



Sunday School Lesson
Luke 24:13-35
 by Lorin L. Cranford
 All rights reserved ©

An Unexpected Visit



A copy of this lesson is posted in Adobe pdf format at <http://cranfordville.com> under [Bible Studies](#) in the Bible Study Aids section. A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

Quick Links to the Study

I. [Context](#)

- a. [Historical](#)
- b. [Literary](#)

II. [Message](#)

- a. [On the way to Emmaus, vv. 13-29a](#)
- b. [In Emmaus, vv. 29b-32](#)
- c. [Back in Jerusalem, vv. 33-35](#)

In today's world unexpected guests at home can pose problems. The old cartoon satire of the worker inviting the boss home for supper without informing his wife ahead of time has more negative tones today than it did fifty years ago when those types of cartoons began showing up in American culture. As a young pastor transitioning from a ranching community church to an urban church in Ft. Worth, I learned this lesson the hard way. Urban church members don't want even their pastor showing up without forewarning.

In today's study an uninvited person suddenly shows up without warning and joins a couple of men walking along the mountainous road between the city Jerusalem and the small village Emmaus, some seven miles outside of Jerusalem. The "ignorance" of this stranger's knowledge of that day's front page news about Jesus of Nazareth astounds these two men. How could anyone be leaving Jerusalem and not know about what everyone in Jerusalem was talking about?



I Context

The general background material has been provided already in previous studies in the third gospel. Some of that material is reproduced here. For a listing of those studies, see Spiritual Resources; Bible Studies: New Testament: [Gospel of Luke](#) at Cranfordville.com.

a. Historical External History. Let me reproduce the brief overview provided in [the study](#) on Lk. 13:10-17.



Regarding the compositional history of the Gospel of Luke, let me summarize a lot of Lukan scholarship by the following. William Beard in the *Interpreter's One Volume Commentary on the Bible* (iPreach online) summarizes the basic issue this way: "According to tradition this gospel was written by Luke, 'the beloved physician' and travel companion of Paul (Col. 4:14; Philemon 1:24; 2 Tim. 4:11). Actually the tradition is not very old. It appears first in the writings of Irenaeus, who was a theologian living in Gaul during the latter part of the 2nd cent. The Muratorian fragment (ca. A.D. 200), a document which presents an official list of Christian scriptures, supports the same conclusion." With the acceptance of this early church tradition -- although not all do and since the gospel itself makes no effort internally to identify its author -- then the issue becomes trying to locate a setting for the writing of this gospel. Again Bill Beard summarizes quite effectively these questions:

"The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate knowledge of the destruction of Jerusalem by the Romans (19:41-44; 21:20-24; see pp. 1029-31) he evidently wrote after A.D. 70. He must have written before 140, when his gospel was included in the canon of the heretic Marcion. Since the situation of the church reflected in the gospel fits well the political situation of the reign of the Emperor Domitian (81-96), a date from about 85 to 95 is most likely.

According to one tradition Luke wrote his histories in Rome. Another locates his writing in Greece. Since there is a correlative tradition that the evangelist died in one of the Greek provinces, this latter tradition has better support. Any of these locations assumes the traditional authorship and bears the same burdens. Perhaps all we can say is that the gospel was written from some locale where Greek was the primary language and where cultured readers like Theophilus (1:3) would be at home."

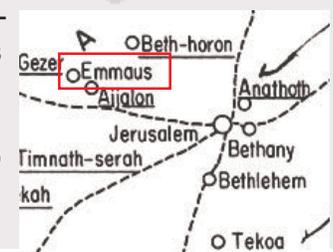
According to [Luke 1:1-4](#), this gospel -- and subsequently the book of Acts (cf. Acts 1:1) -- were dedicated to a Theophilus who as a patron supported the cost of producing these documents as well as

the making of copies of them for distribution to various Christian communities in the late first century world. Evidently [Theophilus](#) was a wealthy Roman who had become a Christian and wanted to contribute to the spread of Christianity by supporting Luke's writing of these two documents. The gospel preface ([Lk 1:4](#)) suggests the purpose of the document was "so that you may know the truth concerning the things about which you have been instructed."

The Gospel of Luke and the book of Acts together stand as a two volume testimony of the beginning of the Christian religion with its founder, Jesus Christ, and the first three decades of the beginning of this movement in its spread from Jerusalem to Rome from AD 30 to AD 61. The author was closely associated with the apostle Paul. For the gospel account Luke made use of a variety of sources, as he indicated in [Lk 1:1-3](#), since he was not personally present with Jesus during his earthly ministry. Modern scholarship generally concludes that among these sources are the gospels of Mark and perhaps also Matthew, although more likely the material in Luke, that is also found in Matthew, may very well be drawn from a common, unknown source. That is generally called the Q document from the German word Quelle meaning source. Thus with at least Mark and Q in front of him, along with notes from interviews with various people around the earthly Jesus, Luke set out to tell his story of Jesus in a way that would enhance understanding of the enormous significance of this Jewish carpenter from the little village of Nazareth in the northern Palestinian province of Galilee. As best as we can determine, this happened sometime in the 70s or perhaps early 80s of the first Christian century, possibly while Luke was living in Rome. Yet many scholars suggest the northeastern Mediterranean region as the most likely place where this material was put into written expression.

Internal History. The time and place markers inside the passage provide fairly detailed reference that can be fleshed out in greater detail for better understanding.

The place markers begin with verse 13: "Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem," The beginning scene of this narrative places two disciples walking on a road from Jerusalem going north west about seven miles to a small village named Emmaus.



The exact location of the village is uncertain, as K.W. Clark (*Interpreters Dictionary of the Bible*, iP-reach) indicates:

The name appears only once in the Bible, in Luke 24:13. In a post-resurrection episode Jesus encountered Cleopas and a companion on the road to Emmaus, conversed with them the remainder of the journey, and accepted their invitation to eat--before he vanished as mysteriously as he had first appeared. For the identification of this town (κώμη), the only clue given by Luke is that it was 7½ miles from Jerusalem. All external evidence and all tradition direct the attention westward from Jerusalem; nevertheless, there are no fewer than four modern towns proposed as NT Emmaus, ranging from 4 miles to 20 miles from Jerusalem:

Inside the narrative, the village was located close enough to Jerusalem for individuals to make a round trip from Jerusalem to Emmaus and back to Jerusalem in less than half a day. This would argue for one of the towns located close to Jerusalem. Emmaus was evidently home to at least one of these disciples for they asked him to stay with them for the evening meal at their house.

The adopted Greek text in the UBS Greek NT indicates that the village was located ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ (“separated about 60 stadia from Jerusalem”). This is the reading supported by most of the primary Greek manuscripts, but two variations with different distances surface in the copying of the gospel of Luke in the first several centuries of the Christian era. Bruce Metzger (*Textual Commentary on the Greek New Testament*, 2nd ed., Logos Systems) provides a helpful critique of these variant readings:

The variant reading ἑκατὸν ἑξήκοντα (ⲛⲕⲐⲒⲓ syr^{pal} arm) seems to have arisen in connection with patristic

identification of Emmaus with ‘Amwās (mod. Nicopolis), about twenty-two Roman miles (160 stadia) from Jerusalem (thus Eusebius, Jerome, Sozomen, though they do not mention the distance). This, however, is too far for the travelers to have re-traversed that same evening (ver. 33). The “seven” of it^e is undoubtedly due to a scribal blunder.

The other major place marker is the city of Jerusalem, also mentioned in verse 13 and then again in verse 33. Thus the narrative shifts from encounter on the road out of Jerusalem, to Emmaus, and then back to Jerusalem.

The time markers clearly indicate that this narrative took place on Easter Sunday, the day that Jesus was raised from the dead. Although the exact time is not specified, the encounter on the road to Emmaus had to have occurred sometime from mid to late Sunday afternoon, because by the time the trio arrived in Emmaus it was time for the evening meal, which in ancient Jewish tradition took place soon after sundown. After the evening meal and after Jesus had vanished from the presence of these two men, they decided to make a hurried trip back to Jerusalem “the very same hour” (αὐτῇ τῇ ὥρᾳ, v. 33) of the evening meal (cf. 30). The text does not indicate what time of the evening they arrived back in Jerusalem, but the apostles were still awake and gathered together (vv. 33-35). Before they could finish telling about their experience, Jesus suddenly appeared in the midst of the gathering of apostles and disciples in Jerusalem to confirm his resurrection to them (vv. 36-49).



b. Literary

Genre. Of course, the broad genre of the document is that of gospel. This has implications for interpretation of our passage. Early Christian gospel literary form was unique in the literary writings of that period of time. It assumed elements of ancient history (ἱστορία) and also of ancient biography (βίος), but possessed significant patterns different from either of those widely used patterns. As the prologue to Luke (1:1-4) clearly indicates, along with John 20:30-31, gospel was not intended to be an objective history of Jesus, nor a biography of his life - particularly in the modern definition of the literary forms of history and biography. Instead, a gospel was

a document written from the inside by a disciple of Jesus that attempted to foster faith commitment to Jesus as God’s Son and humanity’s Savior. This doesn’t imply that history and biography aspects were discarded totally by the gospel writers. But it does strongly underscore that history and biography were at best secondary concerns in the telling of the story of Jesus. The writers were preeminently concerned that the initial readers come away from reading these texts with a deep faith commitment to Jesus. This faith commitment wasn’t primarily based on a detailed history of Jesus’ life. The narratives and the sayings material -- the two basic components of the

gospel accounts -- were shaped according to the individual writer's perceived spiritual needs of his targeted audience. The modern [quest for the historical Jesus](#) grows out of modern western culture's preoccupation with factual, objective history as the foundation to confidence in the past. Such wasn't a significant concern in the ancient world.

The basic literary form of this passage is episodic narrative. It describes in three part narration a resurrection appearance of Jesus on Sunday afternoon that preceded the appearance to the Twelve on Sunday evening (cf. [Lk. 24:36-49](#)). This appearance of Jesus was to two disciples, only one of whom is named, Cleopas (cf. v. 18). Neither of these men were a part of the Twelve. They represent the second tier of disciples who were devoted to Jesus but weren't a part of the inner circle of the Twelve that Jesus had called together and to whom Jesus had given special responsibility and authority (cf. [Lk. 6:13](#)).

