

An Unforgettable 24 Hours

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Preacher: Rev. James Maciver

- [0 : 0 0] Now let's give our minds together for a short time this evening to Luke 24 from verse 13 through to verse 35 which we read a short time ago.
- That very day two of them were going to a village named Emmaus about seven miles from Jerusalem. They were talking with each other about these things that had happened.
- While they were talking and discussing together Jesus himself threw near and went with them. Well this was some 24 hours.
- How packed these hours were with significant events and particularly with the resurrection of Jesus that we looked at in the previous passage last time.
- And the implications of that are now apparent in this passage before us this evening as he comes into direct contact and conversation with these disciples.
- [1 : 0 6] Now Luke is preserving for us a sense of how quickly things moved on. Because you see there in verse 13 that very day he says two of them were going to a village named Emmaus.
- Without any delay whatsoever between the previous passage and this one he tells us this is just a continuation of the events of that hugely important significant day.
- In other words Lucas is really building together these things for us to give us a sense of how speedily things moved on from the time that the tomb was discovered without his body in it.
- Until we come to read here and on towards the end of the chapter of how Jesus in his risen power blessed the disciples as he was parted from them as the chapter ends.
- It is a lovely story. This is the only place we find a record of this event where Jesus met these two disciples.
- [2 : 1 1] Only Luke records this lovely story for us. Such a contrast isn't it to the passage that we had to deal with this morning full of the dark things that we tried to go through in Genesis chapter 19.
- Here is a passage in a contrary way that is filled and packed with things that ought to really fill us with joy, with vibrancy, with a sense of the privilege of knowing this Christ for ourselves.
- As he has risen from the dead and come to live and interact with his people. Well let's look at the journey first of all. The journey that they took from Jerusalem to Emmaus which we are told was about seven miles distance.
- Just as if you were going to walk from here to the far side of Stornoway I suppose. Something of that nature around about seven miles. Then we will look at the meal that is mentioned.
- A meal like no other. Verses 28 to 32. And it was during that meal that the Lord was revealed to them as to who he really was.
- [3 : 2 2] Because you have to bear in mind that up to that moment they did not know who this was. For all they knew this was just a stranger passing through the district.

That is how they treated him. He just drew near to them and walked along with them. They did not know this was Jesus. They did not know anything about his identity. And that itself fits in with the great question of Luke.

Doesn't it who is he? He is now Jesus the risen one. But they do not know it yet until they have come to recognize him when he took the bread and broke it. And gave it to him.

And then they recognized him. And as soon as they recognized him he vanished. He went out of their sight. And just imagine if you had been in that room.

And all of a sudden you realize just who this is. And just as you are caught up in the amazement with which you now see Jesus with you.

[4 : 20] Having risen from the dead you realize exactly who he is. And you are just about to ask him something and he is gone. And we will see the significance of that a little later on.

And thirdly we will look at the excited gathering in Jerusalem. Because these two disciples they actually made their way immediately back from Emmaus to Jerusalem.

And when they got to Jerusalem they found the other disciples and some with them. The eleven apostles and those who were gathered with them. And the place was really buzzing as you would say nowadays.

Because in that little room were a gathered group of saved people. Who had come to the realization that their hope had been realized in such an unexpected way.

And this Jesus that they knew had been crucified and buried actually was really alive. Well let's look at the journey first of all briefly.

[5 : 23] That very day they were going to Jerusalem. Now it's very obvious that they were sad. Because when Jesus drew near to them he asked them about this conversation. And verse 17 they stood still looking sad.

And when you ask why were they sad. Well it's obvious why they were sad. Because as they went on to speak. And it's interesting that Jesus drew this conversation out of them. He knew very well why they were sad.

But he drew this conversation out of them. And in the conversation it became obvious why they were sad. They had hoped that this Jesus of Nazareth had come to be the redeemer of God's people Israel.

But he had been killed. He had been put to death. He had been crucified. Especially by authority of the rulers of the Jews themselves. And that was it.

