

Proof of the Triumph

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[0 : 00] Now some of you will remember we're looking in recent weeks at a sort of mini series which we might entitle Sweeter Than Honey as to how both the word of God and the way that it is outworked in nature and creation not only strengthens the Lord's people but also speaks of his power and of his truth as well.

We mentioned in the first instance and the first occasion that we looked at we mentioned Jonathan and the army of Israel the honey that dropped from the trees and how it was an opportunity missed for the Israelite army because they were banned from eating anything they were having to fast on a day of battle.

And then we talked about an opportunity grasped when David immersed himself in the word of God and it became sweeter than honey to his taste and that which was pleasing to the lips and to the palate and to the mouth was one thing but what was sweet to the soul was even better.

And Psalm 119 was full of such similes and such recognition of not only the blessing and the sustenance but the very sweetness of the word of God.

And then last week we looked at John of Atlus how he said that the Lord provided provision for the task. Although he was out in the desert with no means of tilling the soil or being provided with food as such the Lord fed him with that which was there.

[1 : 22] The locusts and the wild honey which sustained him and we said that the honey would have given him that sort of burst of energy that he would have needed to do the Lord's work as a sort of slightly wild kind of prophet of the Lord.

And here we will look at verses 41 to 43 in Luke 24. While they yet believed not for joy and wondered he said unto them have ye here any meat?

And they gave him a piece of a broiled fish and of a honeycomb and he took it and did eat before them. We might subtitle this particular one proof of the triumph.

Proof of the triumph of resurrection. That this really is Jesus back from the dead. It's not just somebody that looks like him. It's not just a spirit or an angel.

It is physically Jesus in his resurrection body. And the fact that he eats not only the broiled fish. Now that word broiled is a wee bit strange. Sounds like boiled but it doesn't actually mean that.

[2 : 25] Broiled is one of these old fashioned words that means cooked up over a fire on a gridiron or just on the fire itself. So it's kind of grilled cooked or else just roasted up on an open fire there.

So our broiled fish is basically cooked over a gridiron on an open fire there. So that's what they gave him. But the honeycomb as well. Some commentators think that the honey might have been a kind of sauce that melted into the hot fish.

Because it would have been really hot if it had been taken straight from the gridiron. But others think it was sort of separate as sort of an ordinary sweetening food as well. Like an almost dessert sort of thing after your main course.

Either way honey was of course plentiful in the Holy Land. It was sort of billed to the Israelites as a land that flowed with milk and honey. And of course with it being so abundant.

Honeycomb being there. It would be if it's plentiful. That means it is poor man's food. That which was plentiful. The common people could have. They could eat.

[3 : 28] That which was expensive and rare. Only the rich could have. But honey was plentiful. Honeycomb was plentiful. This was poor man's food. And so Jesus partaking of that which his disciples had there.

They weren't wealthy men. Especially they weren't the poorest of the poor. You know Peter had his own boat. And Matthew had been a tax collector. And so on. They weren't the poorest of the poor.

But they weren't wealthy either. So what they had there. All that they had there. That's what they were eating. So that's what Jesus ate. Because he would dine as they would dine.

He would fare as they would fare. Because when it comes to the marriage supper of the Lamb. The last day. His disciples will fare as he fares. They will eat what he eats.

They will dine as he dines. They will be as the king is. So he is not ashamed to be as they are. To be humble. And to partake of the ordinary. Not very exciting.

[4 : 27] But at the same time both nutritious. And sweet. That he partakes of here. They gave him a piece of royal fish. And of a honeycomb. And he took it.

And did eat before them. Now of course. This is part of the proof. That he is alive. Yes they can see him. With their eyes. But we read. First of all.

Verse 37. And he says. Peace be unto you. In spite of saying peace be unto you. They were terrified. And affrighted. And supposed that they had seen a spirit.