Literary Setting. The Lucan literary context for 24:13-35 is as a part of the resurrection and post-resurrection activities at the end of Luke's story of Jesus. In [the listing of pericopes](#) of Luke's gospel at Cranfordville, this passage is #167 in the final group related to the resurrection, #s 166-169:

- 166. [Angelic appearance to the women 24:1-12](#)
- 167. [Jesus' appearance to the two on Emmaus road 24:13-35](#)
- 168. [Jesus' appearance to the disciples in Jerusalem 24:36-49](#)
- 169. [Jesus' ascension 24:50-53](#)

For Luke, these were the events that he considered important for the ending of his story, and they centered on events that took place on Easter Sunday. Interestingly, his second account of the ascension in [Acts 1:1-11](#) places the ascension at the end of a forty day period rather than on Sunday evening of Easter Sunday as implied in [Lk 24:50-53](#). Although probably the same location, its depiction in the two Lukan accounts is different:

[Lk 24:5-52](#). "50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them

and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy;..."

[Acts 1: 6, 9, 12](#). "6 So when they had come together, they asked him,...9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight....12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away."

This is called to our attention as a way of emphasizing that chronological sequencing of events in precise temporal order was not a major concern of the gospel writers. Other priorities drove their recounting of these events, and particularly thematic concerns led to re-sequencing the chronology of the events. If the same writer can describe the same event in two rather different ways, one should not be surprised that different gospel writers can vary their accounts substantially. This section of the story of Jesus begins with the very different accounts of [Easter Sunday morning](#).

Sandwiched between Jesus resurrection on Sunday morning and his ascension to Heaven some forty days later are a series of resurrection appearances to different individuals. Each of the four gospel writers select from the early Christian oral tradition unique appearance accounts to include in their story. No duplication of accounts occurs in any of the four gospels.

One should note here the issue of the ending of the gospel of Mark. The [original writing of the second gospel](#) ended at 16:8 and only contained Jesus' appearance to the women. Several centuries later a large number of different extensions to Mark's gospels begin showing up in different copies of manuscripts. By the sixth century onward one of these (the 16:9-20 in many English translations), although with numerous variations of wording, became more common than the others. It represents a rewriting of episodes from Luke and John, which attempt to make Mark's gospel fit the ending patterns of the other three gospels.

Here is a possible chronological listing of the sequence of [the appearances](#) across the four gospels and those mentioned by Paul in 1 Cor. 15:

	Matthew:	Mark:	Luke:	John:
VI. Resurrection appearances and ascension	28:1-20	16:1-20	24:1-53	20:1-21:25
	(2%)	(3%)	(5%)	(6%)
A The Empty Tomb	28:1-8	16:1-8	24:1-12	20:1-10
	On Easter Sunday	On Easter Sunday	On Easter Sunday	On Easter Sunday

- B. The Appearances to His Disciples
- | | | | | |
|-----|---|------------|---|---|
| | 28:9-20 | 16:9-20 | 24:13-53 | 20:11-21:25 |
| 1. | The Bribing of the Soldiers | | | |
| | 28:11-15 | | | |
| | <i>On Easter Sunday</i> | | | |
| 2. | To the Eleven in Galilee | | | |
| | 28:16-20 | | | |
| | <i>Toward the end of the 40 days</i> | | | |
| 3. | To the Two Disciples on the Road to Emmaus | | | |
| | ---- | (16:12-13) | 24:13-35 | ---- |
| | | | <i>On Easter Sunday</i> | |
| 4. | To the Disciples in Jerusalem | | | |
| | ---- | (16:14-18) | 24:36-49 | ---- |
| | | | <i>On Easter Sunday</i> | |
| 5. | The Ascension of Jesus | | | |
| | ---- | (16:19-20) | 24:50-53 | ---- |
| | | | <i>On Easter Sunday, but at end of 40 days in Acts 1:1-11</i> | |
| 6. | To Mary Magdalene | | | |
| | ---- | (16:9-11) | ---- | 20:11-18 |
| | | | | <i>On Easter Sunday</i> |
| 7. | To the Disciples in Jerusalem | | | |
| | ---- | ---- | ---- | 20:19-23 |
| | | | | <i>On Easter Sunday, possibly the same appearance as #4 in Luke</i> |
| 8. | To the Disciples with Thomas present | | | |
| | ---- | ---- | ---- | 20:24-29 |
| | | | | <i>Eight days later</i> |
| 9. | To the Seven Disciples at the Sea of Tiberias | | | |
| | ---- | ---- | ---- | 21:1-23 |
| | | | | <i>Sometime during the 40 days</i> |
| | 1 Corinthians 15:3-8 | | | |
| 10. | To Peter (alone) | | | |
| | | | | <i>Probably On Easter Sunday as suggested by Lk. 24:34.</i> |
| 11. | To the twelve | | | |
| | | | | <i>Probably On Easter Sunday, most likely referring to one of the above; either # 4 or 7.</i> |
| 12. | To more than 500 disciples | | | |
| | | | | <i>Perhaps related to # 2 in Matthew</i> |
| 13. | To James | | | |
| | | | | <i>Sometime during the 40 days</i> |
| 14. | To Paul himself | | | |
| | | | | <i>Some three years after the ascension on the Damascus road as described in Acts 9</i> |

As becomes clear from this charting of the accounts of Jesus' appearances after his resurrection and before his ascension, the gospel writers, and Paul, were not very interested in placing the time of the appearances in a precise chronology. In each instance the NT writer used those particular narratives to make a point thematically, much more than historically. And the shaping of the narrative details even brings this purpose to the surface more.

Now, to be certain, the use of these narratives by the writers clearly assumes that the narratives depict an event that historically took place. None of the writers even hint at mythological understanding of the narratives they used. It is the modern Enlightenment preoccupation with objectively established factual evidence of historical occurrence that raises problems about the historicity of these events. Because no hostile depiction of these events surfaces

in any ancient writing some question whether a valid historical basis can be established. With the problems inherent in establishing a clear chronological sequence of these gospel narratives, this raises even more historical questions in the minds of some in our day. But many of these objections that have circulated in technical biblical scholarship for the last two to three hundred years no longer cause great concern as western culture moves into a post-modern era at the beginning of the twenty-first century. Much of NT scholarship today is more focused on trying to understand “the point” behind each gospel

writer’s inclusion of each narrative.

From the chart, and with the understanding of the gospel writer’s view of the historical occurrence of the narratives, it becomes clear that the first Sunday was both an exciting and a discouraging day. Emotions rocked like a roll-a-coaster. Discouragement from watching Jesus die on Friday reigned supremely for most of the apostles and others during the bulk of Sunday. The news of Jesus missing body, and possible resurrection, raised hope but no direct confirmation of this took place until later on that first Sunday.

II. Message

Literary Structure. From [a narrative critical analysis](#) perspective, this lengthy passage breaks down into three natural segments. These are based on scene shifts in the narrative: (1) on the road to Emmaus (vv. 13-29a); (2) at Emmaus (vv. 29b-32); and (3) back in Jerusalem (vv. 33-35). The second scene in Emmaus has two segments: first with Jesus present (vv. 29b-31b) and then after Jesus vanished (vv. 31c - 32). Since this forms a natural way to come at the text, this perspective will serve as the organizing structure for our study of these verses.

a. On the way to Emmaus, vv. 13-29a

Greek NT

24:13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς, 24:14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 24:15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, 24:16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγῶναι αὐτόν. 24:17 εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὕς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. 24:18 ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος

NASB

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem

NRSV

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these

NLT

13 That same day two of Jesus' followers were walking to the village of Emmaus, seven miles out of Jerusalem. 14 As they walked along they were talking about everything that had happened. 15 Suddenly, Jesus himself came along and joined them and began walking beside them. 16 But they didn't know who he was, because God kept them from recognizing him. 17 "You seem to be in a deep discussion about something," he said. "What are you so concerned about?" They stopped short, sadness written across their faces. 18 Then one of them, Cleopas, replied, "You must be the only person in Jerusalem who hasn't heard about all the things that have hap-

παροικειῖς Ἱερουσαλὴμ
καὶ οὐκ ἔγνωσ τὰ
γεγόμενα ἐν αὐτῇ ἐν ταῖς
ἡμέραις ταύταις; 24:19
καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ
δὲ εἶπαν αὐτῷ, Τὰ περὶ
Ἰησοῦ τοῦ Ναζαρηνοῦ,
ὃς ἐγένετο ἀνὴρ προφήτης
δυνατὸς ἐν ἔργῳ καὶ λόγῳ
ἐναντίον τοῦ θεοῦ καὶ
παντὸς τοῦ λαοῦ, 24:20
ὅπως τε παρέδωκαν αὐτὸν
οἱ ἀρχιερεῖς καὶ οἱ
ἄρχοντες ἡμῶν εἰς κρίμα
θανάτου καὶ ἐσταύρωσαν
αὐτόν. 24:21 ἡμεῖς δὲ
ἠλπίζομεν ὅτι αὐτὸς
ἐστὶν ὁ μέλλων
λυτροῦσθαι τὸν Ἰσραὴλ·
ἀλλὰ γε καὶ σὺν πᾶσιν
τούτοις τρίτην ταύτην
ἡμέραν ἄγει ἀφ' οὗ ταῦτα
ἐγένετο. 24:22 ἀλλὰ καὶ
γυναῖκες τινες ἐξ ἡμῶν
ἐξέστησαν ἡμᾶς·
γενόμενα ὀρθριναὶ ἐπὶ
τὸ μνημεῖον 24:23 καὶ
μὴ εὐροῦσαι τὸ σῶμα
αὐτοῦ ἦλθον λέγουσαι
καὶ ὀπτασίαν ἀγγέλων
ἐωρακέναι, οἱ λέγουσιν
αὐτὸν ζῆν. 24:24 καὶ
ἀπῆλθόν τινες τῶν σὺν
ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ
εὗρον οὕτως καθὼς καὶ αἱ
γυναῖκες εἶπον, αὐτὸν δὲ
οὐκ εἶδον. 24:25 καὶ
αὐτὸς εἶπεν πρὸς αὐτούς,
ᾧ ἀνόητοι καὶ βραδεῖς
τῇ καρδίᾳ τοῦ πιστεύειν
ἐπὶ πᾶσιν οἷς ἐλάλησαν
οἱ προφῆται· 24:26 οὐχὶ
ταῦτα ἔδει παθεῖν τὸν
Χριστὸν καὶ εἰσελθεῖν εἰς
τὴν δόξαν αὐτοῦ; 24:27
καὶ ἀρξάμενος ἀπὸ
Μωϋσέως καὶ ἀπὸ πάντων
τῶν προφητῶν
διερμήνευσεν αὐτοῖς ἐν
πάσαις ταῖς γραφαῖς τὰ
περὶ ἐαυτοῦ.

and unaware of the things
which have happened
here in these days?" 19
And He said to them,
"What things?" And they
said to Him, "The things
about Jesus the
Nazarene, who was a
prophet mighty in deed
and word in the sight of
God and all the people,
20 and how the chief
priests and our rulers
delivered Him to the sen-
tence of death, and cru-
cified Him. 21 "But we
were hoping that it was
He who was going to re-
deem Israel. Indeed, be-
sides all this, it is the third
day since these things
happened. 22 "But also
some women among us
amazed us. When they
were at the tomb early in
the morning, 23 and did
not find His body, they
came, saying that they
had also 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 exactly as the
women also had said;
but Him they did not see."
25 And He said to them,
"O foolish men and slow
of heart to believe in all
that the prophets have
spoken! 26 "Was it not
necessary for the Christ
to suffer these things
and to enter into His
glory?" 27 Then begin-
ning with Moses and with
all the prophets, He ex-
plained to them the
things concerning Him-
self in all the Scriptures.

