

Death, Burial, Life

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[0 : 00] Well, let's turn this evening to Luke's Gospel, the passage we read from chapter 23, verse 44, down into the next chapter, as far as verse 12.

And it's obvious from that passage that there are three main topics dealt with by Luke, which he combines very closely together.

The death of Jesus, the burial of Jesus, and the resurrection of Jesus. Luke gives us much less detail about the actual death of Jesus and the immediate elements, the kind of things that happened at the time, or even the sayings of Jesus on the cross.

He gives us much less detail than some of the other Gospel writers do. But what he is setting out for us is how closely related and how important it is to keep together these three great issues, the death and the burial and the resurrection of Jesus.

As far as Luke is concerned, although the other Gospel writers know this too, of course, but it comes across very forcibly from the way that Luke puts them together in this arrangement, and so closely together.

[1 : 26] It comes across very forcibly that they form aspects of the one work of Christ. It's not a work of dying and a work of being buried and a work of resurrection.

It is one indivisible work in which these three issues, these three elements, death, burial, resurrection, have their own important part to play, but also in relation and sequence to each other. And as we look at them as they belong together, it's important therefore to take them in one study and to look at how Luke brings us here so quickly on from the one to the next and then on to the next one again.

There are no other truths more important than these.

Our salvation is founded on these great facts. And these are facts, they are events, they are not theories, they are not ideas, they are not inventions of the Church, they are not things which theologians put together.

[3 : 01] They are facts, historical events that took place in regard to our Lord's personal experiences. And indeed if you look at the great creeds of Christendom, going back to the Apostles' Creed especially, which is the earliest creed that has come into circulation and goes back at least as far as the 4th, 5th century after Christ.

You'll find that in these creeds, you'll find that in these creeds, like the Apostles' Creed, these three elements are specifically mentioned as what we believe about Jesus.

We believe that he died and was buried and rose again. They are aspects of our confessional life. They are integral to the confession we make of what we believe in regard to what our salvation is founded on.

We believe them about Jesus. They are factually, historically important. He died, he was buried, he rose from the dead.

Let's look at them just as Luke brings them before us this evening. It was about the 6th hour and there was darkness over the whole land till the 9th hour. Now that's something the other gospel writers mention as well and it's mentioned because it's important.

[4 : 26] They found it important to actually mention this to refer to the fact that darkness had come upon the whole land until the 9th hour. When was this? The 6th hour in the Jewish way of reckoning the days and the hours, the calendar, the 6th hour is what you and I call midday.

The time at which you expected to be brightest. The light to be strongest. It was dark. And it wasn't just dark. It was a deep darkness.

A darkness over the whole land for 3 hours from midday, you could say to the 3 in the afternoon by our way of reckoning the clock. And it wasn't an eclipse.

You'll find some books suggesting this must have been an eclipse of the sun. A natural phenomenon that just happened to coincide with the time at which Jesus was crucified and leading up to his death.

It wasn't an eclipse. It couldn't have been an eclipse because this was the time of the Passover. And the time of the Passover takes place when there's a full moon. And you can't have an eclipse when there's a full moon.

[5 : 39] This is something that happened specifically related to these events, to this particular moment. It is the creation itself, in a remarkable way, coming instead of being at its brightest, it is actually covered in darkness.

It's telling us something is happening here that is most unusual, indeed unique. Something where the sun's light fails because the thing is so remarkable.

Because here is the light of the world, the person of Jesus Christ, God's Son, coming to pour out his soul in death. It would be remarkable.

People say, oh, this is a remarkable thing. Yes, of course it's a remarkable thing. A remarkable thing that at midday, the land is plunged into darkness as if it were the middle of the night.

Yes, of course it's a remarkable thing. But it would have been more remarkable if nothing similar to that had happened when such a thing as Christ's death was taking place.

[6 : 52] It tells us that this was absolutely unique. The most remarkable thing ever to have happened. That the Son of God on the cross came to die in the place of his people.

Even the creation acknowledged it. And indeed the darkness would also seem to be indicative of God's judgment. That's what you always find in the Bible when it mentions darkness specifically.

And especially in relation to the creation. It's the opposite of blessing. It's something where God's judgment, where God's view of sin is brought before us. And this is exactly what is happening.

