



# The Next Thing You Know

## Summary and Goal

Jesus didn't leave the disciples in their confusion but confronts them with the truth. The Scriptures told that the Messiah would suffer. Jesus showed the men how all the Scriptures point to Him. Like the prophet Eli in the Old Testament, Jesus pointed out how God works.

### ***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)

---

### ***Theological Theme***

The Scriptures point to the person and work of Jesus Christ from beginning to end. From Genesis to Revelation, the Bible is a Christocentric book.

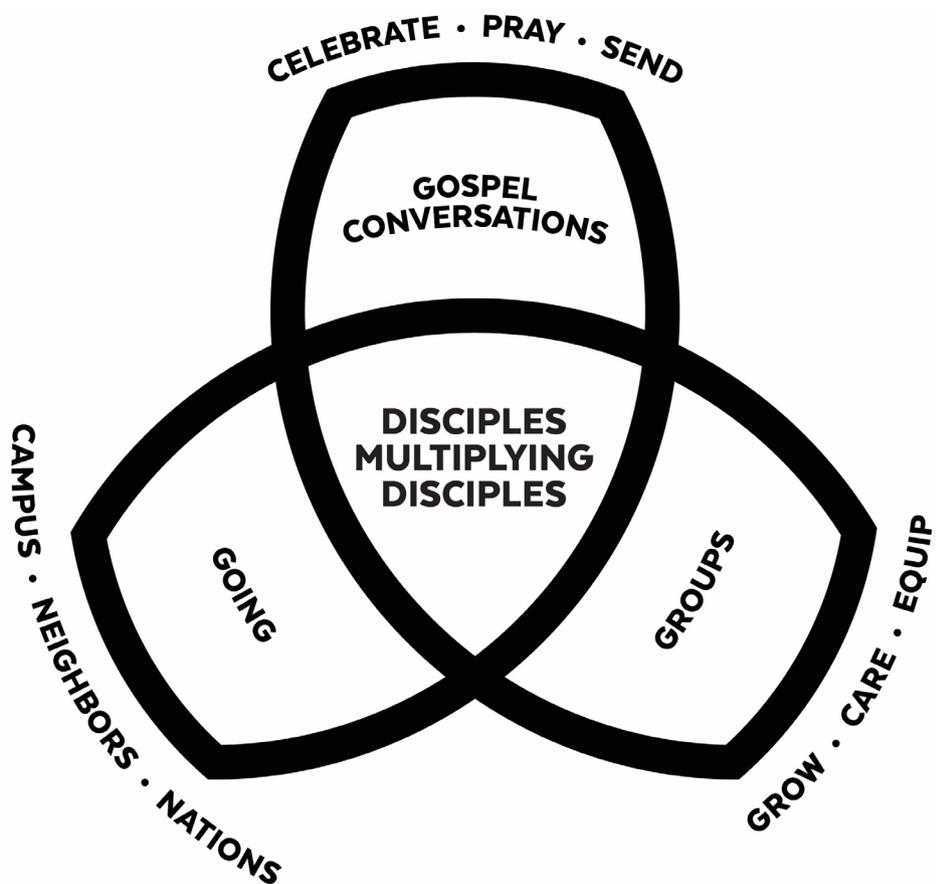
### ***Christ Connection***

The Scriptures first allude to the coming Messiah in Genesis 3:15 after Adam and Eve rebelled against God. From that point on all of history was rushing toward the Rescuer who would come and deliver people from bondage to sin and the devil.

### ***Missional Application***

The Christian faith doesn't spread without the faithful obedience of those who have received new life in Christ.

# Disciples Multiplying Disciples



## DxD This Week

### *For the Leader*

Spiritual Challenge Question: Do you know how all the Scriptures point to Jesus? Can you start where a person is and make a connection to the gospel story?

# 2

## Session Plan

# The Next Thing You Know

### Introduction

- ❓ Have you ever tried to find the source of a river or stream?
- ❓ What is the best way to accomplish that goal? How can you figure out where it starts?

