

All right. Let's open our Bibles this morning to Mark 16:12. And if you have found that already, would you flip also in your Bible to Luke 24:13. We'll be spending most of the time there, actually, today as he gives us more of a picture of what Mark kind of just comments on. The resurrection that Jesus gives us through the gospels - at least the accounts - falls clearly into morning, afternoon and evening. And after that comes kind of the postscript: what happens during those forty days between the resurrection and the ascension of the Lord into heaven?

So we spent several weeks at the cross. We spent a week looking at some of the responses of His death - particularly two men that had been living in the shadows for who knows how long, and their faith in Him, Joseph and Nicodemus. We spent last week looking at the morning of the resurrection, the first eleven verses here in Mark - God's appearance of His Son to the faithful: to Mary Magdalene, to the other ladies, to Peter as well. We saw some of the reactions of John and Peter as they ran to the tomb. As you can imagine, there was lots of hesitancy about believing the resurrection. Maybe the extreme one is Thomas; he's a difficult case. But very few folks, really, in the Scriptures as you read forward had even the inkling of wanting to believe that He was alive. We mentioned last week that John, running into the tomb, came as close as you could. He began to put two and two together, and it seems like he maybe walked away saying, "This is, indeed, very possible." Mary (from John 12 as well, the week before Jesus was to die) - you remember that Mary, Martha's sister, had brought out that anointing oil to pour it upon Him, expensive as it was, preparing Him for His death. And you gather from John that she had some understanding of it. We don't see her at the cross at all, and it is the belief by many that, I think, she believed He was going to rise. But it doesn't say that directly; it just intimates that to us. But for the rest of the folks, it was all about unbelief. Notice (in verse 10 here in Mark) that when Mary Magdalene came and told everyone, as they were weeping and mourning, they heard He was alive, but they did not believe.

And then it says, in verse 12, "After that, He appeared in another form to two of them as they walked and went into the country. And they went and told it to the rest, but they did not believe them either." And Mark spends a lot of time pointing out the hesitancies that kind of came to them, if you will, as a result of the

resurrection. Notice here the words "after that" (verse 12). And that really separates the morning events from the afternoon. Jesus would spend the entire afternoon, into the early evening, with one couple: encouraging their faith and their weakness, and comforting their broken hearts. It's an amazing thought to me, that wherever the Lord might have gone or whatever He might have done, whatever He would have wanted to do, His greatest desire was to minister to this couple. And so He will spend the evening up in the upper room with many of the saints in hiding, and we'll look at that next Sunday.

But this morning we want to look at this meeting on the road to Emmaus. We read, here in verse 12, that "He appeared to this couple in another form." I guess He didn't look like the gardener, which is what Mary Magdalene saw last week. And we mentioned to you last week, and it bears mentioning again, that there isn't anyone after the resurrection that recognized Jesus who knew Him beforehand. It didn't mean that He looked very different, but He was different. Right? And that really is the way that you and I come to know the Lord. He reveals Himself to us, and it isn't something we can just look and figure out; it's a revelation of God to man, and that's the way it began here after the resurrection, as well. Everyone needed to have the Lord revealed to them.

There are, I think, ten post-cross appearances of Jesus that the Bible records; more if you add Paul, who saw the Lord a couple of times in his ministry. It began with Mary Magdalene at the sepulcher by herself. It then went to the ladies who came a little bit later to the tomb. Sometime in the morning, He appeared to Simon Peter. We know it's in the morning because, by the time of the evening, the two on the road to Emmaus could announce that He had already met with Peter. So we think that was in the morning time. The couple that we're going to look at this morning spent an afternoon with Him. There were ten disciples, as well as 110 or so other folks, gathered in the upper room; that is what Acts 1 tells us - 120 in all, excluding Thomas. He came the next week (Sunday) and met with everyone, and this time they were able to talk Thomas into showing up. He met with some disciples, at least seven of them, along the Sea of Galilee in John 21. He met with 500 people somewhere that is mentioned there in the book of 1 Corinthians 15. He met with James. We have no idea of the circumstances of that, but 1 Corinthians 15 mentions that as well. And then He met with at least the eleven apostles, if not the rest, on the Ascension Day, there towards the end of Matthew (28:16), and we'll get to it here as well. So if you add that to Paul's meeting with Him near

Damascus, and a couple of other times that the Lord stood by Paul, there were quite a few of these appearances.