They were just. Just amazing. Worried that this was their natural response. Perhaps. Like if you see an angel. Or see any kind of spiritual bee. Or somebody you just totally don't expect to see.

Because they are dead. Then you know. Of course they are terrified. They were. They were frightened. They supposed they had seen a spirit. This was not unusual. You might say. Because remember.

[5 : 22] When they saw Jesus walking on the sea. In the middle of the night. In the Sea of Galilee. They thought. This can't be real. This must be a ghost. Mark chapter 6. Verses 49 and 50.

When they saw him. Walking upon the sea. They supposed it had been a spirit. And cried out. For they all saw him. And were troubled. And immediately he talked with them.

And said unto them. Be of good cheer. It is I. Be not afraid. Now even if you think something. Is a ghost. Or an apparition of some kind. If Jesus says to you.

It's okay. It's me. Don't be afraid. Then of course. The appearance. Or the knowledge. That it is Christ. Takes our fear away. Why? Because.

It takes away the fear. Of those. Who love Jesus. And know. That he loves them. We read of course. In both Revelation. And in some of the.

[6 : 14] The gospel accounts. Of when Christ comes back. And we read that. Then shall all the tribes. Of the earth mourn. And all the peoples. Of the earth. Shall wail. When he comes back. They won't be pleased.

To see Jesus. But for those. Who think. It's been a ghost. Or think. It's been some kind of.

Frightening appearance. And then. They realize. It's Jesus. Their hearts are warm. Their fear is taken away.

They know it's him. Because he says. It's me. Be not afraid. It's I. And they. Have their fear. Taken away. Because they love. The Lord Jesus.

And they know. That he loves them. It is because. The disciples. Loved the Lord. That their fear. Wanted to be taken away. But Jesus said.

You know. Why are you troubled? Why do thoughts arise. In your heart? You know. What. You know. Like Psalm 43. Why art thou so. Cast down my soul. What should discourage thee?

[7 : 09] You know. And why with vexing thoughts. So art thou disquiet in me. Still trust in God. For him to praise. Because I yet shall have. The of my countenance. Is the health of my God.

That doth me save. And this is Jesus. Eventually. Why are these troubling thoughts. Rising in your heart? It's me. This is your God. I am here with you. Why do thoughts arise in your heart?

Behold my hands and my feet. That it is I. Myself. Handle me and see. For a spirit hath not flesh and bones. As he see me have.

You know. You can touch me. You can feel me. It's real. It's really me. You can see the wounds. In my hands and feet. It's not a ghost. It's not just a spirit.

Or some kind of apparition. Now of course. Jesus says that he is going to abide with them. By his spirit. In the fullness of time. But for now. He wants them to be convinced.

[8 : 03] That this is literally. Truly. Physically him. Back from the dead. And to prove that he has been dead. And that it is him who did die.

That's why he shows them his wounds. And it's interesting in some ways of course. That whilst our resurrection bodies. Will be perfect. And unblemished.

Christ in his resurrection body. Retains the wounds. Of the crucifixion. If we for example. If we are in heaven. In our resurrection bodies.

And let's say we have fearful burns. Or some kind of horrendous skin disease. Or injuries. Or whatever. That leave us permanently scarred. Or disfigured.

We wouldn't expect. In our resurrection bodies. To come back with that imperfection. That kind of burns. And scars. And wounds. Or bad skin.

[8 : 57] Or whatever it might be. We would expect our resurrection bodies. To be perfect. And so it will be. What does this tell us then? It tells us that these wounds of Christ.

Far from being any kind of imperfection. Are rather that which perfects. In the sense of completes. The body of Christ now risen. Those wounds are not going away. They don't magically heal up. Although Christ could heal anybody. At the word of his mouth.

Not even any of this is. He could easily heal himself. And his hands and his feet. And the fearful tearing of his back. That the scourge would have been. But no. He retains these wounds.

In his resurrection body. Because they are no disfigurement. They are rather the demonstration. Of who he is. Of what he has done.

