

INTRO: Modern man is caught on the horns of a dilemma. On the one hand, we're convinced that seeing is believing. We live in an inescapably visual age – from LCD to plasma to 3DHDTV to computer graphics to iTouch to iPad to IMAX, what dazzles us most is high def and high res – 1080p on our TV's and 960 by 640 retina displays on our phones. On the other hand, we have been bitten by the skepticism of David Hume, the relativism of DeCarte, and the subjectivism of Kant. Seeing is believing, yet we don't see things as they are in themselves, only as they are processed by our minds. In Kant's terms, we can't see the noumena, the thing in itself. We can only see the phenomena, the thing as processed by our brains. We think we know the world as it is, but come to find out, we only know the world as we think it is. Seeing is believing, and yet our own eyes refract the light and distort the image. We have thought ourselves into a corner. If seeing is believing, and yet our eyes play tricks on us, then how can we ever recognize truth? This is the conundrum that confronts us in Luke 24 when the risen Christ appears to the disciples on the road to Emmaus. He appears, yet they don't immediately recognize Him. Recognizing the risen Christ is the overarching theme of Luke 24:13-35. In v.16 they can't recognize him, but by v.31 they can. So what happened between vv. 16 and 31 to make them see? This encounter with the living Christ addresses modern man in both his relativism and his skepticism. Modern man says that he would believe in the risen Christ if only that Christ would appear to him in his own experience. Yet when Jesus appears to these two disciples, sight doesn't solve it, which raises the question, **How do you recognize the risen Christ for who He really is?** Luke 24 gives us 3 answers. **By the Power of God's Sovereignty (vv.13-16), By the Testimony of Scripture (vv.17-27), By the Symbol of the Lord's Supper (vv.28-35).** That's how recognize the risen Christ, that's how we have certainty of Jesus' physical and historical resurrection, and that's how we have hope in a sinful world.

1. BY THE POWER OF GOD'S SOVEREIGNTY (LUKE 24:13-16)

In v.14, the same day that the women and Peter discover the empty tomb, another pair of believers was on their way from Jerusalem to a little village called Emmaus, which they probably called home. And they were talking with each another about all that had happened with Jesus. Talking is an imperfect verb. It emphasizes the ongoing nature of the conversation. It's not that one of them brought it up and the other had very little to say. They didn't get bored with Jesus-talk and then get on with other conversation about politics and sports. This was an extended conversation. And in v.15 the text says they were discussing. That's actually a more colorful word than it appears to be in English. They were debating, reasoning, maybe even arguing. This was not a tea and crumpets conversation. The word for "discussing" is the same word Luke uses in 22:23 after Jesus says one of the disciples would betray him, "*and they began to question one another, which of them it could be who was going to do this.*" It's the same word in Acts 6:9 where the synagogue of freedmen argue with Stephen. And in Acts 9:29 Luke uses this word to describe how Paul argued with the Greek-speaking Jews about Jesus when they wanted to kill him for preaching Jesus so boldly. The discussion in Luke 24 is intense.

You only have intense conversations about things that really matter to you. Friend, how much does Jesus matter to you? Talking with each other about the things of Christ and the cross is one of the great privileges of the Christian life. Out of the fullness of the heart, the mouth speaks. What do other people hear you discussing with intensity and passion – sports, news, politics, clothes, house wares, neighborhood gossip? I know men who call themselves Christians who can talk a mile a minute about the Bulls and the Bears, the Cubs and Sox, the Hawks; but when it comes to Christ and the cross, they've got nothing. There's something wrong with that. J.C. Ryle says "If we believe we are journeying to a heaven where Christ will be the central object of every mind, let us begin to learn the manners of heave, while we are yet upon earth..." (Ryle, 2:499). Ask each other what you were encouraged or challenged by in the sermon, or how the Lord used it to convict you of sin or spur you on to serve or grow in some way. Ask each other about what you're reading in the Bible lately and how it's been instructive or convicting or encouraging. Pick a book off the recommended reading list on the web site and read a chapter a week and talk about it over coffee on a Saturday morning or Sunday afternoon.