28 And they ap-

days?" 19 He asked
them, "What things?"
They replied, "The things
about Jesus of Nazareth,
F207 who was a prophet
mighty in deed and word
before God and all the
people, 20 and how our
chief priests and leaders
handed him over to be
condemned to death and
crucified him. 21 But we
had hoped that he was
the one to redeem Israel.
F208 Yes, and besides all
this, it is now the third day
since these things took
place. 22 Moreover,
some women of our
group astounded us.
They were at the tomb
early this morning, 23
and when they did not find
his body there, they came
back and told us that they
had indeed 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
they did not see him." 25
Then he said to them,
"Oh, how foolish you are,
and how slow of heart to
believe all that the proph-
ets have declared! 26
Was it not necessary that
the Messiah should suf-
fer these things and then
enter into his glory?" 27
Then beginning with
Moses and all the proph-
ets, he interpreted to
them the things about
himself in all the scrip-
tures.

28 As they came
near the village to which
they were going, he

opened there the last few
days." 19 "What things?"
Jesus asked. "The
things that happened to
Jesus, the man from
Nazareth," they said. "He
was a prophet who did
wonderful miracles. He
was a mighty teacher,
highly regarded by both
God and all the people.
20 But our leading priests
and other religious lead-
ers arrested him and
handed him over to be
condemned to death,
and they crucified him. 21
We had thought he was
the Messiah who had
come to rescue Israel.
That all happened three
days ago. 22 Then some
women from our group of
his followers were at his
tomb early this morning,
and they came back with
an amazing report. 23
They said his body was
missing, and they had
seen angels who told
them Jesus is alive! 24
Some of our men ran out
to see, and sure enough,
Jesus' body was gone,
just as the women had
said." 25 Then Jesus
said to them, "You are
such foolish people! You
find it so hard to believe
all that the prophets
wrote in the Scriptures.
26 Wasn't it clearly pre-
dicted by the prophets
that the Messiah would
have to suffer all these
things before entering his
time of glory?" 27 Then
Jesus quoted passages
from the writings of
Moses and all the proph-
ets, explaining what all
the Scriptures said about
himself.

24:28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. 24:29 καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα.

proached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over."

walked ahead as if he were going on. 29 But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over."

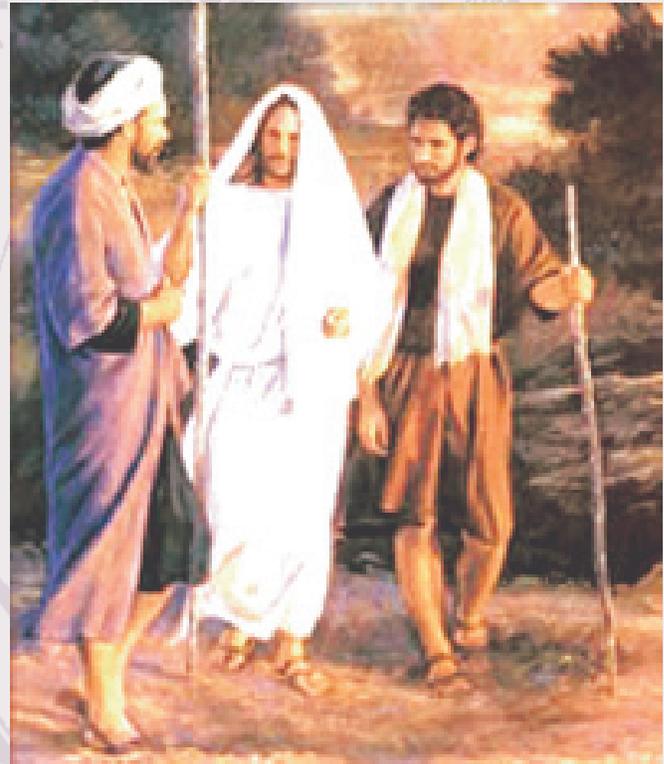
28 By this time they were nearing Emmaus and the end of their journey. Jesus would have gone on, 29 but they begged him to stay the night with them, since it was getting late.

Notes:

This first scene took place while the two disciples were walking the seven mile trek from Jerusalem to their home in the small village of Emmaus west north west of Jerusalem. This took place on Sunday afternoon of resurrection day. In the larger background was the Jewish [Passover observance](#) that had moved into the Feast of Unleavened Bread lasting the following week. Now the roads leading out of Jerusalem would have been rather sparse with travelers with these festivities still going on in Jerusalem. In ancient Israel the combined festivals -- Passover and Unleavened Bread -- lasted about a week.

Luke structures his depiction of this scene largely around a dialogue between Jesus and the two disciples as they're walking along the mountainous road toward Emmaus. The dynamic in the exchange of words is at the heart of Luke's intended message. The two disciples are astonished that this stranger leaving Jerusalem is so ignorant of the events of the past three days regarding the execution of Jesus and then the report of his missing body that very Sunday morning. They then take it upon themselves to inform this 'ignorant' stranger about the details. Jesus, in turn, harshly criticizes them for being completely ignorant of what was really happening in these events. He then takes it upon himself to inform these 'ignorant' men of the meaning of these events as they fulfill the OT scriptures projection about what would happen to God's Messiah, i.e., Jesus himself. All through these exchanges back and forth, the two disciples have no idea that they are talking with Jesus himself.

In this largest of the three scenes in the episode, Luke strongly asserts that mere human knowledge of events provides no real understanding of them. Only when one grounded in scripture can interpret them correctly out of scriptural principles can they be understood at the more important deeper spiritual level. It took Jesus to accomplish this for these two men.



Now let's see how all this is pieced together. For a much greater detailed presentation, one should consult the [Block Diagram](#), [Semantic Diagram](#), and [Summary of Rhetorical Structure](#) located in the larger internet version of this study. Our comments here will be based on these.

The heart of this pericope is the exchange of perspectives between Jesus and the two men in vv. 17 - 27. Verses 13-16 largely serve to set up the exchange, and verse 28-29a bring it to a close by transitioning into the next scene at supper in the village of Emmaus.

Set up, vv. 13-16. We are introduced to this episode with a pair of introductory statements in verses 13-14: "13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened." Rather basic information is given so that we can understand the story as it unfolds. Two men who come from the larger group of disciples as Luke earlier identified in verse nine. They

received the report from the women: “to the eleven and to all the rest” (τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς). In Jerusalem that first Sunday those who had followed Jesus were gathered together in an unnamed location in Jerusalem trying to sort out the puzzling news of that day. They knew that Jesus had been executed on Friday. Then the news of the group of women came Sunday morning (24:1-12) reporting the missing body of Jesus and the angelic appearance claiming that Jesus was alive.

Now two of this group decided on Sunday afternoon to head home to the small village of Emmaus, a short distance northwest of Jerusalem. Luke also highlights that as they were walking along they were discussing with one another the events that had taken place (περὶ πάντων τῶν συμβεβηκότων τούτων). The imperfect tense use of the Greek verb indicates that this was an ongoing conversation. Everything had been confusing and they were trying to sort it out. The particular verb ὁμιλοῦν, used very rarely in the NT, conveys the sense of intense interaction between these two men.

Once this general scene is set up, Luke introduces the next segment of the introductory scene: “15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him” (καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν). Although difficult to sense in the English translation, Luke’s use of the verb ἐγένετο with temporal infinitives, ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, sets up Jesus’ appearance in no ordinary manner.

He repeats his depiction of them conversing (τῷ ὁμιλεῖν) and adds to it disputing (συζητεῖν). This second infinitive suggests different interpretations of that day’s events were being tossed back and forth. The conversation was serious, and different viewpoints were being evaluated.

Then Jesus suddenly appears and comes up to the men as they are walking. He came close to them from the rear (ἐγγίσας) and began walking with them (συνεπορεύετο αὐτοῖς). The men only assumed that he had come down the road from Jerusalem and was walking faster than they, but decided, once he caught up with them, just to walk along together. But Luke’s language clearly suggests otherwise. He just “dropped down” on to the road behind them without them recognizing it and then began walking along.

Conversation, vv. 17-27. This central segment of the “on the road” scene revolves around ex-



changes of ideas between the men and Jesus. Luke has already suggested the two men were exchanging different ideas between them. Now a third person joins in the discussion.

Luke makes a point of saying that the men were prevented from recognizing this stranger as Jesus. The clear implication of the text is that God prevented them from recognizing this man as Jesus. For Luke this sets up the dramatic moment in verse 31: “Then their eyes were opened, and they recognized him” (αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν). Luke plays off the men’s eyes “being closed” and then “being opened.” While closed they did not “recognize” him, but when they were opened they did recognize him; in both instances the verb ἐπιγινώσκω was used for ‘recognize.’ The moments of non recognition become the time of ignorance about the true meaning of the day’s events. Jesus then becomes the one to ‘open’ their eyes to the deeper meaning.

He accomplishes this through verbal exchange and even more importantly through scripture interpretation.

Jesus first asked them what they had been talking about: “And he said to them, ‘What are you discussing with each other while you walk along?’” The nature of their early conversation is depicted this time as ἀντιβάλλετε, emphasizing the intense exchange of ideas. Their response was to stand still with a look of sadness: “They stood still, looking sad” (καὶ ἐστάθησαν σκυθρωποί), although a few very late ancient copies include this as a part of Jesus’ comments thus reading “and you are looking sad” (καὶ ἐστὲ σκυθρωποί).

This triggers one of the men, who is named by Luke as Cleopas, to retort with a sharp response to Jesus: “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” (Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνος τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;). Luke only identifies one of the two with the name Κλεοπάς. The assumption is that Luke’s readers, half a century later, would recognize this name.



