

The Revelation of the Resurrection

Introduction

a. objectives

1. subject – the revelation that comes from believing in the resurrection of Jesus from the dead
2. aim – to cause us to understand fully what the resurrection of Jesus means about the gospel
3. passage – Luke 24:13-35

b. outline

1. The Understanding of the Disciples (Luke 24:13-24)
2. The Interpretation to the Disciples (Luke 24:25-30)
3. The Revelation in the Disciples (Luke 24:31-35)

c. opening

1. once again, it's **Easter Sunday**
 - a. actually able to meet together (in contrast to last year – even though we **planned to**)
 - b. **note:** much has changed in our understanding of the virus since last year
 1. **e.g.** you couldn't buy hand sanitizer to "save your life" – now, it's available everywhere!
 - c. **IOW:** our increased understanding of the nature of the virus (**i.e.** how it spreads, how deadly it really is, who is most vulnerable to it, etc.) has allowed us to return to some "semblance" of normal
 - d. so, **this connection of knowledge to living** is at the *heart* of the Resurrection
2. once again, it's time to **preach** on Easter Sunday
 - a. each year, I attempt to bring to light some aspect of the Resurrection *relevant* to the times
 1. **relevant:** not in "post-modern" sense of *feelings* (**i.e.** making me feel good), but in the *logical* sense of that which speaks to the realities around us (**i.e.** as an *application* to the moment)
 2. **e.g.** in 2019, I spoke on *The Fear of the Resurrection*, the **awe** that should overcome us as we consider the *ramifications* of Jesus rising from the dead (**vs. the fear in our time**)
 - b. this year, I want to address another aspect of the Resurrection that (**IMO**) is deeply relevant to issues facing the church in 2021 ...
 - c. **thesis: the resurrection of Jesus from the dead is a revelation that solidifies the central message and intention of the gospel – it reveals Christ's true purpose in the world**
 - d. so ... I want to show you this *revelation* in one of the accounts of the Resurrection (**Luke 24**)

I. The Understanding of the Disciples (Luke 24:13-24)

Content

a. the biography of the two disciples

1. two individuals = one named Cleopas (**v. 18**), the other unnamed
 - a. some have suggested that the other was Cleopas' wife, because she is unnamed
 - b. but, Luke names women freely (**e.g.** Elizabeth, Mary, Anna, Martha, Joanna, Magdalene etc.)
 - c. so, that is a possibility, but not a *probability* – only Luke knows why he remains unnamed
2. walking to Emmaus from Jerusalem – a distance of about 60 stadia (7 miles; 3-4 hours)
 - a. on the day of the Resurrection (**i.e.** "that very day"; **v. 13**) – probably in the midmorning
 - b. they have been eyewitnesses to everything that happened to Jesus following his arrest
3. as disciples of Jesus (**i.e.** two "of them"; **v. 13**)
 - a. the antecedent of "them" is above = the various disciples and their reaction to the empty tomb
 - b. **ITC:** two as part of "all the rest" (**see v. 9**) told of the empty tomb by the women
 1. two of the "general" disciples of Jesus (**i.e.** not the Eleven) – men who believed in Jesus from within his earthly ministry, and were part of the group of his followers who were together after Jesus was arrested and crucified (**i.e.** trying to figure out what to do now)
 2. it would appear that the answer to their new reality (in their minds) was simply to return home
 3. **note:** Luke records that Peter "went home" after seeing the empty tomb (**v. 12**)
4. Jesus joins them on their walk (**note the timeline**)
 - a. Jesus has already appeared to Mary (outside the tomb)
 1. he has *probably* (at this point) appeared to Peter (**v. 12 cf. 1 Corinthians 15:5**)
 2. he *will* appear to the "Twelve" that evening (**v. 36 cf. 1 Corinthians 15:5**), but not Thomas
 3. so, this is likely an early appearance of Jesus to the "more than 500" of **1 Corinthians 15:5**

- b. but, they are “kept” from recognizing him (**at first, unlike the others, see why below**)
 - 1. either a) they are deliberately “veiled” from recognizing him, and/or b) they are so disinclined to assume that a resurrected dead man has joined them that they fail to recognize him
 - 2. **i.e.** they cannot automatically *assume* that Jesus has been raised (**see below**)
 - 3. **IOW:** they have nothing in their *background* or *experience* or *expectations* that would lead them to believe that the man walking with them is actually Jesus raised from the dead

b. the discussion of the two disciples

- 1. Jesus asks them what they are talking about (**vv. 17, 19**)
 - a. they stop and “look sad” = a combination of their own disappointment over the reality of what has happened to Jesus (and their future without him) along with their realization that “this guy” is unaware of the events that recently unfolded in Jerusalem (**i.e.** “*what things*”, **Jesus smiles**)
 - b. **note:** Jesus has **purposely** withheld recognition and **feigns** ignorance over their conversation in order to “push” them into describing to him *what they thought was supposed to happen*
 - 1. **IOW: how did they understand his person and mission?**

