

There is a progression of “nearness” which the resurrected Jesus intrudes with here. First, he “catches up to walk with them”, then he intrudes into their conversation, then he implores them to reveal their hearts, then he confronts them with the Word of God, then he dines with them in their home, then he reveals himself as alive and triumphant so that their joy is filled up and they cannot remain silent but take the risky night travel back to proclaim that he is, indeed, alive!

1. The Triumphant King walks with us in our confusion/doubts

- a. There is something good to be said about wrestling with our doubts
 - i. These two guys were intensely discussing what had transpired over the past week, with all their hope and dreams, their disappointments and confusions
 - ii. God does not dishonor these kinds of wrestling matches – the patriarchs, the prophets, and the apostles all showed such willingness to soul wrestle
 - iii. Now, these men should have been reminding each other of Jesus’ words, which they weren’t, but Jesus doesn’t reprimand them for the discussion of their wonderings, but their resistance and blindness to submit and believe God’s Word
- b. This wrestling ought to be done in the community of the church
 - i. We need one another to recall the works of God to our souls when we are doubting
 - ii. We need to recall the works of God to one another when they are wrestling
 - iii. We ought to be seeking to understand the works, the ways, and the words of God
- c. He comes alongside to prod us and produce in us
 - i. Jesus pulls up alongside these guys as they discuss the previous week
 1. See how Jesus comes alongside, meets these men in their confusion, and addresses it
 2. In fact, when Jesus promises to send His Spirit upon the church, He calls Him the *paraclete* (John 14:26) which means “the one called alongside” to comfort, strengthen, encourage, exhort, and correct by bringing to mind all that Jesus said and to testify to His veracity
 3. Jesus is the first paraclete and His Spirit continues His work in the life of the Church
 - ii. He asks them what they are speaking about
 1. He intrudes!
 2. He intrudes with a question: gently, patiently, seeking to help them see and understand themselves
 - iii. They don’t like it.
 1. They stop walking
 - a. Jesus’s question is so troubling that it makes them stop walking
 2. They look sad
 - a. Literally, “gloomy-faced”
 - b. It’s as if his question has brought to bear all their gloom and sadness to a point – they feel it
 3. Cleopas rudely condemns him for his ignorance
 - a. “Are you the *only* one who doesn’t know?”
 - i. This is a belittling accusation, emphasis on the “only”
 - ii. He also uses a rare word for “foreigner”
 1. “Are you alone a foreigner in Jerusalem?”
 - iii. Cleopas thinks Jesus ignorant, “did not know what happened”
 1. How many times have claimed, implicitly, that God just doesn’t understand our situation?

2. *If he knew how hard it was for me, He would never ask me to do...*
 - b. Again, Cleopas is mentioned by name as a witness which can be questioned – NOT legend
- iv. Jesus is patient with Cleo
 1. "What *things* have happened?"
 2. Jesus is not ignorant, but he is going to make them explain what their real issues are: clever.
 - a. There are times when God makes us wrestle in order to understand more and more what our heart are truly trusting in, what we are *functionally* believing will make us OK, i.e. will save us
 - b. The gentleness that Jesus expresses here in order to have Cleopas fully declare where their hope and faith was functionally rooted is the means by which He then applies the good news
- d. He shows us what we really believe or don't believe
 - i. We have a hard time believing that what we have expected could ever be different
 1. Patent Office Director, 1899 - "Everything that can be invented has been invented."
 2. Tom Watson, Chairman of IBM, 1958 - "I think there is a world market for about 5 computers."
 3. Ken Olsen, founder of DEC, 1977, "There is no reason for any individual to have a computer in his home."
 - ii. These two men simply didn't believe what Jesus had said would come to pass would, or had, actually come to pass
 1. Even with an empty tomb and the women's testimony
 2. Though Jesus had taught his followers many times that the King would be a humiliated King before He was a triumphant King, they just couldn't fit it into their paradigm of what was supposed to be good and right and true and life
 - a. What has God revealed to be true and right and good and life which we have a hard time believing?
 - i. Submission and dependence is the means to life?
 - ii. Dying to my own righteousness and edifying others *even when they don't appreciate me*?
 - iii. My "natural" sexual desires must conform to His word to be good, right, true, and means to life?
 - iii. By asking questions, Jesus gets right to the heart the matter of their unbelief and makes them dig it out: "We had hoped that he was the one to redeem Israel."
 1. They did not believe this to be true *any more*, and their "amazement" was due to the fact that its truth did not fit into their category of possibility and certainly not veracity
 - a. "We had hoped..."
 - b. They had hoped that Jesus would "redeem" Israel, most likely from the Roman oppression and the injustice of its own leadership
 - c. This is the same phrase used by Zechariah at the beginning of Luke
 2. Thus they were debating it, wondering, and trying to figure out what "really happened."
- e. He patiently moves us to reveal our own hearts, fears, etc.

