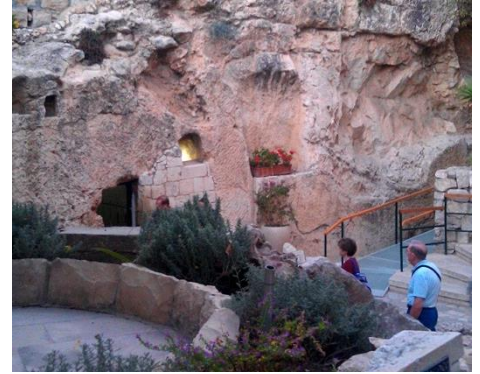


4-22-22

## The Resurrection of Jesus The Messiah

Foretold by Jewish Prophets Witnessed by New Testament Jewish believers.

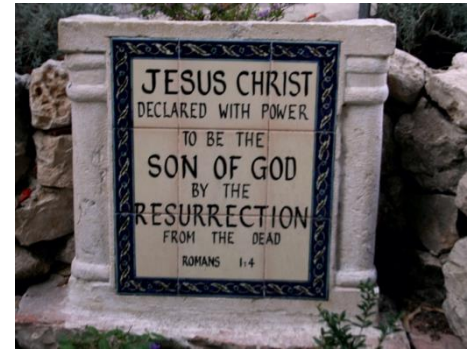
“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, **he was seen of above five hundred brethren at once**; of whom the greater part remain unto this present, but some are fallen asleep. After that, **he was seen of James; then of all the apostles**. And last of all **he was seen of me also**, as of one born out of due time.” 1 Corinthians 15:3-8



“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are **built upon the foundation of the apostles and prophets**, Jesus Christ himself being the chief corner *stone*.” Ephesian 2:19,20

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but **were eyewitnesses** of his majesty.” 2 Peter 1:16

“Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, (**which he had promised afore by his prophets in the holy scriptures**,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and **declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead**” Romans 1:1-4



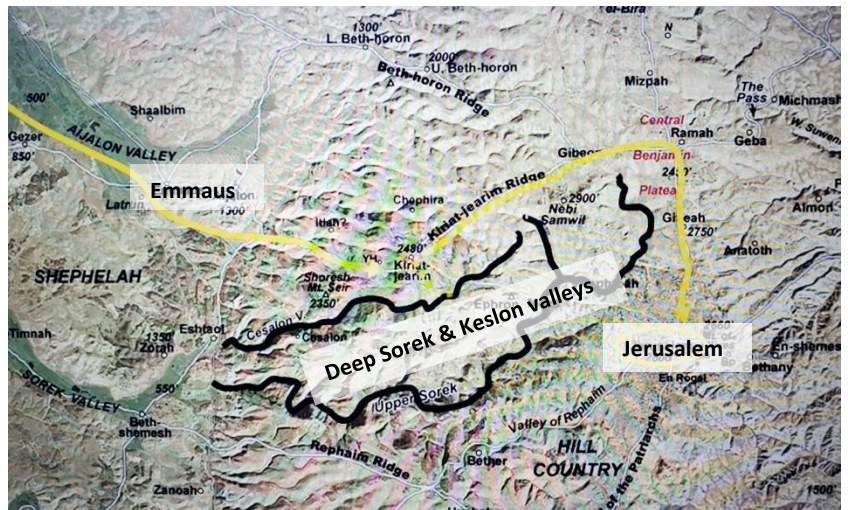
**In Luke 22 two doubtful disciples were convinced not by who they saw but by what they heard.** For faith cometh by hearing and hearing by the word of God. In the twentieth century,

the book entitled *Jesus Rediscovered*, by England’s social critic Malcolm Muggeridge gained a tremendous reputation, first, as the editor of the satirical weekly news magazine, *Punch*, and as a television personality. He was brutal to the royal family, international politicians and the church. He was to say the least an unlikely candidate for conversion to Christ. But he finally gave testimony to the power of Christ through the Scripture to transform his life. His conversion happened when he was in Israel for the British Broadcasting System. The truth of the gospel and of Christ’s living presence was revealed when, for the filming of a program of the New Testament, he was walking along the road from Jerusalem to modern Kiryat Yearim, or biblical Emmaus, as those two disciples had done nearly 2,000 years ago on the day of Jesus’ Resurrection. Like all of Christ’s appearances to the disciples after the Resurrection, His appearance to the two Emmaus disciples involves a story of real characters in real time.

**Who were these two disciples?** Part of the answer to this question is found in Luke 24:18. One of the disciples was called Cleopas. A Bible concordance search of “Cleopas,” reveals his name in another account of the Resurrection. These two were possibly even related to Jesus yet unconvinced. John 19:25 reads, “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary, the wife of Cleopas, and Mary Magdalene.” Two spellings with or without an “h” were not uncommon in antiquity.

