

GLENKIRK CHURCH



WEEKLY DEVOTIONS

# DEVO

APRIL 21 - 25, 2025



# MONDAY

Read **Luke 24:13-24; Hebrews 10:21-24; Isaiah 40:28-31**

Hope: “desire accompanied by expectation of or belief in fulfillment.” (Merriam-Webster) Unfortunately, in our fallenness it’s sometimes natural to lose hope. Even biblical heavyweights struggled here: Abram and Sarai dismissed God’s promise of a son together; at Sarai’s suggestion he coupled with her handmaiden, Hagar, producing Ishmael (Genesis 16). Elijah fled Queen Jezebel’s death threats and hopelessly asked God to take his life (1 Kings 18-19). Peter—witnessing Jesus’ walking on the water and then proceeding toward Christ at His invitation—began sinking upon looking away from the Lord (Matthew 14:22-31).

Today’s featured “Road to Emmaus” account features startling hopelessness. Hours after His resurrection, the unrecognized Christ drew alongside two traveling disciples lamenting His death. The Gospels share repeated instances of Jesus’ earlier predictions of His execution—even its method and causes—and subsequent resurrection. The two disciples even affirmed that women from their company discovered and reported the empty tomb earlier that day and the angelic testimony to Jesus’ having risen. Others verified their story (Luke 24:22-24). Yet, still they disbelieved.

Several factors may explain their skepticism. Rising from death was naturally impossible. (However, Jesus Himself miraculously raised Lazarus just days earlier; see John 11.) Their doubt might also relate

to prevailing sexism. The first witnesses to the empty tomb were women—women’s testimonies were inadmissible in ancient Jewish courts. Finally, they—like most ancient Israelites—likely expected a triumphing insurrectionist Messiah, not One sacrificing Himself willingly. Cleopas and his companion neglected Jesus’ own related foretelling, embracing gloom instead.

Atheists discredit the Bible because—whether they admit it or not—it’s “inconvenient” to be accountable to a holy God. God has revealed Himself in creation’s design, the Bible, Jesus Himself, and the miraculously changed lives of Christians, among other evidences. Yet many embrace “natural” explanations for life as we know it. In so doing, they spurn hope in Christ, seeking life’s answers via science, politics, education, therapy, philosophy, and/or human ingenuity.

I can’t imagine navigating fallen creation apart from Christ. Yet many try to, unwittingly and ultimately surrendering to hopelessness. Do you know anybody like this? Lovingly share with them the hope knowable only in the Savior!

## QUESTIONS

Which of the examples of key biblical pillars losing hope do you find most convicting or most encouraging? Why do you think the two travelers to Emmaus had lost hope? How is it “inconvenient” for nonbelievers to be accountable to a holy God?

## PRAYERS

La Casa Church

**Women’s Small Bible Group:** Pray that the new women’s small Bible group, starting in April, becomes a place of deep fellowship, spiritual growth, and encouragement. May it strengthen women in their faith and build lasting relationships.

# TUESDAY

Read **Luke 24:13-18, 28-31; John 6:51-61**

My skeptical nephew, Greg, once complained, “Why can’t God—if He exists—just make it easy, revealing Himself plainly and clearly?” Today’s passages might reinforce Greg’s criticism: “*Jesus Himself drew [alongside] them. But ... [He was unrecognizable]. ... [As] they drew near [Emmaus] ... He acted as if He were going farther. ... [After] they recognized Him, ... He vanished from their sight*” (Luke 24:15-31). Why does God, throughout the Bible and in the Person of Jesus Christ, often seemingly “play hard to get”?

The Old Testament features abundant Scripture wherein Yahweh Self-describes as “*hiding His face*” (Deuteronomy 32:20). Upon working miracles, Jesus frequently warned onlookers to “*tell no one*” (Matthew 8:4). In one of the few Scriptures referencing Jesus’ appearance, Isaiah prophesies, “*He had no beauty or majesty to attract us ... nothing [desirable] in His appearance*” (53:2). Does God, and particularly God’s Son, prefer operating as a “secret agent”?

Perhaps you’ve seen whimsical shows where one who is lovestruck gets a “love potion” rendering him/her irresistible to his/her love interest. God could do that if He chose to—His beauty and appeal are boundless. But compelling “love” would be unloving, abusing our free will. The Lord doesn’t coerce with His majesty and thus veiled it (Philippians 2:6-7), offering only a brief glimpse of His glory during His Transfiguration (Matthew 17:2). When crowds swelled, Jesus

often issued a “*hard teaching*” (John 6:60) to dismiss “followers” with misguided intentions—being present merely to oppose Him, be entertained, or be fed. Jesus was no politician, regularly separating true disciples from the rest (Matthew 25:32).

Timing also factored into Christ’s “elusiveness.” Some were unready to receive His message. Jesus’ public teaching in parables actually exhibited grace—if those unready couldn’t understand, they were unaccountable for rejecting truth. As well, God carefully orchestrated the timing and events building up to the crucifixion. Thus, Jesus repeated His admonition: “*My hour has not yet come*” (John 2:4).