Notice in v.15, it's as they were talking that Jesus Himself drew near and began walking with them. And is this not what we find together? We talk about the things of the Lord together, and we find that as we are talking

with one another, Jesus is among us, drawing out our hearts to Himself, teaching us, fellowshiping with us. How many times have we experienced that on Wednesday nights? We're talking about the things of Jesus in Scripture, discussing, sometimes cordially disagreeing; it might start a little slow, but by the end we find that we have had fellowship not only with each other but with Jesus Himself. He draws near to us and joins us by His Spirit, He encourages and teaches us and draws us out, and we go away knowing that we have not just been talking with each other. We've been communing with risen Christ.

But v.16 is really the fountain of our first point. "*But their eyes were kept (evkratou/nto, imperfect passive) from recognizing Him.*" That's a passive voice verb, "were prevented," and it's a divine passive. God was preventing them from recognizing the risen Christ. What a loaded idea. God determines when to open people's eyes to the truth and power and identity and presence of the risen Christ Jesus. The word translated "prevented" is the Greek word krate,w, which means to take into possession or custody, to arrest or apprehend, and it can also convey the idea of taking someone by the hand (BAGD, 448, Lk 8:54 "took her by the hand"; but cf. Acts 2:24 (it was impossible for death to keep its hold on him; of arrest in Acts 24:6 "we seized him"; of Jesus' arrest 4x in Mt 26:48-57). So there's an element of disablement. God prevents them from recognizing Jesus just yet. But there's also an element of authority. God doesn't give them permission to see Jesus for who He is just yet, because it doesn't suit God's purposes. God decides when to illumine and enlighten the eyes of our hearts. This is why the first thing we have to say about recognizing Jesus is that it's up to God's sovereignty. If we drop down to verse 31, we realize that Cleopas and his unnamed friend don't recognize Jesus until "*their eyes were opened,*" another divine passive. Now what does that assume about the natural state of their eyes? They're closed, not open. The eyes of the human heart remain closed until God Himself opens them. And the circumstances make the point all the sharper. Even when the risen Christ is physically standing right in front of us, walking right beside us, we won't recognize Him unless God Himself, in His sovereign power, opens our eyes to see and identify the risen Christ for who he is.

Now that should frighten us. Why? It should frighten us because both as sinners and as scientific modernists, our default setting is to walk by sight. That's exactly what Eve did in the garden of Eden. Instead of trusting what God said, she made her decision based on what she saw. Listen to Genesis 3. "*So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate.*" And the apostle Paul says in Romans 1 that even though we knew God, we did not honor Him or give him thanks, but we suppressed the truth in unrighteousness. We shut our own eyes to the glory and majesty and moral authority of God over us. And in closing our eyes to God, our hearts were darkened, and we walk around like blind men who think we can see. And so we see the world, we see the things of the world. And yet in our sin we have shut our eyes to the truth and authority and revelation of God. And so we walk around with our eyes closed, claiming to see, claiming to understand the truth about God, self, and reality. Yet all the while, we are in the darkness of rebellion against God's truth and authority. That is why Leon Morris says "We cannot see the risen Christ, although he be walking with us, unless he wills to disclose himself" (Morris, quoting Ford, TNTC, 356).

Friend, if you're listening to this as a non-Christian, think on this. You say you would believe in the resurrection of Jesus if He would just appear to you personally. If you could just see Him with your own eyes, that would be enough. But Luke 24 says that even that would not be enough for you. Here these men are in Luke 24, just like the women last week, sympathetic to Jesus. They had hoped that he would be the one to redeem Israel. They were rooting for Him. Yet when he appeared to them, they had no idea who he was. So what makes you think that you, in your skepticism, would recognize the risen Christ even if he did show up at your own dinner table? Your eyes are still closed. The truth is that for you to believe, God must open your eyes by His sovereignty, so that you can see how all of Scripture bears testimony to Jesus. And that leads us to our second point. We recognize the risen Christ for who He really is by the testimony of Scripture.

2. BY THE TESTIMONY OF SCRIPTURE (LUKE 24:17-27)

Jesus goes incognito in v.17, and he asks them, “*What are you talking about?*” Jesus already knows, but He asks to engage them with Himself. And it works. They quit walking. The question stops them in their tracks. Now look at the irony of their response. Jesus’ tomb is empty, here Jesus is right in front of them, and they’re sad. But they’re also surprised. Cleopas can’t believe that this guy hasn’t heard of Jesus. Jesus was a religious celebrity. He was publicly executed. It reminds you of Paul’s response to Festus about the public nature of Jesus’ ministry and execution in Acts 26:26 “*The king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.*” It’s the same with Cleopas. You’d have had to been living under a rock for the past month not to know about Jesus. But again notice the irony. What’s amazing is not what this visitor doesn’t know. What’s amazing is what Cleopas doesn’t know. Jesus is talking to him, yet he can’t see Him for who He is (cf. 9:45; 18:34; 2Cor 3:14).