In Acts 1:8, Jesus told His followers, “You will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” The command is clear, but the particulars of that task aren’t spelled out in this verse. However, Christians aren’t left without guidance in the area of evangelism. Jesus provided an example recorded by Luke. Let’s look at this passage together and consider how we might apply it today.

### 1. The Redemptive Story (Luke 24:13-26)

As Jesus walked with the two disciples on the road to Emmaus, He listened to their questions and doubts about what to make of all that had happened in Jerusalem. Jesus, of course, already knew all that had happened and why, but the disciples were kept from realizing that they were actually speaking with Christ.

- ❓ What did Jesus say in verse 25? How did He address the disciples? Is this surprising to you? Why might Jesus have addressed them this way?
- ❓ In what way is the Bible one unified story of the redemptive work of God in Christ Jesus?
- ❓ Application: How prone are you to fear telling people the truth about salvation found in Christ because you may offend them? Why is it more loving to tell someone offensive truth than to withhold it?

### 2. The Importance of Teachers (Luke 24:27)

We should be careful not to overlook an important element of this account. The disciples were confused about what was going on, but it

wasn't for lack of knowledge. They had the Old Testament Scriptures and they knew them well. They also had heard the teachings of Christ throughout His ministry. Yet, despite all of that information, they were still confused.

- ❓ What made the difference for these disciples in their understanding of what was going on?
- ❓ In what sense is every Christian called to be a teacher? In what sense are some called to teach in different ways?
- ❓ Application: When was the last time that you taught the gospel to an unbeliever? What happened? How did they respond?

### 3. The Scriptures Point to Christ (Luke 24:27-35)

There is another aspect of verse 27 that we should explore a bit more. Luke wrote, "Beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures."

- ❓ How was Jesus' teaching in these verses a model for all of His followers?
- ❓ Why do you think that it is important that God has preserved His Word for us in written form?
- ❓ Application: Do you see the Scripture as enough to meet every need of your soul? Or do you hunger after other avenues of spiritual nourishment? How might you grow in valuing Scripture?

### Conclusion

After Jesus' death on the cross and resurrection from the grave, He spent some time among His disciples before His ascension to heaven. His final acts and words on earth had everything to do with equipping Christians and commissioning them for the task that would define the church until His return. This task still defines the church today.

- ❓ How are you encouraged or challenged to recognize that the Bible is one story about Jesus?
- ❓ How can we encourage one another to grow in our love for Scripture on a daily basis?
- ❓ How might a growing love for and commitment to the Bible help you in having gospel conversations with those around you?

#### ❓ Closing

Discuss who God has placed in your life for a Gospel relationship. What is your next step to making the connection to a Gospel story? Have you invited them into your home yet?



## Expanded Session Content

# The Next Thing You Know

### Introduction

- ❓ Have you ever tried to find the source of a river or stream?
- ❓ What is the best way to accomplish that goal? How can you figure out where it starts?

The most logical means to find the source of a stream is to follow the stream itself, for the stream begins at and flows away from the source. The stream is both evidence of and the fruit of the fountain. The stream doesn't make the fountain, but the fountain does, in fact, make the stream exist.

Just so, the Christian's stream of good works is evidence of a fountain. In the life of all truly born again Christians, there is a stream of sanctification. That is, there is a stream of good works, a changed life, new affections, repentance, and faith. By following the stream we will come at last to the fountain. The springhead of sanctification in the life of a Christian is justification. When God declares a person not guilty through the person and work of Jesus Christ, then God begins a good work in them and He is faithful to bring it to completion (Phil. 1:6).

