

# Jesus Encounters Two Disciples

## Summary and Goal

The previous session closed with the empty tomb on Easter morning. John believed but did not yet fully understand all that had occurred. In this session, we will see that Jesus approached two disciples along the road to Emmaus. Their hearts burned within them as He spoke, yet they did not recognize Jesus. Through this encounter, Jesus taught the disciples how to read the Old Testament with Him as the focus, confronted the disciples' discouragement with the truth of His resurrection, and moved them to action. Jesus is the Word made flesh. He wasn't giving only these disciples a pattern for rightly reading God's Word but setting it forth for us today.

## Session Outline

1. The risen Savior confronts discouragement and confusion (Luke 24:17-24).
2. The risen Savior reveals He is the focus of all the Scriptures (Luke 24:25-27).
3. The risen Savior stirs affections and motivates action (Luke 24:30-35).

*Background Passage: Luke 24:13-49*

## Session in a Sentence

When Jesus encountered the two disciples on the Emmaus road, He revealed to them that all of Scripture is about Him, and the passion this news stirred within them prompted them to action: telling others they had met the resurrected Savior.

## Christ Connection

On the road to Emmaus, the risen Jesus explained how the Old Testament Scriptures pointed forward to His suffering and glory. Like the disciples, we read the whole Bible in light of Christ's death and resurrection, focusing our attention on the gospel that lies at the heart of God's written Word to us.

## Missional Application

Because we have been forgiven of our sin through Jesus, the Word of God, we read and interpret the Scriptures in light of Christ's death and resurrection, and out of grateful hearts, we join with Christ on mission.

# Group Time

GROUP MEMBER CONTENT

## Introduction

**EXPLAIN:** Use the paragraph on page 103 in the DDG to present the example of Virgil’s *Aeneid* as a literary work people have been known to read in ways contrary to the author’s design.

Is there a wrong way to read a book? An article in *The New York Times* posed this question and discussed Virgil’s *Aeneid*, a classic poem written in the first century BC, as a test case. It is likely that Virgil intended to make much of the Roman Empire in this work, but he could not foresee the way it would be used as a literary version of the Magic 8 Ball™. In the centuries that followed, this epic poem was used as a fortune teller; a question would be asked and a random verse selected for the answer. If Virgil had the chance to explain his work today, surely he would tell us there is a right and wrong way to read and engage with his work, and no doubt fortune telling would be a wrong way. No secret key “unlocks” the *Aeneid* except the intent of Virgil, its author.<sup>1</sup>

**INTERACT:** Ask group members the following question.



What are some wrong ways to read the Bible? (as a mishmash of books that contradict rather than complement each other; as a man-made myth or legend; as a science textbook; as having nothing to say about science or history; as a book that does not have God as its author; as a guide for fortune telling; as a book that is not perfectly inspired and true)

**SAY:** The Bible is a book that comprises the work of multiple authors, but it also has one ultimate Author who perfectly inspired all of it—God. Therefore, we can and must read the whole of Scripture in light of its central focus—Jesus Christ, who is the only way to be saved and reconciled to God.

**SUMMARIZE:** In this session, we will see that Jesus approached two disciples along the road to Emmaus. Their hearts burned within them as He spoke, yet they did not recognize Jesus. Through this encounter, Jesus taught the disciples how to read the Old Testament with Him as the focus, confronting the disciples’ discouragement with the truth of His resurrection, moving them to action. Jesus is the Word made flesh. He wasn’t only giving these disciples this pattern for reading God’s Word rightly; He was giving it to us as well.

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## Point 1: The risen Savior confronts discouragement and confusion (Luke 24:17-24).

**READ** Luke 24:17-24 (DDG p. 104).

<sup>17</sup> Then he asked them, “What is this dispute that you’re having with each other as you are walking?” And they stopped walking and looked discouraged.

<sup>18</sup> The one named Cleopas answered him, “Are you the only visitor in Jerusalem who doesn’t know the things that happened there in these days?”

<sup>19</sup> “What things?” he asked them.

So they said to him, “The things concerning Jesus of Nazareth, who was a prophet powerful in action and speech before God and all the people, <sup>20</sup> and how our chief priests and leaders handed him over to be sentenced to death, and they crucified him.

