

# The Two on the Road to Emmaus

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Date: 29 August 2015

Preacher: Rev Donald A Macdonald

[ 0 : 00 ] Well, first of all, a very warm welcome to everyone to our service this evening, particularly if you're a visitor, it's good to have you with us. This is our communion weekend, and our preacher this evening is the Reverend Donald A. MacDonald, who is no stranger to this congregation. This is indeed his home congregation, and we do welcome him once again, and we do hope that he feels welcome among us, and we look forward to him bringing God's Word to us this evening in preparation for the sacrament tomorrow. After the benediction this evening, tokens will be given out in the usual manner. The communion services will be both at 11 o'clock tomorrow morning,

Gaelic in the seminary, and English here in the church, and the evening services as usual also. And then lastly, the session is open, and we'll be meeting again in the session room next door, and we'll be delighted to meet with anyone in the congregation who wishes to make a public profession of their faith for the first time by sitting at the Lord's table tomorrow.

Let us sing to God's praise from Psalm 16, page 17 of the Psalter, at verse 7. Psalm 16, verse 8. My body, too, will rest secure in hope unwavering. For you will not allow my soul in death to stay, nor will you leave your Holy One to see the tombs decay.

You have made known to me the path of life divine. Bless, bliss shall I know at your right hand. Joy from your face will shine.

[ 2 : 41 ] Let us sing these verses. Psalm 16, page 17 of the Psalter, at verse 7. I'll praise the Lord my God. Amen. I'll praise the Lord my God, whose counsel guides my choice.

And even in the night my heart recalls instructions, voice.

Before me constantly, I set the Lord alone.

Because he is at my right hand. And of the overthrown.

Therefore my heart is glad. My tongue with joy will sing.

[ 3 : 58 ] My body, too, will rest secure in hope and will of you.

For you will not allow my soul in death to stay.

Nor will you leave your Holy One to see the tombs decay.

You have made known to me the path of life divine.

With shadow at your right hand. Your home, your grace will shine.

[ 5 : 04 ] Let us pray. Eternal and ever-blessed Lord. Lord, we thank thee for the hope of the resurrection.

And we bless thy name for the bliss that shall be in the lives of those who are brought to thy right hand. Those who experience that glorious transformation that is effected in this life by the infusion of thy grace.

And is magnified in the translation that takes place in the lives of those who are brought into thy nearer presence.

We thank thee that there was one who did not see decay in the tomb. The one who rose triumphantly over death and the grave.

The one who is at thy right hand a prince and a savior. The one in whom our hope resides.

[ 6 : 17 ] And we bless thy name for the nature of that hope. And as we reflect on a part of thy truth this evening, we pray that thy word may come with warmth to our hearts.

Melt our affections which are often so cold that they might be warmed by the fire of thy truth. Melted down. O grant thy blessing we pray thee upon the congregation.

Upon the membership at large. Upon thy servants who minister here. Upon thy servant who is about to leave this place.

Undertake for him in the duties that will devolve upon him in a larger measure than they have until now. Grant that he be upheld by thee in the important work that is undertaken in the seminary.

O preparing man for the ministry. That they might be equipped in as far as it is possible by man. Equipped to go out into the world with a glorious message of salvation.

[ 7 : 55 ] We pray thy blessing on all who are involved in the work of the seminary. Those who are studying that. At this present time when they are about to resume their studies anew.

We give thee thanks for the numbers that are there. And we pray that they, in their day and generation, might be found faithful to thee.

We pray thy blessing on thy servant who will have greater responsibility in these coming days until the vacancy is fulfilled. And upon thy servant who undertakes the role of interim moderator.

Honor his duties in themselves. Bless the office bearers to all who uphold thy cause at the throne of grace. Grant thy blessing on thy servants who are involved in the services of the communion season.

Bless them richly and anoint them from on high. With the anointing of thy Holy Spirit. Undertake for us now as we turn to thy truth.

[ 9 : 06 ] O bless us richly, we pray thee. In fellowship around thy word. That we might know that thou art in our midst. Cleanse in the blood.