Jeremiah 29:13 promises, “*You will seek Me and find Me when you seek Me with all your heart.*” As one found by the Lord, whom do you know perhaps being sought by Him. How will you “unveil” Jesus Christ to them?

## QUESTIONS

Why does God sometimes apparently “*hide His face*” (Deuteronomy 32:20)? Why doesn’t God simply give us no choice but to love Him? Why did Jesus often issue “*hard teaching*” (John 6:60) as His crowd of “followers” increased?

## PRAYERS

La Casa Church

**Alpha Courses (Spanish Version):** Pray for the **Alpha Course for Couples** beginning in May, that it will create space for meaningful conversations, connections, and growth as couples fellowship in Christ. Pray for the **Alpha Course** in the second semester, especially as an evangelistic activity. May it be a powerful tool for outreach, reaching people far from God.



# WEDNESDAY

Read **Luke 24:13-19; Matthew 7:7-8; Psalm 139:23-24**

The Bible shares numerous examples of God and Jesus asking questions that sounded naïve. God is all-knowing and, although God's Son operated within human limitations, He knew the answers to His questions. Such probes were calls to self-awareness. The devos for June will feature the "Questions God Asks" teaching series—we won't preempt that today, but anticipate it.

When coming alongside the two travelers heading toward Emmaus, Jesus asked them what they were discussing. Upon Cleopas' lecturing Jesus for apparent ignorance regarding *"the things that have happened (earlier that day, Resurrection Sunday),"* Jesus innocently posed, *"What things?"* (Luke 24:15-19), drawing them out. Let's consider a few other biblical instances wherein God and Jesus purposefully asked seemingly childlike questions.

God gave opportunity for Adam to become self-aware and confessionally repent: *"Have you eaten from the tree that I commanded you not to eat from?"* (Genesis 3:11). God eagerly forgives if we own our sin and turn from it. Following Peter's thrice denial of Jesus amidst His false trial, Christ asked him three times in recommissioning the apostle, *"Do you love Me?"* (John 15:15-17). The Lord asked blind Bartimaeus, *"What do you want Me to do for you?"* (Mark 10:51) This man obviously wanted sight, but Jesus stirred him to consider his greater need.

God asked Abraham, upon advising that he and Sarah would become parents despite their elderliness, *"Is anything too hard for the LORD?"* (Genesis 18:14). Have you ever "put God in a box," making the Sovereign Creator captive to His own creation? God asked Ezekiel, *"Son of man, can these bones live?"* (Ezekiel 37:3) regarding Yahweh's subsequent restoration of Israel. Jesus scolded the disciples for panicking amidst a storm: *"You of little faith, why are you so afraid?"* (Matthew 8:26).

Jesus poses to "Christian" hypocrites, *"Why do you call Me, 'Lord, Lord,' and do not do what I say?"* (Luke 6:46). *"Who do you say I am?"* (Matthew 16:15) is perhaps the most important question of all. One's heartfelt response here determines their eternal destiny. Interestingly, the question itself contains the answer: *"I AM"* (Exodus 3:14)—aka Yahweh. What questions do you ask unbelievers? How do you use their answers to draw them toward Christ?

## QUESTIONS

Why in the Bible does God—and even the Lord Jesus Christ Himself—sometimes ask "naïve" questions with "obvious" answers? What do you find most interesting regarding Jesus' question, *"Who do you say I am?"* (Matthew 16:15)?

## PRAYERS

La Casa Church

**Worship Leader for La Casa:** Pray that God would provide a passionate and gifted worship leader for La Casa Church, someone who can lead with humility, inspire the congregation, and create an atmosphere of worship. Ask God to guide the church in finding the right person to shepherd this important ministry.

# THURSDAY

Read **Luke 24:25-27; Isaiah 52:13–53:12; Psalm 22**

Wouldn't it have been fascinating to join the Emmaus walkers, hearing Jesus' teaching about Himself firsthand? "Wait," challenges the skeptic, "the New Testament's earliest books weren't produced until 10+ years later, the Gospels even later! How could Jesus share the Gospel from the Scripture that was then available?" The Savior and God's redemptive plan in Him spans the entire Bible.

In Eden's Garden upon creation's fall, God promised a Deliverer to overcome sin's consequences (Genesis 3:15). Upon Abraham's victory in rescuing Lot, "*Melchizedek, King of Salem*" (*Shalom, "Peace"*), blessed Abraham, receiving his tithe (Genesis 14:18-20)—Priest-King Melchizedek was perhaps the pre-incarnate "*Prince of Peace*" (Isaiah 9:6) Himself. God promised patriarchs—Abraham (Genesis 22:18) and later David (2 Samuel 7:12-13)—that their Descendent would bless all nations, establishing His kingdom. Abraham's contemporary, Job, declared amidst his misery, "*I know ... my Redeemer lives, ... He will stand on the earth*" (Job 19:25).