<sup>21</sup> But we were hoping that he was the one who was about to redeem Israel. Besides all this, it’s the third day since these things happened. <sup>22</sup> Moreover, some women from our group astounded us. They arrived early at the tomb, <sup>23</sup> and when they didn’t find his body, they came and reported that they had seen a vision of angels who said he was alive. <sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said, but they didn’t see him.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 104) to explain why the two traveling disciples were discouraged—they did not fully understand all that happened concerning Jesus.

The two disciples were discussing Jesus’ arrest and crucifixion, two events that crushed their hopes Jesus would be the One to redeem Israel (Luke 24:14). Furthermore, they had heard confusing tales of angels, an empty tomb, and Jesus being alive. They knew some details, but they didn’t fully understand all that happened concerning Jesus. What should have thrilled their hearts only caused a disagreement and discouragement.

- The two disciples were discouraged by unmet expectations of the One they hoped was the Messiah. They knew some prophecies about the Messiah, at least that He was supposed to bring deliverance. They expected Jesus to be the ruling King who would deliver His people from the oppressive rule of other nations. This Jesus will do one day, but God had other plans to be accomplished by their Messiah first—deliverance of God’s people from the tyranny of sin and death through Jesus’ crucifixion and resurrection. Walking among them, without their knowledge, the risen Messiah embodied the hope of all their expectations being met, even the ones they didn’t know they needed to have.
- The first expectation we should have of the Messiah is our salvation from sin and death, without which we cannot see the kingdom of God. Jesus is the firstfruits of the final resurrection (1 Cor. 15:23), the turning point of new creation life. Our hope for salvation is secure in Him, knowing we too will be raised (Rom. 6:4-5; 2 Cor. 4:14). This is our hope and our joy in the midst of despair. Our hope is not in ourselves or in one another; it’s not in our circumstances or our goals. Our hope rests on Jesus, secure in His resurrection (1 Pet. 1:3).

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**INTERACT:** Ask group members the following question.

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 What are some unreasonable expectations of the Christian faith that cause people to become discouraged? (that life as a Christian is easy; that Christians are always perfect; that temptations and sin no longer afflict believers; that the Christian faith is compatible with the ways of the world; that being a Christian will make one healthy, wealthy, and wise; that being a Christian means you no longer struggle with doubt, discouragement, or depression)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 104) to highlight the disciples' lack of peace and their lack of understanding about Jesus' crucifixion and resurrection.

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The two disciples felt anything but peace as Jesus joined them on the road. In their understanding of the Scriptures, the Messiah was supposed to reign, not die. He was to be king, not crucified as a criminal. But just as their eyes had not yet been opened to see Jesus' true identity, their minds and hearts had not yet been opened to understand and believe the truth of Jesus' crucifixion and resurrection.

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- God is not a God of confusion but of peace (1 Cor. 14:33), desiring that we know and trust Him. As the Holy Spirit opens our eyes to understand Scripture and Jesus' life, death, resurrection, and ascension, we grow in our knowledge of and trust in Jesus—He is our peace (Isa. 9:6; Phil. 4:7).

**Commentary:** “The conversation of these two indicates their deep interest and concern in the knowledge of things pertaining to Jesus; and the fact of their not recognizing Christ indicates that Jesus did not intend them to recognize him. One of the mysterious qualities in the resurrection body of our Lord was this quality of remaining unrecognized until it was fully intended by the Lord.”<sup>2</sup>

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**INTERACT:** Ask group members the following question.

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 What are some ways Jesus' crucifixion and resurrection have brought you peace when life is confusing and chaotic? (be prepared to give an answer of your own to jump-start the conversation)

## Point 2: The risen Savior reveals He is the focus of all the Scriptures (Luke 24:25-27).

**READ:** Ask a volunteer to read Luke 24:25-27 (DDG p. 105).

<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?” <sup>27</sup> Then beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures.

**EXPLAIN:** Use the first paragraph in the DDG (p. 105) to establish that Jesus was connecting His messianic identity and redemptive work with the Old Testament, asserting that the Scriptures anticipated His crucifixion and resurrection.