As far as they were concerned. That was the end of the matter. They had hoped. That this was really the Messiah. They had expected great things from him.

[6 : 32] But they hadn't expected. That he would be put to death. And they hadn't at all reckoned. With the scripture. Or with his own teaching. That he must rise again from the dead.

So they were sad. Their world was dashed. Their hopes were extinguished. Everything that they had hoped for in this Jesus. As far as they were concerned at this moment.

Had come to nothing. You know what it's like yourself. When you're really looking forward to something. Something that excites you. Something that's gripped your attention. Whether it's a trip on holiday.

A trip abroad. Or some event that you're really looking forward to taking part in. Some stage in your life. That you're about to reach. And then all of a sudden things take a different turn. And it doesn't happen the way you expected.

And something prevents it from happening. And you're filled with disappointment. Disillusionment. And here is where they're filled with disappointment. Disillusionment indeed. They're depressed.

- [7 : 34] Because the world that they looked forward to has collapsed. And then the stranger. Actually drew near.
- Caught up with them. And started walking with them. And it's wonderful the way that Jesus brings things out of people. Isn't it? He did the same.
- Remember with the likes of Nicodemus. As you find in John chapter 3. Then John chapter 4. The woman of Samaria. At the well he entered into conversation.
- Conversation that was designed. To bring out of her. The things that he wanted to hear. The things that she needed to say. In order to come to a realization of.
- Who exactly he was. And that's how that conversation finished. When she said. We know that when Messiah comes. He will teach us all things. He will show us all these things. I.
- [8 : 30] Who am speaking to you. I am his. And this is what he's doing with these. Two as well. We don't know who they were. One of them is called.
- Cleopas. Some commentators think. The other one was his wife. We're not told. That they were two men. We're just told. They were two disciples. Doesn't really matter. But this is how Jesus dealt with them.
- He first of all asked them. What is this conversation. That you are holding. With each other as you walk. Now you read there. That their eyes were kept. From recognizing him.
- As he threw near. They didn't at all appreciate. That this was Jesus. And there of course. Are difficulties about that. How did they not recognize him. Well it would appear. That the risen Christ.
- The Christ who rose from the dead. Looked somewhat different. To the Christ. Who was known by them. Before he died. And you'd expect that. This is now. Jesus risen from the dead.
- [9 : 28] On the other side of death. And we understand. That his resurrection body. As it's the pattern. For our own resurrection body. Would have qualities.
- That were not there. Prior to his death. Such as. That he. Here just visibly. Disappeared. In an instant. But anyway. Their eyes were kept.
- From recognizing him. And part of that. Would seem to be. That their minds. Were so closed. To anything to do. With his resurrection.
- And his being alive. That when he drew near. To walk with them. The last thing. They would expect. Is this. Is actually Jesus. And because their minds. Were so closed.
- To the very idea. That Jesus was alive. And they had it in their hearts. To make them sad. That he was actually dead. How could you possibly. Expect them suddenly. To realize.
- [10 : 22] Well this is actually Jesus. We thought he was dead. So it's really. Telling us. Something important. For ourselves. As well. In relation. To this. That is to say. You do not.
- You do not. Recognize. Jesus. For who he is. If your mind. Is closed. To his resurrection. From the dead. You see. You'll find. People saying.
- Well I'm a Christian. But I don't believe. That Jesus actually. Rose from the dead. I think we have to. Reinterpret. That emphasis. In the Bible. And not believe it. Literally. Well I'm sorry.
- But that's. Really. Against what the Bible. Is telling us here. In terms of. Recognizing. Who Jesus is. Coming really. To an appreciation. Of Jesus.
- That's the great question. Of Luke. From the very beginning. Of our studies. Over 80 studies ago. Now. It's passed fairly quickly. As far as I'm concerned. Anyway. With the study of. This book. Of this wonderful book.

