

April Teaching Theme: Easter/The Book of Ruth

讲员 Speaker: Pastor William R. Horne

题目 Topic: The Easter Story

经文 Scripture: Luke 24:1-35

Monthly Theme: We started this month with the wonderful celebration of the Resurrection on Easter Sunday, the climax of the Church calendar. We have now transitioned to the season commonly called “Eastertide,” the 50 days from Easter to Pentecost, a time of continual celebration of the Resurrection of King Jesus. We will spend the next 4 Sundays walking through the Old Testament Historical book of Ruth - a powerful story about Loyal-Love, Generosity, Reversal, and Redemption.

四月 April – 舊約歷史書卷: 路得記 Old Testament Historical Book: Ruth

April 4th – 復活的故事 The Easter Story (復活節 Easter)

April 11th – 路得記 1: 信心與忠誠 Ruth 1: Faithfulness and Loyalty

April 18th – 路得記 2: 慷慨對待移民 Ruth 2: Generosity to the Immigrant

April 25th – 路得記 3: 救贖主 Ruth 3: The Redeemer

Resources:

[Sermon Video](#)

[Sermon Slides](#)

[Luke 24](#) (Bible Project - 5:16) [English]

[Luke 24](#) (Bible Project - 5:01) [Mandarin]

Discussion Questions (Pastor William R. Horne):

- (1) Read Luke 24:1-35 together. What observations do you make, and what stands out to you? How would you summarize the story?
- (2) What do you think people expected Jesus to do or be like? How did he surprise them?
- (3) What are some of the assumptions or expectations you are tempted to hold about life, God, or the future that could be keeping you from seeing what Jesus might be doing in your life?
- (4) Why do you think it is significant about how/when Jesus is revealed to the Emmaus Road disciples? What practices does this call us to?
- (5) What does the Resurrection of Jesus mean to you? How does this change things?

Important Notes (Pastor William R. Horne):

Notes on Q2: There were multiple streams of thought during this time on how the Messiah would bring about the “redemption of Israel.” Some had nationalistic and political expectations thinking that God’s Kingdom would come through a political uprising against Rome. Some understood the Messiah’s future “redemption of Israel” in spiritual terms hoping for religious renewal, and that blessing would return to the people of Israel. Jesus, however, brought about a more profound liberation, freeing people from the grips of evil and death through his suffering

and death. He inaugurated a Kingdom that flips the world's hierarchies and ways, forming a new multi-ethnic forgiven family.

Notes on Q3: Recall, Jesus models for us a life that embraces suffering before entering glory. This way of life is embraced throughout Scripture and Church history and is well worth reflecting upon. What does it mean that the Christian life is shaped like Jesus in "suffering preceding glory?" We see in Scripture that the people of God can walk through suffering for two reasons: (1) we know we are shaped to look more like Jesus through suffering (Romans 5:3-5; James 1:2-4; 1 Peter 1:7, 4:12-13, Job 28:1-2; Ps 66:1-10; Zech 13:8-9; Dan 11:35, 12:10; Mal 3:2-4). And (2) we know that King Jesus will return and make all things right, vindicating his people who now walk in suffering (2 Tim 2:11; Rom 6:8-18; 2 Cor 4:11, Gal 2:20; Col 2:20; Phil 1:21; 1 Thess 4-5; Rev 21-22). The resurrection of Jesus gives the Christian power to walk through suffering and act in faith, living like Jesus in its midst. [If you have some time, I would read through the listed passages and spend some time reflecting in light of Jesus life, death, & resurrection :)]

Notes on Q4: Jesus is revealed to the Emmaus road disciples when they invite Jesus to stay with them, eat, and Jesus breaks the bread. Throughout Luke's Gospel, it is clear that key to the Christian life is the **practice of radical hospitality** towards others, especially strangers (the marginalized, the poor, the outcast). It is also shouldn't escape us that within the narrative, we see the same meal formula as the "feeding of the 5000" and "Jesus Last Passover Supper." In the feeding of the five thousand, "all were satisfied" (9:17); at the Passover, the apostles "remember Jesus" (22:19); now "their eyes are opened, and they recognize him" (v. 31). This liturgical formula throughout church history has called us to **practice "remembering,"** and in "remembering" Jesus, our eyes will see him clearly! (Also recall, the women's remembering Jesus' words in Luke 24:8 spurs on faith and proclamation).

Notes on Q5: To reiterate the close of Sunday's sermon: "The Messiah has brought about a reversal - that through a tree Adam brought about death, but through the tree of the Cross, King Jesus brings us life! That instead of a cup of wrath, we get a cup of living water! That instead of despair, we can walk in everlasting joy. Instead of death, we get life; instead of brokenness, we get peace; instead of bondage, we get freedom. Instead of danger, we get safety; instead of anxiety, we get security. That pressure creates diamonds, that fire refines the gold, and death no longer has its grip on us! We can boldly shout, "Where O death is your victory? Where O death is your sting?" The chains of sin are broken, the power of the grave emptied, and we have rescued from our sentence of death. Thanks be to God! He has given us the victory through our Lord Jesus Christ. Even though the night is long and it's darkest before the dawn, the morning has arrived in the God who raises the dead!"