

## Luke 24:1-49

### Means of Grace

Let's open to Luke 24 today. This is our second to last sermon in the book of Luke, then on to Joshua for most of the summer.

A question that anyone who wants to follow Jesus should be asking is how do we grow in Him? We know we are supposed to have a personal relationship with Jesus, but what does that even mean? What should we expect? Do we need to feel something, or see something, or hear something? Do we know Him mainly through our emotions? If He isn't here with us in the flesh, how do we even get near to Him and have a personal relationship with Him?

By looking at the accounts of people meeting with Jesus after the resurrection, we can see a little bit of what we should expect, where we go to meet with Him, how we hear from Him, and how we grow.

So we pick up in Luke 24. Jesus has been crucified, he was buried in a garden tomb, and now it is Sunday morning, the first easter. The women have prepared spices to anoint His body, they are returning to the tomb early in the morning, and here's what happens next:

**Luke 24 1 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. 2 And they found the stone rolled away from the tomb, 3 but when they went in they did not find the body of the Lord Jesus. 4 While they were perplexed about this, behold, two men stood by them in dazzling apparel. 5 And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? 6 He is not here, but has risen. Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." 8 And they remembered his words, 9 and returning from the tomb they told all these things to the eleven and to all the rest. 10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, 11 but these words seemed to them an idle tale, and they did not believe them. 12 But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.**

So these women go into the tomb, and the body of Jesus isn't there, but two angels are. And they say that Jesus isn't here because He has risen.

Everything about this weekend was unexpected - his trial, his crucifixion, his death, and now his resurrection - it was all so far out of their realm of expectation that they didn't get it and didn't fully believe it. What does all of this mean? This is crazy - what do we do with Jesus dying and now he isn't in the tomb?

It gets crazier. Next, two of the disciples are on a 7 mile road from Jerusalem to a village called Emmaus, talking about the events of this past weekend.

**Luke 24:13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, 14 and they were talking with each other about all these things that had happened. 15 While they were talking and discussing together, Jesus himself drew near and went with them. 16 But their eyes were kept from recognizing him.**

So here, in one of many of his post-resurrection appearances, Jesus comes close to two of his disciples, but they don't even realize He is close - they don't know it's Him. It's a stranger on the road, as far as they know.

And you wonder why these disciples don't recognize him. Verse 13 says it is "two of them," and in context these are his disciples, his closest followers. Normally, His close friends might do a double-take because he's not supposed to be alive, but they're not going to walk along a road for seven miles and talk with him and never realize it's Him.

So this is deliberate - He is deliberately keeping them from perceiving Him with their eyes. Verse 16 says that - not just that they didn't recognize Him. but that "*their eyes were kept from recognizing Him.*"

He's doing this on purpose - deliberately keeping them from knowing him through what they see.

Jesus drew near to his disciples and did not want them to receive Him through their eyes. He wasn't going to be known first by sight.

This was true on this day, and it is true in our day too. Listen to 2 Corinthians 5:6-9:

**2 Corinthians 5:6-9 "So we are always of good courage. We know that while we are at home in the body we are away from the Lord, 7 for we walk by faith, not by sight. 8 Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. 9 So whether we are at home or away, we make it our aim to please him.**

So while we are away from the Lord physically, not in his visible presence, we walk by

faith, not sight. We are longing for the day when faith won't be needed. But now isn't that time - now we walk by faith.

The things we'll experience in heaven like being able to look at Him and perceive Him with the senses are not what we expect normally now. Normally, He keeps us from perceiving Him that way, and we know Him by faith.

But that doesn't mean there's no tangible experience of His presence - the rest of this passage tells us what that looks like:

**Luke 24:17 And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. 18 Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" 19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.**

Look what Jesus is doing here. He's asking them questions. They respond with answers that are a little bit demeaning - "do you not know the thing everybody knows?" They're asking Jesus, "haven't you heard about Jesus?" (He has heard of Him!)

But in His humility, He plays along - "what things? (verse 19)" Notice how he has come down to their level.

You see God doing this from the beginning of the Bible. Adam and Eve sin, but God comes walking in the garden to make himself near to them, and plays along with their hiding, asking "where are you?".

God comes near, God comes down, God comes close. God provides the close encounter with God, we don't work our way to it.

God comes to us, we don't achieve God. We don't do something mystical to get to God. He isn't a God who is summoned like "Beetlejuice", but who graciously comes to us.

