

Foothills Christian Assembly Sermon November 21, 2021
Luke 24:13-35 "To Emmaus and Back – Part 3"

9 Then they returned from the tomb and told all these things to the eleven and to all the rest. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. 11 And their words seemed to them like idle tales, and they did not believe them. 12 But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him. 17 And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" 18 Then 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?" 19 And 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, 20 and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21 But 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. 22 Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24 And 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." 25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. 28 Then they drew near to the village where they were going, and He indicated that He would have gone farther. 29 But 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. 30 Now 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. 31 Then their eyes were opened and they knew Him; and He vanished from their sight. 32 And 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?" 33 So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, 34 saying, "The Lord is risen indeed, and has appeared to Simon!" 35 And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

36 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." 37 But they were terrified and frightened, and supposed they had seen a spirit. 38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts? 39 Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." 40 When He had said this, He showed them His hands and His feet. 41 But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" 42 So they gave Him a piece of a broiled fish and some honeycomb. 43 And He took it and ate in their presence.

- I. Introduction: To Emmaus and Back - Part 3 “Knowing Christ: Word and Bread”
 - a. Part 1: Word, Communion & Life Reversals
 - 1. V17-30: Word of God & Communion with God changes everything
 - 2. V16 & v31a: Seeing with eyes of faith
 - 3. V15 & v31b: Walking with the invisible Christ by faith
 - 4. V14 & v32: Hope restored
 - 5. V13 & v33: Returning to Jerusalem
 - b. Part 1: v13-35: To Emmaus and Back (Chiasm: The Ongoing Feast, AA Just, Jr)
 - 1. V13 Traveling from Jerusalem
 - 1. V14 They talked together
 - a. V15 Jesus Himself drew near to them
 - i. V16 Their eyes were restrained
 - 1. V17-30 Spoken Word and Broken Bread
 - ii. V31a Their eyes were opened
 - b. V31b He vanished from their sight
 - 2. V32 They said to one another
 - 2. V33 They returned to Jerusalem
 - 3. V34,35 Conclusion: Word of God and Communion with God
 - c. Part 2: Emmaus Resurrection Reversals
 - 1. V23b: Jesus is Alive: Resurrection as History’s Inflection Point
 - 2. V22-23a & v24: Empty Tomb & Dawning Faith
 - 3. V19-21 & v25-27: Hearts Rekindled with Messiah Truth
 - 4. V18 & V28-29: Warmed Hearts Welcome a New Friend
 - 5. V17 & V30: Body & Soul Happy and Tranquil Eating With Christ
 - d. Part 2: Overview: v17-30: Spoken Word and Broken Bread
 - 1. V17 The two are walking and sad
 - 1. V18 Jesus as a stranger
 - a. V19-21 The two: inaccurate view of Messiah & unbelief
 - i. V22-23a Women at tomb did not find Christ’s Body
 - 1. V23b The angels’ report: Jesus is Alive
 - ii. V24 Disciples at tomb did not find Christ’s Body
 - b. V25-27 Jesus: Teaches truth of Messiah and call to faith
 - 2. V28-29 Jesus no longer a stranger
 - 2. V30 The two are seated and blessed
- e. Today’s Text: Lk 24:34,35 & Lk 24:17-30,32
 - 1. V35a Spoken Word: The things that had happened on the road
 - 1. V25-27 Christ Preaches Truth
 - 2. V32 Burning Hearts
 - 2. V35b Broken Bread: He was known to them in the breaking of bread
 - 1. V30,31 Eyes opened at the Table with Jesus
- II. V35a Spoken Word: The things that had happened on the road
 - a. The return: v33,34
 - 1. “So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, 34

saying, "The Lord is risen indeed, and has appeared to Simon!" 35 And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

