

Easter 2023- one shot

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Easter- one shot / 1 Peter 1:3–9; Matthew 28:1–10

Open with reading [Matthew 28:1-10](#) and focus on v6

“He has risen” With those 3 words the whole world changed. Not everyone knew it- for a moment it was just these 2 women- the first preachers of the Gospel- but soon what happened on that Sunday morning about 2000 years ago would “turn the world upside down.” ([Acts 17:6](#) “And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, “These men who have turned the world upside down have come here also,”)

That morning is why we are here today- gathering as we do every Sunday to pray and sing and celebrate that the Son of God who was dead is alive- resurrected- and because of that we have hope!

What kind of hope do we have? It is like a multi-faceted jewel...one where each cut reflects a different color and projects a different aspect of who God is and what He has done and is doing for us.

I want to focus on that hope this morning. So turn with me to [1 Peter 1:3-9](#) and let’s see what one of the eyewitnesses to the resurrection says we should take from this hope.

First (v3a)- we are born again- we are new! We have a chance to start again. Jesus emphasizes this in [John 3](#), and Peter picks up this theme in [1 Peter 2](#) as well. And this occurs because of the mercy of God thru the death and resurrection of Jesus

[Hebrews 9:22](#) *“Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”*

[Hebrews 9:28](#) *“so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”* , [Hebrews 10:10](#) *“And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.”*

[1 Corinthians 15:14-22](#) *And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.*

1, 2 Peter, Jude (1) A Promised Inheritance (1:3–5)

The result of God’s begetting is also included; believers are born anew (cf. John 3:3, 7) and enjoy new life. The begetting again of believers is “in his great mercy.” The preposition “in” (kata) probably denotes the cause or reason for our new life. **Believers deserve judgment and wrath, but God is a God of mercy and grace, bestowing life upon those who are opposed to him**

Second (v3b-5)- we are not just born again, but we get a new family- a new inheritance- and this one isn't going away! And it is not one we have to defend...it is SECURE - salvation is not just a transaction it is an adoption and as we have discussed all thru 1 John we have a new HOME to ABIDE in!

1, 2 Peter, Jude (1) A Promised Inheritance (1:3–5)

A “living hope” is one that is genuine and vital, in contrast to a hope that is empty and vain.

1, 2 Peter, Jude (1) A Promised Inheritance (1:3–5)

The verse concludes with the promise that the inheritance is “kept in heaven for you.” The passive of the word “kept” (tetērēmenēn) is a divine passive, referring to God as the one who reserves the inheritance for believers. **Peter emphasized in the strongest possible terms the security and certainty of the reward awaiting believers**

1, 2 Peter, Jude (1) A Promised Inheritance (1:3–5)

Salvation can be defined as being rescued from God's judgment or wrath on the last day

Third (v6-7a)- the difficulties of life now have meaning and purpose and are not just endurance contests- and they are possible to endure via joy (a contentedness beyond circumstances) -

1, 2 Peter, Jude (2) Result: Joy in Suffering (1:6–9)

Believers rejoice despite suffering because they know that it will not persist forever. It strikes “now” (arti) and “for a little while” (oligon), but it will be swallowed up by the eschaton. Hence, when Peter said “a little while,” he was not promising that suffering on this earth will be brief.³⁵ The difficulty is brief when compared to future glory, but it may endure for a lifetime

Fourth (v7b)- they also produce a way to point to Jesus- your endurance shows others the way Jesus takes care of His people even amidst the worst circumstances- we all have a story of how God has sustained us or is sustaining us...and that story is powerful!

1, 2 Peter, Jude (2) Result: Joy in Suffering (1:6–9)

God brings sufferings into the lives of believers to purify their faith and to demonstrate its genuineness

Fifth (v8-9)- and finally, we have the security of our ultimate and complete salvation- a transformation that will be completed and permanent when we have finished our course.

1, 2 Peter, Jude (2) Result: Joy in Suffering (1:6–9)

The believers have never seen the Lord Jesus, nor do they see him now. Nevertheless, they believe in him. Believing is not based on seeing (cf. John 20:29). Seeing will be their portion at the revelation of Jesus Christ. In the meantime the Christian life is marked by believing

1, 2 Peter, Jude (2) Result: Joy in Suffering (1:6–9)

Peter's main point in the verse is clear. Believers who suffer are not dashed to the ground by their troubles. They love Jesus Christ and rejoice in him, even though they have never seen him and do not see him now. **Their lives are characterized by a hope that fills the present with love and joy**

1, 2 Peter, Jude (2) Result: Joy in Suffering (1:6–9)

The love and joy of believers is rooted in the hope of eschatological salvation. They know, therefore, that despite present sufferings they will see Jesus Christ when he is revealed and enjoy him forever

(Gospel presentation here)

This morning we are either celebrating that hope or looking for that hope. No matter which one, Jesus is saying to you I am the hope that you are looking for:

Titus 2:11–14 ESV

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.