

Open your Bibles to Luke chapter 24 and we're going to take verses 13 through 38. And believe it or not, this is a section of Luke that we have not thoroughly covered. I know we taught through the Bible chapter by chapter verse by verse. We went through this book, Luke, but when we did study this section of Luke, I covered these verses pretty quickly.

So I believe that it makes for a very good section of verses today for our Resurrection Day message. It's an account of two followers of Jesus who on Resurrection Sunday, not an anniversary of it, on the very day of it, on Resurrection Sunday, they began journeying from the holy city of Jerusalem immediately after the to pass over and toward their homes in the city of Emmaus. And I'd like for each one of us to enter their world, to step into their story, to join them on their journey. And if you'll do that, I think what you'll find from a study of these verses is that the text has many relatable and applicable things to say to us.

Their story can become our story and from that we can learn. So let's get right to it, beginning our scripture reading, Luke chapter 24, verse 13. That very day, resurrection Sunday, two of them, we're going to a village named Emmaus about seven miles from Jerusalem. So verse 13 sets the direction for their journey and that is true regardless of what sense you wanna look at this from.

It is true that it sets the direction of their physical journey, that's pretty obvious. But it is also true that it sets the direction for the journey of their faith. In other words, the direction of their feet is revealing the direction of their faith. This is one and the same in the story.

I will show you that by using their own words a little bit later in the story. But for now, let's just stick with the narrative. Let's let the narrative build this naturally as it does. And here's where we begin.

The direction of their feet and their faith right now is not good. They are heading in the wrong direction on Resurrection Sunday. We don't know much about these two men. We do know that they were disciples of Jesus.

We will be given the name of one of these men in verse 18. The other one we do not know who he is. He is not named for us. Apart from that we don't know anything else about them, these two guys.

Except for this story we know that on this day they began their seven mile journey from the city of Jerusalem to the city of Emmaus. This is taking place on Resurrection Sunday. Please hear me out. This is taking place after reports about the resurrection of Jesus.

They are journeying after it has been reported by other disciples that the tomb is empty and that perhaps Jesus Christ has risen from the dead, but this journey is taking place before Jesus settles the rumors and proves for a fact the truth of His resurrection by appearing before any of the disciples. So it is after the reports, but it is before the appearances of Jesus post-resurrection. do know about those reports. That's the point that I want to stick in your brain as we study their journey.

They do know about the reports of the empty tomb and how have they decided to handle it? Oh well, let's go home. It's over. I gotta get up early for work tomorrow.

Better get some sleep early shift. That's how they decide to handle it. It blows my mind. They are literally walking away from the potential resurrection of Jesus and they have reports that perhaps something like that is taking place and yet they go in the exact opposite direction of that.

How is that their decision? On Friday, we'll establish this through the text, but let's take it for now, because we need it to build the story. On Friday, they had hopes in something much bigger for Jesus. Their faith in Him was much higher on Friday before the crucifixion.

After the crucifixion takes place, well, their hopes are a little bit different. Their thoughts are a little bit different. They did believe that Jesus might be the Son of God, the Messiah, the Savior, and they're going to tell us that right from their own account, but Jesus is crucified on Friday. And then on Sunday, there are reports from fellow disciples that the tomb of Jesus is empty, tell me how you leave town right at that point.

How can you not at the very least stick around for a few more hours to maybe see if you can get some more of your questions answered. I don't understand people like this. I'm not this kind of person and I don't understand people who think like this. But don't forget, we want to drop ourselves into this story.

So as we drop ourselves into the story, here's the first connection that I would make. Just as they were, we too are on a journey. You can call it a spiritual journey, you can call it a journey of life, but however you want to look at that, there are only two roads that you can take on the journey of life, spiritual or non spiritual. One is the broad way that leads to destruction.

The other one is the narrow way that leads to life. So you're either moving toward the Lord or you're moving away from the Lord. These two disciples on resurrection day, moving away from the holy city where Jesus was moving away from the Lord, not toward the Lord. And this pertains even further and more pertinent to our faith that in our journey of faith, your faith is always either in the process of waxing or waning.

