on the way to his funeral, he was resurrected, in Luke 7:12-15. Lazarus, as we probably are most aware of, was raised by Christ in John 11:38-44. Here we have these illustrations of the fact that there was belief in resurrection, and there were actual resurrections that did take place in the Scriptures.

We also find that Yeshua proclaimed and spoke to His resurrection. He said He would be resurrected. There are several Scriptures in which this was talked about. I'm not going to give you all of them, but I'll give you several of them. They're found in the synoptic gospels, so they are repeated. But again, these things which are repeated are generally repeated because of their importance. In Matthew 16:21; in Matthew 17:22-23; in Luke 9:22; Mark 8:31; Mark 9:9; Mark 9:31; and Mark 10:34. These are all places where Christ Himself talked about the fact that He would be resurrected. Obviously, this was something that He said would happen.

Before Christ came and appeared on the scene and taught that He would be resurrected, we see prophetically that resurrection of the Messiah is spoken of in the Hebrew Scriptures. I'll give you the whole reference, but I'm just going to read a few of the verses here: Psalm 16:8-11, I'm going to read

verses 10-11, "For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay. You will make known to me the path of life; in Your presence is fullness of joy; in Your right hand there are pleasures forever." Here we have prophetically that the Messiah was not to be abandoned to death. His body would not undergo decay.

We see also in Acts 2:22-36 a really important set of verses about the resurrection. I'll read, starting with verses 29-32, "Brethren, I may confidently say to you regarding the patriarch David, that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, he looked ahead and spoke of the resurrection of the Christ, that he was neither abandoned to Hades, nor did his flesh suffer decay. This Jesus God raised up again, to which we are all witnesses." This becomes a very key aspect, because we talk about the witnesses of the Scriptures. When you study that, you find what they were really saying they were witness to was resurrection. It was the fact of the resurrection of Christ, of the Messiah, that they were giving witness to. You say, "I thought they were giving witness to the cross." Well, if you remember, the disciples were pretty scattered when He came to be arrested, and they weren't at the foot of the cross; but they did all witness the resurrection, and this is what they spoke most of in the book of Acts.

Going back to verses 33-36, it says, "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, until I make Your enemies a footstool for Your feet.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." So, we have this aspect again, that our faith is based not just upon Christ coming into the earth, not just upon the crucifixion; it's based on the reality of His resurrection and the witness that was being given to it. It was by virtue of this resurrection and ascension that He was made Lord and Christ.

We go on to Acts 13:29-38, and I'll just read starting at verse 31 through 35, "For many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'You are My Son; today, I have begotten You.' As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I will give you the Holy and sure blessings of David.' Therefore He also says in another Psalm, 'You will not allow Your Holy One to undergo decay.'" All of these verses are important, but I'm reading key ones out of this. Again, we have in these verses the point made that the apostles and those that were following after Christ as disciples and were part of the outpouring of the Holy Spirit, they were witness to the reality of His resurrection; because He made Himself appear to them after His resurrection, and they saw Him. So, He did appear.

Yeshua appeared in His resurrection body and He taught to His disciples and His witnesses about what had transpired and what was going on. It didn't always make sense to them. In Luke we see this starting in chapter 24, verses 25-27, "He said to them, 'O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?' Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures."

One thing we understand about the resurrection is, as much as Christ had spoken to it before He was crucified, the disciples really didn't grasp what was going to transpire or how it would transpire. In this

story in Luke, we see that the disciples are on the way to Emmaus, and He appears to them in their midst and He begins to talk to them. And they're sad. You think, "Okay, well, they all understood that there would be a resurrection. They understood the cross was not a problem because Christ would be resurrected and everything was wonderful, and the cross was necessary as part of what must take place in fulfillment of the prophecies." Well, if that's true, then why were these disciples on the way to Emmaus so sad and despondent, and so confused about what was going on and what was really happening, and not really sure of even the reports of there being a resurrection? They were not aware. As much as Christ had spoken of it, it wasn't real to them. So He appears to them. He begins to teach them and explain to them, beginning with Moses and all the prophets, the fact that the Scriptures do speak that the Messiah would come, that the Messiah would suffer, and that He would be raised again on the third day.

Here we begin this process, following His resurrection, that He comes to the disciples and He teaches them. He explains to them, and they become eyewitnesses of the resurrection. That is what they're eye witnesses of. They had walked with Him, they had listened to the teaching, but they didn't yet understand the teaching. They didn't grasp all that He was trying to get across to them that the Scriptures were saying or that would transpire. So, it wasn't until after the resurrection that they began to have the revelation of resurrection and understand the Scriptures and the teaching of it.

