

This is a very difficult lesson which may not provide concrete answers. We are considering an important subject that may be somewhat obscure to us. I appreciate that many of you might not agree with everything in my lessons and remember I am searching for definitive answers as well, but my hope is that we consider together and may the Lord give us all understanding in these things.

Twice (Phils.3, 2Tim.2), in the contexts of winning Christ, faithfulness, the prize, the crown and enduring onto perfection we have mention of our Lord's resurrection. His resurrection is not featured as a matter of fact or as regards to initial salvation but rather as being something to consider as being unique and of special power. The possibility of sharing in the likeness of its uniqueness and power is presented.

Paul discarded certain things in favour of winning Christ, he was forgetting the things behind and pressing on if by any means he could attain this special resurrection;

Php 3:8 But no, rather, I also count all things to be loss ...so that I may win Christ

Php 3:10 that I may know Him and the power of His resurrection

Php 3:11 if somehow I may attain to an (out) resurrection (exanastasin) out (ek) from the dead (nekron).

Php 3:12 Not as though I had already attained, either were already perfect, but I am pressing on,

In the following passage about the consequences of faithful service Paul reminds us that our Lord was raised from the dead as the seed of David which is a resurrection to reign in power.

2Ti 2:6 It is right for the laboring farmer to partake first of the fruits.

2Ti 2:7-8 Consider ...Remember that Jesus Christ of the seed of David was raised from the dead

2Ti 2:10 Therefore I endure ...in order that...obtain...salvation ..with eternal glory.

2Ti 2:12 If we suffer (endure), we shall also reign with Him.

Our God has offered us diamonds. Faithful, enduring, lawful service will be rewarded with eternal glory more and above eternal life. This includes the privilege of being first to partake of the fruits, a crown of righteousness and the honour or reigning with Christ. The gateway to these diamonds is the (out) resurrection from the dead.

Let us now consider the "power of His resurrection" by remembering some of the Gospel features of our Lord's resurrection. Perhaps we shall find some clues here regarding the out-resurrection.

In Mark chapter 9 we have a passage concerning the transfiguration, but to fully understand the context we should read from 8:31 to 9:10. Here are two significant verses from that passage:

Mar 9:9 And as they came down from the mountain, He commanded them that they should tell no one the things that they had seen until the Son of Man had risen from the dead.

Mar 9:10 And they kept that saying within themselves, debating with one another what the rising from the dead is.

These disciples knew about the resurrection of the dead. They knew of such passages as, the creation of Adam which was but life from the dust, Job 19:23-27, the birth of Isaac, Ps.16:10, 49:15, 71:20, Is.25:8, 26:18-21, Ez.37:12, Dan.12:1-2, Hos.6:2 and 13:14. Knowledge of resurrection can be seen in the statement of Martha;

Joh 11:23 Jesus said to her, Your brother shall rise again.

Joh 11:24 Martha said to Him, I know that he shall rise again in the resurrection (of the dead) at the last day.

However, when the Lord told the disciples about His resurrection from the dead (ek nekros) they debated among themselves as to what it was. Why? Because they did not understand that the Lord's resurrection was unique. We are suggesting the out-resurrection of Philipians 3 is unique as well.

Let us now examine the timing of our Lord's resurrection as it relates to the resurrection the disciples knew about.

We all acknowledge that the Lord's resurrection was prior to the general resurrection. He was the "first fruit" from the dead, see Lev.23:10 and 1Cor.15:20-23. In other words, the Lord was resurrected at the beginning of Israel's Festive year not the end of the Festive year.

The Lord rose from the dead in the days of Unleavened Bread, one of the early or spring Feasts. It was well known that the resurrection of the dead of Israel will be at the last day, at His coming which is the Feast of Trumpets. This feast occurs later in the year. Let me place Israel's 7 month festive year in approximate relation to our 12 month calendar. Passover (called Easter) occurs around March or April. The Feast of Trumpets occurs later in the year around October.

The Lord was raised 6 months before the typical Feast of Trumpets. In other words, the Lord was raised in the spring; the faithful will be raised in the autumn or fall.

There wasn't a trumpet blast, or a shout, or a voice, at the Lord's resurrection but there was an earthquake. These are some other things about the out-resurrection to consider (2Tim.2:7-8).

