

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Luke 24:8-19

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, we have come to our Bible reading time again. Let's continue to read Luke chapter 24, and today we will read verses 8 through 19.

Yesterday, we saw a group of women who loved the Lord, having prepared spices in advance, ready to anoint the body of Jesus. On the first day of the week after the Sabbath, which is Sunday, they went to Jesus' tomb early in the morning to anoint His body. As a result, angels appeared to them and asked, "Why do you seek the living among the dead? He is risen."

Luke's account of this passage is very concise. Mark, in his record of these events, specifically added a phrase, with the angels telling these women to "go, tell His disciples—and Peter." Because Mark followed Peter, the Gospel of Mark may have been dictated by Peter and written down by Mark. Therefore, other Gospels might have forgotten the two words "and Peter," but for Peter, who had just denied the Lord three times, the fact that the Lord remembered him specifically after His resurrection caused these two words to be recorded in the Gospel of Mark. The Gospel of Matthew particularly emphasizes that the women were to tell the disciples to go to Galilee; because in Galilee, Jesus would meet with them and re-commission them with the Great Commission. Luke, however, does not record these details;

Verses 8-9: "Then they remembered His words. So they returned from the tomb and told all these things to the eleven and to all the rest."

This group of women, who loved the Lord and were willing to serve Him, and who were willing to anoint Jesus' body, were the first group to be told by the angels that

Jesus had risen, and they then conveyed this information to Jesus' disciples and the others.

Verse 10: "It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles."

He specifically mentions three names here: Mary Magdalene, of whom Mark says Jesus had once cast out seven demons. Mary Magdalene loved the Lord dearly, but because she had been possessed by demons, perhaps her judgment was not entirely clear. Joanna is said to be the wife of Chuza, Herod's steward, a fact not recorded in other Gospels. Another is Mary the mother of James, that is, the mother of Jesus. When Jesus was still ministering on earth, His brother James actually did not believe in Him; but by the time Luke wrote the Gospel of Luke, James had already become the leading elder in the church. Therefore, it specifically mentions Mary the mother of James.

Verses 11-12: "And their words seemed to them like idle tales, and they did not believe them. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened."

Luke's record is very concise because Luke places the emphasis on the passage below: the two disciples on the road to Emmaus. We thank the Lord that the authors of the four Gospels, according to the inspiration and urging of the Holy Spirit, recorded different events and focused on different things.

Regarding the morning of Jesus' resurrection, the most detailed record is in the Gospel of John. When John wrote the Gospel of John, it was nearly 30 years later than the other three Gospel authors, so he likely approached it with the intention of supplementing the areas where the other Gospels were lacking, especially regarding the interactions between Mary Magdalene, Peter, and John, which were

described in great detail. In John chapter 20, because Mary loved the Lord, she went to the Lord's tomb while it was still dark, only to find the tomb empty; she immediately ran to find John. At that time, Peter was staying with John. Upon hearing that the tomb was empty, both Peter and John ran quickly to the tomb. John was younger and ran faster, but he did not go into the entrance of the tomb; once Peter arrived, he rushed inside, and that is where the record in verse 12 here comes in—Peter saw the linen cloths lying by themselves and went away.

The Gospel of John records that he believed—believed in the fact that Jesus' tomb was empty. John added a special note that he and Peter did not yet understand that Jesus had risen from the dead, but they did see that the tomb was empty. The Gospel of John continues to record that Peter and John returned to their own homes. Afterwards, he begins to record Mary Magdalene, because she loved the Lord so much. While Peter and John could go back, she could not, and she wept outside the tomb. This sister, whose mind might not have been very clear but who loved the Lord deeply, could not accept the fact that Jesus' body was not there; therefore, she cried.

On the morning of His resurrection, Jesus was actually very busy. According to Leviticus, He should have first ascended to heaven because He is the firstfruits that must be offered to Father God. But before He ascended to the presence of Father God, there was such a sister who loved Him crying nearby, which compelled Jesus to appear to Mary Magdalene. And when He appeared, He said a word of great revelation to Mary, recorded in John 20:17, "Jesus said to her, 'Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, "I am ascending to My Father and your Father, and to My God and your God."'"

