

What the Resurrection meant to Peter

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Easter Sunday

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Bible Text: 1 Peter 1; 1 Peter 1:3-5

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Congregation, the resurrection of the Lord Jesus has made a huge impression on the heart of the Apostle Peter. When you read his epistles, time and again over and over he speaks about that salvation, the resurrection, the last things. Also tonight we hope to consider a piece of the first epistle, chapter 1, verses 3, 4 and 5, referring again to the resurrection. Let us read it together, 1 Peter 1:3-5.

3 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 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.

So far.

"What the Resurrection meant to Peter." What the resurrection meant to Peter. Four thoughts: a comfort when suffering; secondly, the cause of regeneration; thirdly, promising an inheritance; and in the fourth place, the warrant of being kept. What the resurrection meant to Peter, the comfort when suffering. So he speaks to the suffering church, as I hope to point out to you, and they have a hard time and he speaks of the resurrection coming as a real comfort for them. Secondly, the cause of regeneration because he writes in verse 3 begotten again unto a lively hope by the resurrection. So there's a link between regeneration and the resurrection. In the third place, promising an inheritance. Verse 4, an inheritance incorruptible, undefiled, fadeth not away, reserved in heaven. And in the fourth place, the warrant of being kept. So the Lord keeps the inheritance ready and also keeps his church who are kept by the power of God through faith unto salvation, that salvation at the resurrection, ready to be revealed in the last time.

So you remember Peter, don't you? The fisherman of Galilee. He was married because we read in the Bible about his mother-in-law, for the rest of them we don't know anything about his family. He also was the spokesperson for the disciples and did well. He wasn't afraid to say what he meant. He was a very spontaneous man. Lots of courage sometimes

and sometimes very timid, sometimes confident and other times overly confident, "I will never do this. What does the Lord Jesus think of me? Never. Maybe they all will do that and all deny that but I won't." But he also needed to learn lessons and, as you know, he was also denying the Lord Jesus three times and the Lord Jesus looked at him and he wept bitterly in the garden. Satan tried to sift him as the wheat however he was reinstated in the office. "Lovest thou me? Lovest thou me? Lovest thou me?" And he could say it, "Lord, thou knowest all things. Thou knowest that I love thee." And the Lord said, "Feed my sheep. Feed my lambs." He was reinstated in the service of the Lord.

Now he writes an epistle and you can kind of feel it. You know, let me just fast-forward for a little bit, "Who are kept by the power of God through faith unto salvation." How true that was for him that the Lord had kept him. He almost failed and the Lord Jesus had prayed for him that his faith would not fail. But he almost failed, almost suffered shipwreck. He writes an epistle, the first epistle, general it says. General. It's a general epistle not like the Apostle Paul's epistles to Rome or to Ephesus or to the Philippians. No, a general epistle for many churches at the same time. In a general sense, and this was meant for the believers in Galatia and Cappadocia and Asia and Bithynia, those five provinces in today's Turkey.

So he was writing to all of them and it was a difficult time, a time of persecution, the time that the congregation was suffering. Let me show that. Let me show the suffering and I'll only quote from 1 Peter. "Having your conversation honest among the Gentiles whether as they speak against you as evildoers." Speak against you as evildoers. They blame Christians that they are the evildoers. The Gentiles do the evil and they say, "No, you are the evildoers." They just turn it around as people do today. The evangelical churches are the troublemakers. They're the evildoers.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." So they suffered. They suffered wrongfully. They were condemned by the people and condemned by the courts.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." So, you see, they were buffeted. They were persecuted. They were hurting them. But he said, "Let's be patient. Don't take it too hard. You know, when you have an evil conscience, that's different, but if you have a good conscience, just let it be."

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." He suffered, we suffer. Be patient and follow the steps of Jesus. Accept it and don't get too upset and don't start yelling at people, and don't start being cruel to people because they have been cruel to us, and they condemn the church and we just hit back. No, we don't hit back.

