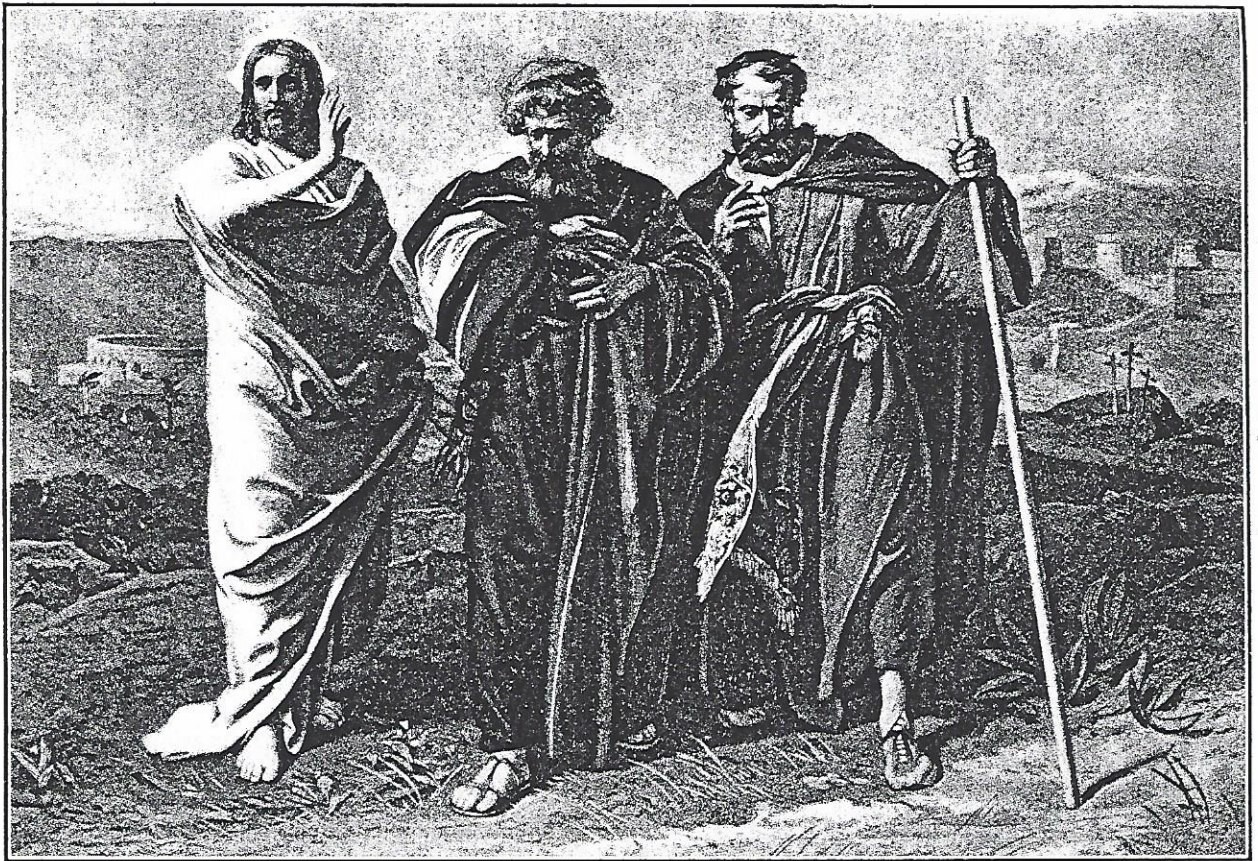


The Savior's Easter Sunset Sermon

Luke 24:13-43



X-38

Manfred E. Kober, Th.D.

The Savior's Easter Sunset Sermon: Luke 24:13-43

1A. THE SIGNIFICANCE OF THE INCIDENT:

- 1b. The account is a powerful testimony to the resurrection of Christ based on two credible witnesses.
- 2b. The Emmaus walk offers a helpful illustration of how dejection and despair are overcome.
- 3b. The resurrection appearances on Easter Sunday afternoon and evening comprise a powerful antidote to the believers' doubt and fear.
- 4b. The events surrounding the sermon give numerous details of the nature of the resurrection body.
- 5b. The incident recorded in Luke 24 comprises the most complete and extended record of witnesses to the resurrection.