2. These two disciples, filled with the joy of their time with Christ, quickly return to Jerusalem, to the Eleven, to tell them about their experience with Christ on the road and at the table. But, when these two arrived in Jerusalem, they discovered the Eleven talking together, proclaiming "the Lord is risen indeed". The Eleven had already learned of Christ's resurrection. And, they are discussing the resurrected Lord has appeared to Simon. The two Emmaus disciples will add to the joy when they relate their wondrous story.
 1. Bock "The report [of the Eleven] shows that Jesus is really among them, no matter where they are. It shows the surprising, comprehensive way in which the appearances came. Not only did Jesus provide evidence for his resurrection on the road; he did it in Jerusalem too. The excitement is so great that one report is interrupted by another. This appearance to Peter is also recorded in 1 Cor. 15:5, but no where is it detailed."¹
- b. V35a – Spoken Word: the things that happened on the road
 1. "And they told about the things that had happened on the road"
 1. The two Emmaus disciples first relate their experience on the road with Christ, when they did not recognize Him, when they were confused because of unbelief and ignorance, and when Jesus opened the Word of God by His Spirit's Fire, bringing them through the process of growing knowledge and growing faith-bringing them from fantasy to reality. So, the text calls us back to what happened on the road. We look there again. (v25-27)
- c. V25-27 Christ Preaches Truth
 1. "25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."
 2. V25a Slow of heart to believe
 1. Christ defines their state prior to His teaching. They are stuck in unbelief. They have a faith deficit. They have been reading the Scriptures as those who walk by sight, not by faith. The Scriptures about a suffering, dying Messiah, and about a resurrected Messiah, are missed and misread because of their lack of faith. The Scriptures about a Messiah providing total deliverance from sin, death, devils, hell, and the world are too big for their provincial, regional, material expectations to believe.

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1922). Grand Rapids, MI: Baker Academic.

2. Bock “In short, the resurrection’s reality should not have been hidden (9:45; 18:34), but now the veil is being decisively removed”²
3. V25b All that the prophets have spoken
 1. Their lack of faith caused them to believe only certain portions of what they read in the Scriptures. They needed more faith in order to believe everything in their Bibles.
 - a. Bock “Jesus emphasizes that there is much OT teaching on this, and so he speaks of “all” (ἐπὶ πᾶσιν, *epi pasin*) that the prophets have spoken. The various speeches in Acts where Jesus is proclaimed from the OT indicate what texts are in view here; key among such texts are Deut. 18:15; Ps. 2:7; 16:8–11; 110:1; 118; and Isa. 53:8 (Bock 1987). Other summary references to the OT occur in Luke 24:44–47 and Acts 3:19–21.”³
4. V26 The Reality of Messiah: Suffering Completed before Entering Glory
 1. “Ought not the Christ to have suffered these things and to enter into His glory?”
 2. Ought not the Christ
 - a. Again, these two disciples had missed the OT Scriptures about the Christ. Ought = necessity. Prophecy of God must be fulfilled.
 3. Suffered These Things
 - a. The crucifixion suffering saga of Christ was predicted in the OT. But, death of the Messiah was not accessible to the limited faith of the disciples as they read their Bibles. Even when Jesus told them (pre-crucifixion) about His looming death and resurrection, they did not believe it at that time.
 - b. Bock “The consensus is that first-century Judaism did not anticipate a suffering Messiah (Fitzmyer 1985: 1565–66; Marshall 1978: 896). Nonetheless, Jesus says that the OT prophets had such an expectation. Here is where Christian and Jewish messianic expectation and eschatology differed greatly.”⁴
 4. Enter His Glory
 - a. Glory must come only after suffering. Humiliation before exaltation.
 - i. Phil 2:5-11 “5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with

² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1916). Grand Rapids, MI: Baker Academic.

³ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1916). Grand Rapids, MI: Baker Academic.

⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1916). Grand Rapids, MI: Baker Academic.

God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name”

