



Shelby Christian Church

BEFORE AND AFTER: LIVING THE RESURRECTION
LUKE 24:13-35, JOHN 20:19-20, ROMANS 6:4 * 4/12/2026

MAIN POINT

Easter changes how we live on Monday, not just how we celebrate on Sunday.

INTRODUCTION

When was the last time something truly shocked you—one of those moments that caught you completely off guard? What set it off?

And once the surprise hit, how did you react? What made you respond that way?

No matter how a surprise arrives, two things almost always follow: joy rises up, and we can't help but tell someone about it. In the passage we're exploring today, two followers of Jesus experienced a surprise beyond anything they could have imagined. As they walked home, weighed down by the heartbreak of the crucifixion, they encountered a stranger—someone oddly unaware of recent events yet astonishingly wise in the Scriptures. This mysterious teacher walked beside them, shared truth with them, broke bread with them, and in that simple act opened their eyes. Their hearts were changed forever.

UNDERSTANDING

HAVE A VOLUNTEER READ LUKE 24:13-35

What part of this story stands out to you the most—the confusion, the conversation, or the moment of recognition? The two disciples were walking away from Jerusalem discouraged. What do you think their emotional state was like?

Jesus asks them what they're discussing, even though He already knows. What does this teach us about how Jesus engages with people? Have you ever had an experience where something you thought you understood suddenly "clicked" in a new way?

Jesus explains the Scriptures to them before revealing His identity. Why do you think He chose that order? The disciples say their hearts were "burning within" them as Jesus spoke. What do you think that means?

What does this passage teach us about the role of Scripture in understanding Jesus?

Have you ever had a moment when Scripture reframed something you were going through? Their eyes were opened when Jesus broke the bread. Why do you think that was the moment everything became clear?

This passage occurs on the same day as the resurrection (Luke 24:1). The women have already discovered the empty tomb, but the disciples remain confused and skeptical. Luke places this account between the empty tomb narrative and Jesus' appearance to the larger group of disciples, creating a bridge between initial reports and full apostolic witness.

The Emmaus story illustrates the movement from misunderstanding → revelation → recognition → witness, which reflects Luke's broader theology of discipleship.

HAVE A VOLUNTEER READ JOHN 20:19-20

When and where were the disciples gathered in this passage?

Why were the disciples afraid, and what does this reveal about their state of mind?

What is the significance of Jesus coming to them despite the locked doors?

Why do you think Jesus' first words to them were, "Peace be with you"?

What is the importance of Jesus showing them His hands and His side?

On the evening of His resurrection, Jesus Christ appeared to His disciples while they were hiding behind locked doors out of fear. His sudden presence demonstrated His risen power and reassured them that He was truly alive. He greeted them with peace and showed them His hands and side as proof of His crucifixion and resurrection. In response, their fear was replaced with joy as they realized their Lord had risen, bringing them peace, confidence, and renewed hope.

HAVE A VOLUNTEER READ ROMANS 6:4

What does it mean to be "buried with Him by baptism into death"? How is baptism connected to Christ's death and resurrection? How does knowing your old self was buried with Christ give you hope?

How does this verse challenge old habits or patterns of sin? What does Paul mean by "walking in newness of life"?

What role does the Father's glory play in the resurrection?

Romans 6 follows Paul's teaching in Romans 5 about grace overcoming sin. In Romans 6:1, Paul anticipates an objection: if grace increases where sin increases, should believers continue sinning? His answer is emphatic: "By no means!" (6:2). Verse 4 is central to Paul's doctrine of union with Christ, explaining how believers participate in Christ's death and resurrection through baptism and how that participation results in a transformed life. This verse connects justification with sanctification, showing that salvation not only forgives sin but also produces new spiritual life.

APPLICATION

When have you felt like you were “walking away” from something you hoped God would do? What would it look like to invite Him into your confusion, disappointment, or questions? How does talking out loud about our disappointments or confusion help us recognize what God is doing?

What practices (communion, prayer, worship, community) help “open your eyes” to Jesus today?

