

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: Jan. 4, 2009

Title: The Hero’s Legacy - The Mission of God- Part 1

Text: Luke 24:36-49

Theme: The Hero has finished the work entrusted to Him by His Father; now He gives His people the responsibility to carry on the work of proclamation to all the nations. This responsibility is part of His ongoing legacy for those who love Him to carry out.

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

The Storyline of the Bible

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Introduction:

In the story of God, He created a world in which His story would unfold. From the very beginning a villain, an antagonist, was presented. But God also wrote into His story a deliverer who would bring deliverance. This hero was foreshadowed and imaged throughout biblical revelation and history. The foretelling and figure were so exact that when the hero arrived all who were looking were able to identify God's hero. The Hero came at a very specific time in history and with a distinct purpose. He came as a deliverer and He brought with Him deliverance. The Hero has finished the work entrusted to Him by His Father; now He gives to His people the responsibility to carry on the work of proclamation to all the nations. Even though we acknowledge the story of God, we fail to see how we are living in the story and how our lives are a part of the ongoing story of God.

We are the means God has established for the proclamation of His story to all the nations. This is His legacy to us. He left us with this inheritance. What we have in the story is the only thing in life that is truly priceless. The story is the treasure. Of all things created this is the one thing we cannot duplicate. The person and work of the story's Hero is beyond us, and there is nothing we can do to do what was done. This work is the treasure that we are to share with all the nations.

Initially we spoke of the kingdom being the vocabulary of the story. Thus it is important to remember, "**God's redemptive purpose is expressed in a Kingdom theme and made known through a mission vocabulary.**" God's eternal purpose is expressed through a Kingdom imagery using the language of missions. **The mission of God is the establishment of His rule over all created things.** None of God's activities are trivial or unrelated. God's program is neither dysfunctional nor disjointed. Everything is a part of the whole. The following verbiage captures this idea.

We are determined to shout the supremacy of God in all things (Rom. 11:36) by finding, celebrating and declaring He is enough in this life and the life that is to come (Phil. 2:9-11; Rev. 4, 5) through the systematic study of His Word (2 Tim. 2:15) and to share this message with every tribe, tongue, people, and nation (Matt. 28:18-20; Rev. 5:9).

It is safe to say, "**Missions is the means God is using for the establishment of His Kingdom.**" The Kingdom idea is the visual or imagery that God uses to communicate His thoughts to

finite beings. Thus to speak of missions is to speak of His Kingdom. And to speak of His Kingdom is to lay hold of His eternal purpose, the story of Scripture. There is a side of theological study that separates the church from any kingdom idea. But this distinction is too sharp and the continuity between the two reveals the unfolding of God's story. You and I must see how we are a part of this one story and how God, in and through His church, is moving His one story forward.

THE BIG PICTURE

- The Subject of the Story – The Person and Purpose of God
- The Villain Appears
- The Hero Foretold
- The Hero Arrives
- The Hero's Work
- The Hero's Legacy
- The Story's Epilogue

Its Eternal Value:

In the absence of the retelling, the story dies with the last generation. Those who love Him must obey Him by constantly retelling the story to every succeeding generation. This is done in the most unspectacular ways. The story of creation, transgression, condemnation, and redemption is told every moment of every day. It is a story that is verbalized and visualized by the constant faithfulness of His followers to simply follow Him.

The Storyline:

The story does not end with the Hero's work. The story, in many ways, is just beginning as it is lived out in the retelling of the story to every generation. It is the retelling that fulfills the Hero's legacy.

The Problem:

Although we acknowledge the story of God we fail to see how we are living in the story and how our lives are a part of the ongoing story of God. The tapestry of God's story is made up of countless threads, and each moment of every day is a part of the eternal tapestry of God.

Questions:

1. What does verse 37 suggest about the disciples concerning His death, burial, and resurrection? Notice the language of verse 38.
2. How does our Lord address their doubts?
3. Notice how even after His resurrection our Lord still bears the scars of the cross. What might this tell you?
4. What did Jesus tell the disciples to help them to believe that He was alive?
5. Why was it hard for the disciples to believe that Jesus was alive?
6. What was the response of the disciples to His appearance (v. 41)?
7. Why did our Lord ask for food? What did Jesus eat to prove that he was not a spirit?
8. Is our Lord's death, burial, and resurrection in the Old Testament text?
9. What was in the Jewish Scriptures, the Law of Moses, the Prophets and the Psalms?