Because Jesus is dying not a normal death. It's not a death like the two criminals on each side of him. It's a death where he dies the death his people deserved.

The death that Jesus is dying and died is the death that is due to us for our sin. It is him being made a curse. As Paul puts it in Galatians chapter 3.

[7 : 58] He was made a curse for us. To redeem us from the curse of the law. What is the curse of the law? The curse of the law is the pronouncement of the death sentence.

Not just death in the ordinary sense, in the natural sense. But spiritual death. An eternal death. A separation from God forever into outer darkness. Hell, as the Bible refers to it.

That is the death. That Jesus died. That Jesus died. And that's why darkness at midday comes to envelop the land.

As well as that, there is drama in the temple. The curtain of the temple was torn in two. Now there is some dispute as to which curtain is actually referred to.

But it seems very clear that it's the curtain that blocked off the way into the Holy of Holies. You know that the temple following the pattern of the tabernacle in the wilderness.

[9 : 10] As it was patterned on that. That it had the Holy Place and then the Holy of Holies. Where the high priest went once a year with an atoning sacrifice to make atonement for the people.

And only he was allowed in there. And he was only allowed in there on the day of atonement once a year. And the curtain, the heavy curtain separated that Holy of Holies from everything else around it.

It was to do with the presence of God. With the immaculate holiness of God. Which could not be approached without an atoning sacrifice. And even then the way was not yet opened for everybody to come into the presence of God.

But only the high priest could do it until the time that Jesus died. Because when Jesus died. That actually fulfilled what the high priest such as Aaron would do in the days of the Old Testament.

Right up to this moment. They would actually come on the day of atonement into the Holy of Holies. With the blood that was sprinkled and used there according to God's appointment. It was something that anticipated.

[10 : 19] Something that foretold. Something that foreshadowed. Something that was symbolical or representative of this great sacrifice taking place now in these verses on Calvary's cross.

And when that sacrifice itself had taken place. There was no need for the arrangement that anticipated it. That was a shadow of it.

And the best commentary on that is really in the epistle to the Hebrews. Where you find in chapter 10 especially.

And at verse 19. The way that the writer there applies the death of Jesus. In relation to the temple and the things of the Old Testament sacrifices and so on.

This is what it said. Therefore brothers. Seeing we have confidence to enter the holy places by the blood of Jesus. By the new and living way that he opened for us.

[11:17] Through the curtain. That is to say his flesh. And since we have a great high priest over the house of God. Let us draw near with a true heart.

In assurance of faith. And so on. All these things that follow on from that. But you see the language that's used. He's talking about the curtain. That's his flesh. That's what they're saying. Well when Jesus died.

His own death on the cross was effectively. The curtain through which. We are now able to go. Into the very presence of God. So the curtain in the literal temple.

That had stood for generations in the Old Testament days. Was done away with. And the fact that it was fulfilled. And that an opening was now there. For the people of God to enter in.

You and I can come before God. For ourselves. What a great privilege. Compared to the Old Testament saints. The curtain.

[12:15] Of the temple was. Torn into. The way was opened. Into the very presence of God. God. Because God had accepted an atonement.

In the death of his son. That was sufficient. To admit us into his presence. Sin was dealt with. Sin was punished.

Our sin was laid upon him. He took the penalty of it. He took the sin. And he took the guilt. And he took the penalty. To himself. And that's indicative.

That's indicated by. This curtain of the temple. Was rent too. There's drama in the temple.

There's a remarkable thing in the temple.

Alongside the remarkable thing in the creation. And it's all to do with the remarkable thing that's happening. As the son of God gives his life. In the place of his people.

[13:15] And then Luke comes. To the death. Of Jesus itself. Then Jesus. You see how quickly he's moving on.

From what he's saying about. The sun's light. Feeling the darkness. To what happened in the temple. And then immediately he says. Jesus. Calling out with a loud voice. Said. Father. Into your hands.

I commit my spirit. And having said this. He breathed his last. And he gave up. The spirit. There are a number of.

Remarkable things. Within that remarkable statement. First of all. It reminds us. That Jesus did not die. Powerlessly. He did not die.

In weakness. He cried out. With a loud voice. That itself is remarkable. Here is a man. Who has been scourged.