One of those good works present in the life of all who have been redeemed by the blood of the Lamb is the lifelong testimony about Jesus Christ to a lost and dying world. Those who have been saved from sin, death, and hell don't keep the good news of salvation to themselves. They can't because, in the mysterious work of new birth, God gives the Christian a selfless love for those around them and desire to share the gospel. That's not to say that someone who struggles to share his or her faith isn't a Christian. A person who is not affected by the lost condition of others, however, has reason to question whether or not he or she is truly in Christ. It may be that they haven't truly understood the gospel.

### Session Summary

In Acts 1:8, Jesus told His followers, "You will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." The command

is clear, but the particulars of that task aren't spelled out in this verse. However, Christians aren't left without guidance in the area of evangelism. Jesus provided an example recorded by Luke. Let's look at this passage together and consider how we might apply it today.

## 1. The Redemptive Story (Luke 24:13-26)

As Jesus walked with the two disciples on the road to Emmaus, He listened to their questions and doubts about what to make of all that had happened in Jerusalem. Jesus, of course, already knew all that had happened and why, but the disciples were kept from realizing that they were actually speaking with Christ.

 What did Jesus say in verse 25? How did He address the disciples? Is this surprising to you? Why might Jesus have addressed them this way?

He said, "How foolish you are, and how slow to believe all that the prophets have spoken!" This approach to sharing the gospel is a surprise in our modern context. Christians are encouraged to do all that they can to avoid giving offense to people. Some people even recommend avoiding words like "sin," "wrath," or "blood" because it may be a turn off to some people. The fact of the matter is that Jesus, Paul, and others were not shy about telling people the truth, even when it had the potential of hurting their feelings. Jesus called these two disciples foolish and slow to believe because they were. How they responded to His assessment was up to them. The church is strengthened and unified by bold, clear, humble, and biblical preaching and teaching from her leaders. The last thing the blood-bought saints of God need are leaders who are regulated by their fear of man rather than their fear of God and His Word. The church needs faithful shepherds who will tell the truth, even when it is unpopular.

They were foolish because they knew all that the prophets had spoken concerning the Messiah and they were still chattering breathlessly about how strange and confusing all that had happened was. As one example, Isaiah says:

*Yet he himself bore our sicknesses,  
and he carried our pains;  
but we in turn regarded him stricken,  
struck down by God, and afflicted.  
But he was pierced because of our rebellion,  
crushed because of our iniquities;  
punishment for our peace was on him,  
and we are healed by his wounds.*

-Isaiah 53:3-4

It is foolish to read these words and not see the work of Christ as a direct fulfillment of them. The prophets not only decried the sin of Israel and the impending judgment, but they also announced the coming of One who would be a light to the Gentiles and the hope of the nations.

 In what way is the Bible one unified story of the redemptive work of God in Christ Jesus?

While the Bible may seem at times like a disjointed collection of ancient writings, it isn't. Rather, the Bible is a single book with a single story featuring a single central character, Jesus Christ. The Old Testament is the story of the fall of man and God's formation of a nation that would both welcome and announce the Messiah when He arrived. The New Testament is the story of the coming of the Messiah, the establishment of His Church, and the spread of the Church across the globe. The Bible is the story of God's grace and mercy toward His rebellious creation. The pinnacle of His love for them is in the person and work of Christ.

 Application: How prone are you to fear telling people the truth about salvation found in Christ because you may offend them? Why is it more loving to tell someone offensive truth than to withhold it?

## 2. The Importance of Teachers (Luke 24:27)

We should be careful not to overlook an important element of this account. The disciples were confused about what was going on, but it wasn't for lack of knowledge. They had the Old Testament Scriptures and they knew them well. They also had heard the teachings of Christ throughout His ministry. Yet, despite all of that information, they were still confused.

 What made the difference for these disciples in their understanding of what was going on?

