

Resurrection!

- 24:1 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared.
- 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. Remember how he told you, while he was still in Galilee,
- 7** that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.”
- 8** And they remembered his words,
- 9** and returning from the tomb they told all these things to the eleven and to all the rest.
- 10** Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles,
- 11** but these words seemed to them an idle tale, and they did not believe them.
- 12** But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.
- 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.
- 36** As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!"
- 37** But they were startled and frightened and thought they saw a spirit.
- 38** And he said to them, "Why are you troubled, and why do doubts arise in your hearts?"
- 39** See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."
- 40** And when he had said this, he showed them his hands and his feet.
- 41** And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?"
- 42** They gave him a piece of broiled fish,
- 43** and he took it and ate before them.
- 44** Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
- 45** Then he opened their minds to understand the Scriptures,
- 46** and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,
- 47** and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.
- 48** You are witnesses of these things.
- 49** And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."
- 50** And he led them out as far as Bethany, and lifting up his hands he blessed them.
- 51** While he blessed them, he parted from them and was carried up into heaven.
- 52** And they worshiped him and returned to Jerusalem with great joy,
- 53** and were continually in the temple blessing God.

(Luke 24:1-53)

The Most Important Event in World History

I could do no better than the following dissection of why today's subject is so important. Allow Michael Horton to lay out for you its monumental significance.

The case for the risen Christ has enormous implications. If Jesus is raised, then he is the eternal Son of God into whose hands the last judgment has been committed. This was Paul's concluding point in the philosophers' arena of Athens: "In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead" (Acts 17:30–31).

There is no consolation prize for believers if Christ is not the risen Lord. As Paul also said in 1 Corinthians 15, "And if Christ has not been raised, *our preaching is useless and so is your faith*. More than that, we are then found to be *false witnesses about God*, for we have testified about God that he raised Christ from the dead.... And if Christ has not been raised, *your faith is futile; you are still in your sins*. Then those also who have fallen asleep in Christ are lost" (vv. 14–18). But even if it turns out that Jesus was not raised, haven't we lived a happier and more fulfilling life? Paul answers, "If only for this

life we have hope in Christ, we are of all people most to be pitied” (v. 19) [emphasis added].¹

Those are sobering words and a far cry from the bill of goods Christians often try to peddle on an unsuspecting world. We sell Christianity as this thing that’s going to improve your life, make you happier, healthier, wealthier. It will help your relationships, help your finances, help your marriage. Why, today I am certain that a thousand sermons will be preached throughout the land giving you *X* reasons why the resurrection helps you have all these things and more. In that way, it becomes about you rather than God. It also becomes a means to an end, not the end itself. But what if it doesn’t? What if life doesn’t “get better?” What if your suffering increases? Is that why we believe?

This has wreaked devastation on the Christian witness to the modern world. In abandoning the Gospel for self-centered sentimentality, we’ve left Christianity open to attacks at the foundation. And we’ve seen plenty of them in recent years, including all kinds of reasons men have come up with for why Jesus didn’t rise from the dead. He didn’t really die,

¹ Michael Horton, *Core Christianity: Finding Yourself in God’s Story* (Grand Rapids, MI: Zondervan, 2016), 33–34.

he was just **swooning** on the cross. Having passed out, they thought he died, put him in the tomb, but in the cool atmosphere, he revived, somehow got out and appeared to his disciples, convincing them he rose from the dead. It's such a ludicrous objection it's disproved by its own absurdity.

Some say that all the people who claimed to have seen him were having **mass hallucinations**; they were all on mushrooms and it never really happened. There's the conspiratorial views that they never found Jesus' body because **they never buried him** or the **disciples stole the body** (the conspiracy we find in the NT), or **they made the whole thing up**. There's no end to the conspiracy theories of Jesus' resurrection. And it is the church in its refusal to talk about this as the Apostle did that is in part responsible for the rise in their popularity. But Horton again says,

To dismiss the Christian claim with a shrug is intellectually irresponsible as well as **personally catastrophic**. The gospel is not a philosophy that might be true regardless of whether Jesus rose from the dead. It's not a useful therapy for those who need a bit of inspiration and moral direction in a crazy world. In short, Paul says that religion is a waste of time if Jesus is not raised. "If the dead are not raised, 'Let us eat and drink, for tomorrow we die'" (v. 32; [cf. Isa

22:13]). The options are stark. Jesus is either the *Lord*, or he is a *liar* or *lunatic*.²

This famous **trilemma** (“**Liar, lunatic, or Lord;**” a tetralemma³ if you add “**legend**”⁴) is usually thought to have originated with C.S. Lewis in *Mere Christianity*. But he’s really just the one who made it pithy. It has its roots all the way back in the Gospel of John. “If I say that I do not know Him [the Father], I will be like you, a *liar*; but I do know Him and I keep His word” (**John 8:55**). “Many of them said, ‘He has a *demon* and is insane. Why do you listen to Him?’” (**John 10:21**). “Thomas answered and said to Him, ‘My *Lord* and my God’” (**John 20:28**).

Many Christians have used them since. **Victorinus** (358 AD) said, “Saying these things he was God, if he did not lie; if however he lied, he was not the work of God perfect in all ways.”⁵ **Thomas More** (1534) said, “For surely if Christ was not God, he was not a good man either, since he plainly said

² Horton, *Ibid.*

³ Should four choices be a tetralemma or a quadrilemma? Here’s an interesting blog answering the question. **Daniel Litt**, “**-Lemmas**,” *Betalog* (Oct 3, 2016).

⁴ While popular a few decades ago, almost no one takes seriously the idea that Jesus never existed. That’s why it is usually left off. But logically, it is a fourth possibility. And these are the only four possibilities there are.