We see in Luke 24:36-48, "While they were telling these things, He Himself stood in their midst and said to them, 'Peace be to you.' But they were startled and frightened and thought they were seeing a spirit. And He said to them, 'Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.' And when He had said this, He showed them His hands and His feet. While they still could not believe it because of their joy and amazement, He said to them, 'Have you anything here to eat?' They gave Him a piece of broiled fish; and He took it and ate it before them. Now He said to them, 'These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.'

"Then He opened their minds to understand the Scriptures, and He said to them, 'Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all nations, beginning from Jerusalem. You are witnesses of these things.'" He made them the witnesses of the resurrection, and it's because of the resurrection that everything of the teaching and everything of the acts of Christ becomes validated and becomes powerful.

It was with this stamp of approval by God that He was pulled by the power of God out of the grave, out of death. And as Christ is proclaiming here, He is saying, "Look, look at My hands, look at My feet." This was not a different body. This was the resurrection of His physical body. He was raised spirit, soul, and body as the Christ. That is all part of this revelation. It is part of what is different about the resurrection of Christ from other resurrections that we see, for instance, with Lazarus. We know that Lazarus was resurrected. But we also know that you could call it a reanimation, because truly Lazarus was living again with his family; but at some point, he died again. So it wasn't the same type of resurrection that we see Christ had. Christ's actual body came from the grave, pulled from Sheol, having carried our sin into the under parts of the earth. This was something that was absolutely the spark of power and confirmation of who He was as Messiah, and what power He had and was given in the resurrection and in being taken up to the Father.

In Matthew 27:50-54 we see, "Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the Centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, 'Truly, this was the Son of God!'"

Here we have another eye witness testimony of what transpired about the resurrection of Christ that was different than every other resurrection we see, even in the Scriptures. When He was resurrected, the tombs were opened. In other words, during those days, those hours that He was in the tomb, He went into the earth and He preached to the spirits of men who had lived in the earth before, that were waiting in this waiting room for the resurrection of Christ to come. They were conscripted, as the Scripture sometimes says, to Sheol. Sheol wasn't hell. It wasn't a place of punishment. It was a place where the dead went to; but Christ went there and He preached to the souls that were there, and those that believed came out of the graves. Once the resurrection took place, then resurrection life was apparent and it was available; and those that heard Him in the grave and believed were resurrected. It says they came out and they walked through the city, and they were seen in the city of Jerusalem.

Many people saw them. This had to be quite an interesting thing, that all of a sudden, here's Jeremiah, and Isaiah, and Adam; and all the saints and all the faithful are walking through Jerusalem. Do you want a witness that this was the Messiah? They were giving witness to it. You say, "Where did all these spirits go to?" Well, I believe they ascended with Him up to the presence of the Father. We know that as He ascended, it said that He was surrounded by a cloud; and we know when we get to Hebrews, it talks about the great cloud of witnesses. These were witnesses. These souls were witnesses to His truth as Messiah and to His resurrection, and they could not die again. They had received the life of resurrection, and therefore, they ascended with Him; and they still live in that life of resurrection.

If we believe Hebrews, it says we ourselves are surrounded by such a great cloud of witnesses on the left and the right, and we do not run this race alone. This resurrection had an impact to it. It did break the bondage of death. It broke the bonds of those who had gone before, and they came as eye witnesses of Messiah and the resurrection life that was there. It was this that the disciples really talked about. We think so much today that the emphasis is on the teaching of the cross, and I'm not taking away from that. The cross is essential. By His voicing, "Father, forgive them," He was not saying that about the guard standing at His feet; He was saying that about mankind. "Father forgive them, for they know not what they do." He voiced forgiveness for mankind at that time on the cross. But it was essential that besides His death and His suffering, He must be resurrected. It was to this resurrection that the apostles witnessed.

Acts 24:20-21 says, "Or else let these men themselves tell what misdeed they found" (this is Paul at his trial), "when I stood before the Council, other than for this one statement which I shouted out while standing among them, 'For the resurrection of the dead I am on trial before you today.'" They weren't trying to kill Paul because he was speaking about the crucifixion of Christ. They were trying to destroy him and to judge him because he was preaching the resurrection. Again, as we've already seen, there was a segment of the Jewish people who did not believe. The Sadducees did not believe in resurrection; but that didn't mean that they all did not believe. There were many who believed in resurrection and there were many who believed at the witness of the resurrection of the Christ as Messiah.