c. the understanding of the two disciples

- 1. their understanding of Jesus himself (**vv. 19-20**)
 - a. they know the basic *biographical* info (**i.e.** Jesus, a man, from Nazareth, a rabbi [implied], etc.)
 - b. they perceived him to be “a prophet mighty in deed and word” (**i.e.** more than an *ordinary* man)
 - 1. they had *undoubtedly* heard his teachings and seen (some of) his miracles
 - 2. they had followed him, all the way to his arrest and crucifixion
 - 3. they probably belonged to the “second ring” of Jesus disciples (**i.e.** 1: the Twelve, 2: his most consistent followers [**e.g.** Mary Magdalene], 3: those “attracted” to his teachings [**e.g.** **John 6**])
- 2. their understanding of Jesus’ mission (**v. 21**)
 - a. they held to the **common belief** re: the Messiah prevalent amongst 1st C. Jews:
 - b. that the Christ was to “redeem Israel” = that the Messiah promised by God to Israel would free the Jews from the various **oppressors** that enslaved them (Assyrians, Babylonians, ... Romans)
 - c. **i.e.** these two believed (initially) that Jesus was that promised Messiah – his words and deeds *seemed* to indicate that he had the power of God to overthrow all *political oppression*
- 3. their understanding of the report of the women (**vv. 22-24**)
 - a. it is now “the third day” = not expecting a resurrection, but (rather) *if* Jesus were the true Messiah, *any retribution by God against the Romans should have fallen by now*
 - b. **note:** the two describe the reports of the empty tomb as:
 - 1. women “did not find his body” (**i.e.** why not?); they saw “a vision of angels” (**i.e.** not reliable); others went to the tomb, found it empty also, but “him they did not see” (**i.e.** unexplainable)
 - 2. **IOW:** the report of the empty tomb *has no explanation* – the empty tomb just “confuses” their understanding of who Jesus was supposed to have been (in their minds)
- 4. **reality: far too many people are like this – claiming to be “disciples” of Jesus, and even knowing his words, they assume that his mission was to free people from horizontal forms of oppression – they have “missed” entirely the reason the Son of God came to earth and died**

II. The Interpretation to the Disciples (Luke 24:25-30)

Content

a. Jesus’ condemnation of them (**vv. 25-26**)

- 1. he calls them “foolish ones” = foolish (the opposite of wise) is to be *unable* to process information well; to be **unable to see** what has been made known
 - a. not necessarily *incapable*, but (by virtue of a fallen nature) failing to understand what it means
 - b. **i.e.** these disciples were not able to process the above information to its logical conclusions
- 2. he calls them “slow of heart” = an *unwillingness* to embrace a truth; a **lack of will** (**i.e.** from the heart, the control center) to take what has been given and put it into action *in one’s life*
 - a. **i.e.** these disciples were unwilling to live the consequences of what they had been taught (**by him**)

b. Jesus’ interpretation of himself to them (**v. 27**)

- 1. Jesus exegetes, from the law and the prophets (two parts of the Tanak) the various ways that the OT (**i.e.** the Scriptures) points to him and describes what his *mission was to be*
 - a. **note:** although Luke uses the word “all” (twice), it is *unlikely* that Jesus exegeted *every single* verse or reference to himself in the OT – he probably *summarized* a great deal along the way

- b. Jesus shows **from the revelation** given through Scripture **how it all points to him**:
 - 1. the curse = reveals the “seed” prophecy that would “thread” through Scripture to him
 - 2. the patriarchs = reveals the decree of God to establish a people through redemption in him
 - 3. the law = reveals the depth of the Fall and the necessity of perfect holiness achieved in him
 - 4. the sacrificial system = reveals the need for a perfect sacrifice that would only come in him
 - 5. the priesthood = reveals the mediation that would be required in atonement by him
 - 6. the history of Israel = reveals the exile due to sin that would require rescue by him
 - 7. the prophets = reveals the Word of God to a fallen world fully realized in him
 - 8. **LOW**: the entirety of the Bible is about the Christ, specifically about Jesus who fills that office
- 2. Jesus *reveals* the true nature of the promised Messiah = that the Christ was divinely appointed to come to rescue a people from the **greatest oppression of humanity**: sin and death
 - a. **i.e.** the message of the OT was *not* a message of personal happiness or **political freedom** in this world, but a message of rescue from the deadly effects of sin ushered in by the Fall of Adam
 - b. **i.e.** the Christ was *intended all along* to take on the nature of humanity, live under the law, and give himself over to death so that the elect of God would be freed from the enslavement of death
- 3. **truth**: although it would have been *fascinating* to hear this exegesis by Jesus himself, we who possess his Spirit have an even *greater* interpreter of these things, and much more time in them
- 4. **but ... they still don't get it ... just as they didn't while he was teaching them before ...**

III. The Revelation in the Disciples (Luke 24:31-35)

Content

a. the revelation of Jesus to them

- 1. their time together ends with Jesus joining them at home for a meal
 - a. they note that it is “*towards evening*” – **i.e.** it is unlikely that he would be able to get back by sunset
- 2. at the meal, Jesus takes bread and breaks it and blesses it
 - a. it would be customary for the host to offer the guest the honor of saying the blessing
- 3. the blessing of Jesus opens their eyes, and they recognize him as the risen Jesus
 - a. either 1) the “veil” over their eyes is lifted by God, and/or 2) the act of him breaking bread and the words of his blessing suddenly make them realize who he really is (**i.e.** a familiarity arises)
- 4. **reality: it is only in recognizing him as risen and alive that the disciples are finally able to understand the purpose and mission of Jesus as the Christ**
 - a. **i.e.** the *revelation* of the Resurrection is to make known **the true mission of Christ**
 - b. **note**: their hearts “*burn*” within them (**v. 32**) = the truth of what Christ interprets to them, what has been *revealed by God* through time, sits “waiting” to be understood (**smoldering**)
 - 1. and, it is the *resurrection of Jesus* that makes that knowledge “come alive” in them
- 5. **the resurrection of Jesus dispels all of the foolish notions that he has come to solve our “horizontal” oppressions – his resurrection reveals that he has come to bring life from death, and that our true oppression is sin and the wrath of God leading to eternal damnation**
 - a. **the resurrection is a revelation of the true mission of Jesus – in him we truly live!!**