



The Last Place You Look

Summary and Goal

The last place you look for Jesus is right where you are. The two on the Emmaus Road didn't expect Jesus to meet them there. We have to meet people where they are and follow the lead of Jesus by listening well, asking good questions, and journeying with them.

Main Passages

Luke 24:13-35

Session Outline

1. Come Near (Luke 24:13-16)
2. Listen (Luke 24:17-24)
3. Speak (Luke 24:25-35)

Theological Theme

The primary thrust of this passage is the joyous reality of the resurrection of Christ.

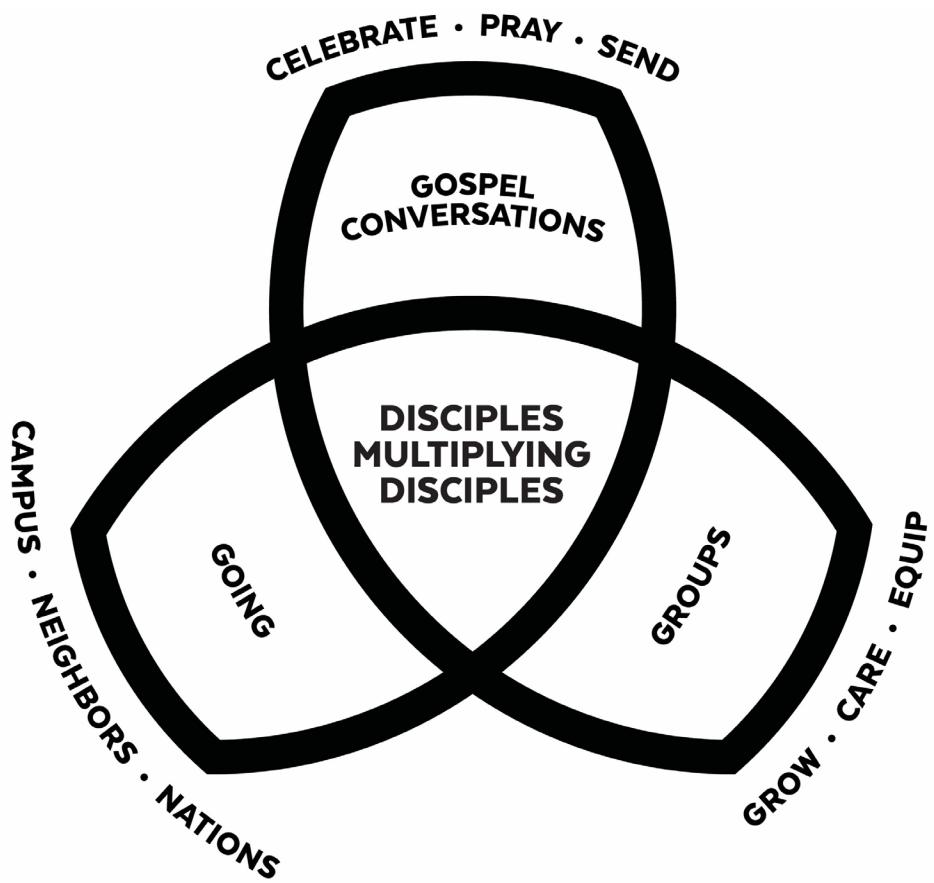
Christ Connection

In this passage not only are we reminded that Christ is truly the Messiah, but He also has called those who receive life in Him to participate in His mission by sharing the good news of Jesus Christ with those around them.

Missional Application

This passage includes a description of Jesus' evangelistic efforts from which His followers can glean principles as they seek to be faithful to complete the Great Commission.

Disciples Multiplying Disciples



DxD This Week

For the Leader

Spiritual Challenge Question: Who are the lost people you're praying for and having gospel conversations with?

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Session Plan

The Last Place You Look

Introduction

- ① What comes to mind when you hear the phrase “making disciples”?
- ② Who in the Bible was a disciple maker? What did that person do to make disciples?
- ③ Are you the disciple of anyone? Do you disciple anyone? Tell a bit about that.

