

Salvation is Sealed

Bible Background • ISAIAH 52:13-53:12; LUKE 24:1-35

Printed Text • LUKE 24:13-16, 22-35 | Devotional Reading • PHILIPPIANS 2:1-11

Aim for Change

By the end of this lesson, we will IDENTIFY the connections between the Suffering Servant in Isaiah 52:13–53:12 and the resurrected Christ in Luke 24, AFFIRM the joy of knowing the Suffering Servant is the resurrected Jesus Christ, and SHARE the story of the Suffering Servant, who is the resurrected Jesus Christ.

In Focus

Lisa and Michael’s son, Timothy, had been on the organ donor waiting list for five years. He was born with a heart defect and needed a new heart. His parents continually prayed for a new heart to become available. The week of Easter, the hospital called and said they had a new heart for Timothy. His parents rushed to the hospital and waited while the doctors operated on him.

Lisa was anxious for her son but also became very upset as she thought about the parents of the child whose heart Timothy would receive. She could not imagine how sad they must feel. After nine hours of surgery, the doctor reported that the operation was a success. Timothy was in recovery and they could see him in just a few more minutes after the doctors made sure he was settled in his room. The parents rejoiced, but Lisa still could not get the other parents out of her mind. She asked if they could meet the family of the organ donor.

The two sets of parents met in a small private room near the operation wing of the hospital. The other mother wanted them to know that her daughter had died, but a part of her would live on in Timothy. Immediately Lisa’s despair turned to joy.

We can often get entangled in our own sense of grief and despair. Where do we find hope to spark our joy again?

Keep in Mind

“Suddenly, their eyes were opened, and they recognized him. And at that moment he disappeared!” (Luke 24:31, NLT)

Words You Should Know

A. Holden (Luke 24:16) *krateo* (Gk.) — Restrained

B. Fools (v. 25) *anoetoi* (Gk.) — Lacking the human capacity of understanding

Say It Correctly

Cleopas. KLEE-o-pas

Emmaus. eh-MAY-uh

KJV

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

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

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

NLT

Luke 24:13 That same day two of Jesus' followers were walking to the village of Emmaus, seven miles from Jerusalem.

14 As they walked along they were talking about everything that had happened.

15 As they talked and discussed these things, Jesus himself suddenly came and began walking with them.

16 But God kept them from recognizing him.

22 "Then some women from our group of his followers were at his tomb early this morning, and they came back with an amazing report.

23 They said his body was missing, and they had seen angels who told them Jesus is alive!

24 Some of our men ran out to see, and sure enough, his body was gone, just as the women had said."

25 Then Jesus said to them, "You foolish people! You find it so hard to believe all that the prophets wrote in the Scriptures.

26 Wasn't it clearly predicted that the Messiah would have to suffer all these things before entering his glory?"

27 Then Jesus took them through the writings of Moses and all the prophets, explaining from all the Scriptures the things concerning himself.

28 By this time they were nearing Emmaus and the end of their journey. Jesus acted as if he were going on,

29 but they begged him, "Stay the night with us, since it is getting late." So he went home with them.

30 As they sat down to eat, he took the bread and blessed it. Then he broke it and gave it to them.

31 Suddenly, their eyes were opened, and they recognized him. And at that moment he disappeared!

32 They said to each other, "Didn't our hearts burn within us as he talked with us on the road and explained the Scriptures to us?"

33 And within the hour they were on their way back to Jerusalem. There they found the eleven disciples and the others who had gathered with them,

34 who said, "The Lord has really risen! He appeared to Peter."

35 Then the two from Emmaus told their story of how Jesus had appeared to them as they were walking along the road, and how they had recognized him as he was breaking the bread.

The People, Places, and Times

The Suffering Servant. This enigmatic figure arises out of the complex prophecies of Isaiah. Four “songs” celebrate the fate of the Servant of God: He would bring justice to the nations, bring light to the nations, bring healing and forgiveness, and, most of all, He would suffer (see Isaiah 42:1–4; 49:1–7; 50:4–11; 52:13–53:12). But the Servant’s suffering would be redemptive, for “with his stripes we are healed” (Isaiah 53:5). One song explicitly identifies the Servant as Israel (Isaiah 49:3). In their original context, these songs seem to have been an attempt to explain the harsh suffering the nation of Israel would pass through during their exile. It was not for sins, but for the healing of the nations. But the Servant was also God’s perfect Servant.