- [11 : 16] Of Luke. And. In all of these studies. This question. Has kept reappearing. It's a question. Luke himself poses. So that we'll see it. Threaded through. In all the passages.
- Of his work. Who is this man? Well you can't answer. That question. As to who he is. Unless you believe. That he actually. Rose from the dead.
- And that's what. The passage here. Is really emphasizing. For us. Who is he? They don't know it yet. And it's. It's part of the brilliance. Of the passage.
- That as you read it. You know he. Who he is. But the ones you're reading about. There didn't know. At that moment. Who he was. So as you're reading it. You actually know more.
- About Jesus. Than they did. To begin with. And that's what makes. The story so. Amazingly. Attractive. And magnetic. Because as you follow it through.
- [12 : 12] Your mind is caught up. Even in the way that Luke presents it. So that you're drawn. To this wonderful figure. And you're drawn. To answer the question. Well who is he? He's Jesus.
- And now he's risen. From the dead. And to recognize him. Means believing. In who he is. As the risen Jesus.
- So. There's another question. Really isn't there for us. What do you see? In Jesus. How do you see Jesus?
- With what eyes do you see Jesus? Is it just the eyes that. Reads the word. And says. I believe that this happened.
- Or is it with the eyes that say. My Lord and my God. You're alive. And I welcome you. And I give you myself.
- [13 : 14] To be your servant. That's very different isn't it? That's the recognition. That accepts and embraces. The risen Christ. Well then. That's. They were kept.
- Their eyes were kept. From recognizing him at that moment. And then he brought them through. This. Deliberately. This. Conversation. And one of the things.
- That becomes obvious. Is that. When they say. We had hoped. That this was he. Who. Was to redeem. Israel. Verse 21. They hadn't come.
- Really to an appreciation. Of what redemption. Must actually be accomplished by. Redemption. Is. Purchasing back. Something. That had been.
- Lost. Something that's. Taken back. With a price. And you know. Very well. Yourselves. That. The Bible. Talks about. Redemption. By the price.
- [14 : 08] Of Christ's blood. Christ's death. That's the price. That was paid. For our sin. That's the price. By which. God himself. Redeemed us. Bought us back.
- To be his people. If you like. By the price. Of Christ's death. That's what it cost. That's how much. We were worth.
- To God. Don't let anybody. Fool you. Into thinking. That you and I. Are totally. Insignificant. To God. God.
- God. God. God. We may not. Feel significant. When God. Teaches us. What we are. As lost. Sinners. But don't. Be fooled. Into thinking. That God.
- Sees us. As utterly. Insignificant. If you and I. Were insignificant. God. Would not have sent. His son. To die. For us. It's the fact.
- [15 : 00] That we were. So. Significant. That God. Himself. From all. Eternity. Set his love. Upon his people. And set his love. Upon them.
- As lost. Sinners. To pay the price. Of the redemption. That's. Seeing us. As. Significant. To the extent.

That this is the price. That was paid. To redeem us. In other words. When you think. About these things. And about Jesus. Think about. How precious.

He is. On the basis. Of what was paid. By him. His own life. To redeem. Us. From our sins. And.

He then. Drew out. This account. Which. As we go through. We're going through it. Fairly quickly. We hope. That this was he. Who had. Was going to redeem us. Yes. And besides this. This is now.

[15 : 55] The third day. Since these things. Happened. Moreover. Some women. Of our company. Amazed us. When they were. At the tomb. Early in the morning. They did not find his body. They came back. Saying. That they had even seen.

A vision of angels. Who said. That he was alive. And some of those. Who were with us. Who went to the tomb. Found it. Just as the women. Had said. But him.

They did not see. The conversation. The conversation. With the stranger. Has reached. An interesting point. He's brought out of them.

All of these things. That they know. Happened. Even to the point. Of them going to the tomb. To examine it. And then they concluded. With this. Him. They did not see.

In other words. The angels told them. That he was alive. But it's as Luke. Is telling us. That they didn't. Actually accept. That fully. Because they hadn't.