[9 : 53] And that this is him. Truly risen from the dead. Handle me and see. For a spirit, a ghost. Hath not flesh and bones. As he seen he have.

Now it looks like we've often drawn attention in the past. To the fact of what is missing. In this verse 39 here. Doesn't say flesh and blood. All his blood has been shed.

It has been poured out. It has been the sacrifice for sin. Just as God says in the Old Testament. With the sacrificial animals. The life is in the blood. Therefore the blood is sacred.

The Israelites were not to partake. Not to eat the blood. They had to pour it out. So that the beast was sacrificed. His blood was poured out. And it was burned on the altar.

It was consumed. And metaphorically. In that illustration. Sort of as it were. In a picture. It went up. Ascended. Up to God. Accepted. God smelled a sweet savour.

[10 : 48] As we read when Noah offered up his sacrifices there. But the blood was sacred. The blood was the life. And that life of Christ has been given completely. For sinners who trust in him.

His blood is shed. The resurrection body. Does not have blood in it. Christ does not. And therefore ours will not either. And one can only assume.

That the reason for that. Is that in heaven. There will be no need for blood. There will be no blood. Because there will be no possibility of blood being shed.

In any way whatsoever. There will be no injury. No wounding. No death. In that glorious perfection. But. That perfection. Does not preclude.

The wounds of Christ. Which are themselves. Part and parcel. Of the perfecting. Of the physical body. Of Jesus. See.

[11 : 45] See. That it is I. Myself. Handle me. And see. For a spirit hath not flesh and bones. As ye see me have. And when he had thus spoken.

He showed them his hands and his feet. And while they yet believed. Not for joy. And wonder. You know. It's a bit again. Example. He says. You know. And Zion's bondage.

God turned back. His men that dreamed. Were we. Then filled with laughter. Was our mouth. Our tongue. With melody. Were like. Those that dream. When the Lord turned again. In the captivity of Zion.

We were like them. That dreamed. Then was our mouth. Filled with laughter. Our tongue. With singing. Then said they. Among the heathen. The Lord hath done great things. For them. The Lord hath done great things.

For us. Whereof we are glad. And the Lord has done great things. In his resurrection. It is the ultimate expression. Of the power of God. That death.

[12 : 40] Had. Was allowed to have. Dominion over him. And that is what. Of course. The disciples. In the road to Amaris. Were so downcast about. They thought. We had hoped. We had trusted.

Verse 21. And it had been he. Which should have redeemed this. We have beside all this. Today is the third day. Since these things were done. And so. We hoped it was. But look. He's dead.

So it can't. And he. Yes. He was dead. Why did he have to die? He had to die. Because. Death. Had to exhaust. Its armory.

All its arsenal. Of hatred. And darkness. Against him. Had to be expended. To the full. And friends. When you read. The crucifixion. Account. And the run up.

There is nothing. They did not do to him. There is no humiliation. Or brutality. To which he was not subjected. And we tend to read the narrative.

[13:36] Just almost. All superficially. Because. We are so used to it. And we. We're so familiar with the story. And we forget. What it means. When it says.

You know. They buffeted him. It's not like. Bumping into each other. When you're well padded. It means. They beat him up. With their fists. When it says. They smote him about the head. With a weed. It's not like. The weeds that grow in the grass. And there. It will be like. A garden cane. Fake staff. They beat him about the head. They spat on him. They hooded him. Covered his head. Hit him. And said. You know. Prophecy. Who hit you? And after they had brutalized him. And dragged him to the Romans. Then. Ten pirates. Way of saying. That he thought he was innocent. Was to have him scourged. I won't go into the details. Of what scourging involves. After that. The Roman soldiers. Plattered the crown of thorns. [14:31] And crammed it down in his head. And they beat him up as well. After he had been scourged. They dragged him to his cross. They nailed him down to it.