Some helpful background here is provided by I. Howard Marshall (NIGTC, Logos Systems):

Κλεοπᾶς** is an abbreviated form of Κλεοπάτρος (cf. Αντίπας and Αντιπάτρος), and was probably used

as an equivalent to the Semitic form Κλωπᾶς; the latter name occurs as the husband of a Mary who was present at the crucifixion (Jn. 19:25) and also as the name of a brother of Joseph (Hegesippus, cited by Eusebius, HE 3:11, 32; 4:22). If these persons are identified (Grundmann, 443; *contra* Klostermann, 235) we have an account of a resurrection appearance to the father of Simeon, the later head of the church in Jerusalem. In any case, it is likely that the person was known to Luke's readers, and the naming of the one traveller rather than both rather suggests that a well-known person is in mind; it is unlikely that the detail is legendary. Luke's failure to name the other traveller has naturally led to speculation regarding his or her identity. Cleopas' wife or son has been suggested (cf. Metzger, 185; Bornhäuser, *Death*, 221f.); of these the former is the more likely, since the son (if he was the later bishop of Jerusalem) would surely have been named. Benoit, *Passion*, 275, favours Philip the deacon as the source of this story and other early incidents in Acts situated W of Jerusalem; this is an intriguing conjecture, but beyond proof.

If Marshall's assessment is correct, this probably explains the mentioning by name of this disciple.

Jesus' simple response to the rather sharp question from Cleopas is "What things?" (Ποῖα;).

This occasions a lengthy response given by both men, although one would assume that Cleopas did the speaking:

"The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over 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 took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed 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 they did not see him."

The heart of the gospel, especially the *passio Christi*,

minus the resurrection is rehearsed to Jesus. The uncertainty over the women's report climaxes the description, and reflects the perspective of these two men at the moment of talking with this stranger.

Jesus' responded to this effort to clear out his "lack of understanding" of the event over the past three days: "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?" At first glance, Jesus' response seems almost derogatory in his sharpness, ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν.... Luke casts Jesus' words sharply because these men should have correctly understand the spiritual significance of these events, as J. Nolland (*Luke, Word Biblical Commentary*, Logos Systems) observes:

The point of this statement only becomes fully clear in what follows, but already we can see that the view is being expressed that the devastation felt by the disciples, as well as their unreadiness to go anywhere with the reports of the empty tomb and the vision of angels, reflects an unbelieving attitude. In particular, it shows that things would have been different if their starting point had been a thoroughgoing belief in all the evidence of the Scriptures. In 18:31–33, Luke has already claimed a scriptural witness to the passion and resurrection of Jesus, and he will come back to the point in vv 44–47

What the men needed was a **re**-hashing (cf. [18:31–33](#)) of the OT scriptures pointing to the Messiah: "Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures." Evidently these men suffered from the same "ignorance" that Luke had mentioned about the Twelve in the earlier narrative. Which OT passages Jesus used are not mentioned, but he covered relevant passages, τὰ περὶ ἑαυτοῦ, from the entire OT text as the last comment, ἐν πάσαις ταῖς γραφαῖς, stresses.

Transition, vv. 28–29a. The last part of the "on the road" scene indicates that by the time Jesus had finished his Bible study with them, they had arrived at the village. How long this took is not mentioned. Jesus acted as though he were going to continue on the road past the village, but the men insisted that he stay with them: "28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over'."

How does all this connect up to us today? A fist full of possi-



bilities come to mind. Luke's theme of the inadequacy of surface level, human understanding of the events of crucifixion and resurrection is still true today. We can know "all the facts" of the passion of Christ and still be a dumb as mud soap about Jesus. This is true even after superficial exposure to scriptural teaching about Jesus, just as these men had earlier. Could they have recounted the OT passages pointing to the coming Messiah? Very likely, since first century apocalyptic Judaism spent much time and energy analyzing and writing about them. Did these men understand the meaning and connection of these passages to Jesus? Absolutely not! This is so true of so many Christians today, unfortunately.

How readily do we recognize Jesus? These men didn't at first. Do we? Why? In ancient Christianity one explanation was given, which now appears almost laughable:

"Jesus' identity is hidden from the Emmaus disciples, as the light of his star appeared upon humanity at his birth and then was hidden at his death (EPHREM THE SYRIAN)." [A.A. Just, *Luke. Ancient Christian Commentary on Scripture*, Logos Systems]

Jesus never had some kind of supernatural glow about him, either on his head or around his body. He appeared very normal. It was this, coupled with not expecting to see him, that played a human role in their not recognizing him. For many today, some of the same dynamics still play a role in failure to recognize the presence and power of the resurrected Christ. We know "the facts" about Jesus, but we don't know Jesus.

This passage stresses the major role that scripture should play in understanding Jesus. The implication all through this section is that had these men known their Bible they would have known Jesus. This is still true today. Scripture defines and identifies Jesus of Nazareth to us. Perceptions outside the bounds of scriptural depiction are false and move toward creating an idolatrous image of Christ. People today can be just as guilty of idolatry in their worship of Jesus as ancient Israel was at times in their worship of Baal etc.

b. In Emmaus, vv. 29b-32

Greek NT

καὶ εἰσηλθεν τοῦ
μεῖναι σὺν αὐτοῖς. 24:30
καὶ ἐγένετο ἐν τῷ
κατακλιθῆναι αὐτὸν μετ'
αὐτῶν λαβὼν τὸν ἄρτον
εὐλόγησεν καὶ κλάσας
ἐπέδιδου αὐτοῖς. 24:31
αὐτῶν δὲ διηνοιχθησαν οἱ
ὀφθαλμοὶ καὶ ἐπέγνωσαν
αὐτόν· καὶ αὐτὸς ἄφαντος
ἐγένετο ἀπ' αὐτῶν. 24:32
καὶ εἶπαν πρὸς ἀλλήλους,
Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν [ἐν ἡμῖν] ὡς
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς
διήνοιγεν ἡμῖν τὰς
γραφάς;

Notes:

With the proper, but insistent invitation to stay for supper, Jesus accepted their offer: "So he went in to stay with them." In scene two, Luke then resorts to his special language (ἐγένετο with temporal infinitives) in order to introduce the main event that had supernatural tones; this gets washed out of English

NASB

So He went in to stay with them. 30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

NRSV

So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"

NLT

So he went home with them. 30 As they sat down to eat, he took a small loaf of bread, asked God's blessing on it, broke it, then gave it to them. 31 Suddenly, their eyes were opened, and they recognized him. And at that moment he disappeared! 32 They said to each other, "Didn't our hearts feel strangely warm as he talked with us on the road and explained the Scriptures to us?"



translations completely: “When he was at the table with them, he took bread, blessed and broke it, and gave it to them.” (καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς). How much time passed between their arrival and the evening meal is not mentioned. What else took place that evening is also not mentioned. Why? Simply because for Luke the significant event of the evening was the meal, and Jesus’ action of blessing and breaking the bread before giving pieces of it to them.

Quite clearly Luke chose to use the language of the Lord’s supper in his description here. Compare 22:19, “Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,…” (καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, λέγων…) to v. 30b here, “he took bread, blessed and broke it, and gave it to them” (λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς). The spiritual tone of the moment was the “eye opening” experience for the two disciples: “Then their eyes were opened, and they recognized him.” Also, some connection in wording to the feeding of the 5,000 in Lk 9:16 is present: “And taking the five loaves and the two fish, he looked up to heaven, and *blessed and broke them, and gave them to the disciples* to set before the crowd.”

But instead of hanging around for a discussion session where their interest would have been perked at a high level, Jesus chose to vanish immediately. What seems to be the case, is that the meal was not completed. Once they recognized Jesus he left.

Luke doesn’t mention any wondering why he left by these two. Instead, he focused on their putting two and two together from earlier while they were walking together: “They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’” The linking of Jesus’ interpretative words and scripture was the central point for Luke.

Although some interpreters, in more formal eucharistic Christian denominational traditions, link Jesus’ presence to a eucharistic moment here, rather than a regular evening meal, no basis in the text exists for making a doctrinal affirmation of a sacramental power from the special presence of the Lord at such eucharistic moments in subsequent Christian understanding. Instead, Jesus’ blessing of

a meal in thanksgiving to God became the moment of spiritual insight for these two men.

Thus Luke ends the tinge of drama built into this narrative from scene one where the eyes of the two men were shut so as to not recognize the stranger as Jesus. Literarily, Luke has kept us as readers centered on our spiritual ignorance of Jesus with the dialogue exchanges between the two disciples and Jesus. From Jesus’ first appearance to these men on the road until this moment at meal time in the house, there has been assumed understanding that really wasn’t understanding.

How does all this relate to us today? Some of the connections are obvious. [Hospitality to strangers](#), customary in ancient Judaism and early Christianity, is still an important expression of witness and devotion to Christ.

Particularly important is the continuing emphasis upon falsely assumed spiritual understanding. By the time of the evening meal, these men had spent quite some time with Jesus, and still didn’t know who he was. In reflecting back after Jesus’ departure, they recognized something different about this man who gave such intriguing interpretation of scripture; he had made their ‘hearts burn.’ The point of the metaphor of burning seems to reach back to Jeremiah’s experience (20:9): “If I say, “I will not mention him, or speak any more in his name,” then within me *there is something like a burning fire* shut up in my bones; I am weary with holding it in, and I cannot.” A sense of excitement and compulsion to share came out of the way Jesus opened up the OT to these men. When scripture ‘comes alive’ to us today, the same excitement and compulsion to share will accompany that burning feeling.

Jesus’ blessing of the bread before he handed it to these men became the moment of recognition for them. In Luke 24 especially, the blessing of Jesus becomes a moment of spiritual perception and empowerment. The ascension narrative, vv. 50-52, underscores Jesus’ blessing of the disciples. Mealtime is frequently connected to this as well. The central point is that Jesus’ blessing is essential to our spiritual understanding both of scripture and of him. Otherwise, we can know things about both Jesus and the Bible, but fail to understand the most important aspect. The Bible points us to Jesus, and personal relationship with Jesus is foundational.



c. Back in Jerusalem, vv. 33-35

Greek NT

24:33 καὶ ἀναστάντες αὐτῆ τῆ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 24:34 λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 24:35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

Notes:

This final scene has the two men going back to Jerusalem to share the good news of having seen Jesus alive. Since the distance wasn't that far, they could have made it back to Jerusalem after supper and have gone immediately to where they knew the apostles and the others would still be gathered together.

The strangeness in this pericope is the participle "saying" (λέγοντας) in verse 34. Both the NASB and NRSV translations above suggest that those speaking are the two men and they are talking to the assembled group in Jerusalem. But this isn't the case via the Greek grammar of the sentence, and particularly of the participle λέγοντας. Codex Bezae (D) alone changes the spelling of the participle to λέγοντες so that the men are those who are speaking. But the overwhelming manuscript evidence favors λέγοντας, even though some unusual thought links are created. Why these translators above followed the pattern of Codex D is a mystery, since it is clearly incorrect. The NLT gets it correct and in clear expression: "they were greeted with the report, 'The Lord has really risen! He appeared to Peter!'" In other words, the group in Jerusalem spoke these words to the two men as they arrived to share their good news.

