

Resurrection According to Luke

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- [0 : 00] All right, let's begin this morning. Let's begin with prayer as we continue our Sunday School series on the resurrection narratives in the New Testament.
- Let's pray. God, we thank you for raising your son, Jesus Christ, from the dead. We thank you for the good news that he is Lord of all.
- We thank you that his work on the cross is complete and finished and accomplished on our behalf, and so we can draw near to you with confidence.
- We pray that you would bless this time as we spend time together in your word. We pray that it would be fruitful for us. We pray for the children as they're in their classes and youth.
- We pray for the people who are upstairs in the worship service as well. Lord, that you would make your word, plant your word in our hearts and minds, and may it grow and bear fruit for your glory.
- [1 : 12] In Jesus' name we pray. Amen. All right, so let's start with the chart. There are two handouts. Everybody got one?
- If you didn't get one, Ben has them. Do you need handouts back? We're good? Okay, great. So let's start with the chart.
- So I feel like there's an echo. Are you hearing an echo or is it just me? It's good. Should I just cut the... Am I loud enough? Should I just cut the mic?
- I'm always the loudest one, so... Sometimes the pastors sort of humorously compare ourselves to one another. And I usually get...
- That's how I just... Well, anyway, at least I can get louder. Anyway. So we are looking...
- [2 : 09] So I thought I would compare the four Gospels and what we learn from each of them about the resurrection of Christ. So Mark is the shortest account.
- I don't know. Maybe I should just turn this on but turn it down. I think that's what I will... Maybe that's what I will settle on. How's that? Is that better? Okay. All right. We'll do that. So Mark is the shortest account.
- And we looked at that a little bit on Easter Sunday. Although I think Peter's lesson was more just about the historical plausibility of the resurrection of Jesus in general. If you look at Mark 16, 1 to 8, that only tells about the visit to the empty tomb.
- And the end of verse 8 is the women flee, trembling in fear, saying nothing. Now, there's a whole question about where did Mark's Gospel originally end?
- Okay. Did it end at verse 8? Did Mark just sort of want to leave us all in suspense? Now, of course, he's not saying that they never said anything to anyone.
- [3 : 17] Right? The angel says, go tell his disciples and Peter. You will see him in Galilee. He's going before you to Galilee. Obviously, Mark has written his Gospel because people have spread the news about his resurrection.

So, obviously, you know, the end of verse 8 is not absolutely the end of the story. But it might have just been an ending that sort of leaves us in suspense and emphasizes the surprise and the astonishment that the women felt upon seeing the resurrection.

And that's just a theme that comes out in the way Mark tells the story. Very sort of simple and direct. And you see how surprised they are and how they weren't expecting it and how the resurrection sort of surprises us with it's a sort of divine surprise.

But other people think that perhaps the original ending, Mark, might have continued the story, but the original ending might be missing because when they had books back then, you didn't have a book like this.

You had a scroll and it was rolled up. And so the end of it might be on the outside. And so, you know, if you pass the scroll around, it gets bumped and, you know, falls in the dirt and, you know, the end of it gets wet and then it gets torn off by mistake.

[4 : 36] Right. You could easily imagine how the original ending of Mark's gospel might have been. There might have been a fuller ending. So the current ending that you see in most Bibles or most Bibles, it'll have nine through 20, but then it'll have a note that say some of the earliest manuscripts do not include 16, nine through 20.

And the earliest manuscripts don't. So these are, you know, we have copies of the New Testament from throughout from the second century to the, well, the present really, but, you know, through the Middle Ages before the printing press.

The printing press sort of standardized things. But when you compare all the copies, the early ones don't have Mark 16, nine to 20. So I think it's likely a summary of other narratives of resurrection appearances found in the other three gospels.

So it talks about the appearance to Mary Magdalene, which John narrates in more detail on the road to Emmaus, which, as we'll see, Luke gets into in more detail, appears to the 11 disciples at a table at dinner.

There's a great commission, which Matthew and Luke and really John in his own way records. But and then the Ascension, which Luke narrates. So so this is there.

[5 : 57] Just so you know, there are only two places in the New Testament where there's a chunk of text that we're not totally sure if it was there in the original writing. And it's here.