In Jesus' name we ask it with forgiveness of sin. Amen. Amen. Let us further sing to God's praise from Psalm 113, page 393 of the Psalter.

Psalm 113, page 393 of the Psalter. Praise God, ye servants of the Lord.

O praise the Lord's name, praise. Yea, blessed be the name of God. From this time forth always. From rising sun to where it sits.

God's name is to be praised. Above all nations, God is high. Above heavens, his glory raised. Unto the Lord our God that dwells on high.

[ 10 : 13 ] Who can compare? Himself that humbler things to see. Himself that humbler things to see. In heaven and earth that are. He from the dust doth raise the poor.

That very low doth lie. From the dunghill. Lifts the man oppressed with poverty. That he may highly him advance.

And with the princes set. With those that of his people are the chief. Even princes great. These verses to God's praise.

Psalm 113. Praise God. Praise God.

Ye servants of the Lord. O praise the Lord's name praise.

[ 11 : 13 ] Give blessed be the name of God. From this time forth always.

From rising sun to where it sits.

God's name is to be praised. Above all nations, God is high.

The parent's glory raised. And here the Lord our God that dwells.

On high you can compare. Him self and harm that things to see.

[ 12 : 34 ] In heaven and earth that I. He from the dust of grace of good.

The very low doth lie. And from the dunghill.

It is the man. O praise with poverty.

He will be watched by Beverly Lamb. In heaven and Marie. And theauctical ■.

And the king may hä parlor. Let's be in the heart, the children in the presence of God.

[ 13 : 58 ] Let us know from the New Testament Scriptures, the Gospel according to Luke, chapter 24, and reading at verse 13 down to verse 35.

Luke 24, verse 13 down to verse 35. That very day, two of them were going to a village named Demers, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened.

While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him, 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. 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?

And he said to them, Yes, and besides all this, it is now the third day since these things happened.

[ 15 : 56 ] Moreover, some women of our company amazed us. They were at the tomb early in the morning, 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.

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.

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. So they drew near to the village to which they were going.

He acted as if he were going further. But they urged him strongly, saying, Stay with us, for it is towards evening, and the day is now far spent.

[17:10] So he went in to stay with them. When he was at the table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened.

And they recognized him. And he vanished from their sight. 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. And they rose that same hour and returned to Jerusalem.

And they found the eleven and those who were with them gathered together, saying, The Lord has risen indeed, And has appeared to Simon.

Then they told what had happened on the road, And how he was known to them In the breaking of the bread. Amen. And may God bless to us That reading from his truth.

Let us further sing to his praise from Psalm 85, Page 340 of the Psalter. Psalm 85, page 340 of the Psalter at verse 6.

[18:24] That in thee may thy people joy, Wilt thou not us revive? Show us thy mercy, Lord, To us do thy salvation give.

I'll hear what God the Lord will speak. To his folk he'll speak peace, And to his saints, But let them not return To foolishness.

To them that fear him, Surely near is his salvation, That glory in our land may have Her habitation. Truth met with mercy, Righteousness and peace kissed mutually, Truth springs from earth, And righteousness looks down from heaven high.

Yea, what is good, The Lord shall give, Our land shall yield increase, Justice, To set us in his steps, Shall go before his face, Let us sing these verses, Psalm 85, page 340, At verse 6.

That in thee may thy people joy, Will thou not us revive? But in thee may thy people joy, Will thou not us revive?

[19:55] Show us thy mercy, Lord, To us, To thy salvation give.

I'll hear what God the Lord will speak, To his folk he'll speak peace, And to his saints, To his saints, But let them not return to foolishness.

To them that fear him, Surely near is his salvation, That glory ever, And may have her habitation.

Truth met with mercy, Righteousness and peace, His peace, His peace, His peace, His peace,

Truth springs from earth, And righteousness, Righteousness, Looks down from heaven high.

Yea, what is good, The Lord shall give, Our land shall yield increase, Justice to set us in his stead, Shall go before his peace.

[21:54] Let us now turn to the passage of Scripture we read. Gospel according to Luke chapter 24. And we may read again at verse 13.