What kinds of fears or uncertainties do believers face today that are similar to the disciples’ fears? When have you experienced fear that Jesus needed to replace with His peace?

How should understanding your union with Christ affect how you live daily?

What are some signs that someone is walking in “newness of life”?

How does this verse challenge old habits or patterns of sin?

How can remembering your baptism encourage you in your faith?

PRAYER

COMMENTARY

Luke 24:13-35

Verse 13 – The Journey Begins “That very day” connects the narrative directly to resurrection morning, emphasizing immediacy.

“Two of them” indicates these were disciples beyond the Eleven. One is named Cleopas (v. 18), while the other remains unnamed, possibly inviting readers to identify personally with the account. Their movement away from Jerusalem is significant. Jerusalem represents the center of God’s redemptive activity; their departure symbolizes discouragement and retreat.

Verse 14 – Processing Confusion - The Greek verb suggests ongoing discussion and debate. They are trying to interpret recent events but lack understanding. Their conversation reflects human attempts to make sense of divine action without full revelation.

Verse 15 – Divine Initiative - The emphatic use of “Jesus himself” highlights the physical, personal presence of the risen Christ. The verb “drew near” often describes divine approach in salvation contexts. This is not accidental; it reflects intentional revelation. Jesus joins them in their confusion before correcting their misunderstanding.

Verse 16 – Supernatural Restraint - This passive verb implies divine agency—God prevented recognition. This restraint serves a theological purpose: recognition must come through revelation, not merely physical sight. Luke emphasizes spiritual perception over physical proximity.

Verse 17 – Jesus’ Question - Jesus’ question invites reflection. Like many divine questions in Scripture, it is not for His information but for their self-examination. Their sadness reveals their misplaced expectations.

Verses 18–21 – Misunderstood Messiah - Cleopas expresses astonishment that Jesus seems unaware of recent events.

Their statement in verse 21 is crucial: “We had hoped that he was the one to redeem Israel.” This reveals their expectation of political redemption rather than suffering redemption. Their hope is framed in past tense—“had hoped”—showing disappointment. Their theology included Jesus’ prophetic identity but excluded the necessity of suffering and resurrection.

Verses 22–24 – Incomplete Testimony - They recount the women’s report of the empty tomb and angelic announcement. Despite hearing resurrection testimony, they remain unconvinced. This highlights the human tendency toward unbelief even when presented with evidence.

Verse 25 – Jesus’ Rebuke- “Foolish” refers not to intelligence but spiritual dullness. “Slow of heart” indicates reluctance to trust God’s revelation. The problem is not lack of information but failure to believe Scripture.

Verse 26 – The Necessity of Suffering - “Necessary” (Greek: *dei*) expresses divine necessity—God’s sovereign plan. Suffering was not accidental but essential to redemption. Glory follows suffering, establishing the biblical pattern later reflected in Christian discipleship.

Verse 27 – Christological Interpretation of Scripture - This is one of the most significant hermeneutical statements in Scripture. “Moses and all the Prophets” refers to the entire Old Testament. Jesus demonstrates that the Old Testament ultimately points to Him. This establishes a Christ-centered interpretation of Scripture.

Verse 28–29 – Invitation and Fellowship - Jesus acts as though He will continue, testing their desire. They urge Him strongly to stay, demonstrating openness and hospitality. Their invitation reflects growing spiritual receptivity.

Verse 30 – Eucharistic Echo - “He took the bread and blessed and broke it and gave it to them.” - The fourfold action mirrors:

The feeding of the five thousand (Luke 9:16) The Last Supper (Luke 22:19) This suggests sacramental and revelatory significance.

Verse 31 – Recognition and Disappearance - This passive verb again implies divine action. Recognition is a gift of revelation, not merely human perception. His disappearance teaches that His presence is no longer limited to physical visibility. Faith must now operate through spiritual understanding.

Verse 32 – Internal Confirmation - “Burning hearts” symbolizes spiritual awakening and conviction. Scripture explained by Christ produces internal transformation. Understanding Scripture leads to recognition of Christ.