⁵ Gaius Marius **Victorinus**, *From the Generation of the Divine Word*, cols. 1019c-36c, ref. col 1020.

he was God.”⁶ That’s a huge one, because you don’t get to go around saying that Jesus was a good teacher or a good guy and yet wasn’t God. That is incompatible with his own teaching. John Duncan said, “Christ either deceived mankind by conscious fraud, or He was Himself deluded and self-deceived, or He was Divine. There is no getting out of this trilemma. It is inexorable.”⁷

Luke 24: Context and Structure

Today you are confronted with Jesus’ resurrection. What are the odds that you preach through the longest book in the NT and you happen to get to the resurrection on Easter? Given that I didn’t start it on any special day and had no agenda in mind as I’ve gone through it, I’d say very low. Yet, here we are. We’ve come to Luke 24 on Easter of 2024. Numerologists would probably have a field day with that. But I simply look at it as God’s perfect providential timing.

⁶ Thomas More, translated by Mary Gottschalk, *A Dialogue of Comfort Against Tribulation*, 3.14, p. 227.

⁷ William Knight, *Colloquia Peripatetica: Deep-Sea Soundings Being Notes of Conversations with the Late John Duncan*, fifth ed. (London, R. & R. Clark, 1879), 109. A great summary of the history here is Kyle Barton, “[The History of The Liar, Lunatic, Lord trilemma](#),” *Conversant Faith* (May 4, 2012).

Luke's account is fascinating. **Luke 24:1-12** contains the scene of the disciples first seeing the empty tomb. In this, it has much of the information found in Matthew and Mark, but also John. As such, it makes a lot of sense to simply tell you about these verses today and **stop there**.

Now, the end of Luke (**24:13-53**) contains mostly unique information found only in Luke. There are **short summarizes** of this found in the late-date addition to Mark's Gospel's ending. **Luke 24:13-33** is summarized in **Mark 16:12-13** and that is the only parallel of those verses we have. Meanwhile, **Luke 24:34-49**—the **Upper Room** events where Jesus appears to the eleven has a summary verse in **Mark 16:14** and is unpacked in detail in **John 20:19-31**, but again much of how Luke presents this is totally unique. Luke is also the only one of the Synoptics who doesn't tell us much about the Great Commission, but of course that makes sense because he is going to unfold that in an entirely new volume called Acts. So he ends Luke a differently than the rest.

When you read this last long section of Luke 24, it is tempting to think of it as a kind of **conclusion** to the whole Gospel, especially as we will look at next time, in how it teaches us to read the Scripture. But it is a mistake of epic

proportions to not consider this as actually still being **deeply about the resurrection**, and thus intimately connected to vv. 1-12. How so?

Many have seen that Luke 24 is in some way chiasmic. Vv. 1-12 seem to be, and even as the whole story is about the resurrection event, they center on the resurrection:

- A. Came to the tomb with spices (1)
- B. Found stone rolled away (2)
- C. Went in but no body found (3)
- D. Perplexed (4a)
- E. Two men stood in shining garments (4b)
- F. Afraid, but bowed (5ab)
- G. Why do you seek the living among the dead, he is risen (5b-6a)
- H. Remember what he said (6b)
 - I. **The Son of Man must be crucified and rise on the third day (7)**
- H'. And they remembered (8)
- G'. They returned from the tomb and told them to the eleven (9a)
- F'. Two Marys, Joanna, and other women (10)
- E'. Told these things to the apostles (10b)
- D'. Words seem like idle tales, they did not believe (11a)
- C'. Peter arose and ran to the tomb (12a)
- B'. He saw the linen cloths by themselves (12b)
- A'. He departed (12c)⁸

However, there has been a lot of discussion about **vv. 13-35** in this regard.⁹ Importantly, at **the center** of the main

⁸ This is found in a massive Excel file provided by **Andrew Olsen**, “Chiasm Display Macro for Excel Files – Download Free!” *Bible Genome Project* (July 26, 2014).

⁹ For example, **Joel B. Green**, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 842; **Michael Koplitz**, “[Hebraic Analysis of Luke 24:13-35](#),” (May 2020), 12; RS, “[Luke 24:13-35](#),” *Biblical Chiasm Exchange* (April 2, 2015).

chiasm is the [resurrection](#) (be it [25-26](#) or [23](#)). However, some have seen a structure that goes from [13-52](#).¹⁰ It also has the center being [the resurrection](#) ([vv. 33-34](#)). Some have seen [vv. 36-43](#) as chiastic.¹¹ It centers on [the resurrection](#) ([vv. 39-40](#)). And some have even connected the entire chapter together chiastically,¹² and again the center is [the resurrection](#) ([vv. 33-34](#)). So at least six different ways of viewing the chapter and all center on the resurrection!

The most remarkable of all the analysis' of the chapter actually show an extremely complected triple chiasm working in tandem throughout this structure. It's rather mind blowing and has anywhere between 88-94 distinct elements. It's a thought I can't even conceive of putting together, yet there it is. It is Luke's way of [dancing us through the events](#) after the resurrection even while he centers on the Resurrection and Christ's centrality of all Scripture (see below).

The point of all this is that it isn't just the first twelve verses that teach us about the Resurrection, it is the entirety of the chapter! Therefore, we will be looking at the whole

¹⁰ For example, [Craig Robinson](#), "[Luke 24:13-52 \(NASB\)](#)." Linked from the Biblical Chiasm Exchange.

¹¹ [Admin](#), "[Luke 24:36-53](#)," *Biblical Chiasm Exchange* (May 26, 2017).

¹² [Christine Miller](#), "[Luke 24](#)," *A Little Perspective* (April 5, 2016).

of it, at least on some level, as we consider this monumental event of world history.

