



Luke 24:13-35

"The Road to Emmaus"

By Mike Clark

Luke 24:13-35

¹³ That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then 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?" ¹⁹ And 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, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But 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. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and 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. ²⁴ Some 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." ²⁵ And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. ²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but 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. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They 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?" ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

INTRODUCTION –

This story is a fascinating one and is only recorded here in Luke's gospel, although Mark alludes to it.

Interestingly this account and Phillip's encounter with the Ethiopian Eunuch in Acts 8:26-40, share many similarities. Both take place on a road. Both have one person meeting up with another.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Both involve a lack of understanding of the Scriptures. Both concentrate on issues of meaning in the Scriptures, with specific reference to Jesus.

Both involve the clarification and explanation of Jesus in relation to the Scriptures. Both involve one person vanishing and both involve rejoicing over the encounter.

In this last chapter of Luke's gospel we see that the possibility of the resurrection of Jesus in v1-12 gives way to probability in v13-35 and then to actuality in v36-40.

Now one of the main themes of this passage is Scripture fulfillment and the key to making sense of the death of Jesus lies in understanding it within the entirety of the scriptures.

The disciples must grasp the connection between suffering and messiahship. Evident above all is the need for revelation.

What has happened with Jesus can only be understood in light of the Scriptures, and yet the Scriptures themselves can only be understood in light of what has happened with Jesus.

Now, I want to introduce you to another literary device that the Bible often uses that can be very helpful to better understanding a passage of Scripture and where the main emphasis is located.

I previously talked about an inclusio. Do you remember what an inclusio is? An inclusio is a literary device that uses the repetition of the same words or phrases at the beginning and end of a section, basically forming bookends.

It tells the reader that the middle of the two bookends supports or explains the bookends.

And so, this morning I want to show you something that is called a chiasm. What's a chiasm? A chiasm is a repetition of similar ideas in the reverse order.

When you diagram it out it looks like the X in the Greek alphabet. And the main point or emphasis is always in the middle.

Once you understand what a chiasm is you will start recognizing these in the Scriptures. There are at least 1,000 chiasms in the Bible. Go look at Proverbs 6:16-19 and see if you can spot the chiasm there and what the main point is.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

But I want to show you what the chiasm looks like in our passage this morning and I'm going to put it up on the screen.

The Journey from Jerusalem vs14-15

Appearance – obstructed eyes, lack of recognition 16

Interaction vs17-18

Summary of the things vs19-21

Empty tomb and vision vs22-23a

Jesus is Alive v23b

Empty tomb and no vision – v24

Interpretation of the things – vs25-27

Interaction vs28-30

Opened eyes, recognition, and disappearance – vs31-32

The Journey to Jerusalem – vs33-35

The Emmaus account is organized in a such a way as to call particular attention to the change from lack of recognition to full recognition and to the means by which insight is gained and to underscore the women's earlier claim that Jesus is alive, which is the main point.

Point 1 – Illumination by God's Spirit is necessary to rightly understand God's Word

Luke 24:13-24 - ¹³ *That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem,* ¹⁴ *and they were talking with each other about all these things that had happened.*

Now the question arises as to the identity of these two. It couldn't have been any of the apostles because one of them is named Cleopas. In addition, we are later told that when these two return, they find the eleven gathered together, meaning the apostles.

Not only that, but back in verse 8 of this chapter we are told that after the women had been told by the angels that Jesus had risen from the dead, they returned to tell the eleven and to "all the rest."

"All the rest" would include these 2 disciples which may have been among the 72 that Jesus sent out back in Luke 10.

And so, these two disciples of Jesus are heading to a village named Emmaus that is about 7 miles from Jerusalem. Emmaus was an ancient town which the Romans called Nicopolis.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

And as these two walk, they discuss all the things that happened concerning Jesus.

To these two disciples the sense of Jesus' death and burial, together with the news of the empty tomb, was difficult to fathom and so this was on their minds and they talked about it with each other.

Talking of the Lord is a good example for Christians. Discuss the Scriptures with one another. This is part of building one another up in the faith. He who is strong will help the one who is weak.

A lot of people have religious or spiritual discussions but many have made up their minds to reject the truth. All they're interested in is intellectualism or philosophy and not knowing the one true God.

But when we talk about the Bible and God with an honest desire to learn, God's Spirit will help you.

So, speak of the Lord, talk of Him, what you know of Him, talk of the good he has done you, and talk of your possible neglects of Him, or your sins against Him.

