

THE END OF THE STORY AND THE KINGDOM

LUKE 24:13-35

REV. CHARLES R. BIGGS

Death. Disappointment. Despair. Depression. Defeat. Despondency. Doubt.

These are words that describe the emotional state of two disciples on the first Sunday, or first Lord's Day of the New Creation in Jesus. The two disciples were walking along living emotionally and mentally *as if* Jesus was still dead. For these two disciples these words describe the end of the story for them because Jesus had died. What they did not fully realize yet (although Jesus and the prophets had told them, 24:25) was that Jesus was alive!

In the minds of these two disciples, the cross and crucifixion of Jesus Christ had seemingly ended the hopes of a redeemer Messiah who would deliver Israel (24:21)- -but on the third day JESUS arose from the dead as he said he would, and appeared to his disciples to teach them to know and understand the Word of God.

Two disciples of Jesus walk hopelessly away from Jerusalem to Emmaus *not knowing that a New Creation had dawned from the empty tomb of Jesus*. Great hope and salvation and redemption were born in Jesus' rising from the dead; the tomb of Jesus had become the womb of a New Creation! Jesus would teach them that this is what the Old Testament story was all about; ***Jesus was the substance and END of all of God's story!!***

These disciples lived at the crossroads between the end of the story and the new beginning that had dawned in Jesus- *-but they did not know it yet*. The narrow way of new beginnings would be revealed in Jesus Christ later on that day.

The two disciples had yet to realize that when Jesus said where two or three are gathered in his name, there he would be among them (Matt. 18:20)- -but they would learn that lesson on this first Sunday of the New Creation- -in fact, Jesus would literally show them that when two disciples gather together, he is truly among them like he said he would be.

This passage in Dr. Luke's Gospel is a testimony apologetically to the reality of Christ's resurrection. How? Well, just to say a few things by way of apologetic or the defense of the faith. What characterized the first disciples of Jesus after his death was doubt, despondency, disbelief, and depression as evidenced by the two disciples headed for Emmaus (and this was also the feelings of the other disciples of Jesus when they saw the empty tomb; see last sermon).

In this frame of mind, this is what weakly characterized Jesus' frail and doubtful disciples on the third day- -not a victorious spirit of power and faith. *If the resurrection were not a reality*, the Church of Jesus Christ would have never organized the way it did; there would have been no Pentecost sermon of Peter where over 3,000 believers were added to the church (In fact, Peter would have gone fishing rather than preaching, cf. John 21); no New Testament would have been written, speaking of and claiming the victorious resurrection of Jesus.

It is plain folly to think that if Jesus' body saw corruption and he is dead right now that any of the disciples would have ever thought to conjure this up from their own imaginations. The Bible is extremely warts-and-all-kind-of-honest about the early disciples- -if they were anything at all- -if anything particularly could characterize them- -it was NOT great faith and belief- ***-but consistent misunderstanding and doubt; a slowness to understand and believe.***

Remember Jesus' body was anointed and prepared for death- -that is, Jesus' body was prepared for corruption by the women as we learned in last week's sermon; the resurrection came to all as a surprise *although it had been the content of many of Jesus' sermons and Bible studies to them during His earthly ministry.*

There is no way that these same disciples of Jesus *if he were indeed still dead and had not risen* could have ever mustered up the "faith" to live for a lie and especially to go to their deaths over a lie (and most of Jesus' disciples did)! Think about it- -Peter denied him three times- -Judas betrayed him and as we learned in Luke 22, none of the disciples were sure who it was who was actually going to betray him because they did not know their own thoughts.

These disciples of Jesus that are revealed to us in the New Testament are not the types who would conjure up the writings of the New Testament, make up the gospel, and rule over the church and go to death themselves for a lie, knowing that the tomb was NOT empty- -or that Jesus' body had been disposed of in order for them to make up a story of resurrection; this is historically and psychologically impossible (In fact, if they had made up the gospels, they would not have placed their own doubts and fears in the text if they were trying to fool somebody!)