"But and if ye suffer for righteousness' sake," for righteousness' sake, "happy are ye: and be not afraid of their terror, neither be troubled; For it is better, if the will of God be so,

that ye suffer for well doing, than for evil doing." Suffer for well doing than for evil doing. Don't be afraid of suffering for well doing.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened." Don't think it's strange. It's predicted. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

So a few more of those texts in 1 Peter, the suffering church, they are persecuted, not taken seriously, and he calls them the strangers, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus." Strangers? Yeah, the world said, "They are strangers." They felt strange as well but were also viewed as strangers, as weird people. He said, "I write to the weird people. I'm writing to the strangers known by God, belonging to God, and just not accepted in this world."

So he wrote this letter probably in the year 63 of 64 and he begins with the address, right, that's the normal way of doing it. He starts with the writer, "Peter, an apostle of Jesus Christ, to the strangers," to the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." That is the normal way of beginning a letter, then verse 3, "Blessed be the God and Father of our Lord Jesus Christ." Blessed be. Why? What does he mean? Well, he does not say you should bless the Lord. Bless the Lord, he doesn't say that. He doesn't say bless the Lord. He doesn't say we are supposed to bless the Lord. It behooves us to bless the Lord. We should, it's fitting. No. He is doing it.

"Blessed be the God," just here he is addressing now, "Blessed be the God and Father of our Lord Jesus Christ." He honors and he glorifies God. What does he glorify God for? For the fact that there is comfort in suffering because they are suffering and he says, "Although you suffer, bless the Lord because there is comfort in him. When you think of the future, when you think of the resurrection, we think of the coming salvation, we think of the time after this time. This time will not satisfy. This life will not be the best. The best is coming.

You know, so many have only one life and that's this life, and they make the best of it. That's it. They don't know anything else but this life and they enjoy it and suck the honey out of it as much as they can and make the best of it because it's the only life they have. If this is the only life you have, you indeed have no better life after, it will be worse. But God's church is now promised that he is the life. In this life they will have affliction but in the affliction God will also be with them and comfort them.

"Blessed be the God and Father of our Lord Jesus Christ." They may also look forward to it, to the inheritance incorruptible, undefiled. "Who are kept by the power of God through faith unto salvation, salvation ready to be revealed in the last time wherein you greatly

rejoice though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." So the Apostle Paul is glorifying God. He is happy about that and he's encouraging the church. You know, he knows that there is an inheritance kept for them and that also keeps them and only comfort for life and death.

This brings us to the second thought. "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." That's quite a sentence, verse 3, isn't it? What is he blessing the Lord for? For being begotten. What is that? What is being begotten? We all were begotten, we all were born. It's an old word for being born. Begotten again is the same as being born again. The only begotten of the Father is only being born from the Father. So he is speaking about the renewing of the will, the renewing of the mind, the renewing of the heart, the complete makeover of God's people, of the sinner into a child of God, to adopt them. And he is thanking God, "Blessed be the God and Father of our Lord Jesus Christ, he has begotten us again."

So try to digest that. He does not say that God has found them to be willing. It doesn't say the Lord has found a people and they were willing to believe in him and seek him and they found him and they prayed for him and now the Lord rewarded them for that. No, Of course, we tell unconverted dead people that they must seek and must repent and must believe. That's right because the Lord wants us to do that, but we also know that they cannot and that salvation does not depend upon it either. If my salvation depended upon my will, it's lost. But there is a God who began the work of salvation in the hearts of those believers and he made them born again. Once born is not enough, we need to be born twice so he's talking about people being born again. Also later on he writes about that, about the rebirth of God's people, being born again to a lively hope.

