

Luke 24:13–35

How We Can See Christ's Glory

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Main idea: Christ, Who so desires that we would see His glory, accomplished that desire in His life by suffering and death and resurrection, and accomplishes that desire in our life by His Word, sacrament, and Spirit.

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.

Introduction: Eavesdropping on (one of?) the greatest conversation ever.

1. How much we can know and desire and still have our eyes restrained
 - a. They knew Christ's deeds and words
 - b. They knew Christ's approval with God
 - c. They knew by whom He had died
 - d. They knew the fellowship of the saints and others' experience of the risen Christ
2. That which restrains our hearts
 - a. Folly and slowness of heart to believe
 - b. An aversion to God's chosen way of displaying His glory: humiliation first
3. That by which the Lord has given us to know Him
 - a. All that the prophets have spoken
 - b. Fellowship with Him in the breaking of the bread
 - c. His own heart-burning, eye-opening power to open the Scriptures and make Himself known
4. What to do with our knowledge and joy: tell others what the Scriptures say and how Christ makes Himself known.

Conclusion: You can pray for no greater thing than to know Christ's glory in Word and sacrament. Worship and (a specific kind of) fellowship is the proper response to His answering that prayer.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

So we come now to worship God and the hearing of his word, preached, we turn in our copies of that word. To Luke chapter 24 where we hope by God's help to have as our portion today versus 13 through 35. So, let us seek the help of God. Let's pray.

And Father, we bless your name. You have given us to worship you and the reading. And singing and praying. And the hearing preached your word.

We thank you that as we come in weakness, week by week, and some weeks and more weakness than others, that we come, depending upon your strength, which is always perfect. Your goodness unto us as a father of lights, never missing a single good or perfect gift, but making every one every good gift, every perfect gift to come down from.

You Never allowing even so much as a shadow, or a shift or change in the constant stream of your goodness. And so we come to preach and to hear independence upon your strength and dependence upon your goodness looking to you. Even we who are evil know how to give good gifts to our children, but you who are good you give yourself to us.

You've given yourself to us in Christ. You give to us your Holy Spirit, You sent forth your son and the fullness of time and you have sent forth the spirit of your Son into our hearts by whom we cry to you now, even Abba Father And so grant that ministry of your spirit, help him, who preaches, that your word would be faithfully opened and the hearing of your people help us all.

Who hear? So that the light of the knowledge of your glory would shine in our hearts, in the face of Jesus Christ. Who praise you that you have. Chosen that word of your power by which you created all things from nothing in the space of six days by which you called light to exist.

Into the darkness that you have chosen. Now that same word by which to shine this light in our hearts grant that it would be. So Grant that we would preach and hear in confidence, in you independence upon you and do that work by your word that you have set apart that you have appointed for this time.

Now we ask In Jesus name. Amen, Let us rise. As we come first to hear the Word of God read,

Luke 24, beginning in verse 13 and going through verse 35. These are God's words. Let us take heed how we hear them. Now, behold two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem, and they talked together of all these things which had happened.

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. And he said to them what kind of conversation is this that you have with one another as you walk and are sad.

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 and he said to them What things. So they said to him, the things concerning Jesus of Nazareth, who was a prophet, mighty, indeed, and word before God, and all the people, and how the chief priests and our rulers, delivered him to be condemned to death and crucified him.

But we were hoping that it was, he who is going to redeem Israel. Indeed, besides all this today, is the third day. Since these things happened. Yes. And certain women of our company who arrived at the tomb early astonished us and they did not find his body. They came saying that they had also seen a vision of angels who said he was alive and certain of those who are with us, went to the tomb and found it just as the women had said.

But Him, they did not see.

Then he said to them. Oh foolish ones and slow of heart to believe in. All that the prophets have spoken ought. Not the Christ to have suffered these things and to enter into his glory and beginning. Moses and all the prophets He expounded to them in. All the scriptures, the things concerning himself, Then they drew near to the village where they were going and he indicated that he would have gone further.

