

# They remembered His words (Quality: Average)

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- [ 0 : 00 ]     The Gospel according to Luke chapter 24, the Lord's help, and we will speak of verse 8, verse 8, 24th of Luke, and they remembered his word, and they remembered his word.
- What a remarkable, a wonderful figure of memories are. Naturally considered, they are a vital important memory goal, a very similar.
- A remarkable story of knowledge in the mind, such a wide and such a capacity, and such an extent.
- They've been hidden away for years, and they almost have, as we say, forgot.
- Yes, it is. It's still there. Suddenly it may come to remembrance, without any obvious reason.
- [ 1 : 13 ]     Another time, it may come to remembrance by some, uh, perfectly best. The, uh, performance of the memory of man is indeed wonderful.
- And, uh, it is a storehouse which we carry with us. And, uh, we each have a separate storehouse.
- No one can penetrate it, take out of it, put in it. Not, uh, a promise.
- Uh, nor is it confined to man. Uh, certain animals are noted in a remarkable memory. And, uh, their intelligence, beyond this view.
- Uh, that this is one of the greatly appreciate which, uh, we cannot exclude the proof creation.
- [ 2 : 21 ]     And, uh, we are concerned with God having a soul. And, uh, eternally, and, uh, my nation. Many are trying to look at them, uh, a, a good sir, which, right now, because we have a soul.
- And I know the curse of the Lord. And then come to, uh, probably, and say a very distensible attitude.
- This is what makes, uh, say the bull or the dog such, uh, a companion. So that we must admire the work of God in regard to this in his creature.
- And, uh, we come to the human, we see the pastures of our mind, and, uh, and, uh, we're trying to almost anything they need.
- The memory is not a place. I hope they look at a thing, and, uh, it's, uh, as Jonathan said, uh, a photographic memory.
- [ 3 : 43 ]     Others are not so, uh, favored. And, uh, their memory is short. Or perhaps, uh, long.
- But be it what it may, and we all know, there's no need to say anything on this point of anything. That it is something that we are fully equated with.
- Now, when our Lord was upon earth, he, uh, spoke many things that, uh, weren't understood at the time.
- He did it deliberately. And those things, as he said, that would be explained later on. There would be a time when what they did not understand, uh, and they would later.

that, uh, when the time came, then, that there would be a double blessing in the remembrance of what he said, that, because they would believe.

[ 4 : 53 ] And his poem, they did not. But when it was fulfilled, they did. And here, we have, uh, a case in point. Very much, sir.

A timely, uh, counsel of the, uh, angels, and the, uh, empty tomb, small sepulchre.

And, uh, they were astonished that, uh, it should be, uh, empty. And, uh, quite all prepared with, uh, their, um, spices, which were never used.

They, um, uh, that the sepulchre would end. And in this, uh, moment of absolute perplexity, they had the answer, and, uh, in, uh, their minds, it wasn't, uh, revealed.

It was, uh, cloudy. They didn't say within themselves, well, yes, we remember that Jesus did say that he would rise again, or destroy this temple, and I will build it in three days.

[ 6 : 07 ] They did not, uh, exercise their own, uh, knowledge, and it was hidden. Uh, these are two angels.

The men's writing of angels is a very, uh, righteous truth. One that we do not speak much of, hear much of, uh, plainly taught in the scripture.

He shall give his angels charge over, and he quotes the devil to Jesus, in the tap-case near the wilderness.

And in their hands they shall clear thee up, that at any time thou dash thy foot against the stone. Not only, therefore, in the human, but in the, uh, world of devils, in the scripture, though.

And, uh, what is more, belief. So that we are rather put to it, to compare ourselves with devils in this point, when we say, at memory's bad.

[ 7 : 29 ] For these, legions of darkness, certainly remember, I know thee who thou art, said the devil, and the French, to Jesus, not Christ.

So, we've got to stop here, and think, uh, and think pretty deeply, too, that there's a place where we can't penetrate. However much we may, uh, uh, deny it, or, and pass it by, there come, uh, those times, when it's, you would seem, to be reminded, and they are, as Paul says, in the first of Hebrews, are they not all ministering spirits?