Your faith is either increasing or decreasing. I mean, if you can get it to stabilize for a while, that's a great accomplishment. It usually doesn't happen. It's usually increasing or decreasing.

You're either going toward the Lord or away from Him in your journey of life. So keep that in mind as we study their journey. Verse 14, now they were talking with each other about all these things that had happened. And here's something else that we have in common with these two disciples.

The first is that they're on a journey and so are we. We're all on a journey. The second thing we have in common with them is their interest in Jesus. They do have an interest in Jesus.

We'll give them that. Your feet may be carrying them away from the resurrection of Jesus, but their conversation at least is showing a mild interest in Him. Confusion, yes, doubt, yes, skepticism, disbelief, yes, all of those things. And yet, somewhere under that surface is interest.

And that's very true of life as well. Your feet can carry you in the wrong direction at times. And yet, your heart is trying to hold on to the faith that it has. That's just the disparity between your works and what you believe in your heart.

Those can be conflicted and sometimes the flesh will carry you away from what your heart is trying to hold on to. And let me tell you something, just having that interest in the Lord, sometimes that's the big difference maker in every scenario. That's the make or break item in your walk with the Lord. Just that interest alone.

It matters. It matters deeply to the Lord. Look at verse 15. While they were talking and discussing together, Jesus Himself drew near and went with them.

We have another one, joining the journey, right? There's the two from the Mass. So all of us were in this journey with them and now we have another one joining in on the journey and that is Jesus himself. Don't think for a second that this was an accidental crossing of paths.

Just happened to be going in the same direction. I mean come on, this is resurrection Sunday. He's been dead for three days. He is resurrected but not glorified.

What does that mean in layman's terms? That means he is resurrected bodily, but he has not ascended back to the Father. So he's still stuck in our time space continuum until the ascension, which means the clock is ticking. He's got a limited time.

He's got places to go and people to see. He's got disciples to talk to. He's got appearances to make. He's got faith to bolster.

There's a lot on his calendar. And I assure you he's not gone for some casual happenstance stroll where it just so happens that he bumps into these two disciples. I assure you he is purposefully meaning to interject himself into their conversation and then of course redirect the course of their journey. I'll reveal that much to you already from the story.

What he wants to do is he wants to turn them around and have them going back in the direction that they came from. He wants their journey to turn around and he wants them to go back to the holy city of Jerusalem because Jesus knows that's where the appearances, the announcements, that's where the proof of his resurrection is going to be on full display where all of the disciples are in the holy city of Jerusalem. So basically this is Jesus leaving the 98 to rescue the two. You see what I did there?

Not leaving the 99 to rescue the one. He's leaving the 98 to rescue the two. You got to keep your math consistent. He's doing this because even though their feet are carrying them in the wrong direction, there is enough hope in their hearts.

There is enough faith in their hearts that he knows all it needs is a spark and the Lord is going to provide that. He's going to provide the spark for their hope and for their faith and by story's end that spark is going to create heartburn within them. More on that in just a bit. So in this regard, we've actually got one up on these two disciples because you have not only a mild interest in Christ, you probably have a strong and passionate interest in Christ.

And then on top of that, when you woke up today, you decided to head in the right direction. You journeyed out to church. And that is showing that you're already a step ahead of these two men. You're here with us for Resurrection Sunday.

Now if you were not here for our Sunrise service, I am only a little bit upset with you, not completely upset with you. I'm totally fine with you not being here. Sure, I did refer to you as lazy in the sunrise service, but I was joking. You know, I'm a trash talker, okay?

I was joking. I am thrilled that you're here for this service. And I know that the Lord is too. I know that that's what matters to him.

He knows the rest of everything And I know I know what matters to him is your interest in him and your appearance here to hear about him and To Submerge yourself in his presence. He will bless and honor that Verse 15 while they were talking and discussing together we read that didn't we let's not go backwards So here's what we are learning from Jesus so far He will take a serious interest in those who have even a mild interest in him. I'm so glad he doesn't match our passion with passion. Like, how serious are you about me?

