

# The Transforming Word of the Risen Lord

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[ 0 : 01 ] Christ is risen. He is risen. Welcome to our service here this Easter Sunday morning. And let's listen to begin with how Luke's Gospel tells us of that first day.

On the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. And they found the stone rolled away from the tomb. But when they went in, they did not find the body of the Lord Jesus.

While they were perplexed about this, behold, two men stood by them in dazzling apparel. And as they were frightened and bowed their faces to the ground, the men said to them, Why do you seek the living among the dead? He is not here, but has risen.

Remember how he told you while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.

And they remembered his words. And returning from the tomb, they told all these things to the eleven and to all the rest. That was Mary Magdalene and Joanna and Mary, mother of James, and the other women with them who told these things to the apostles.

[ 1 : 19 ] But these words seemed to them like an idle tale. And they did not believe them. But Peter rose and ran to the tomb.

Stooping and looking in, he saw the linen cloths by themselves. And he went home, marveling at what had happened. Well, we're going to be looking together this morning at Luke's account of the resurrection.

And we're going to read again in Luke's Gospel, chapter 24. Perhaps you'd like to turn with me as we read the next section there from verse 13 to 35. Luke goes on.

And that very day, two of them were going to a village named Emmaus, about seven miles from Jerusalem. And they were talking with each other about these things that had happened.

While they were talking and discussing together or disputing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

[ 2 : 26 ] And he said to them, What is this conversation that you're holding with each other as you walk? And they stood still, looking sad. And one of them named Cleopas answered him, Are you the only visitor to Jerusalem who does not know the things that have happened here in these days?

And he said to them, What things? And they said to him, Concerning Jesus of Nazareth, A man who was a prophet, mighty in deed and word before God and all the people.

And how our chief priests and rulers delivered him up to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel.

Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning. And when they didn't find his body, they came back saying that they had even seen a vision of angels who said that he was alive.

Some of those who were with us went to the tomb and found it, just as the women had said. But him they did not see. And he said to them, O foolish ones, and slow of heart to believe all that the prophets had spoken.

[ 3 : 45 ] Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

So they drew near to the village to which they were going. He acted as if he were going further, but they urged him strongly saying, stay with us.

For it is toward evening and the day is now far spent. So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them.

And their eyes were opened and they recognized him. And he vanished from their sight. They said to each other, did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?

And they arose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, the Lord has risen indeed and has appeared to Simon.

[ 4 : 58 ] Then they told what had happened on the road and how he was known to them in the breaking of bread. Reading from Luke 24 at verse 36.

As they were talking about these things, Jesus himself stood among them and said to them, peace to you. They were startled and frightened and thought they saw a spirit.

And he said to them, why are you troubled? Why did doubts arise in your hearts? See, see my hands and my feet, that it is I myself.

Touch me and see. For a spirit does not have flesh and bones as you see that I have. And when he said this, he showed them his hands and his feet.

And while they still disbelieved for joy and were marveling, he said to them, have you anything here to eat? He gave him a piece of broiled fish and he took it and ate it before them.

[ 6 : 07 ] And then he said to them, these are my words that I spoke to you while I was still with you. That everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled.

Then he opened their minds to understand the scriptures. And he said to them, thus it is written that the Christ should suffer and on the third day rise from the dead.

And that repentance and forgiveness of sins should be proclaimed in his name to all nations.

Beginning from Jerusalem. You are witnesses of these things.

And behold, I'm sending the promise of my father upon you. But stay in the city until you are clothed with power from on high. Then he led them out as far as Bethany and lifting up his hands, he blessed them.

While he blessed them, he parted from them and was carried into heaven. And they worshipped him and returned to Jerusalem with great joy. And were continually in the temple blessing God.

[ 7 : 20 ] Well, do open your Bibles once again, if you would, to Luke chapter 24. And our subject this morning is the word of the cross. It's the transforming word of the risen Lord Jesus.

Let me ask you a question. What can change depressed Christian disciples into flaming heralds of the gospel to the whole world? What can convert skeptical unbelievers into zealous followers of the Lord Jesus?