So that's the work of the Holy Spirit, right, to be begotten again so that the soul is activated, so that sinners begin to repent, so that sinners begin to believe in the Lord Jesus Christ. It's the work of the Holy Spirit. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again." So that is because of God's mercy, no other reason than that. God's mercy. God's free gift. God's compassion. God's grace in the Lord Jesus Christ. He has chosen them from eternity and found them in time and raised them from the dead, and they are born again, begotten again unto a lively hope through the abundant mercy. Not just a little bit of mercy, some mercy would not suffice, some mercy is not enough. We need a lot. We need an abundance of mercy to be saved. We have sinned so many sins, we are so ugly in God's eyes, we are so dead in sins we need to be born again by grace, by the abundant mercy of the Lord Jesus Christ.

And the Apostle Peter is on fire about that. He is excited about it. He's deeply impressed about it. He says, "Oh, I praise that God. You shouldn't," he doesn't say you should but he does, he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy," not our mercy, "hath begotten us again," born again, "unto a

lively hope." So in the midst of all the trials and persecution, he says there is a lively hope, there's something coming after this life and he calls it a lively hope because it's not vain, it's not void, it's not empty. It's real. It's rewarding. It's a hope the Lord will not make ashamed, the Lord will fulfill his promise and they will receive it, what they are hoping for, and they're hoping for the second coming of Christ, they're hoping for that resurrection of the people.

A lively hope by the resurrection of Jesus Christ. We see that more often, that emphasis throughout on the state of death, of people being unable to change themselves and then God doing it. "Or despiseth thou the riches of his goodness or forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" You see, the riches of his goodness. So we preach that also tonight, the riches of the goodness of God. For young people, for older people, for elderly people, the riches of his goodness.

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Ephesians 1. There is such riches of his grace, there's plenty, there's an abundance, and if it would not be abundant, the Apostle Peter would say, "Then I will not have it."

Also in Ephesians 2:4, a very important piece. I'll find it for you. Ephesians 2:4, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Children of wrath, even as others. That's it. No, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ." Do you see that, quickened us together with Christ? So raised as with Christ, that's the same as being born again.

So what's the link between resurrection and regeneration? God's people are raised from the dead in regeneration because of Jesus' resurrection. The resurrection of Christ is the foundation of it. That's the reason for it. It's the cause. It caused them to be raised from the dead because Christ rose himself so that affects them. But it's also a purpose. The regeneration is first and the purpose is that they may be raised somehow in eternity for God's glory, receiving a new body, receiving life again, being raised from the dead again. So you see that link: first regeneration therefore a new heart, and a new heart therefore resurrection. And that resurrection is special, it's great, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you.

Often an inheritance disappoints. I read of someone who inherited a house. That's great and he wanted to sell it and make some money, right, because what do you do with that old house? So he inherited it, he went to a realtor and the realtor had a look at the house and he said, "You have to do some fix-up things, fix it up, otherwise you can't sell it." So he spent a lot of money fixing the house. It was very bad. And eventually the realtor said, "Now you can sell it. Let's put it on the market." And they sold it for an amount of money and it was exactly the same amount of money as he paid to fix it up. Then he had some fees to pay and some taxes to pay and he actually lost money.

So he inherited a house and he lost money and that's so often, you know, inheritances, they are often disappointing. You have to pay so much in taxes, and so many debts have to be paid off, and eventually you have little left for that inheritance. But this inheritance is incorruptible and undefiled and fadeth not away and is reserved in heaven for you. It's an inheritance. What does that mean? Why do we read so often in the Bible about an inheritance, a spiritual inheritance? An inheritance is something you receive for nothing. You did not pay for it. It's a gift. And so the inheritance the Lord gives to his church is a free gift from above. They did not pay a dime for that. It's free. It is sovereign grace. He made them his children and they are heirs of his and co-heirs with Christ.

So they receive it for nothing, that's the wonder, and the resurrection of the Lord Jesus Christ points to that, to that free gift from above, that he is doing all things. An inheritance incorruptible. I looked it up, incorruptible, something you cannot ruin. It's indestructible. It's undefiled, meaning it does not perish. In English defiled means something else. In the original Greek it means it cannot be ruined as well, it cannot perish, it cannot fade like a flower, like a cut flower fading after a couple of weeks, nothing is left from it. No, it is a firm inheritance, an inheritance incorruptible, undefiled, that fadeth not away, reserved, kept in heaven for you, he says.