This perfection transfers the Servant’s identification from the nation to the sinless Christ. This paradigm makes sense of Jesus’ suffering and transcends the Messianic title in another way. It pointed to the Gentiles, the nations, as the object of healing and forgiveness. It is no accident that the first account in Acts that portrays an outreach to Gentiles uses this paradigm: Philip uses the passage about the Suffering Servant to tell the Ethiopian eunuch “the good news of Jesus” (see Acts 8:26–35; 1 Corinthians 15:3; Philippians 2:7; Matthew 12:18–21).

How do you deal with the suffering that arises as part of your spiritual journey?

Background

It had been three days since the crucifixion of our Lord. He had risen from the dead, showing Himself at the tomb to Mary Magdalene who then told the other disciples. The synagogue hierarchy, as well as the Roman government, was upset at this turn of events. When the soldiers who had been guarding the tomb came into the city and reported to the chief priest and other leaders the things which had occurred, they called a meeting and then paid the soldiers hush money to say that the disciples had stolen the body of Christ (Matthew 28:1–15). The elders also promised to take care of the governor over the guards.

In fear, the disciples were either in hiding or getting out of town. The disciples wondered if they had believed in vain. Yes, there was Mary Magdalene who said she saw Jesus, but perhaps it was only a spirit. The disciples wanted a personal appearance from Jesus. They had such a traumatic experience, what act of God would be required to restore faith? Jesus recognized their need and met two disciples on the Emmaus Road.

How do you react when God blesses you with a miracle?

At-A-Glance

1. The Sullen Conversation (Luke 24:13–16)
2. The Scriptural Exhortation (vv. 22–27)
3. The Surprising Revelation (vv. 28–32)
4. The Sudden Proclamation (vv. 33–35)

In Depth

1. The Sullen Conversation (Luke 24:13–16) Three days after Jesus was crucified and not all of the disciples heard the good news: He is risen! Instead, many are troubled about Jesus’ death. They are grieved at the loss of the Master and disappointed that what they thought would occur—the reestablishment of Jewish power—fell through. At this time, we find two disciples, Cleopas and another on the road to Emmaus, a small town a few miles from Jerusalem.

Into the midst of these disciples' gloom comes Jesus. The Master joins the two of them and begins to walk with them as they are reviewing the events of the past few days. They did not recognize the Savior at the outset, as was the case with others (Matthew 28:17; John 20:14; 21:4). Yet, they are so heavily laden that they take the opportunity to unload their feelings of sullenness to a total stranger.

This is quite a picture of humanity's weakness and God's graciousness. Jesus enters right into the midst of the problems of His disciples and lets them talk through it. The disciples were disappointed and depressed, but Jesus was right there when they needed Him most.

2. The Scriptural exhortation (vv. 22-27) Once these two disciples finish their story, it becomes their visitor's time to talk. And He opens with a shocker: He calls them "fools" ones who were reluctant to believe the Word of God!

Is that not the problem even today? We tend to pay more attention to portions of Scripture that minister to our present needs. The Jews needed a deliverer. Unfortunately, while looking for immediate deliverance, they did not take into account God's entire program for deliverance which included the crucifixion, death, and resurrection of their Deliverer. And now they were ready to throw out the baby with the wash water.

Jesus starts at the beginning and explains to these disciples everything about Himself that is found in the Pentateuch—the first five books of the Bible—and the "prophets"—which includes historic books like 1 and 2 Kings, major prophets like Isaiah, and minor prophets like Jonah. Hiding in plain sight was the divine message that the things were inevitable for the Messiah before the time of His deliverance would come when He would share in the power and glory of God (vv. 25-26; cf. Luke 22:69).

3. The Surprising Revelation (vv. 28-32) As the two disciples got nearer the village, they extend customary hospitality to Jesus and He agrees to stay the night with them (v. 29). Before retiring for the evening, the three sit down to have a meal. Even though He is the guest, Jesus plays the part of the host. Jesus takes the bread, gives thanks for it, and shares a piece with each of the disciples (cf. Luke 22:19).

At once these two disciples recognize Jesus for who He is, and Jesus immediately disappears from their presence (v. 31). The disciples realize they should have recognized Jesus all along, just by the way He had explained Scripture to them. Listening to the Lord had been like fire burning in their hearts. They had been filled with joy, enthusiasm, and energy.

