

## **4: Jesus' resurrection, ascension and heavenly rule**

### **Introduction**

#### **Remember where we have been...**

Session 1. Our need of salvation

Session 2. Christ's obedient life: perfect God becomes perfect man... in order to die as sacrifice for us.

Session 3. Christ's death on the Cross.

This session: we're thinking about the resurrection of Christ from the dead. Why Christ was raised. And about his ascension and heavenly rule over all things.

#### **Opening prayer and Bible reading**

1 Corinthians 15:1-49.

### **1. Jesus had to die AND to rise for our salvation**

The first part of that statement is no surprise. It's basically a recap of last week's material. Let's think about it for a minute...

#### **(a) Through HIS death Jesus pays the price for our sin**

When Adam sinned – back in the garden of Eden – death entered the world. That wasn't an accident. It didn't happen by chance. God imposed death on the world as punishment for sin. God is angry at human sin. The consequence of his righteous anger is the imposition of death. Bodily death, but also spiritual death: cut off from the life of God and facing the holy wrath of God.

Here's how Romans 6:23 puts it: "For the wages of sin is death...". But God's gracious, wonderful response to our sin is to impose death and condemnation upon His Son.

Remember our last session? Jesus died upon the Cross as our penal substitute. HE was *punished* by God. He died, physically. He experienced the righteous anger of God at sin, poured out upon him. Through HIS death Jesus pays the price for OUR sin.

In other words, Romans 6:23 happened to Jesus as he hung on the Cross. The one who knew no sin, became sin. God paid to Jesus the wages of sin: death and punishment.

So, as Jesus dies he cries out (John 19:30) "It is finished... *tetelestai*... it is accomplished... the job is done." As he dies, the punishment-bearing work is done. There is no more wrath-bearing work to be done. His spirit is safe with the Father, we're told in Luke 23:43,46.

But a Jesus who stays dead is useless.

#### **(b) Jesus resurrection is necessary for our salvation.**

The NT emphasises that the Cross and resurrection cannot be separated. They are part of the one, single work of salvation. This work actually comprises Christ's birth, obedient life, death, resurrection and exaltation. So don't think that this session is something different and unrelated to what we did last week.<sup>1</sup>

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<sup>1</sup> "Let us remember that whenever mention is made of his death alone, we are to understand at the same time what belongs to his resurrection. Also, the same synecdoche applies to the word "resurrection": whenever it is mentioned separately from death, we are to understand it as including what has to do especially with his death." John Calvin, *Institutes* 2:16:13.

And Paul explicitly teaches us that death AND resurrection are necessary for our salvation. So in 1 Corinthians 15:17 he writes: "And if Christ has not been raised, your faith is futile; you are still in your sins." Christ must die AND Christ must rise from the dead. But WHY is that the case? Why is it not enough for Christ to die and stay dead?

I'm going to assume we all believe that Christ is indeed risen from the dead. Not just a resuscitation of an exhausted man. But an actual raising of a dead man. And a transformation of Jesus' humanity that enabled him to appear, vanish, and move unseen from location to location (Luke 24:31, 36). So that the Son of God in heaven still lives in and through that body and will do so forever.

We're not going to see how the Gospels emphasize the FACT of the resurrection. We're only going to look at its SIGNIFICANCE. So what that Jesus was raised? HOW is it that our salvation rests on both the death and the resurrection of Christ?

## 2. What did Jesus' resurrection "do" to Jesus? Key Bible texts

- **Romans 1:4**, "... who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord."

This verse used to puzzle me! Hasn't Jesus ALWAYS been Son of God – for all eternity? Yet Paul says he was "declared" or "appointed" Son of God by his resurrection. Actually, it's not weird! The one who is eternally God the Son of the Father... *became* "Son of God" when he was raised from the dead. The important thing to remember is this: "Son of God" is a title, given to God's saviour. It's another title for "Messiah."