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. 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.

Then their eyes were opened and they knew him and he vanished from their sight 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. So, the rose up that very hour and returned to Jerusalem and found the eleven and those who were with them gathered together saying the Lord has risen indeed and has appeared to Simon.

And they told about the things that had happened on the road and how he was known to them in the breaking of the bread. Amen. Thus far the reading of God's inspired and inherent word. Let us look to him. Now, for his blessing upon the preaching of it, Please be seated.

There are a number of conversations that have taken place throughout history that as one hears about them, he thinks boy that would have been something to listen in on to eavesdrop on

They're probably is not one at least for me that We feel more like this about. Then the conversation between Jesus and the disciples on the road to Emmaus that we could hear as they went along, Perhaps, first of all, the tone of voice and verse 25. Oh, foolish ones and slow of heart to believe and all the prophets of spoken.

Probably not with the same level of annoyance as was in my own voice. As I read a moment ago called helping us, and forgiving us probably with some grief and compassion tenderness at their sadness that he has just noted about especially how beginning at Moses and all the prophets.

He expounded to them in all the scriptures, the things concerning himself. Now, we know that there is much in the Bible to instruct us in how to eat and drink and do everything. We do unto the glory of God, That's what 1st Corinthians 10 is especially aiming at. And as the apostle addresses, the Corinthians, he talks about things that had happened to the Israelites and he said those things happen to them, but they were written.

As for our example, upon whom the ends of the ages has come. So there's much in the Bible to instruct us about how to live by faith in Jesus and out of love for the, the living God, and how to obey his law, and walk righteously and live unto his glory.

But if in any part of the Scripture, we have not seen that. It is about Christ then we have missed the heart of that passage. That's not the only thing in every passage. But that is in every passage and how marvelous it would have been to hear. Jesus himself Starting with Moses.

The first thing first author in Scripture even from Genesis 1 and he who is the Word and, and Genesis, by the time you get to Genesis 3, you get, even the point that he is making here to them, that the Christ had to suffer. The serpent was going to bruise his heel, his victory in giving life to those who have only death and giving righteousness to those who in themselves.

Have only the wickedness of having rebelled against God in the garden. Jesus is victory of life and righteousness for his people would come at the cost of Jesus's pain and how the devil would attack him. And to hear the Lord opening, those things up and gets to the book of Isaiah.

And he's describing himself and Isaiah 9. He says, you know, he's already been through Manoa and the birth of Samson and Manoa asking God, asking the angel of Yahweh. At the end of that encounter, what's your name? And the angel of Yahweh says, why do you ask my name since it has wonderful and then Isaiah 9 and the prophet describing names by which the Christ would be called and the first one he lists as wonderful and he includes in the list of names.

Things like mighty, God and everlasting, father. Jesus had long before, he told Philip at the last supper, he who has seen me. Has seen the father had prophesied through Isaiah. That we would see the everlasting Father and the Lord Jesus Christ, but then He comes to Isaiah 53. And before he talks about the, the servant, receiving His reward, and the glory of his name.

What happens throughout Isaiah 53, His wounded, and smitten, and stricken. And by his stripes we are healed. You see the Lord had been telling them through the scriptures. All that time that he who is God would become, man. To crush the serpent's head at the cost of his own suffering and death.

That's the story of the whole Bible. We are to see who Christ is and what Christ would do from cover to cover in the scriptures and how marvelous it would have been to eavesdrop on that conversation.

And yet what the Lord has given. Us is better. The Lord always gives us better, doesn't he? We think how marvelous it would be if God would just, and for these men, If God would, just let us lay eyes on the risen Savior. The wonderful dramatic irony, Right? And it's throughout this passage to such an extent that we can't even do it all in this sermon, but at the end of verse 24 and say, but him they did not see and they're looking at him, they're perplexed about whether or not there's a resurrection, they've had and the language of of the conversation.

