

Walk to Emmaus – part 2 of 2

A Cobbey Crisler Talk – available in 2 CDs from The Daycroft School Foundation
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(A few lines repeated from the end of part 1...)

How more specific could you get, except chapter and verse. “Had ye believed Moses, you would have believed me; for...” (four words) “he wrote of me.”

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

Now, if Jesus honestly believed that, he’s talking about someone who lived 1200 years prior to his own existence. And he is saying the highest figure in Jewish history wrote of him.

Now, if you were a 1st-Century Jew and you heard that, how would you feel? (Murmurs, laughter) I mean, would you take that lying down? In some cases, they didn’t. And yet, the conviction behind that is decidedly there. “**He wrote of me.**” (See above, Partial)

Let’s check it out... by turning to Deuteronomy, one of the books of the Bible attributed to Moses, and one of Jesus’s favorite books in all The Old Testament. And the 18th Chapter in Deuteronomy in verse 15, quotes Moses as predicting something. In other words, Moses, himself then is what? A prophet. And he says in verse 15 – let’s separate it into its proper ingredients here. It all starts with whom? (Murmurs) “The Lord God will raise up unto thee...” – “will,” so it’s future tense – “will raise up unto thee a Prophet...” (See below)

Okay, now, to use a crude example: Do you remember in the story of Cinderella? The glass slipper **ONLY** fits Cinderella.

Deut 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Now, if we’re going to take Amos’s view of prophesy, where the Lord reveals his secret, leaving nothing out to the receptive thought, the prophet, then, and we take that view, it’s like an engineer’s blueprint, and that anyone can refer back to that blueprint, that knows it’s there, and with a certain amount of spiritual illumination cast on the blueprint, should be able to see the divine hand in history, which, of course, is the entire Bible.

That’s the main point: the divine hand in history, and **specifically**, in prophesy; therefore, prophesy and its fulfillment should dovetail. And the glass slipper would only fit the one for whom it’s designed.

If we had the remotest idea of suggesting that Jesus is the fulfillment of any of the Old Testament prophecies we’re about to go through, then we had to do it as objectively as possible. And we have to set the prophecy here, and the fulfillment here, and see how they blend.

Well, **point one** is: “If it says, “[The Lord thy God will raise up unto thee a Prophet.](#)” Was Jesus a prophet? Did he **also** predict things to come after him? (Murmurs) All right.

That checks off, then it says, “[In the midst of thee, of thy brethren...](#)” meaning? (See below, Partial) He would be? From the Jews? All right.

Third point: “[...Like unto me.](#)” Like unto who? (Murmurs) Moses – a Moses-like prophet. Now. Let’s remember that the Jews did expect certain appearances that were prophesized. If they were familiar with this verse at all, they would be looking for a prophet “[who would be like unto Moses,](#)” who would remind them of Moses. (See below, Partial)

And here’s an example of how studying the prophecies completely illuminates the fulfillment. If this is true, and you desire to, in a scholarly way, try to relate it to the fulfillment to see if it might match up, then “[like unto me](#)” has to fit. (See below, verse if repeated here for convenience, Partial)

[Deut 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, **like unto me**; unto him ye shall hearken;](#)

And I recommend to you a special study on your own. Just look in a Bible concordance under the name Moses and see how many times Jesus uses it, contrasting perhaps, or building, upon what Moses did and how many times the people in the gospel also were reminded, through what Jesus did, of what Moses had done earlier. It’s like a floodlight turned on the gospel by prophecy itself. And it’s a wonderful thing just to test out.

But, you know Moses was like you and me, and he was told by God to say something, and he left something out. And that seems apparent, at least, because when you read verse 18, **it’s now God talking**. And skip down that verse until you get to new material that Moses apparently had left out. What’s new? (Murmurs) **Yes!** Moses had not said that. Is that an important inclusion? “I,” God said, “[will put my words in his mouth; and he shall speak unto them all that I shall command him.](#)” (See below, Partial)

Please remember those words. Put them on your mental self in your memory. Even the word “**command,**” and “**speak,**” and “**words,**” because we’re going to run into them later on, and you will have to refresh your thought about it. (See below, Partial)

Deut 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and **will put my words in his mouth;** and he shall speak unto them all that **I shall command him.**

Ex 4:15 And thou shalt speak unto him, and **put words in his mouth;** and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
(Another use of the same term...found in Concord)

Now, lest you think that that is a modest requirement, I’ll wager that none of us in this room who are told to do something, or asked to do something, by even someone we loved very dearly this morning, that we probably left something out or we didn’t do it completely, or exactly in the way that we were expected, or perhaps, somebody didn’t fulfill what we asked.

Here is a man being deprived that would come, that would speak everything that God has commanded him throughout his entire career. That glass slipper does not fit too many in the history of humanity.

Now, let’s go from there to John, the sixth Chapter of John. And we’re going to the loaves and fishes incident. And right after all the fragments were collected in twelve baskets, one undoubtedly for each disciple, guess what the people who had just eaten, thought of. In verse 14, what we have just read should leap out of the page in a special illumination.

The people said, “**You must be...**” what? (Murmurs) “**...that prophet...**” What prophet? (Murmurs) “**...the one that should come into the world.**” (See below, Paraphrased)

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, **This is of a truth that prophet that should come into the world.**

All right. How can we be sure it’s the one in Deuteronomy? Here is an expectation in the Jewish thought. What were they reminded of? Why would they have immediately thought of that, do you think? (Murmurs/Answers) The what? The “**manna,**” certainly. Because they had had just had loaves and fishes. Thousands were fed.