There's a difference between "God the Son" (who's forever the 2<sup>nd</sup> person of the Trinity) and "Son of God." Israel was supposed to function as "Son of God." Israel's kings were supposed to be "Sons of God." But they failed. Jesus however, by his death *and resurrection*, is revealed as THE Son of God. THE Christ. THE Messiah.

We see something similar in Acts 13 – where the apostle Paul preaching in the synagogue in Pisidian Antioch...

- **Acts 13:32-33**, "We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father'."

The promise he's talking about is of a saviour from the line of David. That promise was kept by the resurrection of Jesus. And when he was raised, Psalm 2 was fulfilled: "You are my Son; TODAY I have become your Father." God the Father has always been the Father of God the Son. But that's not what it's talking about. It's talking about the job of "The Christ" or "Son of God". When he was raised from the dead, he was appointed "Son of God."

Let's look on to...

- **1 Timothy 3:16**, "Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory."

The underlined bit is the key for us. Christ was "vindicated by the Spirit." That word is the same as "justified" – a word you might be familiar with. And it's almost certainly here talking about the resurrection.

If Jesus had not been raised, he would not be “justified” or “vindicated” or appointed “Son of God in power.” But, risen from the dead, he’s shown publicly no longer to be bearing sin, no longer bearing death which is the ancient punishment for sin. He is “vindicated”, “justified.”

### **3. What does Jesus’ resurrection do for Christians?**

God deals with Christians “in” the person of Christ. What happens to Christ, affects us. That’s because salvation is found “in Christ.” That’s the doctrine of union with Christ that we’ve mentioned before. And which we’ll be thinking about next week in loads more depth.

Salvation is about JESUS, before it is about us.

The resurrection is about JESUS, before it is about our salvation.

But what is it that the resurrection does for believers?

#### **(a) Because HE is vindicated, WE are justified**

Look at Romans 6:9-10...

<sup>ESV</sup> Romans 6:9, “We know that Christ being raised from the dead will never die again; death no longer has dominion over him. <sup>10</sup> For the death he died he died to sin, once for all, but the life he lives he lives to God.”

If Christ had not been raised, death would still have had “dominion” or “mastery” over him.

If Christ had not been raised, he would not have “died to sin.” That is, sin – and death – would still have had a hold on Christ.

And what happens to Christ, affects us. So...

- Non-risen Christ = unforgiven us.
- Non-vindicated Christ = non-forgiven us.
- Dead Christ = WE TOO are under the dominion of sin and death.

Here’s a quote that makes that point: “a dead Christ is an unjustified Christ, and unjustified Christ means an unjustified believer.”<sup>2</sup>

At the resurrection, Christ is publicly shown to be Son of God, Messiah, perfectly righteous one who has put away sin and death. And if you are “in Christ”, then all the benefits of Cross and Resurrection are yours! Specifically, because Christ has been justified WE are justified in Him.

See that with me in Romans 4:22-25, (ESV)

“That is why his [Abraham’s] faith was “counted to him as righteousness.” <sup>23</sup> But the words “it was counted to him” were not written for his sake alone, <sup>24</sup> but for ours also. It [righteousness] will be counted to us who believe in him who raised from the dead Jesus our Lord, <sup>25</sup> who was delivered up for our trespasses and raised for our justification.”

The underlined bits are key for us, and especially that last phrase – “raised for our justification”. Why are WE justified – that is, given the perfect righteousness of Christ? Because Christ died for our trespasses *and* was “raised for our justification.” Of course we are justified by his blood, by his death. But also, Paul says, WE are justified by his RESURRECTION. We are justified, v24, because we “believe in him who raised from the dead Jesus our Lord.”

God vindicates Jesus – shows him publicly to the world as righteous, no longer bearing sin, but exalted as a glorious saviour. At the resurrection God gives to Jesus a righteousness – it’s his due reward and merit for obediently dying on the Cross. And because HE has that righteousness by right, He can graciously and kindly give it to us, who do not deserve or own it in any way.