And it's the story of the woman caught in adultery in John chapter eight. So so, you know, there's this this doesn't. The question about how Mark's gospel ends, it doesn't prevent us from it doesn't.

It's not in any way preventing us from trusting that. What am I trying to say? It doesn't hinder us from trusting in the scriptures. So the trustworthiness of the New Testament, you know, again, we have thousands of copies of the New Testament.

You know, they're remarkably consistent. And, you know, this is one of the two actual, you know, paragraph, couple paragraph long sort of narratives that we're not quite sure.

Did Mark write this or most likely I think it was written later. Anyway, if you have questions about that, you can ask questions about that. So Matthew follows Mark's account of the empty tomb pretty closely.

[7 : 11] Even some of the wording is the same, though not all of it. But he adds some more details. So the earthquake, the guards tremble, they become like dead men.

The women depart with fear, but also with great joy. And they run to tell his disciples. So, you know, yes, did they go away fearful and trembling, saying nothing at first?

Yes. But eventually and probably pretty quickly, they made it to the disciples and did tell them. And then we have Jesus appearing to the women, to Mary Magdalene and the other Mary, which may be the same as the incident that's recorded in fuller form in John's gospel, the one that I preached on on Easter.

And let's see, then there's something about the guards report and then a great commission on mountain and galley. So Matt led us through this last week in Sunday school and focused on the theme of Jesus' authority. Jesus' authority that calms our fears and reassures us in our doubts and brings clarity to our confusion.

So that's sort of Matthew's emphasis is we see that the resurrection establishes the authority of Jesus. Today we're going to look at Luke.

[8 : 31] So I'll get back to Luke later. But next we can look at John. John is sort of the longest account of different resurrection appearances.

It records four. Luke reports sort of the empty tomb plus two, the road to Emmaus and the disciples at dinner. It mentions the third Jesus appearing to Simon, but doesn't describe it.

So John records four in full. Mary Magdalene in the garden, the 11 minus Thomas, the 11 including Thomas, and then seven disciples by the Sea of Galilee, which is also called the Sea of Tiberias, where there's the miraculous catch of fish and Jesus cooks the bread and fish on the, he cooks breakfast for them and he reinstates and commissions Peter.

So any questions about this chart? We're going to look more deeply into Luke. And I'm not going to look at Acts 1, but just Acts is also written by Luke.

And so I think we should combine Luke and Acts because they're really volume 1 and volume 2 of the same thing. Luke begins the gospel by saying this is what Jesus did when he was on earth. And Luke begins Acts by saying this is what Jesus continued to do by the Holy Spirit through his apostles, through the disciples after his resurrection.

[9 : 47] So I've put in briefly what Acts tells us about Jesus after his resurrection through the ascension, which is the first 11 verses of Acts.

All right. Any questions about this chart before we jump into Luke? Jeff. Jeff. The end of Mark that's not in the original manuscript. Are there any details in that part that contradict the other gospels?

Are there any details in any of the gospels? I know some of them cover something. But do any of the gospels say different things about the same events? Yeah. So that's a great question. So in terms of the ending of Mark, I don't think there's anything that contradicts the other gospels, partly because I think it's, I think it was, what I think happened with the ending of Mark is, it's a little bit like how we have study Bibles today, right?

You have a study Bible, you have the text of the Bible, and then you've got a line, and then you've got notes underneath that sort of explain in more detail and answer common questions. Back then, you just had one scroll.

You didn't have this formatting that we have today for a study Bible. And so if somebody, if a preacher wanted to make a note in the margin of his gospel manuscript about just an explanation to the reader or something like that, you just write a note in the margin, right?

[11 : 12] Or you might write a note at the end of the gospel of Mark just to sort of say, okay, what happened after the empty tomb? Well, Jesus actually appeared to people. Well, here's some of the people he appeared to summarizing the other gospels.

So I think that's a plausible explanation for how these verses came to be associated with the gospel of Mark. Now, what do they say? I don't think they contradict anything.

There is, so if you look at Mark 16, verse 18, or 17, it says, These signs will accompany those who believe. In my name they will cast out demons, they will speak in new tongues, they will pick up serpents with their hands, and if they drink any deadly poison, it will not hurt them.