“Making disciples” is often discussed and encouraged in evangelical churches. This stems from a genuine desire to expand the kingdom of God through biblical evangelism and missions. Yet, this may be one of the least carried out commands of Jesus, at least in the Western church. It is much easier to talk about evangelism and missions than to actually do it. In our passage today, we will see that the way Jesus helped the two disciples on the road to Emmaus is a simple plan that any follower of Christ can follow in order to share the good news with others.

1. Come Near (Luke 24:13-16)

This was a unique time in history. Jesus, the Son of God in flesh, had completed His mission on earth to redeem sinners from death and condemnation. He had lived a perfectly obedient life and then died a sinner’s death. In this way, He was able to both take away sin and give righteousness.

- ④ What does the text say that Jesus did first? Why does that matter? How is this connected to the practice of evangelism?
- ⑤ How do we see God drawing near to people throughout the Bible?
- ⑥ Application: With whom could you meet this week in order to share the gospel face to face?

2. Listen (Luke 24:17-24)

It's true that Jesus asked them questions, but what He modeled here most was listening. The only reason He spoke at first was to get them to reveal their thoughts. Of course, He knew what they were thinking, but He wanted them to know what they were thinking also. Once they had verbalized the concerns of their hearts, Christ addressed those concerns by explaining the gospel to them.

- ?(?) What practice can we learn about evangelism from the way Jesus interacted with the men in this passage?
- ?(?) What does this mean for how Christians can and should share the gospel today?
- ?(?) Application: Do you think you are a good listener? Are you able to discern the concerns of peoples' hearts? What are some questions a Christian might ask an unbeliever in order to start a spiritual conversation?

3. Speak (Luke 24:25-35)

There is only one gospel message, but there are many ways to share it. Jesus shared the gospel with these two disciples by taking them through the Old Testament. This was appropriate because they were Jews and knew the Old Testament well. They knew of the promises of the Messiah. They had hoped that Jesus was the Messiah. So, it made perfect sense for Christ to reason with them from those books.

- ?(?) What practice of evangelism might we learn about from Jesus' interaction with the disciples in these verses?
- ?(?) What is the Christian's role in evangelism? What is the measure of success?
- ?(?) Application: Have you been faithful to share the gospel with people around you? With whom have you shared the gospel in the past week or month? If you haven't, what has prevented you from sharing it?

Conclusion

- ?(?) How does a proper understanding of your role and God's role in evangelism change the way you practice evangelism?
- ?(?) Have you ever heard someone attempt to share the gospel, but fail to share important aspects of it? What did they leave out? Have you ever done this?
- ?(?) In what ways are you participating in the Great Commission? How has God challenged you in this area today?

?(?) Closing

What is keeping you from gathering friends/neighbors into your home to start a relationship or a group for Christ? Email your campus Groups Minister to learn about free resources and helps they can offer.

Close the Group time with a focused prayer: Ask each participant to think of the name of the person(s) God is leading them to share with.



Expanded Session Content

The Last Place You Look

Introduction

- ① What comes to mind when you hear the phrase “making disciples”?
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- ③ Are you the disciple of anyone? Do you disciple anyone? Tell a bit about that.

“Making disciples” is often discussed and encouraged in evangelical churches. This stems from a genuine desire to expand the kingdom of God through biblical evangelism and missions. Yet, this may be one of the least carried out commands of Jesus, at least in the Western church. It is much easier to talk about evangelism and missions than to actually do it. Jason Hayes believes that three key hindrances to making disciples are a lack of time, lack of trust, and lack of connection.¹ Others, like Spence Shelton, say that things like unrepentant sin and fear are the underlying hindrances to disciple making.²

You may find in your own life that other sorts of obstacles keep you from making disciples. Oftentimes, Christians are hindered from sharing the good news of Jesus with people because they simply aren’t sure what to do. They don’t have a plan, and without a plan they feel helpless, paralyzed, and anxious.

In our passage today, we will see that the way Jesus helped the two disciples on the road to Emmaus is a simple plan that any follower of Christ can follow in order to share the good news with others.

