

The Gospel of Luke (#109); Walking with Jesus

We are addressing the final chapter of Luke's Gospel in which we read of the events following the resurrection of our Lord from the dead. Luke's record of our Lord's resurrection appearances begins with this rather lengthy account of two persons who encounter Jesus while walking to the village of Emmaus. There is good amount of detail given regarding this event. Mark also records that this appearance had occurred, but he gave no details. In Mark's Gospel we read,

After that, He appeared in another form to two of them as they walked and went into the country. And they went and told it to the rest, but they did not believe them either. (Mark 16:12f)

We had given our attention recently to the first 12 verses of this chapter. We read of the women who came to the garden tomb early on the first day of the week. We noted that Luke had not recorded the personal appearance of the risen Lord Jesus to the women. They were but witnesses of the empty tomb. But also two angels had declared to them that Jesus was not to be found among the dead, for He was alive, but Luke did not record that the women had seen Jesus after He rose from the dead.¹ But the news that the women conveyed to the apostles was not believed by them. The apostles and other disciples remained in a rather confused, fearful, and unbelieving frame of mind. Before the Lord had been arrested, tried, and crucified, His presence with them had assured them, had emboldened them, had comforted them. But when His presence was removed from them, they became fearful, doubtful, discouraged and somewhat scattered. Jesus had told His disciples shortly before His arrest: "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered'" (Matt. 26:31).

This reveals to us an extremely important spiritual truth, that it is the sensible presence of the Lord Jesus Himself that is the true source of faith, peace, and strength, for His disciples. In short, spiritual life is to be found in the person of Jesus Christ alone. The primary aim or goal of the Holy Scriptures is to reveal God to us through His Son Jesus Christ, that we might know Him and through our covenant relationship with Him experience and enjoy spiritual life mediated to us through knowing Him, and, knowing that He is with us. However, even Christians can lose sight of this central truth and aim of Holy Scripture. They may believe the Scriptures to be the Word of God. They believe on Jesus Christ as Lord and Savior, but for various reasons they lose sight and the experience of truly enjoying the presence of the Lord Jesus. They may continue to read the Scriptures and study the Scriptures, looking for principles and instructions on how to live in God's world, but if they deviate from the truth of knowing that the risen Lord is with them, they may soon and easily go astray. In short, they may maintain a sense of the transcendence of God, but they lose sight of the immanence of God in Jesus Christ.

The Lord Jesus Himself declared that spiritual life is in Him. John 17:3 records His words, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." Jesus taught, "As the living Father sent Me, and I live because of the Father, so he who feeds on Me ***will live because of Me***" (John 6:57). And the apostle Paul wrote of the spiritual life mediated to us through Jesus Christ.

"Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; ¹⁰***that I may know Him and the power of His resurrection, and the fellowship of His sufferings***, being conformed to His death, ¹¹if, by any means, I may attain to the resurrection from the dead." (Phil. 3:8-11)

¹ However, Matthew, Mark, and John record that the risen Lord Jesus did indeed appear to women (Matt. 28:9, 10; Mark 16:9, 10; John 20:11-18).

Again, there are some who may read and study their Bibles looking for life instruction, for wisdom on what to think and how to live rightly, but if they fail to look to Jesus Himself, and lose the sense that He is personally with them, they can easily devolve into powerless, albeit well-intentioned Christians. And preachers that may teach the Bible, but do so apart from emphasizing the disclosure and presence of Christ to their people, can become nothing more than moralistic teachers, rather than truly proclaiming and presenting Jesus Christ to their people. There is a preponderance of mere moralistic teaching and preaching in “Bible-believing” churches today.

And so, in Luke 24 we read of two disciples of Jesus who had left Jerusalem to travel to Emmaus. These two men were fearful, disillusioned, and discouraged, for the Lord Jesus was taken from them in death; He had been crucified. But the effect of Jesus walking and talking with them, and sharing a fellowship meal with them, revived and revitalized them. May the Lord Jesus bless us with a sensible awareness and experience of His presence with us, His people.