Okay, well, that's how serious I'll be in showing up and answering your prayers. I am so grateful that he does not do that because I think all of our passion lacks at times. So he is always seriously interested in those who even have a mild interest in him. As the scripture says, wherever two or three are gathered together in his name, there he is in the midst of them, and that includes conversations about him too.

If you're having a conversation about him, he will show up in those conversations and join in, in spirit. He's listening for his name. That's what he does. He listens for His name, and when He hears His name, He shows up.

And you don't even have to say it three times, you know, He's not beatled Jesus, Jesus, Jesus, Jesus. Ah, there He is. No, just once. You just speak His name, you show the interest, and He shows up, and that's why the scriptures tell us that those who call upon the name of the Lord will be saved.

We make it so difficult. Well, sure, you have to call on the Lord, but I mean, your faith, it's got to be really deep, and your works, it's got to be such. We make it way more complicated than we need to. When he hears his name, when he sees our interest, he shows up.

And when he shows up, what's he trying to do? He's trying to steer whatever it is that needs steered in the right direction. Verse 16. But their eyes were kept from recognizing him, which means we obviously are not talking about physical eyesight in verse 16 because with physical eyes no one would be able to recognize Jesus in his resurrected body.

In fact, none of the disciples will. Not a single one of them will see Jesus and right away, oh, that's you Jesus, I recognize you. You look so much better than you did late on Friday, so much better, but I could definitely tell it was you I could see from a mile away. No one recognized him with physical eyes, not a single person.

So this was more like for him who has eyes to see, let him see. What do those statements mean in the Bible? Him who has eyes to see or ears to hear, let him, let him see and let him hear. Those statements are referring not to our physical eyes and our physical ears, but rather our spiritual ones.

Not talking about physical vision it's talking about spiritual vision this was the way that the Lord had set things up and we talked about this in our sunrise service this morning this is how things were set up after the resurrection you just were not going to be able to recognize him after the flesh anymore if you were going to recognize him it had to be something spiritual it had to be something faith level. And this is how we're going to recognize Jesus in heaven. Do you ever think about that? Like, will I even recognize him?

Because I've never seen him. I mean, I know Robert Powell from Jesus of Nazareth. I know Jim Caviesal from The Passion. I know Jonathan Rumi from The Chosen.

I know what they look like, but they're not Jesus. We don't really know what Jesus looked like. So have you ever thought about that? Like you get to heaven and there's billions and billions of inhabitants of heaven and you're looking for Jesus.

Which one is he? Man, I wish I had a picture. That's not a problem. There's not going to be even a pause when you get to heaven.

You'll have no problem recognizing which of those Because billions and billions of heavenly inhabitants is the risen Christ, Jesus our Lord. Verse 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. Okay so their physical eyesight is not helping them. Their spiritual eyesight has not yet been opened and now Jesus begins to ask a question that is going to give us some revelation about where these men are in their relationship with the Lord.

I love these kind of questions from Jesus because every question that he asks he already knows the answer to. When he asks questions he's not asking because he doesn't know. He's not asking so that you reveal what you know so that he can find out what you know. When he asks those questions he's

asking so that you reveal what you know and the way you know it right so the information that you have and what you are doing with that information so it is about revealing your knowledge levels your spiritual maturity levels your faith levels things like that he is a master at asking those questions that bring forth those those truly important things out into the open so that revelation can take place now in their case he is wanting to bring their knowledge and belief about himself out into the open.

And he wants to do that for the same purposes, that he wants to interject himself into our conversations and into our gatherings, it is so that he can help with what they know and how they know it so that he can help them to sort those things out properly according to the truth. same reason why he wants us to constantly be in prayer. Those are our prayer times. Those are not update sessions for the Lord, right?

Like, oh, Michelle's praying. Quick, give me a pen, I can get this down. Okay, okay, okay, what's she saying? All right, she's got a friend that needs a healing.

Got it, okay, she's got a utility building. He's paid, okay, got it. Let's get moving on this, I'm so glad we got that. prayer times are not information sessions for him.