Now, the reason we're having you flip back to Luke, notice that Mark's only comment is in verse 12. And his emphasis is the lack of faith in the testimony of others, which is consistent with what Mark is doing in writing. Mark writes to mostly Gentiles. He explains Jewish practices. He uses a lot of Latin terms that the Romans would have been very familiar with. And so he was encouraging a generation that was having to witness during the time of Nero. So it is consistent with Mark.

But we wanted to take you to Luke, beginning in verse 13 of Luke 24, to give us kind of the story of His meeting with these two on the road. So let's go there. Luke 24:13. It says, "Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him." From the morning to the afternoon, the Lord now takes us with a couple leaving town. Now there were plenty of restrictions (from a religious standpoint) during the holidays, during the Sabbath. There were two consecutive Sabbath days. You couldn't travel but a certain distance. And so this couple were, like the disciples, stuck in town after Jesus died. No way to get away. No way to really escape. They had to sit with their grief and not be able to leave. And yet that morning, when the travel was lifted with the dawning of the day, they got on the road, and they headed out. There's no need to stay. We do know they were part of the original group in Jerusalem. We do know that they were around long enough to hear the reports from Mary Magdalene and some of the ladies as well as sending some men out to go check the tomb, and yep, it was empty. But there weren't any angels, and there wasn't any Jesus around, and so they kind of wrote off the ladies' testimonies, if you will. So they got out of town late enough to have experienced all of those things. But they headed west out of Jerusalem towards the countryside, as Mark tells us, to a town seven miles away. These weren't apostles. We don't know them, really, much at all. There was one mention of them in the Scriptures. But they're disciples of Jesus, and they seem to be headed home (as we are told here in verses 28 and 29) - they turned in to go to their house.

I can only imagine the conversation that they've had. They'd been stuck for two days with their disappointments and their emotional distress. They'd gone with Jesus, they'd followed Him here. They believed in Him and all that He had said that He was going to do. Their common suffering and their disillusionment - tremendously disappointed. Like the disciples, everybody wanted to kind of get out of Dodge. And notice, in verses 15 and 16, that they spent a lot of time as they were walking (it would take you quite a while) to converse together, to reason together; and as they were talking about all of that disappointment, Jesus pulls up alongside of them on the road. They don't recognize Him. He hides Himself from them because, as we said, the risen Christ requires revelation. And I would say to you that, if that wasn't the case, if we had evidence in the Scriptures that you could see the Lord and know who He was (and you just don't have it to go on), my conclusion would be that their lack of hope, at this point, and unbelief would have kept them from seeing Him anyway. Right? But the one Person they weren't looking for was Jesus. He was gone, and that was it, and so they had great unbelief. And I think if you have this kind of unbelief, you wouldn't know the truth if it was standing in front of you. And it was. But they didn't recognize Him at all.

I love the fact that Jesus goes here, that this is the place He picks to hang out. It isn't hanging out with Peter and John, the famous apostles. It isn't picking out someone that the world would have honored and recognized, that He would have gotten immediate exposure. He found two people that were absolutely unimportant to most, that had no "juice" in the world, if you will, that were disappointed. And yet they were going home kind of with a broken heart. They had thrown in with Jesus and been disappointed with Him. And yet the Lord goes to find them. And I like that a lot because I think so often we see people that are famous or well known, and we think, "Well, the Lord would probably want to spend time with them." I would argue with you that that wasn't the case. He would rather spend time with you. Right? He would rather just come and pull alongside and hang out with you. And though He spent the morning quickly making Himself known to the ladies, to the faithful, to Peter (who needed a lot of assurance in his guilt and shame), the afternoon is devoted to a couple on a long walk after a very sorrowful weekend. And His greatest concern was them.....which just amazes me. I am sure that He does that in one sense so that He might tell us how important we are to Him and how much He longs to have fellowship with you; that, man, this could have been anything. He could have gone anywhere, and yet this is all that He was interested in - the heart of these two disciples going home with great difficulty.

And so, verse 16, the Lord pulls up alongside of them. He's hidden from their spiritual view. He eventually will ask them what they are talking about (in verse 17). But they've been sad. It isn't that Jesus doesn't know what's going on. But I want you to watch how the Lord draws them out. He lets them expose their hearts to Him. He asks for their benefit, not for His.