Tent call to minister, to those who shall be heirs of salvation. Minister for their good. Minister for their good.

Administration of devils is for evil, hopefully. And, uh, there is, uh, equal proof of this, in the world, never has been.

So that we are standing upon the borders of an unknown world, an unknown world, an unknown eternity. The Word of God gives us, uh, glimpses, and only glimpses, of these things.

[ 9 : 04 ] And here is positive proof of the timely arrival, and words of these from the angelic host, came to pass, as they were much perplexed, there about, two men stood by them in shining garments.

Very high, of utter perplexity. Fair they were. And visible, too.

And this is, of course, the whole point of the matter, that they were not only visible, but they spoke. And, uh, what they spoke was, uh, proof.

There were no false guides or comforters, and they spoke in words of tenderness. Evidently, of course, sent by the Lord Jesus to comfort the hearts of his seeking family at this particular time of perplexity.

We may well imagine that it was. It doesn't take much to put us off our tracks, does it? We could soon have the whole course of our life turned upside down, I have an event.

[ 10 : 29 ] Certainly here, after these years of hope and, uh, experience of miracles, these godly folk had every reason to suppose that Jesus Christ had come to reestablish his promised kingdom.

And, uh, we know that they said to him, that the last, will now restore the kingdom to Israel at this time. Now that, we also read here in the previous chapter of Joseph of Arapasea, who also himself waited for the kingdom of God.

the perpetuity, then, the perpetuity, then, could be well understood if they were at a complete loss.

We, uh, suppose, they say on their journey to Emmaus, later on in this chapter, we, uh, uh, thought that it had been he who should have redeemed him.

And, besides all this, uh, today's the third day since these things were done. The time's run out, or, past running out. There was one thing, uh, that, uh, was in their memory then, after these words were spoken, and that was the third day.

[ 11 : 59 ] And, uh, that, uh, was in their memory then, after these words were spoken, and that was the third day. And, uh, that was the third day. That does seem to have opposed with them as a, a mark, of the third day.

And, when that third day came towards sunset, as it was on this journey, all their hopes were sinking with the sinking sun.

And, if that sun did go down, then, all was finished. And, Jesus, of course, was there, in the very, uh, uh, the nick of time, we should say.

Not too late, but, uh, just, uh, time. When their hopes were expiring, and yet, they were not permitted to die quite out.

The reality of our Lord's appearance, of course, the latter part of the chapter deals with. But here, he loved to appear.

[ 13 : 09 ] And he commissioned these two angels to meet, uh, with those of the, uh, grave, or the sepulcher, and ask them the question, why sink ye the living among the dead?

What a profound question.

It at once condemned them, it at once gives them hope, it at once puts them back. What are you looking for, to come to this, uh, empty sepulcher?

What do you expect to find? He is not here, but is with me. Then, remember how he spoke unto you when he was yet in heaven.

I had, we know he has. We have his own word. We have his own word. We have his own word.

[ 14 : 20 ] Again, it was the third day, right again. This is the whole point of the subject. Memory.

And the time we awake is the whole memory to us in the time that we really need it. when it becomes so in actual reality.

How fitting this is. Not only in respect to this garden scene and the sepulcher, but, uh, in respect to so many other things with regard to the word of God.

what is it? If it isn't. A truth, or truth, stored in the heart of life.

And, uh, not used at all, but there for a particular time. So that, it needs, uh, the circumstance itself to awaken in our minds and memory of what, uh, is already there.

[ 15 : 34 ] And then, when these two things come together, then, there is action. How, this is walking by faith.

This is walking by faith, with God permits. There was time, when He made His way, light and clear, and unfolded to us, visibly, before our eyes, the brightness of a thing.

Where should we be? He, uh, requires faith. He, is pleased, honored by faith.

It is His grand specific, or, the pathway here, the judge of this, by faith. And faith is believing, that which you cannot, see.