- b. Greater glory than they had ever imagined
 - i. They were thinking nationally, politically, materially, temporally, but the glory of Christ is universal, every jurisdiction on this globe, both seen and unseen, past, present and into eternity. They had no idea.
 - ii. “Phil 2: 9-119 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”
- c. Bock “Resurrection means reception into heavenly authority. Historical or prophetic summaries of Jesus’ career usually discuss the resurrection after speaking of Jesus’ suffering. Here the emphasis on glory is a focus on Jesus’ position and authority, not just his coming to life. Such glory exists now for Jesus and looks to its manifestation in return (21:27). The emphasis here is on his entering glory, so that the exalted nature of his current position is stressed. This theme recalls the transfiguration (9:31) and the discussion about Jesus’ exodus (9:26). The pointing to glory anticipates the emphasis on resurrection and exaltation mentioned in the speeches of Acts (2:30–36; 3:19–21; 4:10; 5:30–31; 10:41–43; 13:32–36). Glory refers to the splendor of being in God’s presence or, in Jesus’ case, at God’s side (Fitzmyer 1985: 1566; Marshall 1978: 897; Exod. 14:4, 17–18; 16:7, 10; Ps. 26:8; 72:19; Isa. 43:7; 58:8; 60:1–2; Luke 21:27; Acts 7:2, 55; Phil. 2:5–11; 1 Tim. 3:16; 1 Pet. 1:11, 21). Jesus is not only alive, he rules. He has entered (εἰσελθεῖν, *eiselthein*; Acts 14:22) into his glory, which means that he has been raised to reign next to God, just as he promised at his trial (Luke 22:69; 23:42–43). As such the background of the remark is Ps. 110 and Dan. 7:14. The great manifestation of that glory is yet to

come (Luke 21:27), but Jesus has now emerged from the dark night of his suffering. The man that the Emmaus travelers are walking with is no mere disciple or pilgrim; he is a regal visitor.”⁵

5. V27 Comprehensive OT proof of the True Messiah

1. “27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”
2. Here Jesus goes to His Word. The One Who through the prophets spoke here shows His written Word has equal authority to His Presence with the two disciples. He could have simply said, “I am God so believe what I tell you here on this road. Believe the Words I speak now.” But, He did not. Instead, Jesus based His argument in His written Word. Dwell on this, dear saints.
3. The OT is about Christ, all of it. So is the NT. Herein lies the continuity beneath all covenant theology. The Messiah is the same yesterday, today and forever.
4. Henry “Note, *First*, There are things dispersed throughout *all the scriptures* concerning Christ, which it is of great advantage to have *collected* and *put together*. You cannot go far in any part of scripture but you meet with something that has reference to Christ, some prophecy, some promise, some prayer, some type or other; for he is the true *treasure hid in the field* of the Old Testament. A golden thread of gospel grace runs through the whole web of the Old Testament. There is an *eye* of that *white* to be discerned in every place. *Secondly*, The things concerning Christ need to be *expounded*. The eunuch, though a scholar, would not pretend to understand them, *except some man should guide him* (Acts 8:31); for they were delivered darkly, according to that dispensation: but now that the veil is taken away the New Testament expounds the Old. *Thirdly*, Jesus Christ is himself the best expositor of scripture, particularly the scriptures concerning himself; and even after his resurrection it was in this way that he led people into the knowledge of the mystery concerning himself; not by advancing new notions independent upon the scripture, but by showing how the scripture was fulfilled, and turning them over to the study of it. Even the Apocalypse itself is but a second part of the Old-Testament prophecies, and has continually an eye to them. *If men believe not Moses and the prophets*, they are incurable. *Fourthly*, In *studying* the scriptures, it is good to be *methodical*, and to take them in order; for the Old-Testament light shone *gradually* to the *perfect day*, and it is good to observe how *at sundry times*, and in *divers manners* (subsequent

⁵ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1917). Grand Rapids, MI: Baker Academic.

predictions improving and giving light to the preceding ones), God spoke to the fathers *concerning* his Son, by whom he has now *spoken* to us. Some begin their bible at the wrong end, who study the Revelation first; but Christ has here taught us to *begin at Moses*.⁶

d. V32 Burning Hearts

1. "32 And 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?""
2. What happened within these two disciples as Jesus preached to their ears? The Holy Spirit of God preached to their hearts, increasing their faith to receive and believe the Word of God from the lips of Christ. Like invisible tongues of fire within their hearts, the Holy Spirit enlightened and warmed them to the greatness of their Messiah and the staleness of their prior fantasy world.
 1. Bock "Their hearts were burning (καιομένη, *kaiomenē*; BDAG 396 §1b; BAA 804 §1b) within them as Jesus spoke to them.²⁴ His exposition gave them intense emotion and excitement. The idiom *to light a fire under someone* might be comparable to this only NT use of καίω with this figurative force. They had great excitement and comfort at hearing the Scripture opened up to them in this way (διήνοιγεν, *diēnoigen*; BDR §101.54; cf. Luke 24:31; Acts 17:2–3). They sensed that something special was happening, but only after their eyes were opened could they see why this man had opened up the Scriptures so clearly to them. They had been treated to a rare tour of the OT and received insight into God's plan as a result."⁷
3. We see here the power and glory of Biblical preaching combined with Spirit-wrought hearing in faith. What glory when the Word is Preached and Heard under the inspiration of the Holy Spirit!
 1. Henry "See here, (1.) What *preaching* is likely to *do good*—such as Christ's was, *plain preaching*, and that which is familiar and level to our capacity—*he talked with us by the way*; and *scriptural preaching*—*he opened to us the scriptures*, the scriptures relating to himself. Ministers should show people their religion in their bibles, and that they preach no other doctrine to them than what is there; they must show that they make that the fountain of their knowledge and the foundation of their faith. Note, The expounding of those scriptures which speak of Christ has a direct