We are all aware that there were others who were resurrected at the same time as the Lord;

[Mat 27:52](#) And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.

[Mat 27:53](#) And coming forth out of the tombs after His resurrection, *they* entered into the holy city and were revealed to many.

These saints were not resurrected to immortality (1Tim.6:16), but they were resurrected in the same Festive time period as the Lord, that is, not at Trumpets. Also remember, these saints were not revealed to everyone and the Lord was not revealed to everyone after His resurrection either, just a select few (Acts 10:40-41). This might have some bearing on the out-resurrection, could the out-resurrection be to a revealing of Christ to a select few?

The Lord was raised according to Israel's Feasts, 6 months ahead of the time when the other faithful Israelites will be raised. Perhaps it was this earlier time frame the disciples did not understand.

The Lord's resurrection from the dead was a resurrection before other members of every calling since He is pre-eminent in them all. The Lord was raised from the dead before others who would live with Him in their respective glories. We should therefore consider the possibility that, if Paul also wanted an out resurrection from the dead, then he was anticipating a resurrection earlier in time to the general resurrection for other members of the Church which is His Body. I suggest that the out resurrection "attainable" is at least 6 months ahead of the resurrection of the other members of the Church which is His Body. This is the "power" of the Lord's resurrection; it was better as to time and better as to quality of glory as well.

The Lord was the first fruit, the first to be raised with immortality, the first in authority. Therefore the laboring farmer of 2Tim.2:6 could imitate the Lord in resurrection. Just as our Lord was a first fruit, so those who endure and finish their course shall first partake of the fruits. That is, the faithful enduring ones will be resurrected before others of the same calling and they will be raised with authority as well. Those members of the Church which is His body who attain the out resurrection will be first to participate in the fruits and will be raised to reign.

Once we appreciate that the out resurrection is a unique resurrection for the faithful laboring members of the Church which is His Body, rather than the general resurrection for all members we are then ready to seriously consider two more verses from Philipians 3;

[Php 3:20](#) For our citizenship is in Heaven, from which also we are looking for the Savior, *the* Lord Jesus Christ,

[Php 3:21](#) who shall change our body of humiliation so that it may be fashioned like His glorious body, according to the working of His power, even to subdue all things to Himself.

Here is a literal version of the same passage.

[Php 3:20](#) For our citizenship is in Heaven, from where we also wait for a Savior, *the* Lord Jesus Christ,

[Php 3:21](#) who will transform our body of humiliation, for it to be conformed to His body of glory, according to the working of Him to be able even to subject all things under Himself. (LITV)

It is a disregarding of the context to assume this verse (20) refers to the simple fact that our citizenship is in heaven. We need only remember Ephesians 2:4-7 for confirmation of that. In Philipians 3 the fact that our citizenship is in heaven is stated in relation to the location from which we "look for the Saviour". I believe the out-resurrection is to heavenly places prior to the appearing of Colossians 3:1-4.

If we are raised to heavenly places prior to the appearing (phaneroo) then in what way will this out-resurrection be "better" in relation to reigning and receiving crowns? If the Lord is still "hid in God" when we are out-resurrected how shall we receive our crowns and reigning positions? The answer might lie in the fact that there are two words translated appearing, phaneroo and epiphaneia. Phaneroo is the word found in Col.3:4, but epiphaneia, (above or over appearing) is used in 2Tim.2:8 where the crown of righteousness is awarded. Perhaps the epiphaneia takes place before the phaneroo. At the epiphaneia, Christ is revealed only in the above heavens and the faithful are given their crowns and authority (possibly from the previously stripped principalities and powers of Col.2:15). Then at the phaneroo, all other members of the Church

which is His Body will be resurrected and seated with the crowned members and our Lord.

I appreciate that the above comments are purely speculative as I seek to think aloud with you on this matter. This lesson has been for your consideration and I am convinced that the Word has the final answers.

However, for now let us acknowledge this, we have before us the opportunity not only to live with Christ, but to be those who first partake of the fruits and reign with Him. There is a crown on offer. And with all these wonderful diamonds there is a resurrection which is the privilege of those our Lord determines are worthy of such rewards.