Easter eye-witnesses (12)= Easter eye-witnesses (34)

- A. The 2 traveling (13)
- B. From Jerusalem (13)
- C. Talk of Jesus (14)
- D. Communion (15)
- E. Jesus appears (15)
- F. Eyes shut, know him (16)
- G. Exchanging (17)
- H. Standing (17)
- I. Stranger (18)
- J. Jerusalem (18)
- K. Jesus of Nazareth (19)
- L. Prophet of Word (19)
- M. Up to Judgment (20)
- N. Crucifixion (20)
- O. Promised redeemer (21)
- P. 3rd day prophecy (21)
- Q. Certain women of us (22)
- R. Arise at tomb (22)
- S. Not find body (23)
- T. Easter eye-witness RES (23)**
- T'. Easter eye-witness (23)**
- S'. not see him (24)
- R'. went to tomb (24)
- Q'. certain of those of us (24)
- P'. believe prophecy (25)
- O'. prophet's promises (25)
- N'. suffered death (26)
- M'. into glory (26)
- L'. Moses & Prophets (27)
- K'. Messiah of Scripture (27)
- J'. Emmaus (28)
- I'. home to stay (29)
- H'. sitting (30)
- G'. bread-giving (30)
- F'. eyes open, know him! (31)
- E'. Jesus disappears (31)
- D'. heart-warm talk (32)
- C'. talk of Scripture (32)
- B'. to Jerusalem (33)
- A'. the 11 gathered (33)

Easter eye-witnesses (12)= Easter eye-witnesses RES (23)

- A. Departed (12)
- B. Marveling (12)
- C. 2 people, 60 furlongs (13)
- D. talk of Christ's fate (14)
- E. Reasoning (15)
- F. Ruler Comes (15)
- G. blind eyes (16)
- H. Not know God (16)
- I. Words in sadness (17)
- J. A stranger (18)
- K. things happened (18)
- L. WHAT THINGS? (19)**
- L'. WHAT THINGS? (19)**
- K'. things re Jesus (19)
- J'. a prophet (19)
- I'. mighty words (19)
- H'. Seen by God (19)
- G'. all the people (19)
- F'. Rulers reject him (20)
- E'. judgment (20)
- D'. hope of redemption (21)
- C'. 3 days (21)
- B'. Astonished (22)
- A'. Arrived (22)**
- A. Easter eye-witnesses (23)**
- B. Jesus is alive (23)
- C. those with us (24)
- D. went to tomb (24)
- E. Told a God Story (24)
- F. Not see him (24)
- G. spiritual ignorance (25)
- H. Heart believe (25)
- I. Word-speaking (25)
- J. Christ suffers (26)
- K. Enter into glory (26)
- L. Beginning (27)
- M. All SCRIPTURES (27)**
- M'. SHOW JESUS (27)**
- L'. ending/evening (29)
- K'. enter into home (29)
- J'. the bread broken (30)
- I'. bread giving (30)
- H'. eyes see (31)
- G'. knowing Jesus (31)
- F'. he vanished (31)
- E'. Tell God's Word (32)
- D'. went to Jerusalem (33)
- C'. those with them (33)
- B'. the Lord is Risen (34)
- A'. Easter eye-witnesses RES (34)¹³

¹³ Andrew Olsen, “BGP Chiastic Chiasm Luke 24 Road to Emmaus,” *YouTube* (July 27, 2012). Also Andrew Olsen, “BGP Chiastic Chiasm Luke 24 Road to Emmaus Poster Show,” *YouTube* (May 22, 2012).

Whether you are a **believer** of 80 years or an **agnostic** or an **atheist** or someone who just **doesn't want to be bothered**, I want you to listen, to pay attention. You are coming very near to the deepest of mysteries and they have the very power of God to change your life forever—even if there's no guarantee that you'll get the promises held out earlier. If you hear with faith, however, have the promise of **the living God with you** through everything that happens to you—with you as your friend, as your brother, as your Father, as your counselor, as your helper, as your guide, as the king, as the all-powerful, all-knowing, all-present, **ever-living** God for your good. No matter what his Providence should throw your or our way in the present, in the past, or in the future, God's presence with you in grace is the guarantee that all the benefits promised in the Gospel will be yours in Christ. All because of the resurrection.

Luke 24:1-12 He's Not Here

This is how Luke reports the events of that historic day. He begins with a “But” or “And.” “**But on the first day of the week...**” (**Luke 24:1**). He has just told us that the women who had prepared the spices and ointments for the dead

body of Jesus had to rest on the Sabbath day according to the commandment (23:56). So that Sabbath day, Holy or Black Saturday, was the quietest day in all history. God in human flesh lay entombed in a locked and guarded grave.

But on the first day of the week. This is the day all the “first day” (Lev 23:7; 24; 35, 39, 40), eighth day (36, 39), fifteenth day (6, 34, 39) feasts, eighth day circumcisions (14:23), cleansings (15:14, 29), ordinations (9:1), dedications (Ex 22:30; 22:27), Jubilees (25:11; 27:23); Psalms to the “eighth” (Ps 6, 11, etc. LXX) ... anything having to do with firsts in cycles of sevens in the old covenant looked forward to. It’s as if the entire OT was encoded with resurrection numbers in anticipation of the great release that it would bring from the doom of death, the devil, and the disease of sin everyone suffered. It was no accident that the resurrection was on the first day nor that the early Christians saw in this such a profound change in the world order that they forsook seventh day Sabbath in favor of the first day—Lord’s Day worship. *Sabbath as ending (seventh) was fulfilled.* Sabbath as beginning (first) starts on this day.

It happened “at early dawn” (Luke 24:1). It’s so strange to think that they did not arise at this hour *in anticipation*, for three days earlier, their hopes and dreams had all been

dashed and they had not believed what they had been told. Nevertheless, early they rose and “they went to the tomb, taking the spices they had prepared” (1). You take those because you believe there is a dead body there. Later, we will learn that those who went at this hour were the women, but Luke doesn’t tell us this yet.

