

# The Lord Is Risen Indeed

A Mournful Walk, a Burning Talk, and a Happy Run

**Scripture:** Luke 24:13-35

**Sermon Series:** *Easter*

**Topic:** Jesus, Prophecy, Fulfillment

## Introduction

Today is about the 1,993<sup>rd</sup><sup>1</sup> anniversary of the most amazing day in the history of the world. Today is the day that Jesus was resurrected from the dead in accordance with Scriptures.<sup>2</sup> This is my favorite day of the year. This is a day to celebrate! Today is a day to shout with joy to all the earth because there is hope for meaning in this life and eternal happiness in the hereafter.

The fact that Jesus died and was resurrected from the dead proves that God can and does forgive the sins of those who go to him through faith in his only Son. The resurrection of Jesus from the dead on the third day after his crucifixion means that there is life after death! There is meaning to life. There is purpose for our existence. Each of us was created to know and rejoice in our Creator! The resurrection of Jesus (from the dead) is the key to unlocking the door into eternal communion with God the Father.

But the truth that Jesus is the door to heaven is not easy to see. *The door to the kingdom of heaven swings on the hinges of suffering.* And for most people the necessity of suffering is a baffling barrier too broad to cross. But, there is a way to bridge this gap. There is a method to understanding this confusing conundrum. Again, Jesus is the key.

## A Mournful Walk

In the text before us today, we meet two disciples of Jesus who are distraught and distressed. They are sad and sorrowful. Three days before all their hopes were crushed when Jesus was crucified. They had thought Jesus was the one to redeem Israel from her suffering. But now Jesus himself has succumbed to suffering. They had on the previous Sunday welcomed him into Jerusalem as their king! The whole city shook with joy as they sang, "*Hosanna in the highest! Blessed is the king who comes in the name of the Lord!*" But then Friday came and everything was turned upside down. The King was arrested and then he was crucified! And

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<sup>1</sup> If Jesus died and was resurrected in A.D. 30, then today is the 1996<sup>th</sup> anniversary of his resurrection, but if he died and was resurrected in A.D. 33, then today is the 1993<sup>rd</sup> anniversary of that glorious day.

<sup>2</sup> 1 Corinthians 15:3-4.

now, it's "the third day" after his death and nothing! The oppressive Romans are still in power. The hypocritical Pharisees and chief priests are still in their places. There is no restoration of the Israelite monarchy. There is nothing. The Passover celebration is over. The Feast of Unleavened Bread is ongoing, but these two disciples have decided to go home to Emmaus rather than stay in Jerusalem. But while walking home, they meet a stranger.

<sup>13</sup> That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, <sup>14</sup> and they were talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him.  
Luke 24:13-16 (ESV)

"*That very day*" refers to the "*first day of the week*," mentioned at the beginning of this chapter (24:1). The first day of the week, according to Jewish reckoning, is Sunday. Thus, "*that very day*" means Sunday. Given the events that Luke has already told us<sup>3</sup> have happened on the morning of this "very day," this walk occurs either late morning or early afternoon.

"*Two of them*" (v.13). Refers to *them* who were disciples of Jesus, who had gathered with the *eleven* (Lk 24:9) to mourn the death of Jesus. These two are included in "*all the rest*" (v.9), which totals about 120 persons (Acts 1:15). That there were "*two of them*" is important since, "Two witnesses fulfill the legal requirement of credibility in Judaism (Num 35:30; Dt 19:15; 1 Kgs 21:10, 13), an important requirement to fulfill in the case of an alleged resurrection."<sup>4</sup>

These two "*were going to a village named Emmaus, about seven miles from Jerusalem*" (v.13). The exact location of this town is unknown. What is known is that they decided it was time to leave Jerusalem. There was nothing there for them any more. It was time to *walk* to Emmaus. Perhaps one of the two—or maybe both—lived in Emmaus. The day was confusing and discouraging and it was time to go for a walk.