Well, Luke tells us that in this chapter. And it is the transforming word of the risen Lord. Last Sunday morning, we looked at Luke's message.

The message he's determined to pass on to us from the cross. We looked at the triumphant word of the crucified Savior. The word of the cross, as the Apostle Paul calls it later.

The message of Christ. Proclaimed by Jesus himself from the cross. As the power of God for salvation. And that is the whole focus, isn't it? Of Luke's account of the crucifixion.

[ 8 : 28 ] Jesus' words from the cross. But it may surprise you to discover that that same word of the cross dominates Luke's chapter about the resurrection.

Once again, it's that word explained by Jesus himself. It's that word that is the transforming word of the risen Lord.

It's the word of the cross in the light of the resurrection that does that work of miraculous transformation. That work of transformation in people's lives.

And ultimately, transformation of the whole world. But that shouldn't surprise us, should it? If we have read Luke's gospel. Luke's whole gospel highlights, doesn't it?

The word of God at work. Tells us right at the very start of his book. That it's written so that we can have certainty about what we've been taught about Jesus.

[ 9 : 32 ] Well, that same word about the cross is also central in this resurrection chapter. Three times in each of the three sections that we read together is the affirmation that Christ had to suffer to fulfill the plan and purpose of God.

Look at verse 7. He must be crucified. And on the same, on the third day, rise again. It's there again in verse 26. It's there in verse 46.

That Christ must suffer and rise. And it's in understanding that word of the cross in the light of Christ's resurrection that brings transformation to everything.

It brings transformation from tragic grieving to triumphant gladness for these first disciples. And Luke is telling us, you see, as we read this, that it's this message which will also bring transformation from the grief of death to the gladness of life for this whole wide world, for all the nations.

That's Luke's message to us this Easter morning. We can have confidence in the transforming, life-changing power of the word of the gospel of Christ crucified.

[10:47] Now, Luke's account here, as you've seen, chapter 24, focuses on just this one day after the Sabbath rest that ends at chapter 23. The first day of the week.

But it's the first day of a new era. Indeed, it's the first day of the whole new creation. It is a day of transformation when all things are made new by the living word of the risen Lord Jesus.

And Luke shows us the morning in the tomb, verses 1 to 12. Then he shows us the afternoon on the road to Emmaus, as we read in verses 13 to 35. And then finally, he shows us the evening of that day in the upper room from verse 36 to the end.

And in each case, we can see that Luke's focus is on both the clear evidence of the resurrection, but also on more than that, on the explanation of that event, which transforms the truth to these people.

He tells us about the truth of the cross, and he tells us the difference between it merely being something that is history in the past and something that makes it full of hope for the future.

[12:00] And you can see each episode follows exactly the same pattern. In each, the disciples begin with bewilderment and indeed with frank unbelief. Verse 4, the women are perplexed and they're frightened when they go to the tomb.

Verse 17, the men on the road, we're told they're sad, they're dispirited. And in verse 37, the disciples are startled, they're frightened when Jesus appears. They think they've seen a ghost or a spirit.

And in each case, Jesus brings words of rebuke and words of instruction that leads to a total transformation. And the result, in each case, is missionary gladness.

It's a telling forth of the great good news. Verse 9, the women told these things. Verse 35, the disciples told what had happened.

And finally, verse 48, Jesus says the disciples will tell, they will be witnesses to the whole wide world. And that's, of course, what we see in Luke's second volume, the second book of his series, the book of Acts.

[13:05] We read of people who cannot but tell of what they have seen and heard. So Luke is telling us something very clearly. He's saying to us, don't doubt we can have certainty about what has been taught to us and what we believed.

And don't despair because we can have confidence in the gospel that we've been called to make known to the world. This message will transform even the greatest skeptics.

The first disciples themselves were skeptics. Look at verse 11. The woman's word seemed to the disciples like what? An idle tale. That's very understated in the translation there.

It's actually a medical term. Luke would know very well being a physician. And it meant, literally, believing a delusion. The disciples thought these women were deluded.