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<sup>2</sup> Richard Gaffin, *Resurrection and redemption*, p124.

**(b) Christ is raised as a second Adam who gives resurrection life to his people**

A couple of weeks ago we saw how Adam is a “type” of Christ. He’s “like-and-unlike” Christ. He’s appointed by God as the head of sinful, fallen humanity, whereas Christ is the head of a new humanity. Remember the two giants? On whose enormous belts are hanging every single person ever? Everyone is either in Adam or in Christ.

Now we’re back in 1 Corinthians 15. At the bottom of it all is this: Christ REALLY WAS raised from the dead. And it really really really matters that Christ was raised from dead. Woven through the chapter are a series of contrasts, between Adam and Christ. And we’re going to look at a couple of sections. Tricky verses but wonderful.

*Discussion:*

Look at 1 Cor. 15:20-23. From these verses consider:

- What does Adam do?
- What does Christ do?

Look at 1 Cor 15:42-49. From these verses consider:

- What do we learn about Adam and his family?
- What do we learn about Christ and his family?

The risen Christ is the resurrection-giver. Just as the first Adam is the death-giver. We see that in vv20-23...

ADAM	CHRIST
The man Adam brought death...	<b>Christ is raised, the firstfruits of others who will be raised.</b> <i>How?</i> The man Christ brings resurrection  First he is raised... then will follow those who belong to him

Then, in v35, comes a question: But what *kind* of body is the resurrection body? What’s it like?

- Paul answers in vv35-41. He uses the picture of a seed being sown in the ground and dying, as a picture of human death and the resurrection body which God will give to Christians. God gives different bodies to different things.

The argument gets picked up in more contrasts in vv42-49...

ADAM	CHRIST
Perishable body Natural body From the earth, of dust His people are like him and bear his image	Imperishable Spiritual body From heaven His people are like him and will bear his heavenly image

Complicated verses – but a simple overall point: - Christ has life-giving power because he is raised from the dead. Those in the first Adam are like him. Those in the second, heavenly Adam are like him and one day will share in his resurrection. Our resurrection is organically connected to his – because he is the firstfruits of a great resurrection harvest.

Christ’s status is given to us. It’s a bit like the previous point:

- Christ was vindicated, so we share his righteousness now.

- Christ was raised, so we will also be raised. Spiritually we're even now raised with him (1 Cor 15:20, Col 1:18, 2 Cor 4:14). But one day our physical and bodily resurrection will take place.

Here is unspeakable joy and comfort for the Christian!

#### **4. Christ is now ascended and ruling over all things**

Briefly, we're going to move on and talk about Christ's Ascension.<sup>3</sup> What it is, and why it matters for our salvation.

##### **(a) The event of the Ascension**

Jesus foretold his Ascension. He said things like:

- **John 14:2**, "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you."
- **John 16:28**, "I came from the Father and entered the world; now I am leaving the world and going back to the Father".
- **John 17:5**, "And now, Father, glorify me in your presence with the glory I had with you before the world began."

And other references too.<sup>4</sup>

And now listen to the Bible describe Jesus' Ascension:

- **Luke 24:50-53**, "When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them.<sup>51</sup> While he was blessing them, he left them and was taken up into heaven.<sup>52</sup> Then they worshiped him and returned to Jerusalem with great joy.<sup>53</sup> And they stayed continually at the temple, praising God."
- **Acts 1:1-11**, "In my former book, Theophilus, I wrote about all that Jesus began to do and to teach<sup>2</sup> until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.<sup>3</sup> After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.<sup>4</sup> On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.<sup>5</sup> For John baptized with water, but in a few days you will be baptized with the Holy Spirit."<sup>6</sup> So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"<sup>7</sup> He said to them: "It is not for you to know the times or dates the Father has set by his own authority.<sup>8</sup> But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."<sup>9</sup> After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.<sup>10</sup> They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.<sup>11</sup> "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven"."