[16 : 52] Seen him. For themselves. And that too. Is an important point. That the passage is making. Remember Thomas. In John chapter 20. When Thomas.

One of the times. Thomas was absent. When Jesus came. Into the midst. Of the disciples. Thomas. Wasn't there. And then. When he was told. That Christ. Had appeared to them.

He said. Except. I see. For myself. I will not. Believe. And you remember. How Jesus then. A week later. Came into the meeting.

Thomas was there. And he went straight. To Thomas. Knowing full well. What Thomas. Had said. A week before. And he said. Thomas.

Reach out your hand. Touch me. And see. Put your hand. Into my side. And be not. Unbelieving. But believing. Thomas said.

[17 : 49] My Lord. And my God. And Jesus. Wasn't finished with him. When he said that. He said. Thomas. Because you have seen. You have believed. Blessed. Are those. Who have not seen.

And believed. In other words. This fits in. With the whole idea. That you find nowadays. Where people will say. Unless. I can verify it. With my own eyes. I don't care.

What Christians. Tell me. The Bible teaches. If I saw Jesus. For myself. Risen from the dead. Yes. Then I would accept. Your teaching. That he actually. Rose from the dead.

But until I verify it. For myself. Until I have the proof. That satisfies me. I will not believe. And what Jesus. Is saying to us. My word. Tells you.

And that's proof enough. If you don't accept. The Bible. As the word of God. Sure. Go to a scientific. Way of proving things.

[18 : 46] You're forced into that. If you displace. The Bible. As authoritative. And reliable. And accurate. About all that it tells us. On this. And on any other.

Subject. But when it tells us. In this Bible. And we accept this Bible. As the word of God. The infallible word of God. Where his truth. Has been sent down. For us.

So that we will know it. Unto our salvation. Here is Jesus saying. Or Luke is saying. That they did not.

Find him. They did not see him. As if Luke is telling us. That. It's wrong. To insist.

On seeing. With your own eyes. Before you believe. Before you accept. Blessed. Are those.

[19 : 41] Who have not seen. And believe. Friends. Tonight. We have this Bible. We have this record. We have this complete book.

We have it assaulted. We have it assaulted. By so many people. Of different views. In the generation. That we belong to. That want to take away.

From us. The conviction. That this is. God's word. But as it is.

God's word. And as you know it. To be God's word. And as you are convinced. That it's God's word. As you want to hold on. To the fact. That it is God's word. God's word.

Is saying to you. Jesus. Is alive. And he's alive. Forevermore. And because he's alive. It means that he's overcome death.

[20 : 37] It means that he's put death. Beneath his feet. It means that he's a conqueror. Over death. It means that death. Is not going to claim you. When your trust.

Is in Jesus. So they were sad. And then he entered into this conversation. And then.

They were given a sermon. Now you don't find. Any sermons. Not even by the greatest preachers. In the world. On sermon audio. That could compare to this one.

Somebody. Some people might say. Well. What a pity. It wasn't recorded. What a pity. Luke didn't actually give us.

At least the headings of it. And some of the substance. Well in a sense. He's given the headings. But he hasn't given us. Much of the substance. And I am sure. That these. Seven miles.

[21 : 34] Looks like Jesus came to. Along with them. Quite near the beginning. Of their journey. But would these. Seven miles. Not have passed quickly. They had testified afterwards.

Were not our hearts. Burning within us. This is before they knew him. And to who he was. But even then. As he explained it. And expounded to them. The scriptures. They recognized.

Their hearts. Were burning at that time. Even though they didn't recognize him. They had something in their hearts. That was most unusually warm. The way Jesus explained.

The scriptures. Well God in his wisdom. Hasn't given us that. As a commentary. Which means we've got to. Rely. On digging up a lot of information.

And that's. How it has to be. But you notice what. He's given us here. As the very bare outline. Of the sermon. First of all.