That very day two of them were going to a village named Emmaus, About seven miles from Jerusalem, And they were talking with each other about all these things that had happened.

Two of them were going to a village named Emmaus. Someone once posed the question, If you could travel back in time to witness any event in biblical history, Which event would you choose?

Some perhaps would go back to the creation of the world, To see the first ray of light shoot across the blackness of space, And hear the morning stars sing for joy.

Some might go back to the time of the flood, So that they could see Noah and all his animals safe in the ark, When the rain fell from the darkening sky.

[23:24] Some might want to go back to the time of the exodus, When Moses and the children of Israel walked through the Red Sea on dry land.

Some might want to go back to the days of Joshua, And the battle of Jericho where the walls came tumbling down. Some may want to go back to the time of David, Who slew Goliath.

Some to the days of Solomon, Who built the ornate temple. And then there are all the events associated with the life of Jesus, That people also might wish to see.

The wise men who came to visit. The baptism in the Jordan. The healing miracles of the lame and the blind.

The feeding of five thousand. His walk on the surface of the water of the Sea of Galilee. The transfiguration experience.

[ 24 : 31 ] His agonizing in Gethsemane before his crucifixion. But this questioner who posed the question.

Said that if he could go back in time. He would choose to travel the gospel road. From Jerusalem to Emmaus.

Friends. Walking with this pay. On a Sunday afternoon. And listening to Jesus explain. Everything. In the whole Bible. It's all. About him. You will find this story. Recorded for us only in Luke's gospel. and it adds to the information given elsewhere about the resurrection. This is an eyewitness account of two who actually saw with their eyes the risen Christ.

[ 25 : 36 ] They walked with him, they talked with him, they even had supper with him. It is a fascinating encounter, one of the great narratives of the New Testament.

And this evening, briefly, I'd like to highlight the state of heart of these two people as indicated to us by the passage.

Firstly, they were sad at heart. Secondly, they were slow of heart. And thirdly, they had strangely warmed hearts.

Just these three thoughts. First, they were sad at heart. It was the first day of the week, Luke tells us, which has become the Lord's Day.

And Luke informs us that these two were making the journey from Jerusalem to Emmaus. I'm not sure if you tried to find Emmaus that you would find it.

[ 26 : 50 ] For some reason, Luke does not see fit to reveal to us the identity of one of these people. Possible that by revealing the identity of one, Cleopas, that his readership would know who the other might be.

At any rate, for whatever reason, Luke, under the guidance of the Holy Spirit, does not see fit to tell us.

But what he does tell us is that they stayed together in the village of Emmaus. There has been much speculation as to the identity of these two.

And I don't think it is worth wasting time on that speculation. But what is more natural than that it might be a husband and wife?

Cleopas, we know, is one. And we also know that his wife was in Jerusalem at the time of the crucifixion. Standing by the cross, we are told in the Gospel of John, where his mother and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

[ 28 : 31 ] I cannot prove for certain that they were a married couple, but I would suggest to you that it is highly likely, at least in my view.

Now, why do I say that this couple were sad at heart? Well, you notice that verse 7 tells us, when Jesus intruded upon their conversation, they stood still, looking sad.

Their sadness was highly visible. They were looking sad. They couldn't conceal the inner turmoil, the confusion and the sadness that was in their heart.

Why were they sad? And the answer that we get, sadly, is that they were confused about the events that had taken place.

They were talking with each other about all these things that had happened. But the one thing that ought to have injected joy and gladness into their lives was the one thing that was missing from the lives of this couple.

[ 29 : 58 ] They were blind to the fact of the resurrection. Now, I cannot be sure if their conversation was restricted to just the glorious entry into Jerusalem by Christ and his subsequent trial, crucifixion and burial, or whether we are meant to understand from the conversation that they had that it is, in a broader sense, referring to the past three years.

And while they are engaged in this conversation, we know that they are unhappy. They are miserable. They are confused and dejected.

They were bewildered by the course of events. It was not what they had anticipated. They were grieving because their beloved Jesus had died and was now missing.