2A. THE SITE OF THE SERMON: 24:13

- 1b. Distance traveled: 60 stadia or about 7 ½ miles.
- 2b. The destination of the disciples: Emmaus
- 3b. They headed for the town of Emmaus. Unlike many biblical sites, the exact location of Emmaus is uncertain and there are eight sites that vie for this identification. The journey to Emmaus was probably westward of Jerusalem, down into the hill country (shevelah) in the late afternoon and would have taken about two hours.
- 4b. The narrative begins with "behold" (idou), arresting the attention of the reader and introducing a new, important topic.

3A. THE SUBJECTS OF THE SERMON: 24:13, 18

- 1b. There are two distraught and dejected disciples: one of them called Cleopas. Ryrie has a helpful suggestion: "One is identified as Cleopas (verse 18); the other may have been the wife (v. 32; 'our heart'). Many identified Cleopas as the person mentioned in John 19:25, in which case his wife's name was Mary." (*Ryrie Study Bible*, note on Luke 24:13).
- 2b. The disciples were on their way home and conversed. The word for conversing is *omilen* (in verse 15 -- the root word for homiletics) indicating that there was a lively exchange between the two.

4A. THE SAVIOR AND THE SERMON:

Rudolf Stier points out an interesting detail about Christ's appearance to the two disciples:

"Let it be marked and pondered, that instead of a public triumph in Jerusalem He seeks the two sorrowing pilgrims without, that He may bless them in solitude with conviction" (*The Words of the Lord Jesus*, VIII, [1880], 105).

- 1b. Christ drew near.
- 2b. Christ walked with them.
- 3b. Christ was unrecognized.
 - 1c. He touched their eyes, "**their eyes were holden** that they should not know him," (24:16).
 - 2c. He changed His appearance. Mark records: "after that **he appeared in another form** unto two of them, as they walked, and went into the country," (Mark 16:12).
- 4b. Christ's hidden identity:
 - 1c. The fact of the hidden identity:
Apparently the resurrection body is so similar, although free of imperfection, to the former, earthly body, that it would be recognized immediately by individuals who knew the person in the former life.
 - 2c. The reason for the hidden identity:
It might well have been that the disciples would not have listened to a single word from the Savior because of their joyous reaction to this encounter. Christ's gradual revelation of Himself allowed the disciples to learn certain lessons about trusting God's promises.

5A. THE SADNESS BEFORE THE SERMON: 24:17-24

- 1b. The dejection of the disciples: 17
And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
- 2b. The sarcasm of Cleopas: 18
And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
- 3b. The understanding of the disciples:
The amazed disciples had apparently been acquainted with the Savior in His ministry.
 - 1c. He was Jesus of Nazareth.
 - 2c. He was a great prophet: 19



And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

- 3c. He was put to death: 20
And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- 4c. He was thought to deliver Israel from the Roman yoke: 21
But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
- 4b. The surprise of the eleven disciples: 22-24
 - 1c. The women reported the angelic testimony to Christ's resurrection: 22-23
Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
²³ And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
 - 2c. Certain disciples found the empty tomb but not the resurrected Christ:
24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

6A. THE SIGNIFICANCE OF THE SERMON:

- 1b. Christ's rebuke of the disciples: 25-26
Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
²⁶ Ought not Christ to have suffered these things, and to enter into his glory?
- 1c. Their spiritual darkness:
- 2c. Their scriptural ignorance:
- 3c. Their partial belief:
 - 1d. They believed the promises concerning Christ as ruler:
They undoubtedly gave credence to Deut. 18:15, Psalm 2:7 and Psalm 110:1
 - 2d. They ignored the prediction concerning the death of Christ:
Just like the rest of the disciples, they failed to understand that the same person who would come to rule would be the one to die for the redemption of the world: Psa. 16 and Isaiah 52, 53.
- 2b. Christ's rehearsing of the centrality of His person in the entire Old Testament: 27
²⁷ And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
 - 1c. **This one verse encompasses the entire message of almost two hours.**
 - 2c. Christ may be found in symbol, type, allusion and direct prophecy in every Old Testament book.