So, it was while they conversed and reasoned, it's actually quite the the spirited conversation that's being described and in verse 15 and and perhaps Cleopas thinks that he has written and the other one that thinks that he hasn't one commentator fairly hilariously said, there are two reasons we know that the other one was not Peter One is that the Lord was appearing to Peter at some point between, when he vanishes from them, and when they get back to Jerusalem, the other one is that we all know Peter, and if he was there, Cleopas wouldn't have gotten to be the one to speak, but the vigorous conversation that they've had and they'd sad and they want to know if he's risen again?

An apparently at the end of verse 24, what they really want is to be able to see him. You know it's not just Thomas It's not just Thomas who says unless and then he lays down what God would have to do for me to believe. What a foolish and slow of heart way to approach the living.

God, I know I led you into it but your your heart is your your own betrayer there. How marvelous it would have been to eavesdrop on the conversation, but is not the wisdom of our God. Better than ours that he has not given us to eaves drop upon that conversation.

He has given us to have the gospel of Luke written for us and he's commanded us to read it and hear it. Preached and look to His Spirit to give us the knowledge of Christ and His glory And that is what we are doing now. Dear congregation, The very thing that God has designed to give us faith to see the glory of the Lord Jesus Christ.

So that with every part of our desire to have been there and to see him and to hear his voice and what it's much. Perhaps when say more tempting to the preacher where there's great temptation for the preacher to say, oh how much easier it would be to preach all those Old Testament passages?

If I could have heard that conversation and yet he has given us this. Because there are so many things that we could have, and still have our eyes restrained, and not be able to see Jesus and His glory. There are so many things we can know. There are so many things that we could experience And so we can't rest in any of those things.

That's the first thing that we'll see because Cleopas and his friend, they demonstrate a great level of knowledge and a great level of desire and still. They're unable to recognize at first, the Lord Jesus Christ and His glory. And we want to see Christ and we want to see His glory.

We want that prayer that we just prayed together answered from Second Corinthians, chapter 4 that by the open. Speaking of the truth, right? That's that's Paul's. Answer to the Corinthians. Why do you preach so plainly? And why don't you act like these other? These other traveling evangelists and he says because it's by the open, speaking of the truth that he who called light into, darkness makes the light of the knowledge of the glory of God shine in our hearts, in the face of Jesus Christ, We want that.

And so, one of the things that, that this passage has for us is first a caution, how much we can know, and what we can desire, and still have our eyes restrained, and then the caution of that, which restrains our eyes, that's which restrains our hearts, and then we'll see what the Lord gave them.

And what the Lord gives us by which to know him and his glory and then in the last place, what to do with our knowledge and joy as given to us, in their example, in whom and for whom the Lord had obviously done a glorious work by the end of the passage, and to see what the fruit of that work.

Looks like when the Lord has done it. So first, then how much we can know and desire and still have our eyes restrained. They start out marveling at what they think are their spiritual and informational advantages over this stranger, how humiliated they might have. Been at the end of the encounter to realize that the one about whom, they thought that was the Lord, Jesus Christ.

It is good to enter our conversations with a measure of humility. Not assuming that we have more knowledge or or experience of grace than the one with whom we are speaking. When we speak with a stranger, But they that same day. So this is still that, that first Lord's Day are traveling to a village called Emmaus.

Seven miles from Jerusalem. It's seven miles in the direction of Galilee, perhaps, they are heading home and they are speaking together of, of all these things, which have happened which have happened. And then Jesus himself draws near and goes with them. So immediately we see that they have had the experience of seeing Jesus Christ physically.

Now Jesus hasn't given that to us. That's one of the reasons why there are many reasons why the greatest one is that Jesus is one divine person with two complete natures and distinct natures. He is fully God and He is fully man, but he is not two persons. And so one reason why we must not make or use or have in our minds visual images of the Lord Jesus Christ, is that the excuse that he has a true human nature that many use.