And if their conversation was not confined to the events of the past week, and if their conversation went in a broader sense and focused on all that had happened with regard to the earthly ministry of

the Lord, it seems to me that there is a lesson for us too, especially those of us who remember different times.

And perhaps in my age group, we tend to dwell on the past, talk about it, even idealized. And the more that we do, the more unhappy we become, rather than focusing upon the Word of God, not getting, as it were, wrapped up in what has taken place in the past to the exclusion of the teaching of the Word of God.

[ 32 : 08 ] And these two, because they were so wrapped up in their conversation and the events that had taken place, were losing sight of the most significant and important factor that ought to characterize their thinking and their thought process and ought to have brought joy and gladness into their lives.

Sometimes we are like that too, perhaps more often than we ought to be. These two were trying to understand the position they were in.

And you get the impression that they were so absorbed in their discussion that they pay little initial attention to this apparent unknown stranger who steps out of the shadows of the Emmaus Road and joins them.

He intrudes into their conversation with a question. What is this conversation that you are holding with each other as you walk? He had obviously heard snippets of their conversation.

And because they were so absorbed in their discussion, you know how it is, you can be sometimes so taken up with that discussion that you are initially unaware of your surroundings or anyone else who might be around.

[ 33 : 30 ] And it seems to me that they were unaware of this third person. And you cannot help but think that they are not overly impressed with the intrusion of this stranger.

For their response would seem to indicate that they believe that this stranger also has come from Jerusalem. Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?

It would appear totally absurd to Cleopas that anyone could have been in Jerusalem and not be aware of the events that had taken place.

And you know, there's a certain irony here. Here is Cleopas and he's irritated and astonished that this mysterious stranger was so ignorant about what had taken place.

Was this person so totally out of touch with what had taken place? And the irony is this. The one who assumes that he knows what took place, that is Cleopas, is the very person who doesn't.

[ 34 : 50 ] And the person he assumes to be ignorant, the stranger who has joined them, is the very one who knew it all because it happened to him.

He alone could describe the agonizing of Gethsemane. He alone could describe the farcical trial as his adversaries tried to convict him of a trumped-up crime.

He alone could tell what it was like to be the object of scorn and derision. He alone could tell of the death he experienced as he paid the ransom price of redemption.

He alone could tell what it's like to be abandoned and be made a curse. He alone could describe the gloom of the grave and the unlocking of the gates of death.

death. The light, the first light of the resurrection. And so Jesus draws them out with the question, what things?

[ 36 : 11 ] And you get what one writer calls the gospel according to Cleopas in verses 19 to 25. There is, as it were, an effusive outpouring on the part of this couple.

They begin to explain from the beginning what they consider this man Jesus to be, a real prophet, a man of God, one in whom they had placed their hopes in Jesus of Nazareth and to confound their confusion or to add to their confusion, to compound their confusion, I should say, and not confound, they had heard the stone was rolled away and talk of angels and his body is missing.

And you know how sometimes there can be a release in an outpouring of all that is pent up within. It's like the breaching of a dam. But if you note their concluding statement, at the close of this effusive outpouring, but him they did not see.

As if somehow this, as it were, verified in their own minds that Jesus was dead and buried and gone.

How significant an admission that is. there is no more release for them. They are still in the grip of disillusion and discouragement and confusion.

[ 37 : 52 ] So that in effect, the gospel of Cleopas as it stands is no gospel. Because as you know, the gospel means good news.

And there is no good news unless Jesus is risen from the dead. True for them, true for us this evening too.

If Jesus did not rise from the dead, there is no forgiveness. There can be no eternal life. death and the grave and the forces of darkness are triumphant.

And you see, here are this couple and even now looking at him directly in the face. They still did not see the risen Christ. Because their eyes were prevented from seeing him for some reason that we're not told.

But none of this is news to the stranger who asks the question.

[ 39 : 14 ] And Luke is, as it were, forcing us to confront the issue. Why did Jesus ask the question in the first place?

does he not want to know? As if he required to know where they are.

In other words, he wants to hear it from themselves. You remember on another occasion when the 5,000 had gathered, followed him, and Jesus said to Philip, where are we to buy bread so that these people mate?

