

Foothills Christian Assembly Sermon November 7, 2021  
Luke 24:13-35 "To Emmaus and Back – Part 2"

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 2 “Emmaus Resurrection Reversals”
  - a. We all died in the Garden. In the beginning, before the lie was believed, the Lord walked with us and fed us from the tree of life. No veil covered our hearts or eyes. We learned from God as He walked amongst us, and we ate together, in perfect peace and joy. But, the perfect learning and unbroken closeness with God were lost. After the fall, we ran to isolation and ignorance when He walked amongst us. We died. And that pre-resurrection age was marked primarily by accelerated death & disintegration. Yet, even in the Garden, even in the shadow of the fall, the Lord God gives hope:
    - 1. V15 “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.” ... 20 And Adam called his wife's name Eve, because she was the mother of all living. 21 Also for Adam and his wife the Lord God made tunics of skin, and clothed them.”
      - 1. Serpent crushed, multiplying life, saved by death.
  - b. The resurrection of Jesus Christ our Savior and Lord has changed everything. As history’s inflection point, Christ’s resurrection brought the world into the age of regeneration. We live in this age. We are the recipients of this most wondrous gift from God: new life unto a renewed world. Jesus has crushed Satan’s head. New life is multiplied now over the entire world, arising from Christ’s death, so now we are clothed in His Life, His righteousness.
    - 1. But, do you walk in the Spirit, living in this New Life poured out from heaven? If not, what is hindering you?
  - c. Last week: 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
- d. Today: 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. Last week's sermon: 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
  - f. This week: 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
- II. V23b: Jesus is Alive: Resurrection as History's Inflection Point
- a. V23 "When they did not find His body, they came saying that they had also seen a vision of angels who said **He was alive.**"
  - b. By the Holy Spirit's inspiration, Luke relates the walk to Emmaus in a way that has Christ's reported resurrection as the turning point in their personal experience, and so we are taught that Christ's resurrection is the inflection point for all of history. As the Emmaus story unfolds for these two men, we see faith, knowledge, friendship, and peaceful fellowship with Christ replacing despair, confusion, isolation and sorrow. And, as we draw back and consider the course of history, similarly, Christ our Messiah has been bringing His Light and Life over the world since that first post-resurrection day, via one Spirit-wrought regeneration after another. We now live in the age Christ calls "The Regeneration." This age, between Christ's Resurrection and Christ's Final Bodily Advent, Christ calls The Regeneration. Note, this is not just about the renewing of men's souls, but also the entire cosmos is being washed by the outpouring of His Spirit. This word "regeneration" is used in this expansive sense in Mt 19:28.
    - 1. Mt 19:25-30 "When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" 26 But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." 27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" 28 So Jesus said to them, "Assuredly I say to you, ***that in the regeneration, when the Son of Man sits on the throne of His glory***, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. 30 But many who are first will be last, and the last first."
      - 1. Regeneration = new birth, reproduction, renewal, recreation, regeneration.
        - a. This is the age of New Life coming down from Heaven by the Holy Spirit. And this New Life is transformative.

2. Calvin “Some connect this term with the following clause. In this sense, *regeneration* would be nothing else than the renovation which shall follow our restoration, when life shall swallow up what is mortal, and when our mean body shall be transformed into the heavenly glory of Christ. But I rather explain *regeneration* as referring to the first coming of Christ; for then the world began to be renewed, and arose out of the darkness of death into the light of life. And this way of speaking occurs frequently in the Prophets, and is exceedingly adapted to the connection of this passage. For the renovation of the Church, which had been so frequently promised, had raised an expectation of wonderful happiness, as soon as the Messiah should appear; and therefore, in order to guard against that error, Christ distinguishes between the beginning and the completion of his reign.”<sup>1</sup>
2. We see this internal → external regenerative connection in Titus 3
  1. “1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men. 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. 4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, ***through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior,*** 7 that having been justified by His grace we should become heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I want you to affirm constantly, that *those who have believed in God should be careful to maintain good works. These things are good and profitable to men.*”
  2. Note in v1-2, Paul’s concern is for Titus to teach the church how they should live. Their external behavior is in view: their subjection to authority, their speech, their lowliness and humility. And, again, at the end of this section, Paul shows the connection by stating that those “who believe in God” (inner work of Spirit) “should be careful to maintain good works” (outer expression), and then Paul goes on to show the transformative nature of this fruitful living: “these things are good and profitable to men”.
  3. And, note how Paul describes this inner work of the Spirit in v5,6 “through the washing of regeneration and renewing of the Holy

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<sup>1</sup> Calvin, J., & Pringle, W. (2010). [\*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke\*](#) (Vol. 2, p. 406). Bellingham, WA: Logos Bible Software.

Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior”

- a. The inner regeneration by the Holy Spirit overflows unto lives of obedience that wash the world around us. We live in the age of The Regeneration.