4. The Sudden Proclamation (vv. 33-35) They got up at once and returned seven miles to the place they were escaping—Jerusalem, where the apostles and disciples were gathered. When they arrived, they found the group just as full of excitement as they were. For the Lord was indeed risen from the dead and had appeared to Peter. It was then that the two Emmaus disciples explained how Jesus had appeared to them and their recognition of Him when He broke the bread.

The lesson here is simple. After the Lord reveals Himself to His sullen disciples through the Word, He proceeds to further encourage their hearts through the revelation of Himself in their experience. To encounter Christ in His Word and in life dispels disappointment and replaces it with hope.

Search the Scriptures

1. How did Jesus help the disciples understand who He was? (v. 27)
2. How did the disciples come to recognize Jesus? (v. 30)
3. What did these two disciples learn from the others gathered in Jerusalem? (v. 34)

Discuss the Meaning

1. Why did Jesus conceal His identity from the disciples?
2. Jews looked for a conquering hero. Why was it necessary that the Messiah would suffer?

3. Why was it necessary for Jesus to start with Moses and “expound” (teach, explain, interpret) the prophecies concerning Himself? What elements from the Old Testament might He have explained?

Liberating Lesson

The despairing disciples are seen leaving town or hiding. The Gospel had temporarily ceased flowing in this climate of hopelessness and fear. Those who brought words of hope were shrugged off and discredited until Jesus made personal appearances to the disheartened disciples. What they read in the Scriptures promised a conquering hero. What they ignored in the Scriptures was the suffering Messiah. Many promises and guarantees have been made to disenfranchise minorities in the United States: African Americans, Native Americans, and Latinos. The fulfillment of those promises and guarantees has been long in coming. There is often a discrepancy between what was expected and what has been done. Like the disciples, many have simply gone into despair and started on the “road to Emmaus,” to get away from it all, to forget. Gather members of these and other communities and discuss these questions:

1. How are these three communities (African American, Native American, Hispanic) similar to the disciples?
2. Who are some of the messengers of hope in our communities? Have we listened to them? What has been the general reaction?
3. What should we do with gains already made?
4. What can we do to make further progress?

Application for Activation

Are there promises God has made to you and perhaps fulfilled, but because it is not the way you expected, you might not have recognized them? You may even be walking around in despair because you have not seen what you expected. This week, sit down, write out what you have asked God for, what He promised, and what has happened so far. Look for what might have been hidden from your eyes because you were not looking for what God has done concerning your petition and His promise. Thank Him, and allow yourself to move on! As you continue to read the Bible thoroughly, find Jesus in every book. His presence and the foreshadowing of His great works are found in every single book of the Bible. Take your pencil, start at the beginning and see how much of Jesus you can find.

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Luke 24:13-16, 22-35

After the account of Jesus’ ministry up to His death, Luke gives some details on the postresurrection. Jesus died on Friday before the Sabbath, and the women could not embalm the body because of the Sabbath, so they waited until Sunday morning. Early Sunday morning, the women went to the tomb and found that it was empty. Two angels dressed in white told them that Jesus had risen from death. When they returned from the tomb, they

reported to the eleven and the other followers. After the report of the women, Peter went and witnessed the emptiness of the tomb. The disciples were mourning the death of Jesus, and it was hard to convince them He had risen.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

After the women's report and Peter's confirmation of an empty grave, two of the disciples decided to go to the village of Emmaus which was about seven miles ("about threescore furlongs") from Jerusalem. The precise location of Emmaus is uncertain because there are multiple possible sites that we know of today. The disciples' motive for going there is also unknown. They may have been residents of Emmaus, prevented by the Sabbath and the surrounding events from getting back to their village. Their journey took place on the first day of the week. The phrase "that same day" indicates that this event took place on the day the women went to the tomb. Chronologically it came after the women's visit to the tomb and probably after Peter's visit to the tomb.

14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.