[22 : 36] He said. Oh foolish ones. And slow of heart. To believe all. That the prophets. Have spoken. Was it not necessary. That the Christ. Should suffer these things. And enter into his glory.

What an introduction. To a sermon. What a dynamic. Introduction. To a sermon. Here is. Jesus himself. Introducing. His sermon.

By saying. Oh foolish ones. And slow of heart. To believe. All that the prophets. Have spoken. And then to say. Was it not necessary. That the Christ. Should enter.

Suffer these things. And enter his glory. The introduction. To the sermon. Is as full. And more full. Than many. Of the sermons. That I would preach. Because it says.

It says. A lot about. The necessity. Of Christ. Death. Death. And. His entry. To glory. Now you see.

[23 : 31] That is joined together. Theologically. If it was necessary. For him to die. As it was. For the salvation. Of his people. It was also. Necessary.

For him afterwards. To enter into his glory. Because the salvation. Of his people. Depended. Not just on his death. But also on his resurrection. And his exaltation.

And his entry. To glory. It was necessary. Glory. And there is a great. Point that you must consider. And go back. And think about further. The necessity.

Of these things. The indispensable. Nature of these things. How necessary. It was. That he should die. How necessary. It was. That he should be raised. From the dead.

How necessary. It was. That he should enter. Into his glory. If there wasn't really. A necessity. And remember. This is a divine. Necessity. If there wasn't really.

[24 : 23] A necessity. About it. Then why did it happen? And if there isn't really. A necessity. About it. Then there's something. Lacking. Of divine. Purpose. In it. But when it's crammed.

With divine. Necessity. It's full of life. It's the foundation. Of all our hopes. The necessity.

Of Christ's sufferings. The necessity. Of Christ's resurrection. The necessity. Of Christ's. Entry to glory. The necessity.

Of him. Pioneering. The way. From this world. Through the payment. Of sin's price. In his death. Up. To the vanquishing. Of death.

In his resurrection. And on. Up into glory. To be seated. At God's right hand. All the importance. Of the necessity. Of these things. You can't live.

[25 : 20] Without them. You wouldn't have a hope. Without them. At least. Not the hope. That the bible speaks of. Belonging to the christian. And not only.

Are you thankful. Tonight. As a christian. That Jesus. Accomplished. These things. But you are. You are thankful. Thankful too. That it was. Necessary. For him.

To accomplish them. Because the very necessity. Of it. Belongs. To the manner. In which you came. To be saved. Through this great savior. Who is he?

Who is this man? He is the one. For whom it was. Necessary. With a divine. Necessity. To pour out. His soul. And to death.

To rise from the dead. To enter his glory. And you see. He is saying. Oh foolish ones. Why are you. So slow of heart.

[26 : 15] To believe. All that the prophets. Have spoken about this. And then. That was the introduction. Then he went into.

The substance. Of the sermon. Beginning. With Moses. And all the prophets. He interpreted. To them. In all the scriptures.

The things. Concerning himself. What a sermon. He would have needed. At least.

Seven miles. Of pretty slow walking. To pack all that. Into a sermon. Even Jesus.

Beginning. With Moses. And all the prophets. He interpreted. To them. In all the scriptures. The things. Concerning himself.

[27 : 14] You can just picture him. Beginning with Moses. And the teachings of Moses. And the exodus. And the law. And the. Reaching of the promised land. And the hand over to Joshua.

And then the sands. And the prophets. He interpreted. It. To them. In all the scriptures. The things. Concerning himself.

I would have loved. To have been. Cleopas. Or his companion. What a privilege. A privilege. Only ever given.

To these two disciples. To have Christ. With them. For seven miles. Expounding. Expounding. The scriptures. As they focused. On himself.

And it tells us this. That the scriptures. Are full of Christ. That that's what the scriptures.

