

PM Luke 24:13-35 Christ in all the Scriptures

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Date: 17 April 2022

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- [0 : 0 0] Well, let's turn now to the Word of God, Luke chapter 24, and I want to focus tonight on verses 26 and 27.
- I'll read from verse 25. And he said to them, O foolish ones, and slow of heart to believe all that the prophets have spoken.
- Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.
- How well do you know the Bible? We have here in these verses what has been called the greatest Bible study ever given.
- As they walk along the road, the risen Christ opens up the scriptures to these two disciples on the road to Emmaus.
- [1 : 3 2] Just two disciples. We sometimes worry about small congregations.
- Jesus considers it worthwhile to preach to just two. He's fulfilling here literally his promise. Where two or three are gathered together in my name. There am I. In the midst of them. In the midst of them. And it's not a short study.
- The distance from Jerusalem to Emmaus, we're told, was about seven miles. It's a quiet walk over limestone hills.
- They would have been alone probably most of the way. Might have taken them two to three hours. It was fairly rough walking. Jesus had joined them probably on the outskirts of Jerusalem.
- [2 : 4 4] Notice how they assume that he's a visitor to Jerusalem. For the rest of the way, still unrecognized, he explains the scriptures to them.
- A two hour Bible study. Now it's extremely unlikely that they had Bibles with them.
- Bibles in book form such as we have today simply didn't exist in those days. Bibles in book form such as we have today. The scriptures were read in the synagogue from great scrolls.
- Which were kept safe in the synagogue and brought out ceremoniously for the service. You didn't carry them around with you.
- Bound books, known as codices, certainly existed at that time. But they were not widespread until the end of the first century.
- [3 : 5 4] Historians think that it was largely Christians who were responsible for that. Because they wanted to be able to read the scriptures. And there was a demand for these small codices, small bound books for Christians to read the Bible.
- But even then, at the end of the first century, they were still handwritten and expensive. It wasn't until the invention of the printing press in the 15th century that it was possible for ordinary people to have Bibles that they could actually carry around.

It's extremely unlikely, therefore, that they had Bibles with them that day. And yet, they knew the scriptures well enough to talk about them.

Jesus obviously knew the scriptures by heart. But the two disciples also knew the scriptures well enough to follow what he was saying.

I wonder if we would be able to do the same. I don't advocate it, but Wednesday night, announce the Bible study and tell people, No, you're not allowed to open your Bibles.

[5 : 16] Just follow from memory. No, we're thankful that we do have Bibles and we should have our Bibles open on a Wednesday night. But it would be an interesting experiment, wouldn't it?

To see how well we know the Bible. It's not how the Bible study was conducted that matters most, though.

It's what was said. Jesus showed them in all the scriptures. Meaning, of course, the Old Testament scriptures. The things concerning himself.

And in particular, how they spoke about his death and resurrection. Now, far be it from me to try to replicate what Jesus said that afternoon.

We don't know what scriptures he chose to speak about. And even if we did, I couldn't speak on them with the same clarity and authority that the Lord Jesus Christ could.

[6 : 23] And I only have half an hour anyway. And I only have half an hour anyway and not two hours in which to do so. I simply want this evening to look at a few of the scriptures that he might have chosen.

He certainly had plenty of choice. There is a saying, all roads lead to Rome.

Wherever you were in the Roman Empire, there was a road that would take you eventually to the capital. Whether it was the Appian Way from the south of Italy.

Or the Via Ignata from Asia Minor. Or the Via Agrippa from France. Or hundreds of other roads. They all led ultimately to Rome.

And it's like that with the Bible. All roads lead to Christ. Wherever you are in the Bible. There is something there.

[7 : 30] Pointing you in the direction of our Lord Jesus Christ. There is a very helpful book. Maybe some of you have it.

By A.M. Hodgkin. Called Christ in All the Scriptures. Which goes through every book of the Bible.

Showing how Christ is to be found in every one of them. I want to focus though tonight on just four scriptures.

Which would have been an obvious choice. Because they were scriptures that were or should have been fresh in the disciples' minds.

We'll focus on these four. Though I may just mention a few more. First though let me just remind you of the story.

[8 : 31] It's the Sunday afternoon. And these two disciples were presumably going home after the Passover. One of them we're told was called Cleopas.

The other is unnamed. I read a book once that speculated that it might have been Cleopas' wife. There's an interesting thought. But we're not told. The last few days had been something of a roller coaster for them.

They must have had high expectations when Jesus came into Jerusalem. With the crowds crying out Hosanna. We had hoped.

They say in verse 21. That he was the one to redeem Israel. They had hoped that this was the Messiah. They had hoped probably.