"*They were talking with each other about all these things that had happened*" (v.14). "*All these things*" refers back to the first paragraph of this chapter, in which Luke mentioned the report of the empty tomb and the appearance of the angels by "*Mary Magdalene, Joanna, and Mary the mother of James and the other women*" (Lk 24:10). These women had been at Jesus' tomb earlier that morning and had seen that the stone rolled away from the entrance, they had spoken to the two angels who were there, and they had seen inside the tomb, noting that *the body of Jesus was not there*. These women had then gone and reported all of this to the eleven apostles, but they didn't believe them.

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<sup>3</sup> See Luke 24:1-12.

<sup>4</sup> James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 714.

*“While they were talking and discussing together, Jesus himself drew near and went with them”* (v.15). These two were having an intense discussion about the unusual events of the morning. As they were thus walking and talking, the resurrected Jesus caught up with them and began walking with them on their journey. Jesus was walking at a faster pace than they, and so he “drew near,” or “overtook”<sup>5</sup> them.

*“But their eyes were kept from recognizing him”* (v.16). They were walking with the resurrected Jesus and yet did not recognize him. They recognized neither his face nor his voice, though they had seen and heard both many times before. They were ‘kept’ from recognizing him. This means they were “prevented”<sup>6</sup> from recognizing him. *Another’s power of prevention was greater than their own power of recognition.* The verb ‘kept’ is passive and reveals that these two themselves were not the source of their lack of recognition. They were being acted upon by one more powerful than themselves. This style of writing is in keeping with Luke’s custom<sup>7</sup> of highlighting the work of the Lord. Thus, this is what is called a “divine passive”<sup>8</sup> verb and is Luke’s customary way of clueing the reader in on the fact that the Lord is at work in a mysterious way. Jesus is in control of this situation. His sovereign authority extends to whether or not he is recognized even by his friends and disciples. The risen Christ cannot be recognized, though he be at arm’s length, unless he wills to be recognized.<sup>9</sup>

17 And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. 18 Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?”  
Luke 24:17-18 (ESV)

*“What is this conversation you are holding... as you walk?”* Jesus joined them as they were walking and he listens to what they were saying. Then he spoke to them. He asked them a question. The word Jesus used (here translated ‘holding,’ Greek *antiballein*) means, “to throw back and forth.”<sup>10</sup> The “conversation they were holding” was a point and counterpoint kind of conversation. It reveals their confusion.

They’ve seen much to lead them to the conclusion that Jesus was indeed the King of Israel, but how can he be the one spoken of by the prophets if he was crucified! And why

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<sup>5</sup> Leon Morris, *Luke: An Introduction and Commentary*, vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 356.

<sup>6</sup> James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 716.

<sup>7</sup> Luke 9:45; 18:34.

<sup>8</sup> Walter L. Liefeld, “Luke,” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1051.

<sup>9</sup> Luke 10:22.

<sup>10</sup> James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 717.

would the women lie about the empty tomb? Could they have all colluded to lie together? These women don't normally lie. And would they make up a story about seeing two angels? What exactly was going on? This was all overwhelming.

*And they stood still, looking sad* (v.17). Jesus' question stopped them in their tracks. It exposed their confusion and their sorrow. It exposed both their great hope and their crushing despair. Why were they even having this conversation? The events of the past week had devastated them. What was the point? All hope is now lost! After a moment of mourning, one of them finally answered Jesus' question.

*Cleopas answered, "Are you the only visitor to Jerusalem who does not know the things that have happened there these days?"* (v.18). Luke now names one of these two travelers. *Cleopas* is the only one named. Who is Cleopas? Eusebius (c. A.D. 265-339) thought him to be Jesus' uncle—the brother of Joseph, Jesus' father—and the "Clopas" the husband of one of the Mary's (Jn 19:25). The truth is that we do not know for certain. Cleopas is astonished at Jesus' question. He can't imagine this guy not knowing anything about the incredible events that had happened only days earlier. He can't understand how anyone in Jerusalem could be so uninformed, unless they'd been hiding under some rock! In fact this questioner had been under a rock, three days under a rock, but now he was out!

