

Luke 24:13-53

Verses 13-24: Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.

And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?"

Then one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

And He said to them, "What things?"

So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain 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."

--(13-14) Luke now introduces to us two men who are traveling to Emmaus that afternoon, some seven miles from Jerusalem.

--It seems like they must have left the other disciples a few minutes after the women had arrived with their testimony, seeing as how no one had yet seen Jesus risen (24).

--It was a difficult time for them as disciples of a hated and murdered Master. Friday had been traumatic. Saturday was solemn as the Sabbath, but Sunday was back to normal. Their Sunday was our Monday morning, and life never slows down for sorrow or tragedy.

--So they walked together and talked together—commiserating.

--(15-16) Beautifully, we are told **that Jesus Himself drew near and went with them**. *He still walks with disheartened disciples!*

--And, so very much like us, they didn't know He was walking with them. It seems they were supernaturally withheld from recognizing Him.

--(17-19a) Jesus cares that His disciples are sad. He asks 17+19 so that they will talk to Him and spill the overflow of their souls to Him. *Jesus always desires we cast the truth of our thoughts and hearts on Him. He already knows anyway!*

--I am sure Cleopas never lived down his response to Jesus!

--(19b-20) It is not anti-Semitic to say that the religious leaders crucified Christ (Jn. 19:11). It is the facts.

--(21-24) Here is the truth. Their hopes had been dashed. They didn't understand Jesus fully, but they did place their hope in Him. They also didn't know how to think about the strange things that had happened around the cross and at the empty tomb.

--It is just humorously ironic they say to Jesus: ***but Him they did not see.***

Verses 25-27: Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

--Jesus' answer to their heartbreak is a rebuke and a Bible study!

--Their key mistake was that they didn't believe ***all*** Scripture. They should have believed everything about the Messiah's glory *and* suffering. *We are so apt to only focus on what we want to hear, instead of what God wants us to hear. That is why we teach the entire Bible at Calvary Chapel of Philadelphia!*

--His question back to them is: ***Ought not the Christ to have suffered these things and to enter into His glory?***

--All the facts that make them sad and hopeless (Jesus' life and death) were taken by Jesus and placed into the context of Scripture. Then what initially stumbled their faith set them on fire and solidified their belief in Him! *Jesus wants more than our love. He wants our faith and trust.*

--***He expounded.*** . . Certainly, we all wish we could have heard this study, but God knows best what we need.

--***In all the Scriptures*** but not *as all the Scriptures*. Jesus is the central character and story of the Scriptures (**Gen. 3:15; Ex. 12; Lev. 16; Ps. 22; 118; Isa. 53; Zech. 9, 12, 13; etc.**), but the Scriptures have much to teach us that isn't directly referring to Jesus.

--We can only truly know and see Jesus Christ through the Scriptures. Spiritual life and experience are found on the path of the Scriptures rightly expounded, believed, and obeyed.

Spirit and truth!

--That said, it is important to know that the Bible speaks of many things, though none more important than the life and work of Jesus Christ. Still, not every chapter of Moses, the Prophets, or the Psalms directly refers to Jesus, and we shouldn't act as if it does (**Rom. 15:4; 1 Cor. 10:6-11**).

--We cannot underestimate the value of what Jesus is teaching. The resurrected Christ is pointing His disciples back to the Scriptures as their basis for faith in His Messiahship, suffering, resurrection, and future return.

Verses 28-29: Then they drew near to the village where they were going and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

--By indicating He was going to keep going Jesus is not deceitful. He is working just like He started the conversation with them in **17+19**. Jesus will come, He will speak, He will ask, but He will not force His way into our lives.

--These two men cannot imagine Him leaving! Jesus, as the same glorious Savior, had won them all over again! **Will we constrain Him to abide with us?**

Boreham (New Testament Essays): "Life has its crucial moments. We come to the Emmaus door and He—makes as though He will go farther**. The idyll of the Emmaus road is repeated in the experience of every man. There is a sense in which, unrecognized, the Savior walks with each of us in the days of infancy and youth. We are conscious of certain impulses, aspirations, and yearnings: we know not from where they come. Conscience speaks; Reason speaks; Scripture speaks; the Church speaks; the Holy Spirit speaks; and, as a result of all these still small voices, certain impressions are made. But that state of things cannot continue indefinitely. Such voices are not mere music to be enjoyed; they represent mandates to be obeyed. In due course we arrive at the Emmaus door and realize that the moment has come to make a vital decision. He makes as though He will go farther, and, unless we constrain Him, He certainly will."*

*"It is clear from all this that we can have as much of Him as we will. If He leaves us, it is because we are quite willing that He should go. He may go; but, if He goes, He goes with our consent. On His side there is always a willingness to stay and stay and stay. Having loved His own which are in the world, He loves them to the end. Ask Him to abide, and His divine heart instantly and eagerly responds. Those who are without His presence are those who do not desire His presence. We can always have Him if we will."**

--Jesus Christ waits to be wanted. Will He wait for our attention in vain?