There wasn’t anything equal to that in their memory, in their entire history, since Moses. They were reminded of Moses. And, the minute they were reminded of Moses, they

remembered the prophesy that said, “...a prophet like unto me....” (See below, Partial, Repeated verse for convenience)

Deut 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Isn't that wonderful the way it just clicked in there, even for the average thought of the period? And, lest we think that's way off as a theory, look in John 6, verse 32, and you'll “see Jesus, himself, drawing attention to it.” (See below)

John 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Now, turn to John 7, Verse 40. John 7, verse 40. And here we have, what again? (Murmurs) And the people are saying it again. So, it's in the popular expectation.

They are saying, “...this is the Prophet.” (See below, Partial)

John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

John 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

But, notice the next line; others said, “No, it's the Christ....” (See above)

It's two separate expectations.

The popular expectancy is “for the Christ” and another figure, “the Prophet.” (See above)

We'll find later that they join in the Christian view of the fulfillment of prophesy. And, when we ask where that Christian view came from and find that it's the last chapter of Luke where Jesus is the first to interpret the scriptures that way, we perhaps can dare say that Jesus, himself, was the first to equate this passage in Deuteronomy with the Messiah – not a separate figure at all, but with the Messiah. (See below)

Luke 20:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Luke 20:45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Luke 20:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke 20:48 And ye are witnesses of these things.

So, turn to the 12th Chapter of John. Go up on your memory shelf there. It wasn't too long. Verse 49. What sounds familiar?

"I've not spoken of myself; but the Father...gave me a commandment, what I should say, and what I should speak." (See below, Paraphrased)

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Do you think Jesus knew the scriptures well enough to know that he was virtually paraphrasing a prophesy, and anyone who was intelligent enough to recognize that would know what he would meaning?

Look in John 12, verse 50, the way he ends it. He says, "...even as the Father said unto me, so I speak." (See below, Partial)

John 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Now turn to Matthew 27, because we are going to now move beyond the law of Moses and to some of the other portions of the scripture that Jesus apparently went into in the Walk to Emmaus.

You see the walk to Emmaus becomes much more than a geographic walk, it's a walk through the Bible. And, I really, sort of use it more in that symbolically way than geography.

Now, we're going to just see some of the details of the crucifixion because remember, Jesus kept emphasizing that the prophets said that the Messiah would suffer.

Well, we know in verse 33 of Chapter 27 in Matthew of the place of a skull or Golgotha in verse 34, we are aware that the drink he was given has almost an exact recipe which you can be assured is not in my wife's cooking book.

And, it said “[He tasted it, but he would not drink.](#)” (See below, Paraphrased)

[Matt 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.](#)

Then in verse 39, it says, “[They that passed by beneath the cross, reviled him, and wagging their heads.](#)” (See below, Paraphrased) Please remember that. “[...wagging their heads.](#)” (See below, Partial)

[Matt 27:39 And they that passed by reviled him, wagging their heads.](#)

Remember, we are reading the fulfillment now. We’re going to go back to prophesy shortly, to test it out.

Then we find at the bottom of the cross, that the chief priests, and the scribes, and the elders, the ones who knew the scriptures best, presumably, saying (Matt 27, verse 43) which if we would all read together, I think it will really bring it more to thought.

Let’s read it out loud:

[Matt 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.](#)

How would you characterize **that** remark? (Murmurs) It’s rather what? I mean, wasn’t it enough to nail him on a cross without that sarcasm? “[...That he said he was the Son of God....](#)” **so let God save him.** (See above, Paraphrased)

That really isn’t worthy of those who are holding high theological positions of that period, or any period, but that seems to be human nature.

And, certainly, it stirred Jesus to the very roots of his being, the real roots of his being, and that, of course, would refresh him on the cross.

Do you think it reminded him of anything? If it did, do you think it was partly responsible for the very next thing that is uttered audibly in verse 46?

The very thing that many Christians wished their master had never uttered: “[Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?](#)” (See below, Paraphrased)

[Matt 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?](#)

Now, just keep in thought the sequence of this, and turn to Psalm 22 as Jesus may have done with his disciples and which may have “[caused their hearts to burn within them.](#)” (See below, Paraphrased) Perhaps ours will too.

[Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?](#)

Let's read together verse 7 and 8 out loud. Ps 22:7,8.

[Ps 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,](#)

[Ps 22:8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.](#)

A passage maybe one-thousand years earlier than the event – do you think that if you were the disciples, and Jesus was reading these two passages, and you had witnessed to that, that any hair on your head could be horizontal? (Laughter from audience)

You saw those events, and Jesus is describing them from centuries-old documents. And that isn't all.

They could have recalled the next thing that Jesus said on the cross, after the scribes and Pharisees had said that.

They could have recalled that Jesus said something **they** wished he hadn't said.

And yet suddenly, in the light of what they see here, and in the light of the fact that how better could Jesus, as a scriptural student, have found a trumpet note of what every scriptural student from his time to our century, than to do what every Jewish boy did in memorizing the Psalms, because they would recognize the Psalm by the first verse.