And you have this aside in the gospel narrative. He said this to test him, for he himself knew what he would do.

again, to the paralyzed man, the poor at Bethesda, do you want to be healed? It seems a ridiculous question to someone who was ill.

[ 40 : 24 ] And surely there are helpful lessons there for ourselves in how we engage people with regard to the message of the gospel. but also we are meant to ask ourselves where we are.

These two had the facts but they didn't have the key to the story. They had the facts but not the key. That's why they were sad at heart. And that brings me to my second point. They were sad at heart because they were slow of heart. This is Jesus' own assessment of this pair.

Here are a couple and they have a huge problem. They have a heart condition. Oh foolish, oh foolish ones and slow of heart to believe all that the prophets have spoken.

They did not grasp all that the scriptures teach that is necessary for salvation. And we have to ask ourselves do we have this heart problem this evening?

[ 41 : 43 ] Are we guilty of not using our minds and hearts to apply the truths that we have been taught? Have you ever wondered what the symptom of being slow at heart might be?

well let me put it like this as one example.

If you're in my age group perhaps you sit at home reading the newspapers and you are so focused on what you are reading or a book that appeals to you.

perhaps those who are much younger I don't know maybe those who are of a similar age and older are more likely to be looking at an iPad absorbed in what been reported on Facebook or Twitter.

I can't speak from experience about either of these things because I don't engage in either. but I suspect that many do and lose valuable hours in that kind of pursuit or surf in the net or watch in the telly.

[ 43 : 02 ] And then you are perhaps so focused on all of these things and then all of a sudden you have an impulse to read your Bible.

And when you do the mind that was so alert and so focused all of a sudden becomes tired. Huh? You begin to yawn and you feel sleepy or you've had such a heavy day and you're not able to focus on the teaching of truth.

you try prayer and you're all over the place. There is a deadness and a lethargy and you wonder why you're not spiritually alert and alive.

To my mind that is one instance of being slow of heart. they had lost their focus and we note how Jesus deals with this slowness of heart.

[ 44 : 22 ] Does it strike you in reading this and I'm sure you've read it often that Jesus doesn't immediately reveal his identity? identity? Is that not what most of us would do?

Given a situation like this, do you not know me? It's me. Well, you know what I mean.

Perhaps not grammatically correct, but we would introduce ourselves. Did Jesus do that? No. Did he say to them, well, wait till I tell you of the experience I had during these highly significant last few days, all that happened just in this last week, and he does none of those things.

But you know what he does do? He directs them to the word of God, and the emphasis is surely on the importance and the relevance of the scriptures.

scriptures. Luke does not identify the passages from which Jesus demonstrates that what took place was all in the planning of God.

[ 45 : 40 ] So here we have the resurrected Christ and his pointing to the word of God, and his impressing on their hearts, and upon ours, the importance of scriptural truth.

How they direct us to Christ, how they reveal to us the meaning of of the Christ story, that this was not some isolated event, but one that is in accord and in harmony with the teaching of the word of God.

I suppose every preacher would love to know the precise passages identified by Christ. Remember, time was limited, almost as limited as ours is this evening, but not quite, to highlight the salient passages that might be used to enlighten hearts and minds about the necessities of the sufferings and death and resurrection of the Lord Jesus Christ.

However, the Holy Spirit does not see fit to reveal, because we still have the same Old Testament that Jesus used as the text for a sermon, not to mention all the New Testament, all the New Testament evidence that we have, upon which the sermons of the apostles are clearly based. Every part of the Old Testament finds its meaning and purpose in relationship to the person and work of Jesus Christ. Remember how Paul writes into the Colossians, in him all things hold together.

[ 47 : 20 ] Well, what can we briefly highlight from the scriptures about the suffering of Christ? He began with the writings of Moses. In the book of Genesis, we find this where God is pronouncing judgment and sentence upon man.

I will put enmity between you and the woman, he says to Satan, and between your offspring and her offspring, he shall bruise your head and you shall bruise his heel.

it's a wonderful promise, right at the very outset, the history of man. And then in Exodus, the people of God delivered from death through the offering of the Passover lamb.