Jesus, still veiled from their eyes, taught the two disciples that all of God’s Word points to Him. For example, the Messiah is the better **Moses** who leads His people out of the eternal bondage of sin and exile from God’s presence. He has reconciled us to the Father through His atoning death and glorious resurrection. The promised Messiah is the One the **prophets** taught would usher in the new covenant, which promised everlasting forgiveness of sin and new hearts (Jer. 31:31-34). This covenant was sealed with Jesus’ blood shed on the cross. Our good came from His suffering, and His resurrection confirms all of God’s Word is true.

- “**Moses** and all the **Prophets**” (v. 27) was shorthand for what we know as the Old Testament Scriptures. “Moses” referred to the Law, the first five books of the Bible written by Moses. “The Prophets” referred to the rest of the books of the Old Testament. Additionally, “the Prophets” could be broken down into two more sections: “the Prophets” and “the Psalms” (v. 44). “The Psalms” covered the third section of the Hebrew Bible (often called “The Writings”), comprising the wisdom literature (ex. Psalms; Proverbs) and other biblical books we would classify as historical or prophetic (ex. Esther; Daniel).
- The New Testament bears out a number of the ways Jesus fulfills the Old Testament writings. These include direct prophecies (ex. Matt. 1:23), covenant promises (ex. Heb. 9:15), types (ex. Rom. 5:14), and shadows (ex. Col. 2:16-17).

**INTERACT:** Ask group members the following question.



What are some ways you have seen Jesus as the fulfillment of Old Testament Scriptures? (be prepared to give an answer of your own to jump-start the conversation)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 105) to point out that we read the Scriptures in light of the gospel with the help of the Holy Spirit.

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Through the Holy Spirit illuminating Scripture, we, like the early disciples, are enabled to read all of Scripture in light of Jesus' life, death, resurrection, and ascension. The gospel message informs our reading of God's Word from beginning to end. Scripture points forward to the One who would crush the serpent's head (Gen. 3:15) and be the ultimate sacrifice to atone for sin as foreshadowed in Israel's tabernacle and temple practices. He is the Passover Lamb (Ex. 12) and the Suffering Servant (Isa. 52:13–53:12). He is the Prince of Peace (Isa. 9:6) and the coming King of Glory (Ps. 24).

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- God has been and is working to make all things new, fulfilling His plan set before the foundation of the world was laid (Matt. 25:34; Eph. 1:4; 1 Pet. 1:20). This undergirds the unity of Scripture.

**Commentary:** “These crucial verses help us understand the message of the whole Bible. We learn that the whole of Scripture points ultimately to Jesus (v. 27; see also v. 44). Holy Scripture is the Word of God, the record of God speaking (2 Tim. 3:16). God has spoken in many and various ways, but has now revealed himself fully through his Son, who can rightly be called the Word of God and who is the full image and representation of who God is (Heb. 1:1-3). *All* that God has spoken before ultimately relates to this final Word, Jesus Christ. Jesus himself provides this way of reading the Scriptures for these early disciples and we, like them, are meant to learn this same way of reading God's Word ... Yet, at the same time, we have a problem, not of interpretation but of heart. Like these early disciples we too are ‘slow of heart to believe’ and have trouble accepting that glory comes through suffering (Luke 24:25-26; Matt. 16:21-23; Mark 8:31-33). We need to be taught by Jesus himself, who now instructs and guides us through the power of the Holy Spirit (Luke 24:49; John 14:25-26).”<sup>3</sup>

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 105).

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**Clarity of Scripture:** God's Word was written in a way that can be understood with the **help** of the **Holy Spirit**. Believing the Scriptures are clear does not mean that every part is equally easy to interpret, neither does it mean we will never make mistakes in our interpretation. It does mean that with God's help, people are capable of understanding the biblical text for themselves as they employ correct **methods** of interpretation.

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**Essential Doctrine “Clarity of Scripture”:** Because God gave us His Word as authoritative in all matters related to life and faith, we believe His Word was written in a way that can be understood with the **help** of the **Holy Spirit**. Believing the Scriptures are clear does not mean that every part is equally easy to interpret, neither does it mean we will never make mistakes in our interpretation. It does mean that with God's help, people are capable of understanding the biblical text for themselves as they employ correct **methods** of interpretation.