Look at the first verse of Psalm 22. (Murmurs...allowed time to read silently)
Is that a coincidence? Was Jesus saying to every receptive thought? he told people to search the scriptures to find him. No one can really comprehend what he said on the cross unless they find it here in Psalm 22, because it's **not** simply a cry of agony, even though it came for the very depths of an agonizing experience. It was a quotation taken from the scriptures.

And a scriptural student of Jesus's caliber would not quote from scripture unless he meant it like a direction signal in the horizon down through the ages pointing to the very same scripture.

Isn't it as if he was saying, “[Read this if you want to understand why I am here.](#)”

And, so let's read it. I'm sure the disciples suddenly had the Bible given to them like they never had before. Suddenly, the suffering aspects of the Messiah and prophesy came out to the very pioneer who had fulfilled those prophesies.

[Ps 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?](#)

Suddenly, we find in verse 13, in Psalms 22, “[that they gaped upon me with their mouths.](#)” (See below, partial)

[Ps 22:13 They gaped upon me with their mouths, as a ravening and a roaring lion.](#)

In Ps 22, verse 14, it describes, “[I am poured out like water, and my bones are out of joint....](#)” (See below, partial)

[Ps 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.](#)

Anyone remember John's description of what happened when the spear pierced his side? It said, “[Blood and water poured out.](#)” (See below, paraphrased)

[John 10:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.](#)

It says in verse 15 of Psalms 22, that “[my strength is dried up like a potsherd; and my tongue cleaveth to my jaws,...](#)” a very vivid description of a man who is in, hurt. (See below, Partial)

[Ps 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.](#)

Do you remember one verse in the gospel of John? I'll read it to you just while you are looking at that Psalm 22 verse, because, listen to how John does this. Now, John is one of the fellows that went fishing, but **now** look how he's righting the record.

“[After this, Jesus knowing that all things were now accomplished....](#)” (See below, partial)

[John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.](#)

How did he know? Did he know the blueprint?

“Knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.” (See above)

Why those disciples didn’t even **KNOW** that before the walk to Emmaus, and before the time Jesus talked to them in that room.

So, going back to Ps 22, look at the last part of verse 16. “They pierced my hands and my feet.” (See below, partial)

Ps 22:16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

Look at verse 18: “They part my garments among them, and cast lots upon my vesture.” (See below)

Ps 22:18 They part my garments among them, and cast lots upon my vesture.

Coincidence? Or is it what Amos said right from the beginning: “The Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (See below)

Amos 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Amos believed that with great conviction.

Jesus told his disciples that they didn’t even understand the Bible if they didn’t know it.

And even in our day, Professor Dodd, probably our leading New Testament scholar, said, “If we do not comprehend prophesy and its importance, we lose the substructure of New Testament theology and its ground crown.”

Now, let’s turn to the 31st Psalm, verse 5. Sound familiar? We find that one **other** of the famous last words of Jesus from the cross is what? A quotation from scripture. Now Professor Albright, William Albright, America’s greatest contribution to Bible scholarship, he just passed away about three year ago or so, has pointed out that when you see a verse in the New Testament that quotes the old, by all means, just don’t go back to that verse. Study its entire context.

Now, in Ps 31 where Jesus apparently reiterated the statement: “Into thine hand I commit my spirit...,” notice that the thought is completed with the remark, “thou hast redeemed me, O Lord God of truth.” (See below)

Ps 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

Suppose that weren't uttered by Jesus on the cross aloud, but that he completed that thought mentally? He knew the Bible well enough to maybe have just finished it – finished the thought. And if so, look what the final thought would have been before what Luke describes “giving up the ghost.” (See below)

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Is it defeat? “God has redeemed me.” It's already happened. “God has redeemed me, O Lord God of truth.” (See above, Partial)

What a grand way of leaving the last sentence. He considered it, it was no contest, and it had already been won. “God has redeemed me, O Lord God of truth.” (See below, repeated)

Ps 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

And, you know his definition of devil was. (Murmurs) “A lie, and the father of it.” (See below, paraphrased)

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Just the opposite of what would this would indicate “Lord God of truth.” (See above, Ps 31:5)

Turn to the 69th Psalm. You see how we're making all these local stops here -- (Laughter) sort of like Allegheny Airlines. (Laughter)

Read Ps 69, verse 21.

Ps 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

When they handed that mixture to Jesus on the cross, do you think he knew it was coming? (Murmurs) If he knew the blueprint. He was abandoned by everyone except

the women at the base of the cross and John. And the only comfort he obviously had was his recognition of his mission and his assignment in the scriptures.

When something cruel and malicious happened to him, if he knew it was in the scriptures, he knew he was on the way and doing what he was required to do. And, what a comfort to know that the father had fore-warned him, and he was prepared for every step because he read the blueprint.

Now, turn to Isaiah, Isaiah 53. It wasn't just Jesus who ran into incredulity among his fellow human beings, but we find the opening question in Isa 53:1 being a recognition of the very same thing.

“Who hath believed our report?” (See below, partial)

Isa 53:1 Who hath believed our report? and to whom is the arm of the Lord revealed?

And now notice the description that follows. It sounds almost biographical, and yet written hundreds of years before the New Testament.