No. The church's continued existence on the earth, the faithful gospel proclamation that continues today, the evidence of the New Testament scriptures tells clearly and testifies that the tomb was truly empty. It takes more faith to have all the evidence that is available and still believe a lie, but sinners excel in busily exchanging the truth of God's revelation with a lie (cf. Rom. 1:20-25).

How could Jesus have possibly gotten out of the tomb without a glorious resurrection? Think about it! The body would have had to have been moved by his enemies or by his disciples. Guards were placed around the tomb preventing the disciples from stealing (and if they had stolen Jesus corpse, someone, at least one person, a guard could have and

would have come forward to expose the so-called resurrection as a hoax - -all they needed was to bring forth Jesus' dead body to prove them wrong)!

In addition to this historical reality there was also the reality that Jesus' enemies would not have stolen the body because then the disciples *could have* made up the resurrection story (that was the fear of the leaders of Israel if you remember, see Matt. 27:62-64). If Jesus' disciples had then proclaimed the resurrection, they would have come forth with Jesus' dead body to disprove the resurrection- -and none of this ever occurred.

How could Jesus' fearful disciples have stolen the body? If they had, this still would not be enough incentive for their fraudulent claims that he had risen from the dead- -they would not have had the psychological disposition to steal the body (the disciples followed Jesus to his death from a distance for fear!!); the disciples would not have had the psychological disposition to lie about a resurrection that would lead to their persecution, loss of worldly possessions, rejection from their people, and threaten them with death! (Heck, even Peter didn't like being rejected because of the gospel later in his ministry, see Galatians 2).

Disappointed, despairing, depressed, dejected, defeated, doubting, and despondent disciples would have never made up the bodily resurrection of Jesus. Rather, like the two disciples on the road to Emmaus, the disciples would have "called it a day" went home and went to bed- -and thus their hopes that God's Word was true would come to an end as they faced life in *existential despair*, knowing that death was their only "hope" from this life of sin and misery- -purpose, meaning, their own existence would not mean as much now.

But Jesus is indeed risen! And what changed these disappointed, despairing, depressed, dejected, defeated, doubting, and despondent disciples was the empty tomb and Jesus' appearance to them for over forty days- -showing and revealing to them clearly that He is alive and truly is the Lord of Life for all who believe God's Word! Do you believe?

As the Apostle John wrote: *Blessed are those who have not seen and yet have believed* (John 20:29).

ON THE ROAD TO EMMAUS (24:13-27)

In our passage from last week's sermon, we observed narratively the empty tomb and were asked to believe; today's passage takes us deeper into the significance of Jesus' resurrection as Jesus continues His prophetic teaching ministry now that he has risen from the dead.

Death could not hold Jesus; death could not prevent Jesus from continuing in his God-ordained offices of Prophet, Priest and King. Death prevented former prophets and priests and kings from continuing in their offices throughout redemptive-history, but Jesus holds his offices permanently because he continues forever, and is able to save to the uttermost those who draw near to God through him, because he lives to make intercession for them (cf. Hebrews 7:24ff).

Two disciples were walking away from Jerusalem toward Emmaus (about 7 miles from Jerusalem), pondering what they had seen and heard (24:13-14). The Greek word used of their discussion [συζητεῖν] suggests that they were having strong debate or that the discussion was intense. What they had just experienced in the death of Jesus was of tragic and cosmic proportions- -and they were discussing passionately the consequences of His death for Israel's future!

The risen Jesus meets them along the way and asks them what they are discussing, while preventing them supernaturally from recognizing him (24:15-17). Part of the beauty of Dr. Luke's narrative here is that he allows us who are reading the account to know that it is indeed the Lord Jesus, while narratively we observe the disciples coming to the realization as readers of the historical account.

It would seem that Jesus again desires for his true disciples to know him primarily through His Word and not through mere experience; although the flesh and blood experience will testify to the truth of His Word (as we considered in our last sermon).