When Jacob saw the, uh, wagons, the goons, sent for Him, into, uh, Egypt, and bring it into Egypt, that, he was, come to pieces, he broke down completely.

[ 16 : 55 ] He was completely overcome. You can understand this, that, there was a resurrection, in the old patriarchal life.

He'd given up, his son, who, who wouldn't have done it? Who could, uh, possibly have said to him, well, it may be, that, that code was not, sprinkled with human blood.

sprinkled with human blood. Maybe, folks, I could have just had the beast to his day, quickly to detect it, didn't he? I couldn't have had to die, could I?

After that, see now, whether this be thy son's cope, or no. And he said, an evil beast of disaster. It was, the hour of great darkness, and no one, could possibly, say to Jacob, well Jacob, it may be, that, he's still alive.

so that, it was, the hour of great darkness, and no one, could possibly, say to Jacob, well Jacob, it may be, that, he's still alive.

[ 18 : 05 ] So that, it was death to him, and his son, God, was gone, for, some 18 years, before, a long time.

In this period, therefore, the old patriarchal, who, mourned his son, Joseph, but suddenly, he hears, that he's yet alive.

And suddenly, wagons, come to the end. Suddenly, the whole scene, changed. And the miracle happened.

And what was absolutely impossible, is a flying pack, there in the wagons. the whole of the tribes, and bring them, the whole family of Jacob, down into the land of God.

Now, this is a revival therefore, a resurrection, and of course, entirely in keeping, with the Lord's purpose. This, this points out, therefore, why the Lord Jesus spoke, as he did, briefly, gave, uh, uh, darker sentences, than words, as to, as to, as to, the time when he would, uh, be, uh, be, uh, be buried, and die, and be raised, as to, again.

[ 19 : 26 ] They weren't without, uh, the, uh, confirmation of the prophet, Isaiah 26, I think, or 28, as to, uh, the, uh, the, uh, the, uh, the confirmation of the prophet, Isaiah 26, I think, or 28, thinks, uh, the dead man shall live, with my men, my little name of mine.

And who is going to, uh, the, uh, the first time when he would, uh, the, uh, the, uh, the, uh, the confirmation of the prophet, Isaiah 26, I think, or 28, thinks, uh, thine dead man shall live, with mine men, while he shall lay my own.

But who is going to, uh, the first time when the earth would, uh, the, uh, the sun would be the sun. And who is going to interpret this in the sight of, uh, the scene before us here?

So that Jesus has his own words during the, uh, pilgrimage with them, and they forget it. At least that's what it looks like.

Now bringing this home in a personal way, What word, truth shall I say, stored in your Bible?

[ 20 : 47 ] Amen in his heart, says, Remember thy word unto thy servant, the word upon which thou hast caused me to hold.

Is there such a thing as carrying about in our memories the word of truth? We haven't understood and know not the meaning of until the time has come when we have been placed in the actual circumstance.

Have you had warnings that what you sow you will reap? In your memory, it's not true that you believe, it's not proven to.

Commit thy works unto the Lord, thy thoughts shall be a serpent. It's not the scripture pulled of the word that the Israel is written.

How deeply impregnated in them, in the mind, and yet not understood.

[ 22 : 13 ] And the time shall come. As it has come here, and the question is, Ray, remember, do not have he spake unto you when he was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified on the third day rise again.

Your tomb will one day be empty. Show of mine. Greater than a dumb one will one day be empty.

Empty. Empty. What would have happened? What would be the cause? Have you sang in your head, up rising? Your interest. In your memory, you know, you can't deny that. Whether you believe, or not, or not, or not.

You may, uh, today, uh, rapidly put it on one side, and say, no one will hear any more about that. What would have happened? What would have happened? What would be the cause? That you sang in your head, up rising?

Your interest. In your memory, you know, you can't deny that. Whether you believe, or not, you may, uh, today, uh, rapidly put it on one side, and say, no one will hear any more about that.