In the book of Leviticus, we are told that atonement is made through the offering of sacrificial blood. In the book of Numbers, we are told of the sign of the uplifted bronze serpent, and everyone who looks to it is saved and delivered from death.

In Deuteronomy, we are informed of how cursed covenant-breaking sinners may find grace at the blood-sprinkled altar of God. And all of these find fulfillment in the saving work of Christ.

[ 48 : 40 ] He is indeed the son of the woman who was bruised before crushing the head of the serpent. He is the lamb who offered his blood for the sins of many and was lifted up for our salvation.

He is the covenant maker who was cursed for all our covenant breaking and who shed his blood on the cursed cross. And then in the prophets, he goes from Moses to the writings of the prophets in Isaiah, that great messianic, servant passage, Isaiah 53, in Jeremiah, speaking of him being mocked and abused, in Zechariah, he will make atonement for the whole land in a single day.

And all of these prophecies find fulfillment in the sufferings and death of Christ who was wounded and pierced and abused. He offered himself as an atoning sacrifice for sin.

And then he goes to the Psalms and think of the great messianic Psalms. Psalm 22, for example, focusing especially on the inner thoughts, on the emotional life of the crucified one during these three hours of darkness that he hung on the cross.

How graphically the psalmist sets before us the emotional, the turbulence of the inner emotional life of the Lord on the cross.

[ 50 : 15 ] he experiences a God forsaken death. And you see, Jesus did not just confine himself to his sufferings in Scripture, but he also focused on his resurrection.

Was it not necessary that the Christ should suffer these things and enter into his glory? We see the risen Christ in the faith of Abraham, who believed God would raise his son from the dead.

We see it in the sign of Jonah, who spent three days in the belly of the great fish, just as Jesus spent three days in the darkness of the tomb. We see it in Daniel's prophecy, in the Son of Man rising on the clouds of heaven and coming in glory.

We see it in the book of Psalms. Psalm 16, that we began with this evening, where the Holy One is not abandoned to shale, where he doesn't see corruption, but joyfully enters into the presence of God.

We see it in Psalm 110, where, where, where, where, where David appears to eavesdrop on a conversation that, that takes place in heaven itself. The Lord said unto my Lord, sit, sit, sit here at my right hand until I make your foes a stool, which I, on which your feet may stand, as if, as if David were here in the very conversation that goes on between God the Father and God the Son, when he, when he is welcomed into the, into the throne above.

[ 51 : 38 ] And even not just a beginning. The very word that is used here to expound is a word which has at its root, the word from which we get the term hermeneutic in our own language.

And Jesus, to quote, to quote one commentator, continues his, his Bible exposition by using the, all the principles of his Christ-centered gospel.

to explain what was said in all the scriptures concerning himself. He is everywhere in the Old Testament. The Old Testament tabernacle, with its skins, and to look at it, you might not think much of it, but the Shekinah glory of God is within, and there is much in the symbolism there, to direct us to Christ.

He is the Ark of the Covenant, he is the blood on the mercy seat, he is the bread of life, he is the prophet who preaches better than Moses, he is the priest who intercedes more eloquently than Aaron, he is the true king as symbolized by David.

You can find Jesus in the redemption of Ruth by Boaz, in the selfless sacrifice of Samson, in the kingship of Josiah, and the miracles of Elijah. this mysterious, this mysterious person who intrudes on their conversation is challenging this couple as it were to make room in their theology for a crucified Messiah, rising in triumph from the grave.

[ 53 : 25 ] Jesus, in the fullness of his person and what? And you could say, and I think rightly, that this was the most dynamic, life-changing Bible teaching this couple had ever heard.

It was so utterly compelling that they evidently could not get enough of it. Luke tells us, how do we know? Luke tells us when they arrived, when they arrived at their home, they drew near to the village from which they were going.

He acted as if he were going further. I don't think that's any kind of pretense, by the way. He had many people to see in a short time.

But they urged him strongly, saying, stay with us for this toward evening. The day is now far spent. So I tend to stay with them. That brings me to my third and final point. How did he deal with their slowness of heart?