These people are about to realize they are having a close encounter with God. They're close to Jesus here. But the reason is not because they found a way to get up to him, but because He came down to their level. This is the God of the universe who humbles himself to walk on a dusty road, who asks questions, who even takes an insult so they can be near Him.

We know God because God comes near.

This is true of how we became Christians.

To become a Christian, we don't work our way to Him. To believe that we can work our way to Him is to not understand the extent of our sinfulness, or of his greatness. Sproul says we've committed "cosmic treason," but still He came to us

The message of the Gospel is that we were enemies, not looking for God on God's terms, really just wanting to make a god that would be what we wanted him to be, all the while in rebellion against Him. But He came and died for us while we were his enemies, while we were still sinners.

If we believe, as many do, that more effort will get us to God, we will spend our lives endlessly frustrated and never knowing Him at all. He is only known because He made Himself known, He came to us in His son, and it's only because He came, he died, he rose, and he pursued us that we know him.

We know Jesus by faith, and only because He came to us. We are near to Him because He drew near to us.

And He still promises to be near to us in some places today. He has promised to continue to convey his daily grace to us by a few different means. We continue in the Christian life how we started in the Christian life: we don't climb our way to Him, but receive by faith his nearness where He said it would be.

So where does he promise to be near us today? What are these means He uses to convey to us His continued grace today to grow us and sustain us?

Historically people understood that there were a few means of grace, of places where God meets us, or tools God uses to enable us to continue to receive Christ and His benefits. And these are so important for us.

It's important that we realize that the Holy Spirit is active in our lives to enable us to receive Christ and His benefits through some means that He appointed. That He has promised to always be near in a few places.

And even though he could have chosen to reveal Jesus to us immediately through our eyes, the Spirit instead does so through certain means.

Let me show you where:

**Luke 24: 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. 22 Moreover, some women of our company amazed us. They were at the tomb early in the morning, 23 and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. 24 Some of those who were with us went**

**to the tomb and found it just as the women had said, but him they did not see.” 25 And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?” 27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.**

Here is Jesus walking with them. He was dead a couple days ago. He has resurrected. That's pretty amazing. And rather than have them be moved by the spectacular, He humbles Himself, He draws near, He comes down to their level, He doesn't allow them to know Him through the spectacular, and he preaches the Bible to them.

When Jesus comes near, He leads them to the written word of God.

Jesus is known to us and near to us in His word. The place He has promised to come to be near to us is these days when we live by faith is in the scriptures - in the Bible.

**Romans 10:17 “So faith comes from hearing, and hearing through the word of Christ.”**

He strengthens our faith and gives us faith through scripture. And He promises to be close to us there:

**Romans 10:5-8 “5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) 7 “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim)**

There is a desire in our hearts to experience closeness with Christ, and we tend to think that will be something spectacular we see or something we always feel.

Our culture is very feelings-led and reasons with the emotions. It thinks emotions are proof of things and authoritative. And emotions play an important role in the Christian life, but we shouldn't follow the lead of our culture by reasoning via emotion or assuming that truth can only be known with our emotions, or that an experience is always validated with emotion.

If we think that we are only near to God when we feel Him, we will do all kinds of things to capture an experience - ascend into heaven to bring Him down - climb the ladder follow the steps get near! Descend into the abyss - sacrifice, suffer, practice some form of asceticism to be near Him. That's how you get to Jesus, we believe.

We can try all kinds of ascending and descending to recapture a feeling of closeness. We will rededicate ourselves at camp again and again. Or listen to the worship music we

listened to in college hoping nostalgia will bring us back there, or change our spiritual scenery with a new church or new group of friends.

And many of those things are fine, prayers of commitment and times of renewal are good, finding a church that feeds the people the word is good. And God is gracious so sometimes He allows the emotion of closeness to be recaptured as we do those things.

But He has promised to always, every time, be near us in His written word.

“But that isn’t my experience.”

My bible reading has been dry and dead. It isn’t what it once was, I certainly can’t say it is a meeting with God. It doesn’t feel or seem that way at all.

But in Luke 24, they really were meeting with Jesus, but they just didn’t feel it or perceive it with their senses yet.

When God promises to be near us in the scriptures, it isn’t a promise that we will perceive His nearness with our senses. We’re away from him in the body right now, that doesn’t always happen.

Remember Jesus kept their senses from perceiving Him. But He was there. This means that our senses, including our emotional connection, isn’t our primary way to Him.

And His presence wouldn’t have been any more real if they recognized Him and felt it. He was present whether they felt it or not.