Talk about these things to one another, because as long as they are about Him it will be good even to confess your sins to one another. Why? - Because it will lead you to pray for one another and to join your prayers together.

Luke 24:15-16 –¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him.

So as these two discuss what has happened, Jesus approaches them. The Greek text is emphatic – Jesus himself joined them on the journey. It's putting the emphasis on Jesus.

And it says that their eyes were prevented from recognizing Jesus.

Mark 16:12 – ¹² After these things he appeared in another form to two of them, as they were walking into the country.

Perhaps this means in a form that they had never seen Him in before. In some mysterious way, their eyes were not able to detect the presence of their master, but they thought he was some common traveler.

We see examples in the OT of people not knowing they were in the Lord's presence.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Abraham received the Lord not knowing it was the Angel of the Lord, which was a Christophony, a preincarnate appearance of Christ.

Jacob woke from his vision and said surely God was in this place and I knew it not. Jacob also wrestled with the Lord not knowing initially who it was. Joshua saw the Lord and didn't know who it was until he said he was the captain of the Lord of Hosts.

And there are other examples in the NT as well. Jesus appeared to Mary Magdalene after he rose from the dead, but she didn't recognize him.

John 20:14 - ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus.

Jesus appeared another time to 7 disciples by the Sea of Tiberias and they didn't immediately recognize him.

John 21:4 - ⁴ Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

Just as in 9:44-45, 18:31-34, where the disciples had failed to embrace Jesus' repeated disclosure of God's purpose, in like manner, these disciples fail to recognize Jesus.

We are kind of like that are we not? Our senses are weak. We can't see or hear spiritually without God's power given to us from heaven.

God may in His good purposes decide to without spiritual sight. The ability to discern truth from error doesn't come from our own ability but comes from God's Spirit.

The Lord sometimes approaches us without us realizing it for the purpose of instruction.

Our eyes are often closed to see things rightly when we go through severe trials or have grief or sorrow. Jesus said the days will come when the bridegroom will be taken from you and then you will fast.

Sometimes our eyes are kept from recognizing him because of unbelief. How many times does unbelief hide things from our eyes? Jesus might say to some of us, have I been with you for so long and yet you have not known me?



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Some people acknowledge, generally speaking, that they are a sinner and that Christ is a Savior (although that appears less and less in our day), but they don't know or understand anything else.

Justification by faith is hidden from their eyes. They don't study the Word and dive into its depths.

We are blessed when the Holy Spirit opens our eyes to receive the Scriptures and enables us to see Jesus Christ as He truly is in the Word of God, like a hidden precious treasure.

But perhaps if these two disciples were expecting him they would have recognized him.

If they had gone to Emmaus persuaded that he was alive somewhere on the earth, as soon as they had seen him approach, they would have said perhaps this is the Lord.

When you put faith and love together, it gives you 20/20 vision to see the Lord, even when clouds and darkness surround you.

***Luke 24:17-18** – ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then 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?"*

So, Jesus asks them, what are you talking about? After Jesus asks the question, they stop walking and stand still with sadness.

Sadness had filled their hearts just like the apostles were sad when Jesus told them that he would be soon leaving them in John 16.

We can be prone to depression when we don't feel the Lord's presence in our lives.

Cleopas then wonders how this traveler doesn't know what has happened. It's as if he had said "have you been living alone, all by yourself?"

Cleopas falls victim to a subtle irony – He and his companion don't know the identity of this traveler, yet they are astonished that he doesn't know of recent events. Cleopas is astonished at Jesus as the only uniformed person in Jerusalem, yet Jesus is the only one who is genuinely in the know.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Luke 24:19-20 – *¹⁹ And 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, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.*

Jesus asks what things? Do tell.

Three times we have seen the reference to these things - v13, 18, and 19. Only now are they detailed in a brief summary of Jesus ministry.

The name Jesus of Nazareth is generally used with reference to Jesus in his ability to perform miracles and this corresponds to his characterization as a prophet mighty in deed and word.

Jesus' presentation by Cleopas and his friend is designed to reflect the traditions about the prophet like Moses. In Acts 7:22, Stephen describes Moses in parallel words – powerful in his words and deeds.

Peter would later say in -

Acts 2:22 - *²² "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst.*

The people in the town of Nain declared Jesus a prophet after he raised a man from the dead back in Luke 7:16 when they said, "A great prophet has arisen among us."

And do you remember what the Samaritan women at the well said about Jesus after he told her she had 5 husbands in John 4? – Sir, I perceive that you are a prophet.