Our prayer times are for the same purpose that he might bring out the truly important stuff that we're praying about, the truly important matters, that he might bring that all out into the open and then help us to sort those things out. Verse 18, then one of them named Cleopas. So there is the naming of one of the two, Cleopas. Cleopas answered him, are you the only visitor to Jerusalem who does not know the things that have happened there in these days?

You really don't know what's been going on in Jerusalem. How have you missed that? Did you just show up? Did you get there late or something?

How do you not know? You're like the only one who doesn't. That shows us truly how widespread the knowledge of the crucifixion of Jesus was. Everyone knew.

And when they think someone doesn't know, they're amazed by that, right? How could you not know? Verse 19, and he said to them, what things? I love that.

Oh, something going down? Tell me about it. What's been happening? I want to know.

I want to hear what you have to say. And they said to him concerning Jesus of Nazareth, a man who was a prophet, mighty indeed, and word before God and all the people. Take a deep look here at what this is telling us about the state of their heart. In verse 21, they'll tell us what they hoped Jesus to be past tense, and I won't get ahead of myself there, but I'll just let you know their hope for him was bigger prior to the crucifixion.

What we're hearing about in verse 19 is the downgrading of their faith. Listen to the words. He was, which means he's dead now, but he was a prophet that was mighty indeed and word before God. They were sticking him essentially in the same categories as great prophets like Moses and Samuel and Elijah and Elisha and John the Baptist maybe.

We're sticking him in the same category of great prophet, great man, great man of God even, nonetheless, just a man. And that's not saving faith. Believing that Jesus was a great prophet or a good man is a recognition that he did not rise from the dead. Because if he's a prophet and he dies and rises from the dead by his own power, he's not just a prophet.

That's a different category. So any belief that falls short of faith in the resurrection of Jesus is an incomplete belief and therefore not saving faith. You know what I find really interesting? Pretty much every religion in the world believes that Jesus is a great prophet and a good, wonderful man of God, a

great teacher of the Word of God.

Nearly all of them believe that. I mean, obviously you take Satanism out of that, or they believe it too, but they just don't realize that they don't want to confess it. Judaism, Islamism, Hinduism, Buddhism, Mormonism, Jehovah's Witnessism, all the isms, all the isms believe in some form or another, Jesus is awesome, but he's just a man. That's what they believe about Jesus.

But what does Jesus say about them? Here's what Jesus says about them. He says, I am the door to the sheepfold. And if you're going to come into the sheepfold, you come in through me.

I'm the way in. Anyone else that tries to get into the sheepfold another way, you know, up over the fence or tunneling down under, you know what they are? They're a thief and a robber. So walk back through all those Mormonisms, or all those, pardon me, all those isms, is Mormonism.

We're an equal opportunity called slanderer here. Walk back through all of those isms who fall short of the faith in Christ's deity and the lifting up of Jesus as the way to heaven. And what did Jesus say about all of them? He says they're thieves and they're robbers.

I think that's a very telling back and forth, don't you? All the religions of the world, Jesus is a way to heaven. Not necessarily the only way, but he's a way to heaven. What does Jesus say about himself?

I am the only way to heaven. So what I'm telling you is just about every religion will tell you that if you want to get to heaven, Jesus will get you there. Now Jesus is most accurate by saying I am the only way. But just let that register.

If you're serious about spiritual things, if you're concerned about where your eternal destination should be, all signs point to this, Jesus is the way to heaven. So let me frame verse 19 in simple terms. Verse 19, these two disciples have an incorrect view about the person of Jesus. Just a man, great prophet, past tense, he's dead now, so it's over.

Verse 19, these two disciples have an incorrect view about the person of Jesus. Verse 20, they continue speaking about Jesus of Nazareth and how our chief priests and rulers delivered him up to be condemned to death and crucified him, period, the end the story is over. They see that as defeat. They see that as the dashing of the high hopes that they had for Jesus on Friday.

So what they're doing here, we read of the downgrading of their faith. What they're doing here is they're actually deconstructing their faith in Jesus. That's a very popular thing to do these days. Have you heard about that?

Deconstructing my faith. All the people saying that. Yeah, I've deconstructed my faith. Marty Samson in 2019 deconstructed his faith.