So, why do you pray? Sometimes people say, "Well, I have to pray. God knows what I need." He does. But He likes for you to be able to come and be convinced that who you're speaking to also cares about you. It isn't informative, it's obedience. It isn't about explanation, it's about fellowship. And so the Lord says to these folks (verse 17), " 'What kind of conversation is this that you have with one another as you walk and are sad?' " Well, the Lord knew why they were sad, but He wanted them to communicate their heart to Him so He might reach them where they lived. It's all about fellowship that God is interested in. And you'll find that that's true for most of the Scriptures that talk about prayer. It's not letting God in on what's going on; it's letting Him in with what's going on in your life, already aware of the fact that He cares, and He wants to be involved.

So, there was one of them (verse 18) named Cleopas who said to Him, " 'Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?' And He said to them, 'What things?' " Now the word "Cleopas" is a male name. There is (in John 19:25) a Scripture that says, "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas....." And so we believe that Cleopas and Mary were a couple, that these were the two that we read about here; that she was part of that women's ministry, if you will, before Jesus died. And so this is the couple that we are kind of watching. Jesus said, "Why are you so sad?" and they went, "Really?" And I think you can almost hear the frustration in Cleopas' voice, can't you? "Oh, did You just roll into town? You weren't aware what's been going on here, in the Passover, in the last few days?" Jesus said, "What things?" And, like I said, His interest is drawing them out, not getting answers to His confusion. He knew.

Well, what we are given, then (beginning in verse 19 down to about verse 24), is their view of Jesus. "Here's how we see it. This is what we feel. This is what we've experienced." He begins by saying (in verse 19), " 'The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people.' " "Mighty in deed." Miracles like, "We were convinced because of the miracles." Now, that makes sense. Nicodemus came to Jesus at night, and he said

(in verse 2 of John 3), " 'We know that You're a teacher come from God because no man can do the signs that You do unless God be with him.' " In John 10:24, it was Jesus confronting the religious leaders (the Jews who stood around Him), and they said, " 'Well, look don't keep us in suspense. If You're the Messiah, tell us who You are.' " And Jesus said, " 'I've told you who I am, and you won't believe Me. But if you won't believe Me, then look at the works that I do because they'll tell you who I am.' " And this couple were moved by the power that they saw in Jesus' life - mighty deeds. " 'If I don't do the works of My Father,' " Jesus would go on to say to them (John 10:37), " 'then don't believe Me. But I'm doing them. Who else is doing that? Who else is opening the eyes of the blind?' " And they were convinced. In fact, I think wasn't it Philip who (in John 14:8) said, " 'Show us the Father, and we'll be satisfied,' " and Jesus said, " 'Have I been this long with you, Philip, and you don't realize that if you've seen Me, you've seen the Father? The words that I speak to you I don't speak on My own authority; neither the works that I do. My Father does them. He dwells in Me.' "

So it had an effect on this couple. They had hung around with Jesus, and they came to the conclusion He was the One because of what He did. Right conclusion. I think John the Baptist from prison, "Are You the One that we should follow?" (Matthew 11:3, Luke 7:19). And Jesus began to do the works - opening the eyes of the blind - and then telling John's disciples, "Go back and tell John what you've seen." He was a man of great deeds, powerful deeds, and of powerful words. And mighty in deed, mighty in word. Matthew records (7:28-29) at the end of the Sermon on the Mount that, when the people had heard Him, "the people were astonished at His teaching." They said to one another, "He speaks as someone who has authority. He doesn't speak like one of the scribes" who is just kind of quoting somebody else. "He speaks like He really knows what He's talking about!" Six times in the Sermon on the Mount, "You have heard them say of old time, but let Me say this to you." When the Sanhedrin sent soldiers to arrest Jesus (in John 7:45-46), they came back without Jesus, and the Sanhedrin said, "Where is He? Why haven't you brought Him?" And they said, "Well, we've never heard anyone speak like this Man!" Mighty in deed and mighty in word.

Two thousand years later, Jesus' Word and His power are still changing lives. The gospel has weathered the test of time. Lives are changed. You are here this morning, as a Christian, because of God's Word, because of the movement of God's Spirit. "We had thought about Him. He's the One we were convinced of, both in what He said and what He did."