Let us read Luke’s account.

¹³Now behold, two of them were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem. ¹⁴And they talked together of all these things which had happened. ¹⁵So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. ¹⁶But their eyes were restrained, so that they did not know Him.

¹⁷And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

¹⁸Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

¹⁹And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²²Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴And certain 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.”

²⁵Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

²⁸Then they drew near to the village where they were going, and He indicated that He would have gone farther. ²⁹But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

³⁰Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened and they knew Him; and He vanished from their sight.

³²And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” ³³So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, ³⁴saying, “The Lord is risen indeed, and has appeared to Simon!” ³⁵And they told about the things that had happened on the road, and how He had known to them in the breaking of bread.

There are points of emphasis in Luke’s record which we should note.

1. This account emphasizes that Jesus had indeed risen from the dead.
2. This account emphasizes that the Old Testament Scriptures had foretold that it was necessary for Christ to enter His glory through the path of suffering and death.
3. This account emphasizes that the disciples should have known the Old Testament Scriptures spoke of these things.

4. This account emphasizes that disciples of Jesus may experience the presence of the risen Lord Jesus through their conversation about Him, through the studying of the Scriptures, and through participating in table fellowship with His disciples.

All of these points are important, but perhaps we will stress this last one for it answers the question, “How may we as disciples of the Lord Jesus experience His presence among us?” And so, as we travel along with these two disciples through the assistance of Luke’s pen and the Spirit of God, we will seek to bring their experiences to bear upon us.

To help us digest the passage let us consider the following outline:

1. The meeting of Jesus on the road to Emmaus (24:13-16)
2. The conversation with Jesus while on the way (24:17-29)
3. The supper with Jesus in Emmaus (24:30-32)
4. The witness of the two to the eleven and others (24:33-35)

I. The meeting of Jesus on the road to Emmaus (24:13-16)

Note first the frame of mind of these two disciples. **Verses 13 and 14** record, “*Now behold, two of them were travelling that same day to a village called Emmaus, which was about seven miles from Jerusalem. And they talked together of all these things which had happened.*”

These two travelers were disciples of Jesus. The name of one of them is given in verse 18: “Cleopas.” The early church historian Eusebius (4th c.) stated that an early head pastor of the church of Jerusalem was a man named Simeon, who was the son of this Cleopas. But tradition outside of Scripture should be regarded with cautious skepticism.

The two disciples were travelling to Emmaus, a town whose location has been lost, but it was only seven miles from Jerusalem.. They were speaking to one another of the events that had transpired: their Master had been killed and their hopes which had been centered in Him, died with Him. Perhaps they were travelling to Emmaus because they had business there. Maybe they were returning home from Jerusalem because the Passover celebration had concluded. They may have left because they were fearful of being apprehended by the Romans for being disciples of Jesus. But the reason they traveled to Emmaus must not have been too pressing on them, for later they hurried back to Jerusalem to tell the others what they had seen and heard. It would seem they had left Jerusalem because with the death of Jesus, their hopes were extinguished for what they thought could have occurred through Him.

They were speaking with one another, and one could imagine the somber nature of their conversation. What was the point in staying in Jerusalem? And so, sad, depressed, without hope, they travelled homeward. Soon, however, they would be enlivened. Their faith would be rekindled, and their hope would be enflamed, when they came to realize that their Lord had indeed risen from the dead and He had been with them, and they had conversed with Him.

The experience of these two disciples is the same with all followers of the Lord Jesus. When the present realization of the risen Lord Jesus is not felt and when His presence is not experienced, there tends to be discouragement and hopelessness. Life for Christians is bound up in the person of the Lord Jesus. We are invigorated, energized, and strengthened when we sense that He has met with us in our private devotions, or in our corporate fellowship and worship. On the other hand, if we have been neglectful of these means through which God gives us the grace of His presence, then we our spiritual vitality is drained from us. Spiritual life is not only something He imparted to us when we became Christians, but it is something that He imparts continually to us as we walk with Him. Life is bound up in Jesus Christ. Joy, peace, and righteousness are imparted to us as we have fellowship with Him.

