

Sunday April 15th
After the Resurrection
Part One – On the Earth

1). We have seen from our studies of the last two weeks that the Lord, following the removal of the Kingdom of the heavens from Israel in Matthew Chapter 12, then began to speak about His suffering, death and resurrection - Mt 16:21 ¶ *From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.*

2). We also know from the scriptures that - Heb 2:9 *But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.*

3). In His tasting of death for everyone we would realize that we are talking about something beyond just the physical process of dieing. Beyond the cross people have continued to ‘die’.

a). Death as we know from our foundational type in Adam concerns separation from God rather than ceasing to exist.

b). And difficult though it may be to comprehend, Jesus the Christ, as the Son of Man experienced that separation from God the Father, that would have been ours in an eternal context, on our behalf.

c). Just as in the type of Abraham and Isaac on the same mount 2000 years previously, where the events of that sacrifice are played out between father and son alone – so in the antitype, where the events of the sacrifice at Calvary are played out between Father and Son alone shielded by the darkness that covered the land as Christ became sin for us - Mt 27:45 *Now from the sixth hour until the ninth hour there was darkness over all the land. 46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"*

4). In Christ’s physical death there is also much for us to learn –

a). Lu 23:46 *And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.*

b). Ac 2:29 *"Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.*

c). Joh 19:40 *Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. 41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.*

d). So then we see that the spirit goes to be with the Father, the soul goes to the place of the dead and the body goes to the tomb.

5). According to a Messianic passage in - Isa 53:12 *Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, **Because He poured out His soul unto death**, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

a). Soul and life are one and the same word and we know from – Le 17:11 *'For the life of the flesh is in the blood,*

b). Pouring out His soul and pouring out His blood are one and the same thing.

c). We see then the pouring out of Christ's blood, the animating principle for His body of flesh to pay the price for the redemption of our own bodies of flesh.

6). Then following Christ's death and burial comes His resurrection

a). In that atomos of time spoken of in 1 Corinthians 15, all three parts of Christ separated at His physical death come together by the power of the Spirit accompanied by earthquakes and the appearance of angels.

b). In - Joh 19:39 *And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.*

c). You can imagine that the Lord's body encased in 100 pounds of spices and covered with strips of linen would have looked something like a sarcophagus.

d). When John and Peter enter the tomb on resurrection day this 'sarcophagus' is not split open, it is just empty - Joh 20:8 *Then the other disciple, who came to the tomb first, went in also; and he saw and believed.*

e). In one moment the body of Christ is there and then in an atomos of time its not

7). Christ's resurrected body was the same body that had been crucified - Lu 24:39 *"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."*

40 *When He had said this, He showed them His hands and His feet.*

a). It is a body that also eats - Lu 24:41 *But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?"* 42 *So they gave Him a piece of a broiled fish and some honeycomb.* 43 *And He took it and ate in their presence.*

b). However, His resurrected body is capable of things His natural body never was - Joh 20:26 ¶ *And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"*

c). Let us not think of this in the sense of walking through walls, but rather in the sense of being in one place one moment and the next instant being in another with physical objects being no obstacle.

d). What has changed here is not the Lord's body of flesh and bone, but the animating principle that gives life.

e). It is no longer the blood, as this had been poured out, but rather it is the Spirit - 1Pe 3:18 ¶ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, **being put to death in the flesh but made alive by the Spirit,***

f). We find this distinction between the natural and the spiritual body described for us in - 1Co 15:43 *It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.* 44 ***It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*** 45 *And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.* 46 *However, the spiritual is not first, but the natural, and afterward the spiritual.* 47 *The first man was of the earth, made of dust; the second Man is the Lord from heaven.* 48 *As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.* 49 *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.* 50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*

g). And please note how this relates to Christians – ‘we shall also bear the image of the heavenly Man’

h). Again in - 1Jo 3:2 *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

8). Our calling is a heavenly one, our inheritance is the Kingdom of the Heavens and the place from which we will rule with Christ during the Millennial Kingdom is that same Kingdom, therefore we also will have bodies of flesh and bone as we have now, but our life force will not be blood but the Spirit – we shall be like Him.

9). Following His ascension, however, there is a marked change in the lord’s appearance.

a). Ac 9:3 *As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus,*

b). Re 1:12 *Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.*

c). Here we see Christ glorified – the same body, the same life force as we see on earth after the resurrection, but now covered with glory.

d). And for those Christians adopted as first born sons thereby receiving the redemption of their bodies, there will also be a covering of glory - Ro 8:17 ¶ *and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

i/ Returning Man to the condition he was in before the fall, but then of course with sin having been completely dealt with.

e). And so those adopted must have the covering of glory as the whole focus of scripture is Christ and His companions in the heavens and Christ and Israel on the earth, especially seen in Christ’s present ministry as High Priest to Christians in - Heb 2:10...*in bringing many sons to glory,*

- f). Glory and rulership go hand in hand.
- g). In relation to ourselves all of this is made possible of course because of Christ's resurrection.