Verse 20, " 'And how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.' " "Our own rulers. They've plotted, they delivered Him to the Romans, they succeeded." They were laying out exactly what had happened to Jesus. He had told them, by the way (back in Mark 10:33), that this is exactly what was going to happen when they came into town. He had said that to them in no uncertain terms. And yet, now, they had forgotten it.

Verse 21, " 'But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.' " "We were hoping." And by the way, that's a past-tense word here. "We hoped." Their hope had been brought to an end on Calvary. It is terrible when you forget what God has said, and you're left without hope. It was a hopeless situation. I remember a few years ago (twenty-five years ago - that's a few years ago), one of the seminaries in town had signed on with a large university, and they were doing experiments with wharf rats, and they had put them in water. And treading water, a wharf rat - for sixteen minutes - could live, and then he'd drown; he just couldn't do it. However, if you took the wharf rat out of the water after ten to fifteen minutes, dried him off, let him get better, and then put him back in, he'd last thirty-six hours. And they used it as a proof to say, "If you have a little hope, you have a whole lot more strength." Well here's a couple that had lost all hope. "We had hoped." Hope is powerful! And they had lost it. And notice what they said, "And after all this, it's the third day now." Now that's a difficult phrase to understand. Either they're saying to Jesus, "It's only been three days, and so we're still brokenhearted," or they are saying, "This is the third day, and nothing's happened." If you read back (into at least Jewish practice in history), God often did great things on the third day. I'm sure it's an arrow that points to the resurrection, though they didn't understand that, maybe, at the time. But you will read things like, "On the third day, Abraham lifted up his eyes and the LORD brought deliverance" (Genesis 22). Or Hosea writing (6:2), "After two days, He'll revive us. But on the third day, He'll raise us up." And there're a lot of those kinds of verses that certainly the rabbis grabbed onto as, "God can still work, there's still time." And they kind of went, "Yeah, whatever little time that we had left, whatever we had hoped for....." Maybe Lazarus was dead about that.....in fact we know that he was. He'd been dead for three days the Scriptures tell us. So, with every passing hour, things just seemed to get worse for them. The hope dwindled even more. Hoping against hope. We read (in verse 21), " 'So we hoped it was He.' "

Verse 22, " 'Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain 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.' " Even the news that had been brought from the ladies about an empty tomb and visions of conversations with angels. And I suspect that they said, "We saw Him, He's alive," but he left that out entirely. It was kind of like even he didn't want to pass that along to a stranger. He just said, "We checked it out, it wasn't right." He left out the whole testimony of Mary saying, "I saw Him, He's alive," and the women, "We saw Him, too, grabbed ahold of His legs, and He told me, 'Let go.' " He left that out entirely. So there's little hope. "We checked out, we had some guys running." And the way that it is written, "And certain of those who were with us went," that He was still there when they came back, to say, "Yeah, the tomb is empty, but I didn't really see any angels, I didn't see the Lord." And even the reports were not very helpful to them. So they reasoned that it didn't happen, and their despair, if you will, their sadness, their hopes were dashed. And even the hope of a remote miracle seemed to have passed. The Lord had passed the deadline. He couldn't work anymore; it was going to be day four. And they had given up hope. I don't know how often you're in a position where you've believed God's passed the deadline. I wouldn't give up. God is never late. You know that. When I was a young Christian, I always wanted to buy the Lord a watch for His birthday (Laughing) because I always thought He was late. But He's not late. He's on the throne. He rules. And here're two hearts going west into the sunset, and they have yet to know about the Sunrise. They've still missed out on it. But here's unbelief, and it grips their hearts. And, "We had hoped, and we had wanted, and we're devoted, but we're crushed." So that was their view of the Sunday afternoon. That was their mindset. That was the tears in their eyes. That was the reason for their sad conversation.