These two disciples had probably left Jerusalem because they perceived there was nothing that remained for them in that city. There was nothing that any longer bound them to the other group of disciples in Jerusalem. Their common bond had been in their Master and the common hope they shared in Him. Once He was gone, there was nothing that tied them one to another. The Shepherd had been smitten and now the sheep were scattering.

Again, it is not difficult to draw a parallel with us. We are a diverse lot. But there is a common life that binds us, and this is wrapped up in the Lord Jesus. We are a group with few interests in common. I imagine if we all sat down and made lists of things which interested us and were a cause of delight to us, and we chose not to include spiritual things, there would be nothing that any five of us would have which would draw us together. No, the tie that binds us is the common life and hope we have in God through our Lord and Saviour Jesus Christ. If that is removed, or even if its realization is diminished, this group could expect some trouble.

We then read of their meeting with Jesus. We read in verses 15 and 16, “***So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.***” It was while they reasoned and discussed with one another matters concerning the Lord Jesus and what had occurred to Him that the Lord Jesus came and met with them. They were in a frame of mind that would welcome the presence of the Lord Jesus.

If we would desire to commune with the Lord Jesus, we should focus our thoughts upon Him and matters which concern Him. If we only think about the things of this world and the affairs of this life, we should not be surprised if we do not enjoy times of fellowship with our Lord. Quiet times that Christians set aside each day are designed to do this very thing. We read the Scriptures, perhaps a passage from a good devotional book as well. We pray and meditate on the Lord and His Word, attempting to establish in our minds and hearts a renewed sense of the Lord’s presence that will continue with us through the day. A Christian weakens himself terribly if this practice is not diligently and regularly maintained. If you desire to enjoy the presence of the Lord in your life, if you desire to enjoy the fellowship of the Lord Jesus continually, you will have to need Him continually and seek Him continually day by day. You will not do well as a Christian if you are living each week with what you only hear and think upon on Sunday. We must seek Him and walk with Him daily.

These two disciples were ready (even readied) for the appearance of the Lord Jesus. They were as ones who mourned; they would be comforted. And their walking and speaking to one another of the events of the crucifixion of Jesus set the stage for Jesus to reveal Himself to them. **Charles Spurgeon** (1834-1892) drew some principles for all Christians from these two disciples.

What is uppermost in the heart will soon be uppermost upon the tongue. They had their minds greatly exercised concerning the departure of their Lord, and it was only natural that they should speak of it. If we never talk of Christ, we have great reason to suspect whether He is really in our hearts at all. Christ’s declaration to His disciples, “Where two or three are gathered together in My name, there am I in the midst of them” (Matt. 18:20), was literally fulfilled in the case of these two disciples going to Emmaus.²

But note **verse 16**: though Jesus had drawn near them and they had begun to walk side-by-side, “***they were kept from recognizing Him.***” Unfortunately, there may be times when we are filled with grief or anxiety that we do not recognize His presence with us. **Alexander Maclaren**, a London preacher of the 19th century, wrote these words,

Our paths would be less lonely, and our thoughts less sad, if we realized more fully and constantly our individual share in the promise, “I am with you always.”

Christians are able to experience the presence of God in their lives; this is a given. But though there are times when He seems very present, sadly, there are times when He seems quite distant. There are different causes for the diminishment of a Christian’s ability to experience the presence of God:

1. **Unbelief** is a limiting factor. If we fail or refuse to believe the promises of His presence, we should not be surprised if we do not realize His presence.
2. **Ignorance** is a limiting factor--ignorance of His promises, ignorance of the means of grace that He has provided.
3. **Neglect** of the means of grace is a limiting factor. We have already spoken of this.
4. **Unrepented sin** is a limiting factor. Experiencing the presence of the Lord is a work of the Holy Spirit, and He chooses not to manifest to any but to those who obey Him. We read in John 14:21, “He who has My

² Stephen Nichols, gen. ed., **Christian History Study Bible** (Crossway, 2024), 1572.

commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

5. **Sorrow** may be a cause. One of the women who first saw the risen Lord Jesus, her name was Mary, did not recognize Jesus until He spoke to her because she was so overwhelmed with sorrow. Trials and troubles may cloud our spiritual apprehension of His presence.

