

# Luke

## The Gospel for Everyone

Study 29 | Luke 24:13-35

“The New Age”

### News and Needs

#### Upcoming Events:

- **Prayer Night**, Thursday, April 8th 7:30 PM at the church.
- **Introduction to Resurrection Class**, Saturday, April 10th, 9AM-1PM, at the church.
- **Financial Update**, Sunday, April 11th, immediately following the worship service in the sanctuary.
- **Dinner with Friends**, April 15th, 16th, and 17th. See website for more details.
- **Prayer Class**, the date has been changed to Sunday, April 18th, immediately following the worship service in the sanctuary. The topic will be: *Tasks for Prayer*.

#### Opportunities to Serve:

- **Communion Ministry** needs 3 more volunteers. Please contact [ljholbert@gmail.com](mailto:ljholbert@gmail.com), Laura Holbert, for more details.
- **Hospitality Ministry** needs volunteers. Please contact [sarahfullengregory@gmail.com](mailto:sarahfullengregory@gmail.com), Sarah Gregory, for more details.

This Sunday we will finish our sermon series through the Gospel of Luke. The culmination of Luke’s account (for now, until Luke writes Acts to continue his account of Jesus) is Jesus risen from the dead, risen indestructible and with a glorified body; the stories of his resurrection life. Here Luke teaches us not only about our Lord, but about various responses to this Risen King, and in some respects about our own destinies as those who will receive glorified bodies and live with Jesus forever. For the rest of the Easter season and beyond--after Easter Sunday itself--we will turn to look at God’s kingdom coming into this world through the life of King David and others in the book of 1 Samuel.

**1. What is going on when these disciples leave for Emmaus? Why are they walking away and what are they upset about? How does Jesus engage them through verse 24? Can you think of ways this might instruct us as to the nature of our own doubts and disappointments? And how Jesus pursues people in their doubts? Brainstorm and describe.**

For an account of what is going on when these disciples walk away read Luke 24:1-12. Jesus had been telling his followers over and over again that he would achieve some sort of victory and see them again *after three* days. Exactly three days after his crucifixion women go to the tomb and can’t find him; they’re told that Jesus is risen. They go and tell the other disciples and a great confusion ensues. Amazingly, at this precise time, these two disciples choose to go home to Emmaus! Whatever their specific excuses, when we come upon them arguing on the road we should understand that they have walked away right when they should have stayed.

For the disciples’ part, we learn that they had once harbored great hopes for Jesus as the coming King, and that they evidently still had great confusion and attachment to the situation. They had decided, we must suppose, that he was just a prophet rather than the messiah (v. 19-21). For they *had hoped* (past tense) that he was the one to “redeem Israel” as Moses had redeemed Israel centuries before. A political/cultural/spiritual redeemer of an ethnic people is not a man who dies on the cross—humanly speaking, that is the end of any redemption program. We can see these questions and assumptions when we hear the disciples talk to Jesus on the road to Emmaus.

We learn a few things about Jesus here. Jesus is able in his resurrection body to move easily into different places at will. We learn that he is able to remain 'disguised' to people until he chooses to make himself known to them, usually in some symbolic gesture or pregnant statement. We see him doing something he does quite often: ask questions to elicit a person's inner state. So instead of immediately revealing himself to them, or teaching or rebuking them, he asks questions. He gets them talking so they might reveal to him and to themselves their misguided hopes and presuppositions. This is his *first* response: to ask on topic, incisive, and insightful questions, and to await the answers. So Jesus shows up here as his own proverbial shepherd who will leave 99 to go after 1 (or 2) lost sheep.

**2. How does Jesus respond in 24-27? What do we learn about the entire Bible from what he says here? How should that change the way you approach the Scriptures?**

After Jesus listens, he sums up the situation and answers straightforwardly, with passion, truth, and challenge. We learn that he considers it worthy of rebuke that his followers didn't expect him to die and rise again! He says they are 'foolish' and 'slow of heart to believe the Scriptures'. He evidently thinks the slowness in believing is a sign not of scientific inquiry, or careful scrutiny, but instead spiritual sickness. Nevertheless he goes on to explain everything to them, as a good and kind teacher will.

Luke says that Jesus uses the entire Old Testament Scriptures to teach them about himself and his ministry. It's important to understand that in 1<sup>st</sup> Century usage the term "Moses and all the Prophets" referred to the entire Old Testament scriptures, as we would refer to them. "Moses" referred to the first five books of the Bible, the understood author of the Torah. "The prophets" referred to all of the historical books and the books we think of more specifically as prophecy: these sections have been often understood as "earlier" and "later" prophets respectively. So when the text says "Beginning with Moses and the prophets..." it is saying that Jesus started in Genesis 1:1 and went to Malachi 4 explaining to them all of the things concerning himself. If you find this shocking, please explain why. Get the group to wrestle with this idea that the whole Old Testament points to Jesus, and that to understand Jesus, we have to more and more understand the whole Old Testament using his life, death, and resurrection as a 'lens'. For is this not the very lesson the disciples on the road had to learn? Otherwise we may find ourselves proving to be slow of heart to believe all that the prophets have spoken about the fact that it was necessary for Jesus to suffer, die, and enter his glory.

**3. Why does Jesus wait to reveal himself in the breaking of bread? What does this tell you about the worship of the early church, Luke's first audience? How does Luke want us to think about our practice of the eucharist?**

If you happen to be a rationalist, or have a bunch in your group, you may object to the line of questioning above. If so, consider: these disciples were explained the entire Scriptures, and their proof that Jesus was Messiah-God, by Jesus himself! And still their eyes were not opened. How's that for a limit on the spiritual autonomy and capability of the intellect? Their eyes were only opened when they partook of a ritual action, a reenactment, of the Last Supper, with Jesus himself. And Luke is at pains to repeat this and point it out, using language that became highly symbolic and associated with the Eucharist in the weekly meeting of the apostolic church. These disciples themselves end the passage emphasizing that while their hearts beat within them on the road, Jesus was made known to them in "the breaking of bread"—almost technical language for the Lord's Supper. Ask your group what they usually expect from the Eucharist? How should their expectations change, become more robust? Do they expect to "see" and meet Jesus there, after he has been taught to them in Scriptures of the sermon?

**4. How did the disciples respond when Jesus revealed himself through Scripture and the Supper? How should we respond when we find him there? Is this where you point people to meet Jesus? And do you expect them to find him there and be changed in similar ways?**

All good applications here, for which you do not need much input from us. Just notice that the disciples do not shrink back in anger at Jesus' rebuke, or shame for their foolishness, or embarrassment for walking away. They forget it all in the moment that Jesus has accepted them in his self-revelation through the Scriptures and the Supper. They say that their innermost hearts were "burning" within them as they'd listened to Jesus. They rose "that same hour" (immediately!) and rushed the 7 miles back to Jerusalem. They did this so that they could share their good news and joy with the church. Is this how we respond when we experience Jesus and are reminded of his victory for us: with wonderfully enflamed passion, renewed minds, quick self-forgetfulness

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and repentance, and then fast feet to share the news with others? And do we then believe, along with Luke, that others will meet Jesus in the church as the Scriptures are expounded and the Supper shared with Jesus and his people? Is this where we expect to most fully meet Jesus, and for others to do the same?

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