

## Blessed is the Lamb who is the Risen King! (Luke 24)

The worship of King Jesus is the purpose of the entire universe. It is what history is all about, it's His story. It's what the Bible is all about, what all the Old Testament points to, and it's what the New Testament ends with. It's the worship of Jesus as the Lamb who was slain and who reigns on His throne, fulfilling OT prophecies and imagery of the lamb, fulfilling God's purpose for the universe.

The worship in song we have heard today is a preview of glory: Revelation 5:6 *And I saw between the throne ... a Lamb standing, as if slain ...* [and in v. 11 he sees a great choir, a massive crowd] <sup>12</sup> *saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”* <sup>13</sup> *And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”* <sup>14</sup> *And the four living creatures kept saying, “Amen.”*

Revelation 7:9 *After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;* <sup>10</sup> *and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.”*

That's the perfect completion of the imperfect coronation of Jesus at Palm Sunday, which we celebrated last week. In the end it's not just *some people of the Jewish nation* waving palm branches, it's worshippers from every nation with palm branches shouting praise to the Lamb who was slain but is risen and reigns as King with His Father forever and ever, giving Him all blessing, honor, and glory.

That same chapter in Revelation says those worshippers have been cleansed by the blood of the Lamb (v. 14) and it says the Lamb is in the center of the throne, a King-Shepherd guiding His sheep (17)

This is the Good Shepherd who on Good Friday died a substitute sheep for His sheep, the Lord who became the Lamb in our place, the sovereign King who became a sacrificed, killed instead of us. This is what I want to draw our attention to in Luke 24 at this time.  
Title of our message: Blessed is the Lamb who is the Risen King!

Luke 24:15 tells us Jesus joined two men on the road to Emmaus:

<sup>16</sup> *But their eyes were prevented from recognizing Him.* <sup>17</sup> *And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.* <sup>18</sup> *One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"* <sup>19</sup> *And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,* <sup>20</sup> *and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.* <sup>21</sup> *"But we were hoping that it was He who was going to redeem Israel.* Indeed, besides all this, it is the third day since these things happened. <sup>22</sup> *"But also some women among us amazed us. When they were at the tomb early in the morning,* <sup>23</sup> *and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.* <sup>24</sup> *"Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."*

<sup>25</sup> *And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!"* <sup>26</sup> *"Was it not necessary for the Christ to suffer these things and to enter into His glory?"* <sup>27</sup> *Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures ... [later in v. 44 He appears to the 11 disciples]* ... <sup>44</sup> *Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."* <sup>45</sup> *Then He opened their minds to understand the Scriptures,* <sup>46</sup> *and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,* <sup>47</sup> *and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.*

Starting next Sunday we'll be starting a study in Genesis, actually re-starting a study that I was doing Sunday evenings last year on the life of Abraham. It says in v. 27 that Jesus began with Moses, the first book of Moses is Genesis, He began "in the beginning," and He explained to them things concerning Christ in all the OT. The Puritan John Trapp said 'the babe of Bethlehem is bound up ... in these swathing bands' (wrapped in swaddling clothes of OT Scriptures). And this passage is a great segue and transition to that study, following Christ's own pattern, showing Christ in Genesis.

We see pictures of Christ in God's instituting sacrifice to cover sin and God allowing a substitute for sinners in Genesis 3, 4, 9, etc. In Genesis we see prophecies of a male *seed of a woman* (a virgin-born hinted?), a son who would bless all the nations of the earth and would defeat Satan and reverse the curse brought by sin. But to do so, He would be pierced in His heel. He's One associated with the colt of a donkey, a King with a scepter many will submit to. The fact that Christ would suffer, as v. 46 says, is in Genesis, in a seed form, even the proclaiming of His name to all nations from Jerusalem is there in Genesis (it was called Salem in early Genesis, and the pattern of Christ as Priest and King is prefigured there, too)

In Genesis is a promise 'the Lord will provide for Himself a lamb.' And that last one I want to trace through the Law of Moses, like v. 44 says, this theme of the provision of the Lamb by God Himself in the Law of Moses, and how Jesus fulfilled it in Luke 22-24. His suffering, death, and resurrection on the third day were all foretold in the Law of God, including the feast unleavened bread, Passover. Jesus explained the Scriptures, that's what an expository sermon is, and it was a Christ-centered sermon about how it was necessary for Christ to suffer first, why a cross had to come before the kingdom, why the thorns before the throne, why Golgotha before His glory. All that wasn't just in the prophets, it's also in the Law of Moses, in the very feasts prescribed by the Law they celebrated that weekend

The concept of a crucified Messiah was a struggle for the disciples. In v. 21 they say they hoped Jesus was Israel's redeemer (i.e., Palm Sunday). In the end of v. 18 they mention "these day" (past week).