We're told of a man, in Isa 53, verse 3, who “is despised, rejected of men; a man of sorrows.” (See below, paraphrased)

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

We're told, in Isa 53, verse 5, that “he was wounded for our transgressions....” (See below, partial)

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and **with his stripes we are healed.**

Now The New English Bible Translation, probably the most scholarly of our recent translations, says that it is a better translation to substitute “pierced” for “wounded.” And that's even closer, isn't it?

“He was pierced for our transgressions.” New English Bible Translation.

Isa 53, verse 5, mentions that “with his stripes we are healed.” (see above, partial) What are stripes, literally? They're the marks of lashes. Now, remember the slipper has to fit. So, the slipper calls for a man of sorrows, someone who would be pierced, and someone who would have the marks of lashes. That's pretty specific.

Then it says in Isa 53, verse 7, that “[he was oppressed, and afflicted, yet he opens not his mouth....](#)” (See below, paraphrased)

[Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.](#)

Now, if we had time, we could go into the New Testament and find examples for almost every line of Isaiah 53, and we wouldn’t be the first who did it. It’s the most popular chapter in the entire Old Testament for New Testament authors.

Every verse except one is either quoted directly or alluded to in the New Testament, for they found this pretty exciting.

Then, it says “[He opened not his mouth.](#)” (See below, paraphrased, repeated)

[Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.](#)

How does that fit? Do you remember anything like that? (Murmurs) That’s right. He was taken from prison, from judgment. Pilate even sat on what, the judgment seat?

It says in Isa 53, verse 9, “[He made his grave with the wicked](#)” – two thieves on either side. I’ll use the **Revised Standard Version Translation**, the next line says, “[with a rich man in his death.](#)” (See below, Paraphrased) Matthew tells us that Joseph of Arimathea was a rich man, and you know what has an authentic ring about that?

[Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.](#)

You know Matthew was a disciple, and therefore, if his gospel is based really on his recollection – and interestingly enough, it’s Matthew and John that are more excited over prophesy than any of the others. And they’re the only two that are named for disciples. They were the only two in that room, listening to Jesus.

We may suddenly find that the exciting news that Jesus fulfilled God’s revelation of him to the prophets – that that exciting news was the entire incentive for the gospels themselves -- the excitement to pick up and tell that good news or gospel. At least it’s worth considering.

Matthew who has a characteristic that we recognize him by, because he always says “[that it might be fulfilled which was spoken by the Lord by the prophets saying....](#)” (See

sample of one of those verses below; there are nine such verses) You remember that?
– **All over** his gospel.

Matt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

He’s so thrilled to find these things and put them in there, but he doesn’t when it comes to Joseph of Arimathea, which makes it even **stronger**. All he says that “there came a rich man of Arimathaea...” and so on. (See below, paraphrased)

Matt 27:57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus’ disciple:

He doesn’t say “that it might be fulfilled which was spoken by the Lord by the prophets Isaiah saying...and so forth.” (See above, again, Matt 13:35)

So, it continues in Isa 53, verse 10: “When thou shalt make his soul an offering for sin...” (See below, Partial)

Isa 53:10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Now, you know when the lamb was slain, that was the offering. He was killed. The verse should end there, but it doesn’t. Isaiah says “When thou shalt make his soul an offering for sin...” when you have killed the lamb, “he shall see his seed, he shall prolong his days...” after being killed. (See above, truncated)

Is it possible that Isaiah’s clarity of thought also foresaw the resurrection? It says, “He will prolong his days,” after being killed. (See above, Partial) It’s what it’s saying to the first-century group. How **long** were his days prolonged? Forty. And it was during those 40 days that probably Jesus went right back to that verse. **And the centuries joined, united by God’s Word, promise and fulfillment.**

Do you see back up in Isa 53, verse 7 (repeated below) that described Jesus or the Messiah? Actually neither one is correct from a scholarly point of view. So, let me go back on that. You see I’m jumping to conclusions there. In fact, many scholars today call this the “suffering servant” passage and don’t equate it with the Messiah. But, we’ll see how, in the New Testament, it’s definitely equated with the Messiah.

“He is brought as a lamb to the slaughter...” and we know how important the symbol of lamb becomes later in the book of Revelation. (See below, partial)

[Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.](#)

Let me tell you what a sophomore in my class said that absolutely electrified me, in an answer to a question I wrote in a final exam at Daycroft. It was on the Bible and on this particular gospel: I said, “Why do you think that the Jews did not even remotely consider Jesus a possible fulfillment of their own scriptures as a Messiah? Here was his answer – absolutely beautiful, showing that the direct access for inspiration has no regard for age group. He said, “Because the Jews were expecting a lion, and God sent them a lamb.” Now, that’s not only inspired, it’s accurate. Even what **Prof. Davies** said, “[The Jews simply were not expecting a sacrificial animal, one who would suffer.](#)”

If you were looking for a lion, you’d let the lamb walk right on by, wouldn’t you? Remember, it was the Passover season. And if John’s chronology is correct in his gospel, as Jesus was being nailed to the cross, the lambs were being slaughtered in the temple – maybe as many as 250,000 of them as Cepheus records at one point – the drains of the temple running with the blood of slaughtered animals, and on that hill, the **real** lamb, and the lamb pointed to in prophesy.