[ 23 : 35 ] You may, uh, today, uh, rapidly put it on one side, and say, no one will hear any more about that. On the other side, that, the day must pass when, and, that, will be, brought to mind.

Very shallow. We cannot enter into that great day of the resurrection. Yes, we do know that we are told, that it will take place.

that, that, uh, that, uh, that, uh, Daniel prophesied, in his day, very clearly, uh, as well as Isaiah, of that great day, as well as the whole of the scripture, that, uh, that with the whole of the scripture, there is this great blessing, that it could be stored in memory, and laid there, in reserve, until the title, until the title, and the title, that, will bring him forth, or the Lord, will bring him forth, and say to you, now this is exactly what I meant.

And this is what I foretold. This is what I sent. It is so with his promises. It is so with his promises. It is so with his preaches. It is so with his preaches. It is so with his preaches.

You said those that honor him he will honor, and he does. You can't find any, uh, fact in the word above, that does not point, but it says truth. And the time will come, and it will be proven to be true.

[ 25 : 19 ] Read of the prayer of Stephen the martyr, when he was told to death, that, uh, to all he said, very long this is to their child.

There was a young man standing there, among the company, and finding the clothes, of the very men of Sturm's Stephen. And that prayer was heard.

And this very young man, which the man appointed upon, continued with the doctrine, and very much the soul, later known as, poor.

So that we are constantly, in the midst of this, as individuals. And it is something that, no one can interfere with.

Whether it be bitterness, or whether it be joy. The heart knoweth its own bitterness, and kindly does not interpezzled with his children.

[ 26 : 28 ] So that, this is a very remarkable position. Here, upon this resurrection morning, these two disciples, and these good women, who were gathered round the sepulchre, are merely, and I say that word with emphasis, merely, with heartache, of what Jesus had already said.

And this was happiness. And this was happiness. Indeed not always, this was real happiness.

And this was a very good time. They left the sepulchre. That sepulchre meant nothing.

And then, went home again. And, when they got home, they, they did get a very warm reception.

They told their word, to, the others, and their word seemed to them, that I was tired, and they believed them not.

[ 27 : 48 ] So here, further lives. further lives. And the fact remains, that the words of the Lord Jesus, were, remembered, upon this, most complexing occasion.

Now, this brings us therefore, to a very, blessed, gospel truth. one of the revealed purposes of Jehovah, that he foretells, that he foretells, both in his prophecies, and in his prophecies, and in his prophecies, and I may say in his preaching, he gives, those clear words, that we do not present.

grass, that we, uh, treat them, as he stated, as he stated, Jonah did.

So many others like Jonah, Jonah did. He's reliant in the wilderness, and I forget his words. And yet, God was hateful, to the, uh, performance of it.

It must therefore, necessity, be regarded as a personal experience. So that, if we look at the world, the world, the world, the world, the world, the world, the world, the world, and there will be, and can be, a change in our circumstances, for the better.

[ 29 : 39 ] A change in our circumstances, for the better. There could be a blessing, now and now, and the world, found out, in the cloud, the trying path, the perfect.

If we want a, literal illustration of it, we could look at, uh, Samson's lion, and the honey that he found in it, after a while.

there could be a sweetness, in, uh, bitterness. A joy in sorrow, what I know not. Grow thou me.

And this constitutes a resurrection. It constitutes a resurrection. It constitutes the work and power of the Lord Jesus, in that end of the reign.

Look at the general tenor of the repudiation of the word of God in regards our sins. What do we deserve? What do we look for? What do we sometimes feel we can absolutely cherish?

[ 30 : 55 ] Another deep temptation, what the sun feels cannot but be their end, if it is everlastly, uh, this cup. And guess what does the gospel promise, and the worst desire of the truth?

And they cannot comprehend it, until they come to the place, where they feel, and are taught, and are convinced.

That word is good. That he is able to save unto the uttermost, all that come unto God by hand. They have destroyed and beaten, and given up all hope.

They feel that they have verited, as eternal distress, and at that country they stand. And they have given up all hope. They feel that they have verited, as eternal distress, and they have given up all hope.