**Where had they been?** The women at the cross, including Jesus' mother, and other acquaintances of Jesus were present in Jerusalem for the Passover. Cleopas and his wife Mary were present in Jerusalem at the time of the Crucifixion. A reconstruction of events shows that Mary the wife of Cleopas, had been present at the foot of the cross. She had seen the Lord Jesus Christ crucified, the nails driven into His hands and the cross erected. She saw the blood. She heard Him cry out. She experienced the darkness. Cleopas' Mary would have had no doubt at all that Christ was dead and neither would Cleopas.

**Why were they going?** The Passover came, and Mary and Cleopas observed it no doubt with Mary her sister like observant Jews. Two sisters named Mary or Miriam, you say. She could have been a half-sister. They waited in sadness over the holidays — from the day of the Crucifixion until the day of the Resurrection. Imagine how little appetite any of them had. This was not just a back ally homicide. This was a horrible travesty of justice, a brutal torture and an unimaginable state sponsored execution all within a 24 hour period. Complete shock was their disposition instead of a victorious celebration of their deliverance from slavery in Egypt. They could do nothing for three whole days but sit around and grieve. The same “Sabbath” restraints that had kept the women from going to the sepulcher to anoint the body would also have kept Cleopas and Mary from returning home to Emmaus until Sunday morning after the Sabbath. Mary went to the tomb to anoint the body with the other women, leaving Cleopas to pack up. Mary could have seen the angels, or heard Mary Magdalene's account minutes later and returned to tell Cleopas about it, but then she prepared to leave. It seems the literal truth of Christ's bodily resurrection was too outlandish to comprehend! Or he insisted on a quick exit.



**What had they heard?** Meanwhile, Peter and John heard what the women had been told by the angels. Peter and John set out for the garden sepulcher. They entered the tomb. Peter and John returned, told the others what they had seen.

**Why did they leave?** Did this peasant couple believe in Christ's Resurrection? From their words and countenance recorded in Luke 24 they certainly did not. Did they come to believe, eventually because of their own or someone else's wishful thinking or a hallucination? Not at all. Here was a couple who were sad at the loss of their nephew Jesus, so miserable, so stunned with the reality of His death and maybe they were preoccupied with fleeing in fear lest they might also be targeted with Jesus disciples by the Roman government. Apparently they, like Jesus' siblings weren't full believers. Mary and Cleopas began their eight-mile mountainous journey to Emmaus and to faith.

**Then Came Jesus** Luke 22: 13-17,21-27

**Cleopas and Marry were without a nephew or a Messiah.** Two disciples turned their backs and walked away from the rest of the believers in Jerusalem. They were bewildered couldn't see Jesus walking right beside them.

They didn't expect to see Him because He had died. In their case they were in the depths of despair, but the darkest hour is just before dawn. Maybe the reports of a resurrection could be so but those two needed a resurrection from doubt and discouragement first.

Let's sit in Jesus' seat for a few minutes and try to imagine having just experienced the most unjust trial, falsely accused, and viciously tortured. You had been inhumanely shamed and executed, judged for the sin of mankind and forsaken by your Heavenly Father. Having conquered hell and risen from the grave and resurrected you now find that not even your Apostles believed the report of the women eyewitnesses you sent. Then you heard those incredulous words in chapter 24:21 "we trusted that it had been He which should have redeemed Israel." Your soul is grieved as was His soul. Wouldn't he have thought, "What's it going to take to get you guys to have just one ounce of faith in me?!" Rising from the dead couldn't even phase these guys. He was sitting right in front of them. Their eyes were veiled behind their hopeless hearts. Then it happened. "He was known to them in breaking of bread." Did they for the first time catch a glimpse of his nail pierced hands? Many a sermon has spring boarded from that powerful thought and with great impact. Jesus said "Behold my hands and my feet." Luke 24:40 Even more powerful than an actual visual inspection of the hands of the resurrected Jesus is the opening of the understanding by Jesus as we study in all the scripture the things concerning Himself. All the visual effects of portraying Christ's graphic crucifixion on film is consumed by millions in an attempt to supplement our weak faith with the carnal desire to get a quick emotional fix. Why are these feelings of sorrow experienced via dramatic reenactments of the cross so fleeting? Do we need to watch another film every year? The bulk of the time the disciples spent with Jesus both in Emmaus and the upper room is described by just one brief verse at both events. "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself." 24:27 "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the Psalms, concerning me. Then He opened their understanding, that they might understand the scriptures." Faith comes by hearing the Word of God not by sight.

What they heard, steeled their faith and stoked their zeal to overcome their tired feet and repeat the eight mile hike for the second time that day in record time. They had a new vision and a new message from Jesus and a room full of brethren that needed the news. It all changed around a plain table in a humble cottage with hope almost lost. The presence of Christ always accompanies the gospel scriptures to open hearts.