Remember, with John the Baptist, who first maybe hinted at that when he said, “[Behold, the Lamb of God.](#)” (See below, partial)

[I John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.](#)

Now, Isaiah 61, verse one has some importance to us too, because the question should be raised, and may have been already by you in thought, “Did Jesus ever try to get up in public and say “[Look, I’m the Messiah.](#)” (See below, Paraphrased)

Well, it is recorded that when he went to his home town and visited the synagogue that as was the custom often to those whom they knew who were visiting, and they wished to honor, they handed him a scroll; it was the scroll of Isaiah.

He opened it by accident, by coincidence, by design, by revelation? Anyway, it opened to Isaiah 61. Now, you can imagine what Jesus must have sounded like reading, and especially when he was reading something that he was convinced his whole mission was to fulfill. If you’ve ever heard authority behind reading, that would have been it.

And it really shook the synagogue because they knew these verses quite well. They knew these verses pointed to the Messiah; this was part of the Messianic expectation, because Messiah in Hebrew means “anointed one.” And the very root of that word is used in verse one.

“The spirit of the Lord God is upon me; because the Lord hath anointed me.” (See below, partial) And what has God “anointed” the Messiah to do? “To preach...to bind up, to proclaim liberty...to comfort...to appoint...to give unto them beauty...” (See below, paraphrased)

All of those things – was part of the standard, accepted, role of the Messiah.

Isa 61:1 The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

He read that with authority that must have rooted everyone to their chairs, because when he went back from the platform to his own seat, the service simply **stopped**. Nothing went on. They were all looking at **him**.

And he got up and he looked at them, and he said, “This day is this scripture fulfilled in your ear.” (See below, Partial)

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

And, do you know what they did to him for that? (Murmurs) They tried to throw him off the cliff. That’s what they did to the scapegoat. The effort, almost symbolically, was to turn the Messiah into a scapegoat instead of a **lamb**, even to pervert the prophecy in that way. But he walked in the midst of them unharmed.” From that point on we don’t find Jesus announcing his role publicly. We find him protecting it, but we do find him doing it privately, such as to the woman of Samaria, who first says to him “We know that the Messiah is coming.” (See below, Paraphrased)

And he said, “I that speak to thee am he.” (See below, Partial)

John 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John 4:26 Jesus saith unto her, I that speak unto thee am he.

Now, that ends the regular course on the walk to Emmaus, and the balance will take approximately twenty minutes. The reason it’s a **supplement** is that I was giving this course for **years** when suddenly I realized I hadn’t proved it out thoroughly.

I said to myself, “Now, wait a minute. I’m saying this is **the important, primary** thing in the early church. And, the only way I can really prove it is to prep the only document we have to tell us about the early church, and that’s the Book of Acts.”

So, those who must leave, please do so if you have other appointments and so forth. Those who feel they can stay, we would go through in twenty minutes, some evidence on this point. (Pause)

Okay, while we’re doing that, we can use some of these transitional moments, and, turn to **Chapter 2 of Acts.**

It’s the Day of Pentecost, 50 days after Passover. How many days had Jesus remained with them? 40. So, giving that week-end, we have about one week after Jesus has left them completely, right?

Let’s see how the disciples are now responding? Are they fishing? No, they’re not. Peter delivered the first free lecture sponsored by the Christian church: First Church of Christ, Jerusalem, cordially invites you and your friends....

(Laughter) And, how does Peter approach this lecture, noted in verse 22 of Chapter 2 (of Acts). Peter called Jesus of Nazareth “approved of God.” Do you see that? How could he **prove** that Jesus was “approved of God.” (Murmurs)

By what? By prophecy. Right? God, speaking through the prophets. Then Act 2, verse 23 says “That Jesus was delivered by the determinate counsel and foreknowledge of God.” (See below, partial)

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

How come Peter knows that? Did that come to him by himself? (Murmurs) He didn’t even know it. Remember, he was the fellow that rebuked Jesus. It’s not going to happen to you. Now, suddenly, he’s saying “look what the scriptures say.” (Acts 25-35, See below, listed)

In fact, in Act 2, **verse 25, and for 10 verses**, and you can take those home with you and study them yourself, there are quotations from the scriptures that we just simply didn’t have time for tonight.

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 2:35 Until I make thy foes thy footstool.

It says, “David speaketh concerning him.” The “him” being Jesus. Remember, Jesus said himself, “Moses wrote of me.” And now Peter is saying that “David speaketh concerning him.” (See below, repeated for convenience)

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Almost ten verses there.

Now, remember, Jesus’s religion is a religion of **results**. And, I don’t care how perfect of beautiful a theory this walk to Emmaus thing may sound like, it’s worthless unless it **produces** results.

Let’s see if it has any results: Acts 2, verse 41 tell us that the first results of the first walk to Emmaus taken by anyone after Jesus is gone results in what? (Murmurs)

“3,000 new members.” (See below, paraphrased) That’s not a bad result of a lecture.
(Laughter)

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And, we could ask, “Why isn’t it happening today?”

Is it important for “hearts to burn within us” **first**, because that’s what was going on, as far as the apostles are concerned? **3,000 new members.** (See below, Partial)

Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Now, turn to Acts 3, verse 18, and you find Peter and John, together now, with lecture number **two** for the Christian Church.

Remember, Jesus had set the standard for the church meeting. The first church meeting he got up and read the Bible and then provided the key to the Bible. And that’s exactly what these early church meetings begin to look like.

In fact, Professor Davies says, “The primitive church meetings, the first church meetings, were probably like nothing else as much as they were like a Bible class.”