Just like Richard Dawkins thinks Christians are deluded. But in the end, you see, they were absolutely convinced by overwhelming evidence. Verse 40, look, hearing his voice.

[14:15] Seeing with their own eyes, his hands and his feet. Even watching Jesus in verse 42, eating a fish supper. Well, at least if it was in Glasgow, it would have been a fish supper. Maybe they didn't have any chips then, I'm not sure.

And verse 42, you see, they could not deny the reality any longer, could they, when they'd seen that. The weight of that clear evidence, it's important for us to note.

But actually, Luke wants us to see something even more important than that. And that is the transforming power which can alone change a hardened skeptic to see the evidence.

And to stop resisting the clear and plain truth. That lies, actually, in one place alone. And that is in the authoritative explanation of all these Easter events which comes through the words of Scripture. You see, in each of these three episodes, the pattern is exactly the same. And what Luke shows us is that people are transformed to see the evidence, to understand the truth that imparts new

creation life.

[15:25] They get that through the message of the gospel proclaimed from the whole Bible. That's how the first disciples were transformed, from grief to gladness.

From the grief of death to the gladness of life. Of that we can be utterly certain. And that also is how people today are transformed.

Our friends, our family. That's how they will be transformed. From the grim tragedy of death to the glorious triumph of life everlasting. Of that we can also be utterly confident.

That is what Luke is telling us here. And it's so, so important that we are confident. So we're going to look at this journey from grief to gladness through the gospel this Easter Sunday morning.

First of all, the journey from grief to gladness for these first disciples. We're going to focus on the center. On verses 13 to 35. On this extended story. Which, like the story of the two criminals and their discourse on the cross.

[16:29] This is something unique to Luke's gospel. So he's very keen that we pay attention to it. As I've said, each of the three sections here throw the same pattern.

But here we zoom in with this extended story on two ordinary people. And we can see so very clearly the wonderful transformation of the gospel taking place.

Quite literally as they journey with Jesus. From miserable grief to missionary gladness. Now the key verse in this section. In fact, the key verse in the whole chapter is there in verse 32.

Look. It shows us so clearly the word of the risen Lord. What it is and what it does. Did not our hearts burn within us as he talked to us on the road?

As he opened to us the scriptures. Well, let's look at the three parts to this narrative as we see it.

[17:29] The first is there in verses 13 to 24. And it's a scene, isn't it, of the disciples' grief. Luke wants us to see their terrible misery. Here are two very depressed disciples on this first Easter Sunday morning.

Verse 17. Their faces were sad. And it's because their hearts were sad. They were grieving.

Because they had lost their great hope. Their hope in verse 21.

That Jesus was to be indeed the redeemer of Israel. But now he was dead. And so they were left pondering a tragic death. Of course, it's heavy with irony, isn't it?

Because we know that as they're speaking about these things. They're speaking about them in the presence of the risen Jesus. And yet they're utterly miserable. Perhaps it's not so unbelievable.

Because there will be many people this very Easter day. Who instead of rejoicing are actually like these disciples. They've got sad hearts.

[18:32] Because for many people, perhaps even attending churches this morning. Their hopes for what Jesus would do for them have been dashed.

And they've been left disappointed. Because Jesus hasn't given them. Perhaps the spouse that they longed for. Or the family they longed for. Or the career that they wanted.

Or the healing that they hoped for. Or the career that they wanted. Whatever it might be in their life.

Verse 21. We had hoped he was the one to redeem.

But no. Jesus has deeply disappointed us. People like that will never be missionary Christians, will they? When the stranger stopped these two, it was not to say to them.

And to ask them. As Peter would have us ask. Tell me, what's the reason for this great hope within you? He didn't say, I can see by your face.

[19:35] That you've got wonderful news to tell the world. No, it was to ask, why are you so miserable? Why are your faces so sad? These are not missionary Christians, are they?

These are miserable Christians. And what are they doing? Well, look at verse 15. It's translated there. They were discussing. But really, that word means disputing.