Session Summary

Christians have been given a commission to go and make disciples of all nations. This certainly means that some Christians ought to pack up their things, move to a foreign land, and share the gospel there faithfully. But Christians who stay in their own culture are also commanded to be witnesses. They should share the gospel just as faithfully, frequently, and fervently as vocational missionaries.

Christians must keep in mind that it is Jesus who has sent them to fulfill the Great Commission. It wasn't their idea. This fact makes a huge difference. For some, it may feel constrictive and binding. For others, it is comforting. This can especially be difficult for those who are more prone to striking out on their own and paving their own way. The fact is this: the mission of every Christian has already been laid out for them. There is no guesswork as to what it is that they are supposed to be about as followers of Jesus.

Christians should work to let this be a comfort and joy to them. If they feel too hemmed in by the calling that has been placed on their lives to make disciples, then it may be an indication of a heart that is not fully submitted to God's will for their lives as it is revealed by the Scriptures.

Before we get started, let's make sure that we understand exactly what this commission is. Matthew 28 clearly lays it out. Christians are commissioned to make disciples of all nations. Jesus gave two directives in Matthew's commission that help us understand what it means to make disciples. First, Christians must share the gospel with those around them. Second, they must help others grow up into their salvation. Acts 1:8 puts it this way, "You will be my witnesses." Our focus today will be to glean practical help in the first part of that equation. How should Christians share the gospel with others?

1. Come Near (Luke 24:13-16)

This was a unique time in history. Jesus, the Son of God in flesh, had completed His mission on earth to redeem sinners from death and condemnation. He had lived a perfectly obedient life and then died a sinner's death. In this way, He was able to both take away sin and give righteousness.

Now that this mission was complete, a new mission was taking center stage and Jesus, in this passage, set the example for its completion.



What does the text say that Jesus did first? Why does that matter? How is this connected to the practice of evangelism?

Luke wrote that as the two disciples made their way down the road to Emmaus, Jesus Himself drew near to them. Jesus evidently saw them from a distance. He knew who they were and He moved close to them.

This may seem a small thing, but it is actually quite profound and life altering for Christians who are serious about the task of being witnesses

Unrecognizable

It is not known how God prevented the two disciples from recognizing Jesus at this point, but he eventually "opened their eyes" to recognize him (v. 31).

of Jesus Christ. The fact of the matter is this: a Christian cannot obey the Great Commission if they are unwilling to interact with the lost in meaningful ways. Yes, it is possible to engage meaningfully through social media platforms. Christians should utilize every tool at their disposal for Kingdom purposes. However, they must also recognize the role and value of each tool. While it may be more comfortable and less stressful to share biblical truth via social media channels, it is also less meaningful and effective than person-to-person, direct contact. A post sent out to no one in particular usually hits its target. It may be easier to move dirt around in your field with a spoon, but its effect is pitiful compared to the use of a plow and team of horses. Yes, the work behind the plow is backbreaking, but the fruit is tremendous.

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How do we see God drawing near to people throughout the Bible?

God set the example for this practice. God came to Adam, Noah, Abraham, Moses, and many more in person, directly engaging them. The paramount example of this is Jesus Christ coming in flesh. “The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth” (John 1:14).

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Application: With whom could you meet this week in order to share the gospel face to face?

2. Listen (Luke 24:17-24)

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What practice can we learn about evangelism from the way Jesus interacted with the men in this passage?

It's true that Jesus asked them questions, but what He modeled here most was listening. The only reason He spoke at first was to get them to reveal their thoughts. Of course, He knew what they were thinking, but He wanted them to know what they were thinking also. Once they had verbalized the concerns of their hearts, Christ addressed those concerns by explaining the gospel to them.

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What does this mean for how Christians can and should share the gospel today?

There are many different ways to share the gospel. The context of the situation often determines the means by which the good news is shared. But what Jesus modeled here is a useful and effective tool. Jesus knew the concerns of their hearts because He was God. Christians today don't have the ability to know someone's mind as Christ did, but Christians today do know the truth about all humans.