Believers through the ages have fervently wished that they could have listened in on this extended Christological survey of the Old Testament. A number of books have endeavored to do that. Two superb ones are **Ernst Wilhelm Hengstenberg's *Christology of the Old Testament***, two German volumes available in English and accessible on the internet and **David Limbaugh's, *The Emmaus Code***, a splendid recent study by an evangelical lawyer, brother of Rush Limbaugh (see the appendix).

3b. Christ's restraint to stay for supper: 28-32

1c. He blessed the meal:

2c. He opened their eyes:

³¹ And their eyes were opened, and they knew him; and he vanished out of their sight.

7A. THE SEQUEL TO THE SERMON: 24:31-43

1b. The hasty return to Jerusalem:

There was no time to be lost. The meal was perhaps left half-finished. They had no fear of the night journey. The eleven must be notified immediately.

2b. The detailed rehearing of their encounter with the Savior:

1c. Their eventful journey to Emmaus.

2c. Their eventual recognition of the Savior: 33-36a

3c. The sudden appearance of Christ: 36b-43

1d. His miraculous arrival:

He suddenly stood in their midst despite the locked doors because of the fear of the Jews: John 20:19

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

2d. The terror of the disciples: 37

3d. The evidence of His material body: 39-43

1e. The scars in His hands and feet:

2e. The tangibleness of Him being handled.

3e. The ability to consume food: fish and honeycomb
(If a person can consume both of those viands at the same time, he must have a very strong stomach!)

8A. CONCLUSION:

Numerous lessons can be drawn from the Savior's Easter sunset sermon. Suffice it to name two:

1b. Christ's high view of scripture:

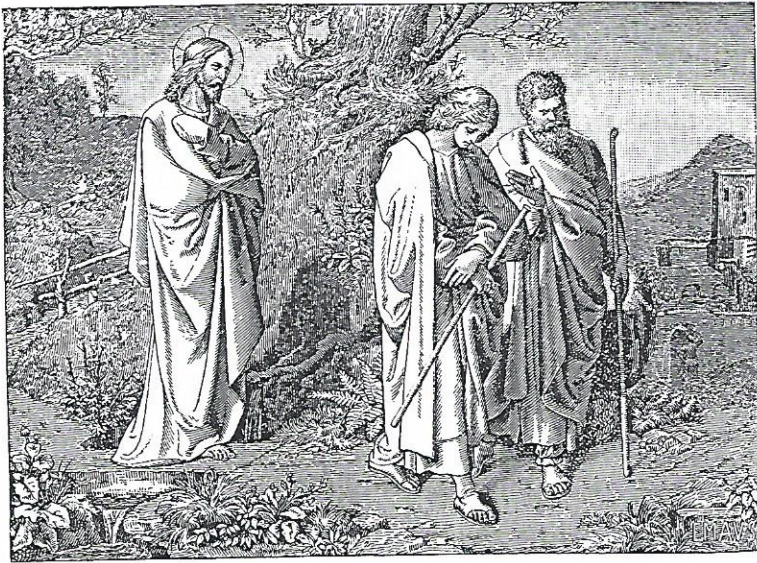
- 1c. He saw His ministry as the main theme of Old Testament prophecy.
- 2c. He acknowledged the certainty of the fulfillment of prophecy.
- 3c. He included the entire Old Testament canon in His view of Scripture.
- 4c. He expressed concern over neglect of the Scriptures.