6. **Sometimes the Lord chooses to hide His presence.** The Lord will withdraw a sensible awareness of His presence from one of His disciples in order to humble him, or in order to increase his recognition of the need and importance to stay close to Him, in order to kindle in his heart a greater desire and commitment to walk closely with Him. And sometimes He may choose to hide Himself from the soul of one of His disciples so that they may better understand and sympathize with the plight, the condition of those who are completely estranged from Him. Now in the case of these two disciples, God chose not to reveal the identity of Jesus to them for they had spiritual lessons to learn, lessons that they might not have learned had they recognized Him immediately.

Consider their frame of mind. It is suggested to us in **verse 14**, which reads, ***“And they talked together of all these things which had happened.”*** They were sad, confused, and probably despondent. All of their recent hopes and expectations had been dashed and destroyed upon the crucifixion of Jesus, or so they thought. We read then read of Jesus joined them in their journey. **Verses 15 through 16** record, ***“So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.”***

II. The conversation with Jesus while on the way (24:17-29)

This “stranger” speaks to these two men, “What is the subject of your conversation?” They seemed so sad in their countenance. Jesus first drew from these men what was troubling them, what was the cause of their distress and disappointment. ***“And He said to them, ‘What kind of conversation is this that you have with one another as you walk and are sad?’”*** (v. 17).

There are times when the Lord, knowing our hearts are overwhelmed with difficulty and grief, and that we are unable to hear His instruction. He first encourages us to disclose to Him our hearts’ longings and concerns. Jesus is a good listener.

There are times when disciples of the Lord Jesus bear heavy loads. At times their weariness may result in a reluctance to come to the Lord Jesus because they fear even more heavy responsibilities will be laid on their shoulders. But Jesus says, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” He desires to ease the burdens of His disciples. Yes, He has a yoke for you to shoulder and a burden to carry on His behalf, but His “yoke is easy”, and His “burden is light” (Matt. 11:30). And further, He does not place His light and easy yoke on our shoulders until He has first removed the burdens we have placed on ourselves. And so, the Lord Jesus would have us pour out our troubles to Him. And it did not take much to get these two men to open up. After Jesus had asked them what they were talking about, they were amazed.

It was Cleopas that then spoke up, saying to Him, ***“Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”*** (v. 18). But it only took a two worded question of Jesus to move these disciples to pour out their hearts to Him. Jesus asked, ***“What things?”*** They then disclosed to Jesus all that had occurred that troubled them so grievously. **Verses 19 through 24** record their understanding of what had transpired in Jerusalem.

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²²Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴And certain 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.”

And so, these two disciples disclosed their troubles to this **stranger**, who had now become their **travelling companion**. The Lord invites us as well, to open our troubled souls to Him.

And indeed, people in this world are troubled. If you ask them what is troubling them, you will find that even strangers are all too willing to tell you about themselves. My dad was a small business owner his entire adult life. Owning and working in a local convenience store, he became known to everyone in the community. But he told me that he learned never to ask one question, for it would result in people taking an inordinate amount of his time. And so, he never asked the question of his customer, “How are you?” But that is a good question the Christian should be ready and willing to ask most anyone, for it perhaps opens the way to present the gospel, even to a stranger.

Now note the nature of their concerns. Our Lord patiently listened to them, as He does us, as they voiced their concerns. There seems to have been different emotions conveyed by these two men.

1. That they were *distressed* and *angry*, and perhaps *fearful*, is revealed in verses 19 and 20.
2. *Hopelessness* is conveyed in verse 21.
3. *Puzzlement* and *confusion* are suggested in verses 22 through 24.

These are the kinds of things that we should bring before our Lord in our prayer, knowing that He patiently hears us as we voice our concerns.