19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.  
Luke 24:19-21 (ESV)

*What things?* (v.19). Jesus' second question invites more detail and Cleopas gives it. Their attention focused on *Jesus of Nazareth*. He was "*a man who was a prophet*." These words reveal what Cleopas believed about Jesus. He was "*a man*" and "*a prophet*." Jesus called himself "the Son of Man," so this makes sense. Jesus was frequently called a prophet. Cleopas also described him as a prophet "*mighty in deed and word*." Moses was described the same way (Acts 7:22). Clearly they respect Jesus and hold him in high regard. Furthermore, they hoped that Jesus was Israel's "*redeemer*." These descriptions of Jesus were not inaccurate, but they were incomplete. After all they'd seen, was Jesus merely a man? After all they'd seen, was Jesus merely a prophet? But their hopes concerning Jesus were destroyed when "*our chief priests and rulers delivered him up to be condemned and crucified*" (v.20). Cleopas rightly knew who was primarily responsible for Jesus' death. It was "*our chief priests and rulers*." It was the religious leaders and rulers of Israel. Jesus was mighty in deed, but he was not mightier than Israel's rulers. Jesus was mighty in word, but his word was not mightier than that of Israel's rulers. Jesus was mighty like Moses, but just as Moses had died, so Jesus also died.

Death won! The wicked rulers dominated Jesus! And the death of Jesus now dominated their thoughts. They thought he was the redeemer, but he is not, because he is now three days

dead! There is no hope for Israel. The hope that came alive with amazing life of Jesus, has now died with the death of Jesus! It get's worse for poor Cleopas and his traveling companion.

<sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning, <sup>23</sup> and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some 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." Luke 24:22-24 (ESV)

*Some of our women amazed us* (22). Several women—at least four of them (Lk 24:10)—went to the tomb and came back reporting that the body of Jesus had been removed from the tomb. They also reported that angels had been at the tomb and these angels told them that Jesus was alive! Two of our guys<sup>11</sup> went to the tomb to verify what the woman had said, but all they could confirm was that his body was no longer in the tomb. "*Him they did not see.*" Note that they do not conclude that the absence of Jesus' body pointed to his resurrection, but simply that his corpse was no longer in the tomb in which it was laid the night before. They had multiple eyewitness accounts giving them evidence to believe that Jesus was resurrected, but they did not believe them. All they could see was his crucifixion.

## Offer the Evidence (A Burning Talk)

Now the story turns. This strange traveler, whom they had only just met, suddenly diagnoses their real problem. Their primary problem was not an evidence problem, but rather it was a heart problem. Their problem was not outward, but rather inward.

<sup>25</sup> And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. Luke 24:25-27 (ESV)

*"O foolish one, slow of heart to believe"* (v.25). The heart is the reported as locus of the problem. There is not insufficient evidence, but rather insufficient quickness to believe. Their hearts were *"slow to believe."* The evidence was there. It was there in what all the women had reported that morning, it was there in what *"some who went to the tomb"* (v24) confirmed, but it was also there in *"all that that prophets had spoken."* It was physically there before them in the present, but also it was there before them written from centuries in the past. But their foolish hearts were slow to believe all that was right there in front of them.

*Was it not necessary that the Christ should suffer these things and enter into his glory?* (v.26). Note also that it is the opinion of this traveler that Jesus is *"the Christ."* These two travelers

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<sup>11</sup> Peter and John (John 19:3-4).

began speaking about “*things concerning Jesus of Nazareth*” (v.19), but this unrecognized fellow traveler now reveals that he believes Jesus is “*the Christ!*” They thought him merely a man who was a prophet, but this man believes Jesus is the Christ, God’s Messiah!

This guy is not surprised and devastated by the death of Jesus, but rather he is *convinced that his death confirms that Jesus is the Christ!* The death of Jesus of Nazareth is not an obstacle to be overcome, or an unintended accident to be explained away, but rather it is *part of the evidence that confirms Jesus’s true identity!* This is so because the *suffering* of the Christ was *necessary!* Why was he so convinced? How did he reach this conviction? He did so by paying attention to what had been written by “*all the prophets*” (v.25, 27).