In Acts 2:29-32, and I'll jump down and read verse 32, "This Jesus God raised up again, to which we are all witnesses." Paul, again, time after time in Acts emphasizes the fact that what they were speaking about, what they were witnessing, was the resurrection. Of course, he said, "I glory in nothing but the cross of Christ," and he loved the cross and recognized the significance of the suffering of Christ on that cross. But he also knew that what must be witnessed to in order for there to be a Christian faith is the fact of resurrection; and that is what they were witness to, and that is what they spoke to.

In Acts 4:1-4 it says, "As they were speaking to the people, the priests and the captains of the temple guard and the Sadducees" (see, they are the ones who don't believe in resurrection) "came up to them, being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they laid hands on them and put them in jail until the next day, for it was already evening. But many of those who had heard the message believed; and the number of the men came to about five thousand."

This myth about the fact that the Jewish people rejected the faith in Christ and the belief in His resurrection is just that: it is a myth. There were thousands, upon thousands, upon thousands who believed in the testimony of the apostles and believed in this resurrection. They already understood that resurrection was true. They already understood from the Psalms that there would be resurrection of the Messiah. Here we see their faith from the preaching in Acts 4:32-33; it says, "And the congregation of those who believed were one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all." This was what they did even among the believers; even their services of the first gatherings of the Ecclesia were a testimony of the resurrection, and it was about the resurrection that they had witnessed. These things are very essential for us to realize that in that first century, the emphasis of what they spoke to was this resurrection.

By virtue of the resurrection we know that Yeshua was able to ascend to the Father. This is another reason why the resurrection itself had to be emphasized because, as we see in 1 Corinthians 15:50, "Now I say this, brethren, that flesh and blood cannot inherit the Kingdom of God; nor does the perishable inherit the imperishable." We see that Christ Himself was not able to enter into the presence of the Father and exist in the heavenly realms at the right hand of the Father in His flesh. And we know He came in flesh. We know He had to come in flesh. His fleshly appearance is an essential part of the faith that we have and the forgiveness that we have through Christ. But He was not able, in that state of being a human, in flesh and blood, to enter into the presence of the Father and dwell in the Kingdom at His right hand. No, He had to put on the imperishable, and that's what He did in His resurrection.

The perishable of Christ: was He able to die? Obviously He was able to die. He had died on the cross. That was a real death. So, that perishable had to put on the imperishable so that He could ascend into and live at the right hand of the Father in bringing forth and receiving the Kingdom that was His to receive. In Acts 26:22-23, it says, "So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles."

It's by virtue, by reason of this resurrection, that Christ was able to ascend into the heavenly places, back into the presence of the Father. Through that, He would be the first to proclaim light to all of mankind. In Romans 1:2-4, it says, "Which He promised beforehand through His prophets in the holy

Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of Holiness, Jesus Christ our Lord."

See, His resurrection, the power of that resurrection, was the declaration that He was the Son of God, and He was the one who had the right to ascend to the right hand of the Father. Ephesians 1:18-23 goes on to say, "I pray that the eyes of your heart may be enlightened," – Lord, give us revelation about this resurrection – "so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all."

Now, this gets to this great transition of what we must come into as a revelation, that because of the resurrection, it was an expression, a show of power, the power of God was expressed in this, the surpassing greatness of His power, and that power then is aimed at us. That's what Paul's trying to get across here. The power of the resurrection is focused then back on us after Christ ascends to the right hand, and He now is focused on us. He wants our hearts to be enlightened. He wants us to have a revelation of the fact that He has been exalted above all authority, and power, and dominion, and every name that's named. He has been given all authority in heaven and on earth; but He turns, and that power and that authority is then focused in and beamed towards us who believe. And that's part of what I want us to really understand from this podcast. There's something more than this just being a doctrine. There's something more about the resurrection of Christ and the revelation of resurrection that is some doctrinal system of belief. There's something that transpires in the power of that resurrection that then comes back and ministers to us.

I know the tendency is for us to believe that the focus of resurrection and the significance of resurrection is after we die; is that we'll die, and then we'll be resurrected in Christ in the heavenly places after our death. And that's true. That's very real, that resurrection applies to us after death. But further, there is something that transpires for us now. It is not just that we are resurrected and that we receive this resurrection life following our death in this body that we live in now. Having been ascended to the right hand of the Father, the power of that resurrection is now beamed towards us and there's something in this life, in today's life, that we are to appropriate. This must become a functioning part of our faith, of our life in God, of our walk with God, that the power of His resurrection and the fruit of His resurrection begins to be manifested in us.