Well then we are given Jesus' view of Jesus, beginning in verse 25. "Then He said to them, 'O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?' And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." After giving them the opportunity to express their heart and what they thought, Jesus now turns to have them consider what He had said for generations, what His Word has said. And notice that He chided them for their unbelief. He calls them "foolish." He says, "You are so slow to believe what God has said! The reason you're so sad and so hopeless and

in despair is that you haven't taken into account what the LORD has said through His Word." And I'll tell you what - if you're really having trouble with depression, I would just say go read the Bible, and stand on it. Go read it personally. Make sure that you realize that it is written to you and to no one else but you at that moment. This is your word from God. If you're confused, go to the Scriptures. Plant yourself there. They had believed part of the prophets. They had believed that the Messiah would come to rule and reign, that He would deliver them from the powers of the Gentiles, that they would be a world-dominating power again, that God would raise them up. All of that was in the Scriptures. They believed all of it, but they entirely missed His death, His suffering, His resurrection. Notice His word, "ought not, ought not." Shouldn't this be exactly what took place? Isn't that what the Scriptures say? "Ought not." The word has to be fulfilled. He would enter into His glory in this manner. This is why He came.

And then Jesus, in verse 27, gives them a thorough overview of the Bible. Who better to teach them than this! "Here's the Word of God. Apply it to your situation." And He begins in the Old Testament books of Moses. He takes them right through the Old Testament, to the end of the Prophets, the book of Malachi (and the way that we have it in our Bibles). And Jesus gives two people a very personal Bible overview of His ministry, of His Person, of His work, of His suffering, of His death, of His resurrection, of His (one day) plan to return. And He just thumbs through the Scriptures. Wouldn't you like to have been at this Bible study? As they were walking, and the Lord is just quoting away - one after the other. He gets to Genesis 3 about the Seed of the woman who would have His heel bruised by the serpent. He'll go to Abraham (Genesis 22), where the LORD said to Abraham, "God will provide Himself as a sacrifice. In the mountain of the LORD, it shall be seen." He turns the book to Exodus 12, and He shows them the picture of the blood on the doorposts of the house, saving those inside, and He identifies Himself with the blood of that lamb that was slain, as the angel of death came. He gets them to Leviticus, and He takes them through all of the sacrifices foreshadowing His death, once and for all. He gets to the book of Psalms (118:22), and He says, "Who do you think is the stone that the builders rejected? It's Me." In Psalm 22, the Messiah would be poured out like water, and all of His bones would be out of joint; yet not one of them would be broken. His hands and His feet were pierced, His vesture gambled upon. And can you just imagine the Lord taking all of those, "Here're My hands and feet." In Isaiah 50, He would be the One who will give His back to the smiters and His cheeks to have His beard plucked. And Isaiah 53, He would be the One that was wounded for their transgressions and bruised

for their iniquities; and the chastisement of their peace would be upon Him. And by His stripes we'd be healed. Taking them through the Bible. He would be marred beyond recognition, Isaiah (52) would write. In Daniel 9, He would be the Messiah who would appear exactly 483 years after the order that had been given to rebuild Jerusalem. In Zechariah 11, He would be the One sold out for thirty pieces of silver. Can you imagine the study?! I would have loved to have been at this Bible conference. Get the tapes, anyway. A fly on the wall. I wish Cleopas had written a gospel so he could tell us what the Lord had said that day. But he doesn't. But the Bible's full of this. Search the Scriptures. You'll see. "You think in them you have eternal life, but they speak about Me" (John 5:39). "In the volume of the book, I have come to do Your will, O God" (Psalm 40:7-8). And you read in Acts 8:35, as Philip comes to minister, that he opened his mouth and began at the Scriptures to preach Jesus; wherever he opened the Bible, he could begin to preach Christ. So Jesus gives these guys a walking Bible study, wandering their way through the Scriptures, taking them through. Jesus didn't have it written down for us, but He spent the better part of the day with two simple disciples, sharing His Word for their benefit.

You may never get to preach in a coliseum or in a stadium. You might feel like what you do doesn't matter much, but I would say to you - the Lord that you serve placed the greatest value on ministering to two heartbroken people with the gospel of Jesus on the road, going home. He placed greater value on that than on all of the things we place "Oh, you should have been there. Thousands saved. Hundreds came forward." Great. But here's Jesus with two people. All afternoon. Meeting them where they were hurting and passing along to them the Scriptures. Two in need. That was what He cared about. What we should care about. Personal words from the Lord.

I can't imagine that they weren't listening with their mouths open as it began to kind of settle in. We read, in verse 28, "Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, 'Abide with us, for it is toward evening, and the day is far spent.' And He went in to stay with them." No doubt those seven miles had passed quickly. The afternoon was gone, and the Lord wasn't coming. But now they wanted Him to come, "Stay with us, eat with us, come in and spent the night with us. The day is gone."