These two need help to see what this man sees. Therefore, “*Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*” The Jews held to a three-fold division of what we call the Old Testament Scriptures, which is “*the Law, the Prophets, and the Psalms*” (Lk 24:44). So while they were walking to Emmaus, this unrecognized fellow traveler—who is actually the resurrected Jesus, started with Moses (ie. The Law) and then went through “*all the Scriptures*” and pointed out to them where the *suffering*, death, and resurrection of Messiah was pointed to as being *necessary* before he comes into the full glory of his kingdom. (Oh how I wish that I could have been there to hear this!) We do not know exactly what he said or exactly how long it took. We don’t know where or at what point Jesus joined them on this journey, but a 7 mile walk was at a minimum of 2 and a half hours. So for maybe a couple of hours Jesus “*interpreted to them in all the Scriptures the things concerning himself,*” the Messiah of God.

What might he have interpreted?

## The Suffering of Messiah in the Law

The Law covers the first five books of the Old Testament. From those books here are six pointers to the suffering of Messiah to which Jesus might have referred these two travelers.

1. ***The bruised seed of woman*** (Gn 3:15). As a result of Adam and Eve’s sin, God said to Satan that He would raise up one of Eve’s children who would “*bruise his head,*” while Satan would “*bruise his heel.*” A head wound can be fatal, while a wounded heel is not. This is the first clue in Scripture that God’s messiah and mankind’s redeemer would in some way suffer, before accomplishing final victory.

***Fulfilled in Jesus.*** In his crucifixion and death, Jesus’ “*heel was bruised,*” and in his resurrection he demonstrates that his wound was not forever fatal for his death was only temporary. In his death he bore God’s curse on sin, but in his resurrection he crushed Satan’s head for his condemnation is certain and in the end will be eternal.

2. ***The Suffering of Abraham*** (Gn 22). God commanded Abraham (~2000-1800 B.C.) to sacrifice Isaac, the son of promise, whom he loved. Abraham rose early the next morning to obey the command. He traveled three days journey to Mt. Moriah, the mountain on which

God commanded him to sacrifice Isaac. For those three days Abraham suffered under this terrible test of obedience. During those days, Isaac was as good as dead to Abraham, for he was determined to obey his God. But on the mountain, as Abraham lifted the knife to slay his son, God stopped him and provided a substitute sacrifice so that Isaac was delivered from death. And so "on the third day,"<sup>12</sup> in a manner of speaking, Isaac was resurrected to Abraham having received him back from certain death.

Then, after suffering through this incredible test of faithful obedience, Abraham received the glorious promise of great blessing to himself, his children, and that through one of his descendants "all nations of the earth would be blessed" (Gn 22:15-18).

*Fulfilled in Jesus.* Jesus, at the command of his Father, offered himself as a substitute sacrifice so that all who believe in him can escape the sentence of death. This Mt. Moriah is the same mountain upon which Solomon built the temple<sup>13</sup>, which on the outer edges of this same mountain is the location of Jesus' crucifixion. And just as "on the third day" Abraham received back his son from condemnation to death, so "on the third day" the Son of God was received back from the dead.

3. **The suffering of Joseph** (Gn 37, 39-45). Joseph suffered betrayal by his brothers, who sold him into slavery into Egypt. For about 15 years Joseph was dead to his father and his family while he suffered under bondage, slander, defamation of character, and false imprisonment. Then, in the midst of his suffering, God exalted him. Later while suffering through a famine, he met his brothers. At their first meeting the brothers did not recognize Joseph, but at their second coming into his presence, Joseph revealed his true identity to them and then the whole family was reunited and they were saved from death through the famine.

*Fulfilled in Jesus.* Jesus too was betrayed, and sold. He too was slandered, defamed, and bound. For three days he was dead to family and friends. But in the midst of his suffering God exalted him. At his first coming to Israel, he was not recognized, but at his second coming his true identity will be revealed and then there will be a great reunion and death will be no more.

4. **The suffering of Moses** (Ex 2-4). When Moses was an infant the king of Egypt sought to kill Israelite baby boys, but he was spared by God. When he came of age, he sought to deliver his people from their suffering, but he suffered rejection by them. He fled into the wilderness and for a season (40 years) he was effectively dead to his people.<sup>14</sup> Through a kind of resurrection, Moses returned a second time to Egypt whereupon God worked powerfully through him and he delivered his people from Egypt.

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<sup>12</sup> Genesis 22:4.

<sup>13</sup> 2 Chronicles 3:1.

<sup>14</sup> Exodus 1-2.