That’s what faith is. Faith is saying, “regardless of experience, what I feel, what I perceive with my eyes, regardless of whether I experience goosebumps and tears, regardless of whether it feels like prayers are bouncing off the ceiling, regardless of whether I feel His love, I trust his promise that He is by grace always near to us in His word.”

But it seems so boring. We think we need to feel more, see more, experience more, ascend to heaven to bring him down or go down to bring him up. Righteousness that is by faith doesn’t say how do I ascend to Him, but understands our only hope is that He drew near to us. And we meet with Him where He promises to meet with us. In his word.

The mountaintop experiences, the feelings of closeness, are blessings. I’m glad for the moments when He does stir our passions and the emotions line up with the reality. I’m glad for the people and experiences and miracles he sends our way that He uses to reignite us.

He answers prayers, He does work today. But the witness of people who have seen those things is that the WORD is better.

The apostle Peter, for example, was with Jesus on a mountain when they heard the voice of God, when Jesus was transfigured into a glowing, glorious presence. And this is what he had to say about it:

**2 Peter 1:18-19 we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. 19 And we have the prophetic word more fully confirmed, [literally a “more sure word”] to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,**

A more sure word is the word of the holy scripture. The word of God is “more sure” than seeing Jesus transfigured and hearing the voice of God. In our time between the times of his first coming and second coming, we operate by faith, and faith comes by hearing the word of God.

He’s near there. And we can certainly pray for and seek other things. But they are LESS THAN bible, not GREATER THAN. They aren’t more.

So let’s look at how Jesus teaches his word to people- how did He read it and study it - let’s figure that out so we can read it and study it that way so we can know we are getting what it says and meeting with Him there:

**Luke 24:25 again: 25 And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?” 27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.**

Jesus opened up the Old Testament and showed them that it was all about Him, and that His suffering was part of the plan all along.

Notice how even though these disciples knew that Jesus had risen from the dead that day, they got the story wrong. They said, **But we had hoped that he was the one to redeem Israel.” (Verse 21)**

The lens they viewed history and scripture through was the assumption that God was going to make Israel a strong and powerful nation, and somehow Jesus would come and fit into that plan.

But Jesus showed them that He had to suffer, that there was a different plan, and that all of the bible was not about Jesus fitting into their plan, but it was all about Him and His.

This is key, because we all tend to go to the Bible assuming what it is about:

- It must be primarily a book of moral tales and laws (stories and commands that tell us how to live.)
- It must be a book that explains how I can be the best me and live my best life now. It is a book about success in family, business, community. It must be a self-help book.
- We read it like its a book about whatever I want it to be about. Christian pastors in recent years have gone to the Bible to try to find a diet plan, as if the Bible must be a book that teaches us nutrition.

The Bible speaks to alot, and it is authoritative on all that it speaks to. But it doesn't directly address everything. You're not going to open a car repair manual and expect to find there a recipe for angel food cake. And we don't get to say, "That recipe must be in here somewhere!" It isn't about that.

And sometimes we assume that everything we are asking must find its direct answer in the Bible. It isn't a diet book, and it isn't a magical book that's about whatever we want it to be about. It is a book about Christ.

Jesus opens to Moses and the prophets, and in all of the scriptures He shows them that it is all about Him.

When you put together a jigsaw puzzle, you have to have the boxtop to know what all of those pieces will form. And Jesus is on the boxtop of the bible, and every passage we read is part of the picture of Him painted by the Bible.

It is right to bring our questions to the Bible, because it does answer many of them. It doesn't have financial wisdom in it. It does have the law of God that commands us how to live. It certainly has principles for relationships and marriage and child-rearing, all given as gifts from God.

But Jesus is on the box - this is all about Him.

Jesus comes to these people on the 7 mile road and says, "You thought this was all about one thing, but it is actually all about me."

So Jesus is near in His word that we read.

And notice that Romans 10:8 says He is near in the word that is proclaimed:

**8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim)**

We all experience the nearness of Christ as we read His word, but the New Testament also puts a high value on His word proclaimed, His word taught.

And so we try as a church to make the teaching of His word a high priority. Our goal when we gather is to meet with Jesus, and we want to go where He has promised to be near in His word.

Which means many weeks you'll be driving home after service, and you'll say, not that you saw anything spectacular, sometimes not that you felt anything too out of the ordinary, but if His word was preached, He was there.

We didn't work our way up to him or dig our way down to him, we couldn't get him to show up if we tried - He's so high above us. **We don't whip him up, summon him, there no christian rain dances that make him show up - though sometimes some contemporary worship can make it seem like we need to do that. He's near in His word.**

Now you read the new testament and you see this amazing spectacular event at pentecost, with tongues of fire falling on people and spectacular things happening.