10. What did Jesus then teach the disciples?
11. What did the Scriptures say would happen to the Messiah? What did Jesus tell his followers to tell other people?
12. Why might we not see Him in the text of Scripture?
13. What does verse 46 describe?
14. What is the consequence of our Lord's death, burial, and resurrection (v. 47)?
15. To whom are we to go? To whom should they tell the message? Where should they start telling this?
16. Who is to go?
17. What has the Lord promised those who go? Why would the followers be able to tell the message? What did the Father promise to give the disciples? Where did the disciples have to wait?
18. What might this power be?

The Holy Spirit is calling to us from this passage to consider three ideas.

To Know: The Holy Spirit desires for us to know those who follow the Hero King are to carry out His legacy to tell the story to everyone everywhere at all times.

To Choose: The Holy Spirit desires for us to choose to obey the Hero King's wishes.

To Feel: The Holy Spirit desires for us to feel the joy of retelling the story and fulfilling His legacy.

Notice how our Lord ties all of this together in Luke 24:39-49. It is as if we have a large puzzle with various pieces and the puzzle maker shows us the big picture and how all the various pieces now fit together. Our primary focus will be on the "sermon" He spoke to His disciples, but first we will briefly note the scene in which His words are spoken.

Outline:

A. The scenario (vv. 39-43)

The scenario places the sermon after His resurrection and before His ascension to the third heaven.

"The end of Luke's Gospel does not clearly indicate that a forty-day interval separated Jesus' resurrection and ascension. A reading of Acts 1:1-11 shows that Luke compresses the account in his Gospel, probably intending to give a summary of what Jesus taught in the forty-day interval." (Thomas R. Schreiner, "Luke," in *Baker Commentary on the Bible*, ed. Walter A. Elwell, 839).

The story wants us to feel the confusion and joy of those initial disciples at the death, burial and resurrection of God's Hero, the Lord Jesus Christ. One author in his attempt to capture those initial emotions wrote the following thought:

Have you ever had something happen or received some news that was so good you thought to yourself, "*This is too good to be true!*" For a while you can't quite believe your

good fortune and your perspective on life is suddenly different. Or perhaps you have come close to losing someone you love, or preparing yourself for the worst in a medical diagnosis -- and then everything turns around and the news is unexpectedly good. A dramatic turn for the good or those beautiful words, "*It was benign*," bring joy to your heart. "*Pinch me*," you said, "*I must be dreaming!*"

If you can hold an experience like that in your mind, you will have a deeper understanding of our gospel reading from Luke and have some empathy with the followers of Jesus as they deal with the "*too good to be true*" resurrection of their Master. http://www.lectionarysermons.com/may_07_00.html

It is inside of this scenario that our Lord delivers His "sermon." There are three primary points to the sermon and in this communication our Lord delivers to us His legacy.

II. The sermon (vv. 44-49)

A. The Meaning of His Work - The foretelling and the fulfilling (vv. 44, 45).

Everything our Lord is and does is a part of the Bible's story. He proves this by going back to what is already known.

1. The foretelling

Our Lord speaks to the foretelling and figuring of His arrival and work from the Old Testament text (vv. 44, 45). When our Lord references the law, prophets, and writings He is speaking to the complete Old Testament canon.

"The **LAW**, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The **PROPHETS**, or teachers, including Joshua, Judges, the two books of Samuel, and the two books of Kings: these were termed the former prophets. Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi: these were termed the latter prophets. The **HAGIOGRAPHA**, (holy writings,) which comprehended the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet; and this they did by joining Ruth to Judges, making the two books of Samuel only one; and so of Kings and Chronicles; joining the Lamentations to Jeremiah, and making the twelve minor prophets only one book." (*Adam Clarke's Commentary on Luke 24:44*).