I want to read a few more Scriptures that begin to point this out to us, because this is such a key. Galatians 2:20, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me." Paul is talking about the fact that this power of resurrection is something that lives and indwells; he no longer lives today in his flesh as he's talking to us, just as a human as he lived before. But now he has been crucified with Christ. He has gone through this experience of the cross. The cross has been a real experience for him. By virtue of that, he has also transitioned to where the life of Christ in resurrection has become a reality in him, and the life that he now lives in the flesh, he lives by faith in the son of God, by faith in that resurrection.

In Romans 6:3-4 it says, "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." He's not talking about being resurrected after your death. He's talking about walking now in the flesh in a newness of life that comes by virtue of this.

Verses 5-8 go on to say, "For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him." Paul is applying this to right now, today in his life. He's saying, "I have been crucified." That's what baptism is for. Water baptism is about us being buried with Him in the likeness of His death. It's about experiencing the fullness of the cross of Christ in our lives. Why? Because then we are raised up out of that water and we are raised up to live with Him in newness of life; not waiting till we die and go to the grave. We know that transpires for everyone who believes and has faith and dies and goes to the grave. But Paul is talking about a way of life of faith that we live every day, drawing upon the power and the knowledge of that resurrection, and having it be real in our life today.

In Philippians 3:10-14, it says, "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that which also I was laid hold of by Christ Jesus." Now if Paul, in his faith, just believed that when you die, then you get resurrected, what is he pressing on towards in his life? What is it that he is believing for? He's reaching for something in life today, appropriating the power of the resurrection of Christ into his life. He said, "I want to know Him and the power of His resurrection. I have become joined with Him in death that I might press and draw and appropriate the life that He gave."

Verses 13-14, "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Paul considered that resurrection, the goal and the prize of his faith in Christ, and he pressed for it every day to appropriate that life. "The life that I now live, I live by faith in the Son of God, in the faith of the resurrection that has taken place."

Romans 8:19-25, and I'll read verses 19-23, "For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body." He was looking for that redemption that comes through the resurrection, of the power of Christ in resurrection.

2 Corinthians 3:17-18 says, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." We are to behold Him, we are to reach for Him, we are to press towards that mark of the high calling of God in Christ where we are changed from glory to glory into the same image. This is not something we wait to see happen just after people pass away. This is something that he is saying there is an availability to us right

now, today, in our faith, that we can appropriate the power of God and the power of Christ in resurrection life into ourselves, in this moment.

Romans 8:28-32 goes on to say, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren" (Verses 28-29). We are to be conformed to this image of the Son. That is something we look to happen in our life every day, that we are changed from glory to glory into His likeness.

2 Peter 1:2-4 says, "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power" (what divine power? the divine power of the resurrection) "has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust."

This is what Peter is pointing to. He is saying we have these great and precious promises that give us all things pertaining to life and godliness; and that by these things, we may be become partakers of the divine nature. We are to become partakers of Christ. Christ is to dwell in us now, in this life. As He does, He is the resurrected Christ, and He dwells in that power and in that incorruptible life that is given to Him in resurrection; and that is the life that we are to appropriate and have dwelling in us, so that we might escape the corruption that is in this world by lust.

Yes, we know that in the cross of Christ, all things about our nature were to be removed and forgiven, and that resurrection was to come. We were to be released from our sins and the Adamic nature of sin. But further, going beyond that cross, is that we are to enter into the resurrection of Christ, and we are to be filled with that power, with that anointing, with that life that is in Him by virtue of having been pulled from the grave by the Father in the exertion of the greatest power that's been manifested in the universe.

I know this has been a little bit longer, but how do you cover something like the resurrection without taking the time and making sure that the detail of Scripture is behind everything we are talking about? But let me just summarize some points here. We think of the resurrection in terms of granting us life after death, and it does; but that's not all it does. Paul said, "I want to know Him in the power of His resurrection." He was reaching for a daily manifestation of Christ's resurrection in his life. Go back again and read Philippians 3:10-14. Also, we know that Paul said we have been buried with Christ in baptism, and now we live raised with Him in newness of life. That is in the likeness of His resurrection. That is our portion in this life. In this day and age we live in, we are to appropriate these things.

Lastly, I would say, by the power of His resurrection we are being transformed into His image, from glory to glory. Father, we ask that You do enlighten the eyes of our heart to understand the tremendous accomplishment by Your power that was given to us through the resurrection of Your Son Christ, as You brought Him out of the grave and to Your right hand. Let us not be waiting till after the grave to have the power of resurrection evident in our lives. But we ask that today we are able to appropriate all that Christ is to live in us, that we do truly behold Him and are transformed from glory to glory into His image. And we ask it in the name of Yehoshua. Amen.