"Now it came to pass," verse 30, "as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight." Everything seems to have a prompt. For Mary, it was her name. Here, it's the way that He prayed over the bread as He handed it out to them. I don't know if they saw the nail prints in His hand. I know this - hearing the Scriptures for several hours brought their hope back up to where they could see. Faith sees, doesn't it, and brings life to those who hear. The word, I think, began to sink in. And we'll have to ask Cleopas, when we get to heaven, exactly what it was. But for the next forty days, this is what Jesus would do. He'd pop in and pop out. You'd see Him, and then He was gone. I think it was always to drive home the thought that it wasn't a physical relationship we'd have with Him but a spiritual one. Good lesson, though. When He finally meets Thomas, He says, "Hey, Thomas. Come here and stick your hand in the hole in My side here and My hand so you won't be doubting, you'll be believing." And it was Thomas who goes, "How do you know that?" "Oh, I know a lot of stuff about you, Thomas. I was there when you were saying those things." So He disappears from their sight. Paul would write to the Corinthians, "Even though we have known Christ after the flesh, we know Him like that no longer" (2 Corinthians 5:16). And that's, I think, why He kept saying, "Don't cling to Me. I'm rising, I'm ascending. I won't be here for long. This isn't the relationship we're going to have from this time forward." So the Lord disappears from their sight.

Verse 32 (great verse), "And they said to one another, 'Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?' " Holy heartburn, Batman. (Laughing) "Weren't we on fire when He began to speak to us?" I love that! There's a verse in Jeremiah 20:9 where Jeremiah decides - because no one's listening and it's been so hard - that he's just not going to share anymore. And then he said, "So I determined I wasn't going to speak anymore in His name." But then it says, "My heart began to burn within." And it was like "shutting up my bones; I was weary of holding it back, and I couldn't keep it in any longer." The Word of God was just burning in his heart. I would say we need more burning hearts in the body of Christ, don't we? Not just taking it carelessly or take-it-or-leave-it. Spend time with Jesus, and you'll go from hopeless to hopeful. And a fire will start burning. When was the last time your heart was burning for God's Word? I like the fact that this couple were not on fire because of the miracles that Jesus had done. That didn't warm their hearts. There was no over-emotional kind of response. It was just the truth of God setting them free. And if I could convince you to go to church during the week and

bring your Bible and go through the Scriptures, whatever I could say to do that, I would do that. Because there's nothing better for you than knowing His Word. It will leave an imprint on you that nothing else can. And this fire came as they - not spoke with Him - but as He spoke to them. Sometimes it is good to sit before the Lord and just listen, and let God speak to you. Spurgeon used to say to his pastors how imperative it was that, if they were going to go teach others, they needed to sit before God and listen to what He had to say so they would have a message for the people. And he ended that sermon, and he preached it a lot, but he used to say, "Spend enough time with God alone so that your heart catches fire. And when you do, the people will gather to watch you burn." That happened to this couple. Right? Unbelief had kept them from seeing and rejoicing in the truth. God had passed their deadline, but He still had a work to do. And these two, listening to Jesus - and I don't know how long He spoke, maybe He spoke for an hour or two - were changed because they heard what God had to say.

Notice verse 33, "So they rose up that very hour and returned to Jerusalem," (that means they went seven more miles back) "and found the eleven and those who were with them gathered together, saying, 'The Lord is risen indeed, and has appeared to Simon!' " I don't know how they knew that, but they did. "And they told about the things that had happened on the road, and how He was known to them in the breaking of bread." They got back to Jerusalem. Now they've gone fourteen miles - half a marathon. Because when you're on fire, man, you've gotta go. And they got back just in time to get inside the locked doors when Jesus, as they were talking, appeared. In fact, we will read (in the accounts next week) while they were saying what we just read, Jesus walked in. So that was immediate verification.

If nothing else, walk away from these verses knowing this - God would rather spend an afternoon with you than be anywhere else. He values your fellowship far greater than what we might think He would have done otherwise. The two on the road to Emmaus, on the way home on an Easter afternoon, would tell you that. So, if you're willing, He's willing. He'd love to talk to you about all that He has done for you.

Submitted by Maureen Dickson
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