So in v.19, Jesus plays along and asks innocently, “*What things?*” You can almost see Luke winking at the reader from behind the page, like “Watch this.” Again, clearly, Jesus is asking for their benefit, not His. Jesus is inviting them to sound out what exactly happened. And without realizing it, Cleopas preaches the beginnings of the gospel. Jesus had predicted just this scenario based on the OT Scriptures. Remember what he said in Luke 9:22 “*The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.*” It happened just as it was supposed to happen according to the Scriptures, yet Cleopas doesn’t understand. He says most of it, but leaves off the end. There’s a game out these days called **Mad Gab** where you read a group of totally unrelated words, but when you speak it, it makes sense as a phrase of other obviously related words. So you have to keep saying this string of unrelated words until you realize how it makes sense when you get the cadence right. So you might get the words Row (a boat), Stem (like on a flower), Harsh, Mell, Hose (water hose). Row, Stem, Harsh, Mell, Hose (repeat 3x). Roast some marshmallows! That’s what Cleopas is doing here. He’s sounding out the syllables of the gospel, and yet he has no idea that what he’s saying is gospel history. Verses 19-24 are one long mad-gab of the gospel, yet without the last syllable of the resurrection, which is what really makes sense of the whole thing.

Cleopas then says, if you put it literally, “*But we were hoping that he was the one who was about to redeem Israel.*” This reveals misunderstanding on three levels – the timing, nature, and method of the redemption. We thought it was going to be immediate, political, and through conquest, not crucifixion. They expected the Messiah to be a mighty prophet in word and deed before God and the people. They expected the glory of v.19. What they didn’t expect was the suffering of v.20 – the betrayal, condemnation, and crucifixion of the Christ by the leaders. It’s also ironic that Cleopas observes that “*Besides all this, it’s now the third day since these things happened.*” The third day! And not only does he say that it’s the third day, but he goes on to tell Jesus that the women amazed them with some story about the empty tomb and seeing a vision of angels who told them that Jesus was alive – all on the third day! As a believing reader, you’re going “Cleopas, listen to what you’re saying! Jesus predicted his resurrection on the third day (Luke 9:22; 18:33)?!” One commentator made the understatement of the century when he said “Luke did not portray these and the other disciples as psychologically disposed to faith” (Stein, 612). I’ll say. It never occurs to Cleopas. It never dawns on him to see the third day as the fulfillment of hope. He can only think that now, all hope is lost.

The reason is that he was **hoping for the wrong thing**. When Cleopas says they were hoping that Jesus would redeem Israel, that redemption had political overtones (cf 1:71, 74). They were hoping to be freed from Roman occupation. When Jesus died, that hope is shattered. They have no idea that Jesus has accomplished a far greater redemption, and is bringing fulfillment in a totally unexpected way (Bock, 2:1913-1914; Stein, 611). Isn’t this our great problem in understanding Jesus today? We don’t recognize Him or His gospel as good news, because **we’re hoping for the wrong thing**. We want something other than what Jesus offers. We want freedom from our earthly problems. We want success at work, ease at home, money in the bank, and influence with people. But Jesus’ didn’t die to free me from my problems. Jesus died to free me from my sin. He died to pay the

penalty of my sin, and he rose again to break the power of my sin. Now we all like the idea of Jesus taking our penalty for us – we all want a “Get-out-of-Hell-Free” card. And when Jesus frees us from our sins, many of our problems may go away. What gets us down is when Jesus says that our loyalty to Him will cause us other problems, or that freeing us from the penalty and power of our sins means that Jesus will call us to walk through some other problems rather than around them. That’s what makes us feel like Cleopas...all hope is lost. And yet as Christians, we often forget that the risen Christ is walking with us.