So, in effect, what we’re doing tonight may be **exactly** what the primitive church did. Some scholars have even indicated that a study of the Greek words on how Paul approached his audience will show you that he didn’t just preach to them, he asked them whether these things were so, by using the interrogative. He said whether Christ should suffer, as we’ll see later on.

And, according to these scholars, they said that what that meant was Paul was eliciting from them their own conclusion. They were examining the scriptures together.

He expected it to be a discussion. And, then he let them go back and either believe or not to believe, depending on what they found in the scriptures.

So, what we’re doing tonight may be exactly, about as close as we can get to the early primitive church meeting.

Now, notice in Acts 3, verse 18 Peter and John are saying something that sounds like they’re quoting Jesus during the walk to Emmaus, right? “Those things, which God

before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (See below)

Acts 3:18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Look at the enthusiasm behind that. Someone who 50 days before hadn't even realized the fact themselves. What are the results? Well, let's see some of the specifics first. Look what Peter and John quote in Acts 3, verse 22. Does that sound familiar? Where did that come from? Deuteronomy.

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Here we have just a week after Jesus is gone – just a week, or a little more, we find them quoting that verse in Deuteronomy relating it to Jesus:

Is this something they did on their own? Or could we be fairly sure that that's one of the versions Jesus had landed on in discussing with his disciples in the walk to Emmaus and immediately afterwards.

And the next verses ending that chapter are all on the prophetic method.

Acts 3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

You can see what a major portion of the early preaching it was. The results are in Acts 4, verse 4 (the next chapter).

What happened? “5,000 new members, and they're only counting the men.”
(Laughter) (See below, paraphrased)

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

You know, if that kept happening, that's a geometric progression almost. If that kept happening, the known world would be Christian very shortly. Have you ever wondered how it **did** spread as rapidly as it did? This is an indication, apparently. And how important then was the walk to Emmaus and that kind of understanding of the scriptures to this?

Well, look what else they discovered they could do when they had the scriptures opened and their understanding increased.

Acts 4, verse 30, to the semi-colon. "They found they were able to what?" (Murmurs) "Heal!" (See below, Paraphrased)

Act 4:30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Now, remember the Bible never admits that there was a lesser source than God for either prophesy or healing. So, understanding either one would give insight into the other. They all come from the same source. And the understanding of the Bible then enables men to heal.

Now, the seventh Chapter of Acts, verse 37. Notice how we spread this around. Peter and John we've been talking about, but now, it's Stephen. Stephen is defending his life before the Sanhedrin. He's about to be the first martyr in the Christian church after Jesus's own crucifixion, and he tries to take his trial jurors on the walk to Emmaus.

Look in Acts 7, Verse 37. What verse does he quote? It's the Deuteronomy verse again.

Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

And look in Acts 7, Verse 52 where Stephen says, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One;..." (See below, partial)

Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

“...Which shewed before of the coming of the Just One:...” (See above, partial repeated)

Do you know who was listening to him say that? **Saul**. Saul had just been taken on his first walk to Emmaus without maybe even knowing it. Remember, he was the scriptural scholar par excellence, the first intellect of the Christian church, and one to whom that message would mean a great deal once he grasped it. I often wondered whether the walk to Damascus for Paul was also the walk to Emmaus. He understood who his master was, and therefore, couldn't do anything but support him from that point on.

Well, turn to Acts 8, verse 26. And now we skip to Philip. We have Peter, and John, and Stephen, and now we have Philip – Philip swinging in his hammock in Caesarea, looking at the Mediterranean, when an angel appears, an annoying angel. Because the idea that this angel has is for Philip to get off his hammock (Laughter) and go to Gaza. No one in his right mind would go to Gaza, even today. (Laughter) So you know it wasn't Philip's idea; it had to be “an angel of the Lord.” (See below, partial)

[Acts 8:26](#) And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Now, remember, the movement that goes on when angels and the Holy Spirit get involved in things, it's an urgent movement. And, he goes down there, and he still doesn't know what he's doing. And suddenly in front of him is a man of Ethiopia, a black man, probably second or third in command of the kingdom, under the queen, in charge of all the treasury – quite a wealthy man, apparently. He had his own chariot, the fastest, known, means of transportation, standing stock still in Gaza. And instead, he's taking the walk to Emmaus, but he doesn't know it, because he's got Isaiah open. If you could own your own scroll that shows that he certainly was wealthy. Here is a non-Jew by nation, non-Jew by race, the first one, who is puzzled, come to a halt, and suddenly Philip, who came from miles away, is there. Thus the spirit motivated.

[Acts 8:27](#) And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

And still Philip doesn't know what to do. So the spirit says to him, “[Go near, and join yourself to the chariot.](#)” (See below, paraphrased)

[Acts 8:29](#) Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

“And Philip runs there,” showing again a quality of being a disciple and listening. (See below, paraphrased)

Acts 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

He hears him read Esaias. Now the custom then was to read out loud. They thought you were weird if you read to yourself. (Laughter) Today, it’s just the opposite. (Laughter)

And so Philip says, “You understand what you are reading.” (See below, paraphrased)

Acts 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

You see, now suddenly Philip’s beginning to get the idea of what he’s doing there.