*Fulfilled in Jesus.* When Jesus was an infant the king of Judea sought to kill him and many Israelite baby boys were put to death, but he was spared by God. When he came of age he went to deliver his people, but he too suffered rejection. Like Moses he too spent time in the wilderness. For three days he was dead to his people, but then God worked powerfully through him and raised him from the dead to deliver his people from slavery to sin.

5. *The suffering of the Passover Lamb* (Ex 12). On the night that God pronounced final judgment on Egypt, taking the life of every firstborn in the land, he offered Israel a way to escape this death. He commanded that a lamb be sacrificed and its blood put upon the door posts of the house and when the destroying angel saw that blood, then he would passover that house and the firstborn would not die. In order for death to passover, the blood of an innocent animal had to be shed. Thus, a lamb had to suffer death so that the firstborn could enjoy life.

*Fulfilled in Jesus.* Jesus was crucified at Passover. The timing of his crucifixion was not an accident. His blood was shed so that the condemnation of death would passover all who were covered by him. He committed no sin during his life, and so he suffered the shedding of his innocent blood in order to secure life for those in him. The apostle Paul states it clearly, Christ is our Passover Lamb (1 Cor 5:7).

6. *The suffering of sacrifices* (Lev). The entire book of Leviticus is dedicated to explaining the sacrificial system. Does not this entire system itself point to the reality of suffering prior to glorification? The suffering of innocent animals is a necessity before receiving the glory of forgiveness of sins.

*Fulfilled in Jesus.* If suffering and the shedding of blood is necessary before the glorious gift of forgiveness, then surely the Messiah must suffer as he accomplished the salvation of the guilty. Since the forgiveness of sins requires death, then suffering before glorification is a necessity.

## **Summary**

There are many more examples of suffering that leads to life in the law, but perhaps the six will shed light on the fact Messiah had to die, then be resurrected, and only thereafter enter into his resurrection.

## The Suffering of Messiah in the Prophets

The second section of Scripture that points to the suffering and resurrection of Messiah is "the Prophets," including both the major prophets and the minor.

1. *The suffering of Isaiah.* No only did Isaiah (740-700 B.C.) himself suffer<sup>15</sup> for faithfully following the Lord, to him was revealed, more than all other OT prophets, a greater number of specific details concerning the suffering of Messiah. There is no place in the OT that speaks so clearly to the suffering of Messiah than Isaiah (50, 52-53). The description of messiah painted by Isaiah is breathtakingly accurate, even though he was writing 700 years before the birth of Jesus.
  1. Isaiah spoke of the *physical torture* of Jesus saying that, "...his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—" (52:14). Jesus was so beaten by the temple guards and Roman soldiers in his flogging, scourging, striking, and spitting (Is 50:6; Mt 26:67; 27:26).
  2. Isaiah warned that Messiah would be *emotionally tortured*, being despised, rejected, acquainted with grief, accustomed to sorrows, and "one from whom men would hide their faces" (53:3). Jesus endured such mockery by the crowds, his accusers, and the Jewish leaders (Mt 27:22-23).
  3. Messiah would appear to be *cursed by God* as the griefs, sorrows, and afflictions of others would be put upon him (53:4; cf. 1 Ptr 2:24). Bearing the weight of this provoked him to cry out, "My God, my God, why have you forsaken me?" (Mt 27:46, quoting Ps 22:1)
  4. Messiah would be *spiritually tortured* as he would be "pierced by our transgressions, crushed by our iniquities, and chastised" and "wounded" for our sins as the "Lord laid on him the iniquity of us all" (53:5-6). Surely carrying the weight of these dark realities stands behind that agonizing prayer in the garden as his sweat turned into great drops of blood!
  5. Messiah would be *silent before his accusers* (53:7) and so Jesus said nothing to Pilate who was astonished that he did not defend himself (Mt 27:12-14; Mk 15:5).
  6. Messiah would *die* (53:8) for he would be "cut off from the land of the living." Jesus did in fact die.
  7. Messiah would a *very specific death and burial* (53:9). He would die "with the wicked," be "numbered with transgressors" (53:12; Mt 23:32-33), and yet in his grave, be "with the rich." Jesus of course was crucified with two convicted criminals and the wealthy Joseph of Arimathea buried Jesus in his own tomb (Mt 27:38, 57-60).
  8. Messiah's *resurrection is implied* (53:10-11). After accomplishing all of the will of the Father by suffering in this way and atoning for the sins of many, then the Lord "will see and be satisfied" and reverse the situation by "prolonging his days." The resurrection is thus implied for he has already been "cut off from the land of the living" and "poured