#### Palm Sunday to Resurrection Sunday

- Palm Sunday: The King Comes to the City and its Temple
- Monday: The King Pronounces Judgment on their religion
- Tuesday: The King's Authority is Questioned and Rejected
- Wednesday: The King Predicts His Own Death
- Thursday Night: The King Celebrates the Passover
- Friday: The King Dies as the Final Passover Lamb
- Saturday: The King Rests in the Tomb on the Sabbath
- Sunday: The King Rises Victorious from the Grave

Let's go back to Thursday night and turn back to Luke chapter 22.

What is Luke 22:7 referring to? "... *day of unleavened bread on which the Passover lamb had to be sacrificed.*"

Leviticus 23 describes a feast of unleavened bread (including Passover/Firstfruits) followed by Pentecost:

Feast of Unleavened Bread – inaugurated by Passover, then 7 more days, including FirstFruits

Passover – 14th of Nisan (Jewish calendar)

Unleavened Bread – 15th-21st of Nisan

Firstfruits (16th of Nisan, 3rd day after Passover – this is the day Jesus rose in 30 or 33 A.D.?)

Pentecost (50 days after Passover Sabbath) – Spirit's New Covenant ministry in the church came on this day

Passover Week (sometimes all 8 days called 'unleavened bread')

1st Day - Passover (14th of Nisan, Jewish calendar)

It was on this eve that Luke 22 occurs, celebrated Thursday PM by Northern Jews sacrificing the Passover lamb, eating it that evening. Others sacrificed a lamb during the afternoon of 14th (Friday that year). Jesus was God's Lamb sacrificed at that very time.

Days 2-8 - Unleavened Bread (15th of Nisan begins it officially and it continues for 7 more days)

Passover

- Also Known As Pesach (Hebrew word for “to pass over”)
- Observed Jewish calendar: 14 Nisan (lunar-based calendar)
- Our calendar: March/April
- Scripture: Leviticus 23:4–5, Exodus 12:1–4

Unleavened Bread

- Observed Nisan 15-21
  - what is Unleavened Bread in Luke 22:7?
- Matzah vs. Challah (leavened) for Pentecost or other feasts

What's the origin of the feast? After giving the instructions for the 1st Passover to the Israelites leaving Egypt, Exodus 12:17 says:

*'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. 18 'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19 'Seven days there shall be no leaven found in your houses ... '*

- Unleavened bread (matzah) is made with flour and water only, not leaven.
- Matzah was made in a hurry without yeast, representing how the Lord brought the Israelites out of Egypt in haste in the Exodus
- Matzah is the only type of bread eaten during the eight days of Passover and Feast of Unleavened Bread
- In Scripture, leaven represents sin (1 Corinthians 5:7-8)
- Matzah stands for “without sin.”
- Orthodox Jews believe that during the feast even having leaven present in one’s home is forbidden.
- Today, cleansing the house the night before Passover is often a symbolic search to remove any hypocrisy or wickedness.
- Traditionally, the father searches for any leaven in the house.
- He sweeps any remaining bread crumbs onto a wooden spoon with a goose feather.
- The crumbs, spoon, and feather are placed in a bag and burned the next morning.

How does this help us see Jesus?<sup>1</sup>

- Passover and Unleavened Bread and the feasts are “shadows of things to come … the reality is Christ.” (Col. 2:16-17).
- The bread is a picture of Jesus, the source of life and the only human without sin.
- Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry” (John 6:35).
- Paul tells believers in Jesus “cleanse out the old leaven [sin] … as you really are unleavened. For Christ, our Passover Lamb, has been sacrificed. Let us therefore celebrate … with the unleavened bread of sincerity and truth” (1 Corinthians 5:7-8)
- Matzah is striped and pierced during baking.
- Jesus receives stripes by scourging during the Jewish Feast of Unleavened Bread and is pierced in His crucifixion
- 1 Peter 2:24 says of His scourging “by his stripes you are healed”  
NKJV
- While leaven is a symbol of sin, the Messiah (Jesus) is “unleavened” or sinless (1 Peter 2:22 “who did no sin, neither was guile found in his mouth …” KJV)
- Jesus cleanses His Father's house before the feast (cleansing the temple of the "leaven of the Pharisees")

Afikomen is the unleavened bread that in tradition is hidden, found, bought for a price, then they partake and Passover is completed

Each of those could be said of Jesus in Luke 22-23, except He buys them for a price with His body instead

One Jewish writer says: 'For Jewish children, the afikomen is used to hold their attention until the end of the seder. In some families the children "steal" the matzah and are paid a ransom in order to get it back to the table. In other families it is hidden and the children search for it and are rewarded ... (Some of this information ... was found in "The Complete Family Guide to Jewish Holidays...") ... after the destruction of the Temple the Passover sacrifice could no longer be properly made, and so lamb was no longer eaten at the feast. This last piece of matzah, called the afikomen, is substituted for the lamb ... [afikomen can be translated] "he who is coming." According to Jewish tradition, Messiah will come at Passover to bring a redemption like unto the redemption brought through Moses. This is why a place is left at the table for Elijah, the forerunner of Messiah (Malachi 4:5).