So: Forty days after Jesus was raised from the dead, he ascended into heaven. So what? We've looked at the event of the Ascension... but what does it mean? And what significance does it have for our salvation?

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<sup>3</sup> See Richard Gaffin's lecture from May 2004 on the Ascension at Oak Hill Theological College.

<sup>4</sup> Other predictions of Jesus' ascension are to be found in John 6:62 ("What if you see the Son of Man ascend to where he was before!"), John 14:12 ("I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father"), John 16:5 ("Now I am going to him who sent me, yet none of you asks me, 'Where are you going?'"), John 16:10 ("in regard to righteousness, because I am going to the Father, where you can see me no longer;"), and John 20:17 ("Jesus said, 'Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God'").

### **(b) The Ascension brings Jesus to the height of glory...**

Here is a helpful quote from Jim Packer: "Jesus' ascension was his Father's act of withdrawing him from his disciples' gaze upward (a sign of exaltation) into a cloud (a sign of God's presence). This was not a form of space travel, but part two (the resurrection being part one) of Jesus' return from the depths of death to the height of glory." J.I. Packer, *Concise Theology*, p127.

The Ascension completes what Christ's resurrection had begun. In fact, Resurrection and Ascension cannot be separated. During the 40 days of his resurrection on earth Jesus has entered into the state of exaltation. But he has not yet entered the place of exaltation. It's the Ascension that does this – taking Jesus to the place the Bible calls "the right hand of the Father." He has now "sat down at the right hand of the throne of the Majesty in heaven" (Heb 8:1),<sup>5</sup> in the place of greatest power and glory.<sup>6</sup>

Here's how Philippians 2:9-11 puts it, speaking of both resurrection and ascension:

- "Therefore God exalted him to the highest place and gave him the name that is above every name,<sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Having been humbled to death on the Cross, God raised him up to a position of greatest glory.<sup>7</sup>

### **(c) From here he rules everything, for the sake of the Church**

Listen to the Great Commission:

- **Matthew 28:16-20**, "Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.<sup>17</sup> When they saw him, they worshiped him; but some doubted.<sup>18</sup> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.<sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age"."

There is a staggering statement here: all power and authority belongs to Jesus. How can you justify that statement, Jesus? Notice: Jesus is talking about a power that has not always been his. All authority in heaven and earth has "been given to me." It is the resurrection and ascension that makes all the difference. The risen and ascended Jesus has all power.

So, the church can go about its mission knowing that we are powered by the limitless power of Jesus. The church can go about a mission that has no limits – "all nations" – because the Jesus of limitless power is with us always.

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<sup>5</sup> On Jesus' exalted location at the right hand of the Father see also: Romans 8:34 ("Who is he that condemns? Christ Jesus, who died-- more than that, who was raised to life-- is at the right hand of God and is also interceding for us"), Hebrews 4:14 ("Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess"), and Philippians 3:20 ("But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ").

<sup>6</sup> "Christ's present role in glory is commonly referred to as his "heavenly session." *Session* (Latin: *sessio*) means "sitting." The NT can picture Jesus' heavenly activity as standing ready to act (Acts 7:56, Revelation 1:1-16, 14:1), walking among his people (Rev 2:1), and riding to battle (Rev 19:11-16), but it regularly expresses his present authority by saying that he sits at the Father's right hand – not to rest, but to rule. The picture is not of inactivity but of authority." (J.I. Packer, *Concise Theology*, p129).

<sup>7</sup> This glory is both an "old" glory and a "new" glory, if we can put it like that. The resurrection-ascension (i) restores to God the Son the glory which he had before the Incarnation; (ii) it glorifies a man – a real human being – in a way that never happened before. That's a new glory; (iii) it begins the glorious reign that had never happened before, the reign of Saviour-Messiah-King who is forever both God and man. That's a new glory. (See J.I. Packer, *Concise Theology*, p127).