The reflection back to the burning in their hearts with Jesus prompted the men to leave for Jerusalem "that same hour" (αὐτῆ τῆ ὥρᾳ). Of course, one would remember that 'hour' (ὥρα, ἡ) in that day only means a short period of time, not 60 minutes. This is Luke's way of stressing the sense of urgency the men felt to return to Jerusalem to share with the larger group. For a continuous focus on them one should

NASB

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

NRSV

33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, "The Lord has risen indeed, and he has appeared to Simon!" 35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.



NLT

33 And within the hour they were on their way back to Jerusalem, where the eleven disciples and the other followers of Jesus were gathered. When they arrived, they were greeted with the report, 34 "The Lord has really risen! He appeared to Peter!" 35 Then the two from Emmaus told their story of how Jesus had appeared to them as they were walking along the road and how they had recognized him as he was breaking the bread.

skip over verse 34, going from 33 to 35.

What the men encountered back in Jerusalem was a group of followers, the apostles and other disciples, with excited news of their own: (1) Jesus was indeed raised from the dead, and (2) Simon Peter had seen him personally. The connection between these two things is that Peter's experience evidently became the confirmation of the women's report that wasn't whole heartedly believed at the outset. No detail about this appearance to Peter is given, and it is mentioned elsewhere only in [1 Cor. 15:4](#). Perhaps, Luke picked this up from his travels with Paul before writing his gospel account. But with Peter as the leader of the apostles, such an appearance would not be out of the ordinary.

Scene three ends with the two men explaining their experience with Jesus on the road and their recognition of him at the breaking of bread at supper. What a story they had to tell! What comes next in v. 36 is that before they can finish telling their experience Jesus suddenly shows up in the room where all the people are.

The main application of this scene seems to me to be the importance of sharing our experience of Jesus. And that everyone should have an experience to share. Those experiences help affirm one another in our faith commitment. Again, the community aspect of Christianity comes to the forefront.

Greek NT

24:13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς, 24:14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 24:15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, 24:16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγῶναι αὐτόν. 24:17 εἶπεν δὲ πρὸς αὐτούς, Τίνας οἱ λόγοι οὗτοι οὐς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. 24:18 ἀποκριθεὶς δὲ εἶς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 24:19 καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 24:20 ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 24:21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. 24:22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν

NASB

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 "But also some women among us amazed us. When they

NRSV

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" 19 He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. F208 Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came

NLT

13 That same day two of Jesus' followers were walking to the village of Emmaus, seven miles out of Jerusalem. 14 As they walked along they were talking about everything that had happened. 15 Suddenly, Jesus himself came along and joined them and began walking beside them. 16 But they didn't know who he was, because God kept them from recognizing him. 17 "You seem to be in a deep discussion about something," he said. "What are you so concerned about?" They stopped short, sadness written across their faces. 18 Then one of them, Cleopas, replied, "You must be the only person in Jerusalem who hasn't heard about all the things that have happened there the last few days." 19 "What things?" Jesus asked. "The things that happened to Jesus, the man from Nazareth," they said. "He was a prophet who did wonderful miracles. He was a mighty teacher, highly regarded by both God and all the people. 20 But our leading priests and other religious leaders arrested him and handed him over to be condemned to death, and they crucified him. 21 We had thought he was the Messiah who had come to rescue Israel. That all happened three days ago. 22 Then some

ἐξέστησαν ἡμᾶς·
γενόμενα ὀρθρῖνα ἐπὶ
τὸ μνημεῖον 24:23 καὶ
μὴ εὐροῦσαι τὸ σῶμα
αὐτοῦ ἦλθον λέγουσαι
καὶ ὄπτασίαν ἀγγέλων
ἐωρακέναι, οἱ λέγουσιν
αὐτὸν ζῆν. 24:24 καὶ
ἀπῆλθόν τινες τῶν σὺν
ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ
εὔρον οὕτως καθὼς καὶ αἱ
γυναῖκες εἶπον, αὐτὸν δὲ
οὐκ εἶδον. 24:25 καὶ
αὐτὸς εἶπεν πρὸς αὐτούς,
ᾧ ἀνόητοι καὶ βραδεῖς
τῇ καρδίᾳ τοῦ πιστεύειν
ἐπὶ πᾶσιν οἷς ἐλάλησαν
οἱ προφῆται· 24:26 οὐχὶ
ταῦτα ἔδει παθεῖν τὸν
Χριστὸν καὶ εἰσελθεῖν εἰς
τὴν δόξαν αὐτοῦ; 24:27
καὶ ἀρξάμενος ἀπὸ
Μωϋσεως καὶ ἀπὸ πάντων
τῶν προφητῶν
διερμήνευσεν αὐτοῖς ἐν
πάσαις ταῖς γραφαῖς τὰ
περὶ ἑαυτοῦ.

24:28 Καὶ ἤγγισαν
εἰς τὴν κώμην οὗ
ἐπορεύοντο, καὶ αὐτὸς
προσεποιήσατο
πορρώτερον πορεύεσθαι.
24:29 καὶ παρεβιάσαντο
αὐτὸν λέγοντες, Μείνον
μεθ' ἡμῶν, ὅτι πρὸς
ἑσπέραν ἐστὶν καὶ
κέκλικεν ἤδη ἡ ἡμέρα.
καὶ εἰσῆλθεν τοῦ μείναι
σὺν αὐτοῖς. 24:30 καὶ
ἐγένετο ἐν τῷ
κατακλιθῆναι αὐτὸν μετ'
αὐτῶν λαβὼν τὸν ἄρτον
εὐλόγησεν καὶ κλάσας
ἐπέδιδου αὐτοῖς· 24:31
αὐτῶν δὲ διηνοίχθησαν οἱ
ὀφθαλμοὶ καὶ ἐπέγνωσαν
αὐτόν· καὶ αὐτὸς ἄφαντος
ἐγένετο ἀπ' αὐτῶν. 24:32
καὶ εἶπαν πρὸς ἀλλήλους,
Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν [ἐν ἡμῖν] ὡς
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς

were at the tomb early in
the morning, 23 and did
not find His body, they
came, saying that they
had also 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 exactly as the
women also had said;
but Him they did not see."
25 And He said to them,
"O foolish men and slow
of heart to believe in all
that the prophets have
spoken! 26 "Was it not
necessary for the Christ
to suffer these things
and to enter into His
glory?" 27 Then begin-
ning with Moses and with
all the prophets, He ex-
plained to them the
things concerning Him-
self in all the Scriptures.

28 And they ap-
proached the village
where they were going,
and He acted as though
He were going farther. 29
But they urged Him, say-
ing, "Stay with us, for it is
getting toward evening,
and the day is now nearly
over." So He went in to
stay with them. 30 When
He had reclined at the
table with them, He took
the bread and blessed it,
and breaking it, He began
giving it to them. 31 Then
their eyes were opened
and they recognized Him;
and He vanished from
their sight. 32 They said
to one another, "Were
not our hearts burning
within us while He was
speaking to us on the
road, while He was ex-
plaining the Scriptures to

back and told us that they
had indeed 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
they did not see him." 25
Then he said to them,
"Oh, how foolish you are,
and how slow of heart to
believe all that the proph-
ets have declared! 26
Was it not necessary that
the Messiah should suffer
these things and then
enter into his glory?" 27
Then beginning with
Moses and all the proph-
ets, he interpreted to
them the things about
himself in all the scrip-
tures.

28 As they came
near the village to which
they were going, he
walked ahead as if he
were going on. 29 But
they urged him strongly,
saying, "Stay with us,
because it is almost
evening and the day is
now nearly over." So he
went in to stay with them.
30 When he was at the
table with them, he took
bread, blessed and broke
it, and gave it to them. 31
Then their eyes were
opened, and they recog-
nized him; and he van-
ished from their sight. 32
They said to each other,
"Were not our hearts
burning within us while
he was talking to us on
the road, while he was
opening the scriptures to
us?" 33 That same hour
they got up and returned
to Jerusalem; and they

women from our group of
his followers were at his
tomb early this morning,
and they came back with
an amazing report. 23
They said his body was
missing, and they had
seen angels who told
them Jesus is alive! 24
Some of our men ran out
to see, and sure enough,
Jesus' body was gone,
just as the women had
said." 25 Then Jesus
said to them, "You are
such foolish people! You
find it so hard to believe
all that the prophets
wrote in the Scriptures.
26 Wasn't it clearly pre-
dicted by the prophets
that the Messiah would
have to suffer all these
things before entering his
time of glory?" 27 Then
Jesus quoted passages
from the writings of
Moses and all the proph-
ets, explaining what all
the Scriptures said about
himself.

28 By this time they
were nearing Emmaus
and the end of their jour-
ney. Jesus would have
gone on, 29 but they
begged him to stay the
night with them, since it
was getting late. So he
went home with them. 30
As they sat down to eat,
he took a small loaf of
bread, asked God's
blessing on it, broke it,
then gave it to them. 31
Suddenly, their eyes
were opened, and they
recognized him. And at
that moment he disap-
peared! 32 They said to
each other, "Didn't our
hearts feel strangely

διήνοιγεν ἡμῖν τὰς
γραφάς; 24:33 καὶ
ἀναστάντες αὐτῇ τῇ ὥρᾳ
ὑπέστρεψαν εἰς
Ἱερουσαλήμ, καὶ εὗρον
ἠθροισμένους τοὺς
ἕνδεκα καὶ τοὺς σὺν
αὐτοῖς, 24:34 λέγοντας
ὅτι ὄντως ἠγέρθη ὁ
κύριος καὶ ὤφθη Σίμωνι.
24:35 καὶ αὐτοὶ
ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν
τῇ κλάσει τοῦ ἄρτου.

us?" 33 And they got up
that very hour and re-
turned to Jerusalem, and
found gathered together
the eleven and those who
were with them, 34 say-
ing, "The Lord has really
risen and has appeared
to Simon." 35 They be-
gan to relate their experi-
ences on the road and
how He was recognized
by them in the breaking
of the bread.

found the eleven and
their companions gath-
ered together. 34 They
were saying, "The Lord
has risen indeed, and he
has appeared to Simon!"
35 Then they told what
had happened on the
road, and how he had
been made known to
them in the breaking of
the bread.

warm as he talked with
us on the road and ex-
plained the Scriptures to
us?" 33 And within the
hour they were on their
way back to Jerusalem,
where the eleven disci-
ples and the other fol-
lowers of Jesus were
gathered. When they ar-
rived, they were greeted
with the report, 34 "The
Lord has really risen! He
appeared to Peter! " 35
Then the two from
Emmaus told their story
of how Jesus had ap-
peared to them as they
were walking along the
road and how they had
recognized him as he
was breaking the bread.

