



# SUNDAY SCHOOL April 19, 2026

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## Gospel: Luke 24:13-16, 28-35

*Context: On the very day of the resurrection, two discouraged followers walk away from Jerusalem—only to discover that Jesus has been walking with them all along.*

### THE WALK TO EMMAUS

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him.

As they came near the village to which they were going, he walked ahead as if he were going on.

But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.”

So, he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him, and he vanished from their sight.

They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?”

That same hour they got up and returned to Jerusalem, and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!”

Then they told what had happened on the road and how he had been made known to them in the breaking of the bread.

### OVERVIEW

Luke 24:13–16, 28–35 tells the story of the road to Emmaus. Two disciples, confused and disheartened after Jesus’ crucifixion, encounter a stranger on the road who explains Scripture to them. They do not recognize Him until He breaks bread with them. In that moment, their eyes are opened, and they realize it is the risen Christ.

The passage moves from **confusion** → **conversation** → **revelation** → **mission**.

### BIBLICAL CONTEXT

#### **Immediately Before (Luke 24:1–12)**

The women discover the empty tomb. The resurrection has *already happened*, but belief has not caught up with reality. The disciples are processing conflicting reports—hope and skepticism coexist.

#### **Immediately After (Luke 24:36–49)**

Jesus appears to the larger group of disciples, confirming what the Emmaus travelers experienced. Their private realization becomes communal truth.

#### **Broader Context of the Gospel of Gospel of Luke**

Luke consistently emphasizes:



- The journey motif (faith as a road, not a moment)
- The inclusion of “ordinary” followers (not just the Twelve)
- Recognition of Jesus through **table fellowship** (meals are theological moments in Luke)

This story is a *microcosm* of Luke’s theology: Jesus is revealed not just in miracles, but in **Scripture and shared life**.

#### HISTORICAL / NON-BIBLICAL / POLITICAL CONTEXT

This takes place shortly after the crucifixion, likely around 30–33 AD, during Roman occupation under **Pontius Pilate**.

#### Key realities shaping the moment:

- Messianic expectations were political (liberation from Rome)
- Jesus’ death looked like a failed revolution
- Followers feared association could lead to their own arrest

*So, when the disciples say, “We had hoped...,” it’s not just sadness—it’s the collapse of a worldview.*

#### HISTORICAL TIMELINE / BIBLICAL TIMEFRAME

- ~30–33 AD: Crucifixion and resurrection of Jesus
- **Same day as resurrection:** Emmaus road encounter
- Distance: ~7 miles from Jerusalem
- Likely late afternoon into evening (the meal setting matters)

#### BIBLE TRANSLATION UNDERSTANDING

##### Original Language

- Written in **Greek**
- Likely composed by Luke around 80–90 AD

##### Key Translation Insights

- **“Kept from recognizing him” (v.16)**
  - Implies restraint or holding back
  - Not just *they failed to recognize*—something *prevented* recognition
- **“He interpreted to them” (v.27)**
  - Root of “hermeneutics” (interpretation)
  - Jesus is *reframing their entire understanding of Scripture*
- **“Their eyes were opened” (v.31)**
  - Echoes Genesis language—divine revelation moment
  - Suggests this is not intellectual discovery, but *spiritual awakening*
- **“He was made known... in the breaking of the bread” (v.35)**
  - Strong Eucharistic undertones
  - Early Christians would hear communion echoes here



## SCHOLARLY METAPHORICAL INTERPRETATION WITH MODERN-DAY & GRANT COUNTY CONTEXT

At a metaphorical level, this is a story about **unrecognized presence**.

The disciples are:

- Walking in the wrong direction (away from Jerusalem)
- Interpreting events through disappointment
- Missing the presence of Christ right beside them

Modern parallel:

- We often interpret life through **headlines, fears, and personal setbacks**
- Like those disciples, we say: “We had hoped...”

**Grant County angle:**

In a community where:

- Church attendance is visible
- Faith language is familiar

...it can still be easy to miss Christ in the ordinary:

- Conversations at the diner
- Quiet acts of kindness
- Shared meals that feel routine

The deeper metaphor:

***Christ is not absent—He is unrecognized.***

And recognition often comes not in spectacle, but in:

- Scripture rightly understood
- Community honestly shared

HOW SHOULD WE ACT AND REACT TO THIS SCRIPTURE TODAY?

- **Slow down your certainty**  
The disciples were *wrong* about what had happened—and Jesus didn’t condemn them, He walked with them.
- **Engage Scripture as a living conversation**  
Not “proof-texting,” but letting it reshape how we see the world.
- **Value ordinary moments**  
The revelation didn’t come on the road—it came at the table.
- **Be open to reversal**  
The moment they recognize Jesus, they turn around—literally and spiritually.
- **Share the story quickly**  
They immediately return to Jerusalem. Encounter leads to testimony.



## DISCUSSION QUESTIONS

1. *Why do you think the disciples didn't recognize Jesus right away?*
2. *What does "We had hoped..." reveal about their expectations?*
3. *Where do we see similar disappointment today?*
4. *Why is the recognition tied to the breaking of bread?*
5. *Have you ever had a moment where something made sense after the fact?*
6. *What does this story say about how God is present in everyday life?*
7. *Are we ever "walking away from Jerusalem" in our own lives?*