The two disciples discussed the report of the women and that of Peter. The subject of their discussions is not only on the empty tomb but also on the broader succession of events since the betrayal of Jesus. Jesus joined them early in their journey probably. They should have rejoiced because the one whom they were discussing has joined them and is alive. However, they are kept from recognizing Him. Their eyes are "holden" (Gk. *krateo*, *krat-* EH-oh), meaning "restrained" from recognizing Him. This unbelief might have been due to their sorrow—because Mark 16:10 mentions that the disciples were mourning and weeping—or it may be that God intentionally prevented them from recognizing Him. Mark, also referring to this event, said that Jesus "appeared in another form" (Mark 16:12), so it might also be that Jesus looked different than what the disciples were used to, after the torture of crucifixion and gaining a new, heavenly body.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

The three people walk along together, and Jesus asks about their topic of conversation. The disciples share with Jesus all that had happened with His betrayal and death. The disciples admit they were hoping Jesus was the Messiah but did not think He had accomplished His mission to deliver Israel. The disciples conclude with the most shocking news of all: the new rumor that Jesus is alive.

In two separate scenes, Jesus' resurrection is evident, but they did not immediately believe it. Before this, two angels appeared at the tomb and asked the women why they were seeking the living among the dead, reminding them that Jesus Himself had said that the Son of Man would be arrested, crucified, and resurrected. Also "certain of them which were with us" (i.e. Peter and John, Luke 24:24; cf John 20:3-10) went and confirmed the women's story that the tomb was empty. They, however, did not see the angels or Jesus Himself, so the disciples are still too astonished to decide if they believe the women's "vision" or not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Jesus has heard enough and rebukes them for not understanding that everything that happened to Him was necessary for fulfilling Scripture. Jesus calls them fools (Gk. *anoetoi*, ah-NOH-ey-toy), which indicates that they lacked the human capacity of understanding. "Slow of heart" has a similar meaning. In ancient times, the

heart was considered to be the seat of both emotions and cognition, so it was central to a person's whole being. To call the disciples slow of heart indicates that both their intellectual and emotional response to the prophets was not what it should be. Jesus' reference to His glory (v. 26) may refer to His resurrection, His ascension, or both. The two are separate events in the Gospels and Acts, but they are not mutually exclusive. In the Transfiguration scene, Peter and the other disciples saw Jesus' glory, and Moses and Elijah standing with Him (Luke 9:32–33). The Greek word for "glory" in both passages is *doxa* (DOHK-sah), which refers to light and radiance. The Transfiguration scene on the mountain echoes the scene of Moses on the mountain with God where the appearance of God's glory was like fire (Exodus 24:17), after which his face shone (34:29). There is a sense of brightness or radiance in divine glory, both in Exodus and Luke 9. Furthermore, the Transfiguration contains literary parallels to both the Resurrection and the Ascension. Luke's claim that the Messiah needed to suffer all these things to enter into His glory is a complex statement, but in Christ's case one thing is for sure—suffering, arrest, crucifixion, and burial preceded glory. The term "Moses and all the prophets" refers to all of the Old Testament Scripture because, in Jesus' time, this was an inclusive way of talking about Scripture broadly (see Luke 16:16). The Jews divided their Scriptures into three major sections: the Law, the Prophets, and the Writings. The Law (Heb. Torah) is the Pentateuch, the first five books of the Bible. These are traditionally attributed to Moses, so sometimes these five books are referenced by his name. Luke will interchangeably use the phrases "Moses and the prophets" and "the law and the prophets." The Prophets (Heb. *Nevi'im*) is further divided into the former prophets (Joshua, Judges, Samuel, and Kings), the latter prophets (Isaiah, Jeremiah, and Ezekiel), and the Book of the Twelve (the minor prophets). Even though modern Christians classify the former prophets as historical books, and they are not largely prophetic, the Jews see the guiding presence of prophets like Samuel and Nathan in those books. The Writings (Heb. *Ketuvim*) is comprised of all other canonical Hebrew books, including such different genres as Psalms, Ruth, Ezra, and the Chronicles. These books were not regularly read at weekly synagogue gatherings, but they were just as authoritative in Jewish theology. Many psalms point to Jesus being the Messiah, so perhaps He included these in His explanation on the way to Emmaus. He certainly includes them soon after this when He appears to His disciples (Luke 24:44).

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Because it was getting late, they urged Him to stay the night with them.

When they reach Emmaus, Jesus acts as though He will continue His journey. Hospitality is part of Jewish culture, as we can remember, for instance, Abraham accommodating the stranger (Genesis 18:2-5). The writer of Hebrews urges his readers to welcome strangers (13:2). This emphasis on hospitality is significant for our time; the practice of this virtue is rare.