The phrase before God and all the people also echoes Moses' epitaph in Deut. 34:10-12.

Cleopas then says that Jesus was condemned to death and crucified by the chief priests and rulers.

Paul describes this in Acts 13:27-29 – *²⁷ For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. ²⁸ And though they found in him no guilt worthy of death, they asked Pilate to have him executed.*

²⁹ And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Luke 24:21-24 - *²¹ But 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. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and 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. ²⁴ Some 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.*

These two disciples had the expectation that Jesus would redeem Israel. But what kind of redemption were they expecting?

Redemption from the bondage of Rome more than likely.

The Jews believed that the Messiah was expected to redeem Israel just as Moses was sent by God to deliver the people out of Egypt.

They looked more for a temporal redeemer instead of a spiritual one.

Cleopas then describes the experience the women had. Pastor Jody talked about this last week in the previous passage.

Luke 24:2-6 - *² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? ⁶ He is not here, but has risen.*

Notice that when Jesus approached them, they weren't shy about their beliefs. They freely confessed that they were followers of Jesus of Nazareth even in the midst of persecution.

They were ready to give an answer like 1 Peter 3 talks about. They poured out their hearts to Him. Beloved, can I exhort you to be quick to speak about Christ with those who are willing to hear you?

Don't let the fear of man be a stumbling block to witnessing to the lost. Ask the Lord for boldness and courage.

These two disciples were sad, but they were not so cowardly to disown their Master. They talked as if they could not give up. They were afraid that he had not risen from the dead, but they remained his disciples anyway.



Luke 24:13-35
“The Road to Emmaus”
By Mike Clark

Point 2 – Suffering and glory was God’s plan for the Messiah and is God’s plan for the Christian

Luke 24:25-27 - ²⁵ *And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*

Now the word “foolish” does not have the sense of moronic, but of dull, difficult, slow to understand, or comprehend. The word is literally “without sense.” It does not imply any disrespect.

Slow of heart calls attention to their failure to place themselves fully around Jesus’ teaching. Failure of insight comes from failure to embrace the ways of God.

Beloved – be willing to receive correction with humility. Many people remain in ignorance through their own fault by being unteachable and refuse to be instructed. But people who truly love the Lord don’t get angry when faithfully rebuked.

Be thankful when the Word of God cuts you and pierces even to the division of soul and spirit and judges the thoughts and intentions of your heart. David said search me and try me O God.

Be thankful that you have pastors who will boldly declare to you the whole counsel of God, Amen?

Now remember that in the gospels Jesus had frequently warned the disciples of his death. But they had not understood all that the prophets wrote.

The disciples believed many things that the prophets wrote, but not all. They believed the predictions of the Messiah’s glory, but either didn’t believe or were unaware of the suffering of the Messiah.

And the central question is “was it not necessary that the Messiah should suffer?” And from the perspective of the two, the answer is clearly and categorically No!

The disciples had failed to see in Scripture that the Messiah had to suffer, bleed, and die.

What the two lacked in their interpretation of Jesus was that as God’s prophet, Jesus had to fulfill the destiny of the prophets – rejection, suffering, and death. They misunderstood the prophetic pattern in the Scriptures that Jesus fulfills.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

They have failed to take with appropriate seriousness his prophecies regarding his own suffering, death, and resurrection.

And so, Jesus has to clarify for these 2 the connection of suffering and messiahship.

The Messiah was to suffer first and then reign, he was to be cut off first, then have a kingdom, he was to be led as a lamb to the slaughter first, then divide the spoil as a conqueror.

Peter later realized this and wrote about it in –

1 Peter 1:10-11 – ¹⁰ Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹ inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

Read Psalm 22 or Psalm 69 which are Messianic Psalms that talk about his suffering.

And beloved, as a Christian, you also are called to both suffering and glory.

2 Corinthians 4:17 - For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison.

Romans 8:16-18 - ¹⁶ The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. ¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

1 Peter 5:10- And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.

But think about what wonderful exegesis the two disciples heard from Jesus.

The journey more than likely took 3 to 4 hours and was plenty of time for Jesus to exposit the Scriptures to them.

He explained to them that he had been sent in order that he might atone by the sacrifice of his death, the sins of the world, that he might become a curse in order to



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

remove the curse, that by having guilt imputed to him he might wash away the pollution of others. Phil 2:7-8.

There are good reason why Christ is called the end of the law – Romans 10:4.

