

Sunday March 31st 2013
Resurrection Day
The Lord is Risen

1). On the day of the Lord's resurrection the scriptures record an event concerning two of His disciples who were travelling from Jerusalem to Emmaus – a journey of about 7 miles. And during the course of their journey they encounter the risen Christ, who at this point remains unknown to them, but who engages them in conversation - Lu 24:19 *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.*

a). And within this conversation we clearly hear about death, burial and resurrection; about suffering followed by glory and about the third day.

b). And in order to make sense of these things for the two hapless disciples the Lord takes them to Moses and all the prophets, in all the scriptures to expound to them the things concerning Himself.

c). And as we consider these events and the Lord's conversation we must keep in mind the context in which we find them. As we will have noted before the Lord's death, burial and resurrection do not exist in a vacuum, but are rather inextricably linked to the purpose for the Lord's advent – Mt 15:24 *But He answered and said, "I was not sent except to the lost sheep of the house of Israel."*

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

e). And here we see a firstborn son, Israel, the only begotten Son and the offer of the overthrow of Satan's kingdom, replacing him with a new order of rulers to rule within a Theocracy predicated by repentance – an offer that could only have been given at this time to the eternally saved of the House of Israel; and in this offer there is a promise that still remains yet future of course, but nevertheless a promise that is confirmed and assured through the events in Jerusalem some 2000 years ago – events then that cannot be separated from God's plans and purposes for His creation.

2). 'And beginning at Moses.....' – It is through the God breathed writings of Moses that the Lord sets out in foundation His plans and purposes with respect to His Son, rulership and Man, plans and purposes that of necessity include the events that lead to the encounter on the Emmaus road.

a). And this begins with the setting out of 7 days, the timeframe in which God's purpose would be accomplished and within these 7 days with respect to God's purpose we find the Lord Jesus Christ – not only as a participant in the process as we see in - Joh 1:1 ¶ *In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made.*

b). But also pictured through the events of the 7 days themselves – Ge 1:1 ¶ *In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 ¶ Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

c). Joh 1:4 *In Him was life, and the life was the light of men. 5 ¶ And the light shines in the darkness, and the darkness did not comprehend it.*

Isa 9:2 *The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.*

d). The Lord Jesus Christ is the light that 'shines in the darkness', the light 'that it was good' in Genesis, creating a division that would now exist between that associated with light and that associated with darkness – 1Jo 1:5 ¶ *This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.*

Here then is the implicit promise of redemption and the proclamation of the coming Kingdom of Christ in the place of the existing kingdom of Satan.

e). The darkness 'on the face of the deep' speaks of the place of death and it is on the 3rd day that we find the foundational picture for the resurrection of the Lord - Ge 1:9 ¶ *Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. 10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. 11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 So the evening and the morning were the third day.*

f). It is of course on the 3rd day that we see the resurrected Christ in our Luke account, and just as we see in Genesis, it is only as a result of His death, burial and resurrection that fruitfulness is possible - Joh 12:23 *But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. 24 "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.*

g). Not only is this the foundation for the Lord's resurrection but also a foundational picture regarding His chosen people. We will remember from the timeline that it was after 2000 years, after 2 days, therefore on the 3rd day, that God called Abraham out of Ur of the Chaldees to be the father of the nation of Israel; the nation always associated with 'the land', the 'dry land' of Genesis – and it is this nation that would always be separated from the 'seas', separated from the Gentile nations, just as Balaam prophesied - Nu 23:9 *For from the top of the rocks I see him, And from the hills I behold him; There! A people dwelling alone, Not reckoning itself among the nations.*

h). And do we remember which pivotal event precipitated the formation of this nation and God's purpose for them? - Ge 22:15 ¶ *Then the Angel of the LORD called to Abraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son - 17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

i). Heb 11:17 *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, 18 of whom*

it was said, "In Isaac your seed shall be called," 19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

It was of course a substitutionary death and a figurative resurrection in connection with Abraham's son whom he loved.