And he says, “How can I, unless somebody show me.” (See below, paraphrased)

Acts 8:31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

“And he asked Philip to come up and sit with him in the chariot.” (See above, paraphrased)

Now get the picture, in Gaza of all places. It’s a lesson for the 20th Century. A black and white man sitting together, uniting in scripture. And it was the spirit’s idea that brought them together, not Philip.

Right at the moment, when he was reading the place in Acts 8, verse 32, which mentions “the lamb” and “opening not his mouth,” that we just read in the 53rd Chapter of Isaiah. What a coincidence! Or was it the divine plan?

Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

The eunuch says to Philip in Acts 8, verse 34, “Who is the prophet speaking of, himself? Or somebody else? (See below, paraphrased)

Acts 8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Bible scholars ask the same question today.

Philip had no doubt. He just rubbed his hands together with glee and “began right where that man was, right at that scripture and preach to who? Jesus.” (See below, paraphrased)

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

In other words, Philip said, Isaiah 53 refers to Jesus. He had no qualms, no doubts, nothing, about that. And it is true, hysterically, that the black race became one of the first to be Christian.

And we have had had a late remnant of that when Haile Selassie, though deposed and despite all his faults, called himself a Christian Emperor. And I think we have seen some of the spiritual quality fairly often in the old Negro spirituals, which come across with a movement of their own.

And, we have this detailed story coming out of the ancient past about this visit of Philip’s with the Ethiopian.

Now, turn to Acts 10, verse 43. You see, it also proved that the walk to Emmaus could work with non-Jewish background. And so, in Chapter 10, Peter introduces it to a full room of Gentiles, Cornelius in Caesarea, and in Verse 43, he says to this group of Gentiles: acts 10:43 He says “to him give all the prophets witness...” (See below, paraphrased)

Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

What do the Gentiles care about the prophets? They haven’t even read the Old Testament. Can you imagine the hesitation with which they even approached Gentiles with this kind of thing? But, even if you were a Gentile, wouldn’t you be rather impressed if someone fulfilled predictions that were written hundreds of years before?

Suddenly we find the Holy Ghost come to the Gentiles, much to the disgruntlement of the Jewish Christians with Peter. But the results are clear. Christianity is meant to be a universal religion, and the walk to Emmaus speaks to the world and to humanity at large, not just the Jew.

Turn to Acts 13, Verse 27. Here is Paul. Now he wasn’t **in** that room, but he certainly was a Bible scholar.

And, look what he’s saying in Acts 13, verse 27: He’s saying that “they – the rulers in Jerusalem – knew him not.” (See below, paraphrased)

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Do you see those words in Verse 27? “They knew him not, nor yet the voices of the prophets which are read every Sabbath day....” (See above, partial)

Instead, “they fulfilled them in condemning him.” (See above, paraphrased)

And look in Acts 13, Verse 29. Do you think Paul knew the blueprint?

“When they had fulfilled all that was written of him....” (See below, Partial) How did Paul know, if he himself didn’t realize that?

Acts 13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

The next 10 verses or so are filled again with Bible verses we don’t haven’t had time for. Mark them for your later research. It all is very overwhelming indeed, as you add these all together. (See the 10 verses below for later study.)

Acts 13:30 But God raised him from the dead:

Acts 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Acts 13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Acts 13:35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

Acts 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Acts 13:37 But he, whom God raised again, saw no corruption.

Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Acts 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

Do you know what the results of Paul’s preaching this were? Acts 13, Verse 44. And there no reason why this can’t happen in Weston, in Wellesley, in Boston, in San Francisco, in Timbuktu, if the walk to Emmaus truly is burning in the hearts of individuals.

“The next Sabbath day,” it says, “came almost the whole city together to hear the word of God.” (See below)

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

That’s how the excitement and enthusiasm of the word got around.

Alright. Now, turn to Acts 17, verses 2 and 3.

Paul crosses into Europe for the first time. How is Europe going to take Christianity? How are they going to listen to the exciting news that the one who had been announced in scripture had appeared?

Well, Acts 13, Verse 2 says that “Paul went in unto them and for three successive Sabbath days reasoned with this congregation out of the scriptures.” (See below, paraphrased)

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Now, “reasoning” means it’s give and take, sounds like, right?

“Opening and alleging...” here is how he did it. (See below, Acts 17:3, partial)

One, “[the Christ must needs to suffer.](#)” (See below, Partial)
Sound familiar? Who was the first to apparently bring that out? Jesus himself.

First, he had to prove by the Bible that they had prophecies that pointed to “[the Messiah,](#)” where the Jews accepted, to suffer – “[that the Messiah had to suffer.](#)” (See below, Paraphrased)

[Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.](#)

Once he proved that, point number two was to prove “[that the Christ would rise from the dead,](#)” also using the scriptures. (See above, paraphrased)

Now, he hasn’t even mentioned Jesus so far. Get the sequence? He has to show in prophecy that there are verses pointing to the fact that the Christ will suffer first.

Then the final point is what? “[That Jesus was the Christ.](#)” (See Acts 17:3, above paraphrased)

That’s the final great move. It’s all been wrapped up in that final generation – fulfillment of prophecy.

Well, Acts 17, Verse 11 shows what they did in Berea, Greece, with the information.

“[They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.](#)” (See below, Paraphrased)

[Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.](#)

Did Paul jam it down their throats? Was it dogma? Or did Paul insist that it was discovered?

He went through the scriptures with them, and they went home to find out if it were true or not.