2b. The nature of the resurrection body:

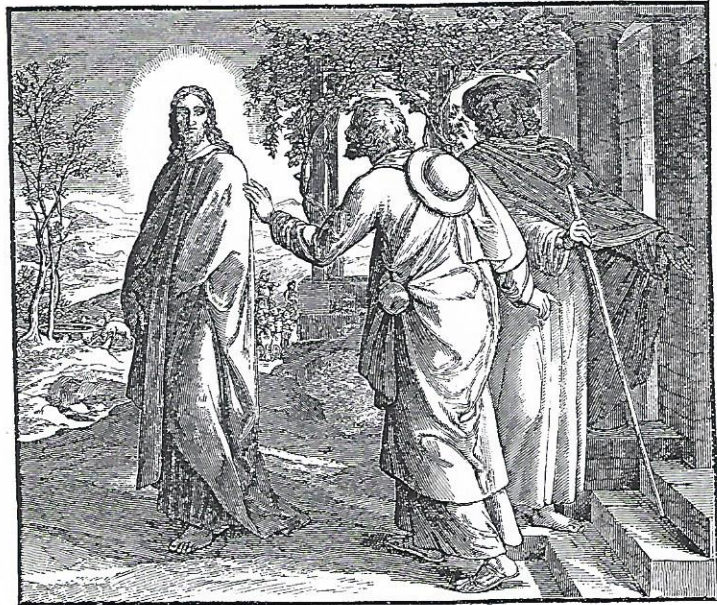
To liberal theologians, the Luke 24 account smacks of crass literalism, but the believer sees a blessed pattern for his own resurrection body (Phil.3:21; 1 Jn 3:2).

- 1c. Christ's body can appear and disappear at will. (24:30, 36)
- 2c. The appearance of the resurrection body is similar to the former body (24:16, 31, 39-40)
- 3c. The resurrection body consists of flesh and bones. (24:39), also nothing is said of the blood. Perhaps the Holy Spirit is the life principle of the resurrection body.
- 4b. The resurrection body can eat various kinds of food (24:30, 41-43), even though food is no longer needed for sustenance.
- 5b. The resurrection body is unhindered by obstacles. (24:36, cf. Jn. 20:19, "the doors were shut.")

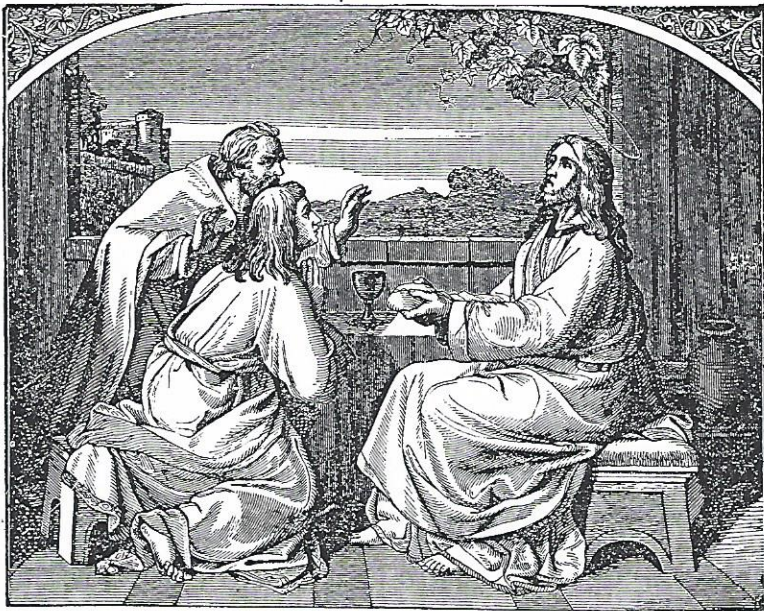
The resurrected Christ appeared only to His disciples. He dispelled their doubts, demonstrated the necessity of His death and discussed the future ministry. May we be blessed as we celebrate the glorious resurrection of our Savior and anticipate our glorious resurrection body suited for eternal fellowship and worship.