j). And all of this points to a future '3rd Day' when Israel will once again be separated from, literally taken out of, the Gentile nations amongst whom they have been scattered in order to be brought to repentance, when Israel will be raised from the place of the dead, so as to be returned to the land to bring forth fruit within the Millennial Kingdom in the antitype of the experience of Jonah – Jon 2:1 ¶ *Then Jonah prayed to the LORD his God from the fish's belly. 2 And he said: "I cried out to the LORD because of my affliction, And He answered me. "Out of the belly of Sheol I cried, And You heard my voice. 3 For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over me. 4 Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.' 5 The waters surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head. 6 I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O LORD, my God. 7 "When my soul fainted within me, I remembered the LORD; And my prayer went up to You, Into Your holy temple. 8 "Those who regard worthless idols Forsake their own Mercy. 9 But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD." 10 ¶ So the LORD spoke to the fish, and it vomited Jonah onto dry land. 3:1 ¶ Now the word of the LORD came to Jonah the second time, saying, 2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you." 3 So Jonah arose and went to Nineveh, according to the word of the LORD.*

And all of this has been precipitated by the substitutionary death and literal resurrection of God's Son whom He loved – I am sure we can see the pattern and the promise that God has set in this.

3). Ge 1:14 ¶ *Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; 15 "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. 16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from*

the darkness. And God saw that it was good. 19 So the evening and the morning were the fourth day.

a). Then here on the 4th day, following the events of the 3rd day we see 'two great lights' in connection with rulership – the greater light is to rule over the day and the lesser light to rule over the night – And here is the picture of governmental status with respect to rulership following our Lord's resurrection - Ac 2:32 *"This Jesus God has raised up, of which we are all witnesses. 33 "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. 34 "For David did not ascend into the heavens, but he says himself: "The LORD said to my Lord, "Sit at My right hand, 35 Till I make Your enemies Your footstool." 36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."*

b). Just as we see with the account of David and Saul we have now, following His resurrection, Jesus the Christ anointed as King, with a Kingdom in exile if you will, awaiting the day when - Re 11:15 *Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"*

c). But until that day, again just as we see with the account of David and Saul, all those who are dissatisfied with the present kingdom under Satan are aligning themselves with the risen Christ, thereby becoming sons of the day and no longer walking in darkness - 1Th 5:5 *You are all sons of light and sons of the day. We are not of the night nor of darkness.*

And this is in anticipation of that future day - with both Jew and Gentile who presently believe on the Lord Jesus the Christ becoming part of the one new man in Christ Jesus.

d). 2Pe 1:19 ¶ *And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;*

4). Ge 1:26 ¶ *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." 29 ¶ And God said, "See, I have given you every*

herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. 31 ¶ Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

a). And here in the sixth day, made possible by the events of the 3rd day God creates a Man and builds a Woman to be the Man's helper for the purpose of having dominion, for the purpose of ruling in Satan's stead.

b). And again here in foundation is the risen Christ – Just as Adam was created from the dust of the ground, dust that could only exist because of the dry land coming from beneath the waters, so at the end of 6000 years at the end of the 6th day the 'dust of the ground' – all the eternally saved from the last 2000 years, dust that could only exist because of Christ's resurrection, will be gathered together to form the Body of Christ in the Heavenly Tabernacle and from this resurrected/raptured body the Bride of Christ will be removed, having previously been progressively built following the opening of the Lord's side after His death on the cross and together the Man Christ Jesus and His Bride will enter the 7th Day to rule the earth with a rod of iron, just as God had intended from the time of beginning.

5). How much detail the Lord went into with the disciples on the Emmaus road we have no way of knowing, but as we continue in Genesis His sinless sacrifice is clearly presented to us - Ge 3:6 ¶ *So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.*

a). The Woman we will remember had been deceived by the serpent causing her disqualification from the position of rulership God had intended for her.

b). The Man knew that he could not rule apart from the Woman and so entered into her sin with a view to redemption – and in this foundational verse we once again see the Christ who became sin for us, those who would be His Bride, that we might be redeemed - 2Co 5:21 *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

Ro 5:14 *Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.*

c). Then a few verses later in Genesis Chapter 3 we see the means by which redemption is to be accomplished - Ge 3:21 ¶ *Also for Adam and his wife the LORD God made tunics of skin, and clothed them.*

d). The making of the tunics of skin necessitated the death of the animals whose skins were used and along with their death would come the shedding of their blood - Heb 9:22 *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

e). This foundational picture of redemption through death and shed blood is then added to through the type of Cain slaying Abel - Ge 4:8 ¶ *Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. 9 ¶ Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" 10 And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.*

f). So, added to the death and shed blood of animals we now have the death and shed blood of a righteous brother slain by an unrighteous brother. This then is Christ's death at the hands of His brother Israel when they were both in the land together.