If you follow it to its logical conclusion, you end up with two persons. There is not a divine person of Jesus and a human person of Jesus. There is just one person with those two natures and that person being the Living God himself. We must not make or use images of Him but they're so helpful to me.

Well, are they really so helpful to you? These men were looking at the risen Lord Jesus and desiring the risen Lord. Jesus and hoped that he was the Christ and the image wasn't helpful to them. And not just an image, but the Lord Himself. And so we must not be as the Heidelberg Catechism.

So wisely says, wiser than God. He is the one who will give us to know Himself and we must come to Him. By the means that He has given us. So you could if it were possible to physically see the Lord Jesus, you could, and you still apart from God's Almighty grace, would not have faith in him, would not even recognize him.

The other reason, of course, is that we have no idea what he looks like. And so every man-made image of Christ is a lie, a lie about Jesus. Can there be any worse? Kind of lie. So that's one thing. You could have. We have different versions of that, don't we?

We hear someone else's claimed experience or maybe real experience. And we think, if I had just had a moment like that and experience like that, an emotion like that a circumstance in my life in which he intervened in that way, Then I would know him. Then I would believe, Well, they had not just this moment, but a great number of them.

After they are done saying, are you the only stranger Jerusalem? You have not known these things, which happened there in these days and he said to them, what things You see, they they know a lot of facts but they don't know the scriptures and they don't know the significance of what Christ has done.

They say to him the things concerning Jesus of Nazareth, who was a prophet, mighty in deed and Word before God, These are our not irreligious fools. Are they This was actually countercultural for them to think of it in that way, The Pharisees and scribes, they cared about appearing to be mighty, at least in Word and appear to be mighty, indeed, you know, they would give their alms for no one to see and they would.

Yeah, put on the sad makeup when it was, you know, when they were fasting. So everyone could see that these men know it's much more important. What God sees and what man sees and they had every confidence about Christ. That? What God saw was, someone who is mighty, indeed.

And in Word not only before God, and before, all. But also, before all the people, They knew what Jesus had done, they knew what Jesus had said, and they even knew a little bit of what that implied, They were hoping that he was the one who was going to redeem Israel.

We have a couple of times. Now, heard believers mentioned in the gospel of Luke, as those who are hoping for the redemption of Israel are hoping for the consolation of Israel. The Holy Spirit here. Now in verse 21 implying that that these are even believers hoping in Christ as the retention of Israel And yet.

When the crucifixion happened, it seems like they even held out hope at that point. But then one day passed, And the second day passed The third day passed. And they say, Today is the third day. Since these things have happened, they're explaining why they're not back in Jerusalem, why they're making the trip home, probably decided that afternoon or they have a place friends place to stop at in Emmaus.

It's only a couple hour walk, right, seven miles, 60, stadia, you guys don't know Stedia. I don't either I just that's what the passage says. And they, they've given up day three. They made almost to the end of the day. Still, no Jesus early that morning. They say the the women had gone.

They come back with this story but we know from earlier, two weeks, ago's passage that their words, the women's words looked sounded to them like idle tales Peter had gone to the tomb, he found the circumstances like the women said, but no evidence of Jesus himself him. They did not see, They knew Christ's deeds and words they knew Christ's approval with God.

They knew what had really happened. Verse 20 is not a conspiracy theory. It's a conspiracy fact how the chief priests and our rulers delivered him to be condemned to death and crucified him. You know, the the Roman narrative and the priestly narrative was different, wasn't it? They're actually guys paid off to say that.

The disciples had had come and stolen the body by this point. That there was, there was the theory about Jesus. He was a disturber of the people and causing an upright and uprising against Rome, and he was leading the people astray. That was the narrative about Jesus and why he would be crucified.

But apparently, according to these two guys, all Jerusalem knew what had really happened and that does make it even sadder? Doesn't it? When you think about the crowds, that Jesus is trial shouting. Crucify him, crucify him, and going along with whatever one else is saying because here we're three days later and Cleopas and friend assume that everybody in Jerusalem knows that it was the chief priests and their rulers Hood.