In v.24 Cleopas goes on with this description of all the things that had happened that day, yet it all ends on a melancholy note: *“they found the tomb just as the women had said..., but him they did not see.”* Now Cleopas and his friend think they’re just being realistic. They wouldn’t want to be gullible and believe some silly story brought back by a few women. They want proof. They want to see Jesus for themselves. Yet Jesus’ response to that approach is *“O foolish and slow of heart to believe all that the prophets said.”* They should be living by faith in God’s word, not by what they see or don’t see. Again, notice the irony. *“Him they did not see.”* Yet Jesus is standing right in front of them, and still they don’t see him! That’s the spiritual blindness of the human heart. The modern mind complains that we’ve never seen the risen Christ, and so refuses to believe. Yet some people had actually seen the risen Jesus, people who were sympathetic to Him, yet they failed to recognize Him. Now that raises a serious question. Can you really trust your own innate spiritual senses? Even if you saw Jesus, you wouldn’t recognize Him. **Seeing is not believing.** But if that’s true, then how in the world can I recognize Jesus? You have to put it the other way around. **Believing is seeing.** That’s why Jesus says in v.25 *“O foolish and slow of heart to believe all that the prophets said.”* Faith does not come by seeing. *“Faith comes from hearing, and hearing through the word of Christ”* (Rom 10:17). You can see the empty tomb. You can see the Risen Christ yourself. Yet if we don’t first believe what the prophets said, we will not understand or believe in Jesus. Augustine was right when he said “I believe, in order that I may understand.” That’s exactly what Jesus is saying here. If you had believed in the prophets said, you’d have understood what you saw this weekend. But you didn’t believe what you heard, and therefore you didn’t understand what you saw. You cannot come to the Bible simply or even primarily as a scientist, putting it under your microscope and standing over it as judge. You have to come to it as **Hebrews 11:6** says, *“Whoever would draw near to God must believe that he exists and that he rewards those who seek him.”* Believing is not the result of seeking. It’s the starting point.

And notice, it’s not just our minds. The problem is deeper than that. We’re not just foolish; we’re stubborn. And it’s actually the stubbornness of our hearts that makes us think so backwardly when it comes to spiritual things. We think wrong thoughts because we have the wrong priorities and motives and loves in our heart.

V.26 *“Was it not necessary for the Christ to suffer and enter into his glory?”* Now there’s that pesky little word again, necessary. And Jesus expects a positive answer. Yes, it was necessary for the Christ to suffer. That’s what they didn’t understand. The question is, Why was it necessary; and necessary according to whom? That’s a big question today, even among people who call themselves Christians. The answer is penal substitutionary atonement. He died to suffer the penalty due for our sins, in order to satisfy or propitiate the righteous anger of God at us for our sins. If the plan for the Christ were simply to free Israel from Roman occupation, or to solve our problems in this life, no suffering would be necessary. But because the plan was to free Israel from the power and penalty of her sins, then a price would have to be paid. A ransom would be demanded. A satisfaction for sins would be necessary so that God could be just when He justifies guilty sinners (Cf. Heb 2:14-17). Yet it was also necessary because there is no glory without suffering. In God’s economy, suffering always precedes glory. Glory is the result of suffering in God’s eyes. Peter would later write that the prophets predicted both *“the sufferings of Christ and the subsequent glories”* (1Pet 1:11; cf 1:20-21; 2:24; 4:14; 5:1). And Paul would write in Rom 8:17 *“we suffer with him in order that we may also be glorified with Him.”* That’s how God works.

Luke says in v.27 *“And beginning with Moses and all the Prophets he interpreted to them in all the Scriptures the things concerning Himself.”* The first Christian sermon was Jesus preaching His own death and resurrection from the very fabric and structure of the Old Testament. Notice, he only began with Moses and ALL the

prophets. In other words, he's extrapolating from those texts to Himself as the fulfillment. My wife might ask me, 'Can you vacuum the whole house, starting with the kitchen?' So I'd start by vacuuming the kitchen, and then vacuum the den, and then the playroom, and so on, until I had vacuumed every room in the house. That's not what we're talking about. It's not, "starting in Isaiah, he moved on to Daniel." No, he said, starting from ALL the prophets, I'll show you how all of it points outside itself, beyond itself, to Me." He's not moving from prophecy to prophecy. He's moving from the macro-structures of OT revelation to their macro-fulfillment in Jesus. And notice the word order. It does not say "He interpreted to them the things concerning himself in all the Scriptures," as if he's just going through the little bits and pieces that apply to Him. It says "*He interpreted to them in all the Scriptures the things concerning Himself.*" The things concerning Himself are to be explained in all the Scriptures, not just isolated verses. This was a whole-Bible (OT) sermon showing how Genesis to Malachi testify, in their entirety, to the necessity of Christ's suffering first before entering into His glory. The OT history and prophecy of national Israel was fulfilled in the person and work of Jesus Himself.