Instead, he simply note that “they found the stone rolled away from the tomb” (2). Things have moved fast here. You have to understand the seriousness of this. And the impossibility. This tomb was guarded by Roman soldiers at the cost of their lives (Matt 27:65). The Jews had suspected that something might happen, so they paid Pilate to have a guard of soldiers (plural) stationed at the entrance.¹⁴ It simply wasn’t possible for the tomb to be open. The centurion would lose his life. Because of this, what must they have been thinking as they saw the open sepulcher? We have no idea.

Whatever they were thinking, they went inside (Luke 24:3a) and nothing prevented this from happening. But

¹⁴ The Apocryphal Gospel of Peter relates the following information, “But Pilate gave over to them Petronius the centurion with soldiers to safeguard the sepulcher. And with these the elders and scribes came to the burial place. And having rolled a large stone, all who were there, together with the centurion and the soldiers, placed it against the door of the burial place. And they marked it with seven wax seals; and having pitched a tent there, they safeguarded it” (*Apocryphal Gospel of Peter verse 31 and 32*).

“They did not find the body of the Lord Jesus” (3b). He wasn’t there? A man who had been put through the most grueling torture devised by humans, killed on that cross, with a spear having pierced his side and lungs and heart so that blood and water poured out, proving he was dead, his body was missing? This is truly incredible on all levels. And you have to come to grips with it. This was an historical person, friend of many, public figure known throughout Israel. His death was witnessed by many people. And now his body was missing at a guarded tomb and it was his disciples who first realized it.

Luke tells us that this perplexed them greatly. They could not understand what they were seeing (4). Then suddenly, out of nowhere, “two men” stood before them. To point out the obvious, it says they were “men.” It uses the normal Greek word for a man. But, throughout the OT, the Hebrew was more nuanced. If this were written in Hebrew, it would not call them “adam” men, but “ish” men, the word used for both humans and angels. For they stood there “in dazzling apparel.” The word *astraptousē* has the word *astra* (“star”) as its root. These are heavenly beings.

This is apparent in what happened next. “And as they were frightened and bowed their faces to the ground ...” (5).

This is what people do in the Bible when they come into contact with the heavenly creatures. They become **terrified and they bow down**. Now, this doesn't mean they are worshipping the angels, necessarily. It could just be a sign of submission. "Don't kill us!"

Whatever the case, the angels ignore it and simply respond, "**Why do you seek the living among the dead?**" (5b). You think they were perplexed before? They had to be asking themselves, *What are they talking about?* The angels continue, "**He is not here, but has risen**" (6a). *Risen? What? Risen from what? Who are these guys?*

"**Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise**" (6b-7). This is **the center** of how Luke has structured this story. It forces us not into some kind of subjective experience, some kind of personal feeling, but into the stark objective historical reality of Jesus' prophecies about himself. **He told you that this was what was going to happen.** *He told you!*

We get nothing else from Luke here about this one-sided conversation. As we see is the story turn back out on itself. "**And they remembered his words**" (8). *Yeah. They were right. He did say something about that. We remember him talking like*

that. We thought it was crazy. He couldn't have possibly meant what it sounded like.

“And returning from the tomb they told all these things to the eleven and to all the rest” (9). What else is there to do. The body isn't there. Some inexplicable men were there at the tomb where Roman soldiers were supposed to be. No one else was even up. So go back and tell them what you saw.

At this point, Luke tells us that “It was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles” (10). We are told their names because we've seen them before, just as the men said, up in Galilee. Mary Magdalene had been healed of seven demons (Luke 8:2). Joanna was the wife of Herod's household manager (3). These were the women who had supported Jesus' ministry financially (3). And they were, as we saw Luke structure it back there, his *real* mother and sisters (20-21), because they heard and obeyed the word of God. And yet the irony here is that they didn't understand *this* word, about the resurrection.

Yet, neither did the Apostles, when they were finally told. “But these words seemed to them an idle tale, and they did not believe them” (11). They were women after all, and

no one was going to believe their report, sad as that is to say. I think that's the **wonder of God wanting to the women** to find this out first. Luke is always about subversion—the surprise of the outcasts and lessers being those who learn about Jesus first. But there's something here that is a powerful lesson we will have to learn before getting to the end of the chapter. Even though the word of God is powerful to save, the power of God is *not always used at exactly the moment* we think it should be to do that. Something more would be needed to help them men and women. And that's why Luke tells us the rest of the story.

As he gets there, he concludes this part, resurrection morning. **“But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened”** (12). I rarely do this, because I'm not sure it is the purpose of the text. But perhaps it is here. Peter represents **the kind of person you must be**. While the others were simply astonished, they didn't care enough to go and look for themselves. Peter demanded proof of such claims. So he went and investigated them. And like the greatest minds and simplest minds that have done the same, actually caring about hearing this news enough to go and find out if it was true for themselves, all

they could do is marvel at what they found. Be provoked like Peter was, take what you hear now and go investigate it yourself.

Another **irony** appears here. Seeking tangible proof of the resurrection, *Peter found none*. He couldn't show everyone a body. It was missing. And yet *this was precisely the only proof he could find* if Jesus had truly been raised. For the resurrection meant an empty tomb and the person he most wanted to see lying there was not there. Yet, that meant he was alive, but he didn't have the physical proof, because he wasn't there. But if he was there, he would be dead. You see the conundrum? No wonder he was marveling. All he found were those linen cloths that some believe have made there was all these centuries later to be known as the Shroud of Turin. Whether or not that is the burial cloth of Jesus is for others to figure out. All I know is that **those cloths** were all that was found in the tomb. Because Jesus was in fact not there. A thing like that has never happened in human history.