He was a former Hillsong worship leader, deconstructed his faith. Joshua Harris, as well, deconstructed his faith in 2019. He's the guy that wrote that book, I Kissed Dating Goodbye. Well, he deconstructed his faith.

He kissed Jesus goodbye. That should probably be the title of his deconstruction book. I Kissed Jesus Goodbye. Kevin Max, the guy from DC Talk, deconstructed his faith.

Paul Maxwell, the author of Desiring God. I don't know what he's desiring now, but it's not God. He's deconstructed his faith. Abraham Piper, one-time believer, son of well-known John Piper, the Calvinist preacher teacher deconstructed his faith, has become an ardent opponent against the gospel of Jesus.

Rhett McLaughlin and Link Neal from Good Mythical Morning, YouTubers. Anyone know those guys? Yeah, they've deconstructed their faith. They used to be missionaries and Christian content creators, but now they've deconstructed their faith.

There's a bunch more, right? Hawk Nelson, the man in the band. Derek Webb from Cademan's Call. We've had a bunch of this over the past decade or so.

Deconstructing one's faith is very popular. There's a Bible word for that you know what it is? Apostasy. That's the Bible word for downgrading or deconstructing your faith.

Apostasy. Apostasy is when at one time you had saving faith in Christ but for whatever your reasons, whether you've let the world talk you out of it or you've let some kind of incorrect reasoning in your brain as you study the scriptures talk you out of it, whatever it was. You let something talk you out of your faith. You've walked away from your faith.

You've abandoned your faith. The Bible calls that apostasy. That's what's happening. That's the process of what's taking place in this journey for these two disciples.

They're journeying away from Jesus physically, but spiritually as well. So in verse 20, they have an incorrect view about the punishment of Jesus. Verse 19, they have an incorrect view about the person of Jesus. Verse 20, they have an incorrect view about the punishment of Jesus.

His death was not a defeat. Yes, he was crucified and he died, but that was not a defeat. It was his ultimate victory because his purpose was not to live and conquer Rome but his purpose was to die and conquer sin. That's what he did and that's by far the most important thing.

They did not understand his purpose. Verse 21, they did not understand his punishment. Verse 21, but we had hoped, here we go again Even in the past tense, they're speaking in the past tense, it's about Jesus here. We had hoped that He was the one to redeem Israel.

We were hoping that He was Messiah, Christos Christ. We thought He was going to be the one. Yes, and beside all this, it is now the third day since these things happened. What's that mean?

It just means it's been a really long time and we've given up. They're not sitting on a Bible prophecy here. The scriptures will tell us that they did not yet understand the scriptures. They weren't waiting like, okay, three days and he's going to rise again.

Let's see if it happens. What they're saying here is that, look, it's been a really long time. We may have still had some kind of shred of hope after day one, day two, but it's day three. And now we've lost all hope.

We're going home. Our hopes that we had for Jesus, they died with Jesus. Knowing what we know, we want to just grab them by the shirt collar and shake them and say, wake up. What you just said is exactly what Jesus has done.

He said, we were hoping that he would redeem Israel. That's exactly what he has done through his death. And not just Israel, but the whole world. He's died for the sins of the whole world.

This is better than just some kind of national revival. This is a worldwide movement. This is Jesus conquering the sins of the world. Not just sin, but death, hell and the grave.

It's Jesus conquering all of that, moving forward for all who would believe that But he is the Savior, so not a defeat, but instead a great victory. Granted, their confusion is understandable to us, because the

Old Testament scriptures did prophesy about both a suffering Messiah and a conquering Messiah, and the way that the Lord put that into Old Testament prophecies, He just mashed it all together. know that he blurred those lines. He would talk about the first coming in the second coming in the same breath in the Old Testament scriptures, but still they could have known it.

They could have known it. We don't fault them for not knowing it. We understand that, but they could have seen it because if your Bible predicts both that the Messiah is going to come and he's going to be a suffering Messiah and he's going to be a conquering Messiah. If your Bible predicts both, then you can't pick one of those and identify the Messiah based on which one you think it's going to be.