That he would deliver them from Rome. But then their hopes had been dashed. Or so they thought. Their own leaders.

[9 : 39] The priests and the rulers. Had delivered him over to the Romans. And they had crucified him. Instead of delivering Israel from Rome.

Jesus had been delivered over to Rome. To be killed. How could that possibly happen to the Messiah?

And yet. There were these strange rumors that were circulating. That he had risen from the dead. The women had gone to the tomb.

As we read this morning. And found it empty. And seen a vision of angels. Saying that he was alive. They had actually seen him as well.

Though the two disciples don't mention that. Perhaps they didn't yet know that. Others had gone to the tomb also. John tells us that it was Peter and John.

[10 : 45] They'd gone and they'd found it was exactly as the women had said. But him they did not see. What could it all mean? They're talking about these things when Jesus himself draws near.

And they don't recognize him. Mark tells us that he appeared in another form. His appearance was changed.

He certainly didn't look the way that he did the last time they'd seen him. When he was suffering in agony on the cross. Luke simply says their eyes were kept from recognizing him.

Jesus asks them why they're so sad. They tell him. And he gently rebukes them for their unbelief.

Not just for not believing what he himself had said about rising from the dead. Though he had several times on the way to Jerusalem. Told his disciples that he would rise again.

[11 : 56] He doesn't mention that. But he focuses on their unbelief in the prophets. Foolish ones.

Slow to believe all that the prophets have spoken. And he begins this Bible study. Jesus is fulfilling here literally.

What it says in Deuteronomy 6 and verse 7. You shall talk about God's word when you walk by the way. What a wonderful example to us.

But what did he say? Beginning with Moses and all the prophets. He explained how all the scriptures pointed to him.

Let's look now at four scriptures he might have chosen. And first there was the Passover. In the book of Exodus.

[13 : 00] That is the most obvious scripture of all. For him to have chosen. Considering that they had just been celebrating Passover. Why did you go to Jerusalem?

He might have said to them. For the Passover. And what do you suppose the Passover is all about? In the book of Exodus.

The second book of Moses. It's written that on the night of their deliverance from Egypt. Every Israelite household was required to take a lamb.

Kill it at twilight. Sprinkle the blood on the lintels and doorposts. Then eat the lamb with bitter herbs. And prepare to leave.

And God made this extraordinary promise. That when he came to destroy the first born of Egypt. The last of the ten plagues. Where I see the blood.

[14 : 05] I will pass over. Every year. Jewish families. Held the Passover meal. In remembrance of that. They still do to this day.

Only without the lamb. These disciples had just celebrated. A Passover meal. Why? What did it all mean?

What was this strange ritual with the lamb? Well of course. It pointed to Christ. The lamb of God.

Who takes away the sin of the world. That was where it all began. With our Lord's ministry. Wasn't it? That's what John the Baptist proclaimed.

Behold the lamb of God. Who takes away the sin of the world. Every disciple. Should have had that. Thought in their mind. Throughout the past three years.

[15 : 05] This is the lamb of God. And especially at Passover. They should have been thinking. What does it mean for him. To be the lamb.

Of God. Jesus had actually died. At Passover. The timing was quite deliberate. To show that he was dying.

As a sacrifice for our sins. So that we might be delivered. From the wrath of God. So that on the day of judgment. God would pass. Over us.

Paul said later. 1 Corinthians 5. Christ. Our Passover. Is sacrificed for us. There was much more.

That our Lord could have taken. From the five books of Moses. Much more. There was the original promise. Of the seed of the woman. In Genesis 3.

[16 : 05] There was Abraham's sacrifice. In Genesis 22. There was the manna. In the wilderness. In Exodus 16. There was the water. Out of the rock. In Exodus 17.

There was the day of atonement. In Leviticus 16. There was the bronze serpent. In Numbers 21. There was the prophet. Like Moses. In Deuteronomy 18. And much.

Much more. All pointing. To Christ. Christ. Christ. But. There was the prophet. There was the prophet. There was the prophet. There was the prophet. There was the prophet. But moving on. To the prophets.

And starting with the book of Psalms. Because David was regarded. As a prophet. Let's look for a few moments. At Psalm 22. Psalm 22. If they had been there.

At Calvary. We don't know that for certain. With these two disciples. But they would have heard. Jesus cry out. At the ninth hour. My God.

[17 : 06] My God. Why have you forsaken me? Quoting Psalm 22. If they weren't there themselves. I'm quite sure others.

Would have told them. Every word. That Jesus had spoken. Psalm 22. Should have been fresh. In their memory. What was that all about?