Luke 24:1-12 He's Not Here

It's at this point that we might **usually stop a sermon** on the resurrection, thinking that we've moved past that into

new material. But even looking at **vs. 13** we can see that this isn't really the case. "That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem." Suddenly, the scene shifts from the walls just outside of Jerusalem to a scene **several miles to the west**, down the hills on the way to the plains and the Sea beyond.

Emmaus means "**Hot Springs**." We get the number **60 stadia**, which is about 7 miles. An Arab village seven miles northwest of Jerusalem on the road to Lydda named El-Qubeibeh is where Crusaders built a fort called Castellum Emmaus. Josephus mentions an Ammaous **30 stadia** (3 ½ miles) from Jerusalem, and this could be it, if Luke is given us a round trip number. Some manuscripts actually say **160 stadia** (19 miles), in the low Judean hills. There was an old Arab village named Imwas there. Whatever the case, we are clearly a ways outside Jerusalem. Why?

Turns out that the **two men** (notice that?) "**were talking with each other about all these things that had happened**" (**14**). Not a lot else to do on such a trail and those events would have been in the minds of many people, but especially people who had followed Christ for some or all of his ministry.

At just that moment, "**While they were talking and discussing together, Jesus himself drew near and went with**

them” (15). What a remarkable thing. Matthew and Mark don’t tell us anything of Jesus’ appearances to anyone. John tells us that Jesus first appeared to Mary (John 20:14-18), but Luke says nothing of that. Instead, it is these two men unnamed men travelling on a road to a place no one even knows where it is with certainty, and Luke says Jesus drew near and went with them. I can’t even imagine. Nor could they.

“But their eyes were kept from recognizing him” (16). God is sovereign over what people see about Christ. That’s his prerogative. God did not let Jesus be revealed to them yet. It’s all in his timing. All of this unbelief and lack of understanding was at the explicit divine command of God himself. There’s a reason that now begins to unfold as to why he might do this.

Jesus starts talking to them. “What is this conversation that you are holding with each other as you walk?” (17). They didn’t answer. Instead, “They stood still, looking sad” (17b). What do you suppose they were thinking about this dumb question? You think I shouldn’t have called it that? That’s precisely what the men were thinking to themselves as they stared into far-away places.

Finally, we get the name of one of them. Cleopas—his name means “The Whole Glory” (how interesting given his

blindness). It is a short form of Kleopatros, the masculine form of **Cleopatra**; he may have been Egyptian! He answers, “**Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?**” (18). In other words, dumb question. Clearly, it isn’t an exaggeration to say that **everyone in the city was abuzz** with what had happened to Jesus. This disciple and his friend clearly “**stand for any Christian who was (or is) confused about what happened to Jesus and about where they might now find him.**”¹⁵ And what’s even more interesting is that the Road they were walking on, for which Emmaus was most known to be on, later become known as “**The Way.**” But they didn’t know the way. They were lost on the road. You only find the way by realizing Christ is The Way, the Truth, and the Life.

Jesus plays along. “**And he said to them, ‘What things?’**” (19). He’s teasing this out, because this is the reason why they were not allowed to recognize him.

“**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, and how our chief priests and rulers**

¹⁵ **Robert F. O’Toole**, “Cleopas (Person),” in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 1063.

delivered him up to be condemned to death, and crucified him” (19b-20). I can’t help but make a comment about this. There are so many people who when asked who Jesus was say something like, “He was a good teacher.” This is the response of unbelief. These men give him a little more credit saying that he was a mighty prophet! At least they are willing to recognize that he did incredible miracles besides teaching astonishing things.

Now, I’m being a little too hard on them, but not much. “But we had hoped that he was the one to redeem Israel” (21). Imperfect *past*. Their dreams have been shattered. They had come close to believing that Jesus was the Messiah. But like all others, their view of the Messiah didn’t stack up to biblical revelation. They had made a Jesus in their own image and he did not satisfy their criteria. Therefore, their hopes and belief were crushed on the cross.

“Yes, and besides all this, it is now the third day since these things happened” (21b). What a remarkable statement, what juicy irony. Jesus had told them about the *third day*, and so it seems like this might be the tiniest sign of hope from them. But no. There’s no hope. There’s only their failure to grasp what is right in front of their eyes. How terrifying to have the truth right there, before you, talking to you, and you

don't see it. Pray out to God that doesn't happen to you. Ask him to let you see. They recall to Jesus himself the third day as they stand there dejected and mocking the Lord of Glory for not knowing that Jesus was dead. And, they do it having heard what Mary and the other women had told them! “Moreover, some women of our company amazed us. They were at the tomb early in the morning, 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” (22-23).

They've been with the great prophet and teacher **all this time**. They've seen what he could do. They've heard what he taught. He's told them about the third-day resurrection. They know it is the third day. They've heard from the women that his body was taken. They were told that angels appeared to them saying he was resurrected. They even know that “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” (24).

These poor, poor disciples. They have it all right there in front of them. They are even saying these things to the very Word of God himself, standing there looking at them through his resurrected eyes. Has there ever been more irony in saying words as the irony of saying, “**But him they**

did not see?” Incredible. How true. You can’t make someone see Jesus. Truly, no amount of evidence is going to convince anyone. They wouldn’t believe even if someone were to rise from the dead! Oh, God how I wish I could make you see Jesus. I wish I could tell you everything I know about him. I wish I would tell you every reason I’ve for believing in him. I wish I could sit you down and make you see.

But I can’t do that. All I can do is **tell you** what the Scripture says and then tell you that this is the very word of God you are hearing, the word that comes from another realm into ours and creates life itself. And that’s what I’m trying to do. Only Jesus can take the veil off of your eyes.