Now the Lord in His sovereign grace will commonly bring people to encounter and experience troubles that bring them to an end of their own abilities and resources. The Lord has to squeeze the self-sufficient spirit out of those who humbly submit to Him as their Lord, those who enter His kingdom. And so it is common for someone who has questions of a spiritual nature initially visit or attend church because he has exhausted every other possibility to address or deal with problems in his life. But the Lord, in His dealings with the soul He aims to save unto Himself, will before long take that one’s eyes off himself and whatever may be pressing upon him, and the Lord will begin to reveal Himself more clearly and fully to that soul.

After Jesus heard these men, He then began to teach them. Our Lord responded to these men:

²⁵Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. (vs. 25-27)

There is a time to speak to the Lord concerning our perceived troubles, but then the time comes to stop speaking and start listening. May we all learn this valuable lesson. Many people would have you listen to their troubles, few of them will desire to listen to your answers. We should follow the Scriptural injunction, “be swift to hear, and slow to speak.” But it is a difficult thing to stop talking and begin listening. It is hard to tame the tongue to be silent and to train the ear to hear.

Now notice the reply of the Lord. He rebuked them! “O foolish ones, and slow of heart to believe in all that the prophets have spoken!” (24:25). There is a time and place for rebuke. The Lord was not unloving in His dealing with these men. They had troubled themselves because they had not believed the Scriptures. It was a fitting thing for them to see their folly and to be rebuked sharply by Him for their ignorance and error.

After the Lord listens to us, He corrects us. This is the way that souls are often helped. If you hope to be of help to troubled souls you need to listen to them. That is therapeutic in and of itself. But that is not enough. You must make known what God’s Word says regarding a matter. Sorrow and distress blinds people to spiritual truths and it is the responsibility of Christian workers to inform them of the truth.

Reactions sometimes occur: “You don’t understand. If you went through what I went through you would be as *angry, hopeless, puzzled* and *confused* as I am.” It is true that those who minister cannot enter fully into the emotions and trials that others are experiencing, nor is it possible to do so. But you need not have to do so in order to do what God would have you to do. You do as the Lord Jesus did with these two disciples, that is, you open the Scriptures and reveal what the Lord has to say about the matters involved.

Now, Jesus could have talked about the *wicked Jewish leaders* who were the immediate cause of their distress and anger (24:20). But He chose not to do so. Sometimes that is all that *distressed, hurting, angry* people want to talk about--the ones causing them hurt, the ones with whom they are angry. Or Jesus could have spoken about *the redemption of Israel*, the details concerning Israel’s hope, for this sense of loss and disappointment was the cause of their loss of hope. Often times that’s all *hopeless* people want to talk about is

their shattered hopes and unrealized dreams. Or Jesus could have straightened out their confusion about *the events of the day*-- the women's testimony, the vision of angels. Often times confused, puzzled simply want an answer to the question, "Why has this happened to me?"

But what is the best way to deal with a distressed, angry, hopeless, confused disciple? Open the Scriptures and begin to expound and expand on the things of Jesus. Hebrews 12:3 gives the same prescription: ***"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."***

What will occur? The anger will dissipate. Hope will be restored. The heart and mind will become settled once again. In short, spiritual life will be fanned into flame. Later these two would say to themselves: ***"Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"*** (24:32).

Now it is important to recognize the point of emphasis that the Holy Spirit moved Luke to write regarding the reaction of these two disciples and what it was that had so moved them. It was not the very presence of the risen Jesus with them, as important as that was. But the point of emphasis is expressed that it was the heart stirred by the Holy Scriptures regarding the teaching regarding Jesus that had transformed them. They said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" In other words, although the risen Lord Jesus had appeared and had spoken to them directly, disciples of Jesus Christ everywhere can experience the same spiritual blessing of being stirred, comforted, and inspired through Christ revealed in the Holy Scriptures.

Now Jesus appealed to them with a question, one for which they should have understood from the Scriptures. Jesus said to them, ***"Ought not the Christ to have suffered these things and to enter into His glory?"*** (v. 26) Luke then recorded that Jesus opened the Scriptures to them.