Conspired to do this. So these guys have a fair amount of knowledge They even knew the fellowship of the saints and what the women had said they knew a lot and yet their eyes were still restrained and they couldn't see Christ and they couldn't see his glory. Many of us our have been in the same circumstances, we know a lot of Bible, we know a lot of things about what Jesus did and what Jesus said, We know who he is God, the Son who became man and and we know that what God says about him.

This is my beloved Son with whom I am. Well, pleased and yet. We ache to be able to see Christ Himself and his glory by faith. Some of us perhaps don't even have that desire. God. Helping you. You can start there, I'm reading, Lord about Cleopas and his friend who desire to see Jesus and his glory and hearing preached how God gives us to see Jesus and his glory.

But even as I sit and hear this sermon, I do not have much desire to see Jesus and His glory. Well, God also gives the desire, The Lord granted to you. So there's how much we know and desire and as we seek God to give us that desire. It is good for us to know what is holding us back verse 25.

It's a very unexpected. Surprising response, isn't it? Then he said to them. Oh, foolish ones and slow of heart to believe.

We need to be able to admit before God. That the reason we don't see Christ and his glory is because of our folly. And because of our sluggish and unbelieving hearts, this indeed is something that is worthy of the wrath of God. We think about the logic of Romans chapter 1 and how the great sin against which the wrath of God is revealed is to be able to see this creation and not see in the evidence of the Creator and know him as all-powerful and all wise and all good to have hearts that were created to know him.

And to be given that sense of him and yet to suppress the truth in unrighteousness.

So that we neither know him acknowledge him as God or give. Thanks. Well if that is folly and slowness of heart, Then how much more if it's folly and slowness of heart not to see God in the creation? How much worse when God himself the second person of the Trinity becomes a man?

And we don't see his glory.

He said to them, oh, foolish ones and slow of hearts to believe slow of heart to believe in all the things that the prophets have spoken will come back to that in a moment. Ought not the Christ to have suffered these things. And to enter into His glory, he was an obstacle to many to see that.

Jesus is God, because he has added humanity to himself. It was an obstacle to Cleopas and his friend, wasn't it? We thought he was the one, They couldn't even see that. Jesus is the Christ because of what he had suffered too humble too small too weak to easily defeated.

There are many who think a faithful churches is failing. Churches In part. Because many of the most faithful churches are smaller ones and part because they're not admired by the world.

We have an aversion to God's chosen way of displaying His glory. The way by which God would bring every need to bow. And every tongue to confess that Jesus Christ is Yahweh and it has to be Yahweh because it's the one whose name is above every name, not just on earth, but in heaven.

So when he says confess that Jesus Christ is Lord to the glory of God, the Father He's talking about Yahweh, the Creator Jehovah to use mispronunciation of neither here nor there.

And yet there is a resistance to seeing the glory of God and Jesus Christ. Philip wanted to see something more glorious than what was in front of him. Jesus said I am all that you can ever get to see of God, If you have seen me, you have seen the Father.

Jesus is according to Hebrews 1 verse 3, the brightness of God's glory, John chapter 1, those who by the will of God are given life to see and know Jesus Christ not by flash or the will of man. But only by the will of God, when the Word becomes flesh.

They behold his glory, as the only begotten of the Father, full of grace and truth, steadfast love and faithfulness. The glorious one who revealed himself, the backside of a display of his glory, to Moses on the mountain and announced his name. And John says we saw him in Jesus Christ but we have a natural aversion a natural resistance to seeing the glory of God and that which is humble.

And so that's a problem for many of us. Indeed. God says it also of his church, doesn't he? That he's intentionally chosen that which is despised in the eyes of the world, to be the buttress of truth, to be the ones who know God and know Christ and proclaim his gospel.