There was nothing. They didn't do to him. I could go into more details. But. If you actually read the narrative. As though. With fresh eyes. The physical sufferings alone. Of our Lord. Let alone. Of the spiritual depths. To which he must have descended. It is the ultimate power of darkness. He was expended.

And pouring out the fullness of its venom. On Christ. Who takes all that punishment. For sinners who would believe in him.

They expended all its power. And when it had done its worst. He succumbed to death. And then there was no more that death could do to him.

[15:26] But having been dead. He rose again from the dead. And demonstrated his power over it. You see if he had almost died.

If he had come down from the cross. Like people taunted him to try and do. He wouldn't have actually passed through it. He wouldn't have actually endured. And experienced death. He had to go through. Through. Every last drop. Of the cup. His father had given him to drink. The last full measure.

Of all that he had to endure. But having endured. He rose again. Life was so irrepressible. In the one who was life itself. The way.

The truth. And the life. That he could not be kept down. Any longer. Than God had ordained. In his word. While they yet believed. Not for joy.

[16:21] And wondered. He said unto them. Have ye here. Any meat. Because. Not because he was hungry. Of course. You don't have. Hunger.

In the resurrection body. You know. We read in. In Revelation chapter 7. At verse 16. They shall hunger no more. Neither thirst any more. Neither shone sunlight on them.

Nor any heat. So Jesus didn't say. Oh I'm starving. Have you got any food here? No. It's not because. He's hungry. But rather. He wants to demonstrate. To him.

Ghosts don't eat. But here was he. Physical. Flesh and bones. Ready to eat. In front of them. This is one of the ways. That they knew. It was physically.

Really him. Back. From. The dead. So although. There is no hunger. In heaven. Yet. There is the marriage supper. Of the lamb. We read Revelation 19.

[17:17] Verse 9. Right. Blessed are men. Which are called unto the marriage supper of the lamb. And he said. These are the true saints of God. Now you can't have a supper. Without food.

There is going to be food in glory. We are going to eat. And drink with him. In glory. Just as he ate and drank. With his disciples. On earth. And it won't be for hunger. It will just be for joy.

For celebration. Any celebration you have. Any party you have. Any reception you have. There is going to be food and drink there. Of course there is. You can't have a marriage supper of the lamb. Without food and drink. We will partake of it. For joy. Exactly how that will work. With resurrection bodies. Given that there can't possibly be any waste.

There can't be any imperfection. There can't be any. We will just eat and drink. For sheer joy. Of being with him. Because that's what he does. When he's with his disciples.

[18:15] You know. We read in the testimony. Of his disciples. In chapter 10. That's verse 41. That at the helm of God raised up the third day. And showed him openly.

Not to all the people. But unto witnesses chosen before of God. Even to us. Who did eat and drink with him. After he rose from the dead.

Now. This is Peter's testimony. To the people. As he preaches. To Cornelius. And to his assembler's friend. Even to us. Did he eat and drink with him. After he rose from the dead.

Now of course. In John 21. We read of how Jesus. Welcomed the disciples. To the food that he prepared. By the Sea of Galilee. In verse 13. Jesus said. You know. He said to them. Come and die.

Bring on the fish which you've now got. And Jesus then cometh. And taketh bread. And giveth them. And fish likewise. So when they had died. Jesus said to Simon Peter. Simon son of John. [19:10] Let's love us by the way. Now of course. In the John account. It doesn't say explicitly. That Jesus himself partook. But I think we would need to take it. That he did. Eating and drinking with them.

Is part of how he demonstrates. That he is truly back from the dead. And it really is him. Now we said a minute ago. Ghosts don't eat.

And they don't. But we do have some evidence. You know. That if it was. They thought it was just his angel. I mean. When Peter was released from prison. If you remember. And miraculously released by the angel.

And he comes knocking at the door. John Mark's house. And Rhoda. The girl comes to the door. Peter knocked at the door. The gate again. Damsel came to hearken. And Rhoda. When she knew Peter's voice.