They were actually arguing with each other. Well, I suppose that's what miserable Christians tend to do, isn't it? Whinge. Focusing on themselves. Focusing on their own problems. Focusing on their disappointments.

Isn't it sad that even still today, often when the risen Lord Jesus draws in here to his church, too often he finds not missionary Christians telling forth the glories of the gospel, but miserable Christians sharing their grumbles with one another.

Disputing among themselves. That's why so often churches are full of sad faces. Dispirited faces. Low spirits.

[ 20 : 35 ] So many churches, they're places of misery and not of mission. Well, there was no missionary gladness here. Just miserable grief. Why are people like that?

People who profess to follow Jesus, to hang on his words. You see, verses 18 to 24 give us the answer, at least about these two disciples.

Cleopas tells us himself that he actually knows the whole story of Easter. Every detail about Jesus' life and death. And even, look at verse 23.

He even has heard the account of the resurrection. But they clearly not yet grasped what it all means. There's no messages.

There's no real gospel. They do not understand at all what the cross of Jesus really means. And at best to them, it was a tragic death. It was something to be mourned.

[ 21 : 32 ] See, all of their hope was in Jesus' earthly life. In Jesus' teaching. And they wanted that to go on.

They wanted to have his life without his death. To them, Jesus' death just spoke of the wicked purpose of man.

Who put him to death. It did not speak of the glorious purpose of God. So there was no good news for them in the cross of Jesus. And that's why the resurrection meant nothing to them.

And that's why they were miserable. They had no gospel of the cross. It's possible to have all the story of Jesus.

It's possible even to be talking about Jesus' death and his resurrection. And yet still have no message. To have no gospel. And therefore to have no mission. And that's why, alas, many church buildings today are still places of misery.

[ 22 : 36 ] They're just full of miserable religious people. Surrounded by the pall of death. They are not full of liberated missionary people full of the joy of real life. You see, if you view the cross of Jesus as just a tragic event.

If like many liberals today. You describe it as repulsive. If you reject utterly the idea that Jesus' death was to save from sins.

That Jesus' death was to bear the punishment of God's wrath. If it was merely a tragedy. Well, your church will never be full of missionary joy.

Missionary life. Because all you have is a story. You have no message. You have no good news. You have nothing. To bring hope to other people. Jesus' death might very well be noble.

It might be poignant. It might be deeply moving. But ultimately. It is just a terrible tragedy. A terrible disappointment. Something to elicit tears and mourning.

[ 23 : 43 ] Certainly not something to elicit gladness and rejoicing. And you see, that was these two disciples. Luke wants us to see their grief.

Their terrible misery. Because that is what the cross of Jesus will bring. If you are ignorant still. If you are blind. To what it is really all about.

Well, look down now to verses 33 to 35. To the third little scene here. And see what a staggering difference. Luke is showing us now. Now he is showing us.

Not the disciples grief. But the disciples gladness. And he wants us to see now. Their triumphant mission. Two disciples were pondering a tragic death.

But now. They are proclaiming to others. A triumphant death. Their sad faces are gone. Why? Because their sad hearts are gone. Look at verse 32. Their hearts are burning.

[ 24 : 44 ] They have burning hearts. And that is why. They have got bursting lips. They have to tell others. They cannot keep this good news. To themselves. Because now. They are missionary Christians.

So although it is late. Verse 29 says. The day is far spent. It is dark. Nevertheless. They are up and off. To go all the way back. Their seven mile walk. Right back to Jerusalem.

Says verse 33. That very same hour. Not one moment's hesitation. Now friends. These are roads that were not safe. Especially at night. Remember the story of the good Samaritan.

The man who got attacked. On these roads. They are mad. To take a risk like that. Just to carry that message. Back to Jerusalem. That's what their friends would say.

Isn't it? That's what their family would say. Calm down. No need to go overboard. Don't go all fundamentalist on us. My goodness. They've been radicalized. That's the sort of thing actually.

[ 25 : 44 ] That even many decent church going folk. Will say to a son or a daughter. Or a family member. Who tells them they want to go off. To some other country.

