

Luke 24:36-49

Today we hear of Luke's account of the upper room meeting, at least one of them.

Where the good doctor, Luke, in good order, emphasizes the evidence for a bodily resurrection. He then shares some teaching from the Risen Lord with us.

Jesus teaches his disciples and us about the scriptures. How they are about him, about how they are true, and therefore what they say about the future is true as well. Most notably that those disciples there would go and testify to the nations.

A daunting task, and so he offers a command to wait until the promise of power from on high comes. This is fulfilled at Pentecost, where the Holy Spirit comes to them all the more, to give them courage and equip them for their task. And so once more Jesus' Word rings true. That fulfillment of power on high does come.

And so the disciples go, again according to Jesus word and sending. They go, giving the testimony of the Risen Lord and his Word. That testimony makes up our New Testament. It is no surprise then that the New Testament is about Jesus.

But don't forget how Jesus says the Old Testament is about him too. The Old Testament, in Hebrew is often referred to as the TanaK. An acronym for: Torah the law, the first five books of Moses, the Nevi'im, the prophets, and the Ketuvim, the writings. And what does Jesus say: "everything written about me in the Law of Moses and the Prophets and the Psalms (one of the writings) must be fulfilled." He

says the Old Testament is about him, too. And yes, he had the same Old Testament you do, the Dead Sea Scrolls are from his day and age and it's the same Old Testament, and he says it's about him.

So we are left with a whole Bible that is about Jesus. Luther says, "It is beyond a doubt that the entire scripture points to Christ alone." You may have heard the phrase, "wherever you cut the bible, it bleeds the blood of Christ." Even as he is the Word of God made flesh, the Word that was there in the beginning, he is also there at the very last verse of the Bible, "The grace of the Lord Jesus be with you all. Amen."

From beginning (the beginning!) to end. Always Christ. Alpha and Omega.

Let me count just a few of the ways:

The Torah, the books of Moses, are about Jesus. He is the Word of God, in the beginning, that calls light ex nihilo, out of nothing, and is the Author of Life as Peter points out in our Acts reading. He is the greater Adam who will not fall into temptation. And by whose work on the tree and over the serpent the many will receive life. He is the greater Melchizedek to whom all tribute and glory is offered. He is the greater Abraham who will bless the nations, he is the greater Isaac who is the only Son sacrificed for us. He is the greater Joseph, who will go down to Egypt, who and who will forgive those who wronged him, even us! He is the

greater Moses, who will deliver his people from the slavery of sin with great miracles of darkness and earthquaking and waters from the rock, his spear-pierced side. He is the upholder of the commandments, he is the sacrificial lamb whose blood is upon the people, he is the great high priest who intercedes with his own blood in the actual throne room of the Father. He is the purity of his peculiar people, he is the sabbath rest for eternity. He is the sum and life and purpose and joy of each name in the book of numbers. He is, unlike Moses, worthy of the promised land, he is the great Joshua who will usher his people through the waters into that greater promised land of a new creation where no enemies will be left to corrupt.

He is the greater Judge and deliverer of his people, a more cunning assassin than Ehud, as he binds the strong man, the devil, plunders us from his house, and crushes the evil one's head. He is the greater Deborah who will make cowardly men on Good Friday brave to suffer all, even death, proclaiming their Risen King. He deals a swifter strike than Jael and her tent peg with his word that is sharper than any two edged sword. He is stronger than Samson, he does not "just" carry the city gates, he carries the sins of the world, and the gates of hell will not overpower his church. He has defeated greater odds than Gideon, as mobs and crowds shout "crucify" and even now millions use the name of Jesus as a curse – they will not win.

He is the Son of David, but also his Lord, the greater King, who will not prey on the helpless lamb Bathsheba, but will cover all her shame and raise her husband Uriah up once more. He is the greater Josiah, who causes his word to be heard anew and taken to heart. We see it in our text: he opens their minds to see the scriptures rightly, may he do so to us! He is the greater Hezekiah who intercedes for the people and the angel of the Lord strikes down Sennacherib's army and sends them home. So he intercedes for us and his angels guard us through the night, answering the simple prayers of his children.

Jesus says the prophets bear witness to him, the Nevi'im. And many times they speak directly of him, the Virgin's Son, Immanuel, the Suffering Servant pierced for our transgression. Yet even more He is the Greater Prophet. Greater than Samuel, anointing billions in the waters of baptism as his children, to reign with him in his kingdom. He is the greater Jonah, with a heart for the world, who is in the tomb three days and out again alive - bodily as Luke makes clear. He is the greater Elijah, he will overcome all and refine all with a consuming fire. He is the greater Elisha who will raise the dead to never die again. He is the greater Isaiah who intercedes before the people with lips that do not need to be cleansed with coal. And from his mouth comes the very Word of God in every utterance, from his cries for Lazarus, his friend, to his weeping over Jerusalem and the lost, his cries of agony on the cross, and his words of teaching and victory.

Jesus says the Psalms the Ketuvim, the writings bear witness to him. Surely, not those funny little sayings in proverbs? But no, he is the great proverb, the embodiment of the wisdom of God, as Paul teaches in Corinthians. He is the Song of Solomon, the embodiment of God's love for his bride the Church. He is the lamentation and man well acquainted with sorrows. He will take the anger, the absolute rage, that his people offer up over injustice in the imprecatory Psalms and he will dole out justice with perfection. Even as he will deal in mercy with those who are afraid, who doubt, wander, and who cry out to him anytime anywhere for grace.

He is on every page. And to miss him, is to be blind. May he open our minds to the scriptures. May we see his is pre-eminent, omnipotent, the basis and foundation of reality, of the cosmos, of our being, of our consciousness, of our life and death.

May his image be restored in us, may he draw us nearer to him to see that the closer to him and his word the more real things are. The passions the entertainment, how phony! How fake! How fleeting! But he is truth, he is real!

And to share his love, to hear his word, to receive his gifts, and to even share in his sufferings, is far more real and therefore more meaningful than anything else.

And if this is who our Savior is – well of course his word must be fulfilled. It isn't fatalism, but it is inevitable. The painter gets to paint his own painting. What he promises will come true. He was dead, he lives. Just as he said. His disciples were

given power to testify, just as he said. And they did testify, just as he said. And you have been called by that testimony, is that an accident? No, you have been called, claimed, and promised life in His name. He has worked to save so many in so many dire circumstances, some of which we just touched on. If he is capable (which he is), If he loves you (which he does), And if you have received the promises (Which you have), Why are we afraid again?