Luke reported that, "Then beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures." Jesus taught them. They needed someone to open the Scriptures up to them and help them to understand. Teaching is a critical part of evangelism and discipleship. When a Christian shares the gospel with someone, they are essentially teaching a person the basic elements of the nature of God, the sinfulness of man, and God's solution for sin. Then, they call the person to respond to that information. The same process takes place in discipleship in a variety of areas. Jesus stated this aspect explicitly in the Great Commission in Matthew 28. Jesus said that Christians should teach the nations "to observe all that I have commanded you." This is what Christians commonly call "discipleship." So, when we

### Taught by Jesus

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.

read the Great Commission it is clear that Jesus' command is to be faithful in both evangelism and discipleship. Christians ought to be concerned for and labor toward the justification of sinners and the sanctification of the saints.

 In what sense is every Christian called to be a teacher? In what sense are some called to teach in different ways?

All Christians are called to teach and explain the gospel to the lost. This is not a special calling placed on only a select few Christians; it is a command for all those who are in Christ. However, God has called some people to serve as teachers within the church. This work is limited to those who are recognized as both qualified and equipped. This is a weighty role and those who are teachers within the church will be held to account. They ought to approach their task with fear and trembling. The Bible says, "Not many should become teachers, my brothers, because you know that we will receive a stricter judgment" (Jas. 3:1).

The most important teachers within the church are the pastors. Their primary role is prayer and the ministry of the Word (Acts 6). The ministry of the Word is a teaching role and ought to be the primary activity of pastors among members of the church. Pastors who neglect their primary roles of prayer and ministry of the Word should repent and return to the biblical role that has been given to them. Further, not everyone is permitted to be a pastor. Paul made it clear to Timothy and Titus that there are certain requirements that a pastor should meet. To summarize, biblical pastors are saved, mature, above reproach, apt to teach, and male (1 Tim. 3; Titus 1). While the role of teaching in the church, isn't limited to only the pastors, pastors should oversee the teaching throughout the church.

 Application: When was the last time that you taught the gospel to an unbeliever? What happened? How did they respond?

### 3. The Scriptures Point to Christ (Luke 24:27-35)

There is another aspect of verse 27 that we should explore a bit more. Luke wrote, "Beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures."

 How was Jesus' teaching in these verses a model for all of His followers?

Jesus didn't bring His own ideas and conclusions to the two disciples, though He would have been completely justified given that He was God in flesh. His example speaks volumes to us today. We cannot overstate the

importance of God's Word in the lives of those who have been redeemed by Christ. Moreover, the Word of God is powerful to illuminate the minds of those who do not know Christ.

The Bible nourishes (Matt. 4:4), purifies (Jer. 23:29), and exposes (Eph. 6:17). Paul wrote, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (2 Tim. 3:16-17).

The primacy of God's Word has been central to faithful churches and believers throughout Christian history. The devout men who framed the 1689 London Baptist confession of faith began it by saying, "The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience."



Why do you think that it is important that God has preserved His Word for us in written form?

It is a disconcerting thing to imagine a scenario in which we couldn't be sure of what God has said. If we had to rely on oral history that would surely differ widely from culture to culture, language to language, and teacher to teacher, then we would have no assurance that what we were hearing was true. We would live unsettled, unanchored lives. Many people would be led astray by error because they wouldn't have an infallible standard by which to test teaching.

God's written Word protects us from the deception of our own hearts, the malice of Satan, and the lure of the world. Furthermore, it serves to preserve and propagate the truth so that the church may be established and comforted.

This is an important question for Christians across the world today. We have access to more Christian books, music, conferences, websites, preachers, and other sorts of messages than ever in the history of the church. With so many voices competing for our attention it's more critical than ever to have a proper view on the place of Scripture in the Christian life.

We believe in the sufficiency of Scripture. This means that Scripture is sufficient to meet every need of the human soul. Scripture contains everything necessary for one's spiritual life. Scripture is comprehensive in that it fully addresses all our spiritual needs. This means that if we had no other Christian book, never attended a conference, were cut off from all Christian radio, and had no access to our favorite online Christian

content but we had the Scriptures, then we would have all that we needed to live a fully obedient, joyful, and vibrant Christian life. Only Scripture is necessary. When we have it we have everything. When we lose it, we have nothing.