But then you see the following meetings of the church rooted in the word of God, breaking of bread, prayer, fellowship. They were not anchored in recreating or igniting those supernatural experiences. They were rooted in the Gospel. Spectacular experience still sometimes came and sometimes does today - but that was a blessing of God and not a primary method of regularly experiencing Him.

**Luke 24:28 So they drew near to the village to which they were going. He acted as if he were going farther, 29 but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. 30 When he was at table with them, he took the bread and blessed and broke it and gave it to them. 31 And their eyes were opened, and they recognized him. And he vanished from their sight. 32 They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"**

Notice how as soon as they recognize him he vanishes, and their reaction in 32 was "We should have known! That was him all along! Didn't our hearts burn - didn't all that we were being taught ring true?" HE WAS THERE ALL ALONG.

So maybe, in your personal bible reading that feels dry, rather than thinking, "How do I find him, how do I get close to him," a better response might be to say, "He's been here all along! I don't need to go looking because He came to me!"

And in the service, even a service that feels dead or where the sound wasn't right, or something interrupted the service, it would be better to say, "Jesus was near!"

What Grace - that God would give us his perfect Son in his perfect word so that we could have him imparted to our hearts again and again.

And maybe He'll grow our hearts into hearts of contentment as we say, "You've been there all along."

Now notice the moment here when they did recognize Him with their eyes:

30 - **he was at table with them, he took the bread and blessed and broke it and gave it to them**

And Luke's making clear here that its not just that they're having dinner.

Just two chapters ago, Luke wrote about the last supper that had happened a couple of days earlier before the crucifixion, and he used almost identical language:

**Luke 22 19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.**

So Jesus broke the bread and poured the wine and instituted what we call the Lord's supper or communion. And when he did this again in Luke 24, that's when their eyes perceived and they knew it was him. This is the way, in our time between the times, that he is perceived in a visible, tangible way.

He has given us not only his spoken word to give Jesus to us as a means of Grace, but confirmed that word and made that word visible through the Lord's Supper. Cody unpacked the supper a few weeks ago so I won't rehash it too much.

But look at the grace of this: We are weak and struggling, and we want to see something, touch something, experience something, and God gave us some bread and wine as visible signs of his grace. It's not just a vain repetition or ritual, its the tangible way we re-assert the truth of the Gospel again and again. This is the tangible, physical way we meet with Jesus.

These elements of the Lord's Supper physically display what the bible teaches. In the Gospel of Jesus God promises us forgiveness for our sins, everlasting life, pardon from all that we've done. He tells us that He was our substitute when he died on the cross to pay the price for us.

This simple observance is a place where He has given something for our eyes to see something to build our faith. It's not anything spectacular. We live in a season in the history of church life that teaches us that Jesus only shows up in the big - the big moments, the big victories, the big commitments, the big media displays, the big sounds, the big hype, the big emotions. And we spend all kinds of effort and money manufacturing experiences to allow us to touch and feel and see what we think is the presence of God. There is a pressure on church leaders to create an ever-more-intense over-the-top worship experience so we can feel something.

And it can drive us even to sin. A few years ago, one church was caught trying to make it seem like God's glory had fallen in worship with gold dust falling from the ceiling. And when they looked at it under a microscope it was body glitter. In his excellent book, *Recapturing the Wonder*, Mike Cospers writes this:

*"folks ... looked at the stuff under a microscope. It turns out the dust from the glory cloud looks an awful lot like ...cosmetic body glitter... It also turns out that the cloud's point of entry into the room is near the church's HVAC vents. ...there's a fine line between wanting to cultivate an emotionally transcendent experience and pumping [body] glitter into the air vents. And while religious hoaxes are as old as humanity itself, there's a thread that connects this one ...to [other] emotionally manipulative church gatherings, and to every other hype-and-spectacle phenomenon in the church today. All are rooted in a deep cynicism. They reveal a loss of confidence in the practices that have formed and united the church for generations before— practices rooted in word, prayer, and song, habits that celebrate the covenantal, shared life of a faith community. If we have no confidence that God is going to show up in these practices, then we have one mandate: make something happen."<sup>1</sup>*

When we do this stuff, we are saying that God is not enough. He said He would meet us in the means of grace but they are not enough. *I could come up with something better* is what we are saying in our pride.