They will lay their hands on the sick and they will recover. So picking up serpents is unique. So it doesn't contradict the other gospels, but it's unique.

And this is the verse that a few, you know, fringe Christian groups have used to support picking up poisonous snakes and saying, Well, look, the Bible says you can pick up an anaconda and you won't get hurt.

[12 : 15] I don't think that's a good use of this verse, regardless of whether Mark wrote it or not. I think, but also, it's only here and it's nowhere else in the Bible.

And this part probably wasn't even written by Mark. So it's a bad verse to base a sort of dangerous practice on. In terms of generally, are there contradictions between these accounts of the appearances?

Now, they are described differently. So in Mark, it says they saw a young man sitting on the right side of the tomb, dressed in a white robe, and they were alarmed. In Matthew, it says there was an angel.

Well, the angel rolled back the stone and sat on it. Or Luke, let's see, Luke says there were two men who stood by them in dazzling apparel.

Anyway, so there's a difference in how these men are described. Is there just one man who's referred to? Are there two men who's referred to? Are they men? Are they angels? Now, is that a contradiction? I would say no. When angels appear in the Bible, they most often look like human beings.

[13 : 36] Sometimes they look like a sort of heavenly warrior of light. But sometimes they just appear as a messenger, as if they were a human being talking. So, you know, and obviously, when it just says men in dazzling apparel, okay, a regular guy doesn't wear dazzling apparel.

Like, that's sort of unusual. Okay? So, anyway. So, there are some of those things.

It's a little, there are some things that are a little bit challenging to figure out. Is this referring to the same incident or a different incident? So, some people have asked the question, when John refers to Mary Magdalene running to, going to the tomb while it was still dark, is that the same thing as when Mary and a couple other women go to the tomb in Matthew and Mark and Luke?

Or, did Mary get up before everybody else, go to the tomb while it's still dark, she's all confused, and she runs away and doesn't stay there, and goes and gets the male disciples, and then maybe goes and gets some other women, and then they all go together later on?

Or, is John just, or, no, is it the same thing? You know, John only mentions Mary Magdalene, but there are others with her. The reason why he only mentions her is because he's going to focus on Jesus appearing to her later in his story.

[15 : 01] You know, it's not an error to say, you know, Jeff walked to the store yesterday. The reality is he, you know, two of his kids went with him.

It's not an error if I don't mention the kids. You know, it's just, you know, you emphasize certain details, not others. Say, because Jeff had a conversation with the storekeeper, you know, and that's what I want to tell you about.

And his kids didn't, right? So there's some questions about how do you sort of put this all together.

And so it is interesting. Some people have made the point that if, let's see, if the disciples were conspiring, okay, if they were saying, all right, what really happened is we stole Jesus' body, but we don't want anybody to know that.

So here's the story that we're all going to tell. So-and-so went to the tomb. They found the tomb empty. Jesus appeared to them. Then Jesus appeared to us. And then you sort of repeat it.

[16 : 22] Okay, who, you know, like, you know, right, you have this strategy meeting and you say, all right, we have to tell exactly the same story. Because if we tell slightly different details, people will think it's, you know, people will question us and then we won't know what to say.

And so you sort of construct this verbatim report and just repeat it and copy it. That's not what we see here, right?

We see, you know, different gospel writers, including different details, but it's very clearly referring to the same thing. It's very clearly referring to Jesus rising from the dead, the tomb being empty, and him appearing in person in a body that is both a real physical body, but also a resurrected body that's not always immediately recognized by his disciples.

So he's the same Jesus, but he's also glorified, you know, or resurrected, glorified, you know, an immortal, yes, yes.

That's right. That's right. His flesh was incorruptible. That's right. And that's why he ascended into heaven and he still has his resurrection body.

[17 : 45] He's still a human. Do you know that Jesus is still a human being? Yeah. He didn't just become a human being while he lived on earth and then sort of leave behind his humanity and his body on earth and sort of fly away to heaven and now he's just God.

No, he's still the son of God and the son of man, right? And that's why he still can be our mediator because he's both our brother in his humanity and he's our savior and our Lord in his divinity.

