



## **“A Primer on the Resurrection by the Risen One”**

***Luke 24:13-32***

**Theme:** Our faith in the Resurrection springs from the power of God’s Word.

**Introduction:** There is a wise truism stating, “if something seems too good to be true, it likely is!” There exists within all of us a certain skepticism that causes us to doubt things that seem too marvelous, too wonderful to be true. One of those things is the Gospel. Countless times I have heard people respond to the Gospel by saying – that seems too simple, too easy, too good to be true. How can all the ugliness of my sin be taken from me freely and replaced by the righteousness of God simply by my believing and embracing Jesus? Is it true that Jesus died for my sin and then was risen from the dead to give me life? Well, faith in this Gospel message is something that we depend upon supernatural grace to embrace. **“Our faith in the resurrection springs from the power of God’s Word,”** not merely on logic, reason, or our experiences.

### **I. The Struggle in Comprehending Truth – 24:13-24**

#### **A. THE CONFUSION BROUGHT BY EXPERIENCES – vv. 13-20**

1. As the reality of the events of the Passover settled into the minds of the followers of Jesus, tremendous confusion reigned.
2. Despite the reports of the missing body of Jesus, some of those who *had* believed on Him were completely disillusioned and grieved over the death of Christ.
3. They began to scatter to return to their homes – ***“And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.”***
4. As they traveled, ***“they were talking with each other about all these things which had taken place.”*** (Lit., “how it all fit together”)
5. Their conversation became filled with varying viewpoints and

## The Gospel of Luke

opinions as they wrestled with the issues – *“While they were talking and discussing ...”* [συζητέω] – conveying the idea of “examining together” or “disputing or arguing.”

6. As they were attempting to sort it all out, Jesus Himself approached them – *“...Jesus Himself approached and began traveling with them. But their eyes were prevented from recognizing Him.”*
7. Even though they saw Jesus, they couldn't recognize Him because God desired for them to sort through the issues using something other than what they saw or experienced.
8. Jesus asked them essentially why they were arguing with each other about these things – *“And He said to them, ‘What are these words that you are exchanging with one another as you are walking?’”* (Lit., “to toss back and forth”)
9. Their response displays the tremendous sorrow and disillusionment that they possessed – *“And they stood still, looking sad. One of them, named Cleopas, answered and said to Him, ‘Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?’”*
10. They are almost sarcastic with Jesus – denigrating Him for His unawareness of the events of Passover.
11. Jesus gets Cleopas to clarify what happened – *“And He said to them, ‘What things?’ And he said to Him, ‘The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers, delivered Him to the sentence of death, and crucified Him.’”*
12. Cleopas was totally convinced that Jesus was a prophet from God regaling Him in description – *“a prophet mighty in deed and word in the sight of God and all the people ...”* but was also convinced that Jesus had failed – cp. [v. 21](#).
13. Given their experiences, they had known the height of hope and now the depth of despair – they didn't know what to

think.

**B. THE CONTRADICTIONS BETWEEN EXPERIENCES – vv. 21-24**

1. Because Jesus didn't lead them into the expected Kingdom of God by delivering them from Gentile dominion, but was killed instead, their hope of the Kingdom was destroyed – *“But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.”*
2. They then began to describe the confusing situation with reference to the disappearance of the body of Jesus – *“But also some women among us amazed us.”* - indicating that their devastation had been made worse by being stirred up only to fail to see their hopes confirmed.
3. They had told of that *“when they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.”*
4. They stated they attempted to confirm these matters, but never saw Jesus – therefore, they indicate that it seems to be some kind of fabrication – *“Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.”*
5. The lack of evidence that Jesus had risen served to confirm their despair was appropriate and their hope had been misplaced.
6. Their confidence in Christ Jesus was destroyed and they were skeptical about the spurious stories of Jesus' resurrection – as clarified by Christ's response to them.
7. The reports by *“the women”* that *“He was alive”* was salt in the emotional wounds of their grief, crystalizing their hopelessness – cp. **v. 11**.
8. In a similar way, we struggle to accept the truths of the Christian faith because our **experiences**, the pressures of

## The Gospel of Luke

atheistic **explanations** of origins, the **environment** of moral liberality and indulgence, and the **evidences** of senselessness associated with theosophy.

## II. **The Solution to Comprehending Truth** – 24:25-27

### A. THE FAITH IN THE TRUTH OF SCRIPTURE – v. 25

1. Jesus immediately notes their lack of confidence and identifies it as resulting from the failure to consider the truth of God's Word.
2. He calls them "***foolish men***" [ἀνόητος] – literally, "ignorant [or dull-witted] men" – indicating that the lack of faith comes not from knowing too much that causes the truth to be questioned, but from the opposite – knowing too little.
3. It is here that Jesus focuses on the absolute role of truth in the orientation of a person who is reconciled to God – Scripture plays the central role in enabling a person to comprehend the reality of God and His initiative of redemption – "***... slow of heart to believe in all that the prophets have spoken!***"
4. In this statement Jesus calls us to acknowledge the verbal, plenary inspiration of Scripture – and the obligation every one of us has "***to believe in all that the prophets have spoken.***"
5. "***slow of heart***" [βραδύς] – is a term that was most common in describing a sailboat that has no wind to propel it and whose sails hang slack.
6. The reason for this "slowness" is that they were not considering any of what "***the prophets have spoken.***"
7. The truth of Scripture is the "wind" that drives the faith of believers – without God's Word, we drift and float idly without direction.
8. They were basing their reasonings on their experiences alone and thus there was no authority, definitiveness or

## The Gospel of Luke

conclusiveness but remained arbitrary and relativistic.