He brought them to the word of God and confronted them with the teaching of the word of God because the word of God alone is the recipe that is required to deal with our spiritual lethargy.

[ 54 : 34 ] they had strangely warmed hearts. You know how it is at times when the fellowship is good and perhaps you have folks in and they say, well we must go.

Look at the time. And you say to them, don't go yet. Hold on a little further. Just wait a little more. And don't you get the impression that is what happened here.

They wouldn't take no for an answer. It was late. They dredged up all the kind of reasons in order to detain. It's late.

It's unsafe to travel. But you know, I don't think that any of those reasons would have swayed the visitor, but rather the fact that his message was finding a response of God in the lives of these two. They were drinking in the truth. You know, he loves it when we invite him to stay. Do you remember the words that he addressed to the Laodicean church?

[ 55 : 51 ] If anyone hears my voice and opens the door, I will come in to him and eat with him and he with me. He wants to have a deeper relationship with us all.

All was willing to say more to us from his word. And when they urged him to stay, it's as if like Jacob of old, in the night that he was being wrestled with, it's almost as if they were saying, in the same terms as Jacob of old, we will not let you go.

unless you bless us. And so Luke tells us of this meal, during which the identity of the guest is revealed. You know, meals can be very memorable, can't they?

Some remain with you throughout life. Well, there are memorable meals in the Bible too. And this is one of them.

Luke doesn't tell us how they knew him in the breaking of bread, but we know from other scriptures that the marks were still there as a consequence of his crucifixion.

[ 57 : 17 ] you remember the silent argument that he uses to address his disciples in the upper room to assure them that it is he. He doesn't speak.

He spoke words of peace, but then he did not speak. He showed them his hands. He showed them his hands, and decide whether it was the nail pierced hands that helped them to identify, or the way in which he broke the bread or the inflection of voice that was used, it's not revealed.

And we can speculate all we want, but the moment his identity is known, he vanished from their sight. You see, their life now was to be different from what it had been prior to the crucifixion.

They had to walk by faith and not by sight. And so this couple naturally begin to analyze what has taken place.

Wouldn't you do the same? and they speak to one another. And they both come to make the same acknowledgement.

[ 58 : 55 ] Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures? You see, this strangely warmed heart heart, didn't come about because Christ was with them in the room around the meal.

That's not what gave it. It's not after they recognize him that this takes place.

But while he is still in their eyes a stranger, as he opened the scriptures and talking to them on the road, sometimes we don't always see Christ clearly, but our inner life responds to the teaching of the word of God.

And it rejoices in the exposition of the word of God. And when you have that heart warming, it doesn't come from the enemy of your soul.

It comes because there is an answering chord in your life to the message of truth. Oh, they didn't fully understand.

[ 60 : 33 ] But they could testify to this, that there are strangely warm heart as the word was as being expounded. I read once that John Wesley told of how he was despondent and discouraged.

He was utterly dejected, feeling very despondent. God and as he heard about the change that God works in the heart through faith in Christ, he said, I felt my heart, he said, strangely warmed.

I did trust in Christ alone for salvation. And an assurance was given to me that he had taken my sins away, even mine, saved me from the law of sin and death.

You experienced a strange warming in your own heart. It's strangely warmed when you trust in Jesus.

And it's strangely warmed, isn't it, when you read your Bible and really see the love and grace that God has for you in Christ. Oh, how different that word was to this couple.

[ 62 : 05 ] How they were filled with a zeal, a zeal to share the good news, because that's what a heartwarming experience does. Fells you with zeal to share the message of the gospel, that others might participate in this joyous news.

Share in it. Do you have that burning heart this evening? Do you have the zeal for the cause of Christ, Christ, so that this message goes forth?

Do you want it? And if you want it, where are you looking for it? Because you can only get it through the word of God. Someone once penned these lines, Jesus, those eyes have never seen.

that radiant form of thine, the veil of sense, hangs dark between thy blessed face and mine. I see thee not, I hear thee not, yet art thou oft with me, and earth has ne'er so dear a spot as where I meet with thee.

oh my friend, is that who it is with you this evening. Going to close with just an anecdote from my past ministry when I was in my first congregation.