- [28 : 13] Really are about. That the scriptures. In fact. Bear testimony. Above all things. To this person. And that whether you go to Moses.
- Or the prophets. Or the psalms. Or now the new testament. They are all paths. That lead you to Christ. Christ is at the center of it.
- Whichever road you begin with. As you work through the teaching. You come to Christ. And you realize. When you come to Christ. That actually. Christ is the substance.
- Of this whole gospel. Of this book. Of this bible. Remember how. Paul. Writing to the Romans. One of the great epistles. That you find.
- Here in the bible. This is what he says. In the introduction. Paul. A servant of Jesus Christ. Called to be an apostle. Set apart. For the gospel. Of God. Which he promised.
- [29 : 09] Beforehand. Through the prophets. In the holy scriptures. Concerning. His. Son. Son. That's it. Concerning.
- His. Son. God. Promised it. Beforehand. In the holy scriptures. For the prophets. And it's all. About. His. Son. How thankful.
- Are you. Tonight. That you have a bible. How thankful. Are you. That you have freedom. To use your bible. This book.
- The substance. Of which. Is Christ himself. Think of all those people. In the world. Tonight. Who would love to have. As many bibles. As we have.
- Who would love to have. One of them. Who would love to even have. Some pages. From your bible. That they could read. For themselves. And they don't have access.
- [30 : 08] To it. Think of what it must. Have been like. Through much. Much of the middle ages. Till the reformation. When churches. Were not allowed.
- To give bibles. To people. In case they misused them. It was left. To the church itself. Especially as it came. To be. The roman catholic church. To interpret the bible. For the people.
- And they had to accept. The church's interpretation. And the church's view of it. Instead of letting the bible. Speak for itself. Which is what the reformation. Really did. It unloosed the bible.
- And tonight. You and I have. That bible freely. How much do we use it. How much do we go to it. Looking for Jesus.
- How much are we like. The spouse. Mentioned in the song of Solomon. Who when she couldn't. At one time. Find her beloved. What did she do.
- [31 : 05] She went out into the streets. Of the town. Looking for him. She appealed to everyone. She met with. Tell him. If you see him. Tell him. That I am sick. From love.
- I'm longing. To meet with him again. I'd love. Again. To meet up with him. He's my beloved. And I don't have him near to me. And I miss him. How much do we miss him.
- How much do we miss him. From our bible readings. How much do we miss him. When he's not. Experientially near to us. How much do we read our bible.
- In a hurry. And miss finding Jesus in it. How much do we dwell. On the scriptures. That are all about Christ.
- Well that's what he did. Beginning with Moses. And all the prophets. He interpreted to them. In all the scriptures. The things. Concerning. Himself.
- [32 : 05] That's the journey. To Emmaus. Almost took us as long. Doing it as it took us. Seven miles. Originally. But there's so much in it. There's such a. A wonderful. Richness of material.

There. That brings out. We hope. Christ. And the importance of Christ. To us. Let's move on to. This meal. Like no other. As they drew near. To the village. He made us.

As if he was going to go further. But they urged him. Saying stay with us. But it's toward evening. And the day is now far spent. And it was when he was at table with them. He took the bread. And blessed it.

And broke it. And gave it to them. Now there's. Some people would say. That what was happening. Really was a Lord's Supper. That was the. The sacrament of. Of the Lord's Supper. Which he had instituted.

Prior to his death. It's not that. It's what a host. Would be expected. To do at any time. When he had guests. In his home. He would take the bread. He would give thanks.

[33 : 01] For the bread. And he would break the bread. And he would give it to those. That were with him. Sharing the meal. And if you. Go back to. The passage in Luke. That has to do with the.

Feeding of the five thousand. In chapter nine. The words there are remarkably similar. And it would appear that. These people recognize. Something in the way.

That he went about doing this. That reminded them. This is Jesus. This is the one who fed. These five thousand. With these few fish.

And the loaves. Remember. How it's put in. Luke chapter nine. And at verse. Sixteen. Taking the five loaves. And the two fish. He looked up to heaven.