Greek NT Diagrammed

13 Καὶ
ιδού

A ἐν αὐτῇ τῇ ἡμέρᾳ
δύο ἐξ αὐτῶν... ἦσαν πορευόμενοι
εἰς κώμην
ἀπέχουσαν σταδίους ἐξήκοντα
ἀπὸ Ἱερουσαλήμ,
ἧ ὄνομα Ἐμμαοῦς,

14 καὶ
B αὐτοὶ ὁμίλουν
πρὸς ἀλλήλους
περὶ πάντων τῶν συμβεβηκότων τούτων.

15 καὶ
Γ ἐγένετο
ἐν τῷ ὁμιλεῖν αὐτοὺς
καὶ
συζητεῖν
καὶ

Δ αὐτὸς Ἰησοῦς... συνεπορεύετο
αὐτοῖς,

16 δὲ
E οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
τοῦ μὴ ἐπιγνῶναι αὐτόν.

17 δὲ
Z εἶπεν
πρὸς αὐτούς,

1 Τίνες οἱ λόγοι οὗτοι
οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες;

καὶ
H ἐστάθησαν σκυθρωποί.

18 δὲ
Θ ἀποκριθεὶς
εἶς ὀνόματι Κλεοπᾶς εἶπεν
πρὸς αὐτόν,

2 Σὺ μόνος παροικεῖς Ἱερουσαλήμ
καὶ
3 οὐκ ἔγνωσ τὰ γενόμενα
ἐν αὐτῇ
ἐν ταῖς ἡμέραις
ταύταις;

19 καὶ
I εἶπεν αὐτοῖς,
4 Ποῖα;

Κ δὲ
5 οἱ εἶπαν αὐτῷ,

Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,
ὃς ἐγένετο ἀνὴρ

προφήτης
δυνατὸς
ἐν ἔργῳ
καὶ
λόγῳ
ἐναντίον τοῦ θεοῦ
καὶ
παντὸς τοῦ λαοῦ,

20

/-----|
ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς
καὶ
οἱ ἄρχοντες ἡμῶν
εἰς κρίμα θανάτου
καὶ ἐσταύρωσαν αὐτόν.

6
21

δὲ
ἡμεῖς ἠλπίζομεν
/-----|
ὅτι αὐτός ἐστιν

ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ·

7

ἀλλά
γε καὶ
σὺν πᾶσιν τούτοις
τρίτην ταύτην ἡμέραν
ἄγει
ἀφ' οὗ ταῦτα ἐγένετο.

22

8

ἀλλά
καὶ
γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς·

23

9

γενόμεναι ὀρθριναὶ
ἐπὶ τὸ μνημεῖον
καὶ
μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ
ἦλθον
λέγουσαι

καὶ

ὄπτασίαν ἀγγέλων ἑωρακεῖν,
οἳ λέγουσιν

αὐτὸν ζῆν.

24

10

καὶ
ἀπῆλθόν τινες τῶν σὺν ἡμῖν
ἐπὶ τὸ μνημεῖον,
καὶ

11 εὔρον
οὕτως
καθὼς καὶ αἱ γυναῖκες εἶπον,
12 δὲ
αὐτὸν οὐκ εἶδον.

25
Λ καὶ
αὐτὸς εἶπεν
πρὸς αὐτούς,
ἽΩ ἀνόητοι
καὶ
βραδεῖς
τῇ καρδίᾳ
τοῦ πιστεύειν
ἐπὶ πᾶσιν
οἷς ἐλάλησαν οἱ προφῆται·

13 26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν
καὶ
εἰσελθεῖν
εἰς τὴν δόξαν αὐτοῦ;

27
καὶ
ἀρξάμενος
ἀπὸ Μωϋσέως
καὶ
ἀπὸ πάντων τῶν προφητῶν
Μ διερμήνευσεν...τὰ περὶ ἑαυτοῦ.
αὐτοῖς
ἐν πάσαις ταῖς γραφαῖς

28
Ν Καὶ
ἤγγισαν
εἰς τὴν κόμην
οὗ ἐπορεύοντο,
καὶ
Ξ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.

29
Ο καὶ
παρεβιάσαντο αὐτὸν
λέγοντες,
14 30 Μείνον
μεθ' ἡμῶν,
ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα.

καὶ
Π εἰσῆλθεν
τοῦ μεῖναι
σὺν αὐτοῖς.
30 καὶ

P ἐγένετο
ἐν τῷ κατακλιθῆναι αὐτὸν
μετ' αὐτῶν
λαβὼν τὸν ἄρτον

[ὅτι] εὐλόγησεν
καὶ
κλάσας
ἐπεδίδου αὐτοῖς·

³¹ δὲ
Σ αὐτῶν διηνοίχθησαν οἱ ὀφθαλμοὶ
καὶ
Τ ἐπέγνωσαν αὐτόν·
καὶ
Φ αὐτὸς ἄφαντος ἐγένετο
ἀπ' αὐτῶν.

³² καὶ
Χ εἶπαν
πρὸς ἀλλήλους,

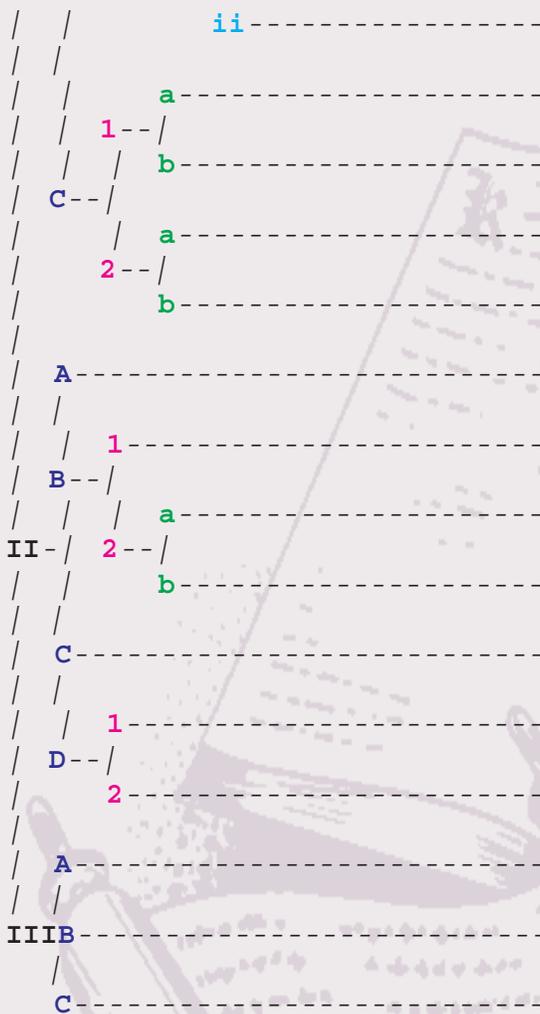
15 Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν
[ἐν ἡμῖν]
ὡς ἐλάλει ἡμῖν
ἐν τῇ ὁδῷ,
ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

³³ καὶ
Ψ ἀναστάντες
αὐτῇ τῇ ὥρᾳ
ὑπέστρεψαν
εἰς Ἱερουσαλὴμ,
καὶ

Ω εἶρον
ἠθροισμένους
τοὺς ἕνδεκα
καὶ
τοὺς σὺν αὐτοῖς,
³⁴ λέγοντας

ὅτι ὄντως ἠγέρθη ὁ κύριος
καὶ
ᾤφθη Σίμωνι.

³⁵ καὶ
ΑΑ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ
καὶ
ὡς ἐγνώσθη αὐτοῖς
ἐν τῇ κλάσει τοῦ ἄρτου.



M	1 Aor	Act	Ind	3 S	(Ἰησοῦς)
Καὶ					
N	1 Aor	Act	Ind	3 P	(the group)
καὶ					
Ε	1 Aor	Act	Ind	3 S	αὐτός
καὶ					
Ο	1 Aor	Act	Ind	3 P	(δύο)

14	1 Aor	Act	Imp+	2 S	(σὺ)

καὶ					Emmaus
Π	2 Aor	Act	Ind	3 S	(Ἰησοῦς)
καὶ					
P	2 Aor	Dep	Ind	3 S	(implicit ὅτι)
δὲ					
Σ	1 Aor	Pass	Ind	3 P	οἱ ὀφθαλμοὶ
καὶ					
T	2 Aor	Act	Ind	3 P	(δύο)
καὶ					
Φ	2 Aor	Dep	Ind	3 S	αὐτός
καὶ					
X	2 Aor	Act	Ind	3 P	(δύο)

15	Imperf	---	Ind	3 S	ἡ καρδιά ἡμῶν

καὶ					Jerusalem
Ψ	1 Aor	Act	Ind	3 P	(δύο)
καὶ					
Ω	2 Aor	Act	Ind	3 P	(δύο)
καὶ					
ΑΑ	Imperf	Dep	Ind	3 P	αὐτοὶ

Summation of Rhetorical Structure

The three 'scene' settings backed on location -- the road, Emmaus, and Jerusalem -- for the foundation for the thought structure in this narrative. The two sets of dialoguing characters dominating the narrative are Jesus and the two disciples, one of whom is identified as Cleopas. Other characters mentioned indirectly, but not dialoguing, are the women who discovered the empty tomb and the apostles gathered in Jerusalem. One of them, but not named, is mentioned as having gone to the tomb to check out the women's report.

A great deal of conversation back and forth between Jesus and the two disciples is recorded in direct discourse; cf. statements 1-14. Almost all the direct discourse takes place on the road. The one remaining discourse statement, #15, is a reflection and/or comment of the two to each other after Jesus has left them. It is recorded as taking place in Emmaus and prompts their quick trip to Jerusalem.

The beginning narrative segment that took place *on the road* leading to Emmaus is structured into three segments.

First, Luke sets up the scene (statements A - E). This is done first by introducing the two disciples traveling toward Emmaus and discussing with one another the day's events (statements A - B). Then, Jesus is introduced who miraculously joins the two travelers (cf. use of ἐγένετο). He begins walking with them but they are prevented from recognizing who he is (statements Δ - E).

Second, and most importantly, a conversation between Jesus and the two disciples is narrated (statements Z - Π14). The mostly dialogue narration moves (1) from Jesus asking what they had been talking about and their gloomy appearance (statements Z - H). Then (2) Cleopas reacts with astonishment that

Jesus didn't know what had happened in Jerusalem over the past several days; Jesus asks what things (statements Θ - Ι 4). The next dialogue (3) is the most lengthy and generates some tension (statements Κ - Μ). The two disciples proceed to summarize the events (statements 5-12). This summary begins with the crucifixion (statement 5) but focuses on the events of Sunday (statements 6-12). Jesus reacts strongly with a statement suggesting they were completely ignorant of what was taking place (statement 13). He proceeded to correct their ignorance by interpreting the OT (Moses and the Prophets) as it alluded to him as the promised Messiah (statement Μ). Jesus didn't open up a copy of the OT; rather he used their memorized recall of these texts to discuss these texts with them orally.