Even the Incarnate-Resurrected Christ puts the emphasis and focus on the written Word interpreted and explained as the primary way of convincing and converting sinners!

Jesus supernaturally veils himself to the disciples in order to teach them from His Word; in order that Jesus may grant them a Bible Study and interpretation they will never forget (nor will the world because of Dr. Luke's interview with one of the disciples that appear in his gospel account).

Cleopas was the name of one of the disciples; (see John 19:25 where he may be mentioned, which might mean that the other disciple on the road to Emmaus could have been Mary his wife, mentioned as being a witness along with Jesus' mother at the cross).

Cleopas is extremely surprised that a visitor to Jerusalem during the time of the latest events would not have known what had happened- -would not have read the headlines of the Jerusalem Gazette (24:18).

The supernaturally veiled Jesus asked him: "***What things?***" (v. 19).

The content of the "what things" specifically is that ***our chief priests and rulers delivered Jesus of Nazareth, a man who was a prophet before God and all the people, to be condemned to death, and crucified*** (24:20). THAT was the BIG headline news!

Cleopas rightly summarizes the character and nature of Jesus' prophetic ministry in this passage; Cleopas actually lays out for his inquirer the purpose and goal of Jesus' Divine Messianic Mission. Cleopas understands Jesus of Nazareth as a prophet from God who has been killed as part of the great and long line of God's prophets killed in Jerusalem (cf. Luke 19:41-44; Matthew 23).

Cleopas goes on to summarize his report to the risen Lord that many disciples had placed their hope in him as the one to redeem Israel (24:21; cf. Luke 1:68-75).

But, alas, three days had passed and he was by all appearances still dead in the tomb (24:21b).

He continues: Yet there have been reports that the tomb was empty by some of the women; some of the women said that they saw angels at the tomb who claimed that Jesus was alive. Some who were with us, apparently Peter and other apostles, found an empty tomb but did not see Jesus.

It must be noted again here that the empty tomb and all the evidence did not immediately lead to faith apart from the work of God's Spirit through His Word; this evidence did not lead to believing faith- -but rather doubt and consternation (24:22-24). In fact, the way the text is written in the Greek (v. 22), it is to emphasize that there was a compounding of pain in the empty tomb in addition to the sadness they had already experienced in the cross-event.

Jesus rebuked them: ***“O 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?”*** (24:25-26)

Jesus points out to the disciples that it was *dei* or absolutely necessary (*“Was it not NECESSARY?”*) according to God's sovereign plan that the Christ should suffering and enter his glory. In God's plan, there is humiliation then exaltation-glorification- -and this was God's sovereign decree for His Son, the very heart of his Divine Messianic Mission as he told his disciples many times during his earthly ministry.

Notice that the ministry of Jesus Christ involves both his suffering on the cross and his exalted entering into his glory as two aspects of one great mission; to accomplish one was to accomplish and attain the other.

In other words, for Jesus to accomplish his cross was a guarantee of his entering into his glory (just as Christ's resurrection-ascension-glorification-enthronement was also the firstfruits of the rest of the harvest who believe in Him!). That is why at Jesus' trial, when he knew that the Council of the Sanhedrin was going to kill him, Jesus said with great confidence in His Father: ***“From now on the Son of Man shall be seated at the right hand of the power of God”*** (Luke 22:69).

For Jesus to “enter into his glory” meant the very Holy of Holies itself in heaven, at God's right hand enthroned as the Davidic King in the Heavenly Jerusalem. As Peter will say more clearly in Acts 2:29-33:

“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,³¹

he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³² *This Jesus God raised up, and of that we all are witnesses.* ³³ *Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.*

Christ asks the disciples plainly: “Don’t you understand that Christ is the focus of all scripture?” And so Jesus interprets the entire Old Covenant story with himself as the central figure and end (24:27):

“And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”

It is important to note that the teachers of Israel who convicted and sought Jesus’ death in crucifixion (see previous passion sermons from Luke) that ultimately their goal was to demit Jesus from his eschatological offices of prophet, priest and king.