This was the first time Jesus no longer called His disciples "disciples," but called them "brothers." After Jesus died and rose again, His disciples became His brothers. Such an important revelation was revealed by God to Mary Magdalene, a sister who loved the Lord very much. It is only a pity that her credibility among the disciples might not have been entirely sufficient, so the disciples were always half-believing regarding what she said.

As for Luke, he chose not to record these things at all. From verse 13 to 35, Luke used a span of 23 verses to record the two disciples going to Emmaus. We can see Luke's heart, specifically for those saints who are weak, fallen, and regressing because they do not know the Lord.

Verse 13: "Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem."

The "seven miles" (literally 25 li) here is about 11 to 12 kilometers. Jesus had originally wanted His disciples to stay in Jerusalem, but these two disciples, after these events had occurred, were perhaps a bit disheartened, so they left Jerusalem and went to Emmaus. 11 or 12 kilometers would take about two to two and a half hours to walk at that time; they might have left Jerusalem around three or four in the afternoon.

Verse 14: "And they talked together of all these things which had happened."

Events had occurred, they did not understand, yet they could not let go; therefore, as they walked, they talked, discussing all that had happened in Jerusalem over the past two or three days.

Verse 15: "So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them."

Jesus was actually very busy that day, but He specifically cared for these disciples who were disheartened, weak, and had fallen because they do not know the Lord. Just as they were regressing, discussing things on the road, Jesus Himself drew near to them and walked with them.

Verse 16: "But their eyes were restrained, so that they did not know Him."

This also indicates that after Jesus' resurrection, His physical form might have been somewhat different from before. The disciples looked at the external appearance and did not recognize that it was Jesus. And Jesus, very interestingly, on one hand, was very gentle and willing to walk with the regressing, weak saints; on the other hand, we also see that in these matters, the attitude Jesus used was not just gentle, but even included a bit of humor.

Verse 17: "And He said to them, 'What kind of conversation is this that you have with one another as you walk and are very sad?'"

Jesus Himself was the one involved, so of course He knew very well; but Jesus very skillfully did not tell them directly about what He had experienced. Instead, He asked a suitable question, allowing them to speak for themselves. They stood still, with sad countenances. They truly loved the Lord, and the Teacher they had followed was suddenly gone; they were truly sorrowful in their hearts.

Verses 18-19: "Then the one whose name was Cleopas answered and said to Him, 'Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?' And He said to them, 'What things?' So they said to Him, 'The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people.'"

Many times we see that Jesus is very humorous; He seem to be asking a question that He already knows the answer to. However, Jesus also knew that when a person's heart is sorrowful, the best way is to let them use their own words to describe the hidden things in their hearts. Jesus is the best psychological counselor; He allowed these two disciples to personally use their own words to describe their inner feelings. Because they did not recognize Jesus, they were troubled by what

happened to Jesus on the cross and in the tomb; Jesus followed their line of thought, allowing them to begin to recount it.

On the day of His resurrection, Jesus had many things to deal with, but He specifically spent a long time with two regressing, weak saints, walking from Jerusalem to Emmaus. Throughout such a long journey, He talked with them and walked with them. Today, God has placed us in His house; there are many saints around us, and it is inevitable that some have doubts, some are weak, and some are easily fallen. Jesus is willing to spend such a long time walking with them, and what about us? In our service, do we have such a heart, willing to accompany the weak saints in our midst, giving them an opportunity to pour out the sorrows in their hearts to you?

Let us pray together: Lord, You are our best example of companionship. Help us to be like You, to have a gentle and pure heart, willing to walk with people, willing to listen to people pour out their hearts; let Your resurrected life be manifested from our lives, so that we can help the brothers and sisters around us. Bless my life. I pray in the holy name of the Lord Jesus Christ.