**What scriptures did Jesus use?** The Apostle Paul in 1 Corinthians 15 repeated, "according to the scriptures."

**Psalms 16. 9-10/Acts 2.29-32** "Psalm 16 argues that David's resurrection is guaranteed by God's raising of His holy one, the Messiah. Psalm 16:10 is an explicit text in the Old Testament that brings together the concepts of resurrection and the Messiah."<sup>i</sup>

**Psalms 22:22-31.** "David's life does not fulfill the details of this psalm, which speak of execution and death. It must refer to the Davidic Messiah. The Messiah's resurrection was David's confidence for his own, and by extension, the hope of all of Israel."<sup>ii</sup>

**Isaiah 53:10-11** "The Davidic Messiah who suffers, dies (Ps 22:12-21), and is raised (Ps 16:10; 22:22-21) is Isaiah's suffering Servant. Isaiah, along with the Psalms, confirms that the Messiah would die. However, the Davidic Covenant would fail if the Messiah stays dead (cf. 2 Sam 7:12-13). His resurrection becomes critical to

fulfilling God’s promises.” Therefore, Isaiah also prophesies his resurrection—“he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand” (Isa 53:10b). How can he “see” his offspring if he is executed unless he is resurrected? The verb “prolong” (אָרַךְ) is sometimes used to refer to an everlasting (resurrected) afterlife (Ps 23:6; 91:16), and portrays the Servant’s resurrection here.”

**Daniel 12:2–3.** “Once a connection is established between Isaiah 53:10–11 and Daniel 12:2–3, a strong case emerges for the resurrection of the Messiah himself. Daniel 12:3 refers to the saints as “those who are wise” (הַמְּשֻׁבְּלִים), just as the Servant is said to “act wisely” (וַיִּשְׁכַּל) in Isaiah 52:13. The Servant is said to make people righteous (וַיְצַדִּיק Isa 53:11), and the saints turn many to righteousness (מְצַדִּיקֵי Dan. 12:3). The Servant in Isaiah who is also the one like a son of man in Daniel is inseparably attached to his people. Daniel has a theology of corporate solidarity between the one like a son of man (Dan. 7:13) and the saints of the Most High (Dn 7:18). Whatever is true of the son of man figure is true of the saints—dominion was given to the one like a son of man (Dan. 7:14), but the angel interprets the dream to mean the saints receive the dominion (Dn 7:18). The saints benefit from the work of the Servant/Son of Man. Therefore, the resurrection of the saints in Daniel 12:2–3 is made possible by the death and resurrection of the Messiah.”

**Jonah 1:17b & Hosea 6:1–2** Jonah’s sojourn in the belly of the fish for three days and three nights has major theological significance. That is confirmed in Hos 6:1-2 which explicitly states, “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” According to Hosea, Israel will die in exile (6:1; cf. Ps 22:13). However, God will raise them from the dead on the third day. The verb “to revive” or “make alive” (חיה) means to bring someone back from the dead (cf. Isa 26:19; Dan 12:2). Interestingly enough, the rabbis, citing Hosea 6:1–2, also thought of the third day as signifying resurrection.<sup>2</sup> We are not the first to see these connections in the OT. Therefore, Jonah and Hosea work together to build upon Psalm 16 and anticipate the resurrection of Israel through the resurrection of the Messiah on the third day.”<sup>iii</sup>

“The New Testament writers unapologetically claimed that the resurrection happened on the third day “according to the Scriptures” (1 Cor. 15:3; Lk 24:45–46). While there is no direct prophecy concerning the Messiah’s resurrection on the third day, we see through the Prophets and the Writings (and possibly the Torah [Gen 1:9–13]) attest to the resurrection of Christ on the third day. This should give us confidence that the New Testament authors were not creative innovators of theology but faithful followers of the prophets and the God of the prophets.”<sup>iv</sup>

The resurrection was foretold by Jewish Prophets and witnessed by New Testament Jewish believers. As Isaiah asked, “Who hath believed our report?” Have you?

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<sup>i</sup> <https://blog.tms.edu/resurrection-according-to-scriptures>

<sup>ii</sup> *ibid*

<sup>iii</sup> Lidija Novakovic, *Raised from the Dead According to Scripture: The Role of Israel’s Scripture in the Early Christian Interpretations of Jesus’ Resurrection*, Jewish and Christian Texts in Contexts and Related Studies 12 (New York: Bloomsbury, 2012), 127–28. Harvey K. McArthur, ““On the Third Day,”” *New Testament Studies* 18, no. 1 (1971): 81–86. To be sure, the Targum on Hosea omits the “third day” reference. But it was evidently to discredit the Old Testament grounds for Jesus’ Resurrection on the third day. Gerhard Delling, “Ἡμέρα,” in *Theological Dictionary of the New Testament*, (Grand Rapids: Eerdmans, 1964), 2:949. Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, 118.

<sup>iv</sup> Ziony Zevit, “Jesus, God of the Hebrew Bible,” *Shofar* 28, no. 3, Jesus in the Context of Judaism (Spring 2010): 30.