It would be like saying that Jesus is the better Adam who represents His people and rules God's world. He is the true seed of the woman who crushes the serpent. He is the true Ark that saves us amid God's judgment. He is the true seed of Abraham, the greater priest-king like Melchizedek, the true Isaac, back from the dead, the true lion of Judah, and the true Israel, God's Firstborn Son. He is the true Moses – the true prophet of God, even the word of God itself, and the faithful keeper of God's word. He is the true Passover, the true Exodus, and the true manna. He obeys the precept of the law perfectly, and endures its curse completely. He is the true Joshua who gives His people a real and eternal rest in the New Creation. He is the true tabernacle who dwelt among us, the true temple of God's glory, and the true priest who offers Himself as the true lamb of God, the sacrifice for our sins and the scapegoat for His people. He is the true and saving judge better than Samson. He is the Kinsman Redeemer greater than Boaz. He is the perfectly righteous king that Israel never had. He is the better David, the warrior king who slays our great adversary the Devil, and welcomes us to His table as so many crippled Mephibosheths. He is the one greater than Solomon, in whom are hidden all the treasures of wisdom and knowledge. He is the wise and faithful son, the wisdom that accompanied God at creation. He is the Faithful Shepherd. He is the Righteous Sufferer and coronated king of the Psalms. He is the Great Lover of Souls in the Song of Solomon. He is Isaiah's Holy Stump and Suffering Servant. He is Jeremiah's Righteous Branch and the fruitful vine of Isaiah 5 and Psalm 80. He is the one greater than Jonah, thrown in to the storm of God's judgment and swallowed by God's wrath only to rise from the dead so that we might have peace. He is Daniel's Son of Man and God's Anointed Prince. He is the greater Hosea who marries his unfaithful people and makes her His beautiful and chaste bride. He is the restored tent of David at the end of Amos. He is the true exile and remnant and restoration of Israel. He is the Word of the Covenant, and it is His blood that speaks better than the blood of Abel. Every institution, every structure, the whole religious and historical framework of the Old Testament, found its realization and most satisfying meaning in Jesus. That is why we should preach the OT.

Luke says in v.27, "*He interpreted to them in all the Scriptures the things concerning Himself*" (diermhneu,w). Is the Old Testament a matter of interpretation? Yes, you bet it is. And Jesus is the authoritative interpreter. He is the Living Word who finds Himself on every page of the written word. He is the substance of every shadow, and **His interpretation of the OT alone explains why it was necessary that the sinless Christ should suffer before entering His glory.** We do not understand the risen Christ unless we understand His interpretation of the OT. And we do not understand the OT until we understand that all of it points us to the suffering and glory of Jesus. He is the hermeneutical key that unlocks the Scriptures, and when we unlock them, it's His face we see.

3. BY THE SYMBOL OF THE LORD'S SUPPER (LUKE 24:28-35)

We recognize the risen Christ for who He is in the symbol of the Lord's Supper. In v.28, the threesome nears the village, but Jesus "*acted as if he were going farther...*" Why? Is Jesus playing cat and mouse? Not quite. J.C. Ryle gets it right. "Let us mark...how much Christ loves to be entreated by His people... He desired to see if they were weary of His conversation. But it was not so...Our Lord sees it good for us to prove our love, by withholding mercies till we ask for them. He does not always force His gifts upon us, unsought and unsolicited.

He loves to draw out our desires, and to compel us to exercise our spiritual affections, by waiting for our prayers... Let us ask much, and ask often, and lose nothing for want of asking” (Ryle, 2:501, 502). Jesus loves it when His people invite Him to stay longer. It honors Him by showing Him that we never get tired of His company. We never get tired of hearing Him speak His word to us. So these two friends “*urged him strongly, saying, ‘Stay with us....’*” People who love Jesus don’t easily tire of talking about Him or talking with him. They want him to stay and keep interpreting Scripture to them. And Jesus loves it when we ask Him to stay. When was the last time you urged Him to linger with you over His word?