A dangerous place. To proclaim the name of Jesus. Or even perhaps. If they tell their family. They're going to give up. A good income. And good prospects. And a stable future. Just to spend all their time. Telling people the good news of Jesus. They've gone mad. It's crazy. It's fanatical. But no. It is not crazy and fanatical. It is just. The genuine. Missionary gladness. Of the true disciple. Who has grasped the meaning. And the message. Of the empty tomb of Jesus. What a difference. To these two disciples now. They have been utterly transformed. That's what Luke's showing us. Just like the women. Were actually. In verse 9. [ 26 : 40 ] And just as eventually. All of them were. In the end. Verse 52. Filled with great. Joy. No longer. Taken up for themselves. No longer.

Focused on their own. Wrong expectations. Of Jesus. No longer. Miserable Christians. Complaining Christians. Christians. Disputing. With one another. Then I. Only one thing. Matters to them. And that's sharing. The joy. The great good news of Jesus. The truth. Of the message. Which had changed them. Transformed them. Changed everything. In their lives. What is that message. That turned that miserable grief. Into this missionary gladness. That's what I want you to understand. Says Luke. That's why I've written this chapter. That's why I've written about this day. Three times over. To get it into your heads. That miserable grief. [ 27 : 37 ] Is transformed. Into that missionary gladness. By the message. Of the gospel. Look at the middle scene there. Verses 25 to 32. Luke shows us so clearly. Doesn't he?

The disciples gospel. He wants us to understand fully. This transforming message. Don't be mistaken. Luke saying to us. Don't say. Oh well. They had an extraordinary experience. Of Jesus presence. Give that to me. And give that to people. Well they'll be transformed. No. No. No. No. That is not it. Not it at all.

Look. Look at verse 32. He records their own testimony. The key thing. That they realized. What was it?

That made their hearts burn. Within them. Not. Not the sight. Of the risen Lord. Because verse 31 says. The moment that they recognized him.

[ 28 : 33 ] He disappeared. Now what transformed them. What made their hearts burn. Was. His words. To them. The word.

Of the risen Lord. Verse 32. Did not our hearts burn. Within us. While he talked. With us. And what was the talk. From this man.

That they thought. Was a complete stranger. On the road. What was the talk. It was simply. The opening up. Of the scriptures. In their hearing. So they could.

Understand. Its message. The word of the cross. In the light. Of the resurrection. The transforming. Miraculous word.

Is what verses 26 and 27. Here tell us of. Just as it did in verse 7. Just as it does again. In verses 45. And 46. The message. Of the whole.

[ 29 : 30 ] Bible. Opened up. And explained. As finding its climax. Finding its meaning. Truly. In the death. And resurrection. Of Jesus Christ. Christ. It's the scriptures.

That explain. The death and resurrection. According to the plan. And purpose. Of God. And it's his. Death and resurrection. That ultimately.

Explain. All. The scriptures. The scriptures. Now I think that's quite a surprise. Is it not? Wouldn't you have expected Jesus.

To have suddenly appeared. To these men on the road. And said look. It's me. I'm risen. But he didn't do that. In fact. In all.

Three. Of these episodes. At first. They were kept. Deliberately. From. Recognizing him. And instead. They were pointed. To the scriptures.

[ 30 : 29 ] And it's there. That they experience. That transforming power. Because that is their real lack. Look at verse 25. They're slow of heart.

To. Believe. The scriptures. Same in verse 6 and 7. Same in verses 44. And 45. And in fact. Notice what Jesus says there.

In verse 44. That while he was alive with them. His words to them. Then. Were all about. Teaching them. What the Bible really says. What the law.

And the prophets. And the Psalms. What the whole Old Testament. Was really all about. That's important. Isn't it? A lot of Christians today. Want all sorts of special words. From Jesus. From the spirit. To guide them in life. But look. Even when Jesus. Jesus was bodily present. On earth. With his disciples. How did he guide his followers? By teaching them. [ 31 : 23 ] To understand the Bible. And that's exactly still. How he guides his followers. Today. You see Luke's message. It is loud and clear.