And yet he's one and the same. Yeah. Jesus Christ is the same yesterday, today, and forever.

That's what the book of Hebrews says. I end up coming again in that resurrection body. That's right. That's right. That's right. And it will be even more glorious than the disciples saw it here.

Right? This is just sort of a, it's almost like a sneak preview of what's going to come when Jesus comes again. Amen. That's true.

[19 : 00] Amen. Amen. Does that answer your question, Jeff? Yeah, I was just thinking that, you know, there's 12, 15 of us in this room.

If we all saw something happen, we wouldn't tell the same story. Right. Especially if it's something that is out of the ordinary because, you know, we see ordinary things every day and we sort of get programmed to it.

We can retell the story and everybody tells us into the same thing. But if we see an automobile out there, if we see a robbery happening, and we all see exactly the same thing, and then we're asked about it, we're all going to tell slightly different versions of it.

That's right. Some of us are going to, you know, there are going to be some highlights that everybody gets the same. Yeah. And, you know, there are going to be details that you see, but I don't. Right. And you'll report it and I won't report it.

You'll remember there were two people and I'll remember there were three people. Yeah. So, you know, the resurrection was not ordinary, you know, it didn't happen every day. Right. So when people saw it, it really was, it stretched their minds because they weren't accustomed to dealing with it.

[20 : 06] You know, they knew they were expecting to know what they did, but, and they found something completely unexpected. And, you know, while Jesus is both God and human, these people were all just human.

Right. They reacted the way humans would react. Right. Right. So I think that, you know, my question was not whether the stories are identical, but whether there were any details that directly conflicted with other accounts of the resurrection.

Yeah. No, I don't. Someone saying that one person went versus three persons, in my mind, is not a contradiction. Yeah. Yeah. Yeah. Yeah. I wanted to mention that because some people will say there are contradictions. I would say ultimately no.

I don't think, I don't think there are, I don't think the differences are not, I don't think the differences are unresolvable. But I think when you ask, well, okay, what are the contradictions you're saying?

I think some of them are sort of like, well, you know, did Mary go first and then ran back and brought, told Peter and John and then they ran and then later on she walked over with the other women to see it again?

[21 : 08] Or, did Mary go with three or four women right from the start? And then they went back and told the guys and guys were figuring out what to do from there. You know, honestly, either way, I think there's probably a legitimate way to harmonize that either way.

I think, I would say, I think John probably indicates that somebody else was with Mary from the beginning. So, I'm not necessarily convinced that Mary did a solo trip and then came back and then, you know, I think, in fact, I think he even uses the word we.

Mary Magdalene came to the tomb early while it was still dark and saw the stone had been taken away from the tomb. So, she ran and went to Simon Peter and the other disciple whom Jesus loved and said to him, they have taken the Lord out of the tomb and we do not know where they have laid him.

So, that's interesting that she says we. Now, some people say we when it was just I but still, like, I think that's an indication like probably she was with, probably, she was with the other women.

John just doesn't mention all of their names. So, yes? I thought the version spoke about Luke 10, 19, and he said, you know, to be a power of the church and you're in the world.

[22 : 19] Isn't that a metaphor? You don't literally mean, stick your hand in there to see if God will protect you. That goes back to Matthew 4 and he said, don't tempt God, you know.

If you didn't know that there was going to be a bomb in that building, you walk in and God protects you, you're good. And then you say, just go, oh, just because God's here, let me go sit on this bomb. I'm good. God's right here to go and get on my back.

Yeah, right, right. Is it metaphor? Yeah, no, I think that, I mean, who's the serpent in the beginning of the Bible? The spirit of pride? Right, right, or the devil himself, right, who tempts us and deceives us and so when he says, I'll give you power to tread on serpents and scorpions, I think he's basically saying, you have authority over those who would want to deceive you and sort of attack you and, well, I mean, the Bible says Satan's the father of lies, right?

So, and I think that's primarily what it's referring to. Obviously, our own sinful hearts sometimes can deceive us. We can be deceived just by our own flesh and our desire for self-indulgence and things like that, but I think mostly it's talking about or the world, in a sense of the world in rebellion against God that can be deceptive, but I think it's mostly referring to Satan.