There's a feeling in our personal devotional lives and in our church services that we are responsible for making God show up in tangible ways, of manufacturing an experience of his presence.

But the good news of the Gospel is that we couldn't make God's presence happen. We're the confused disciples walking by the road trying to figure out God, getting the story way wrong, and in His grace He makes himself known to us how He decided to be known, not how we drummed him up.

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<sup>1</sup> Paraphrased in parts. Cospers, Mike. *Recapturing the Wonder: Transcendent Faith in a Disenchanted World* (p. 62). InterVarsity Press. Kindle Edition.

We couldn't get to him through efforts. We couldn't ascend to heaven to bring him down, so He came to us in Christ, gave His life, and drew near to us.

And He comes not in the hype, but the still small voice of scripture. Not in the storm or the smoke and mirrors, but Jesus and all of his benefits are preached to us in the bread and wine.

Nothing is more ordinary than bread and wine. But its there that God makes his word visible to us. This is where he reminds us and assures us of Christ's sacrifice for us.

The Heidelberg Catechism says:

*As surely as I see with my eyes the bread of the Lord broken for me and the cup shared with me, so surely his body was offered and broken for me and his blood poured out for me on the cross.*

*As surely as I receive from the hand of the one who serves, and taste with my mouth the bread and cup of the Lord, given me as sure signs of Christ's body and blood, so surely he nourishes and refreshes my soul for eternal life with his crucified body and poured-out blood.*

The preaching of God's word, and the regular observance of the Lord's Supper, or communion, may be the most important rhythms in our lives when it comes to our growth as Christians. We have all kinds of good things we do in response to God, and we have even made up some good ways to process our thoughts about Christ, like journaling and prayer walking.

But when Jesus got his disciples together on the night He was betrayed, he didn't say, "Guys, bust out your journals, time to get close to me." In the most intimate of all of his times with the disciples, when He drew closest to them, He dressed like a slave and washed their feet to serve them and he broke the bread and said this is my body. This is what happens when God is close.

**Luke 24:36 As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" 37 But they were startled and frightened and thought they saw a spirit. 38 And he said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate before them. 44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets**

**and the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things.**

So again He appears to them. He strangely asks if they have anything to eat. Which is another way of knowing this isn't a myth someone made up to make us think that Jesus the powerful deity raised from the dead. If they were making it up, they wouldn't tell us He asked for something to eat.

What did this God-man do after the conquering death? He was looking through the fridge for a snack. You don't make that up to build credibility, you say that because it is true. And in that moment of asking for something to eat Jesus showed that He still has a physical body, that our resurrected state when we follow Him will be in a physical body.

And here, in their presence, He reminds them of the cross by pointing to His wounds, and again He brings them to the scriptures. He establishes this rhythm for His people to look to the Bible.

He gives us our mission - proclaim Him to all.

And then in verse 49 He says something important:

**49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."**

This is the promise that they're going to go to Jerusalem and wait for the Holy Spirit to empower them. Which He does - He comes upon the church and empowers them for their mission.

The reason we can expect God to be near in the ordinary means of grace like the word, the supper, and baptism is because He is really, actually with us by His Spirit.

**John 14:16-17 "16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you."**

Because the church was given the means of grace and the Holy Spirit is with us, we can be confident that the Spirit will take what can seem dull and boring, like doing our devotions and taking the Lord's supper. And He can use those things to teach us and stir up our affections for Jesus.

He can cause the word of God to burn within us when we hear it.

He is with us to teach us

**John 14:26 “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”**

And we have a real and active fellowship with the Holy Spirit who is with us always, leading us again and again to meet with Jesus where He has promised to be found, in the ordinary places like the word and the bread and the wine.

And even though we walk through valleys where He seems so far, even when we're in the bible and in church, we will look back someday and say “He was with us all along.”

**Sermon Discussion Questions:**

- 1) Discuss the term “means of grace” as used in this sermon. What does it mean? What are the means of grace?
- 2) If the primary place that we know God is not in our emotions, what is the role of emotions in the Christian life?
- 3) What does it mean that our hearts sometimes “burn within us” as we learn the word of God?
- 4) Why do you suppose that the Lord’s Supper was instituted? What is its purpose?
- 5) Why are churches and individuals tempted to fake emotional experiences with God?
- 6) Describe a time that your relationship with God *did* affect your emotions. Why do you suppose that happens sometimes but not all of the time?
- 7) How does the Holy Spirit use the means of grace in your life?
- 8) What does it mean to have the Holy Spirit dwelling with you (John 14:16)?