[ 63 : 48 ] For reasons best known to myself, I always had a reluctance of engaging and personal exhortation to people to come to the Lord's table.

I had no hesitation in doing it from the pulpit, but on a one-to-one I always held back for the simple reason that I was always afraid that someone might come just because the minister told them on a one-to-one.

There was this man in our congregation and it may have been a flaw in my own teaching, I don't know. I had no doubt but that his heart had been warmed many times.

But he never professed faith. He was a big man, he was a twin actually, and when I went there initially I was quite confused between he and his twin.

I couldn't always tell them apart and this man came regularly to the prayer meeting. He had a melodious voice and sometimes they would ask him to lead the praise.

[ 65 : 03 ] I have to say, his leading of the praise warmed my own heart because I felt it was spiritual praise. But when he was on his death bed, I had been visiting him quite a bit but I was never getting

him on his own.

And one night I went into the hospital after a prayer meeting and I asked the nurses if I could just pop in to see him. And I asked him why he had never professed faith, something I would never do if I knew he was going to remain in life.

And you know he wept like a child. And it was a sight to see such a big man. And his whole body convulsed with sobbing, the bed shaking and I was afraid that I would fall foul of the nurses for upsetting their patient.

But I stayed with him until he had calmed down. And we read the Bible and we prayed together. And this is what he said to me.

Oh he said there were times when he had hands like shovels. There were times he said I wanted to go to the Lord's table and I used to cling to the seat with my hands and I wouldn't go.

[ 66 : 30 ] Do you think the Lord will hold it against me when I get to the eternal doors? while I didn't believe that the Lord would hold it against him because the thief on the cross, to my knowledge never sat at the Lord's table, but the Lord assured of entrance into glory.

But you see for some reason or another, whether it was a flaw in the teaching or a flaw in his own perception of the obedience that he ought to give to the teaching of the word of God, there was a blind spot in his life.

He witnessed and his deathbed was testimony to that. His life was testimony to it before then, but he was extremely bright on his deathbed, testifying to his family and one of his sons is to be an elder in that congregation that I left.

Friend, if you are here tonight and you are not taking in the whole of Scripture, and like the two on the road to Emmaus with a blind spot in your theology, oh, will you not listen to the word of God? If Christ has warmed your heart, then you ought to come to the table of the Lord. Let us pray. Oh, eternal God, help us to have that heartwarming experience that leads us to a closer walk with thee, that fills us with a zeal for thy son, that gives us that selflessness of nature that wants to share the good news in Christ.

[ 68 : 28 ] In Jesus' name we ask it. Amen. Let us conclude by singing to his praise from Psalm 118 page 156 of the Psalter.

Psalm 118 page 156 and at verse 23 the Lord himself has done all this.

It is a marvel in our sight. This is the day the Lord has made. In it let us take great delight. Save us, O Lord, we humbly pray.

O Lord, we pray grant us success. He's blessed who comes in God's great name. You from the Lord's house we will bless.

The Lord is God. He has made his glorious light upon us fall. Let us approach the altar's horns and celebrate the festival.

[ 69 : 38 ] You are my God. I'll give you thanks. You are my God. I'll give you praise. O thank the Lord for he is good.

His steadfast love or his covenant love endures always. let us sing these verses. The Lord himself has done all this.

praise. angels in my Lord spree cesan love and love jaws and ■■ axiom and pussés epsilon again. And this The gift the Lord has made In the past, they create divine With us, O Lord, we humbly pray O Lord, we pray, grant us that say He's blessed to come, in God's name Here from the Lord, as we will be The Lord is called, and he has made

His glorious light upon us fall Let us approach the altar's heart And celebrate the festival You are my God, I'll give you time You are my God, I'll give you praise O thank the Lord, for he is good This death as love endures always

[ 72 : 43 ] Now may the grace of the Lord Jesus Christ The love of God the Father Fellowship and communion of the Holy Spirit Rest on and abide with you all Now and forever Amen Amen