Thirdly, the last segment, which is sometime understood as introductory to the next major division, concludes the conversation taking place on the road; it is an invitation for Jesus to stay for supper with them in Emmaus (statements Ν - Ο 14). Luke carries us through a conversation that evidently lasted for quite some time as they walked along.

The **Emmaus scene** comprises statements Π - Ξ 15. This central scene is where recognition of Jesus took place. The introductory statement, Π, simply indicates that Jesus had accepted the two disciples invitation to eat supper with them in Emmaus. The core language of statement Ρ sets up the recognition of Jesus in a typical, but intentionally highlighting manner (cf. use of ἐγένετο with temporal infinitive to introduce). The scene is place at supper time when everyone is reclining on a couch - chair around the dinner table. Jesus took the 'loaf' of bread, blessed it, and distributed it to the two disciples. Their reaction (statements Σ and Τ) is cast in Jewish parallel expression: eyes were opened // they recognized Jesus as Jesus. Immediately Jesus vanishes supernaturally (statement Φ). The disciples' response wasn't to puzzle over why Jesus left so suddenly (statements Χ - 15). Instead, it was to reflect back on Jesus' words and interpretation of scripture to them while they were walking on the road.

The final scene, in **Jerusalem**, finishes the narrative (statements Ψ - ΑΑ). In this scene, the disciples have immediately left the supper table at their home in Emmaus and beat it back to Jerusalem some seven miles away to share their experience with the group in Jerusalem. The thought flow is very simple. (1) the two return immediately to Jerusalem; (2) they find the gathered group of apostles and disciples; (3) they begin narrating what had happened to them on the road and at supper. The summary of the contents of their report in this final statement ("what had happened on the road, and how he had been made known to them in the breaking of the bread") serve to link the two preceding scenes to this third one, as well as provide the bottom line assertions was what was important in those two scenes.

In the larger context, the next pericope, vv. 36-49, is introduced with a link back to the final statement ΑΑ at the end of our passage:

24:35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

24:36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

36 While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you."

Before these two disciples could finish telling what they had experienced earlier, Jesus appeared again to the entire group. The Greek genitive absolute participle phrase in an adverbial temporal function using a present tense participle λαλούντων serves as a time marker asserting that these disciples were in the middle of telling their story when Jesus showed up. This context argues decisively for an inceptive use of the imperfect tense verb ἐξηγοῦντο: "They began describing the things..." Certainly much more so than the simple past tense English verb used by the NRSV above.

Greek Text Analyzed.

24:13

καὶ : Coordinate conjunction linking two paragraphs - And

ἰδοὺ : interjection - behold, take note

δύο : Cardinal number - Nom (Subj) - δύο - two

ἐξ αὐτῶν : Pers Pron - Abl (Source) - M - P - αὐτός, -ή, -ό - from (among) them

ἐν αὐτῇ : Intensive Pron - Loc - F - S - αὐτός, -ή, -ό - on the same (day)

τῇ ἡμέρᾳ : 1 - Loc (Time) - F - S - ἡμέρα, ἡ - on the same day

ἦσαν : Imperf (Desc) - Ind - 3 - P - εἰμί - they were

πορευόμενοι : Pres (Desc) - Dep - Ptc (Pred: Adj) - Nom - M - P - πορεύομαι - they were going, traveling
[imperfect paraphrastic construction]

εἰς κώμην : 1 - Acc (Measure) - F - S - κώμη, ἡ - into a village

ἀπέχουσεν : Pres (Desc) - Act - Ptc (Adj: Pred) - Acc - F - S - ἀπέχω - which held off about, was about ?
distance apart

σταδίους : 2 - Acc (Measure) - M - P - στάδιον, ὁ - stadions (appx. 607 feet)

ἑξήκοντα : Adj (Attrib) - Acc - M - P - ἑξήκοντα [indeclinable] - 60

ἀπὸ Ἱερουσαλήμ : Geographical Name - Abl (Separation) - F - S - Ἱερουσαλήμ, ἡ - from Jerusalem

ἣ : Rel Pron - Dat (Ref / Possessive) - F - S - ὅς, ἣ, ὅ - in which, whose

ὄνομα : 3 - Nom (Abs) - N - S - ὄνομα, -ατος, τό - the name

Ἐμμαοῦς : Geographical Name - Nom (Pred) - F - S - Ἐμμαοῦς, ἡ - Emmaus

24:14

καὶ : Coordinate conjunction linking two independent clauses - and

αὐτοὶ : Pers Pron - Nom (Subj) - M - P - αὐτός, -ή, -ό - they

ὠμίλουν : Imperf (Desc) - Act - Ind - 3 - P - ὀμιλέω - they were conversing with

πρὸς ἀλλήλους : Recrip Pron - Dat (Ref) - M - P - ἀλλήλων - with one another

περὶ πάντων : Adj (Pred) - Gen - N - P - πᾶς, πᾶσα, πᾶν - about all

τῶν συμβεβηκότων : Perf (Intens) - Act - Ptc (Adj: Subst) - Gen (Ref) - N - P - συμβαίνω - about all these
things that had taken place

τούτων : Dem Pron - Gen - N - P - οὗτος, αὕτη, τοῦτο - these things

24:15

καὶ : Coordinate conjunction linking two sentences together - and

ἐγένετο : 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - it happened

ἐν τῷ ὀμιλεῖν : Pres (Desc) - Act - Infin (V: Time) - ὀμιλέω - while they were conversing

αὐτοὺς : Pers Pron - Acc (Ref) - M - P - αὐτός, -ή, -ό - they

καὶ : Coordinate conjunction linking two infinitives together - and

συζητεῖν : Pres (Desc) - Act - Infin (V: Time) - συζητέω - while they were discussing / disputing, arguing

καὶ : Coordinate conjunction linking two independent clauses together - and

αὐτός : Intensive Pronoun - Nom - M - S - αὐτός, -ή, -ό - himself

Ἰησοῦς : Proper Name - Nom (Subj) - M - S - Ἰησοῦς, ὁ - Jesus

ἐγγίσας : 1 Aor (Const) - Act - Ptc (Adv: Temporal) - Nom - M - S - ἐγγίζω - after having come near, close

συνεπορεύετο : Imperf (Incep) - Dep - Ind - 3 - S - συνορεύομαι - he began walking, going with

αὐτοῖς : Personal Pronoun - Inst (Association) - M - P - αὐτός, -ή, -ό - with them

24:16

δὲ : Postpositive coordinate conjunction showing mild contrast between two independent clauses - but

οἱ ὀφθαλμοὶ : 2 - Nom (Subj) - M - P - ὀφθαλμός, ὁ - their eyes

αὐτῶν : Personal Pronoun - Gen (Poss) - M - P - αὐτός, -ή, -ό - their

ἐκρατοῦντο : Imperf (Desc) - Pass (NAE) - Ind - 3 - S - κρατέω - they were being closed, held shut

τοῦ μὴ ἐπιγινῶναι : 2 Aor (Ingressive) - Act - Infin (V: Purpose) - ἐπιγινώσκω - so they would not recognize

αὐτόν : Pers Pron - Acc (Dir Obj) - αὐτός, -ή, -ό - him

24:17

δὲ : Postpositive coordinate conjunction showing mild contrast between two sentences - but

εἶπεν : 2 Aor (Const) - Act - Ind - 3 - S - λέγω - he said

πρὸς αὐτούς : Pers Pron - Acc (Ref) - M - P - αὐτός, -ή, -ό - to them
 Τίνες : Interrog Pron - Nom (Subj) - M - P - τίς, τί - what
 οἱ λόγοι : 2 - Nom (Pred) - M - P - λόγος, ὁ - these words
 οὗτοι : Demon Pron - Nom - M - P - οὗτος, αὕτη, τοῦτο - these
 οὗς : Rel Pron - Acc (Dir Obj) - M - P - ὅς, ἧ, ὅ - which
 ἀντιβάλλετε : Pres (Desc) - Act - Ind - 2 - P - ἀντιβάλλω - you were exchanging, discussing (Present tense used in direct discourse to refer to past time in order to couch the expression from the time frame in which they were talking, rather than as in English from the time frame of the later speaker)
 πρὸς ἀλλήλους : Recrip Pron - Acc (Ref) - M - P - ἀλλήλων - with one another
 περιπατοῦντες : Pres (Desc) - Act - Ptc (Adv: Temp) - Nom - M - P - περιπατέω - as you were walking along
 καὶ : Coordinate conjunction linking two independent clauses - and
 ἐστάθησαν : 1 Aor (Const) - Pass (Causative) - Ind - 3 - P - ἵστημι - they (were caused) stood still
 σκυθρωποί : Adj (Pred) - Nom - M - P - σκυθρωπός, (-ή,) -όν - (looking) gloomy, dejected, sad, sullen 24:18
 δὲ : Post positive coordinate conjunction linking two independent clauses - and
 ἀποκριθεὶς : 1 Aor (Const) - Dep - Ptc (Adv: Modal) - Nom - M - S - ἀποκρίνομαι - in reply, in answer
 εἷς : Cardinal Number (Subst) - Nom (Subj) - M - S - εἷς, μία, ἓν - one
 ὀνόματι : 3 - Inst (Assoc) - N - S - ὀνόμα, -ατος, τὸ - with the name
 Κλεοπάς : Proper Name - Nom (Abs) - M - S - Κλεοπᾶς, ὁ - Cleopas
 εἶπεν : 2 Aor (Const) - Act - Ind - 3 - S - λέγω - he said
 πρὸς αὐτόν : Pers Pron - Acc (Ref) - M - S - αὐτός, -ή, -ό - to him
 Σὺ : Pers Pron - Nom (Subj) - S - σύ - you
 μόνος :
 παροικεῖς : Pers (Desc) - Act - Ind (Interrog) - 2 - S - παροικέω - are you visiting, living here as a foreigner
 Ἱερουσαλήμ : Geog Name - Loc (Place) - F - S - Ἱερουσαλήμ, ἡ - in Jerusalem
 καὶ : Coordinate conjunction linking two independent clauses - and
 οὐκ ἔγνων : 2 Aor (Culm) - Act - Ind (Interrog) - 2 - S - γινώσκω - have not learned
 τὰ γενόμενα : 2 Aor (Const) - Dep - Ptc (Adj: Subst) - Acc (Dir Obj) - N - P - γίνομαι - the things that have happened
 ἐν αὐτῇ : Pers Pron - Loc (Place) - F - S - αὐτός, -ή, -ό - in it (the city)
 ἐν ταῖς ἡμέραις : 1 - Loc (Time) - F - P - ἡμέρα, ἡ - during these days
 ταύταις : Dem Pron - Loc - F - P - οὗτος, αὕτη, τοῦτο - (during) these 24:19
 καὶ : Coordinate conjunction linking two sentences - and
 εἶπεν : 2 Aor (Const) - Act - Ind - 3 - S - λέγω - he said
 αὐτοῖς : Pers Pron - Acc (Ref) - M - P - αὐτός, -ή, -ό - to them
 Ποῖα : Interrog Rel Pron - Nom (Subj) - N - P - ποῖς, ποία, ποῖν - what things
 δὲ : Post positive coordinate conjunction linking two sentences - and
 οἱ εἶπαν : 2 Aor (Const) - Act - Ind - 3 - P - λέγω - they said
 αὐτῷ : Pers Pron - Acc (Ref) - M - S - αὐτός, -ή, -ό - to him
 Τὰ : Art (Subst) - Nom (Subj) - N - P - ὁ, ἡ, τό - the things
 περὶ Ἰησοῦ : Proper Name - Gen (Ref) - M - S - Ἰησοῦς, ὁ - about Jesus
 τοῦ Ναζαρηνοῦ : Proper Name - Gen (Abs) - M - S - Ναζαρηνός, ὁ - the one from Nazareth, the resident of Nazareth
 ὃς : Rel Pron - Nom (Subj) - M - S - ὃς, ἧ, ὅ - who
 ἐγένετο : 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - he became
 ἀνὴρ : 3 - Nom (Pred) - M - S - ἀνὴρ, ἀνδρός, ὁ - a man
 προφήτης : 1 - Nom (Apposition) - M - S - προφήτης, ὁ - a prophet
 δυνατός : Adj (Pred) - Nom - M - S - δυνατός, -ή, -όν - who was able