Individualism, mistrust, sad experiences of many hosts with their guests, fear of strangers, lack of free time, and other reasons discourage many Christians from extending hospitality. We should be encouraged to practice hospitality with caution and by the discernment the Spirit grants to believers. The hospitality these two disciples offered to Jesus strongly suggests that they are from Emmaus. If that were not the case, it would have been difficult for them to host someone else, had they been themselves guests. Many people from the villages went to Jerusalem for the Passover (John 11:55), and perhaps these disciples were returning home to Emmaus now that the Passover was done. The powerful way Jesus explained the Scripture to them had certainly also played a role in their invitation. They might have been willing to hear more and the sudden parting of their companion would have deprived them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. While on the Emmaus Road, the disciples fail to recognize Jesus.

Even His explanation from the Scripture and verbal rebuke could not help them. For this reason, once they got indoors and were about to eat, Jesus took the responsibility of sharing the bread. This was the responsibility of

the host, not the guest. The breaking of bread that Jesus undertook must have been a particular choice with a known pattern as in His previous breaking of bread (Luke 22:19), to give them now a hint of the identity of their guest. Their eyes, which had prevented them from recognizing Jesus, were enlightened now by the act of the breaking of bread. Now that they saw the resurrected Savior, they no longer needed to doubt the testimony about the empty tomb from the women or Peter. Instead, their own eyes had seen the Savior. However, they did not enjoy His presence for long because He disappeared from their sight. This disappearance does not make Jesus' resurrected body immaterial. Had it been so, He could not have eaten with them. In addition, we know that Philip was taken away similarly after baptizing the Ethiopian eunuch (Acts 8:39). Though some suggest it was not a supernatural occurrence, the testimony of Jesus' different appearances and sudden disappearances testifies that it was supernatural and may be a characteristic of the resurrected body.

Jesus' fleeting presence parallels the disciples' fleeting understanding of Him, His death, and resurrection; even when He appeared again, they still thought He was a ghost (v. 39). Luke reminds us once again of the fragile human capacity to understand Jesus' purpose, especially in His death and resurrection. We require constant reminders of the true significance of His life.

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

Now that the disciples have recognized Him, they then analyze their journey as having the companionship of a stranger who talked to them. Not only did their "heart burn within" them but also Jesus allowed them to increase their understanding of the Scripture. His explanation of the Scriptures was progressive.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon.

Whatever their reason for coming back to Emmaus, it became secondary in comparison to the news of their encounter with Jesus. They headed back to Jerusalem as soon as they could. The people had pressured Jesus to stay with them because it was getting late but did not mind the seven-mile journey back to Jerusalem as night was falling to tell their good news. The eleven were Jesus' appointed apostles; the number was no longer twelve because of Judas' betrayal of Him. It is not clear where the disciples gathered; perhaps they were assembled in the Upper Room.

While they were bringing good news the other disciples assembled, they probably felt an additional sense of enthusiasm because of the news they were bearing: "The Lord is risen indeed, and hath appeared to Simon (Peter)." This suggests that Peter may have gone again to the tomb. He first went there, did not find the body, and was wondering what had happened (24:12). Before leaving for Emmaus, the two disciples had Peter's first report about the empty tomb (24:24); it is, therefore, right to think that this appearance to Peter was later. The disciples now recognize Jesus as who He claimed to be: the Christ. The term "Lord" applied to Him in Greek is Kurios (KOO-ree-os), and is the rendering of the Old Testament Yahweh. Thomas will be the first to clearly state, "My LORD and my God" (John 20:28). In overcoming death, Jesus proves to be the Lord of lords, the King of kings.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

The two disciples then confirmed to the others by reporting their own encounter with Jesus with an emphasis on the breaking of bread. That Jesus has risen indeed is an expression of victory and hope.

Daily Bible Readings

MONDAY

Isaiah Foretells the Suffering Servant
(Isaiah 52:13–53:3)

TUESDAY

Jesus, The Suffering Servant
(Acts 8:26-35)

WEDNESDAY

Jesus Foretells His Death and Resurrection
(Luke 18:31-34)

THURSDAY

Christ Suffered and Interceded for Sinners
(Isaiah 53:4-11)

FRIDAY

Jesus, Raised from Death
(Luke 24:1-12)

SATURDAY

Jesus' Disciples Report the Resurrection to Jesus
(Luke 24:17-21)

SUNDAY

The Risen Christ Appears to Disciples
(Luke 24:13-16, 22-35)