The first disciples. The first disciples. Were transformed. From their grief. To great gladness. From their misery. To mission. Through. The majestic gospel. Through the word of the cross. And the empty tomb. As explained. In the scriptures. Through nothing more. Than mere talk.

Talk. Teaching their minds. To understand. To understand the Bible. In the light of the cross of Christ. And to understand the cross of Christ. In the light of the whole Bible.

And of that. Luke says. We can be certain. The journey. From the terrible misery of grief. To the triumphant. Mission of gladness. For those first believers. Was through.

[ 32 : 21 ] The transforming message. Of the biblical. Gospel. We can be sure of that. Luke shows us. And because of that. We can be just as confident today.

That the journey from grief. To gladness. For the whole world. Is through. The same. Word. Of the same. Gospel. Christ's death. And resurrection. Explained. And proclaimed.

In all. The scriptures. Nothing less. But nothing more. Is needed. Than that. That's Luke's word to us.

The sister warning. Luke tells us. About the journey. From grief. To gladness. For these first disciples. Because he wants us. To be certain. And confident.

About the journey. From grief. To gladness. For this whole world. He wrote this chapter. So we will be confident. That people will be transformed.

[ 33 : 18 ] From unbelieving skepticism. To believing joy. And from miserable. Argumentative Christianity. To real joyful. Missionary zeal. As the Bible. The whole Bible.

Is opened. And Christ is proclaimed. From the scriptures. As the risen Lord. Look at verses 25 to 27. Just to see what this involves.

First of all. There's rebuke. Isn't there? For their ignorance. For their unbelief. Oh foolish one. Slow of heart. To believe. What the prophets. Has spoken.

Jesus says. The reason they're miserable. Is that their hearts. Are cold. That they disbelieve. God's word. Even in the face. Of the clear evidence. From the resurrection. That they had.

Verse 24 is clear. They had clear testimony of it. Faith is based. On solid evidence. And that evidence. Is abundant. But sin. You see. Sin.

[ 34 : 14 ] So blinds people. To the truth. Makes people. So resistant. To the truth. That we need. The living word of God. To lift the veil.

From our eyes. And our hearts. So that we can see. What has always been true. For the things that have been hidden. Because of our own sinful prejudice. Our hard hearts. These disciples.

Were miserable. Because they were all wrong. About Jesus. Because they're all wrong. About the whole Bible. They wanted Jesus. You see. To fit into their.

Expectations. Of a savior. They wanted. Someone to come. And change the world. Yes. But they wanted. The Romans kicked out. They wanted. Their own culture. Their own religion. To be promoted again.

And so on. And Jesus. In their eyes. Had let them down. Well. It's often the same. Even today. People have a wrong. Expectation of Jesus.

[ 35 : 10 ] Because. They haven't believed. And understood. The scriptures. They haven't understood. The true. Biblical gospel. They believe. The bits. They want to believe. But they've often.

Rejected. The rest of it. So. Well. For example. Liberals. Taught. Jesus is only. A social redeemer. He's here. Just to make this world. A better place. So like. Some bits of the Bible.

Bits about justice. Bits about the poor. And so on. But they reject. Other vast tracts. Of the Bible. The supernatural. The bodily resurrection.

And above all. Of course. The need for forgiveness. The need for repentance. The chief need. That we need to be saved. From our sins. And saved from the wrath of God.

Only through the transforming power. Of the gospel. What has happened to churches. In the western world. That have been so shaped. In recent decades.

[ 36 : 03 ] By that eviscerative message. Well. Look around. Disillusion. And despair. And empty churches. And closing church buildings. All over our nation today. And all over. Much of the western world.

There will be many buildings. In our nation today. Even on Easter Sunday. That are not filled. With rejoicing church goers. But just. A few miserable people.

Trying to be cheery. But where there is no mission. Where there is no real life at all. Because. Oh foolish ones. How slow of heart.

You have been. How cold of heart. And how unbelieving. About all the scriptures. Of course. You will get others today. Who just seek.