The ones through through through who's telling and proclaiming of Christ from all the scriptures God has gathering in all of the elect, the the living stones, chosen and precious whom he is building into the spiritual house. And he chooses, not many wise and not many noble, He intentionally chooses to display his glory in that, which for us is counterintuitive.

And so our hearts are restrained by our folly and by our eyes are restrained by our folly and by our slowness of heart and by our resistance, to God's chosen way of displaying His glory. But what is his chosen way? You know, there's something more surprising to me in verse 25.

Then Jesus's response, foolish ones and slow of art. And that is the object of to believe in. Then he said to them. Oh foolish ones and slow of hearts to believe, don't you more expect Jesus to do what he Lord willing, Lord, helping us next week. We'll see in in that passage say behold my hands and my feet that it's really me.

Grab my arm feel that there's flesh and bone there, to see that I've been resurrected, But he says to them oh foolish ones and slow of heart to believe. What? In all that the prophets have spoken. You see you dear congregation, you have at least copied in your booklet.

And I hope even a pieces in your booklet, in a full, copy in your lap, the means by which God has appointed to give you faith in Jesus Christ. So that it is better for you to have that Bible to have that ministry of the Spirit. That was promised that the rest of what Jesus had to say to his disciples that they could not bear then but the spirit would come and tell them those things which would remain and that we would have completed Bibles that you would get it to get to hear it.

Preached. You wouldn't get fancy. Ted talks with the wisdom of man about how you can have, either your best life now, or be your best self now, which is not so much of an improvement over the other kind of prosperity gospel But you have the God helping me and us the opening of the plain words of the Bible.

Why? Because this is what he has given us by which to know him by which to overcome our foolish and sluggish hearts by which to open our closed eyes that are restrained from seeing And so we can see, yes, Lord. I do have. I am foolish and I am slow of heart to believe, but you have given me all that the prophets have spoken.

So give me wisdom of heart from Christ, who is the wisdom of God and give me life quickening in order to believe and show me Christ from all the Bible and make me to know Him and His glory as the one who had to suffer first and through his suffering has come into His glory.

This is that by which Lord has given us to know him, all that the prophets have spoken and then also fellowship with him in the breaking of the bread. After this amazing conversation, They draw near to the village where they are going Jesus in his thoughtfulness and kindness. He does what you should do.

Don't impose yourself on others, don't presume that they ought to invite. They ought to have invited Jesus into their house and they did But Jesus makes like you and I should, you know, prepared not to prevail upon someone else but to go on and of course, he who 40 days and 40 nights and the wilderness didn't need bread because he had every word that proceeds from his father's mouth.

We don't know where he would have gone on to without the invitation but he does. What's polite shouldn't surprise you that Jesus can be polite. The indicates that he would go further but they don't let him, they say stay with us for this toward evening and the day as far spent and we find out in a couple of verses, probably part of the motivation for that.

You ever met someone new? Maybe you come into a congregation for the first time, as some of you have today. I got to do it last week or maybe not even in the context of a Lord's day or the worst, We just meet someone and you start to have a conversation and it's all about Christ and it's all about things.

From Jesus things about Jesus from the Bible And you get to the end of two hours of that. Have you ever wanted it to stop? When you have a conversation like that, Have you ever thought? All right, that was good. See you? No. They, they talk about how their hearts burned as they heard about.

All of this about Jesus from the Bible, Of course, if they have a chance and get him to stay to dinner and get some more of that. And perhaps probably, they thought they would get him to stay stay the night by the language. In verse 29 abide with us for this toward evening.

And the day is far, spent and he went in to stay with them. That came to pass as he sat at the table, with them that he took bread blessed it and broke it to them saying, I, I would guess that all of you children could make the connection there that all of the commentators fall all over themselves.

Trying not to make. Now, this is not a sacramental meal, He is not administering the Lord's Supper here. That's true. But there still having supper with the Lord and he has designed food, not just to be consumed. But as something around, which we are to have fellowship, Some of your kids' parents.