g). The picture is then added to further through the sacrifice of Isaac which we had referenced earlier – Ge 22:4 *Then on the third day Abraham lifted his eyes and saw the place afar off.....7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" 8 And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. 9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. 10 And Abraham stretched out his hand and took the knife to slay his son. 11 ¶ But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." 12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of The LORD it shall be provided."*

h). This then pictures the substitutionary death of Christ, the only begotten Son of the Father, the Son whom the Father loves – the Lamb wearing a crown of thorns.

i). The progression we have so far then towards the picture of redemption – death and shed blood with regards to animals, death and shed blood with regards to a brother killing a brother, death and shed blood with regards to the substitutionary death of a son.

j). And so the picture continues - Ex 12:1 ¶ *Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2 "This month shall be your beginning of months; it shall be the first month of the year to you. 3 "Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 'And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 'Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.*

k). Here then is the Passover lamb – a lamb without blemish to be the substitutionary death for a household – once again it is the Lord Jesus Christ – Joh 1:29 ¶ *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!*

l). Whether we are looking at the house of Israel or the household of God in this dispensation it is Christ the Passover Lamb who fulfills the type, whose death and shed blood provides redemption – Joh 11:49 *And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 "nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." 51 Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, 52 and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.*

1Co 5:7 ¶ *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

m). And just as the Passover lambs were kept from the 10th -14th day to make sure they were without blemish so Jesus spent 4 days from Palm Sunday to His arrest, in Jerusalem, being tested by the scribes and Pharisees –

Mt 22:15 ¶ *Then the Pharisees went and plotted how they might entangle Him in His talk. 16 And they sent to Him their disciples with the Herodians, saying,*

Mt 22:23 ¶ *The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, 24 saying:*

Mt 22:34 ¶ *But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,*

Mt 22:46 *And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.*

n). The only conclusion from this testing is that the Lord is without blemish – something confirmed from the lips of Pilate - Joh 19:4 *Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."*

o). And in complete keeping with the types Christ, the Lamb God provided for Himself for the sacrifice on the mount where it would be provided was killed at twilight – paying the price for Israel's future redemption and the price of eternal salvation for all who would believe on Him.

6). But let's remember that the slaying of the Passover lambs within the type in Egypt was for the purpose of God's adopted firstborn son, Israel, being delivered from the bondage of Gentile world power in order to enter the land promised to Abraham, Isaac and Jacob at the head of the nations to rule with God within the established Theocracy.

a). And as in the type so in the antitype – Israel's Passover Lamb has been slain and the day will soon come when through the severity of their persecution they will cry out to the God of their fathers, they will realize who Jesus is, appropriate the blood of His sacrifice, be delivered from the hands of the Gentiles and return repentant to the land to rule with the risen and glorified Christ from the earthly Jerusalem.

b). Christ's death and shed blood speak to eternal redemption and His resurrection speaks to His coming Kingdom.

c). Through His death and shed blood we have been eternally saved and through His resurrection we have the power to walk in newness of life, following the spirit and not the flesh, the light and not the darkness as we pursue the hope that is set before us - 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, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

d). Here then are our 7 days from Genesis Chapter 1 – this is why Jesus began at Moses when teaching His disciples on the Emmaus road – and if we

are really smart this is where we will begin as we look to the events surrounding the day of our Lord's resurrection.

e). On the 3rd day the dry land came from the place of death that regality would now be certain – On the 3rd Day the Christ was raised from the dead and exalted to the place of regal authority – On the 3rd Day God's adopted firstborn son, Israel, will be raised from the dead to receive the scepter in the earthly realm of the Kingdom – On the 3rd Day, following the resurrection of the dead in Christ, the Bride of Christ will wear the regal robes of rulership and reign with Christ from the heavenly realm of the Kingdom -

Ro 13:12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

7). The Lord is risen – the Lord is risen indeed!