So, yes, I agree. Dr. Mabai. Yeah, one of the most amazing is the reality of the human being of Jesus Christ. The humanity of Jesus, yes.

[24 : 00] Yeah, and, he says, really, we are here. I remember one day, this is the reality. 20 people, you sit down, Paul, the first person says something, sentences, they have to repeat the same thing.

At the end, it's going not to be the exact same thing. Right, right. Right, we put it in your own words. And I think that's, that's what we see in the four Gospels, is we see the accounts of the four writers in their own words with their own details.

You know, and Luke mentions specifically that he has consulted eyewitnesses in writing his Gospel because Luke wasn't there at the Resurrection. You know, but in some ways you can say, well, each of the Gospel writers either wrote from their own experience or based on the eyewitnesses that they consulted.

So, Mark's Gospel is probably based on Peter's preaching. That's sort of an early, I think, reliable tradition.

Mark doesn't say it explicitly, but I think there's some indications of that. Anyway, so let's move on to Luke. Is that alright? Any other questions before we move on to Luke? Let's go to Luke.

[25 : 19] Luke 24. So there are three main parts of Luke 24. One is the account of the empty tomb, which is in all four Gospels, and then there are two other narratives.

One is the road to Emmaus, and second is the disciples who are gathered together. It seems like this refers to it seems like that all these three incidents happen on the same day, on Resurrection Sunday, right?

First Easter Sunday. the empty tomb, and then verse 13, that very day, two of them were going to a village named Emmaus, so that happens on that day. It becomes that evening because verse 29, stay with us for it is toward evening, and the day is now far spent.

So then Jesus is recognized by them, and then it says, verse 33, they rose that same hour and returned to Jerusalem. So they run back seven miles, so they've just walked seven miles to Emmaus.

They get up and run seven miles back to Jerusalem. So they've just, you know, that's more than a half marathon, okay? Now, they might have been in good shape, but still, right? That's a, that's a, it's a lot to get up when it's evening time and walk seven miles back then.

[26 : 40] So it's probably dark by the time they get back to the disciples, and then it says, they told what happened on the road, how it was known to them, verse 35, and then verse 36, as they were talking about these things, Jesus himself stood among them.

So, so it seems like this is referring to the same incident that John describes in John 20, 19 to 23, when Jesus appears to his disciples on the evening of Easter Sunday, because John also talks about the evening of that day, the first day of the week, Jesus came and stood among them.

So, John 20, 19. So, that's what we have here, these three instances. What I want to do is, on this handout, the second handout, I want to just focus on two main themes that Luke brings out.

And you can see each of these main themes in all three sections of chapter 24. So, I think we can know that these are themes that Luke intentionally wants to highlight because they come out in all three sections.

So, the first, actually, let me take the second theme first. So, turn the page over. I want to spend a little more time on the other theme, but let me just do this briefly.

[27 : 59] So, in both, in, in, in, four times in this chapter, we see a pattern where initially, Jesus' followers are confused, and later on they recognize what has happened.

So, initial confusion. When the women came to the empty tomb, it says they were perplexed and frightened. And then, let's, yeah, so they were perplexed and frightened, but then the men say to them, he's not here, but he has risen.

Don't you remember how we told you this? They remembered his words, and returning from the tomb, they told these things to the eleven and all the rest. So, right, initially they're confused and perplexed, and they don't know what's going on, and the word of the angel gives clarity to them.

And so they go and tell the disciples what has happened. The disciples have their own, the male disciples, verse eleven, these words seem to them an idle tale, and they did not believe them.

So, they hear the women's report, they think, that just sounds like something, it sounds like these women are just hallucinating, just a fairy tale.

[29 : 20] But then, verse twelve, Peter rose and ran to the tomb, stooping and looking in, he saw the linen cloths by themselves, he went home marveling at what had happened. And, now, marveling in Luke is an interesting word because it's not always clear whether it means people believe or not, but it does mean that they're sort of astonished by something that God is doing, even if they don't totally understand it.

So, then again, this theme of confusion and recognition happens on the road to Emmaus, verse fifteen and sixteen, while they were talking and discussing together, Jesus himself drew near and went with them, but their eyes were kept from recognizing him.