Teach you. These things, The teacher to sit at the table and wait till mom has her parked and is sitting down with you. So you don't act like a bunch of animals, like our crazy cats, who think the only reason we ever leave? The house is to feed them and you let your mom slave away in the kitchen.

And as soon as the food's in front of you, no, you don't do that. You wait for mom to sit down and you're all there together and you eat. Because you've learned from the Bible that food is is also for fellowship and that breaking bread together is an opportunity to get to know one another more, but you don't get to break bread with Christ at the end of a two-hour.

Walk. You get to break bread with Christ in his worship assembly. When someone in his name, does what he has said to do and then says, words that he has given us to say so that we know that we are to have communion within fellowship. That's what communion means with him to feed upon him to know Him.

So there is a pointing towards the Lord's Supper here and you can hear it in the language that the Holy Spirit uses. And that all the kids probably recognized when they hear when they heard, he took bread and blessed it and broke it and gave it to them.

You see Jesus Christ in his earthly. Life was condemned by the religious leaders for eating and drinking with sinners With Jesus Christ. In His resurrection life still eats and drinks with sinners and it's actually pretty amazing that when they get back to Jerusalem and they're telling you know the 11 and those who are with them tell their part first and they're so excited to say and the Lord has risen indeed and has appeared to Simon verified evidence and they told about the things on the road.

So they explain that Jesus opened to them all the things from the scripture. And then they say, then it says, and how he was known to them, there's a little bit, humiliating isn't it? Does say Jesus taught us for two hours as we walked all the things concerning himself from Moses, to the end of the Old Testament, but we still didn't know him.

You know, when we knew him, you know, when our eyes were opened in the breaking of the bread, Do you not think that the 11 and those who are with them? At this point, start to understand a little bit more of what the Lord had instituted on the night.

That he was betrayed that he had specifically chosen not just the Word by which to make himself known and give us to interact with him and engage him. But also the sacrament, the Lord's Supper

Every time Cleopas and friend, or the 11 are those who are with them for the rest of their earthly lives. Would hear those words of institution, The Lord Jesus on the night when he would, was betrayed took bread. And when he had given thanks, he broke it. He gave it to them saying, this is my body which has broken for you.

They would remember how he had been known to them even on earth in the breaking of the bread. And yet you can have the word and not see, or not hear, and you can have the supper. And you cannot see because it is not just the means of grace by which the Lord overcomes our blindness and our sluggishness and our resistance.

It is the grace of the Lord that he has appointed to work through those means. And so It's not just reading the Bible and hearing the Bible preached and coming to the Lord's table. We're actually depending upon Jesus himself by His Spirit. God himself to bless to us, all of that reading and preaching and hearing to bless to us, the breaking of the bread, because we need Him to open our eyes.

Verse 31, then their eyes were opened and they knew him and he vanished. Now, whether his glorified body could, I don't know what the physicists would call it. There's probably new physics for the new earth. Anyway, phase shift, he becomes invisible to them and he's still there or whether this is the point at which he what would call it teleports transports and go see Peter, or maybe he had seen Peter before they left and they just hadn't seen Peterson.

He saw Peter. We, you know, we can't put together exactly all of the orders, the order in which everything happened. In the day, the play on words. In verse 31. Their eyes were opened and they knew him and he vanished. It's a spiritual opening, right? Do you think children that they were kind of like, Paul on the road to Damascus?

That they actually, he actually couldn't see and, you know, their eyes were either physically closed or opened, but it was like their visit then been blind all day. They didn't, you know, stumbled to find the house and stumble around, trying to get the dinner for their guest, that night.

Jesus a spiritual opening. We need God to open our eyes. You can grow up in church and hear all these things, and you still need God, to open your eyes and the good news. In Luke 24. Is you have a God who opens our eyes? This is what we are praying for those who have heard and might not get a chance to hear again.

God is the one who has appointed that word. God is the one who has given them to hear, God has the power yet, to open their eyes and he has the power to open yours and he uses the Word and the sacrament. So we come and we hear the word and we come.