We see something similar in Ephesians 1:

- **Ephesians 1:19-22**, "...his incomparably great power for us who believe. That power is like the working of his mighty strength,<sup>20</sup> which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,<sup>21</sup> far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.<sup>22</sup> And God placed all things under his feet and appointed him to be head over everything for the church,<sup>23</sup> which is his body, the fullness of him who fills everything in every way."

See the great power of God – power which God worked when he raised Christ and seated him in the highest place and gave him all power and dominion. But notice:

- v19, "great power FOR US who believe."

- v22, he's "head over everything... FOR THE CHURCH, which is his body."

The ascended and awesomely power Christ is powerfully head and ruler over everything for the sake of the Church, for the good of the church, for the advantage of the church.

And that's why the Great Commission will succeed. Because of who Jesus is now in his resurrection and ascension.

There is not one square inch which the ascended Christ does not claim. He says of everything and everyone: "It is MINE." So, Church, go and make disciples – Christ is present with you in power.

How is he present in power? He is raised and exalted to the height of glory...

#### **(d) From where he pours out the Holy Spirit on His people**

Come to Acts 2, to Pentecost. Here's the EVENT of Pentecost...

- **Acts 2:1-4**, "When the day of Pentecost came, they were all together in one place.<sup>2</sup> Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.<sup>3</sup> They saw what seemed to be tongues of fire that separated and came to rest on each of them.<sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

But what does it mean? The apostle Peter preaches a sermon to explain. He says, v17, that God is keeping a promise to pour out the Holy Spirit. But here's the surprising thing. Peter's sermon is NOT about the Holy Spirit – it is about Jesus.

The sermon is about his death – in vv22-23 ("this man... was put to death by nailing him to the cross").

The sermon is about his resurrection – in vv24-32 (God raised him up).

The sermon *culminates* in talking about Jesus' ascension – in vv32-33 ("God has raised this Jesus to life, and we are all witnesses of the fact."<sup>33</sup> Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear").

Peter joins together Jesus' death, resurrection, ascension. And he connects it to His *receiving* of the HS... and his *pouring out* of the HS upon the church.

So, at his ascension Jesus becomes the one who will "baptize with the HS and with fire." (Matthew 3:11).

Why though does that happen at the ascension? Hadn't the man Jesus always had the HS since his birth? Hadn't he received it at his own baptism in the Jordan? Yes, but there is a climax at the ascension. Christ the risen man takes hold of the HS. He's given the Spirit by the Father. He possesses Him, almost as a reward for his sufferings and death. And Christ shares that reward with the church. He pours him out upon the church on the Pentecost.

(By the way: that means Pentecost is a unique, once for all time, unrepeatable event. Just like the Cross is a unique, once for all time, unrepeatable event.)

The apostle Paul says something amazing about this in 1 Corinthians:

1 Corinthians 15:45, "So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit."

Jesus is the last Adam. What happened when he was raised from the dead? He became a "life-giving spirit." Spirit should be in capital letters there. It's saying that at his resurrection Jesus "became" the Holy Spirit.

How can that be? They are two different members of the Trinity. Yes. But they work together so closely, they are so one-in-activity, that you can kind-of say "Jesus IS the Spirit." Jesus possesses the Holy Spirit as gift and reward in such a way that you can kind-of say "Jesus IS the Spirit."<sup>8</sup>

In the book of Revelation, John tells us about the risen and exalted Christ and his relationship with the Spirit. He says exactly the same sort of thing:

- Revelation 3:1, "And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"
- Revelation 5:6, "And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth."

In Revelation the "7 spirits" = the Holy Spirit. And notice that Jesus the lamb "has" or possesses the seven spirits – they are his.

Jesus "has", he possesses the Spirit of God from his Ascension. He is Jesus' Spirit in a new and special way from then on.

And he pours the Holy Spirit out on the church. Bringing knowledge of Christ and the presence of Christ to his people on earth.