What we must not fail to see is how, "There is a unity of God's purpose written in the law of Moses, the prophets, and the psalms; and proclaimed by John the Baptist, by Jesus, and by the early church -- namely, that the offer of repentance leading to forgiveness of sins is to be proclaimed to all nations." <http://www.crossmarks.com/brian/luke24x36.htm>

2. The fulfilling

He connects for His audience the various “dots” of the story. He shows how His arrival and work are in complete fulfillment of the foretelling and figuring of the Old Testament. Our Lord reviews the story in order **to prove what is now apparent**. “The events of divine providence are a fulfillment of the divine word.” (*Family Bible Notes*) All that He is and has done is in accordance with what was spoken of previously. The proverb stands true, “Hindsight is 20/20.”

Think about our Lord’s words to His disciples on the road to Emmaus in Luke 24:27.

“Then beginning with Moses and with all the prophets, **He explained to them the things concerning Himself in all the Scriptures**” (Luke 24:27).

Remember Philip’s words to his brother Nathanael in John 1:45?

“Philip *found Nathanael and *said to him, ‘**We have found Him of whom Moses in the Law and also the Prophets wrote--Jesus of Nazareth, the son of Joseph**’” (John 1:45).

And to the religious leaders who questioned His person and His work in John 5:39.

“You search the Scriptures because you think that in them you have eternal life; **it is these that testify about Me**” (John 5:39).

For those who have ears that hear and eyes that see, Jesus is the seed of Abraham and the lamb of God promised to bring deliverance to His people from their shame, fear, and guilt. None who seek Him will fail to find Him and none who wish to understand will fail to comprehend. He opens blind eyes and deaf ears. This leads us to our Lord’s second point.

- A. The Message is His Work - The causality, the call and the consequence (vv. 46, 47)

There are three notable ideas.

1. The causation - “Christ must suffer and rise again”

The centerpiece of all biblical revelation is the death, burial, and resurrection of Jesus Christ. “It became proper or necessary that the Messiah should thus suffer. It was predicted of him, and all things have happened as it was foretold.” (*Albert Barnes’ New Testament Commentary on Luke 24:46*). What was foretold had to be fulfilled. **God would neither be denied nor defeated**.

Notice how the certainty of the event is accented by the phrase, “It is written.” “It is written. Perfect passive indicative of **graphô**, to write, the usual phrase for quoting Scripture. Jesus

now finds in the Old Testament his suffering, his resurrection, and the preaching of repentance and forgiveness of sins to all nations." (A.T. Robertson's *Word Pictures* on Luke 24:46).

In noting the Hero's work at the cross, we cannot assume we understand the necessity of His resurrection. "The resurrection was the sign to the early Christians that this living God had acted at last in accordance with his ancient promise, and had thereby shown himself to be God, the unique creator and sovereign of the world."

http://findarticles.com/p/articles/mi_m1058/is_7_120/ai_99988496 "On the third day: God's promise fulfilled." *Christian Century*, April 5, 2003 by N.T. Wright

He accents the central idea of the entire story and it is the sacrificial and vicarious suffering of the story's Hero. Paul captures this idea in the statement, "Christ crucified" (1 Cor. 2:2; Gal. 6:14). I firmly believe there is continuity inside of God's kingdom program, but there is one thing that is significantly different from what we preach and what was preached prior to the cross and it is this: Christ crucified. All of the foretelling and figuring was exact enough for those who sought Him to find Him, but all of the foretelling and figuring was still a shadow of something greater. "The Old Testament picture was like a dark negative as compared to the white positive of the New Testament revelation." (C.C. Ryrie, *The Grace of God*, 122). The second notable idea is in the word "proclaim."

2. The call - "proclaim"

Do we know what we are to be about? Do we know what the ministry as a local church is? Whatever our ministry is as a church comes from God's mission. It is His message that is to be proclaimed.

While the church is a place of judgment -- a place to point out, to recognize and repent of sins, it is even more important that it be a place of forgiveness. That is what we *must* proclaim.

The church will preach morality. We need to tell the world what is right and wrong. [But] morality is not at the heart of our Christian faith -- repentance that leads to forgiveness in Jesus' name is.