The sufficiency of Scripture doesn't mean that all other Christian helps must be avoided. Rather it means that they aren't necessary and shouldn't be given too high of a place in our spiritual lives. They are not in the same category of Scripture. All other messages must be held to the standard of Scripture.

- Application: Do you see the Scripture as enough to meet every need of your soul? Or do you hunger after other avenues of spiritual nourishment? How might you grow in valuing Scripture?

## Conclusion

After Jesus' death on the cross and resurrection from the grave, He spent some time among His disciples before His ascension to heaven. His final acts and words on earth had everything to do with equipping Christians and commissioning them for the task that would define the church until His return. This task still defines the church today.

- How are you encouraged or challenged to recognize that the Bible is one story about Jesus?
- How can we encourage one another to grow in our love for Scripture on a daily basis?
- How might a growing love for and commitment to the Bible help you in having gospel conversations with those around you?

## ? Closing

Discuss who God has placed in your life for a Gospel relationship. What is your next step to making the connection to a Gospel story? Have you invited them into your home yet?

## Prayer of Response

*Pray for your fellow church members and pastors to develop a greater love for and submission to God's Word. Pray also that you and your fellow church members would be passionate about testifying about the person and work of Jesus Christ to a lost and dying world. Ask the Lord to give you an opportunity to share the gospel today.*

## Additional Resources

- *According to Plan* by Graeme Goldsworthy
- *The Jesus Storybook Bible* by Sally Lloyd-Jones
- *Luke 12-24 For You* by Mike McKinley

## For Next Week

### Session Title

- The First Thing You Share

### Main Passages

- Luke 24:13-35 (emphasis vv. 28-35)

### Session Outline

1. What Is Hospitality? (Luke 24:28-29)
2. To Whom Is Hospitality Directed? (Luke 24:30-32)
3. How Is Hospitality Carried Out? (Luke 24:33-35)

### Memorize

*<sup>25</sup> He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! <sup>26</sup> Wasn’t it necessary for the Messiah to suffer these things and enter into his glory?”*

- Luke 24:25-26

### Daily Readings

- Monday - Luke 24:25-27
- Tuesday - Genesis 3:15
- Wednesday - Genesis 12:1-3
- Thursday - Numbers 21:9
- Friday - 2 Samuel 7:12-16
- Saturday - Isaiah 53:1-6

# 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 Clopas 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.<sup>1</sup>

## References

1. 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](http://www.maxanders.com) to help people grow spiritually.

### Graeme Goldsworthy (According to Plan)

Graeme Goldsworthy is an Australian Anglican and Old Testament scholar. He was formerly lecturer in Old Testament, biblical theology and hermeneutics at Moore Theological College in Sydney, Australia and continues to teach there part time. Goldsworthy is the author of *According to Plan*, *Preaching the Whole Bible as Christian Scripture*, *Gospel Kingdom*, *The Gospel in Revelation* and *The Gospel and Wisdom*. He has an MA from Cambridge University and a ThM and PhD from Union Theological Seminary in Virginia.

### Sally Lloyd-Jones (The Jesus Storybook Bible)

Sally Lloyd-Jones is a New York Times bestselling author whose books include: *Thoughts To Make Your Heart Sing*, a children's devotional which won the ECPA Christian Book of The Year award in adult inspiration, and *The Jesus Storybook Bible*, now available in a format for adults with a new design and title, *The Story of God's Love for You*. Sally also has a new picture book coming this spring, *Baby Wren and the Great Gift*.

### Mike McKinley (Luke 12-24)

Mike McKinley (M.Div., Westminster Theological Seminary) is senior pastor of Sterling Park Baptist Church in Sterling, Virginia. Formerly, he served on staff alongside Mark Dever at Capitol Hill Baptist Church in Washington, DC. He is the author of a number of books, including *Am I Really a Christian?* and *Church Planting Is for Wimps*.