And said a blessing over them. Then he broke the loaves. And gave them to the disciples. To set before the crowd. Looks like there was.

[33 : 58] Something in the way. That he did this. That reminded them. As to who he was. And their eyes were opened. And they recognized them. Now I don't want to just. Confine it to.

The fact that they maybe. Saw it very. Close to what they had seen. If they had seen it at the. Feeding of the five thousand. Because there is. There's a divine element in this.

There's a divine purpose in this. Their eyes were kept. Prior to this. From recognizing. They had to go through. All of this process. Of speaking about these things.

Of hearing this great sermon. From himself. They had to go through all of that. Before he took the bread. And now that he's done that. God opens their eyes.

That's the importance of it. Their eyes were opened. And they recognized him. And he vanished out of their sight.

[34 : 56] How would make. How would. How would you feel. Just at that very moment. That you had recognized. Who he was. And. That whole new world.

Is breaking in on your mind. That world of resurrection. That world of power over death. That world of who this really is. And he's gone. Why did he just disappear.

Well we're not told exactly. But. It seems that. Jesus was always preparing. These disciples. Now that he's risen from the dead.

They want to keep him with them. Mary was the same. She held on to him. So tightly. That he had to say. I'm not yet ascended to my father.

Don't hold on to me. He was not here. To stay with them physically. He had to prepare them. For his physical absence.

[35 : 54] So that they would know him. Through his spiritual presence. By the Holy Spirit. And. That's one of the things. That we think is behind this.

His vanishing from their sight. They're being prepared. To go on in that Christian believing walk. Without Jesus. Physically with them. But as we'll see. At the end of.

Of the book. At the end of. Of Luke's gospel. Their final view of him. Was of his passing off. From the world.

Up into heaven. But it was with his hands. Still lifted over them. In blessing. He disappeared. With his hands. Still upraised.

In other words. He was teaching them. I'm going away. So that physically. I'll no longer be with you. And you won't see me physically. But I'll be blessing you.

[36 : 50] From where I'll be. And you'll have me with you. In a new form. And it'll be even better. That's really.

Something behind. What happened here. Then they said. Did not our hearts burn within us. While he talked to us on the way. And while he opened to us. The scriptures. And.

That moves on then to. Them leaving the place again. And going back to Jerusalem. Now. Bear in mind. That they had walked. Seven miles. From Jerusalem.

To a base. And. Having recognized him. At this meal. And vanishing all of a sudden. From their sight. Immediately. Right there and then.

They rose that same hour. And returned. To Jerusalem. That's. Excitement for you. That's. Realization.

[37 : 52] For you. That is. A heart now. Filled. With the realization. That Jesus. Is alive. And all that. That means to them. Seven miles.

Not a problem. When your heart is filled. With the sense of Christ's. Living presence. When your heart is recognized.

Is filled with a recognition. Of him. As the risen Christ. And you've known him. Beside you. That he's vanished. You need to be back with him.

You need to go in search of him. And you don't delay him doing it. They rose that same hour. And returned. To Jerusalem. And when they found. The gathering there.

They found the place. As we said. Really buzzing. Because. As soon as they arrived. These eleven. And the eleven. And those gathered with him said.

[38 : 49] The Lord has risen indeed. And has appeared. And has appeared. To Simon. The first women. Who went to the tomb. They didn't see him. Others.

It seems. It seems. Went to the tomb. Going by verse 23. They came back. Saying they had seen. A vision of angels. Some of those. Who were with us. Went to the tomb. And found it.

Just as the women. And said. But him. They did not see. But now they are saying. He has appeared. To Simon. Simon has come back. And told us. He has met him.

We don't have much time. To dwell on that. Really. But just think about. What that means. What that is saying. Who is Simon? Who is Simon? In Luke's gospel.

He is the man who denied. Christ. Isn't he? He is the man. Who let his savior down badly. He is the man.

[39 : 50] Who refused to confess. That he was one of his disciples. He is the man. Who was afraid. Of a little girl. Who challenged him. That that is what he was.