Now, turn to Acts 18, verse 28. We have Peter, and John, and Stephen, and Philip, and Paul, and now we have Apollos (introduced in Verse 24) in Verse 28 of Chapter 18.

And what was Apollos doing? He was “mightily convincing the Jews, and that publicly, showing...” How? “by the scriptures that Jesus was Christ.” (See below, Paraphrased)

Acts 18:28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Do you see what the church meetings were like?

Turn to Acts 26, verse 22. Acts 26:22. Start with the words that say “saying none other things than those which the prophets and Moses did say should come:” (See below, Partial) Read to the end of the verse.

Acts 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

This is Paul speaking. He’s on trial for his life in front of two thrones: one of which is occupied by Festus, the governor of Judea, the Roman governor, the second to Pilate, the other throne being occupied by King Agrippa, Herod, the King of the Jews.

Paul, he doesn’t care who’s occupying what, because he wants to take them on the walk to Emmaus.

And he honestly says to them “that he’s saying nothing new – only what the prophets and Moses have said was to come.” (See below, paraphrased, Repeated for convenience)

Acts 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Then in Acts 26, verse 23, he spells it out again what he thinks.

In prophesy, **One**, same first point, isn’t it? You see, it hammers it home that no one **understood** “the Christ should suffer,” and that’s the first scriptural lesson they had to come across. (See below, paraphrased)

Two “that he should be the first that should rise from the dead....,” and the implication is what? There are others. (See below, paraphrased)

Third, “that Christ should shew light unto the people, and that’s the Greek word for the Jews.” (See below, paraphrased)

And **Fourth**, “to the Gentiles.” (See below, paraphrased)

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Now, if you want to have some fun, look up “Gentiles” in the Bible Concordance, and look how many references in Isaiah alone are to the Gentiles, showing the universality breaking through even during the period of Isaiah.

Well, you know Festus, who was a heathen and used to all these Roman gods, really said the equivalent of our 20th Century statement: “Paul, you are out of your skull!” (Laughter)

And, so Paul leaves Festus in that belief and heads over to Agrippa. And in Acts 26, verse 27, he says, “Agrippa, so you believe the prophets? I know that you believe.

And Paul’s persuasiveness was such that Agrippa admits in Acts 27. Verse 28 that “Paul almost persuaded him to be a Christian.” (See below, paraphrased)
That’s how effective the walk to Emmaus was before those two government officials.

Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Now, turn to Acts, Chapter 28, the last chapter in Acts, and verse 23.

You will find how Paul spent his time in Rome. Chapter 28, verse 23, begin with the words “persuading them concerning Jesus,....” (See below, Partial)

Okay, here’s how he spent his time in Rome.

How did he persuade them? “Out of the law of Moses, and out of the prophets....” (See below, partial)

How long? (Murmurs) “From morning till evening.” (See below, partial)

Aren’t you lucky! (Laughter) ...that we are about to end. If it were Paul up here, and you know he was long winded, but when it comes to the walk to Emmaus, you almost can’t help it. If you knew what...it’s just throughout all of this. And one way to piece it together is to go through the gospels and see how many verses are quoted. And just like we’re doing today, you do your own research. And it’s just so absolutely overwhelming. “From morning till evening.” (See below, partial)

Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

But Paul had problems, you know, when he talked so long. He had Educes, and all that, and I don't want any Educes in the audience tonight.

So, we're about to ramp it up. And in Acts 28, verse 24, it says [that “some believed, and others didn't believe.”](#) (See below, paraphrased)

[Acts 28:24 And some believed the things which were spoken, and some believed not.](#)

Did that really bother Paul? It may have. In his heart he may have liked everyone to do that, but he preferred the freedom of discovery and the free discussion on the scriptures. Go home and study it yourselves and find out if it was really true.

And the last view we have of Paul is the last verse in Act 28, verse 31. He says he [“preached the kingdom of God, teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”](#) (See below, Paraphrased)

[Acts 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.](#)

And in case you think...if this is the Book of Acts, this should give you a little tantalizing tidbit. Just flip over into Romans, just a bit, and read Verse 2 and see the cornerstone of so much of Christian proofing.

[Rom 1:2 \(Which he had promised afore by his prophets in the holy scriptures,\)](#)

Where did it all come from? Did it start with those two disciples, who didn't even recognize Jesus on the road to Emmaus? Are we on that same road to Emmaus? Are we? If we are, are our eyes beholding -- that we really don't recognize who he is?

Are we still looking at Jesus in the old way, or in the way that he told his disciples they had to look at him, or they couldn't even build their church correctly?

If we want to build church, then, in our consciousness, we have to have our eyes open. We have to have [“our hearts burning within us.”](#) (See below, Paraphrased)

[Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?](#)

And we have to have the scriptures as open as our hearts and understanding every aspect of it.

Knowing the master we are following enables us to be the disciple, with full comprehension. Otherwise, we don't know him.

It’s the scriptures will apparently reveal him. Who said that? It was God who revealed the prophetic scripture.

Therefore, the impact of one of these statements early in one of the gospels, who hope will never fall on one of us here, and he turned to the audience and said, “[You do err not knowing the scriptures.](#)” (See below, paraphrased)

[Matt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.](#)

Thank you very much; thanks for your extra time.

(END of part 2 – “The Walk to Emmaus”)