They know that every human they come into contact with today was created by God and bears His image. They know that they are corrupted with sin. They also know that they are in need of a Savior. The problem is that many people with whom Christians come into contact do not have a clear picture of those truths or how to verbalize them. Wise questions from friendly Christians, however, can be an effective way to help a person understand their deep need for Jesus. When a Christian asks wise questions and listens carefully, they will often be given open doors to witness about Jesus Christ. For example, a Christian who is visiting with his neighbor in the yard as their kids play together might say something like this:

Christian: How are things going with you, Bob? Are you holding up in this crazy world?

Neighbor: I'm fine, I think. Can't complain. Though my wife is stressed because it looks like my mom will be coming to live with us. Her health has really declined. I really don't know how much longer she will be with us.

Christian: Wow. Well, let us know if we can help out in any way. You know, I used to be so afraid of death. My pastor really helped me to understand the purpose of this life and what happens in the next. What do you believe about life after death?

In this example, the Christian's question prompted the neighbor to reveal a concern of his heart that gave the Christian help in knowing how to begin a spiritual conversation with him. These conversations, however, can't happen if a Christian doesn't come near and listen carefully.



Application: Do you think you are a good listener? Are you able to discern the concerns of peoples' hearts? What are some questions a Christian might ask an unbeliever in order to start a spiritual conversation?

3. Speak (Luke 24:25-35)



What practice of evangelism might we learn about from Jesus' interaction with the disciples in these verses?

There is only one gospel message, but there are many ways to share it. Jesus shared the gospel with these two disciples by taking them through the Old Testament. This was appropriate because they were Jews and knew the Old Testament well. They knew of the promises of the Messiah. They had hoped that Jesus was the Messiah. So, it made perfect sense for Christ to reason with them from those books.

When a Christian comes near to another person and asks questions and listens, they will gain insight not only into the concerns of their hearts, but also to their background and context. It would do little good to reason with someone trying to prove that Jesus was the promised Messiah of the Old Testament if the person doesn't have any knowledge or respect for the Old Testament. Effective evangelists are both winsome and wise. They testify about Jesus Christ in a way that takes into account what the hearer already knows and believes.



What is the Christian's role in evangelism? What is the measure of success?

Some Christians have misunderstood what evangelism is. More specifically, some Christians are confused about their role in the salvation of a soul. When we confuse our role with God's role, then evangelism becomes daunting, exhausting, and confusing. Christians can't bring a dead person to life. They can't justify a guilty sinner. So, what is their role? The answer is found in the means by which God has chosen to rescue people from their sins. Paul wrote that the gospel is the power of God for salvation to everyone who believes (Rom. 1:16). But how can someone believe the gospel if there is no one to preach it?

The part of the Christian in evangelism is to faithfully explain the biblical gospel. Note, a Christian must utter the true gospel. If a person preaches a false gospel, then they are of no use to the Father to save people. If they teach a gospel that is not the true gospel, then they make people twice the child of hell that they are (Matt. 23:15).

When Christians realize that they can't save anyone, then they are free and unburdened to simply be a witness about Jesus to the lost world. How others respond to the gospel is between them and God. When a Christian shares the gospel, they are successful because they are obeying the command of their Father and He is pleased.



Application: Have you been faithful to share the gospel with people around you? With whom have you shared the gospel in the past week or month? If you haven't, what has prevented you from sharing it?

Conclusion

Christians are called to share the gospel with the world. Only the biblical gospel has the power to save sinners. If Christians give to others anything less than the true gospel of Jesus Christ, then they offer a message that may sound good but is ineffective. They may even assure their listeners of new life in Christ when they haven't actually understood the true gospel and remain lost in their sin.

In order to share the true gospel of Jesus Christ, Christians should look for opportunities to draw near to unbelievers, ask them questions and listen, and then share the gospel with them in ways that they can understand.

- ① How does a proper understanding of your role and God's role in evangelism change the way you practice evangelism?
- ② Have you ever heard someone attempt to share the gospel, but fail to share important aspects of it? What did they leave out? Have you ever done this?
- ③ In what ways are you participating in the Great Commission? How has God challenged you in this area today?