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### Point 3: The risen Savior stirs affections and motivates action (Luke 24:30-35).

**READ** Luke 24:30-35 (DDG p. 106).

<sup>30</sup> It was as he reclined at the table with them that he took the bread, blessed and broke it, and gave it to them. <sup>31</sup> Then their eyes were opened, and they recognized him, but he disappeared from their sight. <sup>32</sup> They said to each other, “Weren’t our hearts burning within us while he was talking with us on the road and explaining the Scriptures to us?” <sup>33</sup> That very hour they got up and returned to Jerusalem. They found the Eleven and those with them gathered together, <sup>34</sup> who said, “The Lord has truly been raised and has appeared to Simon!” <sup>35</sup> Then they began to describe what had happened on the road and how he was made known to them in the breaking of the bread.

**EXPLAIN:** Use the first paragraph in the DDG (p. 106) to emphasize what it meant that Jesus was revealed to the disciples in the breaking of the bread.

After the Bible lesson, the disciples invited their guest to stay the night with them. At their evening meal, Jesus took the lead. When He took the bread and broke it, the disciples’ eyes were finally opened. Through Jesus’ interpretation of the Scriptures and His actions reminiscent of the Lord’s Supper, the disciples saw, for the first time, their risen Savior who had given His body to be broken for the salvation of sinners.

- The Savior who had done no wrong allowed His hands, feet, and brow to be pierced as He died a criminal’s death to atone for our sin. These disciples were rocked to their core and discouraged by Jesus’ crucifixion. But this encounter with their risen Savior, seeing Him truly only in the breaking of the bread, revealed that we can only know Jesus truly through His suffering and crucifixion. According to the Scriptures, He came to die, be buried, and to rise again (1 Cor. 15:3-4). How could we not love the One who has purchased us with His blood so that we might dwell with Him forever?

**EXPLAIN:** Use the second paragraph in the DDG (p. 106) to comment on how God’s Word—both inspired Scripture and the incarnate Word Himself—causes our hearts to “burn” within us to carry His gospel to others.

After Jesus disappeared, the disciples’ first comment was about His teaching of the Scriptures. Their hearts burned with excitement at what they had learned, and then they burned to tell others about what they had experienced. God’s Word is alive and active, and as we spend time with our risen Savior in His Word, our hearts will “burn” to carry His gospel to others.



#### Voices from Church History

“Tell of the cross where they nailed Him, Writhing in anguish and pain; Tell of the grave where they laid Him, Tell how He liveth again.”<sup>4</sup>

—Fanny Crosby (1820-1915)

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- God’s Word—both the inspired Scriptures and Jesus Himself, the Word made flesh—changes hearts, and it does not return void (Isa. 55:11). Therefore, we should expect that abiding in God’s Word in faith will result in fruit in our lives; as the Holy Spirit illuminates Scripture *for* us, He cultivates good works *in us*.

*Application:* When we truly understand the depths from which we’ve been saved, we are able to love others well, by both serving them and sharing the good news with them. Our holy God, whom we rebelled against, chose to make a way for us to be made right with Him. There is no grading on the curve or do-overs when it comes to our guilt before God. If we were judged by the law, not one of us would be left standing (no, not one!). Yet God, who is rich in mercy, sent His Son to be sin for us on the cross so that we, in Him, might become the righteousness of God (2 Cor. 5:21). As a result of Christ’s work, through His crucifixion and resurrection, we can forever enjoy His presence, reigning with Him in the new heavens and new earth. This is the good news—the gospel—we learn from the Scriptures and get to share with this world in need.

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 106).

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**The Gospel:** The gospel is an event that took place at a specific point in history, the life, death, and **resurrection** of Jesus Christ for the redemption of sinners. The gospel is also the story of redemption that God has planned since “before the foundation of the world” (Eph. 1:4), which runs through **Scripture**. The event and story do not exist apart from or in conflict with one another, but together inspire us to a life of **devotion** and **mission**.