ἐν ἔργῳ : 2 - Inst (Means) - N - S - ἔργον, τό - by deed, action
καὶ : Coordinate conjunction linking two nouns - and
λόγῳ : 2 - Inst (Means) - M - S - λόγος, ὁ - by word
ἐναντίον τοῦ θεοῦ : 2 - Abl (Sep) - M - S - θεός, ὁ - before God
καὶ : 2 - Inst (Means) - M - S - λόγος, ὁ - by word
παντὸς : Adj (Pred) - Abl - M - S - πᾶς, πᾶσα, πᾶν - before all
τοῦ λαοῦ : 2 - Abl (Sep) - M - S - λαός, ὁ - before all the people

24:20

ὅπως : Subordinate conjunction indicating purpose - so that, in order that
τε : correlative coordinate (τε...καὶ) conjunction linking two independent clauses together - both... and
παρέδωκαν : 1 Aor (Const) - Act - Ind - 3 - P - παραδίδωμι - they handed over
αὐτόν : Pers Pron - Acc (Dir Obj) - M - S - αὐτός, -ή, -ό - him
οἱ ἀρχιερεῖς : 3 - Nom (Subj) - M - P - ἀρχιερεύς, -έως, ὁ - the chief priests
καὶ : coordinate conjunction linking two nouns - and
οἱ ἄρχοντες : 3 - Nom (Subj) - M - P - ἄρχων, -οντος, ὁ - our rulers
ἡμῶν : Pers Pron - Gen (Poss) - P - ἐγώ - our
εἰς κρίμα : 3 - Acc (Measure) - N - S - κρίμα, -ατος, τό - for judgment, condemnation
θανάτου : 2 - Gen (Desc) - M - S - θάνατος, ὁ - of death (= a death sentence)
καὶ : correlative coordinate (τε...καὶ) conjunction linking two independent clauses together - both... and
ἐσταύρωσαν : 1 Aor (Const) - Act - Ind - 3 - P - σταυρόω - they crucified
αὐτόν : Pers Pron - Acc (Dir Obj) - M - S - αὐτός, -ή, -ό - him

24:21

δὲ : postpositive coordinate conjunction showing mild contrast - but, and
ἡμεῖς : Pers Pron - Nom (Subj) - P - ἐγώ - we
ἠελπίζομεν : Imperf (Durative) - Act - Ind - 1 - P - ἐλπίζω - we had been hoping
ὅτι : Subordinate conjunction introducing a conjunctory substantival object clause - that
αὐτός : Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - he
ἐστίν : Pres (Desc) - Ind - 3 - S - εἰμί - he was (verb in direct discourse from original setting rather than from later narrational setting)

ὁ μέλλων : Pres (Desc) - Act - Ptc (Adj: Subst) - Nom (Pred) - M - S - μέλλω - the one going to

λυτροῦσθαι : Pres (Desc) - Act - Infin (S: Obj) - λυτόω - to redeem, liberate

τὸν Ἰσραήλ : Proper Name - Acc (Dir Obj) - M - S - Ἰσραήλ, ὁ - Israel

ἀλλὰ : Coordinate conjunction show strong contrast - but, instead

γὰρ : Particle of emphasis giving stress to the word which follows it - indeed

καὶ : Coordinate conjunction here with adverbial emphasis meaning - yet indeed

σὺν πᾶσιν : Adj (Attrib) - Inst - N - P - πᾶς πᾶσα, πᾶν - with all

τούτοις : Dem Pron - Inst (Manner) - N - P - οὗτος, αὕτη, τοῦτο - with all these things

τρίτην : Adj (Attrib) - Acc - F - S - τρίτος, -ή, -όν - third

ταύτην : Dem Pron - Acc - F - S - οὗτος, αὕτη, τοῦτο - this

ἡμέραν : 1 - Acc (Measure) - F - S - ἡμέρα, ἡ - this third day

ἄγει : Pres (Desc) - Act - Ind - 3 - S - ἄγω - it moves (= time has moved these three days since...)

ἀφ' οὗ : Rel Pron - Abl (Sep) - M - S - ὅς, ἧ, ὅ - from which (= adv temp - since)

ταῦτα : Dem Pron - Nom (Subj) - N - P - οὗτος, αὕτη, τοῦτο - these things

ἐγένετο : 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - these things happened, took place

24:22

ἀλλὰ : Coordinate conjunction show strong contrast - but, instead

καὶ : Coordinate conjunction here with correlative adverbial adjunctive meaning - also

γυναῖκες : 3 - Nom (Subj) - F - P - γυνή, -αϊκός, ἡ - women

τινες : Indef Pron - Nom - F - P - τις, τι - some, certain

ἐξ ἡμῶν : Pers Pron - Abl (Source) - P - ἐγώ - from among us (from our group)

ἐξέστησαν : 1 Aor (Const) - Act - Ind - 3 - P - ἐξίστημι - they shocked, astounded

ἡμᾶς : Pers Pron - Acc (Dir Obj) - P - ἐγώ - us

γενόμενοι : 2 Aor (Const) - Dep - Ptc (Adv: Temp) - Nom - F - P - γίνομαι - after they were there, came
ὄρθριναὶ : Adj (Pred) - Nom (Pred) - F - P - ὄρθρινός, -ή, -όν - very early in the morning ones
ἐπὶ τὸ μνημεῖον : 2 - Acc (Place) - N - S - μνημεῖον, τὸ - at the tomb (phrase = after they became early
birds at the tomb)

24:23

καὶ : Coordinate conjunction linking a participle and an infinitive together - and
μὴ εὐροῦσαι : 1 Aor (Const) - Act - Infin (V: Purpose) - εὐρίσκω - to not discover, find
τὸ σῶμα : 3 - Acc (Dir Obj) - N - S - σῶμα, -ατος, τό - his body
αὐτοῦ : Pers Pron - Gen (Poss) - M - S - αὐτός, -ή, -ό - his
ἦλθον : 2 Aor (Const) - Act - Ind - 3 - P - - they came
λέγουσαι : Pres (Desc) - Act - Ptc (Adv: Modal) - Nom - F - P - λέγω - saying
καὶ : Coordinate conjunction here used as correlative adverbial adjunctive - also
ὄπτασίαν : 1 - Acc (Dir Obj) - F - S - ὄπτασία, ἡ - a vision, an appearance
ἀγγέλων : 2 - Gen (Subj) - M - P - ἄγγελος, ὁ - by angels, of angels
έωρακέναι : Perf (Cons) - Act - Infin (S: Obj) - ὀράω - that they had seen
οἱ : Rel Pron - Nom (Subj) - M - P - ὅς, ἡ, ὃ - who
λέγουσιν : Pres (Hist) - Act - Ind - 3 - P - λέγω - who said
αὐτὸν : Pers Pron - Acc (Ref) - M - S - αὐτός, -ή, -ό - he
ζῆν : Pres (Desc) - Acc - Infin (S: Obj) - ζάω - that he lives, is alive

24:24

καὶ : Coordinate conjunction link two sentences together - and
ἀπῆλθόν : 2 Aor (Const) - Act - Ind - 3 - P - - some depart, left
τινες : Indef Pron - Nom (Subj) - M - P - τις τι - some, certain ones
τῶν : Article (Subst) - Abl (Partitive) - M - P - ὁ, ἡ, τό - of those
σὺν ἡμῖν : Person Pron - Inst (Assoc) - M - P - ἐγώ - with us, in our group
ἐπὶ τὸ μνημεῖον : 2 - Acc (Measure) - N - S - μνημεῖον, τὸ - to the tomb (left for the tomb)
καὶ : Coordinate conjunction link two sentences together - and
εὑρον : 2 Aor (Const) - Act - Ind - 3 - P - εὐρίσκω - they found, discovered it
οὕτως : Adv of Manner - thusly
καθὼς : Subordinate conjunction introducing conjunctory adverbial comparative dependent clause - just
as

καὶ : Coordinate conjunction here used as correlative adverbial adjunctive / ascensive - also / even
αἱ γυναῖκες : 3 - Nom (Subj) - F - P - γυνή, -αικός, ἡ - women
εἶπον : 2 Aor (Culm) - Act - Ind - 3 - P - λέγω - they had said
δὲ : postpositive coordinate conjunction showing mild contrast - but
αὐτὸν : Pers Pron - Acc (Dir Obj) - M - S - αὐτός, -ή, -ό - him
οὐκ εἶδον : 2 Aor (Const) - Act - Ind - 3 - P - βλέπω - they did not see

24:25

καὶ : Coordinate conjunction link two sentences together - and
αὐτός : Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - he (= Jesus)
εἶπεν : 2 Aor (Const) - Act - Ind - 3 - S - λέγω - he said
πρὸς αὐτούς : Pers Pron - Acc (Ref) - M - P - αὐτός, -ή, -ό - to them
ὦ : Interjection introducing intense vocative case direct address - oh
άνόητοι : Adj (Subst) - Vocative - M - P - άνόητος, -ον - oh mindless ones, oh you dumb people
καὶ : Coordinate conjunction linking two substantival adjectives together - and
βραδεῖς : 3 - