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## The Resurrection Of The Lord

### Introduction

When musing on the Lord, it is irrelevant which aspect of His person we consider, one of two things happen. If one muses on Him it results in wonder and amazement and worship to the Lord. On the other hand, by their familiarity they can become common, matter-of-fact intellectual pieces of data. Since our Lord is deity, God manifest in the flesh (1 Tim. 3:16), it is impossible to grasp even in a small degree the depth of fulness there is in Him or His power, preeminence, position or purchasing ability. Thus, while it is a blessing to speak about justification, redemption, propitiation, Christ's death for our sins, His resurrection, ascension or glorification; there is the possibility we see them as facts and not as living profound realities?

To help us peer a little into the incomparability of the Lord, the Spirit of God has given to us little pictures in the Old Testament, one of which is Abram going after the ancient kings and delivering his nephew Lot (Gen. 14:11-16).

- a) Lot with his family and all his goods had been taken captive. Upon hearing of their captivity, a decision had to be made by Abram.
  - i) Would he go and attempt to rescue Lot, his family and his goods, or would he not bother, for in life one has to take the good with the bad. Abram decided he would leave His dwelling place and go to where the enemy was who held Lot and his family captive. Applying it to ourselves, we also were held by the enemies of God. Satan uses the magnetic attraction of the world of entertainment, sports, and materialism to distract us from facing the reality of eternity. By the subtle delusions of Satan and the blindness of our spiritual minds, there is an increasingly deadening of our spiritual consciousness.
  - ii) Like Lot, we could not release ourselves and we quickly find that if we try to keep the law, we fail miserably. Satan wants to keep us amused. Since the letter "a" can be a negative, we find the word "muse" means to think upon. Satan wants people to be amused and therefore not think of realities. Praise God that in a past eternity the Holy Trinity made the decision to find a way that was satisfactory to God's justice, and without man's aid find a way to liberate all who desire liberation from Satan, his associates and wiles.
  - iii) It was not an easy task Abram was taking responsibility, for the enemy had already defeated several kings. Furthermore, Abram was under no obligation to go to rescue Lot. Likewise, because of Adam's sin and its effect in us, we also like Adam, while unsaved, have rejected loyalty to Christ and reconciliation with God. The result is we have become more and more enslaved to Satan's wiles of keeping us from thinking about eternity. The unsaved individual does not want God nor His laws, and as one poster said, "If Jesus was here now we would kill Him again". Just as Abraham was under no obligation to rescue Lot, that which made Him do it was love, pure unmerited love. God also was under no obligation to release us from the domination of sin and Satan, but in love which is undeserving and unmerited, Christ came of His own volition into this world to set us free.
  - iv) Abraham went to where the enemy was and defeated them, releasing Lot's family, and they at that point onward had liberty. In entering death, a death unlike all others, the Lord accomplished something wonderful. His death was an accomplishment (Lk. 9:31) and He defeated Satan and death (Heb. 2:14). Let us be clear, there is no medical or physical reason for the death of the Lord. He was sinless and having no sin in Him, death had no hold upon Him. It was impossible for the Lord to die naturally, it was a state He deliberately entered into. He said, "No man taketh it (my life) from me, but I lay it down of myself. I have power (the authority) to lay it down, and I have power to take it again" (Jn. 10:18). Christ was never a dying man. For us, life is a measurement of death within us, but the Lord entered death. He referred to it as the strong man's house. Such is the reality of His humanity that He died.

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1. Of His own volition, the Lord entered the realm of Satan's domain, and rising from the dead tore down the gates and walls of Satan's fortress - Death. Alone He defeated Satan's citadel and projectively will in time utterly remove his satanic majesty into the Lake of Fire. Just as Abram liberated Lot and his family (Gen. 14:16), so the Lord has brought His released ones into the glory of His liberty (Rom. 8:21; Gal. 5:1).

### By rising from the dead, what strong man's (Satan's) goods was the strong man deprived of?

- 1) Satan was deprived of being able to keep the whosoever of humanity enslaved, for the Lord offered humanity redemption (Rom. 3:24; Eph. 1:7; Col. 1:14).
- 2) He was deprived of holding the whosoever under the headship of Adam by putting them under His (the Lord) headship (Rom. 5:12-21).
- 3) He was deprived of holding the whosoever in a consciousness of divine condemnation for the Lord put man into the realm of justification (Rom. 4:25; 5:16, 18).
- 4) He was deprived of holding the whosoever having bodies and minds distorted by sin and the mindsets of incapability for He (the Lord) offers liberation (Heb. 2:15; Gal. 5:1).
- 5) He is deprived of having perpetual universal governmental power and universal worship in perpetuity (Rev. 19:20; 20:7-10).
  - i) We remember that the Devil did not sign a declaration of peace or surrender. He will stand in blatant rebellion against God until he is banished eternally in the Lake of Fire. He himself and his associates lived in the conscious awareness that they are under the condemnation of God and it is inevitable that eternal fierceness of God's wrath will fall on each of them.

### An interesting question

In the musing on the passion of the Lord the question comes to mind, "At what point did things change from the humiliation of the Lord to the beginning of glorification?" Was it when He was raised, or when He was seen by the women and the disciples, or when He ascended? It is my understanding that the moment the change came was between His hanging on the cross and His burial. In the Old Testament types a clean man was to put the ashes in a clean place (Num. 19:19; Lev. 6:11). That moment came when they were going to bury Him with the wicked but God overruled. There was a clean man who was rich and he placed the body of the Lord in a clean place. It was a tomb which had never been used. If the body of the criminal was an individual for whom no one cared, then the body was cast into the valley of burning. God would not permit the body of His Son to be so discarded. He was with the rich in His death (Isa. 53:9). Better read and understood as, "They would have made His grave with the wicked, but He was with the rich in His death". Never again would sinful man dishonour the Lord. From this point onward it is glorification.

How true and comforting to sing the words of C. Chapman:

Jesus, in His heavenly glory,  
Sits with God upon the throne;  
Now no more to be forsaken,  
His humiliation gone.

Never more shall God, Jehovah,  
Smite the Shepherd with the sword;  
Ne'er again shall cruel sinners,  
Set at nought our glorious Lord.

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How wonderful is the “but” in Luke 24:6, let it sink down deep into our ears, “He is not here, **BUT** is risen”. In the darkness of the emotional hour, suddenly there was the bright light of hope and anticipation. Here we observe:

- a) The devotion of love is seen in the women (Lk. 23:49). They were last at the cross and first at the tomb.
- b) The continuance of love, but the observance of God’s law. They had not either comprehended or believed His words concerning His resurrection consequently, they prepared spices to embalm Him. They rested the Sabbath day but came to the tomb at the first opportunity.
- c) The rewards of love. The women were the first to see the vacated tomb, to hear of His resurrection from celestial messengers, to see the living Lord, and to tell the disciples the joyful news.

Because the Lord is risen from the dead:

- 1) God’s post resurrection work for Christ is assured.
  - a) He is qualified to be a High Priest after the order of Melchizedek, that is, He lives in perpetuity (Heb. 7:16).
  - b) He is qualified to be our functioning Advocate with the Father (1 Jn. 2:1).
- 2) His abundant blessings on the whosoever is assured.
  - a) Peace with God (Rom. 5:1)
  - b) Justified (Rom. 5:9)
  - c) Reconciled (Rom. 5:10)
  - d) Forgiven (Eph. 1:7)
  - e) Redeemed (Rev. 5:9)
  - f) Propitiation (Rom. 3:25)
- 3) His pledge to the unsaved.
  - a) All will be raised, irrespective of time, culture, position, or disposal of the body (Jn 5:28; Rev. 20:11-15).
  - b) All will stand before Him for He is God’s appointed Judge and Executioner (Jn. 5:22, 27).
- 4) His universal judgment on the infernal beings.
  - a) Satan (Rev. 20:10)
  - b) The beast and false prophet (Rev. 19:20)

. . . . Rowan Jennings