Here we see Jesus has not lost any of these important offices. In fact, as prophet, he interprets and teaches God’s Word as the Final Eschatological Prophet sent from God; as priest he has laid down his life on the cross as the final efficacious sacrifice, and is preparing to go into Heaven itself in His ascension to serve in God’s temple *not made with hands*; as king he leads and rules over his people here as the One who will lead them throughout their lives to the truth of God.

Jesus interprets; the Bible says that Jesus interpreted to them in all the Scriptures the things concerning himself. The Greek word for “interpreted” is *διερμήνευσεν* and this is where we get the English word for *Hermeneutics* which is the science and art of studying Scripture. Jesus is teaching hermeneutics or how to study the Bible for all its worth as the Master Resurrected-Rabbinic Interpreter.

All of Scripture should be interpreted with Christ as the central figure or main character of the story; the Scriptures are not first of all morality tales, or mere instructions on having a good and happy life or marriage, but first the Scriptures point to the story of Jesus Christ and His saving work- ***- for His people- -for us who believe!!***

JESUS IS THE SUBSTANCE AND END OF THE STORY OF GOD’S REDEMPTION—specifically Jesus is the end of the story that has been unfolding throughout redemptive-history since the first declaration of the promise of salvation and the covenant of redemption in Genesis 3:15. Jesus is the end of the story of God’s eternal plan to save and redeem a people- -all of Scripture testifies and witnesses to the Christ and His Work!

What is significant to note about Jesus’ interpretation here is that many Jews during the first century read their Old Testaments wondering how passages about how the hope of the end of time would bring about a great prophet of God, a great king and a great figure like the Son of Man who would rule over earth from Jerusalem. How would God bring the Law and write it on his people’s hearts and how would God dwell among his people?

There were many strands of prophecy that the Teachers of Israel tried to make sense of; in fact, for many interpreters these strands of prophecy confused and confounded them sometimes, even causing some Jewish teachers to wonder if there would be several end-time Messianic figures. Bringing unity to the diversity of prophetic strands of God's Word was more than many could bear in their interpretations.

Scriptural interpretation for many teachers in Israel was an exercise in focusing on the diversity of themes and prophecies and covenants in the Hebrew Old Testament rather than finding the unity that underlies them all in Jesus Christ.

It is not completely unfair to say that the ancient Jewish hermeneutic was similar to Classical Dispensationalism: a focus on diversity of God's working in history rather than a unity; different prophetic fulfillment that must be taken woodenly literal, rather than understanding that the prophecies pointed to Christ (and his people "in HIM" or as representative of them).

However, on the Road to Emmaus Jesus interprets and unites all of these Old Testament hopes, prophecies, types, themes in himself; Jesus claimed that all of the Old Testament promises were unified in him!

Can you imagine sitting in on this Bible Study? Talk about a "precept bible study" or studying God's Word "line upon line"? Jesus is speaking and saying: You know the references to the Seed of the Woman? I AM He who crushed the head of the serpent in my death; My blood speaks a better word than Abel's blood because it has propitiated God's wrath and expiated the sins of my people for whom I died!

All of the promises of Abraham you remember and you have been awaiting to be fulfilled? I am the fulfillment of all of the promises to Abraham! In me you will find salvation, a New Creation, as heirs of the entire world (cf. Rom. 4:13)!

On an on through the Scriptures Jesus would have taken them, pointing to a greater death and resurrection event in himself than Isaac's sacrifice and Abraham's faith pointed forward to; Jesus was one greater than Joseph, who's family and friends had betrayed him but what the Adversary had meant for evil, God had meant for good in the saving of many people.

Jesus was the prophet greater than Moses- -who brings his people through an Exodus-delivery-redemption through his death so that his people will no longer live under the threat of death, sin, and the pains of hell. Jesus was the manna in the wilderness, the rock that followed Israel.