[14:12] Here is somebody. Who wasn't able. To carry his cross. As we saw last time. It had to be taken. And given to Simon. Of Cyrene. Here was somebody. Who had gone through. Sufferings.

That we cannot fathom. Not only physically. But mentally. And spiritually. Here is somebody. Who knows. The unfathomable. Sufferings. Of bearing the sin. Of his people.

And bearing. The punishment. Of God. And being made a curse. In our place. You would expect. That he would just come. At the very last moments.

Of his life. On earth. Just very faintly. And weakly. To whisper out. Father. Into your hands. I commit my spirit. But he doesn't.

With a loud voice. He wants to make it obvious. To everybody nearby. That he is not. Dying as somebody.

[15:07] Who has himself. Been overtaken. By death. He wants to make it obvious. That he is dying. Victoriously. That he is dying. Powerfully. That he is dying. As somebody. Who has death.

In his grip. And that he is dying. In a way. That has himself. Complete control. Over what is happening. Yes. A lot of things.

Have been done to him. But remember. From the moment. Of his being taken. Into custody. That we saw. In Luke. And elsewhere. In the Bible too. That Jesus. Gave himself.

To these things. They weren't forced. Upon him. It wasn't something. Done to him. That he couldn't. Himself control. Something that he couldn't. Resist.

All the way through. It is Jesus. Who is in charge. Jesus. Is at the controls. Of his own life. And now. Of his death. He is still. At the controls.

[16:05] Which is why. He is saying. Father. Into your hands. I commit. My spirit. People compare this.

With the death of Stephen. In the book of Acts. And say that. Stephen is doing. Exactly the same thing. As the Lord. Well. Almost. But not quite. He's probably. He probably.

Based. His. His. His words. As he came to die. As he was put to death. As he was stoned to death. Lord Jesus. He said. Receive. My spirit. But you see.

That's not the same thing. As saying. I commit. My spirit. To you. Father. Because when Jesus. Is saying that. He's saying. I'm in charge. Of my spirit. I determine.

The moment. When I will let it go. I determine. When it will be released. I'm actually in charge. Of giving it over. To my father. This very moment. Is Christ.

[16:59] In perfect control. Of the moment. Of his death. Father. Into your hands. I commit. My spirit.

And you see. That shows you. That the Jesus. His people. Trust in. Is a Jesus. Completely. In control. Of death.

Who has death. Under his mastery. You don't want. To come. To die. Thinking. That your faith. Is in a Jesus. Who was overtaken. By death.

And couldn't. Just cope. With the power. Of death. When he came. To die. Your trust. Is in a Jesus. Who you know. From this passage. Has come to death. As a champion.

Over death. Who drew his sword. As it were. And said to death. I am here. To vanquish you. And you will not. Gain victory. Over me. And I will demonstrate it.

[17:54] Even on the cross. In a loud voice. I will say. Father. Into your hand. I commit. My spirit. That's the Jesus. His people. Trust in. That's why.

His people. Can look to death. And say. Whatever things. They may be afraid of. In the process. Of dying. Death. Itself. Bears.

No fear. For them. Because they know. That Jesus. As he died. Died. Victoriously. For them. And that's.

How they look at death. In him. And by him. And there's something else there. Where he's saying. Father. Into your hands. I commit. My spirit.

Now as we saw. These are words. That he took. From Psalm 31. And Psalm 31. Is a psalm. Of trust. Where the psalmist. Is expressing.

[18:50] His trust. In the Lord. And in fact. We're told. That. In Israel. People were taught. Even as youngsters. To use these words.

From Psalm 31. Last thing. At night. When they were about. To go. To bed. To rest. And looking forward. To a time of sleep. That they were taught. These words.

To say this. In prayer. Father. Into your hand. I commit. My spirit. Not in the sense of. Dying of course. But in the sense of. Giving themselves. Over to the complete.

Care and. Custody of God. For God. To look after them. And it is remarkable. That Jesus. Shows. These words. Where.

Where he knew. People who believed. In God. Took these words. And used them. As words. Of trusting. In God. When they came. To sleep. And here is Jesus.

[19:44] If you like. Entering into his sleep. Of rest. And eternity. Coming to face. This moment. Of his death. In this world. And these are the words. He hears us.

In other words. He is. Identifying. Completely. With the likes. Of you and I. When you and I.