And the gospel comes with them, as a timely word, and they have been tampered. What they have been. Never being able, of course, to appreciate what it really means, that he is saying.

- [ 32 : 15 ] Never understanding the meaning of the word never understanding the meaning of the word science, using it, of course, so far accepting it.
- And when it comes to feeling a deadly death of self, and looking out to Christ as one's only hope, how vastly different is that?
- It is this that the gospel comprises the strange discovery of sovereign grace. I will have mercy upon whom I will have mercy.
- You heard that? When you come to the side that good hope has raised up in your heart, in peace, of course, in your life, what a suitable word it is.
- How differently you feel it. You feel you could pick it up. You feel you could write it down.
- [ 33 : 33 ] You see how suitable this is. And you realize what benefit it is, what truth it is. You can't call his people from the power of the prince of the air.
- You have it quicker. You've heard that. You've read of it. You've heard the, you've heard the teaching of Jesus. He must be born again.
- And when you pass through the very place where that soul is brought into life in a new way, you ask yourself, is this really what is working in my heart?
- Is this what God is doing for me in all things? This is, perplexity, I thought you might say to yourself, as they said later on in this chapter, we trusted it would be easy.
- It could have redeemed it. It could have redeemed it. You might have had the benefit of your parents' prayers and scripture instructions.
- [ 34 : 53 ] And so you would have been no stranger to such a word as, there she must be born again. And when that comes, you have really brought to a sober, personal source of your life.
- And if you think of a personal thought, is this? Is this what is happening to me? Is this why I am as I am?
- And you remember his words. It's then you begin to examine them after a microscope.
- Look at them so clearly and see that you have no hand in your first verse. It is clear to me, after.
- And therefore, what right word is used by the Saviour himself, when he says you must be born again.
- [ 36 : 09 ] It is exactly the same as one natural and the other's scripture. And you can't look back to that which has been in your mind years, and in the way of sins, and in the way of darkness, as many do.
- Gone into powers of deep ungodliness. They never thought about this, as well as the fact that in every cell, there is the time comes.
- How different it is. How strange it is that it should be now brought into your very dial in a way that it could be said that they remembered his work.
- His work. This all has to do with resurrectionism. Take his teaching, as he taught by the seaside.
- He saw the sower in the distance, casting his seed, and writing them. And he said, He said, He begins his sermon with these words, As sorrow went forth the sun.
- [ 37 : 37 ] Well, very common knowledge is this, as regards to the word of God, as you could say, it was in your memory.
- But when the time comes, for you to be brought to consider that word, more close, and look at it, with a more discerning eye, and you begin to see that, at that seed, that Jesus spoke of, there were four places of the vision now.

And only one of them was successful. You and I, this, with these new exercises and thoughts in your heart, what do you want to say about the seed which cannot move round?

You won't have anything to say about it in the natural way. That's what, in the least, there will be in your heart.

The truth of the word of the Lord Jesus, some, how long would you rest? What and all lost by any means? Not until the time comes.

[ 39 : 01 ] Not until the hour of perplexity is reached. Not until the word is to be pitifully spoken by way of remembrance. And so, so was the blessed arrival then of these men, so did my tithe and effort, and the over the Lord's Commandment.

Now, his commandment, in regard to gospel commandment, is not the slightest thing for me, to even to insist to you.

A social partner. In your memories, there'll be tears in your dying days. And what about the time and age you brought into the present?

What about the arms? What about that quill of it? What about that quill of it? That the English would feel? The guard, the cross, the walk, the cross, the cross, the cross, carried into them, and the unhoved, and the dying days.

That we have to see. The very common to the complexing joy, and the time of the question.

[ 40 : 33 ] Where should we look? The fulfillment of the whose life? How we look, say, a poet, say, say, the with the palace of Pharaoh, with every comfort, full education, learning all the wisdom of the Egyptians, and fighting in word and deed.