10). Although rulership is very obviously in view, the same circumstances that we have just described with respect to spiritual bodies and glory, will not be true for the nation Israel – these relate to the Heavenly Kingdom alone.

a). Israel's inheritance is on the earth, not in the heavens and as such they will rule on the earth, at the head of the nations, in bodies of flesh and bone and blood.

b). Eze 37:12 *"Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel."*

c). This we also see in the type of Israel's resurrection/restoration – the raising of Lazarus

d). Joh 11:6 *So, when He heard that he was sick, He stayed two more days in the place where He was. 7 Then after this He said to the disciples, "Let us go to Judea again." 43 Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" 44 And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."*

e). And again we see this on the mount of transfiguration, where Peter, James and John, representing the nation of Israel appear with the glorified Christ, but apart from glory, on top of the mountain in natural bodies.

f). But we should not suppose that resurrected/restored Israel in bodies of flesh, bone and blood are separated from immortality. Remember Adam and the woman were created to live forever in just such a body.

11). Now all of this of course, as we have already noted – the resurrection of Christ, the rapture/resurrection of the Church and the restoration/resurrection of Israel, are the outworking of God's plans and purposes in respect of the 7th Day with regards to His Son and the rulership of the earth –

Col 1:16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist.

12). All these things were in place from the foundation of the world as the works were finished from the foundation of the world.

a). All these things were also written in Moses, the Prophets and the Psalms and therefore recorded in the God breathed word for those with eyes to see.

b). Joh 5:39 *"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.*

c). For three years before His crucifixion Jesus proclaimed a message to the Jewish people concerning the Kingdom of the Heavens -

Mt 4:17 *From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."*

d). And following His resurrection His focus does not change

e). Ac 1:1 ¶ *The former account I made, O Theophilus, of all that Jesus began both to do and teach, 2 until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, 3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

13). However, things had changed from the way they were before the crucifixion in as far as the Church was now to be the recipient of the Kingdom of the Heavens and no longer Israel.

a). Christ Himself was no longer going to remain on the earth, but was to ascend into heaven awaiting the time of His return.

b). And Israel, for a period of 2000 years was to be set aside.

14). This of course had always been God's intention, and as we have said, was plainly presented in the scriptures - His disciples though – the ones who would be the beginning of His Church, had failed to understand these things. And these things they would need to understand if they were to properly proclaim the gospel of grace and the gospel of the glory of Christ subsequent to the Lord's ascension..

a). Hence that which we find recorded in Luke's gospel concerning the day of the resurrection - Lu 24:13 ¶ *Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him. 17 And He said to them, "What kind of conversation is this that you have with one another as you walk and are*

sad?" 18 Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" 19 And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20 "and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22 "Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 "When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24 "And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." 25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

(Teach this)

b). It is remarkable to think that on the day of His resurrection, the Lord's main focus is teaching His disciples how to understand scripture so that they would no longer miss 'all that the prophets have spoken'.

c). And again, later that same day to the larger group of disciples –
Lu 24:44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures. 46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 47 "and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. 48 "And you are witnesses of these things. 49 "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

(Teach this)

d). The promise of the Father, just as Jesus had said –
Joh 16:13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

14). If Christ is to spend 40 days speaking of the things pertaining to the Kingdom of God (specifically the Kingdom of the Heavens) within a post crucifixion, post resurrection context He must go to the Word of God which speaks of Him in His past, present and future ministry.

a). When Jesus on the night of the last supper as He washes the disciples feet says - Joh 13:7 *Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."*

b). He can only be referencing the opening of their understanding to the scriptures that followed His resurrection.

c). This is the very reason that the apostle John can write about being in the light as He is in the light and the blood of Jesus cleansing us from all unrighteousness.

d). The very reason why Peter can write about one day being as a thousand years.

15). And although the apostle Paul was not part of this post resurrection ministry of Christ, the means by which he had the scriptures opened to him is very similar.

a). Ga 1:15 *But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.*

b). 1Co 11:23a ¶ *For I received from the Lord that which I also delivered to you:*

c). Paul it seems spent three years in Arabia, where he did not confer with flesh and blood, but was taught, presumably face to face, by the risen Savior.

d). And we would understand that because of his ministry to the Gentiles the Lord would teach him, from the scriptures, the gospel of grace and the gospel of the glory of Christ – the whole counsel of God.

16). And for us also, who yet remain on the earth, because of Christ's resurrection - Joh 16:7 ¶ *"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.*

a). We are now indwelt by the same Spirit of truth who was given to the apostles, who through the written word testifies of the living word. We

may hear things on a Sunday that come alive in our understanding and our hearts may burn within us, but this is not through what I teach of itself. Rather it is the Holy Spirit taking the Word of God and revealing it to us, just as happened to Peter at Caesarea- Philippi – flesh and blood does not reveal it to us but our Father who is in heaven.

b). And as the Holy Spirit reveals God's truth to us so He leads us towards the land of our calling and our inheritance in that land.

c). 1Pe 1:3 ¶ *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,*

17). And as we continue to be led by the Spirit so we remain on this earth in a natural body of flesh and blood with an unredeemed soul and an unredeemed body, but the day is soon coming when we will exchange this natural body for a spiritual body, when our soul and our body may be redeemed, that we may be as He is.

a). In this we can greatly rejoice.