Are dependent. On God. For everything. In this life. And. Particularly. When we come. To die. When we need.

To place our trust. And confidence. In him. What great. Encouragement. It is to you. That your savior. Did the very same thing. That he came.

Using words. Of trust. In God. In identifying. With his people. In their situation. To say. Father. Into your hands. I commit. My spirit.

[20:39] Yes. He is in control. Of death. Yes. He is the one. Who is deciding. This is the very moment. At which. His soul. Will be given. Into the hands. Of his father. He is controlling that. But

he is giving you.

An indication. He is giving you. A wonderful. Guarantee. That when you trust in him. And come to die. The same father.

Is going to look after you. And you can come. With the same words. That Jesus took. From the psalm. And say. Father. I am going to commit. My spirit.

Into your hand. You are taking me. Out of this world. I do not control. The moment of my death. The way my lord did. But the fact. That he did it. Means. I know you look after me.

As you looked after him. Father. What a great word. On the lips of Jesus. Because. The other thing you mentioned.

[21 : 36] You notice from. What he says here. Is. That as he came. To this moment. He is making it obvious. Once again. That. Everything about his life.

And even now. About his death. Is in a relationship. With his father. His father has sent him. His father has given him. A command. A work to do. A service to complete.

His father has sent him. Into the world. Out of love. For his people. He has so loved the world. That he gave. His only begotten son. It's his father. That he is answerable to.

That he is responsible to. It's his father. That is in communion with him. And now. It's his father.

That he speaks to. As he comes to die.

There are no perfect fathers. In this life. Sadly.

[22 : 30] For some people. The very word father. Itself evokes. Thoughts of cruelty. Thoughts of.

Someone who was not. Very nice to them. Somebody who couldn't care less. For them. Somebody who abandoned them. But.

The word father. As used of God. Is intensely precious. It means. Everything. That a father. Should be. And it's especially.

Precious. To God's people. As they need. Their lives. To be looked after. By someone. They can trust. Somebody that's reliable. Somebody who will take care of. Every aspect.

Of their being. Including. Their dying. Their death. And if you come. To death. And you know. For sure. In your heart. That God.

[23 : 29] Is your father. Nothing else. Is required. You can say. Father. Supposing. You can say. Nothing else. But. Father. You'll hear that.

He knows. What you mean. By it. And he knows. What it means. To you. How do you come. To know God. As you father. Well.

Through faith. In his son. Through accepting. The gift. Of life. That he gives. In his son. His precious son. His only begotten son. The son.

That he sent. Into the world. To die. The death. That's now. Being described. The son. Who said. Father. Into your hands. I commit. My spirit. You come. To know God.

As your father. Through him. Through accepting him. Through trusting in him. Through committing. Your life. Into his hands. And when you come.

[24 : 26] To know God. As your father. And everything. Is all right. Whatever happens. To you. One thing. Is for sure. You can lose everything.

In this life. You can be. Even like Christians. Tonight. In the world. In Iraq. Or wherever. Everything. In this world. That they possessed. By and large. Is gone. They have no homes left. They have no loved ones left.

Some of them. Have no parents left. Some of them. No children left. They have no church left. They have no land. To call their own. They are refugees. They are on open mountainside. They don't even have food. And clothes.

And. Standard. Basic facilities. They have lost everything. Everything. Everything has been taken from them. Well. Not everything. There is one thing.

That ISIS. Or any other organization. Or any other form of evil. Cannot get access to. They may be absolutely destitute in this life.

[25 : 25] But they have this father. They have an inheritance in Christ. They have an inheritance in heaven. And no power on earth.

Or in the spiritual world. Is able to take that. From their possession. And nothing. Is more important than that to us.

That when everything else may be gone. This remains. And this will never be taken from us. As somebody put it.

They can take our freedoms. They can even take our life. Our bodies. But they cannot take Christ from us. Nobody. Can possibly do that.

Father. Into your hands I commit. My spirit. And then. You find. Luke going on to say. What this Roman centurion said.

[26 : 25] Here is a Roman. A pagan man. From a pagan background. Coming to. Praise God. Certainly. This man was innocent. Now that word innocent. Is really.

Not the best translation. It's better like in the older. Translation I think here. The word righteous. Certainly. This was a righteous man. Because a righteous man. Is a man of God.