She opened not the gate for gladness. But ran in. And told how Peter stood before the gate. And they said unto her. Thou art mad. But she constantly affirmed. That it was even so.

[20:08] Then said they. It is his angel. But Peter continued knocking. And when they opened the door. They saw him. And they were astonished. Now. They might have thought. Well. It's not really Jesus.

It's his angel. Or it's an angel. A messenger sent to say. It's okay. Jesus is risen. Just like the women saw to him. But. Well. It's not Jesus angel. It's not just a spirit.

It's physically. Really him. And you might think. Well. Spiritual beings. Don't eat. Do they? He said. Ghosts don't eat. Spirits don't eat. Angels. Don't eat. But we have to be careful.

With that too. Because. We've got this instance. In Judges 13. Of course. Where Manoah. And his wife. The father. The parents of Samuel. When they are told. That she is going to have the child. Manoah said unto the angel of the Lord. I pray thee. Let us detain thee. Until we shall have made ready. A pig for thee. And the angel of the Lord. Said unto Manoah. Though thou detain thee.

[21:04] I will not eat of thy bread. And if thou wilt offer. A burnt offering. Thou must offer it unto the Lord. For Manoah knew not. That he was an angel. Of the Lord.

But he was just a man. Who would come. Or a prophet who would come. But so. Well. The angels don't eat. But. Again. We have to. Recognize. There are exceptions to this. In. Genesis 18.

Of course. When the. The three men come to visit. Abraham. In his tent. The Lord appeared unto him. In the plains of Mamre. And he sat in the tent door. In the heat of the day. And he lifted up his hands.

And looked. And lo. Three men stood by him. And when he saw them. He ran to meet them from the tent door. Bowed himself toward the ground. And he prepared food for them. We read in verse 8. He took butter.

And milk. And the calf. Which he had dressed. And set it before them. And he stood by them. Under the tree. And they do eat. Now. This is an appearance of the Lord. Three persons.

[22:00] Perhaps it's. The trinity personified. In these three men. That are described here. Or are they angels. But at any rate. They eat. They eat. The food that Abraham prepares.

And in Genesis 19. When then. Two of them are going on. Into Sodom. There came. Two angels. To Sodom. At even. And Lot sat in the gate of Sodom. And Lot seen.

And rose up to meet them. And he bowed himself. With his face toward the ground. And said. Behold thou my Lord. Turn and I pray you. Into your servants house. He pressed upon them greatly. And they turned them unto him. And entered into his house.

And he made them a feast. And they baked unleavened bread. And they did eat. Angels ate. So clearly angels can eat. Spiritual means.

Can eat. But one reason. Jesus wants to eat. In the presence of his disciples. Is not simply because. Look. I'm physical. I can eat. Because. Obviously the resurrection body.
[22 : 57] Will deal with food. Differently. From. From the way that. Our bodies on earth. Deal with. With food. But I would suggest to you. It's because. This was.

A familiar activity. To them. They had been with Jesus. For three. Three and a half years. They would know. That it was him. By the way. That he ate.

Just as the. The two disciples. In the road to Emmaus. When he broke the bread. To them. They recognized him. In the breaking of bread. Now we've all got different little habits. As we eat and drink.

And how we consume our food. And no doubt. Those who are closest to us. In our families. Will be able to pick out. Our individual little habits. How we eat our food.

How we hold our knife and fork. How we may drink our drinks. And whatever we may do. Which bits of the food. We leave until last. And so on. They all see. And recognize. And know.

[23 : 52] The way that we eat. So if somebody was. Perhaps. Imitating us. Or trying to be an imposter. To impersonate us.

And they looked like us. And they sounded like us. And then they sat down. To the table. With the rest of our. Our closest relatives. Or friends. And they were observed.

Eating that. Something's not right. That's not how so and so eats. He doesn't do it that way. He does it differently. He does it this way. And they would recognize. Something of the difference. The mannerisms were different.

