

September Teaching Theme: The Sermon on the Mount

讲员 Speaker: Pastor Tian & Dr. Moon

题目 Topic: 以马忤斯路上的相遇 (Encounter on Emmaus Road)/"Whose Hands are You In?"

经文 Scripture: Luke 24:13-35/Jeremiah 18:1-4

Monthly Theme: This week is the last of our messages related to the Sermon on the Mount, as we will begin a new series on Phillipians in October. This week we are taking a look at Luke 24:13-35 where Jesus visits two of his followers on the Road to Emmaus after his resurrection. This story gives us key insights into both the type of Messiah Jesus is and the lifestyle his followers are called to live out.

九月 September - 登山寶訓系列 The Sermon on the Mount Series

September 5th – 假先知與真門徒 False Prophets & True Disciples (Matthew 7:13-23)

September 12th – 聰明的匠人與愚卓的匠人 The Wise & Foolish Builder (Matthew 7:24-29)

September 19th – 做門徒的代價 The Cost of Discipleship (Luke 9:21-27; Mark 8:34-9:1)

September 26th – 因款待客旅而遇見耶穌 Jesus Revealed in Hospitality to a Stranger (Luke 24:13- 35)

Resources:

[Sermon Video](#) (Pastor Tian) [Luke 24:13-35]

[Sermon Video](#) (Dr. Moon) [Jeremiah 18:1-4]

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

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

We watch this video earlier this year, but it is a great overview & review

Discussion Questions (Pastor William R. Horne)

- (1) Read Luke 24:13-35 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here?
- (2) What do you think people expected Jesus to do or be like? How did he surprise them? (Recall, we also talked about this last week)
- (3) How does Jesus being the Suffering Servant Messiah inform how we understand our path as his followers?
- (4) What are some of the assumptions or expectations we are tempted to hold about life, God, or the future that could be keeping us from seeing what Jesus might be doing in our life?
- (5) 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?
- (6) 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.

Recall from last week: The religious leaders looked to texts like Psalm 2 and Daniel 2, giving them a picture of a Victorious Messiah who would cast down the pagan oppressors and vindicate God's people. Suffering was not a part of Jewish messianic hope. And Peter has this same military-type leader in mind when he hears the word, Messiah. Jesus, however, points to a different passage to understand his Messianic role that both the religious leaders and the disciples miss - The Suffering Servant of Isaiah 53. Isaiah 53 tells us that the Messianic King will be enthroned through suffering and dying for the sins of his own people. The disciples did not have categories for a Messiah that would face suffering, be rejected, and die - and really, if we are honest, we struggle to find categories ourselves.

Notes on Q4: 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.

Notes on Q5: 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).

Sermon Summary (Elder Yin of Chinese Service Sermon):

以马忤斯路上的相遇

Pastor Tian
Luke 24:13-35

"正当那日，门徒中有两个人往一个村子去；这村子名叫以马忤斯，离耶路撒冷约有二十五里。他们彼此谈论所遇见的这一切事。正谈论相问的时候，耶稣亲自就近他们，和他们同行；只是他们的眼睛迷糊了，不认识他。耶稣对他们说：「你们走路彼此谈论的是什么事呢？」他们就站住，脸上带着愁容。二人中有一个名叫革流巴的回答说：「你在耶路撒冷作客，还不知道这几天在那里所出的事吗？」耶稣说：「什么事呢？」他们说：「就是拿撒勒人耶稣的事。他是个先知，在神和众百姓面前，说话行事都有大能。祭司长和我们的官府竟把他解去，定了死罪，钉在十字架上。但我们素来所盼望、要赎以色列民的就是他！不但如此，而且这事成就，现在已经三天了。再者，我们中间有几个妇女使我们惊奇；她们清早到了坟墓那里，不见他的身体，就回来告诉我们，说看见了天使显现，说他活了。又有我们的几个人往坟墓那里去，所遇见的正如妇女们所说的，只是没有看见他。」"

路加福音 24:13-24 CUNPSS-神

<https://bible.com/bible/48/luk.24.13-24.CUNPSS-神>

孟宛珍被释后，痛苦愁苦所发出的感叹：面对愁容，心存疑惑，意志消沉
哥流巴和那人去以马忤斯的路上，去时心存疑惑，归时充满喜乐。重燃信心，心里火热

一，门徒的困惑

正当那时候，黎明的时候，七日的头一日。我们也需要起早朝见主。主复活了。门徒返回。

18节-20节：二个门徒在路上忧郁，谈论所遇见的事情，

22节：几个妇女见证复活的事情，讨论复活的事更难过，因为不清楚复活的事。不知道如果主不复活我们就就得不到神的恩典。他们归根就是不信耶稣的复活 24：22-24。

耶稣其实和门徒说过多次。他们没有听进去。真到7日的第一日。忧愁担心是因为不信主所说的。
在环境上：不相信神的大能胜过我们的环境。
在救恩上：不相信神的救恩大过我们的过犯。

我们的生命不在世界掌控而被神所带领。

诗91：5 "你必不怕黑夜的惊骇，或是白日飞的箭，"

91:1, 更重要:"住在至高者隐密处的，必住在全能者的荫下。"

91:14 "神说：因为他专心爱我，我就要搭救他；因为他知道我的名，我要把他安置在高处。"
关系在先，允许在后。保守在后。

二，体恤人软弱的主。

15:"正谈论相问的时候，耶稣亲自就近他们，和他们同行；"

正谈论相问的时候，耶稣亲自就近他们，和他们同行。当人生苦难之时，耶稣走近他们。是体恤他们而不是责备。那时门徒不认识耶稣。因为门徒所信是不能死里复活的耶稣。

17节："耶稣对他们说：「你们走路彼此谈论的是什么事呢？」他们就站住，脸上带着愁容。"
你们谈论的是什么？或者你们担心的是什么？

25节，"耶稣对他们说：「无知的人哪，先知所说的一切话，你们的心信得太迟钝了。"

27节都讲解明白了："于是从摩西和众先知起，凡经上所指着自已的话都给他们讲解明白了。"

三，你遇见主了吗？

耶稣好像要向前走，门徒强留他。

如果我们遇见了主，我们要强留下主。

30节，"到了坐席的时候，耶稣拿起饼来，祝谢了，擘开，递给他们。"掰开饼，

31节，"他们的眼睛明亮了，这才认出他来。忽然耶稣不见了。"

眼睛明亮了，认出钉痕的手，认出是耶稣。接着耶稣忽然不见了。目的达到了，让他们知道主复活了。