

April 30, 2017
 Sermon for the 3rd Sunday of Easter
 St Peter Lutheran Church
 Bowie, TX
 Larry Knobloch, Pastor
 Luke 24:13-35

J.J.- Jesu Juva—Help me, Jesus

Luke 24:13–35 (ESV)

On the Road to Emmaus

¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and they were talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸Then 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?” ¹⁹And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²²Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³and 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. ²⁴Some 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.” ²⁵And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹And their eyes were opened, and they recognized him. And he vanished from their sight. ³²They 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?” ³³And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

Grace, Mercy, and Peace be to you from God our Father and from our Lord and Savior, Jesus Christ!

“After three days, company is like an old, dirty shirt.” This old saying reflects how quickly house guests can wear out their welcome—not so attractive as when they first arrived, and maybe even a little smelly. While it’s nice to have company, it’s also nice to have company leave. The disciples entertained an unusual guest in today’s Gospel, one whose presence may not wear out as quickly as an old, dirty shirt. In fact, they didn’t want Him to leave.

These disciples mistake Jesus for a guest and a visitor to Jerusalem (vv 13–17). The disciples treat Him as an ignorant guest. *“Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?”* (v 18). For one to be unaware of the events of Holy Week would seem as unlikely to them as it would to us for someone to be unaware of the events of 9/11 less than a month since it happened..

Cleopas is named and it is believed that the other disciple is Simeon, but since he is not named in Scripture, we aren’t sure, but either way, these two men almost seem to treat the Visitor as an irritating guest (vv 19–24).

Viewed impartially, the Guest’s question, *“What is this conversation that you are holding with each other as you walk?”* is innocent enough, but for some reason, it yanked their chain. It Made them stop in their tracks and *“They stood still, looking sad.”* They had placed their whole hope in this “Jesus of Nazareth” as *“the one to redeem Israel”* (v 21), but now that hope seemed dashed to pieces. *“and besides all this, it is now the third day since these things happened.”* So they must have listened a little bit. They waited three days and where were the fireworks? Where were the trumpets and the legions of angels?

An old story or fable tells of a man who after a bad day at the office, then he gripes at his wife, which starts a vicious cycle. The wife yells at the kids, the kids kick the dog, the dog bites the mailman, the mailman starts vandalizing their mail which starts the cycle over again.

Psychologists call this *displaced aggression*—the one who deserves the rage doesn't receive it.

Jesus' question did not warrant the strong reaction it received, but it had hit a sore spot, and it showed in their reaction.

Jesus was truly a guest of the disciples, but not as they perceived him.

He was hardly ignorant. Although they could not know it yet, He is the very one who endured these things that have them so sad.

Can the one who suffered these things be ignorant of them? “[*God*] made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

Of course not! He lived through these pains of suffering and death for the sins of the whole world! How could He forget?

Nor is Jesus ignorant of the purpose for these things (v 25), and He was about to take them through a Bible study that would make their empty hearts burst with hope.

“*Was it not necessary?*” (v 26). This was not some monkey wrench in God's plan of salvation. He wasn't shocked off of His throne!

This was God's plan all along. It was its necessary!

“*Was it not necessary that the Christ should suffer these things and enter into his glory?*”

Jesus is not ignorant of the promise of God standing behind these things: “*Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself*” (v 26-27).

And the risen Christ is hardly ignorant of the things that have us depressed or troubled either. He knows what earthly idols have failed us, and how we have strayed from God's Word; He knows the unbelief that weighs us down and how we get irritated when the Spirit reveals the truth to us; because we really don't want to hear that we are wrong.

But on the road to Emmaus, Jesus was only briefly irritating.

His question may have intentionally hit their sore spot.

But that gave Him opportunity to dress the wound and heal it, as they would come to realize:

“Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” (v 32).

And Jesus is not unwilling (in love) to touch our sore spots with the Law, because it gives Him opportunity to heal it with His Gospel.

Jesus is the guest from heaven. As we read in Philippians 2, *“though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (6–8).*

In His deep compassion for you, He died on the cross...He paid for your sins. Back on the road to Emmaus, Jesus *“acted as if he were going farther” (v 28)*. But *“They urged him strongly, saying, ‘Stay with us, for it is toward evening and the day is now far spent.’ So he went in to stay with them” (v 29)*.

They yearned for Him to stay, and it didn’t take any arm twisting to get Him to abide with them. In fact, Jesus yearns for fellowship with those whom He in His love has redeemed.

He abides with us too, filling the Scriptures with Himself. *“All the promises of God find their Yes in him” (2 Cor 1:20)*.

Without Him, the Bible is a lifeless book of standards we can never attain. Filled with Him, the Scriptures contain eternal life.

He abides with us, making Himself known to us *“in the breaking of the bread” (v 35)*, giving us His true body and blood, the forgiveness of sins, fellowship with the Father, and a foretaste of the feast to come.

He comes to us in Holy Baptism, giving us the gift of the Holy Spirit. Everywhere and all the time, the Risen Christ is abiding with us. Abide is a really interesting word. Webster give the definition of: “to bear patiently.” Basically to put up with us and our sinful nature.

Another definition: “to endure without yielding”. Jesus endures us but He does not yield on the truth of God’s Word. Still another: “to wait for” or “to accept without objection” Jesus waits for us, even while we are still sinners and forgives us despite our sins. Romans 5:8 *“but God shows his love for us in that while we were still sinners, Christ died for us.”*

Finally, Webster says abide means: “to remain stable or in a fixed state” and “to continue in a place”.

Jesus remains Holy. Even though He carried our sins to the cross even though He died to pay the price for our sins and the sins of the whole world for all time, He is still the Holy Son of God. And He continues to abide or remain with us. He paid the price for our sins out of His great compassion and love, where else would He be, than at our side as we face this sinful world, as we cry out in repentance and beg for forgiveness.

He took on all of our sins. He carried them to the cross sins, and He died to pay for them. But then, after three days, the same three that the Emmaus disciples were talking about, you know what happened, Christ is Risen!

And now He abides with us, all the time! Earthly house guests can quickly wear out their welcome, but not this Jesus!

Though heaven is His home, the Risen Lord abides with us as our earthly guest through His Living Word and Holy Supper.

He fills our empty hearts with Himself, and we are glad to make Him our abiding guest. The peace of God, which passes all understanding, keep your hearts and mind through Christ Jesus!

Amen.