If the Bible says he will be a suffering Messiah and the Bible says that he will be a conquering Messiah, you can't grab on to conquering and say, I'm going to wait to see who is going to be the guy that conquers and that's the one I'll believe in to be the Messiah. That's not how you do it. If both are in your scriptures, then what you're going to have to do is rely upon the Lord to reveal to you first who the Messiah is. And that was road mapped out.

It was a blueprinted out in the Old Testament scriptures. How would they know who the Messiah is? Look for the signs, the miracle signs. Because here's what the Messiah is going to do.

He's going to open the eyes of the blind. He's going to raise the dead. He's going to cleanse the lepers. There were all of these signs laid out.

That's what they should have been looking for. And once they found that, it's not about his purpose identifying him. It's about first coming to a revelation about who he is. And then once you believe that, you hold on to that and then you just go with the flow of where the Messiah is taking you.

If he's going to be a conquering Messiah, great, awesome for you. If he's going to be a suffering Messiah, that should not change your faith. That's what I'm saying. All of that is a reasonable conclusion to reach from the Old Testament scriptures, the Old Testament messianic prophecies.

But they were like many New Testament Christians who treat the Word of God as if it's a buffet table and you show up and you pick what you want to spiritually ingest for the day. So it's going to be the good stuff, right? All things work together for good. My God shall supply all your need.

You're going to pick the good stuff. That's the part of the buffet that we want. We're going to avoid the stuff that we don't like the taste of, the veggies, the greens. You know stuff like this yay all who desired to live godly in Christ Jesus shall suffer persecution So they were just like us.

Well, we don't like the suffering part of Messiah So let's explain that away We like the conquering Messiah. Let's wait for that one. Well, that's not how it worked It's not how the Lord did it so verse 21 simply put these two disciples have an incorrect view about the purpose of Jesus. So verse 19, they have an incorrect view about the person of Jesus.

Verse 20, they have an incorrect view about the punishment of Jesus. Verse 21, they have an incorrect view about the purpose of Jesus. Verse 22, moreover, some women of our company amazed us. Okay, and first of all, that That just revealed that these two travelers were tight-knit with the core group of disciples.

The women that he's going to be speaking about here, the reports that these two guys will clope a speaking, the women that he's speaking about, the disciples that he's speaking about, it's the 11 disciples and it's the women, it's Mary and Salome, it's Mary and Joanna and a bunch of other Mary's and all the Mary's and the point is these guys weren't some kind of fringe group believers, they were in the inner circle of the group. So they heard the reports that came from the women, the Mary's, and

Joanna and Salome. But this word amazed, it is the Greek word, *existemi*, so it's the kind of amazement or astonishment that results in a failure for one to accept or to believe what they're seeing or what they're hearing. In this usage, in this Greek word, text, it is a negative.

they're saying, we did not find the reports of the women to be credible, and therefore, we do not believe them. They astonished us to the point where we thought that they were crazy. And here's what they didn't believe. Ready?

Verse 23, oh, verse 22, the rest of it, they were at the tomb early in the morning. The women were at the tomb early in the morning. Verse 23, 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. Verse 24, some of those who were with us, so that's Mary, that's Mary Magdalene, that's Peter, that's John, okay?

We actually just took this account that he's referring to, John chapter 20. We actually just took this account for the sunrise service. That's what he's speaking about here. Those who were with us, Mary Magdalene, The Apostle Peter, the Apostle John, they went to the tomb and found it just as the women had said, but him, they did not see.

Him, they did not see, okay? So the longer that this guy talks, the further he indicts himself, the deeper a hole he digs for himself, because now you realize they're sitting on nearly a full body of facts about this event. There's not much they don't know. These ladies that they knew well and trusted before the death of Jesus they're claiming we went there the tomb was empty we saw angels the angels told us that Jesus had risen from the dead and then Mary Magdalene Peter John they go to the tomb they prove the tomb is empty we know we just studied it this morning we know that John came back from that viewing, not a funeral viewing but a tomb viewing, he came back from that viewing with complete faith that Jesus was resurrected from the dead.