A man that is true to God. And this pagan centurion. Recognized. That here was something. From what he heard. And what he saw. At the cross of Jesus. Where he is now. Coming to make this great confession.

Which is really the same thing. As I am saying. This was the son of God. Which is how other. Gospel. The other gospels. Actually worded. But it comes to the same thing. Here is this centurion. Coming. To this great confession. Certainly. Certainly. This was a righteous man. This indeed. Is the son of God. That's. Itself. An anticipation.

[27 : 20] Of the pagan. Gentile world. Coming to confess. Jesus. As their savior. Here is their representative. In this Roman soldier. And this is his praise.

And you know. There is a great contrast. Very deliberately. In the writings here. Of Luke. Between those. Who have come. To crucify the Lord. These leaders. Of the people. Who. Cast.

In his teeth. What he was claiming. For himself. And wanted. Barabbas. In his place. And here is a man.

From. The Roman army. Ever brought up. To know the gospel. And here he is. With his confession. Praising.

The Lord. There is another. Remarkable thing. Amongst a series. Of remarkable things. Jesus. Dead. Secondly.

[28 : 16] Jesus. Buried. We will have to hurry on. To the other two points. Jesus. Buried. There is a man. From. From Arimathea. Named Joseph. He was a member. Of the council.

That is the Jewish Sanhedrin. The council. That had condemned. Jesus to death. But this man. We are told. Well he was a member. Of the council. He had not. Consented. To their.

Decision. And action. He must have been absent. When the decision was made. Because read elsewhere. That the whole council. Present. Then. Agreed. To put him to death.

So Joseph. Must have been missing. Absent. From that event. From that meeting. Anyway. He went to Pilate. And asked. For the body. Of Jesus. Now.

Just spend a few minutes. Thinking about this man. Because. Up to this moment. It had not at all. Been obvious. That he was a believer. In Christ.

[29 : 09] There may be very good reasons. For that. But it was this. Matter of the death. Of Jesus. That brought him. Out openly. Whether he was.

Timid. Whether he was just. Looking after his life. Carefully. For good reason. Whatever it was. He had not. Openly. Come to confess. That he was a follower.

Of Christ. Till this moment. And that's how it is. For so many people. They are believers. In their heart. They know the Lord.

They have relations. With the Lord. In which they. Interact with him. In which they confess. Their trust in him. But nobody sees that. Actively. Or openly.

Or confessedly. In their lives. Maybe that's what you like. Tonight. There are a few people. Here. In that category. You are a believer. But you have never yet.

[30 : 05] Shown it openly. Confessedly. And here is something. That constrained. Joseph. Just to come out.

Into the open. And go boldly. To Pilate. Pilate. And ask. For the body of Jesus. And then. Took care of it. And brought it. And put it into this tomb.

Is that not enough. For yourself. If you are here tonight. And yes. You value the Lord's death.

And you trust in the Lord. And you love the Lord. Will his death. Not bring you out. Into the open. Will you not do. What Joseph did. And come out.

And say. Well this man. This Jesus. This Christ. Died for me. So publicly. So disgracefully. In the presence. Of those that mistreated him.

[30 : 59] How can I possibly. Keep hidden. What's in my heart. How can I. When I know. What the death of Jesus. Is about. What he himself. Suffered. In order to save me.

How can I possibly. Any longer. Just keep things. In the dark. How can I possibly. Walk secretly. As a disciple. When I know. That he so openly. Opened himself.

To suffering. And shame. And disgrace. For me. Will you not. Take your cue. From Joseph. Of Arimathea. Will you not. Even tonight. Say. About yourself. Well this is the moment.

I see. The death. Of Jesus. So clearly. As if I was there. I see his body. Hanging lifeless. On the cross. I see. What was done to him. And I see.

[31 : 55] What he did. For me. And I can't remain. Hidden any longer. I've got to do. What Joseph did. I've got to take him.

Into my arms. I've got to carry him. Publicly. I've got to say. I want you people. To see. That this is my savior.

That this is my lord. That this. Jesus. Has done everything for me. And now this is the least.

That I can do for him. He came out openly. At this crucial moment. And the tomb. That he used. Was a tomb.