Notice in Romans 8:9-10 that if you have the Spirit in you, then you have Christ in you.

- Romans 8:9-10, "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.<sup>10</sup> But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness."
- See also John 14:12,16-18.<sup>9</sup>

### **To summarise:**

Jesus ascension is not his abandoning of the church. Though he is bodily present elsewhere, the Ascension is the way that Christ in power comes to dwell in his church. Because it's once ascended that he can pour out the Holy Spirit upon his people.

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<sup>8</sup> 2 Corinthians 3:17 implies the same point. "Now the Lord is the Spirit..." Read it in context and you see that "Christ" is the Lord. And Christ "is" the Spirit. It is not that they're the same. But that they *are* so close and *work* so closely together that they can be spoken of in this way.

<sup>9</sup> Jesus must go to the Father if the Spirit is to come. When the Spirit comes, Jesus comes. See John 14:12,16-18, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father..."<sup>16</sup> And I will ask the Father, and he will give you another Counselor to be with you forever--<sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.<sup>18</sup> I will not leave you as orphans; I will come to you."



**Rejoice, the Lord is King!**

Your Lord and King adore:  
mortals, give thanks and sing,  
and triumph evermore:

*Lift up your heart, lift up your voice:  
rejoice! Again I say, rejoice!*

2. Jesus, the Saviour, reigns,  
the God of truth and love;  
when he had purged our stains  
he took his seat above:

3. His kingdom cannot fail,  
he rules both earth and heaven;  
the keys of death and hell  
are to our Jesus given:

4. He sits at God's right hand,  
till all his foes submit  
and bow to his command  
and fall beneath his feet:

5. Rejoice in glorious hope!  
Jesus the Judge shall come  
and take his servants up  
to their eternal home:

*We soon shall hear the archangel's voice;  
God's trumpet-call shall sound-Rejoice!*

Charles Wesley 1707-88 Praise! No. 495

**Christ, the Lord, is risen today, Alleluia!**

Sons of men and angels say, Alleluia!  
Raise your joys and triumphs high, Alleluia!  
Sing, ye heavens, and earth, reply, Alleluia!

Love's redeeming work is done, Alleluia!  
Fought the fight, the battle won, Alleluia!  
Lo! the Sun's eclipse is over, Alleluia!  
Lo! He sets in blood no more, Alleluia!

Vain the stone, the watch, the seal, Alleluia!  
Christ hath burst the gates of hell, Alleluia!  
Death in vain forbids His rise, Alleluia!  
Christ hath opened paradise, Alleluia!

Lives again our glorious King, Alleluia!  
Where, O death, is now thy sting? Alleluia!  
Once He died our souls to save, Alleluia!  
Where thy victory, O grave? Alleluia!

Soar we now where Christ hath led, Alleluia!  
Following our exalted Head, Alleluia!  
Made like Him, like Him we rise, Alleluia!  
Ours the cross, the grave, the skies, Alleluia!

Hail, the Lord of earth and Heaven, Alleluia!  
Praise to Thee by both be given, Alleluia!  
Thee we greet triumphant now, Alleluia!  
Hail, the resurrection, thou, Alleluia!

King of glory, Soul of bliss, Alleluia!  
Everlasting life is this, Alleluia!  
Thee to know, Thy power to prove, Alleluia!  
Thus to sing and thus to love, Alleluia!

Hymns of praise then let us sing, Alleluia!  
Unto Christ, our heavenly King, Alleluia!  
Who endured the cross and grave, Alleluia!  
Sinners to redeem and save. Alleluia!

But the pains that He endured, Alleluia!  
Our salvation have procured, Alleluia!  
Now above the sky He's King, Alleluia!  
Where the angels ever sing. Alleluia!

Jesus Christ is risen today, Alleluia!  
Our triumphant holy day, Alleluia!  
Who did once upon the cross, Alleluia!  
Suffer to redeem our loss. Alleluia!

Charles Wesley 1707-88