All that is within the scope of their knowledge about this situation. They know every bit of that detail and yet all that did for them was put them out of their wits, because the story was too amazing, too astounding to believe. For support on that, look back in the same chapter, Luke chapter 24 to verse 10 and 11. Verse 10 and 11 says this, Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles.

11, but these words seemed to them an idle tale, and they did not believe them. That's what Cleopas was just referring to. That is the report he's describing. Cleopas and his buddy, they were both there for every bit of that, but none of that worked for them.

None of that moved them. Well, it moved them in the wrong direction. They went the wrong direction with the information. Shortly after the story that the women gave was confirmed, I mean, and these just aren't nobody disciples.

These are major characters within the movement. Mary Magdalene, Peter, John, once they confirm the account, what do they do? They pack up their bags, they pack up their hopes, they pack up their faith, and they head home. over.

Hope's dashed. Verse 25. And he said to them, so Jesus finally is going to speak here. Oh, foolish ones and slow of heart to believe all that the prophets have spoken.

And this is shocking. Don't miss this. He is not correcting them for not physically recognizing him. He is not correcting them for not believing the reports on those who saw the empty tomb.

He is not correcting them for not believing the message of the angels. He's not correcting them for not believing trusted people as they gave their eyewitness accounts to them. He is correcting them for

what? not believing the written word of God.

He's correcting them for not believing the Old Testament messianic scriptures written by the prophets. That's the bone that he has to pick with them here. That's the problem that Jesus sees as the biggest problem of all right now for their faith. Doesn't that really drive it home?

It's how important it is that we learn and know the Bible and then not just that, but that by faith we grab onto what we're learning and what we're knowing and that we never let go of that. It wasn't what they didn't, it wasn't, it wasn't that they didn't know. The problem is just that they did know all that the prophets had spoken about the Messiah. They just didn't believe it all.

You see the word all there. Foolish, slow of heart to believe all that the prophets have spoken. Yes, that we've already identified that. That's the problem, right?

They believe the good stuff about the Messiah that the Old Testament prophets have spoken. don't they believe? The negative stuff about Messiah that they don't like. Jesus says that's a problem.

You have to believe it all. At our Sunrise Service this morning we stress this that we are happening too late in history to hear firsthand accounts of the death burial and resurrection. We're happening too late in history to go and look inside the tomb ourselves. We're happening too late in history to overhear the message of the angels that Jesus Christ is risen.

And the reason why that doesn't matter is because God gave us his written word. And that holds more weight with God than anything else. That holds more weight with God than anything else. What you believe about what he's written to you, that holds more weight with God than what you believe because of what you've seen or what you've heard.

And how do you develop your faith? If your faith in the resurrection is weak, how do you do that? Faith comes by hearing the Word of God. And Paul tells us that the gospel, the written record of the death, burial and resurrection of Jesus, the gospel is the power of God to salvation, to all who believe, to the Jew first, and also then to the Greek or to the Gentiles. Verse 26, was it not necessary that the Christ should suffer these things and enter into his glory?

You have to believe it all. Didn't the Old Testament prophets predict this? If the Messiah would suffer and also enter into His glory, 1 plus 1 equals 2. Put them together.

If he's a suffering savior and a conquering one, well then he's got to suffer to enter into His glory. He's got to suffer first and conquer later. Verse 27, and beginning with Moses and all the prophets, he interpreted to them in In all the scriptures, the things concerning himself, what a Bible study that must have been. I hope when we get to heaven, he's going to allow us to download this video from the cloud, you know, the cloud of glory, because I want to see this, I want to hear this study.

He went through the Old Testament scriptures, every messianic prophecy. He outlined it, he defined it, he interpreted it, he gave them the right sense and direction of it, and I wish I could have heard that. Verse 28, so they drew near to the village to which they were going, almost home. He, Jesus, acted as if He were going further.

Alrighty guys, see you later. Catch you on the flip side. Bye-bye. Then He just acted like he was going to split up from them for the night, verse 29.