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<sup>15</sup> He suffered rejection (Is. 6, 30), national invasion by foreign Assyrian army, nakedness and exposure (Is. 20), emotional stress of constantly warning the people of God's coming wrath, and being sawn in two by wicked king Manasseh (Heb 11:37).

*out his soul to death*" (53:12), and yet God turns the tables and "*prolongs his days.*" These two travelers should not be surprised at the resurrection of the Christ.

2. ***The suffering of Jeremiah.*** This great prophet (627-586 B.C.) is known as the weeping prophet for all the tears that he shed as he watched the sinful idolatry of his people, as they refused to listen to his calls to return to the Lord, and finally as he personally lived through Jerusalem's destruction by Babylon.<sup>16</sup> Just as Jeremiah wept for his people, so Jesus wept for Jerusalem (Lk 19:41; cf. Jn 11:35).
3. ***The suffering of Hosea.*** God called Hosea (755-715 B.C.) to go and marry "*a wife of whoredom.*"<sup>17</sup> Hosea was a faithful husband, but his wife was an unfaithful wife. Hosea suffered marital betrayal and unfaithfulness as an illustration of the spiritual betrayal and unfaithfulness of the nation of Israel. When it looked like the relationship between God and Israel is over, God promised "*on the third day to raise them up, that they might live before him*" (Hos 6:2). God is the God who resurrects dead relationships. He gives life to that which was dead. Thus, the two travelers should not be surprised that "*on the third day*" God raised up Jesus to life again.
4. ***The suffering of Jonah.*** Jonah (780-750 B.C.) was a prophet who suffered the consequences of running from the command of God. He suffered three days in the belly of a large fish before being delivered to a great city to preach righteousness to them. During those three days in the fish's belly, he was effectively dead to the world. However, on the third day (Jon 1:17) he was spat out of the darkness and into the light. So also Jesus was a great preacher of righteousness sent by God. He too was three days in the belly of a dark tomb, but on the third day he was spat out of that tomb and into the light. Jesus himself used the story of Jonah as foundational teaching for his own death and resurrection (Mt 12:40).
5. ***The suffering of Zechariah.*** The prophet Zechariah (~520-500 B.C.) lived through the return to Jerusalem out of exile and saw the beginning of the rebuilding of the temple. However, outward opposition and inward faithlessness led to his own kind of suffering. However, through him, God spoke of the suffering of Messiah. Last week, on Palm Sunday, we saw Zechariah's prophecy that Messiah would be welcomed into Jerusalem as king, "*humble and mounted on a donkey*" (9:9), but he also spoke of at least three ways in which Messiah will suffer. First, he will be a "*shepherd who is struck*" and his "*sheep scattered*" (13:7; cf. Mt 26:31). Second, Zechariah predicts the betrayal of Messiah for "*30 pieces of silver,*" which end up being "*throw into the house of the Lord*" (11:12-13). Both of these things were fulfilled by Judas.<sup>18</sup> Finally, he also speaks of the people looking "*on him whom they have pierced*" (12:10), which in context is God (who grieves over their sin), but whom the

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<sup>16</sup> Jeremiah 9:1; 13:17.

<sup>17</sup> Hosea 1:2.

<sup>18</sup> Matthew 26:15; 27:5-10.

apostle John sees as being fulfilled by the Roman soldier who pierced the side of Jesus (Jn 19:37).

It could easily be argued that in some way all the prophets personally suffered for being faithful to God, but they also wrote of the various and specific ways in which God's Messiah would suffer, but in the end be received into glory.

## The suffering of Messiah in the Psalms

The final section of Hebrew Scripture that points to the suffering of Messiah is the Psalms, which includes all the wisdom literature, such as Job, Proverbs, Ecclesiastes, and the Song of Solomon. From this section, I'll share three examples.