⁶ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1912). Peabody: Hendrickson.

⁷ Bock, D. L. (1996). [*Luke: 9:51–24:53*](#) (Vol. 2, pp. 1920–1921). Grand Rapids, MI: Baker Academic.

tendency to warm the hearts of his disciples, both to quicken and to comfort them. (2.) What *hearing* is likely to *do good*—that which makes the *heart burn*; when we are much affected with the things of God, especially with the love of Christ in dying for us, and have our hearts thereby drawn out in love to him, and drawn up in holy desires and devotions, then our hearts *burn within us*; when our hearts are raised and elevated, and are as the sparks which *fly upwards* towards God, and when they are kindled and carried out with a holy zeal and indignation against sin, both in others and in ourselves, and we are in some measure refined and purified from it by the *spirit of judgment* and the *spirit of burning*, then we may say, “Through grace our hearts are thus inflamed.”⁸

III. V35b Broken Bread: He was known to them in the breaking of bread

a. V35b “and how He was known to them in the breaking of bread.”

1. The disciples go on to tell of their experience at the table with Christ. They did not know Christ while He was preaching to them. They knew Christ through the process of Spoken Word and Broken Bread. What would have happened if they had not invited Christ in and sat at Table with Him? Or, conversely, what would have happened if Christ had sat at Table with them, but not preceded by the Word of God?

b. V30,31 Eyes opened at the Table with Jesus

1. “30 Now 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. 31 Then their eyes were opened and they knew Him; and He vanished from their sight.”
2. By revealing Himself to them while sitting at the table, in the blessing, breaking, and giving of bread, Christ displays to us the essence of His salvation for His people: the return to unbroken blessing and fellowship with God, wherein we both enjoy Him and know Him more. The Word of God preached must have its fruition in the eating at table with Christ and with one another. This is the Table of the Eschaton wherein Christ is revealing Himself to the globe one Gospel meal at a time.
 1. Henry “See how Christ by his Spirit and grace makes himself known to the souls of his people. [1.] He opens the scriptures to them, for they are they which testify of him to those who *search them*, and search for him in them. [2.] He meets them at his table, in the ordinance of the Lord’s supper, and commonly there makes further discoveries of himself to them, is *known to them in the breaking of bread*. But, [3.] The work is completed by the opening of the eyes of their mind, and causing the scales to fall off from them, as from Paul’s in his conversion. If he that gives the

⁸ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1912). Peabody: Hendrickson.

revelation do not give the understanding, we are in the dark still.”⁹

3. Yet, this is a simple common meal of fellowship. Every table becomes a hearth of fire and illumination in the regeneration.
 1. Henry “This was not a *miraculous* meal like that of the five loaves, nor a *sacramental* meal like that of the eucharist, but a *common* meal; yet Christ here did the same as he did in those, to teach us to keep up our communion with God through Christ in common providences as well as in special ordinances, and to crave a blessing and give thanks at every meal, and to see our daily bread provided for us and broken to us by the hand of Jesus Christ, the Master, not only of the great family, but of all our families. Wherever we *sit down to eat*, let us set Christ at the upper end of the table, take our meat as *blessed to us* by him, and *eat and drink* to his glory, and receive contentedly and thankfully what he is pleased to *carve* out to us, be the fare ever so coarse and mean. We may well receive it cheerfully, if we can by faith see it coming to us *from Christ’s hand*, and with his blessing.”¹⁰

IV. Questions to know, love and obey God

⁹ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1912). Peabody: Hendrickson.

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