But what does it mean that their eyes are opened and they recognize Jesus in the breaking of the bread? Well the language Luke uses is clearly reminiscent of the Last Supper. Verse 31 has 3 of the same verbs as Luke used for the Lord’s Supper in Luke 22:19 – take, break, and give. So this may not be an actual celebration of the Lord’s Supper. After all, there are no words of institution, no mention of the cup or the new covenant. But it’s certainly a clear reminder of what He did in the upper room, and what that meant. The Lord’s Supper is the symbol of those who have fellowship with Jesus in His death and resurrection. He said that the bread was “*my body, which is given for you... This cup that is poured out for you is the new covenant in my blood.*” It’s substitutionary atonement - my body, for you; my blood, for you, the new covenant in my blood – forgiveness of sins, a new kind of sacrificial lamb for a new kind of Passover. Now, Cleopas and his friend may not have understood all of it just yet. But they’ve just heard the greatest sermon ever preached, so something is dawning on them. And finally they recognize Jesus for who He is, when God, by His Spirit, sovereignly opening their eyes to the meaning of Scripture and the significance of the Lord’s Supper. That’s how they recognized Jesus for certain (Stein 613; cf. Marshall 898 “the language points irresistibly to the actions of Jesus at the last supper and the feeding of the multitudes;” Nolland 2:1206; Ryken 2:659. contra Morris, 358-459; Bock, 2:1919; Ryle 2:507).

And that idea of certainty is what Luke started with in chapter 1. “The word ‘recognized’ in v.31 is the same word Luke used in 1:4 with respect to ‘knowing’ the certainty of the things [Theophilus] had been taught” (Stein, 613). And certainty is the point for us as well. The first disciples became certain that Jesus really rose from the dead by rightly interpreting Scripture and sharing table fellowship with Jesus that reminded them of the Lord’s Supper. And that’s how we become certain of it too. We study Scripture and believe in Jesus’ interpretation of it. We hear that Scripture in the context of fellowship with Jesus at the Lord’s Table. And our eyes are opened by the sovereign action of the Holy Spirit (Stein, 613).

V.32 “*Did not our hearts burn within us while he talked with us....*” The hearts that were slow to believe in v.25 were now burning with passion for understanding Jesus in all the Scriptures. V.32 “*...as he opened [dih,noigen] the Scriptures to us....*” When Jesus made disciples on earth, He opened the Scriptures personally to people. This is what we should be doing with non-Christians and with other believers – opening the Scriptures personally with them, helping them to understand Jesus, and praying that God would open their eyes. Christian discipleship is an eye-opening, Scripture-opening ministry that introduces people to the risen Christ.

The natural response to meeting the risen Christ in v.33 is to go and tell others. Yet when they find the others, they’re saying that Jesus had also appeared separately to Simon. V.34 is the eleven announcing a different appearance to Cleopas and his friend. Because of how the Greek is worded, a better translation would be “*they found the eleven and those who were with them gathered together, who were saying, The Lord has risen indeed, and has appeared to Simon.*” What this means is that “Luke thus gives two sets of witnesses to the resurrection” (Bock, 2:1,922) – Cleopas and his friend on the one hand, and Simon on the other (1Cor 15:4). And this only serves to solidify the certainty of Jesus’ resurrection. Luke wanted his readers to know the certainty of the gospel they had been taught. And Luke grounds that certainty in his own gospel account based on eyewitness testimony, the proofs from prophecy that he has cited throughout the gospel, the two sets of witnesses to the resurrection, and the reading of Scripture with the breaking of bread in the community of faith (Stein, 614-615).

CONCLUSION

How do you recognize the risen Christ for who he really is? How can we be sure that Jesus really rose from the dead? The Bible gives us three answers. We get certainty from the sovereign power of God opening our eyes, from the testimony of Scripture, and from the symbol of the Lord's Supper. Seeing is not believing. The eyes of our hearts have to be opened by God to see Jesus for who He is. Faith comes by hearing, not by seeing. If we want to see Jesus rightly, then we first have to believe what Scripture says about Him. Christian, you can be certain of Jesus' death and resurrection. Scripture testifies to it. The Lord's Supper commemorates it. And the God's Spirit has opened your eyes. If you're listening to this as a non-Christian, maybe you're still committed to your own unbelief. But if that's the case, then you're saying that you know who Jesus is. You see him rightly, and you see right through Him. But Jesus calls your spiritual perception into question. The very men who saw the risen Christ didn't recognize Him until God opened their eyes. What makes you so sure you know who He is? Unbeliever, your eyes are still closed. You have no reason to think that you see Jesus rightly. Faith comes by hearing, and hearing through the word of Christ. Are you listening?