So we say, there he is, and there he stopped. And now, and nor you, you, it may well be that, the minor incident is going to bring Moses right away from that palace, and it was only because of his uh, in appearance with the two fighting men on two different days who said there, you know.

And, uh, we read of him and, uh, he chose rather to suffer a picture of the people of God and enjoy the pleasures of sin and receive.

Well, it is gift to us, you see, the inner details of all that brought Moses away from the house of death. And what is gift to us is to see that he did go away and that for forty years in the wilderness.

the peace of death. And it was there that God spoke to him. And it was there that he was brought to remember the way that he had to come.

[ 42 : 35 ] So that that past have become present and that, which was most unexpected, become an actual fact. that he just bleeds here entirely and sent back to him.

That most of the past have made it so hard that he had to go back. And he had to go back with a definite message. Let my people go.

And he had to go back with a definite message. Let my people go. And when you come to God's commands, therefore, you may have your view of them and your arguments against them.

And you may be quite settled in your mind about it. That this will never be your pathway and that you'll never walk in it. Word is in the back of your mind.

And this is where the mistake is made, you see, in thinking it's going to stop at the back of your mind. It is. God in his own day will bring it forth, and please will, and make it to you a word to be to repentance, to give you something.

[ 44 : 02 ] That will be the difference. You can't go a step further until you come to a separate this point. If he loved me, you can go any further than the word if.



It doesn't sound very good, does it? It is. It is a mountain. And it goes on, if he loved me, keep my commandments.

And not only it's one commandment, but all of them. I deceive you therefore, brethren, the great apostle, that he presents your body and have been sacrificed, and have been sacrificed, and have been sent by his words.

Those words that seem quite lost, lost their meaning, and no possibility of fulfillment, and they shall fall, all prepared, having observed the Sabbath day properly, the day before, and no doubt, a very sad Sabbath.

Their Sabbath, the Jewish Sabbath. And now they go forth, with their spices, anointments, in a full intention, anointing and involving the body of their precious faith.

[ 45 : 46 ] And when they arrive there, the years slowly grow away, and they pound not, the body of the Lord Jesus.

the Lord Jesus. Perplexity is the right word, isn't it? Perplexity. So with regard to God, He has for you, in His church.

the Lord Jesus. And when the time comes, for Him to bring that to pass, to make sure nothing will stop you. You may have your own view, thoughts, and say, never, as some of the rest of us have said, never.

And the Lord will take that away. And you will remember His word. And there will be a remarkable journey.

And what people have said to me, by way of Godly counsel, you will remember.

[ 46 : 57 ] My old grandmother said to me once, think if thou a great thing, but I shall think of no. I heard what you did.

I just heard what you said. I do now. It remains in my memory. I've carried it with this.

And the time came, and have come. What a wise come.

And that, it made, the rain, the disciples, and turned the back, and he was able to go, it's finished.

It's finished. No good out of stopping. There's something else to be done now. Something else to be saved.

[ 48 : 03 ] And that is, it was going to tell the others. Now they, if she had not met the age. They had yet to be convinced.

as the story in the 24th of God, the reason probably called our region now. And there, the springing home, the name of the coast.

that sepulchre, that sepulchre had lost its beauty, and never built. In that sepulchre lay, typically, the sins of the old election of the grave.

He bore them down to that grave, and left them there. The sins of God's people didn't rise with him. He had been the sin bearer, but he left that mountain of ediquity, and then settled in the purposes of God.

And so they came away from us. It was not optional. And it contains the day, but it is then, in glory, and has an ending to it.

[ 49 : 18 ] The Lord's enrichment is, so does it. And with that rise, a thousand other resurrections, in different minds.

And with the gospel, a thousand resurrections, in the preaching of the gospel, sinners, called in the newness of Christ, raised of good hope in Christ, comforted in their dying death, anointed for their death.

all touch, and strength from the resurrection of the Lord Jesus. Our mercy is, and our memories, that our, our own so far, and so well overruled, that the Lord could bring out what's hidden there, lay it in front of you, and say, what are you doing here?

treating the living, among the dead. What's the matter?