Jesus is Commander of the Lord's army that is revealed as greater than Joshua; Jesus is the judge-warrior of Israel who did not fail in his service to God. Jesus was one stronger than Samson and resolved to keep his eyes on His Heavenly Father in order to accomplish His will.

Jesus is the King greater than David, David's son and David's lord; Jesus is the Psalm-Singer who fully trusted in God, who had pure heart and clean hands, who loved God's Law and perfectly meditated upon it night and day.

Jesus is the Branch, the Lamb of God, the High Priest according to the Order of Melchizedek; Jesus is the one who clothed Joshua the High Priest in righteousness; Jesus is the ultimate revelation of Jehovah's righteousness; Jesus is the Divine Son of Man who would inherit an eternal kingdom that would destroy all others from Daniel's vision.

Jesus is the High Priest of God who represented the people and the sacrifice before God for the sins of the people. Jesus is the child born, the son given, the one who shall support the government upon his shoulders, the Wonderful Counselor, Mighty God, Everlasting Father and Prince of Peace!

Jesus is the living tabernacle and temple; Jesus is the light of the world that the golden lamp stand in the tabernacle and temple pointed forward to; Jesus is the bread of life that the bread of preparation in the tabernacle and temple pointed forward to; Jesus is the altar and the sacrificial lamb that the Old Testament taught about; he is the guilt offering, the peace offering, the atonement, the scapegoat, the priest, and the way into the holy of holies through his body.

JESUS IS THE KING OF THE KINGDOM OF GOD foretold through the Holy Scriptures of the Old Covenant.

Jesus as the Interpreter par excellence of God's Holy Scripture revealed himself as the prophet like Moses, the Son of David, the Suffering Servant, the Messiah, and the Son of Man all wrapped up in one person! Jesus' career would include both suffering and triumph!

The bridge between the two stages would be His resurrection from the dead; of which, Jesus is now revealing to the disciples (see Bock, NIVAC, pg. 615).

All of the Old Covenant Scriptures taught about the Person and Work of Jesus Christ. Yet the reason humanly speaking why the people were so slow of heart to believe what the prophets had spoken (24:25) was because they read the Old Covenant Scriptures looking merely to the victory of the Messiah, and not understanding the suffering aspect as well.

In fact, in the great Messianic-Eschatological text of Isaiah 53, the Jews of Jesus' time interpreted the victory aspects to refer to Messiah and the suffering aspects to refer to Israel's exile. The truth was that Jesus was the Suffering-Servant-King of Isaiah's prophecy. In Jesus, Israel would suffer- -the one True Israelite would suffer, and be victorious, and this is how Messiah would bring in His Kingdom by God's grace—and all believing Israel would be saved by the substitutionary life, death, resurrection and ascension of Christ- -but this was not fully understood.

Jesus is truly the hope-consolation of Israel- -and the world! As Jesus said during his earthly ministry to the Teachers of Israel:

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life. –John 5:39-40.

SUPPER WITH THE KING (24:28-35)

And so these disciples supped with the King of Kings and Lord of Lords as he continued to give them the best Bible study they had ever heard! (24:28-29). All of Scripture now made sense to them; they could see the unified plan and purpose of God revealed and realized in Jesus.

Because this was a great Bible teacher, they couldn't get enough, and so they "urged" him to stay- - the Old Covenant Scriptures were coming together and there was a coherent unity to them because Christ was the substance or main idea or focus or character and they had not fully understood that before. These disciples loved God's Word and wanted nothing more than to learn more- -they knew that man cannot live on bread alone but every word that proceeds out of God's mouth!

As Matthew Henry wrote of the disciples urging Jesus to stay: "Those that have experienced the pleasure and profit of communion with Christ, cannot but covet more of his company, and beg of him not only to walk with them all day, but to abide with them at night" (*Commentary on the Holy Bible*, pg. 319).