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**Essential Doctrine “The Gospel”:** The Bible teaches that the gospel is both an event and a story. First, it is an event that took place at a specific point in history, the life, death, and **resurrection** of Jesus Christ for the redemption of sinners (1 Cor. 15; 2 Cor. 5:21). Second, the gospel is also the story of redemption that God has planned since “before the foundation of the world” (Eph. 1:4), which runs through **Scripture**, and which culminates in a restored and redeemed creation—a new heaven and new earth where sin, death, and suffering will never again plague humanity, and God’s people will live with Him forever (Isa. 25:8; 2 Pet. 3:13; Rev. 21). The event and story do not exist apart from or in conflict with one another, but together inspire us to a life of **devotion** and **mission**.

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**INTERACT:** Ask group members the following question.

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What are some actions the resurrection of Jesus should inspire in the lives of believers? (an eager desire to share the gospel with others; service to others in the name of Jesus; granting forgiveness to those who have wronged us because of all we have been forgiven of in Christ; gathering with other believers to worship our risen Savior)

# My Mission

**EXPLAIN:** A right reading of God’s Word that bears focus on Jesus’ life, death, resurrection, and ascension will lead us to grasp the depths from which we have been saved. We were not drowning in need of a helping hand but were dead in our sin. Jesus’ shed blood isn’t just a medicine to make the sick well but the power of raising the dead to life. Creation has always been marching toward a planned end where our Savior will banish sin and death for good and His people will dwell with Him forever. This is good news! This should be the burning in our chests and the bursting joy within our hearts that compels us to tell others about God’s love. Jesus invites us to join Him in His mission to seek and save the lost with the good news—Christ is risen from the dead!

**READ** the following missional application statement in the DDG (p. 107), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we have been forgiven of our sin through Jesus, the Word of God, we read and interpret the Scriptures in light of Christ’s death and resurrection, and out of grateful hearts, we join with Christ on mission.

- **Since Jesus has been raised from the dead, how will you respond in faith?**
- **What are some ways your group can better encourage one another with the truth of the Scriptures?**
- **What actions will you take this week to love others well out of the overflow of your love for Jesus?**



## Voices from Church History

“Stay with us, O Christ! It is toward evening, and the day is now far spent. Abide with us, O Jesus, abide with us. For where you are not, there everything is darkness, night and shadow, but you are the true Sun, light and shining brightness. The one whose way you illuminate cannot go astray.”<sup>5</sup>

—Balthasar Hubmaier  
(c. 1480-1528)

**CLOSE IN PRAYER:** Father, You have spoken in the Scriptures and in Your incarnate Son. Thank You for the promises of salvation and restoration that have been fulfilled in Jesus and come to us through His suffering and glory. Enable us by the Holy Spirit to see Christ for who He is so that our hearts might burn to know Him better and make Him known more widely. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 108-110), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 111) for mutual accountability and fellowship grounded upon the foundation of God’s Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 108-110) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 111) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 108-110) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 3** as a part of point 2 in the session: **Jesus could have shown Himself to them and removed their doubt and questioning, but instead, He revealed the truth found in God's Word about the kind of Messiah He would be.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 2:** "God has given us His Word and displayed His character through the Word made flesh, and He asks that we believe Him."
- **Day 4:** "Gazing upon Jesus moved the disciples to proclaim what they saw and heard to others. Fixing our eyes on Jesus will move us to action."



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 111) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to discuss with one another notable ways the Old Testament has taught them about who Jesus is.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## Point 1: The risen Savior confronts discouragement and confusion (Luke 24:17-24).