And it says so much. About the mercy. The compassion. The interest. Of Jesus. Of Jesus. And his people. That he met. Privately.

With Simon. That he went. To see. This fallen disciple. And that he spoke.

To him. In all. His risen. Powerful. Presence. Jesus. Jesus. And Simon.

Settled. The matter. But it was settled. By the risen Christ. And by Simon. Coming to realize. That this risen Christ.

- [40 : 51] Was really. Indeed. His savior. Never again. Would Peter. Deny him. Peter. Would go on. To be one of the great leaders.
- Of the church. All the way through. The chapters. In Acts. Which of course. Was written. By Luke. As well. You find. An emphasis. On the leadership. Of Peter. And it's not.
- A weak leadership. It's not. A leadership. That bends. When challenged. It's a leadership. That under God. Led. The small. Body.
- Of disciples. Through. Very. Difficult. Circumstances. Until they grew. Mightily. The same one.
- He has appeared. To Simon. Whatever you've done. Whatever I've done. However bad it may have been.
- [41 : 49] However much you regretted. However much you've let the Lord down. However much you know. You've. Not really lived up to.
- What he expects of you. Be thankful. That he's not lost interest in you. That his concern is to meet with you.
- In his risen power. And convince you. And reassure you. That he will never forsake you. That he will always be there for you. That you can depend.
- On the night. That overcame the grave. And that all of that. Is for your little life. And mine. In all its detail.
- The Lord has appeared. To Simon. And. He. They then. Told what had happened on the road.
- [42 : 50] And how he was known to them. In the breaking of bread. Well that too is significant. They added their bit. To the testimony. That.
- Gave evidence. That Christ was risen from the dead. And that's how the church is. And that's how you should see yourself. As well. Every experience.
- That a person has. Of meeting with the risen Christ. In the experience of their soul. Doesn't have to be a spectacular event. Event. But everybody who comes to know Christ.
- Has met with him. Everyone who comes to. Have their sin. Forgiven by him. First of all. Impressed upon them.
- Then forgiven. You've met with Jesus. And it's important. That you share. Your experience. If you like to think of all.
- [43 : 47] The experiences. Experiences. The saving experiences. Of God's people. As a large collection. And every individual who is saved. Adds their own little contribution to it.
- That's how it is. With the church down the ages. It may seem to you. To be a very insignificant contribution. What can you contribute. By way of testifying.
- Or testimony. You haven't had the experience. Of a Peter. You haven't had the experience. Of a Martin Luther. You haven't had the experience. Of others that you know. Perhaps in the congregation. Around you.
- Doesn't matter. Christ sees it as significant. Don't deny him. Putting your contribution. Along with all rest.
- So as to add to the testimony. That Jesus. Is alive. And that he is Lord. And that he is worth.
- [44 : 46] Following. Let's pray. Amen. O Lord our God. We give thanks tonight. That we know you. As the one who has.
- Risen from the dead. Your very presence. Through your spirit. Brings testimony to that. We give thanks. That you. Bring that to your people's notice.

From time to time. We thank you. For the truth of your word. For its authority. And reliability. We thank you. For the testimony. It bears.

To your own great work. Of redemption. We ask that your blessing. Will be with us now. In our parting. And throughout this week. That we've entered on. Be pleased. O Lord. To go with us.

In your own risen presence. By your spirit. Into all our activities. From day to day. Bless Alan. As he leaves us. As he goes shortly. Back to Glasgow.

[45 : 43] As he takes up. This work. For a year. Bless him richly. We pray. Help us to continue. To bear him before you. In prayer. And to support him.

In whatever way. We can. O Lord. And may his labors. For you. In that service. Be truly blessed. And may many people. Come to benefit. From both his testimony.

And his acts of service. Along with the others. Who are involved in the project. Be pleased to bless us now. We pray. And all for Jesus sake. Amen.

Amen.