Verses 33–35 – Mission and Witness - They immediately return to Jerusalem. Distance and fatigue no longer matter. Encounter with Christ produces urgency. They join the apostolic community and testify to their experience. This establishes them as resurrection witnesses.

John 20:19-20

Fear and Isolation (v. 19a) - The disciples were gathered together on the evening of the resurrection day, with the doors locked because they feared the Jewish authorities. Fear dominated their hearts: Their teacher had been crucified, and they feared they might suffer the same fate. Confusion and uncertainty: Despite hearing reports of the resurrection, they were still unsure and anxious. Isolation: Locked doors symbolize both their physical protection and their emotional and spiritual uncertainty. This reminds us that even faithful followers can struggle with fear and doubt.

Jesus Appears Despite Barriers (v. 19b)- John writes that Jesus “came and stood among them.” His resurrected body is real yet glorified: He is not limited by physical barriers such as locked doors. His initiative: The disciples did not find Jesus—He came to them. This shows His grace toward fearful believers. His presence brings assurance: The disciples are no longer alone; their Lord is alive and with them. This demonstrates that nothing can prevent Christ from reaching His people.

Jesus’ Greeting: “Peace Be With You” (v. 19c) - Jesus’ first words were, “Peace be with you.” More than a greeting: This is not merely “hello,” but a declaration of spiritual peace. Peace through reconciliation: His death and resurrection have secured peace between God and His people. Peace replacing fear: Where fear once ruled, Jesus brings calm, assurance, and comfort. This peace is one of the central blessings of the resurrection.

Physical Evidence of the Resurrection (v. 20a) - Jesus shows them His hands and His side. Proof of His identity: The wounds confirm that He is the same Jesus who was crucified. Proof of bodily resurrection: He is not a spirit or vision but physically risen. Reminder of His sacrifice: His wounds testify to the price He paid for salvation. The resurrection does not erase the cross—it confirms its victory.

The Disciples’ Response: Fear Turns to Joy (v. 20b) - “When the disciples saw the Lord, they rejoiced.” Fear replaced by joy: Their sorrow and anxiety give way to confidence and celebration. Faith strengthened by seeing: The visible presence of Jesus reassures them. Fulfillment of Jesus’ promise: Jesus had told them their sorrow would turn to joy (John 16:20–22). Their transformation shows the power of encountering the risen Christ.

Romans 6:4

The verb “buried with” (Greek: sunetaphēmen) contains the prefix sun- (“with”), emphasizing union with Christ. Paul is not speaking metaphorically alone but describing a spiritual reality: believers are united with Christ in His death. Burial confirms the reality of death. Just as Christ truly died and was buried, the believer’s old self—the person enslaved to sin—has truly died. Burial also signifies finality. The old life is not merely reformed but decisively ended.

“By baptism into death” - Baptism represents the believer’s identification with Christ’s death. It provides entry into His death and the end of the old sinful identity. Baptism outwardly signifies the inward spiritual reality of union with Christ. Through union with Christ, believers share in the benefits of His death, including freedom from sin’s dominion.

“In order that, just as Christ was raised from the dead” - This phrase introduces purpose. Union with Christ’s death is inseparable from union with His resurrection. Christ’s resurrection is the model and source of the believer’s new life. The resurrection marks Christ’s victory over sin and death, establishing a new realm of existence.

“By the glory of the Father”- This refers to God’s power, majesty, and authority displayed in the resurrection. This emphasizes that the resurrection is an act of divine power. The same power that raised Christ now operates in believers. This connects with Paul’s broader teaching that salvation is entirely the work of God.

“We too might walk in newness of life”- “Walk” is a common biblical metaphor for daily conduct and lifestyle. “Newness” (Greek: kainotēs) refers not merely to something recent but something qualitatively new—completely different in nature. This new life is not simply improved behavior but a transformed existence rooted in resurrection power. The purpose of union with Christ is ethical transformation. Salvation produces a new way of living.