Verses 30-35: Now it came to pass, as He sat at the table with them, that He took bread, and blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.

And they said to one another, "Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how He was known to them in the breaking of the bread.

--**(30-31)** Here we find the disciples in the simple home circle with Jesus.

--It is here, in the regular flow of life and fellowship, that they recognize Him. Jesus is seated as host, and as they receive from Him, they see Him and know Him.

--This is not communion. Cleopas and his companion were not at that first communion. They knew nothing of it. This is a simple meal. How do they come to know Him? The nail marks? The familiarity of the blessing? A supernatural release? We don't know.

--But the minute they know Him, He vanishes. He continues to appear and vanish. Why?

*Morgan (The Gospel According To Luke, pg. 283): *"He appeared and He vanished, He appeared and He vanished, He appeared and He vanished. What was He doing? He was getting them accustomed to the fact, that even when He was not visible to the eyes of the earthly body, He was still present and available, and he might appear anywhere."**

--How disciples would follow Christ was entering a new era, but the Christ followed was exactly the same.

--(32) They look at one another and think of their foolishness in not recognizing Him. How was He familiar? By the way He made their hearts burn while He opened the Scriptures! *Do we know Jesus this way? Have we so learned Christ?*

--(33-35) They race back the seven miles to Jerusalem. They burst in the door, and before they can tell their story, they are told that Jesus was risen and had already appeared to Peter! *What an exciting conversation!*

Verses 36-43: Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

When He said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.

--(36-37) Jesus appears in the room (which was locked) to the disciples and greets them with the typical greeting of the day. Unfortunately, the scary idea of a ghost made more sense to them than the glorious reality of a resurrected and glorified human!

--(38-43) Jesus wants to remove all doubts in their hearts about who He is and what the resurrection is. The resurrection of Jesus Christ was a foundational part of their message! Jesus Christ didn't come to postpone death as He did for the widow of Nain's son, Jairus' daughter, or Lazarus. He came to defeat death as seen in the resurrection out from among the dead. He is the first-fruits of the new creation.

--It is so important that we see these things because Jesus shows us what our future body will be like (**Phil. 3:20-21**) and what God's ultimate goal for life and immortality is (**2 Tim. 1:8-10**). God's eternal plan for us is to live forever like the resurrected Jesus!

--There are two main things Jesus wants to remove all doubts about.

--First, Jesus wants to establish the physical reality of His new resurrected body in their minds. To do so:

1) He claims *not* to be a spirit but **flesh and bone**.

2) He tells them to ***Handle Me and see.*** . . and then shows them His hands and feet, possibly still bearing the scars of the crucifixion.

3) He asks for food and then eats in front of them. Which Peter will later say happened more than once! *To be stared at while eating is a nightmare for some people.*

****Acts 10:40-41: Him God raised up on the third day, and showed Him openly, not to all people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.****

--Second, Jesus wants to establish that even though He is in a new risen body He is still the very same Person.

1) Luke says specifically, ***Jesus Himself stood in the midst.*** . .

2) Jesus says directly, ***It is I Myself.***

3) Moving on into the next section, Jesus will make it clear that this was what the Scriptures always said would happen to Him.

--It was so important for them, and for us, to know that the resurrected Jesus is still the same Jesus! He is not a changed Person. He is not an altered Jesus. Would anyone ever want a different Jesus than the one we see in the gospels? No!

--The glorified and risen Jesus Christ is the same person as the humble and rejected Jesus Christ. This Jesus, the risen Lord, is the same One who came to us as a babe and lived and died in our place. He came into our world so that we might come to know Him before we leave our world and go to Him. *New places are never as scary when we know familiar faces will welcome us.*

Verses 44-49: Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures.

Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

--(44-45) Jesus makes it clear that He had already told them what they needed to know about Himself. Once again, like the women at the tomb, or the men on the road to Emmaus, they needed to trust the Scriptures.

--Things concerning Him are found in all three portions of the word of God as they knew it—the law of Moses, the Prophets, and the Psalms.

--Why was His emphasis on looking to the Scriptures so important?

--***While I was still with you.*** . . . Meaning, though He was the same Person, He would no longer be with them in the same way. They would still have His Word, they would receive His Spirit, and He would be working and walking with them, present yet unseen.

--Then He helped them by giving them a spiritual apprehension of the word of God! We too are promised this! We have the mind of Christ through the Holy Spirit.

1 John 2:20-21: *But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.*

--The Scriptures are to be our ultimate authority in relation to all things—not me, not another pastor, saint, bishop, so-called apostle, church father, or church structure. No one should tempt us to demand anything beyond what is written. ***Be a Berean!***

1 Corinthians 4:6: *Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you be puffed up on behalf of one against the other.*

--Please God, give us the spiritual light and understanding we need to walk with You and honor in You in our day and age!