2. The Triumphant King confronts our doubts with His Word
 - a. He confronts them boldly with their ignorance!

- i. "Oh, foolish ones!"
 - 1. Remember, they don't know who he is
 - 2. Jesus reprimands them for not believing His words as "foolish" – unwise, childish
 - a. These are the same accusations thrown out there for people who do believe
 - b. Jesus sees it very differently, and it centers on him
 - ii. "Slow of heart to believe"
 - 1. The problem lies in the heart, not merely the head
 - 2. Their reason is not the problem, their placement of trust is the problem: They trust their own assessment of reality more than they trust God who has revealed Himself and His plan
 - a. It's not the "reasonableness" – it's the reality of the facts upon which they base their reason
 - b. God doesn't ask us to be unreasonable, but to trust His facts more than we trust our own assessment and "certainties" *because we are not as wise or observant as we think we are*
 - i. "Man with all his shrewdness is as stupid about understanding by himself the mysteries of God, as an ass is incapable of understanding musical harmony" – Jean Calvin
 - 3. Their love was for their own will more than God's will – the opposite of Jesus' prayer in the Garden of Gethsemane
 - iii. "All that the prophets have spoken"
 - 1. God-honoring wrestling together *must* be a wrestling over His Word, the Scriptures, not over intuition, assumption, feelings, etc.
- b. He patiently moves us to see Himself as supreme to save us and to reign over us: The Humble Savior-King, our triumphant champion and rescuer
 - i. This is the hermeneutical principle that should govern the way that we read the Scriptures, both Old and New Testaments
 - 1. All the Scriptures promise Him, reveal Him, point to Him, are fulfilled in Him, etc.
 - 2. Jesus is the receiver of the all the OT promises, the fulfillment of all the OT covenants, the goal of all the OT aims, and the substance of all the OT shadows of ritual forms and functions.
 - a. **John 5:39-40** "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life."
 - ii. Jesus is the purpose, the goal, the end, the fullness of the gospel of God
 - 1. ALL that God has planned from the beginning is "summed up in Christ" (Eph 1:10)
 - 2. He is the "radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power." (Heb 1:3)
 - 3. He is "before all things, and in him all things hold together." (Col 1:17)
 - 4. "He was in the beginning with God." (John 1:2)
- c. "It was necessary that the Christ should suffer these things and enter into His glory:"
 - i. Jesus shows how the OT promises are all fulfilled in Him and through Him
 - 1. Type and Anti-type – Shadow and Substance – Reflection and Object
 - ii. He is the successful Adam (Rom 5:12-19; 1 Cor 15:22,45), representative Head of believers
 - iii. He is the Sabbath rest (Heb 4) - the completion of God's works "for sinners and unrighteous"

- iv. He is the Righteous Noah (1 Peter 3:18-22) who carries His family through the waters of death and judgment
- v. He is the Keeper of the Law (Heb 3; John 6:32-38; Rom 5:19)- Obedient Son who grants His obedience (righteousness) to all those who come to Him in humble faith
- vi. He is the sacrificial lamb (Heb 9:11-12) - the substitute for our sins, so that God is both just and merciful to forgive us
- vii. He is the High Priest who intercedes (Heb 4:14-15)- the one who stands between the Holy God and sinful, finite Man and reconciles
- viii. He is the Final Prophetic Word - the very breath of God, fully and perfectly revealing the Father because they are one in nature (John 1; Heb 1-2)

3. The Triumphant King Dines With Us in the Weakness of Our Faith to Reveal Himself

- a. He doesn't shy away from our weak faith, our shaky clinging to Him, the presence of our doubts or confusion
 - i. He "opens up completely" the Scriptures with them, even though they don't recognize him
 - ii. His interpretation was so powerful to their hearts that they were moved to invite him into their home
 - 1. Their hearts "were burning as he was explaining the Scriptures"
 - 2. This is powerful stuff, not mystical burning, but their joy was being evoked upon hearing the Word of God expounded and the Christ so fully exalted - hope returning, faith kindled
- b. When we begin to see His fulfilling beauty, and we desire to know Him more, to seek to understand, He comes in and dines with us
 - i. This is intimate fellowship

"He is indeed possessed of infinite majesty, to inspire us with reverence and adoration; yet that majesty need not terrify us, for we behold it blended with humility, meekness, and sweet condescension. We may feel the most profound reverence and self-abasement, and yet our hearts be drawn forth sweetly and powerfully into an intimacy the most free, confidential, and delightful.

The dread, so naturally inspired by his greatness, is dispelled by the contemplation of his gentleness and humility; while the familiarity, which might otherwise arise from this view of the loveliness of his character merely, is ever prevented by the consciousness of his infinite majesty and glory; and the sight of all his perfections united fills us with sweet surprise and humble confidence, with reverential love and delightful adoration." — Jonathan Edwards, *Works, Vol. 1*

- c. We need to see Jesus as living, active, revealing, powerful, and present
 - i. When the men saw Jesus and recognized that He was truly alive, their doubts were gone, their confusion melted away, and their joy overwhelmed their fears
 - 1. Thus, in their joy, they made the trip back to Jerusalem *at night*
 - ii. When faith in Jesus enters in, joy fills us up

Conclusion: Jesus enters in, intrudes into our doubts to bring His Word to bear: the Word about Him as the fulfillment and glory of all the works of God, that we might entrust ourselves to Him fully to the flourishing of our joy and the praises of the risen King once humiliated but now reigning in power.