So what does he mean? Reserved in heaven? So God's children go to heaven and they inherit it in heaven? In a sense, they do, right? Like the murderer on the cross, "Today, thou shall be with me in paradise." So immediately they inherit something but I don't think that's what's meant here. It means here something more, that the new Jerusalem is in heaven and someday will come down from heaven on the earth and then all people will rise from the dead, and then the inheritance will be given. They will inherit the earth it says in the beatitudes, inherit the earth. Inherit the new earth under the new heaven, the new creation and that new creation is incorruptible and undefiled and does not fade away and it's in storage. It's all accomplished because the Lord Jesus went there to prepare a house for them, to prepare mansions for them. It's all ready to go. It will be given someday, reserved in heaven for you.

And what is the heart of the inheritance? You may want to have a look at Psalm 16. In Psalm 16 you see exactly what that inheritance is like, what the heart of it is. In Psalm 16 David speaks about it very clearly. "I have set the LORD always before me. The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD." What is it? The LORD is the portion of mine inheritance. So in Israel all the tribes received an inheritance, all the tribes received a piece of land, and they had to also divide it among themselves except the tribe of Levi, remember? The tribe of Levi received a few cities but no land because the Lord was their inheritance. They were busy in the service of the Lord. The Lord was their inheritance and the Apostle Paul but also David first think about that and he said, "I'd like to be a Levite." And in a way, he was. In a spiritual sense, although from the tribe of Judah, David was also a child of Levi in a spiritual sense and the inheritance was the Lord himself. He felt like kind of a priest. He felt like a servant of the Lord.

So all those children received the inheritance, they received in the first place God himself as that undefiled and incorruptible and that inheritance that does not fade away, and you see the Lord is keeping them, keeping them with that salvation. So in verse 4 you see an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, kept in heaven for you so the Lord says, "I keep it safe. I won't give it to anyone else. Someday you will get it for sure. I keep it. I keep it safe in heaven." But more, verse 5, "Who are kept." So there is keeping heaven for God's people is keeping God's people for heaven, both sides.

"Who are kept by the power of God through faith." So the Lord says, "Through the power of the resurrection I reserve that salvation in heaven, I keep it there for you, I keep it ready for you, I will also give it to you someday, and I also keep you for that so you won't lose it who are kept by the power of God through faith." Through faith. He talks a lot about that also in 7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory." And in verse 8, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing."

So Satan tries to take that faith away of God's people. The Lord works faith, works that confidence, that trusting in the Lord Jesus Christ. He reveals himself to them and he draws them to himself and they rely on him and just have confidence and peace with him, but then so easily they lose that and the Lord Jesus says that they are kept by the power of God through faith. He keeps their faith alive. He keeps their faith burning. Remember from Pilgrim's Progress that wall, that wall with a fire under there? And you could access the fire from this side of this room and from that room. You saw the same fire, so the chimney was between those two walls and on one side someone is pouring water on the fire trying to extinguish it, but he's not successful. He pours so much water on the fire and it keeps burning because on the other side, look on the other side, someone is pouring oil on there and that keeps burning. So all the water doesn't quench it and so Satan is trying to quench the fire of the faith in God's people and the Lord says, "No, I just add oil of the Spirit. I keep it burning. Who are kept by the power of God through faith," the fire, "faith unto salvation, ready to be revealed in the last time." It's ready to go. It's ready in heaven.

So the Apostle Peter writes to a person in the church, he feels sorry for them and actually not. He says, "You know, I shouldn't pity you. You will receive an inheritance someday and the other people will lose everything and you will only gain because the Lord is faithful." The God and Father of our Lord Jesus Christ has that abundant mercy. He has begotten you again to a lively hope. You won't be ashamed. An inheritance which is incorruptible. Let Satan roar as a lion, let him do his utmost, he won't be successful. The Lord is keeping his church safe.