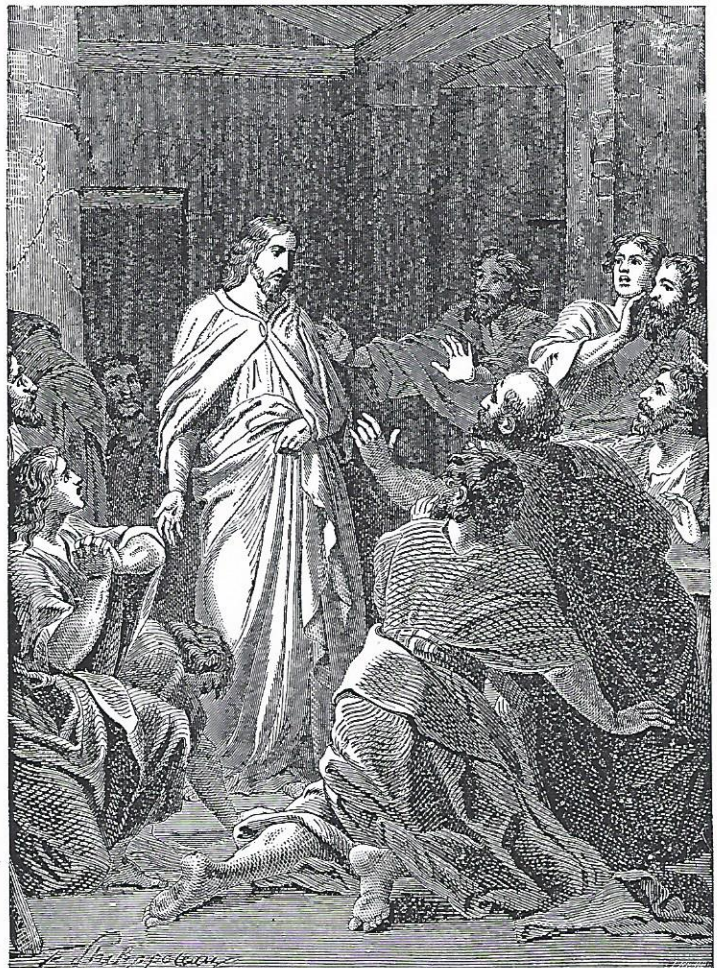
JESUS MEETS THE DISCIPLES GOING TO EMMAUS.



JESUS WALKED ON AS THOUGH HE WOULD GO FURTHER.