1. **The suffering of Job.** There may be no one else in all the OT who suffered to the degree that Job (~2000-1800 B.C.) did. All 10 of his adult children were killed in one day in a horrible hurricane. He was then invaded on all sides by nasty neighbors. His farm was destroyed, his property plundered, and his stores of stock stolen. He lost his family, his business, and all of his investments in a single day. All of this suffering did *not* come upon him because of his sinfulness. This pain and suffering came to him not because he was guilty, but because God had a greater plan for him and the world who watch how he suffered.

The same is true for Jesus. Jesus suffered more than Job and he did not suffer because of his own sin. Jesus never sinned and yet he suffered. In the kind of world God is intending to redeem, the *innocent sometimes suffer as a testimony that God is of greater value than possessions or personal health*. But just as Job suffered and then received twice as much as he had before, so the Christ had to suffer and then enter into his glory.

2. **The suffering of David.** The sufferings of David (~1010-970 B.C.) are also a foreshadowing of the sufferings of Christ Jesus. Before becoming king, David was unjustly persecuted by Saul and rejected by the men of Saul's administration. Jesus was also unjustly persecuted and rejected by the leaders of his people. David suffered immensely while running for his life. Jesus too had to on several occasions run for his life. Yet, despite all this suffering, David's was known for being a man after God. Jesus also had his heart right towards God. David was betrayed by his close friend and his own son. Jesus too suffered such betrayal. David persevered and after suffering, eventually he was given the kingdom. So Jesus also after having suffered, entered into his glory.
3. **The suffering of Psalms.** There are many psalms that foreshadow the sufferings of Christ. There are at least 18, but let me highlight.
  1. **Psalm 2:1-2** points to the opposition that Christ will suffer at the hands of the Gentiles. In Jesus' case, this was fulfilled by the Romans (Acts 4:25-26).

2. Psalm 16:10 says that God's messiah "*will not be abandoned to death, or suffer bodily decay,*" thus pointing the reality of the resurrection. Peter explains this in his sermon on the day of Pentecost (Acts 2:27, 31).
3. Psalm 22 has several specific points. It hits at Christ's feeling abandoned by God, which Jesus quotes, "*My God, my God, why have you forsaken me?*" (22:1; cf. Mt 27:46, Mk 15:34). It also points to Jesus' hands and feet being *pierced* (22:16; cf. Jn 20:25-27). Finally, it predicts the *casting of lots* for Christ's clothes (22:18; cf. Jn 19:23-24), which the soldiers who crucified him fulfilled.
4. Psalm 31:5 is quoted by Jesus in his final moments, saying, "*Father, into your hands I commit my spirit*" (Lk 23:46).
5. Psalm 34:20 speaks to the fact that *none of Jesus bones would be broken* (Jn 19:33-36; cf. Ex 12:46; Num 9:12).
6. Psalm 41:9 speaks about Christ's *betrayal* that will come at the end of close friend (Jn 13:18). This was fulfilled by Judas.
7. Psalm 69:21 speaks about the bitter and *sour wine* that Christ would be offered (Jn 19:28-20). This in fact did happen.
8. Psalm 118:22-23 foresees the rejection of Christ who is like the *stone* that will later become the *cornerstone* (Mt 21:42; Acts 4:11). He was rejected by the leaders of men, but Jesus is the cornerstone in the kingdom of God.

### Summary

Many more examples could be given, but perhaps these will wet your appetite to learn more.

## Rejoice in Jesus (A Happy Run)

After hearing all of this, what would these two travelers do?

<sup>28</sup> So they drew near to the village to which they were going. He acted as if he were going farther, <sup>29</sup> but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them.

Luke 24:28-29 (ESV)

As these two disciples of Jesus reached their destination, which may indeed be the home of one or both of them, the unrecognized traveler was about to continue going on his way. However, something about him drew these two to him. They did not want to be separated

from him. "People often sense the presence of God before they recognize or articulate it."<sup>19</sup> So "*they argued him strongly*" to "*stay with us.*" This "compelling"<sup>20</sup> invitation may almost certainly indicate that they had arrived at their own home. They reasoned that it was too late in the day to keep going and so they invited him in. The third man accepted their invitation. The first thing they did was sit down for a bite to eat.