--**(46-47)** Jesus makes it clear to His disciples that He wants a specific message to go from Jerusalem to ***all nations***. Even in the OT, it was clear God's heart was to work through Israel's promised Messiah to reach the entire world (**Gen. 12:3; 22:18; 1 Kings 8:41-43; Ps. 72:8-11; 87; Isa. 2:3; 45:14+22-25; 49:5-6+23; 54:1-3; 60:1-3; Mal. 1:11; Lk. 2:30-32; etc.**).

--Jesus was also clear that the message was to be preached ***in His name***. . . whose name? The name of the prophesied Messiah, the historical Jesus Christ who was born of a woman, lived as the Son of Man, was rejected by His own people and crucified under Pontius Pilate, and rose again the third day and has promised to return. ***Not a message of "god" in general, or religious feelings, or a mix of any sincere belief in a higher power, etc.***

Acts 4:12: *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

--What does that message, for all nations, in the name of Jesus Christ include? It includes a call to repentance and a promise of the remission of sins.

--All sinners must own and confess their sin as God sees it. All sinners must agree with God against themselves. All sinners must repent. An unrepentant person is an unsaved person. Questionable repentance means questionable remission! ***Not that God doesn't know the truth of our salvation, but we cannot be assured of the truth for ourselves or others!***

--The apostolic message was clear (**Acts 2:38; 11:18; 20:21; 26:19-20; 2 Pet. 3:9**).

Acts 3:19: *Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.*

--(48-49) We are simply witnesses of these things—not the originators or authors. Salvation in the name of Jesus Christ alone is not *our message*—it is the witness of God about His own Son! The necessity for repentance is not *my belief*. It is Jesus' command.

--How do we do this? How did they find the courage to remain witnesses even to the point of martyrdom? By receiving a power that they did not currently possess. Power from on high came low. The promise of the Holy Spirit.

See: Joel 2:28; Jer. 31:33; Ez. 36:27; Jn. 14:16-17+26; Acts 1:8

--The work and filling of the Holy Spirit is evident throughout the book of Acts. Nothing about Jesus' purpose or power has changed. The same call and promise is ours! *If you need help to be the type of witness you should be with your family, friends, or at your workplace, ask God to fill you afresh with His Holy Spirit!*

Verses 50-53: *And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.*

--(50-51) This event happens a few weeks after Jesus' appearing to the two on the road to Emmaus. Luke, led by the Holy Spirit, wants to leave his readers with a distinct impression.

--Luke opened his gospel with a human priest struck mute because of unbelief, standing before a people waiting to be blessed. Luke leaves us with our eternal and perfect High Priest, the Son of Man and Son of God, Jesus Christ blessing His own.

--Jesus leaves His witnesses, His disciples, with His hands lifted in blessing. That is the posture He would have them, and us, remember Him in. He now lives to make intercession for us until He comes for us. *This is one reason why praying to Mary or the saints as those more compassionate or accessible than Jesus is tragic ignorance at best and a twisted idolatry at worst.*

--***He was parted from them and carried up into heaven.*** Luke states the fact so simply, but what did that entrance look like?! What was heaven's joy when the Son of God returned as the Son of Man? We often bypass the Ascension of Jesus Christ too quickly!

Toon (Heaven and Hell, pg. 58): "Because of the claims of the New Testament that Jesus, the Word made flesh, shares the authority, power, and rule of the Father and acts as the Lord of the Church and Mediator of the new covenant, we have to say that heaven was dramatically changed by the arrival and coronation of Jesus as the Messiah and Lord. His presence and exalted position brought a transformation of the system of conditions in which the society and company of heaven enjoy the presence of the Lord and worship and serve him. For now there is in heaven, in the very life of God himself, a glorified humanity belonging to the eternal Son and a humanity of the same essence as shared by the whole human race. Now created human beings can be drawn nearer to God than can the holy angels, for the former possess the same human nature as the Son possesses, and so in and through him they can draw near to God. This communion with God could not occur before the exaltation of Jesus as the incarnate Son; thus theologians have spoken of heaven being either created or transformed by the resurrection and ascension of Jesus, the Christ."

--(52-53) They worshiped Him as God. They are now assured of Jesus' deity.

Bellett (The Evangelists, pg. 253-254): "There is One who has loved us, and given Himself for us; and that One none less than the Son of God."

--Who but Jesus alone could transform a sad parting into a matter of praise?!

--Worship, great joy, praise, and blessing are the proper tone of basic Christian expression in our present dispensation in the plan of God. We still stand where those earliest disciples stood. Saved by the risen Son of God, blessed by Him, given a command to do a job, and given the promise of the Holy Spirit for the power to see it through. *As He left with an unfinished blessing, may everyone who reads these words leave with one as well!*