The Passover, Judaism's rituals, and their sacrificial lamb pictured the Messiah, "*the Lamb of God, who takes away the sin of the world*" (John 1:29). Moses' bronze serpent lifted up for healing amidst Israel's Exodus (Numbers 21:6-9) prefigures Jesus on Calvary's cross saving all who trust in Him (John 3:14-15). The water-producing rock struck by Moses and sustaining the exodus Jews (Exodus 17:6) symbolized Christ, the Source of living water struck for our salvation

(1 Corinthians 10:4). Boaz—Ruth's kinsman-redeemer and second husband (Ruth 4)—typified the Messiah, our Kinsman-Redeemer and Bridegroom who rescues and restores us.

Psalm 22 and Isaiah 53—penned centuries before Christ and crucifixion's conception—prophetically describe Jesus' suffering, rejection, and ultimate triumph. The mysterious figure with Shadrach, Meshach, and Abednego in Nebuchadnezzar's fiery furnace—"the fourth [who] looks like a son of the gods" (Daniel 3:23-24)—was likely Christ pre-incarnate. Ezekiel 34:23-24 promised a divine Shepherd for God's people, anticipating "*the Good Shepherd*" (John 10:11). Micah 5:2 foretold Jesus' Bethlehem birth.

Jesus had abundant sources for telling His Emmaus co-travelers of Himself. Do you spend your study time exclusively in the New Testament, perhaps only in the Gospels? Don't! If you do, you're disregarding much of your Christian heritage while discounting the Bible's vast richness.

## QUESTIONS

How could Jesus share the Gospel from Scripture when New Testament writings wouldn't be produced for at least another ten years? Which of the Old Testament references to the Messiah were new to your understanding? Which did you find most interesting?

## PRAYERS

*La Casa Church*

**Church Planters and Leadership Team:** Pray for Gio, Indra, and the leadership team as they continue to plant and grow the church. Ask God to guide them with wisdom, strength, and unity. Pray for protection, provision, and favor as they navigate the challenges of church planting and leadership in this season.

# FRIDAY

Read **Luke 24:31-35; John 16:7-11, 20:24-29**

Today we conclude “the Road to Emmaus” story, reconsidering Jesus’ sometimes mysterious methods. When His co-travelers recognized Jesus upon His blessing and breaking bread with them, He vanished. Was this like Clark Kent being outed as Superman? Was Jesus merely extremely shy? He had never previously seemed hurried—just ask Jairus (Mark 5:21-43) or Mary, Martha and Lazarus. Why the quick getaway here?

Though unhurried, Jesus was always purposeful. His mission was to redeem and to call His Bride, the Church. As results were achieved to advance His Kingdom purposes, the Redeemer transitioned to where the Father next directed Him.

When seeming to be gaining ministry traction—at least from a temporal perspective—Jesus often moved on. Upon miraculously feeding the 5,000, the people wanted to make Jesus a king by force. However, He withdrew to avoid their misplaced expectations and seek the Father (John 6:14-15). After healing many and casting out demons in Capernaum, Jesus retreated to pray. When the Messiah’s disciples questioned Him accordingly, He responded, “Let us go ... to the nearby villages so I can preach there” (Mark 1:23-38).

In concluding the Emmaus episode, however, there may have been another reason for His quick getaway. Jesus’ sudden departure perhaps marked a shift in how His followers would experience His

presence thereafter—not by sight, but by faith. It highlighted His transition from merely a physical presence to a glorified, spiritual one. Thus, His earlier teaching that “*it is for your good that I am going away ... [to make way for] the Advocate*” (John 16:7) and declaration to Thomas, “*Blessed are those who have not seen and yet ... believed*” (John 20:29). The fact that this episode concluded amidst Communion-like circumstances adds an exclamation mark to this day’s monumental events. Jesus called His disciples—and us—to live trusting God rather than feelings, opinions, or mere human wisdom.

Cleopas and his colleague “got the memo”—their doubts and despair instantly gave way to renewed, strengthened hope and joy in the Savior. Upon Jesus’ disappearance, they quickly departed to share this good news, “*The Lord has risen indeed!*” (Luke 24:34). And we are to do the same.

## QUESTIONS

Why didn’t Jesus often linger after issuing impactful teaching? Why did Jesus declare to the disciples, “*It is for your good that I am going away ... [to make way for] the Advocate*” (John 16:7). Why did Jesus suddenly vanish when his co-travelers finally recognized Him?

## PRAYERS

La Casa Church

**Finances for La Casa Church:** Pray for financial provision for La Casa Church as they continue to serve the community and reach the Latino community with the gospel. Pray for generous hearts to support the mission and for wise stewardship of resources. May La Casa Church flourish and be a light in the area.



## Sources

- Merriam-Webster's definition of "hope" is from <https://www.merriam-webster.com/dictionary/hope>.

*These devotionals are written by a team of Glenkirk volunteers who represent a range of beliefs within the evangelical spectrum. As such, some of the expressed views may not necessarily represent those of pastoral leadership. If you find yourself challenged by a devo, explore why that might be and, should you have questions or concerns, please reach out to Pastor Kate Wallace Nunneley at [KNunneley@GlenkirkChurch.org](mailto:KNunneley@GlenkirkChurch.org). If you are interested in joining those who pen Glenkirk devotionals, please contact Pastor Kate.*

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