A prosperity gospel. That Jesus. Is the redeemer. For this world. For my world. To make me healthy. To make me prosperous. To make me feel good. To make me find fulfillment.

[ 37 : 01 ] In my life. And that of course. Might bring. And often does bring. Zeal for a while. But again. That too. Will lead to disillusion. Real despair. In the end. When you're not healed.

As you hope. When tragedy. Does blight your life. When you don't receive. All the things. That you long for. But Jesus says. Oh foolish ones. How slow.

To believe. What the Bible. Really teaches. My kingdom. Is about far more. Than just that. My kingdom. Is not of this world. It's about a whole new creation.

Beyond the curse of sin. That's what I came to usher in. Look at verse 47. Forgiveness of sins. In my name.

To be proclaimed to. Every nation. The whole world. That's what I taught you. While I was among you. I taught you that. From all the scriptures. And with my resurrection.

[ 37 : 56 ] Today. Is the first day. Of that new creation. So Jesus rebukes. Their ignorance. And he turns them. To revelation. To bring understanding.

Look at verse 27. Beginning with Moses. And all the prophets. He interpreted to them. In all the scriptures. The things. Concerning himself. Not new revelation.

Notice that. He's just showing them. How to read the Bible properly. He's showing them. That it isn't a book. About us. Fitting the story of Jesus.

Somehow into our expectation. In the Bible. And that's so often. Still the way. That Christians read the Bible. Today. What does. What does Jesus have to say? How does he. How does he. Tell me about my plan.

And my purpose in life. No. The Bible's not about that. The Bible's about fitting. All. Our. Human. Expectations. Into. The eternal plan.

[ 38 : 52 ] And purpose of God. It's all about. The triumph of the Lord. Jesus Christ. And his kingdom. The whole Bible. It's about him.

Not about us. The whole of time. The whole of eternity. Revolves around him. Everything that matters. In this universe. Only matters. Insofar as it relates.

To Jesus Christ. The risen Lord. He's the beginning. He's the end of time. He's the beginning. And the end of history. He is. The center. Of all eternity.

And the climax. Of that story. The center. Of all of it. Is in his death. And resurrection. And his ascension.

To glory. His saving work. Now complete. And it's because of that. You see. And that alone. That we can find a place. In his story.

[ 39 : 48 ] Look down to verse 46. Where again. We see Jesus telling us. The whole Bible's message. That through his death. And resurrection. There can be. Repentance.

And forgiveness. For lost sinners. For ignorant rebels. From every nation of the world. Who are under his wrath. Instead. There can be a glorious hope. For all nations. For all eternity. He grasping that.

Truth. Is to be gripped. To be changed forever. By that utterly transforming message. The message that can transform. And does transform. Miserable.

Dispirited people. Into glad. Joyful. Missionary people. Ambassadors. With hearts on fire. And with lips on fire. Therefore. To tell people about Jesus.

That's what happened. To the disciples in this chapter. Because at last they understood. The message of the cross. In the message of the risen Jesus. And opened up to them.

[ 40 : 46 ] Through all the scriptures. By Jesus himself. And so the Lord's rebuke. And his revelation. Lead at last. To recognition.

Look at verse 31. Their eyes. Were opened. It was just as Jesus promised. Through his ministry. The dead shall hear the voice.

Of the son of God. And those who hear. Will live. But don't miss how that happened. That's Luke's message. It happened. As. The scriptures. Were opened.

To them. It's that word. That sets people's hearts on fire. It's that word. That brings.

That abundant life. That joy. And that's Luke's message. To us this morning. The word of the cross. Made certain. By the risen Lord Jesus. Will transform.

[ 41 : 43 ] This world. See many of us here. Have got friends. Haven't we? And loved ones. Who are still blind to the truth. Who are still very skeptical. Or maybe they've just got.

The vaguest grasp. Of Christian things. But they're still in the dark. They're miserable. They've got none of the joy. They've got none of that. New creation life. But what they need to hear.

Is what? The transforming word. Of the risen Lord Jesus. And they can hear it. And they will hear it. As the scriptures. Are open to them.