But they urged him strongly saying, stay with us for it is toward evening and the day is now far spent. So he, Jesus, went in to stay with them. It brings to mind Revelation chapter three, verse 20. Behold, I stand at the door and knock.

And if anyone hears my voice and opens the door, I will come into Him and eat with Him and He with me. That's Jesus. He does need an invite. He always needs an invite.

He needs our welcome. He is not going to beat our door down. He may knock on the door. He may call out to you from behind the door, but He is not going to beat the door down.

He's not going to break through the window and crawl into the house and interject himself inside your house by force to make you do anything that you don't want to do. He needs an invite. He'll just show up at your door and wrap away. He'll call out to you, let you know that he's there.

And unless you invite him in, he'll just go on his way, but if you invite him in, he comes in. So I would say church, invite him in and invite him in to stay. Don't ever let him leave. Verse 30, when he was at table with them, he took the bread and blessed and broke it and gave it to them.

Well, that is communion right there. That's what that is. That's communion. We just did this on Good Friday, Friday night.

They're participating in communion with resurrected Jesus, and they don't even know it. verse 20, verse 31, and their eyes were opened. No, they weren't blindfolded. This is not physical eyes.

These are spiritual eyes. Their spiritual eyes were opened. We talked about that topic in our Sunrise service. You can listen to that later.

The opening of spiritual eyes has to be the work of the Holy Spirit. We can't do it. We can't will our way into it. I wanna see, I wanna see so bad.

You're never going to see. It's not by will, not by blood sweat and tears, not by time spent studying, not by effort, by the work of the Holy Spirit, when you are a willing participant, when you have that kind of interest in the Lord. What was it that opened their eyes so that they could finally understand who Jesus was? What was it that opened their eyes?

The same thing that it always is, the Word of God and the table of the Lord. That's Bible study and fellowship with the Lord. That's what opens your spiritual eyes. Verse 32, 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?

We thought it was the Taco Bell that gave us the heartburn. Turns out it wasn't. It was the master teacher teaching us through the Old Testament Scriptures. That was having a spiritual impact.

That was bringing to life faith in the heart. That was moving the heart, verse 33. And they rose that same hour and returned to Jerusalem. You see that?

Their direction has changed. They left Jerusalem. They went almost all the way to Emmaus, almost got home, but now they returned to Jerusalem. Their feet and their faith are no longer heading in the wrong direction for resurrection Sunday.

After just a little bit of time spent with the risen Lord, even though they don't realize it yet. That's who he is. Just a little bit of, oh, I'm sorry, they do. Yeah, we, I'm sorry, we covered that.

Their eyes were open, verse 31. So, little bit of time spent with the risen Lord and it has changed their course and they are now on the right path once again. And I hope and pray the same thing for you. If you came to church today, slow of heart to believe in the gospel of Jesus, his death, burial and resurrection for the sin of the world and slow to believe in the word of God today that the word would so

grip your heart before you leave here that it changes your entire direction in life.

It takes your movement from being away from God to being toward God. It takes your faith from decreasing to increasing. I pray that for you today. Verse 34, we need to finish this up saying.

Who's saying this in verse 34, the 11. official disciples who are about to become apostles, the 11 and the rest of the core group of the disciples. They're getting now the full story from them. And it says, the Lord has risen indeed and has appeared to Simon.

Well, okay, then. Matter settled. The women said it. We didn't believe that.

The women's claims mean nothing. Sorry, ladies. It's not a statement of truth. It is just a revelation of the bias of the day.

You can't believe the women, but Peter said it? Well, then it's got to be true. Now we believe. Doesn't matter how it happens.

Just that it happens. Doesn't matter what it is that brings you to faith in his resurrection, just that you do verse 35. Then they told what had happened on the road and how he how he was known to them in the breaking of the bread verse 36. As they were talking about these things, I love this.

These two disciples are telling the rest of the group about what happened to them. And as they're speaking about, guess who came along with us and joined us in the journey? Jesus himself. As they're telling that story, look what happens.

Jesus himself stood among them and said to them, peace to you. Worship team, come on up. Church, stand with me. And let's Let's close in a word of prayer.