3. Jn 7:37-39 “37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

III. V22-23a & v24: Empty Tomb & Dawning Faith

- a. **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.
- b. **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.**
- c. Both the women and the disciples see the empty tomb. Neither the women nor the disciples saw the Body of Christ when they went to the tomb.
- d. As we have already studied from Luke 24:8, the empty tomb experience with the angelic message had sparked the faith of the women in Christ’s Word:
  1. “He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, 7 saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' " 8 And they remembered His words.” (Lk 24:6-8)
- e. Similarly, in contrast to the disciples who ridiculed the women’s message, Peter (and John) ran to the tomb. This demonstrates their dawning faith and a need for a new understanding of the Messiah. (Lk 24:10-12)
  1. “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.”
- f. Note the mention of Christ’s physical body in v23 and implied in v24. Jesus Christ was and is all man, 100% human, just like us, with body and soul, except without sin.
  1. WCF 8.2 “The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon Him man’s nature, with all the essential properties and common infirmities thereof; yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably

joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only mediator between God and man.”

- g. So, similar to last week (v31a “their eyes were opened), the first result of the reversal chiastic moment is dawning faith, the eyes of the heart being opened.
  - 1. Has the truth of the resurrection of Jesus Christ been brought near to you by the Spirit, embraced by your soul as the defining point of life?
  - 2. Do you walk in the safety and security of your resurrected Messiah’s Kingdom of regeneration, or is your faith only for that day of death when you count on Him to take you to heaven?

IV. V19-21 & v25-27: Hearts Rekindled with Messiah Truth

- a. **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.**

- 1. Jesus “was” → they believe He is dead and gone for good
- 2. A prophet → they do not yet understand He is also Priest and King
- 3. Crucified → not good news to them
  - 1. “we were hoping” He was the One to redeem Israel. They were hoping Jesus was the Messiah, but now have given up because they don’t know the Scriptures.
- 4. Today is the third day → Hope is all gone, all gone
- 5. Lost hope. Walking away from Jerusalem. Hearts cold and downcast.
- 6. Note: Biblical ignorance is a great cause for confusion and despair in life, especially as it pertains to Christ Himself.

- b. **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.**

- 1. Jesus Is → The Living Christ speaks to them
  - 1. Note: He still speaks to us today by His Word and Spirit.
- 2. “foolish ones” “slow of heart to believe” “all the Scriptures”
  - 1. Their problem was foolishness stemming from lack of study and belief in all the Scriptures.
  - 2. Note: do you have pet Scriptures while ignoring others? Do you believe what you read?
    - a. Mark Twain “It ain't those parts of the Bible that I can't understand that bother me, it is the parts that I do understand.”
- 3. The central doctrinal need of the disciples: v26 “Ought not the Christ to have suffered these things and to enter into His glory?”

1. Their faulty understanding of Messiah did not include the need for the Messiah to “suffer these things” BEFORE entering His glory. Thus, their understanding did not include:
    - a. The NEED for Christ to be crucified unjustly
    - b. The NEED for Christ to be resurrected
    - c. THEN only could He enter His glory: the ascension
  4. Jesus then goes through the entire OT, showing these two disciples all the Scriptures concerning Himself. He did not point to Himself first in order to correct their understanding, in order to grow their faith. He did not reveal His resurrected Body in order to save them from their unbelief and despair. He pointed first to Scripture, so then they could come to Him.
    1. Note: even Christ Himself relies upon Scripture as He teaches these two disciples. The One Who wrote the Bible, the author and final authority Himself, shows us our need to rely upon His Word as the source of our faith, as the only Way to draw near to Him, as the only Way to fix our eyes upon Him.
  - c. We know from v32 what these two were experiencing during this teaching:
    1. 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. So, this resurrection reversal shows the power of the Word of God to overcome fear, despair, confusion and a misdirected life.
      1. Psalm 90:14 “Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days!”
- V. V18 & V28-29: Warmed Hearts Welcome a New Friend
- a. **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?"**
    1. These two disciples, who had walked with Jesus for years, did not recognize Him. Their ignorance, confusion and unbelief blinded them to Christ. Their eyes were restrained by their unbelief.
    2. Note: walking in confusion, ignorance and unbelief, Jesus is a stranger even as He draws near to us. We can walk in His Presence and miss Him, seeing Him as only a stranger.
  - b. **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.**
    1. The next resurrection reversal is a new perspective toward Christ, this Man on the road who has shared God’s Word, bringing new fire to their souls, dawning faith.
  - c. Note: ignorance of God’s Word and the attendant unbelief distances us from Christ and from His people. Conversely, faith in Christ’s Word draws us near to

Him and to His people. Relational problems are solved by humble reception of God's Truth, unto confession, repentance and forgiveness.

VI. V17 & V30: Body & Soul Happy and Tranquil Eating With Christ

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

1. The two disciples are sad. Sorrow covers them and flows out from them. They are on the move, but going where?
2. Note: Sadness eventually overcomes the soul ignorant of the Messiah's death, resurrection and glory.
3. Note: Sadness drives us on the path of discontentment and aimlessness.

b. **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.**

1. The disciples are no longer walking aimlessly. There is no mention of sadness. This scene is rest and serenity and joyful friendship at table.
2. Note: Joyful rest with Christ brings us to life's purpose, no longer wandering, but instead always resting in communion with Him.

c. Again: Psalm 90:14 "Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days!"

1. How can we be delivered from discontentment? Let us be satisfied with Christ, resting with Him at the Table He has set before us.

d. Note: the fellowship with God that was forfeited in the Garden has been restored in Christ. The pinnacle of resurrection reversals is peace and joyful communion with God and one another.

e. Note: this is the outcome of the age of regeneration.

VII. Questions to know, love and obey God