Closing

What is keeping you from gathering friends/neighbors into your home to start a relationship or a group for Christ? Email your campus Groups Minister to learn about free resources and helps they can offer.

Close the Group time with a focused prayer: Ask each participant to think of the name of the person(s) God is leading them to share with.

Prayer of Response

Ask the Lord to make our church one that boldly testifies of Christ in all realms of life. Ask Him to help you personally engage those around you in gospel conversations by drawing near, listening, and speaking.

Additional Resources

- *Tactics* by Gregory Koukl
- *The Gospel Comes with a House Key* by Rosaria Butterfield
- *Tell Someone* by Greg Laurie

For Next Week

Session Title

- The Next Thing You Know

Main Passages

- Luke 24:13-35 (Emphasis v. 25-27)

Session Outline

1. The Redemptive Story (Luke 24:13-26)
2. The Importance of Teachers (Luke 24:27)
3. The Scriptures Point to Christ (Luke 24:27-35)

Memorize

¹⁴ Together they were discussing everything that had taken place. ¹⁵ And while they were discussing and arguing, Jesus himself came near and began to walk along with them.

- Luke 24:14-15

Daily Readings

- Monday - Luke 24:13-17
- Tuesday - Luke 24:18-24
- Wednesday - Luke 20:14-15
- Thursday - Luke 21:4
- Friday - 1 Peter 3:15
- Saturday - 2 Timothy 4:2

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 24:13-35

24:13. Perhaps still on the first day of the week, two disciples were going home to Emmaus after having been with the disciple band in Jerusalem. Modern scholars have no consensus about the precise location of Emmaus, although several sites have been suggested.

24:14. The two disciples had one topic of conversation—the events of the day. We will learn shortly what these events were.

24:15-16. Their conversation was interrupted by a new traveler. Jesus joined the pair on the way to Emmaus. As he walked quietly with them, they did not recognize him. But walking with strangers along the roads of Jerusalem must not have been unusual. Their lack of recognition did not come from his being a stranger. It came because God kept them from recognizing him until God was ready for the Son to be known.

24:17. For one entering into the middle of a conversation, Jesus asked the natural question: What are you talking about? His question halted their progress. Their immediate response came from their faces, not their mouths. Sadness and grief were inscribed all over their faces.

24:18. Finally, we learn the name of one of the disciples—Cleopas. Knowing the name does not do us a lot of good. It sounds and looks a lot like the Cleopas of John 19:25, but the two should not be identified as the same person. We know nothing more about either person. Luke's church certainly knew Cleopas, but we do not share their information.

Cleopas was amazed that someone could have been in Jerusalem during the last couple of days and not heard the news. This must be a visitor, new in town today, he thought. Everyone knows about the crucifixion and rumors of angels and an empty tomb.

24:19. Jesus continued his probing, noticing how the disciples were reacting. They identified the central figure of their conversation: Jesus of Nazareth. They described him as a prophet whose words and actions showed he possessed unusual power. Jesus' actions were not hidden. He performed miracles and issued authoritative teaching in the open where both God and the people could witness. The implication is that both God and people saw, heard, and approved Jesus' words and actions.

24:20. Cleopas placed all the blame on the Jewish leaders for Jesus' death. They took the initiative to arrest and accuse him. They took him to the Roman authorities. The Romans shared guilt in that they carried out the crucifixion that the Jews demanded. Here is another strong piece of evidence for the death of the Messiah. His death was not in secret, hidden from the public. His death came at the hands of the leaders, very much in the public eye, who would later try to disprove his resurrection.

24:21. Christ's death ended apostolic hopes. Here Cleopas in a very important passage summarized the hopes of Jesus' disciples before Jesus' death. They thought Jesus would redeem Israel. This Greek verb for redeem (*lutroo*) appears only here and in Titus 2:14 and 1 Peter 1:18 in the New Testament. It has a strong Old Testament background, appearing ninety times in the Septuagint, usually as a translation of Hebrew *gal'al*, "to set free,

redeem.” It is rooted in the Exodus story of God redeeming Israel from Egyptian slavery (see Exod. 6:6). Luke used a related noun as Zechariah prophesied the work of his son John. God is coming to redeem his people. Anna explained the significance of the child Jesus to those who waited for the “redemption of Jerusalem” (2:38).