One of the common complaints [occasionally] leveled against the church is that we are wishy-washy on social and moral issues. That may be true; but it stems from the fact that we are called to stand strong and firm on the biblical proclamation of repentance that leads to the forgiveness of sins in Jesus' name.

<http://www.crossmarks.com/brian/luke24x36.htm>

"They were angry that the disciples were announcing, in Jesus, the resurrection from the dead. With good reason. The announcement meant the inauguration of the new covenant. The 'new covenant' beliefs of the early Christians meant that, in hailing Jesus as son of God, they believed that Israel's God had acted in him to fulfill the covenant promises by dealing at last with the problem of evil."

http://findarticles.com/p/articles/mi_m1058/is_7_120/ai_99988496 "On the third day: God's promise fulfilled." *Christian Century*, April 5, 2003 by N.T. Wright

As a fellowship we are to preach “Christ crucified” and in His name, the forgiveness of sins. This leads us to our third notable idea.

3. The consequence - “Repentance for forgiveness of sins would be proclaimed”

The Hero’s coming had a distinct purpose. His work would secure for His people forgiveness of their rebellion against Him (v. 47a). This is the consequence of His cross work. The Hero’s work was to remove from us our shame, our fear, and our guilt. This is what it means to be forgiven. I like how commentator Adam Clarke states this:

“The taking away-removal of sins, in general every thing that relates to the destruction of the power, the pardoning of the guilt, and the purification of the heart from the very nature of sin.” (*Adam Clarke’s Commentary on Luke 24:47*).

“The goal or purpose of proclaiming repentance is that sins might be forgiven. Every time **hamartia** (= ‘sin’) is used in Luke, it is with **apheimi** (= ‘forgiveness’). Our goal in pointing out sin and calling for repentance has to be the forgiveness of sins.”
<http://www.crossmarks.com/brian/luke24x36.htm>

Listen to the following statement concerning forgiveness:

“Here we have some highly maligned words that seem very judgmental when used by many Christians today. Nothing could be further from the truth. Repentance means a greater knowledge or deeper intimacy. **Forgiveness means; “Your debts been paid and you’re free to go home.” Sin is not so much an action as a way of living that leads to emptiness.**” (emphasis added) http://onefamilyoutreach.com/bible/Luke/lk_24_36-48.html

It is only when we repent of our own self-efforts of covering our shame, fear, and guilt, and accept by faith His sacrifice, that we can be truly covered. This language echoes back to the Garden of Eden and that original act of rebellion by our initial parents, Adam and Eve.

“It was proper that the necessity of repentance should be preached among all nations, for all were sinners.” (*Adam Clarke’s Commentary on Luke 24:47*). This leads us to our Lord’s third and concluding point.

- B. The Mission because of His Work - The plan, the people, and the power (vv. 47b-49)

Again we have three prominent ideas.

1. The plan to reach the world ([v. 47b] “all the nations, beginning in Jerusalem”)

What the hero **initiates** His people are to **disseminate** (v. 47b).

“Luke sums up the whole commission by recording the words of Christ, wherein he states that he suffered that it might be preached to all nations that if men would repent, God could now forgive (Ro 3:26). From Luke's record we also learn that the preaching of these glad tidings was to begin at Jerusalem.” (*The Fourfold Gospel* on Luke 24:47).

I do not know why we miss this but we are to be proclaiming to our community, our nation, and our world the story of God. They were to begin in Jerusalem. The fact that this city is noted first must not escape us. Remember it was the religious leaders from Jerusalem that persistently opposed Him.

“This was the dwelling of his murderers, and it shows his readiness to forgive the vilest sinners.” (*Adam Clarke's Commentary* on Luke 24:47). “Where sin abounded, grace did much more abound.”

The disciples would have their medal tested right away. They were invited to go where the message was resisted the most. “A strong faith is always tested by trials, not cushioned by comfort.” http://onefamilyoutreach.com/bible/Luke/lk_24_36-48.html It would begin in Jerusalem where the events were most memorable. There is nothing that can absolve us of this responsibility. No amount of delegation can fulfill our responsibility as a local church to think, pray, and act aggressively in the carrying out of our Master's wishes. This is His legacy to us. We are to share the story with everyone everywhere at all times.