But then if you look down at verse thirty-one, or thirty and thirty-one, he's at the table with them, he takes the bread, blessed and broken, and gave it to them, and their eyes were opened. And they recognized him.

So, notice, their eyes were kept from recognizing him, their eyes were opened, and they recognized him. And then when he appears to his disciples at dinnertime that evening, Jesus says, peace, but they were startled and frightened.

They thought they saw a spirit. In other words, they thought they were seeing ghosts. And Jesus says, why are you troubled? Why do doubts arise in your hearts? See, it's me. Touch me and see. He showed them his hands and his feet.

[30 : 34] And verse 45 later on says, he opened their minds to understand the scriptures, not only that he had truly risen, but that it was in fulfillment of the scriptures. So, let me just throw out this question.

Why do you think Luke shows us in all of these instances that the disciples were initially confused, but later on recognized Jesus? Now, obviously, you could just say, well, that's how it happened, right?

I mean, so in some ways, that's a great answer, but, which is true. You know, again, he wants us to know they weren't dreaming about this, and they didn't see it and think, this is what we've always been dreaming about.

No. No, it wasn't that. So, why do you think Luke brings out this theme? Maybe it was his glory, you said? I think glory, his glorious body. He was so glorious, like, I don't know, like that, you know, ah, man, awesome.

Yeah, yeah. God wanted to emphasize miraculous, yeah, yeah, right.

[31 : 44] The resurrection is a miracle, right? It is not a natural, it's not a natural occurrence. Yeah. Any other reasons, why you can think of, why does Luke highlight this theme for us?

I think sometimes we're confused that it takes us a while to understand things. Yeah. So, we look at this and we're encouraged that the disciples who were watching this the whole time didn't get it all, that it's okay sometimes if we're confused.

Yeah, yes, yes. So, that answers my second question. What implications does this have for us? Right? That's a good, um, it's a good implication for us. Dr.

Bye. To show that it's not kind of, you know, like, automatically know, because this was not fabricated, it was fabricated, so one thing, there would be no condition, no...

Right, if you're making it up, you're not confused. Okay? You know the story that you're making, you know what you're making up, right? Yeah, if you make it up, you're not confused and surprised by what you make up.

[33 : 05] If your kids are older, you'll retract that statement. They make up their own stories and then they get confused about the matter. Well, okay, I can, acknowledge that, yes.

Yes. Any other thoughts on this theme? Well, there's lots of times when Jesus talks about having eyes you don't see and having ears you don't hear.

Yeah. And then that, you know, it's the work of the Spirit, it's God's word to let us actually see the truth about him. Yes.

So, that just, for me, that just echoes through when they're with him but they don't recognize him until he chooses that they should know.

Yeah, until he opens their eyes, right. Right. Right. You can be physically close to Jesus but spiritually still blind toward who he is.

[34 : 10] know about him but not know him. Yes, you can know about him but not know him. Right. So, there's like spiritual seeing and spiritual hearing and spiritual understanding.

Yes. Yeah. Yeah. Yeah. You walk in the spirit, you understand the things of the spirit. So, the natural man cannot understand the spirit because their obeys are foolish.

I was looking at scriptures on discernment. Mm-hmm. He's discernment. Yeah. So, Jesus gave them discernment when he revealed. That's cool. Yeah. Yeah.

No, that's right. He perceived a lot. He said, someone touched me. What? Everybody touching you. Are you kidding me? Oh, she did. Yeah. Yes.

It does also show us how the resurrection body is different. Yes. It's the same. There's the physicality to it. It aids to touch him.

[35 : 06] Mm-hmm. But, he could be not in a room and then be in a room with a door not opening. Yeah. Right. So, it's different to the laws of this fallen world.

I have not seen. Also, I think that their inability to recognize him and then to recognize him was dependent on him, not on them. Because he did certain things that triggered their recognition.

Yeah. It wasn't a human perception. So, you know, we're told to seek God. It's true. We should seek God, but we're not going to find God on our terms. Yeah. Because, you know, he has to come with it.

Yeah. So, even though they had been with him all this time, they weren't able to recognize him until he did very specific things that opened their eyes. Yeah. And the two things that he does, so the first thing he does is he opens the scriptures to them.