The term is often used in the process of paying a ransom or price to gain the freedom of a slave. Luke sees Israel in captivity just as they had been in the time of the Exodus. In sending John and Jesus, God had repeated the miracle of the Exodus. He had paid the ransom price and freed his people from slavery. But the freedom was not through military victory as in Egypt but through the work on the cross, paying the price for the slavery to sin. Paul used a related verb to confess that by Christ’s death we are set free, redeemed, ransomed from our slavery to sin and death. Christ is the one who sets us free, that is, redeems us (Acts 7:35). He came to give his life as a means of liberating or redeeming us (Matt. 20:26).

The disciples saw in Jesus the one who would bring a new Exodus and free the nation from its Roman captors. Instead Jesus proved to be something much more—the Redeemer who freed them from sin and death. But at this point the two on the road to Emmaus had no idea of this.

The third day was important in many ways for the disciples in this context. By the third day the body would start to decay (cf. the four days of John 11:39). Three days should have given the news about Jesus time to circulate for all people to know about it. And three days was the time Jesus set for his being raised from the dead (Luke 9:22).

24:22-23. The disciples had not believed the women, but looking back on their story, they admitted their amazement at what the women said. They said Jesus was alive. Still, the disciples did not go out looking for Jesus. They did not stay together waiting for the risen Jesus to come to them. The disciples simply left Jerusalem for the safety and familiarity of Emmaus. Telling the story of resurrection did not elicit faith immediately from the disciples. It simply brought astonishment.

24:24. The women’s story was verified. Some of the men went to check it out. This would probably include Peter’s experience. The tomb was empty as the women said. But no Jesus. Stories of resurrection but no resurrection sightings. What did one do? What could one think? Could one believe?

24:25-27. Jesus had heard enough. He called the disciples foolish just as Paul referred to his Galatian readers (Gal. 3:1, 3). The evidence stood before them, and they would not believe. They had not even placed this evidence over against the greatest source of knowledge they had. Scriptures pointed to Messiah’s suffering before entering his glory. The disciples had it all reversed. They wanted Messiah to establish the glory of David’s kingdom on earth before he died, his death probably marking the beginning of a new Davidic dynasty in Jerusalem. Jesus read Scripture in an entirely different way. He started with Isaiah 53 and saw suffering as the first necessity for Messiah. Only after suffering and death would glory be achieved, and this would be a glory entered after death, not a glory established on earth.

Then these two disciples received what each of us would give anything to have: Jesus’ own interpretation of Scripture. Jesus showed just how the intention and wording of the Old Testament Hebrew Scriptures perfectly prepared the way for Jesus to come, minister, teach, heal, exorcise, be betrayed, suffer, die, and enter glory. What happened to Jesus was nothing new and unexpected. God had been preparing Israel for this all along. Scripture was full of Jesus. Any educated Israelite should be able to read Scripture and see Jesus.

24:28. Jesus started to leave the two disciples just as the conversation got interesting. He would let them go on home, and he would continue his journey.

24:29. The disciples would have none of that. They had a good excuse. Evening was falling. He could not go farther. He needed a place to stay. They had one. "Come on in. Let us continue the discussion. We want to hear more of what you say." Still, they did not recognize him or realize that his interpretation of Scripture pointed to no one but himself.

24:30. A major component of any meal was bread. Jesus acted as host, broke the loaf of bread, and distributed it to his disciples, just as he had often done, and especially just as he had done during the Last Supper. He said a prayer of thanks over the bread. The way he did it caught their attention. Now they focused on him.

24:31. Recognition came. It was Jesus. Immediately, he was gone, disappeared into thin air. This he could do in the resurrection body. He was now different from the way he had been before the crucifixion and resurrection.