[The forerunner came and Messiah came at Passover, Lk 22:19]  
*"took bread, gave thanks and broke it, and gave it to them, saying, 'this is My body which is given for you; do this in remembrance of Me'"* ... The ultimate redemption **did** come at Passover. It wasn't a redemption from an earthly oppressor and an earthly bondage, as was the first. Messiah brought a greater deliverance from bondage from Satan, sin, and death ... the wrath of God "passes over" those who trust [Christ as their sacrifice]...Let us remember these things as we partake of the Lord's supper. The perfect lamb has come ..."<sup>2</sup>

How did they prepare Passover in Luke 22:8?

The Passover lamb must be a perfect male with no spot or blemish.  
 The lamb would live with them 4 days before  
 The lamb would be led to its slaughter silently  
 The lamb had to be slain at the appointed time  
 The blood was poured out for the forgiveness of sin  
 Jesus fulfills it in Luke 22-23

Jesus is the perfect man. In Luke 22:8 John prepares the lamb, and this same disciple John later writes of "the Lamb of God who takes away the sin of the world" for those who behold Him in faith. Peter also later writes of the blood of the Lamb that redeems believers.

Lambs would be examined to see if they could find any fault. In Luke 23, Pilate and Herod examine Him and find no fault in Him.

Jesus was among the people every day in Jerusalem 4 days before

Jesus was led silent in His trial, slain at the appointed time, and in v. 20 says "*This cup which is poured out for you is the new covenant in my blood*" (Matthew adds "for forgiveness of sins...")

Lk 24:44 says Jesus explained how He fulfilled the Law of Moses,

<sup>45</sup> *Then He opened their minds to understand the Scriptures,* <sup>46</sup>

*and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day..."*

Where does the OT talk about rising on the 3rd day?

- there was also an OT law about the 3rd day after Passover

Feast of Firstfruits

Observed 16 Nisan (Passover was on 14th, so this is the 3rd day)

Scripture: Leviticus 23:9-14

- Jewish people rarely celebrate Firstfruits today, but it has great significance for followers of Jesus as the day of his resurrection.
- Jesus rose on the third day after Passover, the day of Firstfruits, giving new meaning to this OT holiday that was a day of life

How does this feast point to Christ (Col. 2:16-17)?

Day 1 - Passover (14 Nisan - Friday of Passion Week)

Day 2 - Unleavened Bread begins (15 Nisan - special Sabbath)

Day 3 - Firstfruits (16 Nisan - Sunday)

Leviticus 23:10-11 "... you shall bring in the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath ..." v. 12 "offer a male lamb ... without defect"

v. 13 "an offering to the LORD for a soothing aroma ..."

- Because Jesus, "a lamb without defect," was offered for us as "a soothing aroma" to God (Ephesians 5:2) we can be accepted before God

- Jesus' resurrection is the promise of the future resurrection of believers: 1 Corinthians 15:20-23 "Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep ... so in Christ all will be made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him"

- Do you belong to Him? Is He your risen King?

**Luke 23:38** Now there was also an inscription above Him, “**This is the King of the Jews.**”<sup>39</sup> One of the criminals who were hanged there was hurling abuse at Him, saying, “Are You not the Christ? Save Yourself and us!”<sup>40</sup> But the other answered, and rebuking him said, “**Do you not even fear God**, since you are under the same sentence of condemnation?<sup>41</sup> “And we indeed are suffering justly, for **we are receiving what we deserve** for our deeds; but this man has done nothing wrong.”<sup>42</sup> And he was saying, “Jesus, remember me when You come in Your kingdom!”<sup>43</sup> And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”

- This criminal recognized death was what he deserved for his sin
- This sinner feared God and feared what would happen to him if God didn't have mercy on him a sinner, and that Jesus was perfect and that Jesus alone had the power to bring him to God's kingdom
- This man knew there were no works he could do to save himself but he looked to Jesus on the cross in repentant faith, his only hope
- He believed Jesus was a king who had a kingdom and would be coming again and he begs Jesus to remember him in His kingdom
- King Jesus promises him paradise, or heaven, that very day at the moment of faith in the Savior. No baptism, no good deeds, no soul sleep, no sacraments, no purgatory, only heaven by grace alone
- The same is true for all trusting Jesus as Lord, Savior, and King.

The Kingship of Jesus was the key issue and is always the critical issue. In Lk 19 on the day Jesus rode into Jerusalem being hailed as the King of Israel, the King who comes in the name of the Lord, the One coming with the kingdom of David...on that Palm Sunday just days before, Jesus spoke of those who would not want Him to reign over them as King, and how they would receive judgment. It is the same today—if Jesus is not your King, He will be your Judge. But if you cry to King Jesus for mercy, you can be in His kingdom.

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<sup>1</sup> Much of this material is from Rose Christian Publishing on the Passover and Feasts of Israel.

<sup>2</sup> <http://chaim.org/afikomen.htm>