9. Jesus rebukes them for their faithless neglect of the truth and thus their faithlessness and “ignorance.”

### **B. THE FOCUS OF THE TEACHING OF SCRIPTURES – vv. 26-27**

1. Jesus calls on them to focus on what God’s Word said – *“Was it not necessary for the Christ to suffer these things and to enter into His glory?”*
2. The entirety of the Old Testament and the millions of sacrifices that had been offered as a shadow of the glorious provision of God’s Promised Messiah who would Himself remove their sin should have been clear – cp. ***Isaiah 53; Psalm 22.***
3. They knew that sin must be avenged by God through the death of a substitute – animals sacrificed in place of the sinner as an anticipation of a final sacrifice – ***John 5:39.***
4. *“Was it not necessary ...”* – demonstrates that the redemption of man was impossible unless the Son of God did what was done on the cross of Calvary where He suffered for our sin – cp. ***1 Peter 3:18.***
5. So, Jesus takes them through a primer – *“Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.”*
6. This “walk through” the Old Testament was a survey of the major prophecies about Him – *“... in all the Scriptures.”*
7. It likely included ...
  - a. ... the significance of the sacrificial system & Jewish festivals with the types and symbols that pointed to Him:

## The Gospel of Luke

- (1) **Passover** – Celebrating the death of Christ to deliver us from bondage to sin.
  - (2) **Unleavened Bread** – Celebrating the sinlessness of Christ
  - (3) **Firstfruits** – Celebrating the resurrection of Christ
  - (4) **Pentecost** (Harvest) – Celebrating the outpouring of the Spirit of Christ.
  - (5) **Trumpets** – Celebrating the promise of Christ to regather Israel
  - (6) **Atonement** – Celebrating the substitutionary sacrifice of Christ.
  - (7) **Tabernacles** – Celebrating the rest and reunion of God in Christ.
- b. ... the anticipation of the crucifixion – **Exodus 12:13** (1400 BC); **Psalms 16:9-11** (1000 BC); **Isaiah 53:5, 8-9** (700 BC); **Zechariah 12:10; 13:7** (500 BC).
- c. ... the clarification of **Genesis 3:15; Genesis 22:8; Numbers 21:6-9; Jeremiah 23:5-6; Daniel 9:26**.
8. Note how Jesus called the attention of these disciples back to the truth of *“the Scriptures”* so that their faith would be based on the objective realities of what God had revealed in the Word and not on what they saw, reasoned, or experienced.

### **III. The Success in Comprehending Truth – 24:28-32**

#### **A. THE INCREASED DESIRE FOR FELLOWSHIP WITH CHRIST – vv. 28-30**

1. Having provided them the truth of Scripture, Jesus provides Cleopas and the other disciple an opportunity to give evidence of their responsiveness to Jesus’ teachings – *“And they approached the village where they were going, and He acted as though He were going farther.”*
2. Essentially, this was for the purpose of giving them the opportunity to demonstrate whether they gave credence to the Messianic teachings of Jesus or whether they wanted to “get rid of him.”
3. In response to what Jesus had been teaching them, *“they urged Him, saying, ‘Stay with us, for it is getting toward evening,*

## The Gospel of Luke

*and the day is now nearly over’.*”

4. In response to their invitation, Jesus *“went in to stay with them. When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.”*
5. Their response demonstrates that when a person whose heart is truly prepared by God’s grace to receive the Word about Christ encounters the truth, they are hungry for it.
6. Without knowing it was Christ, they weren’t ready for their fellowship with Jesus to end – they desired to linger and continue to have their faith stirred through the message of Christ.

### **B. THE INCREASED DELIGHT OF FAITH IN CHRIST – *vv. 31-32***

1. Cleopas had invited Jesus to join them and thus ought to have been the host but was apparently so enraptured with Christ and His teaching that he forgot about eating, so Jesus *“took the bread and blessed it, and breaking it, He began giving it to them.”*
2. As Jesus was doing this, and after their faith had been birthed by grace through the agency of Scripture, *“... then their eyes were opened and they recognized Him ...”*
3. *“... and He vanished from their sight.”* - the priority of Jesus was not their accolades, but their faith – He wanted their faith to be established in Him.
4. The incredible experience caused them such tremendous excitement – *“They said to one another, ‘Were not our hearts burning within us while He was speaking to us on the road, while He was explaining Scriptures to us?’”*
5. The tremendous emotion and fire in their hearts in response to the truth now began to make sense – they had been hearing about Jesus *from* Jesus – ***Romans 10:17***.

## The Gospel of Luke

6. Their faith in Him was certified – He is alive and had died in fulfillment of Scripture even as He rose in fulfillment of Scripture.
7. Their immediate response to this was *“to get up that very hour and return to Jerusalem”* to report – [v.33](#).

### So What?

1. Experience is vulnerable to presupposition, prejudice, mood, and even our depraved perspectives.
2. God’s Word has provided us all that is needed to believe the good news about the risen Christ.
3. If God has “opened your eyes” to the truth of God’s Word about Christ, do not harden your heart ... but believe and confess to Him your need of deliverance from the bondage to sin!

**Faith in the resurrection springs from the power  
of God’s Word.**