(06) Jesus’ Appearance to Two Disciples on the Emmaus Road (Mk. 16:12,13; Lk. 24:13–35)

1. Two of “them” (Lk. 24:13) were the “others” of 24:9.
   b. The second disciple is anonymous, although that hasn’t stopped the useless speculation.
2. Emmaus is a village sixty stadia from Jerusalem (Lk. 24:13). Good article in [Wycliffe Bible Encyclopedia](http://wbe.bible). Google maps has the Arab town labeled Qubeiba. This location is much better than the Emmaus Nicopolis location.
3. They were prevented from recognizing Jesus (Lk. 24:15-16).
   a. Pass.imperf. κρατέω kratēō #2902 47x: to hold, restrain (Rev. 7:1; Acts 2:24). See also 2nd Kgs. 6:15ff.
   b. Martha was likewise prevented from recognizing Jesus at first (Jn. 20:14-15), and the disciples will have a similar experience (Jn. 21:4-7). Is this an ability characteristic of the resurrection body or simply Jesus exercising divine power? Not exactly a trivial question in light of 1st Jn. 3:2.
4. Their conversation was on the current events (happenings) (Lk. 24:14ff.).
   a. These things which had taken place (Lk. 24:14,18,21). συμβαίνω sumbainō #1489: happen, take place (Mt. 10:32; Lk. 24:14; Acts 3:10; 20:19; 1st Cor. 10:11; 1st Pet. 4:12; 2nd Pet. 2:22) & γίνομαι ginomai #1096 622x: to become, to happen, to occur (60x as happen, happened Lk. 1:8,59; 2:15; 5:1; 6:1; 8:34,35,56; 9:7,18; 11:1; 14:1; 17:26,28; 21:31; 23:31,47,48; 24:12,18,21).
   b. In the early Church, “happenings” were to be accepted as the will of God for your life (Did. 3.10; Barn. 19:6).
   c. Talking, discussing, exchanging words (Lk. 24:14,15,17 NASB). Discussing, arguing, dispute (HCSB). Talked, conversed, reasoned, conversation (NKJV). It was all without faith (Lk. 24:25) and did not edify as did Jesus when He spoke and explained the Scriptures (Lk. 24:32).
   d. These disciples had partial knowledge, but no understanding.
      1) They knew Jesus died on a cross, but failed to appreciate it’s spiritual significance (Lk. 24:19-21).
      2) They heard about the resurrection but remained skeptical (Lk. 24:22-24).
5. Jesus called them foolish and taught them “beginning with Moses” (Lk. 24:25-27).
   a. Being foolish is more than a simple contrast with the wise (Rom. 1:14). Foolishness is a terrible circumstance for believers (Gal. 3:1,3), and serves as a suitable description for the life without Christ (Tit. 3:3).
   b. Slow of heart seems to be one step short of hardness (Lk. 9:44,45; Heb. 5:11; Jas. 1:19).
   c. The Prophets, beginning with Moses, and from the Prophets (Lk. 24:25,27,44) indicates a systematic Bible study comparing Scripture with Scripture, synthesizing the whole counsel of God (Deut. 4:2; Isa. 28:10,13; Acts 17:11; 20:27).
6. It’s late. Not that late!
   a. The lateness of the day prompted their offer of hospitality (Lk. 24:28-29).
   b. The way Jesus’ broke bread opened their eyes (Lk. 24:30-32).
   c. The lateness of the day did not hinder them from a seven mile return hike to Jerusalem (Lk. 24:33-35).
      1) They found the Eleven and others gathered together, discussing the Lord’s appearance to Simon/Cephas/Peter (Lk. 24:34 cf. 1st Cor. 15:5).
      2) The Emmaus Road disciples explained their experiences. ἔξηγομαι exēgeomai #1384 60x: to relate in detail, tell, report, describe (Lk. 24:35; Jn. 1:18; Acts 10:8; 15:12,14; 21:19).