And as others, eat the bread and drink the cup. We ask the Lord to help us perceive what they are proclaiming and showing forth the Lord's death until He comes the glory of Jesus Christ through the preaching of him and him crucified. And then when we come Having believed in professed, our faith to eat the bread and drink the cup ourselves.

We're still asking God for the grace to make our hearts burn and to make our eyes open and then very briefly. One of the immediate fruits that we see is they can't wait. They just got done saying evening has common. The day is far spent, Don't go on, stay with us, They get the meal together, they sit down to it, perhaps it was prepared for them.

The their eyes are open to see Jesus. What do they do? They say, oh, that's amazing. I'm gonna sleep. Well tonight, let's go to bed, it's not what they did. Is it as soon as they knew and saw and adored the Lord Jesus who had risen from the dead and who is the Christ as he had, just got done explaining to them for two hours.

As soon as I knew that they jumped up and they went back that same night, two more hours, probably less, probably excited. Not having to have the the Old Testament theology lesson on the way back. Yeah, I don't know. A really good time for seven. Miles would be like, you know, it's almost marathon level to be like 40 minutes so, but however, long it wasn't, they get back, they can't wait to talk, but the people that they're, you're coming to, can't wait to talk either because Peter has seen Jesus, and they're excited to the, the ones who are already in Jerusalem, are excited to tell them that, they know that Jesus is risen from the dead and Cleopas and his friend are excited to tell them all about.

What happened on the road and all about what how Jesus was known to them in the breaking of the bread? My dear brothers and sisters If God answers our prayers and He makes you to know Christ and His glory and His Word and His sacrament. Should we also delight to interact over those things?

Here's what the Lord showed me about Christ from his word, this week, all that's wonderful. Here's what the Lord showed me about Christ from his word. This week, we're gonna go over in a moment, to have the lunch. Here are the things that I heard in the Bible class here.

The things that I, I saw on the reading. Well, well Uncle Charlie, Pastor Elder. Charlie was Elder Mangum when it was reading. Here are the here are the things from that. Sermon passage that I hadn't seen before and isn't the the Lord marvelous Here are the things I was reading this morning here.

The things dad said that family worshiped, this week was Thursday. No, it was Wednesday or whatever. This is one of the fruits of actually having seen Christ and his glory is an eagerness to tell of Christ and His glory that we may be not only those who worship and adore.

But also those who desire, that others would have the same joy, telling them what the scriptures say, telling them about how Christ makes himself known inviting them to come. You might not see how glorious he is, but I'll tell you what he uses to help other help people see how glorious he is.

He uses the preaching of his word and he uses the Lord's Supper and we do both of those things. Every week Come to our church, hear it again. Here's something else. We'll ask God to do it for you because he is still doing this for sinners. It wasn't just one conversation on the day that Christ rose from the dead.

It has been repeated over and over for a multitude for almost 2,000 years and he still doing it near congregation Excuse me. You can pray for no greater thing than to know, Christ's glory in His Word and sacrament. And when he answers that prayer, God grant that we would respond with worship and not just with fellowship and fear quotes.

But with this kind of fellowship relating to one another, how the Lord has made us to know Him and His glory, as the crucified and risen Savior. Amen, let's pray.

Oh Lord. Jesus, the night that you were betrayed, you prayed? Even for those who would hear about you, through the Apostles, that we would see your glory. And though we cannot now physically be with you. Where you are yet. We thank you that you have given us means on earth by which our faith can see that glory.

And now we ask that your spirit would bless to us and use those means for that purpose. Grant. Not only that, we would be enabled to see who you are to know you to know your glory. But that we might have this kind of fellowship that we might, that we might have the opportunity to tell others and be instruments through whom you, bring others to know you by the means of your grace, by the opening of your word by the showing forth of your death until you come use.

What you have appointed we pray for the glory of your name in which also we ask it. Amen.