<sup>30</sup> When he was at table with them, he took the bread and blessed and broke it and gave it to them. <sup>31</sup> And their eyes were opened, and they recognized him. And he vanished from their sight.  
Luke 24:30-31 (ESV)

For some unexplained reason, this third man took the role of host and blessed their food. "*He took the bread and blessed and broke it and gave it to them.*" This was the responsibility of the host, not the guest, but Jesus stepped into this role and served them. As he did, "*their eyes were opened and they recognized him.*" This is another instance of the "divine passive" verb. Jesus is the one who opened their eyes. He allowed himself to be recognized at this moment. He who was apparently blind to "all the things" that recently happened in Jerusalem now opens the eyes of these two who did not recognize him. Did he serve the bread to them so that he could show them his nail-scarred hands? Did they notice his hands when he broke and gave them the bread?

<sup>32</sup> They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"  
Luke 24:32 (ESV)

*Did not our hearts burn within us... while he opened to us the Scriptures?* Jesus was ministering to their heart problem while they were walking. As he was opening the Scriptures, he was also awakening their hearts. As the presence of the LORD God descended upon Mt. Sinai in the form of a consuming fire to speak his words to Israel, as Jesus opened the Scriptures, a fire-like burning was present within the hearts of these two. Their hearts were stoked and their eyes were opened! This could only be the work of the resurrected Jesus!

<sup>33</sup> And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, <sup>34</sup> saying, "The Lord has risen indeed, and has appeared to Simon!" <sup>35</sup> Then they told what had happened on the road, and how he was known to them in the breaking of the bread.  
Luke 24:33-35 (ESV)

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<sup>19</sup> James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 723.

<sup>20</sup> Ibid.

There is only one thing to do. They must run to Jerusalem and tell the other disciples. This happy news must be shared. This, I suspect, was one happy late night run back to Jerusalem. And when they arrived, to their surprise Jesus had beaten them there and “appeared to Simon!”<sup>21</sup>

## Conclusion

What should we take with us from this story?

1. ***We see what we don't have more easily than what we do.*** We inherently focus more on what is missing than on what is present. These two were so consumed with the death of Jesus that they couldn't see the life of him standing in front to them. The life of Christ is more powerful than death. Believe in him. Hope in him, ***for He is risen indeed!***
2. ***The resurrection of Jesus was a real event that actually took place.*** There were multiple women who witnessed the empty tomb and the two angels who reported that Jesus was resurrected, there were these two who saw him on the road to Emmaus, and there was a room full of disciples who were also eyewitnesses to his resurrection. There is only one obvious and miraculous conclusion, ***He is risen indeed!***
3. ***The death and resurrection of Jesus should not surprise us, for it was written of all over the OT.*** If we fail to believe this, it is not because there is insufficient evidence, but because of the insufficiency our own dull hearts. There is plenty of evidence. We just need a heart to believe the evidence in front of us. If your heart finds this difficult to receive, then ask him to give you such a heart, ***for He is risen indeed!***
4. ***Recognizing Jesus as the resurrected Son of the living God requires the divine activity of God himself.*** You can be standing right beside Jesus and still miss him. However, the primary means by which Jesus opens the heart is exposure to his word. So if you're still unconvinced about the true identity of Jesus, then read your Bible and through it you will find your eyes opened to the his great glory, ***for He is risen indeed!***

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<sup>21</sup> We know nothing more about this appearance than what is written here.

## Discussion Questions

1. Where is Emmaus?
2. Why do think their eyes were kept from recognizing Jesus?
3. What does Cleopas' description of Jesus in v.19 reveal about what he believed and did not believe about who Jesus "was?"
4. Is the word 'prophet' a sufficient definition of Jesus? Explain your answer.
5. What evidence of Jesus' resurrection were these two travelers aware of? What did they do with this information? Did this evidence help their faith or not?
6. Is evidence all that is needed in order to see Jesus for who he truly is? Explain your answer.
7. Why did these two "urge him strongly" to stay with them that evening?
8. Why were "their eyes opened" at table with Jesus as he broke and blessed the bread?
9. What questions do you still have about this passage?
10. What is the most important lesson to take away from this portion of Scripture?