Think about that, young people, if you have expectation of this world, you are going to be so disappointed. Do not expect too much from this world. It won't make you happy. It won't make you happy. It can't be. Even if you have kind of a nice life, live long, it does not give that satisfaction that you kind of need in your soul. There will always be an emptiness, always be a void. It won't be there, you won't be happy. There's always more,

more you want. It doesn't fill you up. It does not satisfy at all. There is only one thing that gratifies and that is after this life. The Lord says to his people, "You won't be too happy below. You won't be too happy. You'll sacrifice, you'll go through tribulations but I am with you all the days unto the end of the world." He has promised to be with them.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Do you see that in verse 6? Now for a season, if need be, in heaviness through manifold temptations, many temptations, many crosses, but you yet may greatly rejoice because it's only for the time being. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

So Peter is quite future oriented and after this first piece in 1 Peter 1, he continues in verse 13, wherefore put on your coat, wherefore pack up your suitcases. No, he didn't say that. "Wherefore gird up the loins of your mind," those long coats, curl them up so you can walk faster. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." So be a pilgrim. Be a pilgrim. Have your coat on. Be a sojourner. Don't settle anywhere in this world. Keep going. Keep traveling to that end. Gird up the loins of your mind, your thinking. Don't get where you're thinking too involved in the things of this life and too stuck in this life. Come loose. "Gird up the loins of your mind, be sober," not intoxicated by the world. Be sober, meaning moderate, "and hope to the end," hope to the end, that lively hope. Do you see that? That's verse 13. That lively hope to the end "for the grace that is to be brought unto you," you don't have to get it, it comes to you, "at the revelation of Jesus Christ," because he will reveal it. He rose from the dead, he has ascended, he is at the right hand of the Father, he will come again and reveal himself. You will see him, the question is for whom? Is the Apostle Peter talking to all people in this community, is he saying we all get that inheritance, we all go there, that grace comes to all of us so be happy, just believe it? No.

So we go over this piece again and I look for the answer to the question: for whom? Well, you might say, "Minister, I heard you. We heard about that special inheritance for God's people and that the Lord keeps it safe in heaven and that he keeps them in his hand as well. It sounds very good but is it for me?" And I can say that, I can say, "Sure it's for all of you, it's preached to all of you, it's offered to all of you, but it's not yet for all." So let us go over that. What are the marks of grace? What is that regeneration? What's happening to you when something like that begins in your life to play a role, what's happening?

So I see in verse 2, "Elect," elect, "according to the foreknowledge of God the Father." So it is about God's chosen ones. God has chosen a people from eternity and he will give them the inheritance and he will raise them from the dead. They will be begotten again unto a lively hope. Those are the elect. The Lord has chosen them. He begins. The elect according to the foreknowledge of the Father, "through sanctification of the Spirit."

That's close to also to being begotten again, right? Sanctification of the Spirit, so the Holy Spirit has entered, has come, has opened the door, is in the heart making you a temple of the Holy Ghost and sanctifies from the inside out. Do you recognize something of that, that the Holy Spirit sanctifies you and purifies you and gives you a hatred against sin and wants you to live a holy life with a new heart? "Unto obedience." Unto obedience, yes, they begin to obey all those commandments, they become enemies of all sin. "And sprinkling of the blood of Jesus Christ." That speaks about forgiveness.

The blood of Christ is sprinkled on them so they are God's people, sanctified people, sanctified by the Spirit and sanctified by the blood of Jesus but then also in our text, verse 3, begotten again, right? Same as close to sanctification of the Spirit. Born again, that's quite something that happens, and do you think people exactly know when it happens? Do God's children know what the time was of their regeneration? Can they trace it back and say, "I was four years old. I was 10 years old. I was 20 under that sermon. I know exactly what happened, when it was." Well, many of God's people don't know the exact time, most of them don't know the exact time, most don't, but you know, that's fine. "That's fine? You should know." Well, when during the day you see the sun, right, do you know what time was sunrise? No? Well, so you don't know if the sun is shining, right, because you don't know the sunrise? Yeah, I see the sun. So no matter what time the sun rose, you know it is shining, I see it, I feel the warmth of it. Right, so with God's people. Although they may not know the beginning, the sunrise, now they see the sun and that's proof of the fact that they were born again. What if someone is wounded or fainted and you would like to check if that person is alive or not, how do you do that? Ask for his birth certificate with a date on there? You don't need that. I don't need the birth certificate. I can see if the person is dead or not, fainted or not. Is he breathing? Is there still a pulse? Then there's life. I don't need that birth certificate for that.

