

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

"And their eyes were opened, and they knew him; and he vanished out of their sight"
(Luke 24:31, KJV).



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

Focal Verses

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

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?"

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.

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 post-resurrection. 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