Moses and all the prophets may refer to all the Scriptures, but it may easily refer to Moses as the first of the prophets and all of those raised up after him by God.

Their prophetic careers, together with the Scriptures, all point forward to the realization of the divine purpose in God's Messiah.

The pattern exemplified or shown by Moses and the prophets is consummated, is completed in a Messiah who suffers. Likewise, all of the Scriptures have their fulfillment in a Messiah who suffers.

By connecting the unremarkable death of the prophets since suffering and rejection were their presumed destiny, Jesus is able to assert that the Scriptures foretell the eschatological king who would suffer before entering his glory.

In God's economy, the high status of God's anointed one is not the opposite of humility or humiliation. Rather, in his suffering and resurrection, Jesus embodied the fullness of salvation.

Now have you ever wondered what passages Jesus pointed out to these two disciples? Well, for wise reasons God chose not to reveal what specific Scriptures Jesus discussed.

But we can make some good guesses as to which Scripture passages he expounded to them. Let's look at a few possibilities.

Gen 3:15 - *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."*

Gen 49:10 - *The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.*

The bronze serpent in Numbers 21 is a possibility.

Deuteronomy 18:15 – *"The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen.*



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Isaiah 7:14 - *Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.*

Isaiah 9:6-7 - *For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.*

Jeremiah 23:5-6 - ⁵ *"Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'*

Ezekiel 37:25 - ²⁵ *They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever.*

Daniel 9:25-26 - ²⁵ *Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing.*

And you can almost bet Jesus spent a lot of time on Isaiah 52-53, which is a passage of Scripture that most Jews refuse to acknowledge, read, or teach to their children.

This passage is the most explicit of both the suffering and the glory of the Messiah.

Isaiah 53:7 *He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.*

Isaiah 53:10b-12a - *When his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.*

¹¹ *Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong.*



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Jesus saw himself in the OT. Yet Andy Stanley says we need to unhitch from the OT. Of course he claims to have walked back on that but who knows.

Point 3 – When God gives spiritual insight it should motivate us to proclaim his truth and share it with others.

Luke 24:28-29 - *²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but 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.*

Jesus is not being deceptive as to intending to go further. He shows the same idea when he first approaches the two disciples and asked them what things they are talking about. He knew all things and didn't need to ask, but he asked in order to draw out the minds of His disciples.

With the nearness of nightfall, Luke raises the level of suspense. The two disciples urge him to stay. The wording has the idea of compel, it was compulsion of courteous words.

Notice these disciples were willing to learn. That's my prayer for Highlands, that we would be eager to learn and to pray for the Lord's illumination of His Word.

Ask yourself "Have I learned so much that I'm not willing to learn more?" Do you have a teachable spirit, ready to receive the implanted word with meekness?

Ask the Lord to teach you His statutes and to open your eyes to behold wonderful things out of His law. Sit at the feet of Jesus and receive all His words!

Luke 24:30-31 – *³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight.*

In keeping with other meal scenes in Luke's gospel, once he is at the table, Jesus' role shifts. He is no longer the honored guest, but the host of the meal and it is in this role that he distributes the bread.

Now what are we to make of Jesus breaking bread? Well, some possible options include the following –

No particular sense is meant by the expression breaking bread, it just means when he did that, they recognized him. Some believe it is symbolic of the feeding of the multitude.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

The series of actions – took bread, blessed and broke it, and gave it to them is reminiscent of his similar actions in Luke 9:16 in the account of the miraculous feeding. In addition, both meals took place in the evening.

Others believe the way Jesus broke the bread refers to something that would have been recognized and well known to the disciples.

Still others believe Christ gave the bread, not as an ordinary meal, but as the sacred symbol of his body just as at the Lord's Supper, which is what I prefer, especially since he just explicated himself from the OT about his suffering and glory.

After Jesus broke the bread, the text says that their eyes were opened which parallels their subsequent description of Jesus' talking while on the road. He was opening the scriptures to us.

There is an interesting example of the Lord opening eyes in the OT.

2 Kings 6:15-17 - ¹⁵ When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was all around the city. And the servant said, "Alas, my master! What shall we do?" ¹⁶ He said, "Do not be afraid, for those who are with us are more than those who are with them." ¹⁷ Then Elisha prayed and said, "O LORD, please open his eyes that he may see." So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.

This also reminds me of Lydia who had her heart opened by the Lord to heed the things spoken by Paul.

After their eyes are opened, Jesus vanishes. The Greek word is Phantos, where we get the English word phantom. The word means he became invisible or unmanifested.