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. (v. 27)

Our Lord revealed to these men several very important truths that we must understand and embrace. ***First, we are to seek to understand that the Bible is the book that God has given us chiefly to come to know Him through Jesus Christ.*** The Bible is a book that reveals God to us. It is not a book that is primarily a resource for advice or information about history of future events, although it certainly addresses such matters. It is a book that tells us who God is, what He is like, how He would have us come to know Him and live before Him.

Secondly, and related to the first point, our Lord underscored a hermeneutic principle for understanding the Old testament Scriptures: ***we are to interpret the Old Testament Christologically.*** Many evangelicals argue that we are to interpret the Old Testament "literally." In doing so they exclude the possibility of understanding the Old Testament's presentation of Jesus Christ through scriptural types and shadows of persons and events. This was one of the great faults and weaknesses of the Jewish Pharisees. Jesus rebuked them saying,

But you do not have His word abiding in you, because whom He sent, Him you do not believe. ³⁹You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

⁴⁰But you are not willing to come to Me that you may have life. (John 5:38-40)

Thirdly, we have underscored for us that ***the Old Testament Scriptures foretold the sufferings and death of Jesus Christ in order to save sinners from their sin and to bring them into a saving relationship with God.*** Jesus reasoned with these men, "Ought not the Christ to have suffered these things and to enter into His glory?"

It is interesting that this is the matter of which the people of Israel were ignorant. They were not looking for a suffering Messiah, but rather, they were anticipating a conquering king who would deliver them from their enemies (i.e. Rome). But what they had failed to learn through history was that the empires that had conquered Israel through the centuries were not their primary enemies, rather God Himself was their enemy. Because they were characterized by sin and rebellion to Him, the king of Israel, His wrath had come upon them. They were in need of being saved from sin and were in need of a covenant relationship with God that would make provision for the forgiveness of their sins and to assure their love and faithfulness to the Lord God to follow Him in faith, obedience, and faithfulness.

Jesus suggested that “all the Scriptures” pointed to His suffering occurring before being enthroned over the kingdom of God. Now where does the Old Testament speak about the sufferings of the Messiah? Everywhere, but we might refer to a few passages of note:

Genesis 3:15. “And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

Numbers 21:8, 9. “Then the Lord said to Moses, ‘Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.’ So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.” (CF. with John 3:14f.

Isaiah 53:1-12.

Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
⁵But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.
⁶All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.
⁷He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
⁸He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
⁹And they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor was any deceit in His mouth.
¹⁰Yet it pleased the Lord to ^[a]bruise Him;
He has put Him to grief.
When You make His soul an offering for sin,
He shall see His seed, He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.

Daniel 9:26.

“And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.

The end of it shall be with a flood,
And till the end of the war desolations are determined.

If we had the time, we could read in entirety Psalm 16 and Psalm 22. But in addition to the few passages we have cited here, we must regard every lawful sacrifice stipulated and offered in the Old Testament Scriptures pointed to the sufferings and death of the coming Messiah who would suffer and die as the substitute for sinners.

The fact that the Old Testament prophets foretold Christ's suffering became a prominent preaching emphasis among the apostles. We read in the book of Acts of Peter declaring, "But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled" (Acts 3:18).

But *there is a fourth spiritual lesson* that may be assumed by us in our Lord's words. Just as He entered into His glory only after suffering in this life, having been faithful unto death, so *all of His people will similarly endure suffering and hardship in this life until we pass from this fallen world into the glorious presence of Christ and the eternal rest that He has appointed for His people*. There will be no future golden age in this world before the second coming of Christ when we will have conquered all of God's enemies and all of the forces that bring hardship and suffering to the people of God. It is through faith that we patiently endure through the trials of this life that we then enter glory, just as did our Lord Jesus.

Peter wrote of our calling: "But when you do good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps..." (1 Peter 2:20, 21). And Paul wrote in Philippians 1:29, "For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake."

Let us return to our passage.