24:32. They began immediately to share their thoughts and feelings with each other. Their grief had blinded them. Their attention to their own loss and sorrow prevented them from focusing on God and finding what God was doing for them at that very moment. And all this was a part of what God was doing, so they could hear Jesus out before they realized what was happening. A disciple could see the risen Lord without knowing he was seeing the risen Lord. Resurrection faith depended on more than just physical presence and physical sight. It depended on spiritual presence and spiritual sight. That came in the breaking of bread, a symbolic act that took them back to the night of the Lord's Supper. They knew their hearts burned. They knew something special was happening as they heard Jesus explain Scripture. But they did not know him until they broke bread together.

24:33. The two disciples had to share their experience. No one in Emmaus would understand. They had to go back to the other disciples. They found them in their gathering place in Jerusalem. The eleven apostles were there. This means the two going to Emmaus did not include an apostle.

24:34. The two from Emmaus were not the first. Their story was not unique. The several women could not convince them that Jesus was alive. Simon could. What was the difference? Jesus had appeared personally to Simon and revealed himself to him. Luke does not tell the story of revelation to Simon Peter. He simply reports that Simon's story had convinced the others of the reality of the resurrection. People could believe without seeing the risen Christ. Personal appearance was not necessary to make people believe. Strong personal testimony about being with the risen Jesus was the necessary ingredient to make the resurrection story believable.

24:35. The Emmaus Road walkers added their testimony. They emphasized that recognition came only in breaking of bread. Physical presence was not enough. They needed the spiritual presence of the supper with the Lord. In so doing they left the ongoing church a reminder. Jesus is present with his people as they break the bread of his supper and remember his body and his blood.³

References

1. "Connection Trust and Time Are Important to the Discipleship Process." Connection Trust and Time Are Important to the Discipleship Process. January 1, 2014. Accessed January 29, 2021. <https://www.lifeway.com/en/articles/obstacles-of-discipleship-and-how-to-tackle-them>.
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3. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling 30 Days to Understanding the Bible, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

Gregory Koukl (Tactics)

Gregory Koukl holds MA degrees in both apologetics and philosophy. He's spoken on over 80 university campuses and hosted his own radio talk show for 30 years defending "Christianity worth thinking about." Greg is founder and president of Stand to Reason (str.org) and serves as adjunct professor of Christian apologetics at Biola University.

Rosaria Butterfield (The Gospel Comes with a House Key)

Rosaria Butterfield (PhD, Ohio State University) is an author, speaker, pastor's wife, homeschool mom, and former professor of English and women's studies at Syracuse University. She is the author of The Secret Thoughts of an Unlikely Convert and Openness Unhindered.

Greg Laurie (Tell Someone)

Greg Laurie is the senior pastor of Harvest Christian Fellowship in Riverside and Irvine California. In 1990, Laurie began holding large-scale public evangelistic events called Harvest Crusades. Since that time, more than 5,242,000 people have attended Harvest Crusades events around the United States, and in Australia and New Zealand. More importantly, more than 439,900 people have registered professions of faith through these outreaches. Greg and his wife Cathe have two sons, Christopher and Jonathan, and five grandchildren.

Jason Hayes (Connection Trust and Time Are Important to the Discipleship Process)

Jason is the pastor of Shoreline Church in Knoxville, Tennessee. Before starting Shoreline, Jason served as the National Young Adult Ministry Specialist for LifeWay Christian Resources. He is the author of Blemished and Follow Me. He is also the co-author of Lost and Found, featuring research cited in news outlets such as USA Today and CNN. Jason and wife Carrie love raising their three boys, hanging out with friends and family, and being outside.

J.D. Greear (Two Obstacles Keeping Us From Making Disciples)

J. D. Greear is lead pastor of The Summit Church, a multi-site congregation in Raleigh-Durham, North Carolina. He holds an M.Div. in International Church Planting and a Ph.D. in Systematic Theology from the Southeastern Baptist Theological Seminary. Greear also lived and worked among Muslims in Southeast Asia for two years and wrote Breaking the Islam Code. He and his wife have four children.