Well. Psalm 22. Is an amazingly. Precise prophecy. Of the death of Christ. And of the glory. That he would enter into.

Afterwards. Speaks of every detail. It speaks of the mockery. That he endured. In Psalm 22. Verse 7. All who see me. Mock me.

They make mouths at me. They wag their heads. He trusts in the Lord. Let him rescue him. For he delights in him. If they'd been there. They would have seen this.

[18 : 03] Acted out. Before them. At Calvary. Matthew 27. 41. Records. The chief priests. With the scribes. And elders. Mocked him.

Saying. He saved others. He cannot save himself. He is the king of Israel. Let him come down now. From the cross. And will believe in him. He trusts in God.

Let God delight in him now. If he desires him. For he said. I am the son of God. Exactly. As Psalm 22.

Had said. Psalm 22. Also speaks of the nails. In verse 16. Of that psalm. They have pierced.

My hands. And my feet. And of the soldiers. Casting lots. Verse 18. They divide my garments. Among them. And for my clothing. They cast lots.

[18 : 58] Speaks about his stretched out body. I can count all my bones. They stare. And gloat over me. Even speaks of the thirst he experienced.

My strength is dried up like a potsherd. And my tongue sticks to my jaws. Jesus remember said on the cross. I thirst. Jesus remember.

Jesus remember. And that cry of dereliction. In verse 1. Sums it all up. My God. My God. Why have you forsaken me? Well why?

Because Jesus was suffering on the cross. The terrible punishment of sin. The wrath of God. It was a real cry.

And yet it was also a reminder to the crowd. Read Psalm 22. And you will understand what's happening here. But Psalm 22 doesn't end with the cross.

[20 : 01] It ends in praise. Psalm 22 verse 21 says. You have rescued me. Verse 24. God has heard my cry. And in verse 27.

All the ends of the earth shall remember and turn to the Lord. And all the families of the nations shall worship before you. How could that be?

That was only possible because Jesus would rise from the dead. His atoning sacrifice was accepted by God.

And he was crowned with glory. As Peter says. In Acts 2. God has made this Jesus whom you crucified. Both Lord and Christ.

Again there's so much he could have said from the Psalms. There was the righteousness of Christ in Psalm 1. There's the kingship of Christ in Psalm 2.

[21 : 05] There's the resurrection of Christ in Psalm 16. And so on. Much, much more. But let's turn for our third scripture to Isaiah 53.

Isaiah speaks plainly of the sufferings of Christ. And the reason for them. He was despised and rejected by men.

A man of sorrows acquainted with grief. And as one from whom men hide their faces. He was despised. And we esteemed him not. Surely he has borne our griefs and carried our sorrows.

Yet we esteemed him stricken. Smitten by God and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities.

Upon him was the chastisement that brought us peace. And with his wounds we are healed. All we like sheep have gone astray. We have turned everyone to his own way.

[22 : 09] And the Lord has laid on him the iniquity of us all. Had they never read those verses?

They come from the last of the four servant songs in Isaiah. Which the Jews regarded as messianic. If they were hoping that this was the Messiah.

Then surely they had read the scriptures that spoke of the Messiah. Isaiah made clear that the Messiah must suffer. For us.

And Jesus had made it clear that he was that servant. In Isaiah 61.

The Messiah speaks of his ministry. And how the Holy Spirit is upon him. To preach good news to the poor. And so on.

[23 : 11] Jesus preached in Nazareth. In Luke 4. And read that scripture. And said. Today you see this scripture fulfilled. In other words.

Identifying himself. As the Messiah. The servant. Of Isaiah. Again. Every disciple for the past three years.

Should have been thinking about that. What did he mean? He claimed to be the servant in Isaiah. Well what does it say will happen to the servant? As he was traveling up to Jerusalem.

You may recall how. The disciples had quarreled over who was greatest. And the Lord had spoken again of himself as the servant. The son of man comes not to be served.

But to serve. And to give his life as a ransom. For many. That's virtually a quote from Isaiah 53. Whether these two disciples were there to hear him say those words.

[24 : 19] We don't know. But I would guess that they'd heard about it. They should have realized. That he was the servant.

In Isaiah. And if they'd read on in Isaiah 53. They would have found that it speaks of much, much more. Than just his sufferings. Speaks of him being silent at his trial.

Being led as a lamb to the slaughter. Speaks of him being laid in a rich man's grave. Joseph of Arimathea was a rich man. And it speaks of his ultimate triumph.

Out of the anguish of his soul. He shall see and be satisfied. How could that be? Unless he was raised from the dead.

It was all there in the scriptures. And again. There's so much more. Much, much more. He could have said. From the prophets. But let's turn for our final scripture.