Breaking bread and crucified hands? (24:30-31)

With the breaking of the bread there is a supernatural unveiling of Jesus so that they can see the king who is sitting before them. This is the resurrected, soon to be glorified and ascended and enthroned king at God's right hand - -but he is sharing a meal of fellowship with his disciples during this transitional time for him.

The transitional time unique to Jesus Christ we should understand. Jesus had been reunited with his body, but he was yet to be fully glorified, ascended and enthroned at God's right hand (Acts 1:1-11; Heb. 1:1-4). Jesus in his transitional state would have been recognizable and it was the same body he had on earth during his ministry, but people didn't immediately recognize him.

Apparently Jesus was only recognized by a sovereign act of God through His Word and an unveiling of specific people's eyes- -although many recognized and saw him after his resurrection as the Apostle Paul teaches us in 1 Corinthians 15:1-8. Jesus had nail wounds in his hands we are taught by the Apostle John 20:24ff and perhaps he has the nail wounds for all eternity?!

We should proceed with humility and caution as we attempt to apprehend Jesus' "in-between" or "interim phase between two worlds or ages: resurrected and ascended. When he appears to Mary in John's account, she at first doesn't recognize him, then she does and cries "Rabboni!". The disciples do not at first recognize him, then they realize who he is.

At times Jesus is recognizable, at other times he is not. We want to appreciate his scars that he shows to Thomas in John 20:24-28, but whether he still has these scars at the right hand of the Father is beyond the scope of the text's teaching. (We should remember to speak where Scripture speaks and to be silent where Scripture is silent!)

Additionally, we can be reminded what Herman Ridderbos has written concerning this interim phase of Jesus in his excellent commentary on the Gospel of John:

"Any idea that before his final ascension Jesus still returned for a time in his earthly body in the injured state described here and, unobserved by people, still spent some forty days in that body, only leads to unacceptable speculations. All the text here allows (John 20:20ff) us to say is that during the time of Jesus' ascent he 'revealed' himself and 'appeared' to his disciples as they had known him in his earthly body, but no longer as a participant in general human interaction or as one accessible to common human experience.

Burning hearts (24:32): While Jesus opened up the Scriptures, their hearts were warmed and they were encouraged and blessed to be sitting at Jesus' feet the interpreter *par excellence* of Israel's teachers.

It is significant that Jesus taught from the Word without fully disclosing himself so that His church's first experience of him would not merely be a physical kind of experience but a central focus on God's Word. Jesus does not reveal himself to the disciples at first, but he does reveal to them God's Word in interpretation.

He disappears from the fellowship (or "vanishes from their sight", 23:31) as if to indicate the kind of manner in which his disciples will relate to him in the interim time before His first and second coming. In John's account Jesus actually tells Mary not to touch him and this seems to be especially so that she would not relate to Jesus merely physically "in-fleshed" as pre-crucifixion-resurrection; now his disciples must get used to the fact that in his Christ's resurrected-ascended-glorified-enthroned state they would relate to Jesus through the Word of God, and through the Word of God He would speak to, comfort, encourage and rebuke His disciples as they walk by faith and not by sight.

Rather, than getting used to being with Jesus experientially in a physical manner, the focus of Jesus is on the Word of God, and the Word of God that continues by the Spirit of God to warm the hearts of the disciples and to teach them.

When Jesus Christ is the focus of preaching from the pulpit today (although he is bodily at God's right hand); when Jesus Christ and his gospel is made clearly known his

disciples', ***hearts still burn within them!*** By God's grace through His Word and His Spirit our hearts are lifted up and burn as a result of God's work in us by His grace! We burn because of the light and fire of divine grace revealed through the Word by the power of the Spirit!

Gospel tidings (24:33-35); the disciples run back to Jerusalem to begin the church's mission of making the Gospel of Jesus Christ known to all who believe! Our passage ends with Gospel proclamation that gives us a foretaste of the disciples' mission revealed in the Book of Acts, Dr. Luke's second volume.