But behold! **This is precisely what he did to these men.** But it happened in stages. And I think the first stage was that these unwitting evangelists had just given the gospel *to themselves!* The third day is the Gospel, but they didn’t believe it.

Sometimes for God to work, **a rebuke is first needed.** “**And he said to them, ‘O foolish ones, and slow of heart to believe all that the prophets have spoken!’**” (25). Do you see here that Jesus takes them **back to the Scriptures?** They’ve had all this the whole time. They didn’t even need him to tell them what would happen. He was doing nothing more than summing up what the prophets had said would happen.

“Was it not necessary that the Christ should suffer these things and enter into his glory?” (26). This is the center of one of those structures. **The resurrection** in the OT.

Then, at just that very moment, they get **the greatest Bible study** anyone has ever had. “**And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself**” (27). This is one of the most important verses in the Bible and we will look at it in much more detail next time. But it’s self-explanatory. He goes through the entire Bible and shows them all the things they were slow to believe and foolish not to see.

They were clearly having this conversation for a while, as they were walking on the road. Some like to think that Emmaus must have been the nearest of towns because the men will hop right back to Jerusalem after this is over. They say if it was far away, they couldn’t possibly do that. I tend to think that the longer view is probably better, because it **makes this study last and last and last**. They had time to think and talk about a great many Scriptures. All they would have needed once they got back was a couple good horses and off they go like **Paul Revere** shot out of a gun to tell the others, “*Jesus is coming! Jesus is coming.*”

As they drew near the village, Jesus “acted as if he were going farther” (28). The word means to pretend! Jesus is faking them out. What a great line. Jesus didn’t have anything else *to* do. This is what he was sent to do at that moment. But he pretended he had to keep on going, presumably to tell others. But “they urged him strongly, saying, ‘Stay with us, for it is toward evening and the day is now far spent’” (29). Incredibly, “he went in to stay with them.” He went because what happens next is vital to the story. Absolutely vital.

“When he was *at table* with them, he took the bread and blessed and broke it and gave it to them” (30). Do you understand these words? Where have we seen them before? At the Last Supper. Jesus was reenacting it, but on *this* side of his Father’s Kingdom. “For I tell you I will not eat it until it is fulfilled in the kingdom of God” (22:16), he had told them. The Supper becomes the key to everything, for in the Supper, there is communion with the Living God.

“And their eyes were opened, and they recognized him” (31). It’s a passive verb. They didn’t open their own eyes. They were opened for them. After all this time—chastising him, walking with him, talking to him, explaining things to him ... having him teach them, only now could they see?

And Jesus gave them no time at all to respond, for it says, “**And he vanished from their sight**” (31b). Like a ghost, he disappeared. He was gone. They were in a room together, presumably in a house at a table and Jesus just vanished. Like smoke. Like dew. Like their own pride and unbelief. Like their gloom and dejection. That’s what the Gospel does. That’s what Christ does.

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?**” (32). An anonymous commentator on a blog wrote something profound here. The text of **Luke 24:32** has always fascinated me. **What is a “burning heart”?** They are saying that when Jesus “opened the Scriptures to them”, their hearts burned (conviction, zeal, illumination, understanding, spiritual insight, the right interpretation of the law and prophets, etc.) but their eyes were not fully opened *until He broke bread with them*. (v. 16 with 30-31).¹⁶

This is a great mystery and one that can only be uncovered by faith, thereby **experiencing for yourself** what so many other Christians have come to see. In Christ and communion with him, relationship with him, true fellowship

¹⁶ Anonymous comment (4-4-2020) at “[Is It Improper to Argue Evidentially for the Resurrection?](#)” (April 4, 2020).

with him—not in arguments or theologizing or religiosity or spirituality, but much less in just ignoring or pretending these things aren't true, in Christ through a living vital union with the Savior by faith, **the veil is taken off of your eyes**. And when this happens, *you no longer need to see with physical eyes* to demand he prove himself. **He vanished from their sight because they no longer needed him there**. He was there spiritually, but he had other places to be physically.

Let's go quickly through the remainder of the text. In some ways it repeats itself. **“And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, ‘The Lord has risen indeed, and has appeared to Simon!’” (33-34)**. This doesn't mean they got there within the hour. It means that they left as soon as they could and when they got to Jerusalem, they found the eleven gathered together. As they were talking, someone said, **“Jesus appeared to Peter.”**

As Cleopas and the other heard this, Luke tells us, **“Then they told what had happened on the road, and how he was known to them in the breaking of the bread. As they were talking about these things, Jesus himself stood among them, and said to them, ‘Peace to you!’” (35-36)**. Jesus appears again, suddenly. **Through the walls!**

It completely terrified them. “But they were startled and frightened and though they saw a spirit” (37). Here we have ghosts in the Bible! They thought they were seeing a ghost. But ghosts don’t talk. And this one just said, “Peace to you.”¹⁷

But he didn’t just say that. Jesus continued, “Why are you troubled, and why do doubts arise in your hearts?” (38). I’ve long thought this is where Tolkien got the words for Galadriel when she meets the fellowship which has just lost Gandalf. “Do not let your hearts be troubled. Go now and rest for you are weary with sorrow and much toil.”

But Jesus invites his friends to do more than rest. He gives them sure and certain evidence that their eyes were not tricking them. This was not a mass hallucination. “See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have” (39). I once had a professor tell us that the resurrected body will be utterly unlike our current body. I didn’t understand that then and I don’t understand that now. If that were true, this would make no sense for Jesus to say. But Jesus wasn’t

¹⁷ I did a sermon years ago on this scene from John’s Gospel called “A Body of Divinity or The Walking Dead?” (John 20:24-31). In it, I detail the various kinds of paranormal creatures that Jesus’ resurrection body emulates and is yet dissimilar to. It’s a remarkable study, and one that we could do again if anyone wanted to.

tricking them, for it really was *his* hands and feet. Ghosts, hallucinations, magician's tricks, 3-D projections—those don't have such things. This was Jesus. The man who had just been tortured and died so brutally. “And when he had said this, he showed them his hands and his feet” (40). He was alive. And he was right there and they touched him.