And so there are many of God's people and they don't have the birth certificate on them and they don't know when the sunrise actually was but they are alive. In what sense? They have understood something of that blessed grace of God. "Blessed be the God, the Lord." They have such a high esteem for God. "Blessed be the God and Father of our Lord Jesus Christ." They give all glory to him, that's their life, and they speak about his abundant mercy, that's so real for them, the abundance, the greatness, the riches of his grace. That's not just to know it in their head, it's in their heart and they feel it, it vibrates within. They know something about that lively hope as well. That's the hope but it's so alive, it's so real, it's so divine, the lively hope by the resurrection of Jesus Christ.

Oh, they also know something of verse 6, "Wherein ye greatly rejoice," greatly rejoice. Nobody has such joy as God's people. They have those moments that they are just greatly and deeply rejoicing in God's salvation. They taste it and nothing compares to it. It's an unspeakable joy, with glory unspeakable. Do you see that in verse 8? "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He doesn't say, "I hope you will rejoice." He says, "You do." And if you don't, if you don't rejoice ever in Christ, then you are dead and you're not born again. Even if you don't have all the assurance of the world, God's people have that

unspeakable joy time and again, they taste it, they experience it, that is something that the Lord applies to their hearts.

"That the trial of your faith," trial of your faith, there's faith. Is that not the most important one, faith in the Lord Jesus Christ? That's the mark of grace. And more, do you see the other one in verse 8? "Whom having not seen, ye love." Love is something that just happens to you and so the love of Christ is poured into their hearts and they just love the Lord, like the Apostle Peter had to answer the question, "Lovest thou me? Lovest thou me more than these?" And he said, "Yes." So you see that love is also very important. Without love, without charity, there is nothing.

"Whom having not seen." Not seen? But they've seen him right now, a few of them have seen the Lord Jesus physically yet like the Apostle Peter himself, but most of the people he was writing to have not seen him, I mean, not with their physical eyes, but they have yet believed in him and love him. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Lord received the glory of it. It's a glorious joy, a humble joy and God is first in that joy. It's a special joy to look upon God. And as I have said before, there is no joy so special than the joy of admiration. Admiration is the real joy. It's a rare form but that's also here, admiration of the Lord Jesus Christ.

So congregation, if you miss it, if this life is yet your best bet, if this life is something you just want to explore more and more, if that's your focal point where you love the world, you will perish with the world. But this life is a different life. It's a life not seeking joy on earth, it's a joy in him whom having not seen, ye love. Like we see also in Ephesians 2:4, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ," you see, there is the secret, quickened together with Christ, that's regeneration, "by grace are ye saved; And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." God's people are in heaven because Christ is there and Christ is united to them. So Christ is in heaven, they're in heaven. Christ rose, they rose. Christ suffered, they suffered. Christ died, they died. It's all in him.

Congregation, Easter today, may the Lord give us Easter joy in looking away from the joys of this world and life, although you may appreciate them and be thankful for them, and seek the real joy that is a joy unspeakable. So why don't you go for that joy? You say, "That's selfish to go for the joy unspeakable. That's your joy, should we do that? Should we pursue that joy, that unspeakable joy?" Yes. "That does not make sense, minister. That's selfish." No, it's not. "It's not?" No, because that's unspeakable joy in God, unspeakable joy in Christ, and if there is anything God loves and appreciates is when people rejoice in him. Amen.