It is late for the disciples, but nevertheless the light of the gospel will shine in the night just as it was declared by angels in the night at Christ's birth, so now men with frail tongues will tell of the gospel good news, dispelling the darkness of the world, making the light known to all who believe.

Dr. Luke's gospel began with the gospel good tidings lighting up the dark sky with praises of the glory of God in Christ and now at the end of his gospel we see the same: the gospel good tidings light up the dark sky with the praises of the glory of God in the Risen Christ!

“Arise shine for your light has come and the glory of the LORD shall be risen upon you!”

They specifically preached: “The Lord has risen indeed and has appeared to Simon!” This is shorthand Gospel proclamation meaning “He is risen!” And they tell how he made himself known to them in the breaking of the bread.

Jesus Christ was made known to them in the breaking of the bread. Now this was a fellowship meal and not the Lord's Supper; this was not a sacramental breaking of bread, but nevertheless we can see that God specifically chose to make Jesus Christ known to His people by His Word and Spirit through bread.

This is significant even if this was not a Passover or Lord's Supper meal. Jesus still makes himself known through His Word preached, proclaimed, interpreted and studied as well as through the breaking of bread, spiritual and physical bread.

The word should still be central and the Word is still God's primary way of revealing Christ to His people.

Spiritual breaking of bread through the Lord's Supper is also the way God makes Christ known, and he shows his people the promises and fulfillment of Jesus' work for His people in his death.

Physical breaking of bread through fellowship is also the way God makes Christ known to his people; as the people of God fellowship and learn of Christ together with all the saints.

Death. Disappointment. Despair. Depression. Defeat. Despondency. Doubt.

Gone.

Why?

Because He is risen!

In their place of these *hopeless emotions* is now in Jesus:

Life.

Encouragement.

Hope.

Joy.

Victory.

Endurance.

Belief.

...Because what Jesus has done in His resurrection.

HE IS RISEN.

CRB

www.aplacefortruth.org

Bibliography- For Further Reading

Beale, G. K. and D. A. Carson. Editors: *Commentary on the New Testament Use of the Old Testament*. Baker, 2007.

Bock, Darrell L. *Luke: Baker Exegetical Commentary on the New Testament*, Volumes 1-2, Baker, 1994.

Bromiley, G. Editor: *International Standard Bible Encyclopedia (ISBE)*, Volumes 1-4, Eerdmans, 1982.

Geldenhuis, Norval. *Commentary on the Gospel of Luke (New International Commentary on the New Testament, NICNT)*, Eerdmans, 1952.

Green, Joel B. *The Gospel of Luke (NICNT)*, Eerdmans, 1997.

Green, McKnight, and Marshall. Editors: *Dictionary of Jesus and the Gospels*. IVP, 1992.

Hughes, R. Kent. *Luke, Volumes I-II (Preaching the Word Series)*, Crossway, 1998.

Marshall, I. Howard. *The Gospel of Luke (The New International Greek Testament Commentary)*, Eerdmans, 1978.

Morris, Leon. *Luke: The Tyndale New Testament Commentaries*, IVP Academic, 1988.

Ryken, Wilhoit, and Longman. Editors: *Dictionary of Biblical Imagery*, IVP, 1998.

Schilder, Klaus. *Christ on Trial; Christ in His Suffering; Christ Crucified* (“Schilder Trilogy”)

Scripture Lesson

John 20:15-31: Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic, ¹ "Rabboni!" (which means Teacher). ¹⁷ Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"- and that he had said these things to her. ¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." ²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld." ²⁴ Now Thomas, one of the Twelve, called the Twin, ¹ was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe." ²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed." ³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

^{ESV} **1 Corinthians 15:1-20:** Now I would remind you, brothers, ¹ of the gospel I preached to you, which you received, in which you stand, ² and by which you are being saved, if you hold fast to the word I preached to you- unless you believed in vain. ³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed. ¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even

Christ has been raised. ¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised. ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hoped in Christ, we are of all people most to be pitied. ²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.