Curiously, “And while they still disbelieved for joy and were marveling, he said to them, ‘Have you anything here to eat?’” (41). Another meal. It's the fixture of the chapter. The meals bookend the death and resurrection of Jesus. It's what we just saw with Cleopas, who is there now with them. “They gave him a piece of broiled fish” (42).

There's lots of symbolism here, including how they would become fishers of men, how baptism would have a new meaning, how Jesus was ushering in the new age (of Pisces), which would be the last of the twelve ages of the Great Year (25,920 years) cycle. But most of all, it was simple and straightforward. “And he took it and ate before them” (43). Ghosts don't eat. Holograms don't eat. Projections don't eat. Hallucinations don't eat. Jesus ate. And he ate in their presence. He ate fish. ICHTHUS, the fish, stands in Greek for *Jesus Christ, God's Son, Savior, Cross*. He is the Great Fish. You must eat Christ. Take him into yourself by believing

what you hear, and that's how you know what fellowship is. You'll never truly know it from an external proof. Only through taking what you hear and internalizing the truth.

“Then he said to them, ‘These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled’” (44). We've seen this before. It's the same lesson he had given the two earlier on the road.

“Then he opened their minds to understand the Scriptures” (45). Meaning, until this moment, he had not done so. Meaning, he had the power to do so before, but would not. Meaning, he wanted to have their minds closed so that he would open them at just the right time. Meaning, Jesus loves to open minds and hearts to see the gospel. He does it because his word is life and he is the Bread of Life. To have your mind opened to the Scripture is to have your mind opened to the Word of God, the bread of life—Christ. He is living and he comes to all whose minds are opened by him to his word. Do you see the glory that is before you? The marvel?

“And said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead, and

that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem” (47). It’s the same as we’ve seen, yet different. It’s all about the death and resurrection. And yet it goes beyond that to the Great Commission. This is how Luke is choosing to end his book, and he will take it immediately back up again in Volume 2 in Acts.

“You are witnesses of these things” (48). Do you have any idea what happened to these men following this exchange? **Everything changed for them.** They went from timid, cowering, men of doubt to courageous, public men of proclamation. They wouldn’t be seen with Jesus during his trial, but after, they didn’t care what would happen to them. *Strike us down, we don’t care. It will only make our cause stronger and bring us to heaven. We know, because we’ve seen the risen Christ. A man who rose from the dead with the help of no one else—and this is worth saying because resurrections did happen previously, but never without a prophet being there—this man we saw, we spoke to, we heard from. He opened our minds and hearts. We saw the living Christ.* They were witnesses. And the world has never been the same since this moment.

Luke concludes with a little more foreshadowing. He speaks of the coming Holy Spirit. “And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (49). “And he led them out as far as Bethany” (a good walk from Jerusalem), “and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God” (50-53). This is the ascension, and we will look at it much more at the beginning of Acts, as it is literally the central point of Luke-Acts. It’s that important to him.

What can I leave you with that I’ve not already said? This is the greatest story ever told. And it is a story. But it is a true story. It’s a story of mythological proportions. But it took place in recorded history and became the most talked about event in human history. Millions, maybe billions of people have been changed by it. Changed permanently when God arrested them out of their slumber, deafness, and blindness to give them the greatest of all miracles—eternal life. Believe what you’ve heard. May the seed of the Gospel find its way to the depth of your soul and may it spring up to a Tree of Life in your heart. And may you who have

known this truth for many years be comforted anew that Jesus really is raised from the dead. Sup with the Savior and may he revive and nourish and strengthen your faith today. He is alive.

He is risen.

He is risen indeed.

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Harmony of the Resurrection Accounts			
Luke 24	Matt 28	Mark 16	John 20
		the Sabbath was past, Mary Magdalene, and Salome bought spices, so that	
the first day of the week, at early dawn, they went to the tomb which they had prepared.	the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.	on the first day of the week, when they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"	the first day of the week Mary Magdalene came to the tomb.
		ere saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"	
and the stone rolled away from the tomb, they went in they did not find the body of the Lord Jesus.	there was a great earthquake, for an angel of heaven came and rolled back the stone.	up, they saw that the stone had been rolled away.	ill dark, and saw that the stone had been taken away from the tomb.
were perplexed about this, behold, two men stood by them in white robes, and they said to them, "Why do you seek the living among the dead?"	nce was like lightning, and his clothing was like snow.	g the tomb, they saw a young man sitting in a white robe,	
		alarmed.	
	of him the guards trembled and became like dead men.		