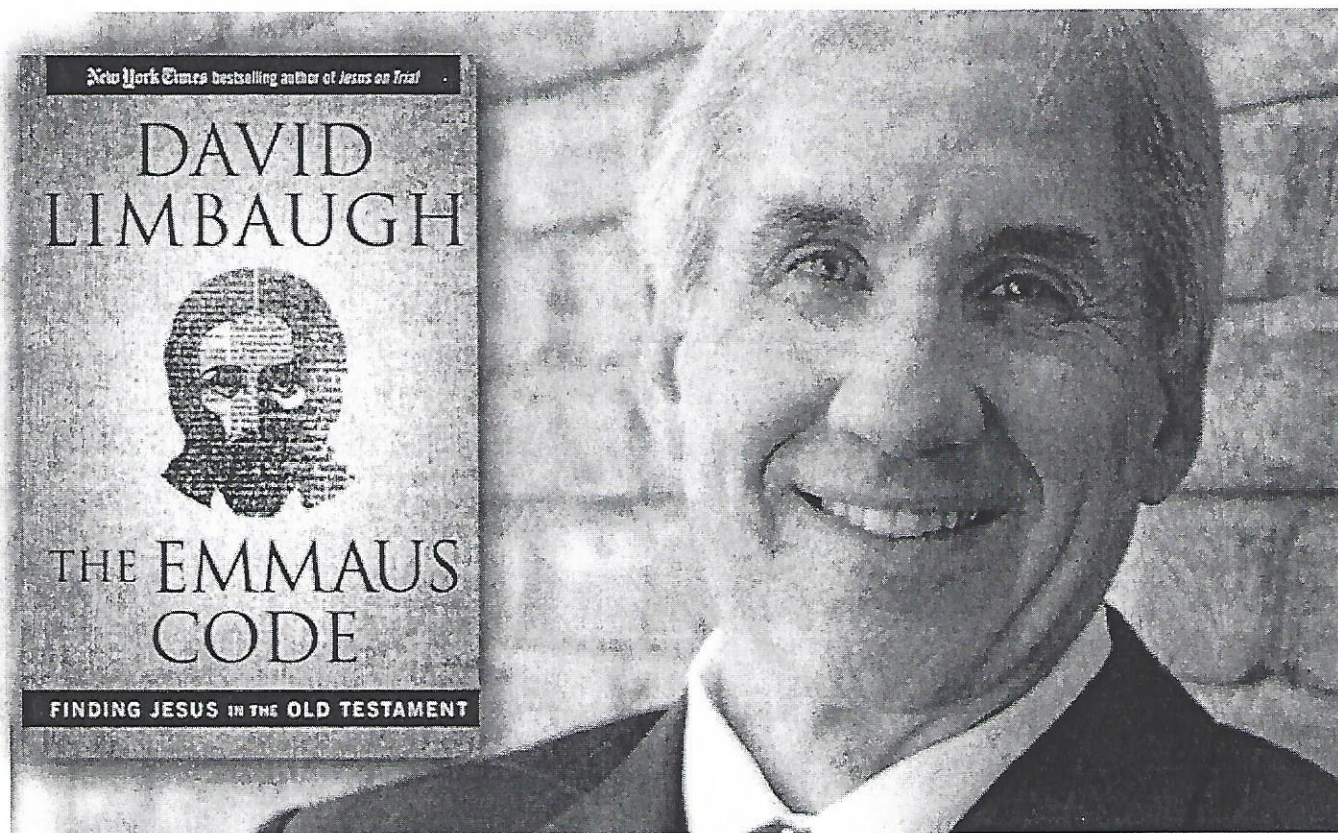
THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.



JESUS SHOWS HIMSELF TO HIS DISCIPLES.

David Limbaugh Reads the Bible Cover to Cover

By NR INTERVIEW | January 12, 2016 9:00 AM



‘W’hen you see the Old Testament through New Testament lenses you will have a much richer understanding of the entirety of Scripture, its cohesiveness and divine unity,” David Limbaugh tells me in explaining his reason for writing *The Emmaus Code: Finding Jesus in the Old Testament*. In the book, Limbaugh shares his enthusiasm for this. In talking with me about it, he is quick to say that “this book is not intended to shame Christians into focusing more on the prefigurings and foreshadowings of Christ in the Old Testament.” But “I believe it will invigorate your faith and make your prayer and worship life even more meaningful.” And so he talks about *The Emmaus Code* with great love, faith, and a lawyer’s celebration of a case that is clearly made. — KJL

Kathryn Jean Lopez: Why is it so important to find Jesus in the Old Testament? Did you write the line “Jesus Christ wasn’t born in a vacuum” so I would tweet it?

David Limbaugh: If the entire Bible is God-breathed — its very words inspired by the God of the universe — and if it is a record of God’s salvation history for mankind, culminating in Jesus Christ, it stands to reason that the Old Testament is relevant to God’s salvation plan. We should view the Bible as an integrated work that records man’s dealings with mankind from the very beginning — and His plans for us before He even created us. God created us in His image as relational beings capable of having a loving relationship with Him. He foreknew we would sin, that we would be incapable of redeeming ourselves, and that He would send His Son to die for us to reconcile us to Him, making our eternal relationship with Him possible.

The Old Testament is foundational to the New Testament — part one of a two-act play — because it shows the degree of man’s depravity, his inability to save himself, and his desperate need of God for salvation. Without the Old Testament, we wouldn’t as fully appreciate the profundity of God’s salvation plan, or our emptiness and impotence apart from Him. We wouldn’t understand as clearly how all the pieces fit together — that they are united by a scarlet thread of redemption that courses through the entire Old Testament and into the New Testament, culminating in Jesus Christ.