“In my name - By my command it should be proclaimed that men should repent, and by my merit that they may be pardoned.” (*Adam Clarke's Commentary* on Luke 24:47). Let us now note the second prominent idea inside the mission.

2. The people who are to witness ([v. 48] “you are witnesses”)

“No man can with any propriety bear witness of that grace that saves the soul, whose own soul is not saved by that grace.” (*Adam Clarke's Commentary* on Luke 24:48). “This is not a command telling us what to do so much as a statement about who we are. We are witnesses of these things. We may be good witnesses or bad witnesses, but we are witnesses.” <http://www.crossmarks.com/brian/luke24x36.htm>

Our text specifically calls us to be witnesses of the story's content (v. 48). We are to be retelling the story to those around us. It is like us gathering around the open fire and relating the story to those who sit with us. It is sitting with our children and grandchildren and telling them the story. Although much of what we learn is from the written page, we must remember our oral history. The story is to be told and retold orally to all who have ears to hear. We are the witnesses to whom He has entrusted this legacy. No matter whom you are or what you do, you are to be witnessing of God's story. We need to repeat the story of creation, transgression, condemnation, and redemption to all the nations, beginning in our immediate Jerusalem.

3. The promise of future power ([v. 49] “you are clothed with power”)

“It is an old verb for putting on a garment.” (A.T. Robertson’s *Word Pictures* on Luke 24:49). It is a passive voice “to be clothed.” The energy of the Holy Ghost was to be communicated to them for three particular purposes.

- a. That He might be in them, a sanctifying comforter, fortifying their souls and bringing to their remembrance whatever Jesus had before spoken to them.
- b. That their preaching might be accompanied by His demonstration and power to the hearts of their hearers, so that they might believe and be saved.
- c. That they might be able to work miracles to confirm their pretension to a Divine mission and to establish the truth of the doctrines they preached. (*Adam Clarke’s Commentary* on Luke 24:49).

What the disciples would do with the indwelling Christ is be the vessels through which His life would be lived. Nothing asked of them would fail. What God promises, He performs. The consequence of the power would be the Christ-life, the exchanged life. Everything the disciples would do in the Book of Acts was done by Jesus in the Gospels. This is no different than what we see in Mark’s Gospel when Jesus sends them forth to work miracles and preach the gospel of the kingdom. This is no different than what Peter was invited to do when he walked on the water, and this is no different than when Jesus asked His disciples to feed thousands of people with two fish and five loaves.

The author of the story provides the means for His purpose to be fulfilled (v. 49). He gives to those whom He saves the power to witness for Him, to tell the story to others. No matter how formidable the task may appear we have all we need to do what is necessary. You and I have the power as husbands, wives, young people, seasoned saints, parents, children, employees, employers, or whatever our role is, to be witnesses of the story, God’s story.

SHEPHERDING THE PEOPLE: (What is the NEXT STEP?)

All of us have the power. What we fail in is how we understand the power and what we are to be doing. We already have the power and we are already where He wants us. What we need to do is simply do what God did: speak and act, proclaim and image the story. We need to begin where we are at and allow the story to spread naturally like a fire without boundaries. Much has been done and much still needs to be done. I do not believe kingdom advancement is so much linear as it is cyclical. While more and more people groups hear the story, we must always be working so that every uttermost becomes a Jerusalem. This is our calling and this is our destiny. The story God wrote includes you and me, and we are to tell His story to every tongue, tribe, people, and nation. May we never tire of telling the story to each and every generation.

1. Are we willing to be a part of God's team whereby the story is retold to everyone in our circle of influence?
2. Are we willing to be a part of a church planting team locally, nationally, or globally?
3. Are we willing to be a church where we are singularly committed to retelling the story of the Bible over and over again to all the nations, beginning in our "Jerusalem"?
4. How might we go about carrying out the legacy left to us by God's Hero, Jesus Christ?
 - a. Are you willing to stay and be a part of this local church through physical ministry and financial support?
 - b. Are you willing to go in submission to the elders training and direction?