The way that they ate their food. Is different. Jesus eats with them. Because. He has been accustomed. To eat with them. In the past. And they would know. And they would recognize. Yes. Look. He's eating. Just like before. This is how. This is Jesus. We can see it. Jesus. His mannerisms are the same. His style is the same. The way that he eats. Is the same. In his sitting down.

[24 : 48] To eat with them. He is made known to them. That it really is him. It is the proof. Of the triumph. And part of this proof.

Of the triumph. Is the sweetness. Of the honey. That he delights in. Yes. The broiled fish. Which either they bought. Or caught themselves. As fishermen. But if this is in Jerusalem.

Less likely. That they caught it themselves. More likely. They just bought it. Standard. Bog standard. Market fish. And the honeycomb. The honeycomb. Which is poor man's fruit.

But which is nevertheless. The sweetener. At the end of the meal. Of that. Which Jesus. Partakes with. Now of course. Some versions. Of the bible. Some of the old manuscripts.

And so on. Would say that that. Is a female. That that's a. That's a. The inferior text. Only have it. It's only the fish. That's mentioned. Only the honeycomb. Is only added later.

[25 : 43] Well I suppose it depends. Which manuscripts you go by. These same manuscripts. That would be. Delighted in by the. The higher critics. Of the 19th century. Would also miss out.

Things like. You know. The woman taken in adultery. In John chapter 8. They would also miss out. The angel coming down. To stir the water. In John chapter 5. With the pool of Bethesda. They would.

They would miss out. Philip's. Direction to the unit. In Acts chapter 8. Saying you know. You can go down. And be baptized. If you believe. In the Lord Jesus Christ. With all your heart. And various other.

Portions of scripture. Would just be quietly. Deleted. By these. So called. Superior manuscripts. And this would be. One such instance. You see. All this isn't really here.

In the. Some of the best manuscripts. It's just. It's just added later. But here we have. Here we have. In the Bible. Before us. He partook of the broiled fish.

[26 : 36] And the honeycomb. Both that. Which is plain. And that which is sweet. The poor man's food. Which he is not ashamed of. That which is cousin Portugal.

In the desert. Locust. And wild honey. Honeycomb here. The sweetness of it. The proof that he delights. In the things that they delight in.

He's not just sort of old Puritan. Saying. Oh no. Why. I mustn't touch any of that sweetness. I'll just have the fish. Thank you boys. I don't want anything. That's bad for me. No. He delights in that.

Which his father gives. He delights in the good things. Of the world. Given to us. As Paul writes to Timothy. Gives us all things. Richly to enjoy.

And the sweetness of the honey. Is no different here. It is the proof. Of the triumph. Jesus is risen. From the dead.

[27 : 31] And he eats. And drinks. With his disciples. And he invites them. Also. In the fullness of time. Or rather. At the completion of time. To sit down.

And eat and drink. With him. In his father's glory. What he partakes of. They will partake of. So what they have here. He will partake of.

It is the proof. Of the triumph. It is the ultimate. Sweetness. In the gospel. That Jesus. Is risen. From the dead.

Not only. Has he paid. The price of sin. With. The. Fearfulness. Of his death. Upon the cross. But he is risen. Victorious. Over the grave.

And that. Is that. Which the word of God. Testifies to. That not only. The beauty of Christ. In all that he has done. But his victory. Over death. His death.

[28 : 25] As a sacrifice. For sin. His resurrection. And his victory. Over death. This. Is truly. A doctrine. And a truth. Sweeter than honey.

And that. Is the thing. Which the word of God. Testifies to. Throughout. From start to finish. From Genesis. To Revelation. It is grace. It is the sweetness.

Of God's triumph. Over darkness. And death. The victory. That he. Having won. Hands. To his children. On a plate. And says.

Eat. And drink. With me. This. Is sweeter than honey. On the honeycomb. To my taste. With us. And wash.