III. The supper with Jesus (24:28-32)

²⁸Then they drew near to the village where they were going, and He indicated that He would have gone farther. ²⁹But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

³⁰Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened and they knew Him; and He vanished from their sight.

³²And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"

The little group approached their destination. The Lord acted as though He were to go on farther, but the two urged Him to stay with them. This one who had been a *stranger* to them (vs. 15-24), who had become their *travelling companion* and then their *instructor* (vs. 25ff), becomes their *guest* and remained with them. But as they sit down this guest assumes the role of *host* (v. 30), and with this action of breaking bread, the two disciples recognize that He was the Lord. And then Jesus vanishes from their sight.

They were amazed and thrilled. But interestingly, there is no hint of disappointment at His departure. Their former despondent condition was gone. They had become filled with joy and peace. Their Master was alive. And so, even though it was nightfall, they rushed back to Jerusalem to tell the news.

Here is the main lesson of the passage and then we will close: *Disciples of the Lord Jesus may enjoy the spiritual presence of the Lord Jesus because He is risen from the dead. This will result in great spiritual blessing.* How may this be experienced?

1. Disciples may enjoy the presence of the risen Christ through their fellowship (24:30, 31)

The common meal is the supreme expression of family fellowship. Christians are in a family. There is a spiritual kinship. We are brothers and sisters in Christ, and we dine together with Christ Jesus as our elder Brother as the host of the meal who distributes His bountiful provision to us.

2. Disciples may enjoy the presence of the risen Lord Jesus in their discussion of the Scriptures concerning Him (24:32).

Our Lord fulfilled the injunction of the law of Moses in Deuteronomy 6:6, 7: “And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.”

But the Lord spoke of the Scriptures with a unique emphasis. We are to study the Bible and talk about it to one another. But when we do so, we should primarily speak about the person of the Lord Jesus. In Him is life, and the Scriptures bear witness to Him. The Scriptures bring forth life to the degree they mediate Christ to us.

IV. The witness of the two to the eleven and others (24:33-35)

³³So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, ³⁴saying, “The Lord is risen indeed, and has appeared to Simon!” ³⁵And they told about the things that had happened on the road, and how He had known to them in the breaking of bread.

They returned to Jerusalem, but then learned that things had been happening there also. Upon entering where the other disciples were gathered, these two men learned that the Lord had appeared to Simon Peter as well. And then the two witness to the Eleven and others what they had experienced, saying, “We recognized Him when He broke the bread.” Here we see a third way in which disciples may experience the spiritual presence of the risen Lord:

3. Disciples may enjoy the presence of the risen Lord Jesus through the shared experience of others.

These two encountered the risen Lord. Ten of the 11 to whom they returned in Jerusalem had not yet encountered Him. One of the Eleven had seen Jesus—Simon Peter. But all of them were filled with hope and enthusiasm. Your blessing is my blessing; my blessing should be yours as well. But this means there must be a communication between one another. And as we do, we may expect soon that all of us may encounter the shared experience of His presence in our midst.

Conclusion:

In Jesus Christ alone is life. We need to know Him and walk with Him. We need to have a continual awareness that He is with us, and that we are walking and talking with Him. Christ is our life! He *is the source* of our life! He is to be *the focus* of our life! He is *the Lord* of our life! He is *the love* of our life! The point is this: we need Christ and Him more abundantly, and then we will enjoy the abundant life that He has come to bring to us.

One final word: The Lord Jesus chooses to whom He reveals Himself. He did not disclose Himself to everyone. He chose to manifest Himself to His disciples and them only. Only disciples of the Lord Jesus--believers and followers of Him may experience what we have been discussing today.

How does one become a disciple? By (1) turning from sin, which we may simply describe as turning from a self-directed life which is according to our own will. We who are disciples of Jesus are not the lords of our lives. (2) By submitting to Jesus Christ to learn of Him, from Him, so that we might serve Him; (3) We entrust the keeping of our souls to Him, trusting God to forgive us our sins for Jesus' sake, who gave Himself to die in our place, thereby paying for our sins.