And they don't immediately get it just from him opening the scriptures, but later on they say, weren't our hearts burning when he opened the scriptures to us?

[36 : 12] Right? God, and just as he did then, God is faithful now, God uses the scriptures to make our hearts long for him and give us sort of a taste of him and a desire for God and helps us to see him through the scriptures.

And the other thing he does is he took the bread and blessed and broke it and gave it to them, which of course would have reminded them of all kinds of things. It could have reminded them of the miracle of the feeding of the 5,000 because the words are used there and just Jesus' provision of bread and of a meal for those people.

But I think especially it reminded them of the Last Supper, right? When Jesus took the bread and broke it and gave it to them. And I think there's also a way when we celebrate, you know, both, you know, in some sense when we share meals as believers, but I think especially when we share the Lord's Supper together.

And we remember that Jesus blessed and broke and gave the bread to his disciples as a sign that his body would be broken and given for them.

And when we take that, you know, that's a place where our faith can be renewed, you know, where we can meet Jesus when we take the Lord's Supper.

[37 : 36] And that's why we do it so often. That's why we do it every other week here. is because it's one of the places where Jesus meets us and just sort of fills our hearts with his joy and helps us to know who he is.

So I think, you know, those are two good things that, you know, if you're sort of at a place where you're like, I'm feeling far away from the Lord, I don't feel like I'm seeing him clearly, I'm doubting, these are two places to go, go to the scriptures and come receive the Lord's Supper, you know, when God's people gather together.

And pray that God would meet you in those ways like he met the people on the road to Emmaus. I just wanted to say that I don't think I know.

Yeah, that's true.

That's true. I experienced that too, just this one verse I repeat. I see it. It's really cool. I have a question.

[39 : 05] Yeah. It was about the, you said the bread and the wine.

And it says, it goes down, it says, he who does it, is something about the Lord's death? Yeah, we do it in remembrance of him, or we remember the Lord's death until he comes.

Yeah, we proclaim the Lord's death until he comes. So when we're, you know, when we gather to share the Lord's supper, we always, you know, we always preach about Jesus who died on the cross for us, and we always explain before we take it, this is, we do this to remember that Jesus Christ died on the cross for our sins, and that his blood washes away our sins, and that we're his people now.

so, yeah, oh yeah, yeah, well we should talk, we should talk more about that, so there is a warning about not taking it, don't take it improperly, or don't take it unworthily, and we can talk more about that passage, but the context of that passage was some people were taking the Lord's supper, and then they were basically just really badly mistreating the other people in the body of Christ, so they were sort of coming together, and sharing this meal together, and saying we're remembering Jesus together, and then they were, you know, what it said what happened was basically some people would eat, would come early, and eat all the food, and leave none for the people who came late from work, because it usually happened in the evening, on work day probably, and so some of the people who, you know, who probably were the hungriest, because they had to work the longest hours, would come, and they, you know, some people would just be indulging themselves, and just completely disregarding their brothers and sisters in Christ, so that's actually the context where

Paul says don't eat the Lord's supper in an unworthy way, because the Lord's supper means we're united with one another as the body of Christ, and so we should treat each other right, and so basically what he says is repent, you know, so if there's something going on in our lives, you know, if there's a relationship with another Christian that's not reconciled, or somebody else we haven't forgiven them, we need to repent of that, release that, you know, release them into the Lord's hands, or go and apologize if we need to apologize, or, you know, whatever the issue is, it says we should repent, and then we can come back to be able to receive the Lord's supper in a good way, but we can talk more about that, that's a great question, yeah, no, that's good, I'm glad you raised that question, all right, let's go back to the first theme, because I want to spend a little more time on this, I think this is really Luke's main theme, is that Jesus' resurrection is a fulfillment of the scriptures, so, does somebody want to read these verses, can somebody read,

[42 : 26] I just printed them on the handout, so you can read them from there, or from the Bible, but, can somebody read 24, 5 to 8, and then somebody else, the next one, somebody else, the next one, and then somebody else, the next one, page 1, 24, 5 to 8, as they were frightened and bowed their faces to the ground, the man said to them, why do you seek the living among their dead, he is not a lamb, I just know, I think she said you