“The description of Jesus by the two disciples is short on both insight and faith. Jesus is referred to in relation to his hometown (**Nazareth**) and as a **prophet** and miracle worker, but not as the Son of God. In addition, nothing is said about the unjust nature of Jesus’s betrayal, trials, and crucifixion—just that the **chief priests and leaders** got him **sentenced to death** and **crucified**. These disciples had not fully grasped Jesus’s identity, nor had they understood the divine necessity of his death . . . Jesus’s death had dashed these disciples’ hopes that he was the Messiah (**the one . . . to redeem Israel**), but the reports from the tomb that morning **astounded** them and made them wonder what was going on. The reports said: (1) the women disciples didn’t find Jesus’s body at the tomb, (2) the women had seen **a vision of angels** proclaiming his resurrection, and (3) some male disciples had verified that the tomb was indeed empty.”<sup>6</sup>

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“A note of doubt ends the summary by the Emmaus travelers: the disciples who went to the tomb did not see Jesus (24:12). Luke here notes that more than one disciple went to the tomb, which agrees with John 20:3-10. This difference suggests that Luke is stringing together pieces of tradition into a unified account. To those now walking unknowingly with Jesus, the decisive piece of empirical evidence was lacking, an appearance by Jesus . . . They are like modern people in their skepticism. Only the presence of the raised Jesus would convince them of what happened. The irony of the narrative is that they are in the midst of what they desired and what the others had not experienced . . . The story is told so that the reader shares the irony. The travelers’ report of recent events ends with a note of pathos, though the reader knows that the emotions are uncalled for, since the reader already knows that Jesus is with them (24:15-16). These travelers are aware that unusual events have taken place, but unfortunately the decisive evidence was lacking. They are about to find out what Luke’s readers already know.”<sup>7</sup>

## Point 2: The risen Savior reveals He is the focus of all the Scriptures (Luke 24:25-27).

“**Was it not necessary** refers to the fact that the entire OT had shown how God brought his chosen leaders first through suffering and then to glory. Therefore the Messiah himself, in fulfillment of this extensive pattern and in fulfillment of many prophecies, would also first suffer before entering **into his glory** (see 9:22; cf. 24:44). This glory, foreshadowed in 9:32, comes at his resurrection and then more fully at his ascension into heaven (22:69; Acts 2:33; 7:55; 22:6-11; Phil. 2:8-11; Heb. 1:3) . . . **Moses and all the Prophets** refers to the entire OT, also summarized as **all the Scriptures**. Jesus explained to them how not only the explicit prophecies about the Messiah but also the historical patterns of God’s activity again and again throughout the OT looked forward to Jesus himself.”<sup>8</sup>

“These disciples ‘knew’ about the crucifixion and resurrection of Jesus, yet apparently they were unable to see how these events were not just hints or possibilities within the parameters of scriptural teaching but were the clear and central teaching of the Scriptures. These events *were* predicted plainly in the Scriptures; that these disciples could not see that the prophets spoke of Christ’s passion and glory meant that they were ‘foolish,’ in Jesus’s opinion . . . What Jesus thought they should have seen in the Scriptures was the ‘necessity’ of the death and resurrection of the Messiah . . . First, Christ *had to interpret* the Scriptures in order for the disciples to understand. Jesus told his disciples in the upper room the night before the crucifixion that it was good that he went away (referring to the ascension—John 16:7) because the Holy Spirit would then come and ‘guide [them] into all the truth’ (John 16:13). Since the ascension had not yet occurred, the risen Lord Jesus himself here guides them into all truth. Second, Christ *could rightly interpret* the Scriptures as ‘concerning himself’ (Luke 24:27). Surely, it is obvious to any Christian that Jesus would not give the wrong interpretation of the Scriptures. The entire Hebrew Bible (Moses and all the prophets) really does speak of him and refers to him. So we understand from this passage that the Scriptures needed interpretation but could properly and rightly be interpreted as referring to the necessity of the Messiah dying and rising from the dead and that one would have to be foolish not to see that this is the case.”<sup>9</sup>

### **Point 3: The risen Savior stirs affections and motivates action (Luke 24:30-35).**

“He blessed the bread, broke it, and they recognized him. That’s how you recognize Christ—those of you who believe he is the Christ. But your graces should consider what all the disciples were like before the Lord’s resurrection. I beg their pardon for saying so, but they weren’t yet believers. They became great believers later on, but before that they were even inferior to us. We, I mean to say, believe that Christ has risen again, which they didn’t yet believe. But afterward they saw, they touched, they went over him with eyes and hands, and in that way they believed, and their hearts were given strength from the holy Scriptures. So they drank, they burst forth, and they filled us up too.”<sup>10</sup>

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