ere, but has risen. Remember how he told you, while	He said to the women, "Do not be afraid, for he who was crucified. 6 He is not here, for you have seen the place where he lay."	He said to them, "Do not be alarmed. You were looking for Jesus who was crucified. He has risen; he is not here. Remember what I told you. Go and tell his disciples and Peter that he is going with you to Galilee; there you will see him, just as he told you."	
of Man must be delivered into the hands of sinful men and be crucified on the third day rise."			
remembered his words,			
ing from the tomb they told all these things to the eleven disciples, and they remembered what Jesus had said to them.	quickly and tell his disciples that he has risen from the tomb. "Do not be afraid," he said to them, "for you have heard what I have told you." 8 So they departed quickly from the tomb, for trembling and confusion, and great joy, and ran to tell his disciples what they had seen and heard.	his disciples and Peter that he is going with you to Galilee; there you will see him, just as he told you. 9 They went away in a hurry and did not understand what he said to them, for their hearts were dull, and they said nothing to anyone.	He went to Simon Peter and the other disciples, the one who had denied him, and told them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."
as Mary Magdalene and Joanna and Mary the mother of James were with them who told these things to the apostles,			
words seemed to them an idle tale, and they did not believe them, for they remembered that Jesus had said to them, "Do not be afraid; go and tell my brothers in Galilee, and there they will see me."			They did not understand the Scripture, that he must rise from the dead.
rose and ran to the tomb; stooping and looking in, he saw the linen cloths lying there, and he went home marveling at what had happened.			He went out with the other disciple, and they were going toward the tomb. They were running together, but the other disciple outran Peter and reached the tomb first. 5 And stooping to look in, he saw the linen cloths lying there, but he did not go in. 6 Then Simon Peter came, following him, and he also went in and saw the linen cloths lying there, 7 and the face cloth that had been over his head, not lying with the linen cloths but folded up in a place by itself. 8 Then the other disciple, who had reached the tomb first, also went in, but he did not believe. 9 Then the two disciples went back to their homes.
	Jesus met them and said, "Greetings!" And they worshiped him. He said to them, "Do not be afraid; go and tell my brothers in Galilee, and there they will see me."	And he rose early on the first day of the week. He went to the tomb, where Mary Magdalene, from whom he had been rebuked, was sitting. She wept and told those who had been with her that he was alive and had been seen by two of them, but they did not believe it.	She stooped and looked in and saw two angels in white, sitting where the body of Jesus had been. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." 14 Having said this, she turned around and saw Jesus. 15 Jesus said to her, "Woman, do not weep. Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will go and get him." 16 Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni," which means Teacher. 17 Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I have seen the Lord and what he has said to me.'" 18 Mary Magdalene went and announced all these things to the disciples, "I have seen the Lord"—and that he had risen from the dead.
	of the Guard They were going, behold, some of the guard of the chief priests all that had taken place. They consulted with the elders and taken counsel and gave orders to the soldiers of money to the soldiers 13 and said, "Tell them, 'We will give you whatever you ask by night and stole him away while we were sleeping. So do not spread the rumor among the Jews to this day."		
day two of them were going to a village named Emmaus, about seven miles from Jerusalem,		things he appeared in another form to them, and he went walking into the country.	
ere talking with each other about all these things that had happened.			
were talking and discussing together, Jesus himself drew near and walked with them, but they were kept from recognizing him.			
He said to them, "What is this conversation that you are holding while you walk?" And they stood still, looking sad.			
One of them, named Cleopas, answered him, "Are you the only one who does not know the things that have happened there in Jerusalem?"			
He said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and the people."			
Our chief priests and rulers delivered him up to be condemned to die, but we hoped that he was the one to redeem Israel. Yes, and besides all this, it is the third day since these things happened.			
Some women of our company amazed us. They were at the tomb, but they did not find his body, they came back saying that they had seen angels, who said that he was alive.			
Those who were with us went to the tomb and found it just as the women said, but they did not see him."			

d to them, "O foolish ones, and slow of heart to believe what I have spoken!"			
necessary that the Christ should suffer these things and then enter into his glory. And Jesus said to them, "It was necessary that the Christ should suffer these things and then enter into his glory."			
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ew near to the village to which they were going. He acted as if he would have gone on, but they urged him strongly, saying, "Stay with us, for it is toward evening now, and the day is far spent." So he went in to stay with them.			
was at table with them, he took the bread and blessed and broke it, and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight.			
to each other, "Did not our hearts burn within us while he talked with us on the road, while he opened to us the Scriptures?"		vent back and told the rest, but they did not believe him.	
rose that same hour and returned to Jerusalem. And those who were with them gathered together, and said to them, "The Lord has risen indeed, and has appeared to Simon!"			
told what had happened on the road, and how he was recognized by the breaking of the bread.			
re talking about these things, Jesus himself stood among them, and said to them, "Peace be with you!"			ning of that day, the first day of the week, the doors being shut because of fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."
ere startled and frightened and thought they saw a spirit.			
d to them, "Why are you troubled, and why do doubts enter your minds?"			
ads and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."			had said this, he showed them his hands and his side. Then they saw the Lord. 21 Jesus said to them again, "Peace be with you, as the Father has sent me, even so I am sending you." 22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."
he had said this, he showed them his hands and his feet.			nas, one of the twelve, called the Twin, was not with them. The other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and place my finger into the wounds, I will not believe." 26 Eight days later the other disciples were inside again, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Thomas answered him, "My Lord and my God!" 29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."
			did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Son of God, and that by believing you may have life in his name.
they still disbelieved for joy and were marveling, he said to them, "Bring me something here to eat?"		he appeared to the eleven themselves at supper.	
him a piece of broiled fish,			
took it and ate before them.			
id to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."		d them for their unbelief and hardness of heart, because they did not believe those who saw him after he had risen.	
opened their minds to understand the Scriptures,			
and said to them, "Thus it is written, that the Christ should suffer and die, and be buried, and on the third day he should rise again, and be clothed with power from on high, and he should be sent to bless you with the Holy Spirit, and that you should receive the remission of sins through his name, and that you should receive the gift of the Holy Spirit. And all these things must first be fulfilled in Jerusalem."			
repentance for the forgiveness of sins should be proclaimed in all the world, beginning from Jerusalem.			
nesses of these things.			
id, I am sending the promise of my Father upon you. But you must wait until you are clothed with power from on high."			o them again, "Peace be with you. As the Father has sent me, even so I am sending you." 22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."
them out as far as Bethany, and lifting up his hands he blessed them.			