[25 : 24] To Zechariah 9. It says there in verse 9. Rejoice greatly. O daughter of Zion. Shout aloud. O daughter of Jerusalem.

Behold your king is coming to you. Righteous and having salvation is he. Humble and mounted on a donkey. On a colt. The foal of a donkey.

I've chosen that particular prophecy. Because it had been literally fulfilled. Just a week beforehand. When Jesus rode into Jerusalem.

On a donkey. Acclaimed by the crowds. John 12, 13. They took branches of palm trees. And went out to meet him. Crying out. Hosanna.

Blessed is he who comes in the name of the Lord. Even the king of Israel. Those of you who come to our midweek prayer meeting.

[26 : 21] Will know that Norman has been taking us through Zechariah. And he just touched briefly on that verse. Last Wednesday. And I believe he'll be speaking on it at more length.

The next time that he's leading the meeting. I'm not going to steal his thunder by expounding it now. But let me simply point out the simple fact.

That Christ's entry into Jerusalem. In every detail. Was prophesied. In Zechariah. And that should have been fresh.

In the disciples minds. The disciples apparently. Didn't put two and two together. At the time. Says in John 12.

His disciples did not understand these things at first. But when Jesus was glorified. Then they remembered. That these things had been written about him. And had been done to him.

[27 : 22] I wonder if it was the risen Christ himself. Who reminded them. Here on the road to Emmaus perhaps. And in later appearances. Zechariah prophesied in fact.

Not just Christ's entry into Jerusalem. But also his betrayal. Zechariah 11 verse 12. They weighed out as my wages. Thirty pieces of silver.

Then the Lord said to me. Throw it to the potter. The lordly price. At which I was priced by them. He speaks of his crucifixion. Zechariah 12.

They shall look on him whom they pierced. He speaks of the disciples running away. Zechariah 13 verse 7. Strike the shepherd and the sheep will be scattered.

He even speaks about his return in glory. In chapter 14. It's all there. In the scriptures. These and other scriptures.

[28 : 28] Our Lord Jesus Christ might have explained to them that day. And all the while that he was speaking to them. They admit later.

Their hearts burned within them. They were beginning to guess who this was. Their eyes were finally opened when they reached Emmaus.

It's getting towards evening. They invite him to stay. And at the table. As he took the bread and blessed it and broke it. And gave it to them. Their eyes were opened.

And they knew him. In the breaking of bread. And then he vanished from them. Immediately they rushed back to Jerusalem.

To tell the others. The Lord is risen. Only to find that they already knew. The Lord is risen indeed. And has appeared to Simon. And even as they spoke.

[29 : 31] He appeared again. And once again in verse 45. He opened their mind to understand the scriptures. I wonder if it was substantially the same Bible study repeated.

I'm sure these two disciples didn't mind hearing it again. But this time he added the command in verse 45. To go. And tell the world.

I asked at the beginning. How well do you know the scriptures? Perhaps I should have asked. How well do you believe the scriptures? It's one thing to know these things isn't it?

Another thing to believe them. Believing was the challenge. That the Lord set before these disciples. Oh foolish ones. And slow of heart.

To believe. All that the prophets have said. They probably knew these scriptures. But they'd never really taken it to heart. What it all meant.

[30 : 37] They probably believed some things. They believed in him as the king. But they'd not taken on board. Everything. That the scripture said.

About the Messiah. About his death. And his resurrection. We need today to study.

The Old Testament scriptures. And to see Christ there. We tend quite rightly. To focus upon the New Testament. But the Old Testament.

Still has its value. All scripture. Is inspired by God. And is profitable for us. Perhaps you might say.

If only we had Jesus. To explain it to us. But you do. Jesus comes alongside us. As we read.

[31 : 34] By the Holy Spirit. And he will give us understanding. We need to pray for that understanding. In the words of the psalmist.

Open my eyes. That I may behold. Wondrous things. Out of your law. Read the Old Testament. To strengthen your faith.

Read it. To see the length. And the breadth. And the depth. And the height. Of the love of God. In Christ Jesus. Read it.

And see. That God. Really had planned. All things. Right from the beginning. And trust. In the one.

Of whom those Old Testament. Scriptures speak. Trust in him. As the Lamb of God. He really can. Take away. Your sin. Trust in him.

[32 : 30] As the. Crucified one. Forsaken. Cor speculate. So that you. And ye. All that you might not be. Trust in him. As the great. The great.

Sin bearer. Why bear your own sins? Trust in him. As the risen Lord. Riding no more.

On a donkey. But crowned. With glory. And honour. marvel at all that he did for you and make him known to this lost world all around you Amen