And as they understand. The majestic gospel. Of the risen Lord. As the biblical gospel. Is proclaimed. Even the dead. Dead will hear his voice.

And will come to life. That's what's happening here. That's what the whole of. Of Luke's second book. The Acts of the Apostle. Shows us. Begins with the multitudes.

[ 42 : 38 ] Hearing and believing. On the day of Pentecost. Then you have the. The Ethiopian eunuch. Out on his own. In the middle of the desert. But God sends somebody to him. To open the scriptures. And he's born again.

There's the family of Cornelius. The Gentile. Saying tell us. What you were told to preach. And they believe. When they hear the word. And on and on it goes. You can have certainty. You can have confidence.

About the transforming power. Of the biblical gospel. That when we share. The Bible's true message. His life-giving voice. Will be heard. Still today.

All over the world. And that means. Friends. You can bring. Your skeptical friends. And family. To hear the Bible. Being proclaimed. To hear it being opened up. In all the scriptures. Whether it's Moses. Or the old prophets.

Or the Psalms. Or the gospels. Because wherever. The Bible. Is opened. And taught. In the light of the death. And resurrection of Jesus. That transforming message.

[ 43 : 35 ] Will be at work. It will be bringing the dead. To new life. In Jesus Christ. It will be transforming. Miserable. Grumbling Christians. Into missionary evangelists.

With hearts on fire. Now I don't know. Maybe even this Easter Sunday morning. Some of you here are miserable.

Your hearts aren't really burning like that. Might not be obvious. In your face. But deep down. You're dejected. Because. In some way. You're disappointed. With God.

You're disappointed. With Jesus. Now maybe you have been disputing. With your fellow Christians. Maybe even with Jesus yourself. Because you feel let down. There's something there.

That's disappointing you. If that's the case. Maybe the Lord Jesus. Is saying to you this morning. Oh foolish one. Slow to believe.

[ 44 : 32 ] Slow of heart. To believe. All that the prophets have spoken. Maybe you have been picking and choosing. Your version of the gospel.

Maybe you've been blanking out. Some of the more challenging things. That Jesus teaches. About what his. Teaching really is. And what following him really means. That actually is the root cause.

You know. Of every single. Spiritual dysfunction. We need to stop. Stop trying to fit Jesus. Into our expectation. Of our lives.

And we need instead. To listen again. To the risen Lord Jesus. Speaking to us. As he spoke to all his followers. Teaching them to understand. All. The scriptures.

Let him help us. Understand the greatness. Of his true story. Of his death. For your sins. Of what that accomplished. Forever for you. So that you can share.

[ 45 : 32 ] In his story. Of resurrection life. For all eternity. See the only way. A way. For more and more.

Miserable grieving. About your own life. And circumstances. And into more and more. Missionary gladness. That will enrich. Others lives. As well as our own. The only way to that. Is to live more and more. In the majestic gospel. Proclaimed. In all the scriptures. That's the only way. To burning hearts.

And to bursting lips. For Jesus. That's the only road. From misery to mission. For the church. It's the only road. From grief. To great gladness. For our whole world.

love. And that's why. Luke. Luke has written us. This chapter. So that you can be. Absolutely confident. And certain. That the gospel.

[ 46 : 28 ] Is the power of God. To transform. You. Your heart. And your life. And your loved ones. And indeed. This whole. World. That's Luke's message.

To us. This joyful Easter morning. Amen. Let's pray. The reign of sin and death. Is done.

And all may live. From sin set free. Satan and his pretended throne. Are swallowed up in victory.

Saved from the curse of God. I am. My savior hangs upon a tree.

See there. The meek and silent lamb. His final breath. He breathes for me. So Lord. Open our eyes. We pray.

That we might see. And open our hearts. So that they burn. With this wonderful truth. Which is the balm of life. And the cure of all woe.

[ 47 : 27 ] And fill us. We pray. With Easter joy. For the sake. Of our great savior. Jesus Christ. Who is risen indeed. And in whose name we pray.

Amen. Amen.