



A DAY IN THE LIFE OF JESUS | THE DAY JESUS EXPLAINED IT ALL (29)

April 12, 2026

Luke 24:13-35

PURPOSE

To discover and experience Jesus Christ in our midst
To cultivate mutually encouraging relationships
To participate in God's mission to the world

GETTING TO KNOW EACH OTHER

Discussion Question

- What is the most unbelievable thing that has ever happened to you?

WORSHIP 10 MIN

PLEASE OPEN IN PRAYER

RESPONSIVE PRAYER — Isaiah 65

See, I will create new heavens and a new earth.

The former things will not be remembered, nor will they come to mind.

But be glad and rejoice forever in what I will create,

For I will create Jerusalem to be a delight and its people a joy.

I will rejoice over Jerusalem and take delight in my people;

The sound of weeping and of crying will be heard in it no more.

SCRIPTURE READING

Luke 24:13-35

¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and they were talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" ¹⁹And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²²Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." ²⁵And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. ³⁰When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹And their eyes were opened, and they recognized him. And he vanished from their sight. ³²They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" ³³And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

BIBLE STUDY Summary

40 MIN

This second week of Eastertide, we conclude our series entitled *A Day in the Life of Jesus* during which we have been exploring brief vignettes from the Gospels seeking a realistic glimpse into a typical day in Jesus' earthly ministry. This week's passage follows directly after the resurrection and recounts the day Jesus "explained it all." Two disciples, disappointed and departing Jerusalem after the crucifixion, are joined by the risen Christ on the journey to the small village of Emmaus, though their eyes are kept from recognizing him (verse 16). Their sadness reflects their shattered expectations. They had hoped Jesus was the one to redeem Israel (verse 21), yet they could only interpret his death as failure. Throughout Luke's gospel, there is a correlation between sight-related language and comprehension, faith, and salvation. Thus, these disciples' inability to recognize Jesus is not only physical but spiritual. Ironically, Cleopas and his companion, not knowing the identity of their fellow traveler, express astonishment that he does not know of recent events; in reality, Jesus is the only one who is genuinely in the know.

The turning point of the passage comes as Jesus rebukes them as those who are "slow of heart to believe" (verse 25) and proceeds to interpret "in all the Scriptures the things concerning himself" (verse 27). The necessity of Christ's suffering (verse 26) reveals that the cross was not the perceived failure the disciples interpreted it to be, but rather it was the very fulfillment of God's plan (Acts 2:23; 1 Corinthians 15:3-4). Luke does not have a specific proof text in mind when reporting the content of Christ's sermon but cites the totality of Scripture (Moses and all the Prophets was shorthand for the Old Testament) as bearing unified witness to Christ. The death and resurrection of Jesus along with the Scriptures of Israel are thus mutually interpretive. The current events can only be rightly understood in light of the Scriptures, and the Scriptures themselves find their full meaning in Christ (2 Corinthians 1:20; John 5:39). Divine revelation is therefore a necessity, as Jesus must open both the Scriptures themselves as well as the minds of the disciples to understand them (cf. Luke 24:45; Westminster Confession of Faith [WCF] 1.6). True knowledge of Christ is not attained by human speculation or finite reason, but through the Spirit's illumination of the Word. It is this same Spirit who will complete what the Word has begun, as the one who opened the Scriptures on the road now opens their eyes at the table.

The recognition of Jesus as the traveling companion of Cleopas and the other disciple comes finally at the table as Jesus takes bread, blesses, breaks, and gives it to them (verse 30). In that moment their eyes are opened, and they know him, which harkens back to the feeding of the five thousand and the broader pattern in Luke where meals serve as

occasions of revelation. As he had opened the Scriptures, so now he opens their eyes and then immediately vanishes, leaving them to reflect: “Did not our hearts burn within us?” (verse 32). This burning of heart describes the Holy Spirit’s inward work through the Word upon the affections, so that truth apprehended by faith kindles love and devotion (Jeremiah 20:9). Their response is immediate and missional. They rise at once and return to Jerusalem to bear witness that “the Lord has risen indeed” (verse 34). This then is a picture of what faithful preaching accomplishes and what true hearing produces: 1) the Scriptures opened as the foundation of faith, 2) hearts inflamed with love for Christ, and 3) lives compelled toward witness (Romans 10:14-17; WCF 14.1). In this way, the road to Emmaus becomes a pattern for the Christian life itself: the Word proclaimed, the heart awakened, and the witness sent, all by the grace of the risen Christ who continues to make himself known among his people.

1. Looking at the Bible

- Share with the group some key phrases or ideas that stood out to you from the passage.

2. Looking at Jesus

At Central we believe that all of Scripture points to Jesus. In other words, Jesus is the theological center of the Bible. Every passage not only points to Jesus, but the grand narrative of the Bible also finds its fulfillment in the person and work of Jesus.

- Jesus opens “Moses and all the Prophets” to show that the Christ had to suffer before entering his glory, meaning that the entire Old Testament bears witness to him. As a group, read the following three passages and discuss how each one anticipates a different aspect (prophet, priest, and king) of who Jesus is and what he came to do:
 - Deuteronomy 18:15-19
 - Isaiah 53:4-6
 - 2 Samuel 7:12-16
- Jesus is not only the historical fulfillment of these promises, but he is also your prophet, priest, and king. Which of these feels most meaningful and/or most neglected in your spiritual life and why?

3. Looking at our Hearts

- The disciples are described as being “slow of heart to believe.” Their problem was not a lack of facts, but a failure to trust what God had clearly said. Can you think of a time in your own life where that description fit you? What was it that finally moved you from slowness to belief?

4. Looking at our World

- The Westminster Confession of Faith 14.1 says “the grace of faith... is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also... it is increased and strengthened.”
- People today often treat faith as a blind, irrational leap or as something generated by willpower — in other words, something you work yourself into. How does this passage challenge this assumption?
- What does it mean practically — for how the church approaches preaching, and for how we as individuals approach the Word — to know that faith comes through the Spirit working by means of the Word?

PRAYER 15 MIN

Pray for each other: Share any prayer requests you have.

Pray for each member of your group to come to know Jesus better and to grow in their knowledge of his fulfillment of all the Scriptures.