Jesus' body was in some wonderful way different from the common body of man. It was a real material body, but was capable of moving, appearing, and disappearing in a way we can't fully understand.

And Jesus' body may be a preview of what our new resurrected bodies will be like!

Jesus' disappearance stands in parallel with his drawing near in v 15. The difference between the beginning and the end is remarkable. Earlier they were puzzling over



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

recent events, but they are now able to articulate the reality of the divine presence among them.

Luke 24:32 - ³² They 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?"

I can relate to a burning heart. In 2005, I attended my first shepherd's conference at John MacArthur's church, and I felt my heart burning within me as I heard God's Word preached boldly and seeing every person sing great hymns loudly and joyfully. I felt like I was in heaven!

After the disciples recognized Jesus, they realized that there had been evidences of His presence all along.

The disciples had formerly indeed felt a passion, which they now remember, but which they had not then observed. God sometimes works in his people in such a manner.

When Jesus penetrated into their hearts, they ought to have perceived who he was.

John Calvin said, "It is the proper fruit of heavenly doctrine to kindle the fire of the Spirit in the hearts of men, to purify and cleanse the affections of the flesh or rather to burn them up and to kindle a truly fervent love of God and by its flame, to carry away men entirely to heaven." – John Calvin

When we hear Jesus spoken well of, may we praise the Lord for that and desire to do the same.

Luke 24:33-35 - ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

When the disciples saw Jesus, they wanted to tell the others quickly. The disciples could not wait. They are bursting to tell the others what they have just experienced.

They returned immediately to the community of disciples in order to bear witness to Jesus' resurrection.

Think about this though - To travel 3 or 4 hours at night was very inconvenient and possibly dangerous, but they go that very instant and leave quickly to Jerusalem.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

Though it was late, the two disciples make the 7-mile journey to tell others that they had seen the risen Lord.

If Christ is the joy of your heart, go and tell people about Christ. Be willing to endure rejection or persecution because 1 Peter 4 tells us that if you are insulted for the name of Christ, you are blessed, because the Spirit of Glory and of God rests on you.

The initial journey from Jerusalem was filled with sadness and doubting, but now the return to Jerusalem is bursting with joy, faith, and significance.

Now apparently the Lord appeared to Simon alone. Luke is the only one that mentions this and there's a reason for this.

Luke has drawn special attention to Simon to indicate Simon's full rehabilitation following his denial of Jesus and repentance and to validate Simon not merely as an authentic witness of the resurrection, but as leader of the community of witnesses.

All now agreed there was no reason to doubt any longer because the Lord had appeared to Simon. The word "indeed" means they cut off all ground for doubt.

Their story was now confirmation and not revelation. The effect of the arrival of these travelers is to substantiate further that Jesus is alive. The women were right!

When good things happen, and we are blessed by the Lord, it's always good to share that with other believers. Rejoice with those who rejoice.

And did you know that the Lord appeared at least 10 times or more after his resurrection?

To Mary Magdalene and the women returning from the grave, Simon Peter, the two on the road to Emmaus, the apostles at Jerusalem without Thomas, the apostles a 2nd time with Thomas, at the Sea of Tiberias when 7 disciples were fishing, to the eleven on a mountain in Galilee, to 500 brothers, to James, and to all the apostles on Mount Olivet at His ascension. And later he would appear to the apostle Paul.

Conclusion –

As we close, perhaps today you are hearing this message and you're not sure if you really believe that Jesus lived and died and rose from the grave. Perhaps your eyes have been closed from recognizing who Jesus really is.



Luke 24:13-35
"The Road to Emmaus"
By Mike Clark

2 Corinthians 4:4 says that the god of this age, meaning Satan, has blinded the minds of unbelievers to keep them from seeing the light of the gospel of the glory of Christ.

Maybe you've never turned from your sin and so you've remained in darkness. If that's you, I exhort you to repent of your sin and put your trust in Jesus Christ alone and what he did on the cross.

Cry out to him, to the one who said "Let light shine out of darkness" that he may shine in your heart to give you the light of the knowledge of the glory of God in the face of Jesus Christ.

Jesus is alive! He is the first and the last, the living one who died and rose again and is alive forevermore! If you have believed upon the Lord Jesus Christ, then thank Him today for opening your eyes and granting you the gift of faith and repentance and helping you to see the glory of the gospel.

Thank Him for the hope of heaven and the promise of our own resurrection where one day we will worship him forever in glorified new bodies. Amen? Let's pray.

Prayer