That had never yet. Been used. Sometimes these tombs. Were used. More than once. Because they were just openings. Into the rock. And. Whenever. People died.

[32 : 53] They sometimes. Families were. Were placed. Within. That tomb. And maybe two. Or three. Bodies would be. Or more. Placed in the same. Sepulcher or tomb. This one was never used.

And read elsewhere. In the gospels. That this was in fact. A tomb. That Joseph had prepared. For himself. For himself. So that when he came to die.

His body. Would be laid. In this tomb. It was new. Unused. Specific to himself. And yet he gave it. To the body of Jesus.

He gave it away. In his love for Christ. Something very important. To himself. Yet here he is. Giving it. For the Lord's use.

There is nothing. Too important to us. That we cannot give. To Christ. That we cannot give. To his service. That we cannot give. In the use of being.

[33 : 55] His disciple. That is what Joseph did. That is the lesson we learn. And of course. The burial of Jesus. Is important. Because. It is one of the things. That shows.

That he actually died. Because you will still find. Some people saying. Well. Maybe he didn't. Really die at this moment. And therefore. When he was supposedly. Raised from the dead.

It was just him. Coming back from. Unconsciousness. Or something. He died. Joseph took his body down. And wound it in this linen.

Because he knew that he was dead. And he laid. The body of Jesus. In this tomb. It proved.

Too. For us. That the grave itself. Has been sanctified. By the presence of Christ's body. Jesus has been there too.

[34 : 49] His footprints are all over it. If we can put it that way. When. God's people. Leave this world.

And their body is laid. In the grave. It is so important. That we can say. For sure. They are not going in there.

Without Jesus having been there first. If you ask. The son of God. Tonight. Do you know. What it is like. To have your body. Buried. You will say.

Of course I do. I did it for my people. I went. Before them. I took the grave. Ahead of them. I sanctified it.

For them. I have been there. To lead the way. For them. The burial of Christ. Finally. The resurrection. Of Christ.

[35 : 47] Jesus dead. Jesus buried. Jesus risen. Now it is important. That we notice. That these women. As they came to the tomb. They had not come. Expecting. That the tomb.

Would be open. They had not come. Expecting. That Jesus would be risen. They had come. With spices. Because the. Burial had been done. In a hurry. Seeing the Sabbath. Was approaching. They hadn't managed.

To put the usual. Spices around. The body. As the Jewish custom was. So that is what the women. Were coming to do. And instead of what they expected.

They found the sepulcher. The grave opened. The stone had been rolled away. And they did not find. The body of Jesus. And these two men. That we know. Were actually angels.

From what we read later. And they told them. They appeared to them. In dazzling clothes. And then they have this. Incredible question.

[36 : 44] Which is so. Packed. With theology. With meaning. With spiritual power. And meaning. Why do you seek. The living.

Among the dead. What a great question. What a huge challenge. To these women. Coming to look. For the dead body. Of Jesus. And meeting these two angels.

And saying. Look. This is the place of the dead. This is a grave. You don't come to look. For the living. In a grave. He is not here. He is risen. It's inappropriate.

Any longer. He's saying. They're saying. To look. For his remains. Here in this tomb. He no longer belongs. In this place. This is the place. Of the dead. But he is the living one.

He has risen. Why do you look. For the living. Among the dead. And the word used. For risen.

[37 : 39] Is actually raised. Again. Reminding us. That God raised. Jesus. From the dead. It was a. Part of what. Tells us. That Jesus. Atonement.

Was accepted. By God. The father. And therefore. He raised him. From the dead. In consequence. And we're hurrying on.

But. We want to finish. The passage. Without being too late. Here they are. Then being told. Why do you seek. The living. Amongst the dead. Do you not remember.

How he told you. While he was still. In Galilee. That the son of man. Must be delivered. Into the hands. Of sinful men. And crucified. And on the third day. Rise. And they remembered.

His word. So what did they do. Well it became. The first missionary. And it's interesting. The first missionaries. Were not the apostles. Taking to an unbelieving word.

[38 : 33] The message. Of the risen Christ. The first missionaries. Were these women. Who took the message. Of the risen Christ. To unbelieving apostles. Can you believe it? Here are these women.

Having been. Shown. And told. Of the risen Jesus. Shown the tomb. Where his body. Was no longer there. Shown the tomb. And here they are.

Coming to the apostles. Of all people. And you see. In verse 11. These words. Seem to them. An idle tale. Which is. Really Luke's way. Of saying.

A bit of a nonsense. That's exactly. What he means. And they did not. Believe them. Isn't that. Itself. Remarkable. After all. That Jesus. Had told them. When it happened. They didn't believe. It's very difficult.

[39 : 29] For us. To put ourselves. Back. In that situation. But it would have been. Such an incredible. Thing. It was incredible. Enough.

That Jesus. By his power. Brought Lazarus. Back. From the dead. It's even more. Incredible. That someone. Themselves.

Comes back. From the dead. Not by the agency. Of someone else. But that he himself. Came out. Of the tomb. That's what happened.

With Christ. But these words. Seem to them. An idle tale. Except that Peter. Couldn't sit still. And leave it at that.

Now this is the only record. We have of this incident. We read in John. That he. And the beloved disciple. Ran to the tomb. And they went into the tomb.

[40 : 21] And they spent time. Looking at it. But this must have happened. Before that. And Peter himself. Either that. Or Luke. Is just choosing to focus on Peter. And not on John. At all.

But anyway. Peter rose. And ran to the tomb. Stooping and looking in. And he saw the linen cloths. By themselves. And he went home. Marvelling. There's that word of Luke.

Again. That he's used. Previously. A number of times. Marvelling. At what had happened. Well. Good for Peter. He couldn't leave.

The matter. Of just. The apostles. Not believing. The women. He wanted to make sure. For himself. And you see. He ran. To the tomb. He's excited.

He's been stirred. In his heart. Here's the man. That in Luke's gospel. We've read off. And seen. That Jesus. Forewarned him. That Satan. That desired. To have the disciples.

[41 : 19] To sift them as wheat. But he had been prayed for. By Jesus. So they would strengthen. His brethren. Here's the man. Who was so bold. Within himself. And said. It doesn't matter. Who's going to deny you.

I will not deny you. And here's the man. Who denied. Jesus. Three times. In the presence. Of people. Who accused him. Of being a disciple. Here's the man.
That. Saw Jesus. Look. Upon him. And stared. Into his eyes. After that event. And went out. And wept. Bitterly. Here's a man.
Who has learned. When Jesus. Says something. You can trust. The truth of it. All of a sudden. It seems to have dawned on Peter.
Yes. He did say. That he would rise. From the dead. And I'll have to go and see. And he ran. To the tomb.
[42 : 16] And stooping down. This is what he saw. And he went home. Marvelling. At what had happened. Now that doesn't seem to be. The marvelling.
Of unbelief. Or disbelief. It's the marvelling. Of the light. Having dawned. On his soul. That his Lord. Has risen. From the dead.
And Luke. Is making a point. The great question. All along. Has been. Who is this man? Who is he. To me. And to you. What is my relationship.
With this Jesus. That's what Luke. Is constantly. Bringing our minds to. That's why he's given us. This great book. To study. Now he's saying. Effectively.
This to us. Are you. Going home. Tonight. Marvelling. At these things. Are you.
[43 : 12] Going home. Like Peter. Having looked. Into that tomb. Having seen. That tomb. No longer. Contains the body. Of Jesus. Being persuaded. That he did. In fact.
Indeed. Rise from the dead. Having died. The death. Of the cross. What is it to you? What does it mean to you?
Where is it in your life? How does it feature. In your experience? Is it something. That's going to send you home.
Marvelling. Or will you have forgotten about it tomorrow? Let's pray. Lord our God.
We thank you. That you are risen. From the dead. That your people know this. Because you have given them. To believe. And to relate to you. And to hold communion. With you.
[44 : 08] And we know Lord. That we cannot hold communion. With the dead. But we do so. With the living Christ. We thank you. That you are at the head. Of your people. As they live their lives.
As they look forward. To leaving this world. In the manner in which we know. Your word tells us. We ask Lord. That you would. Grant us the encouragement.
From these words. To know that we are under. Your own direction. And we pray. That you would increase. Our faith. That you would give us. Increasingly to marvel.
With the marveling of faith. Of love. And of adoration. At these great events. That took place. For our redemption. Hear us now we pray.
For Jesus sake. Amen.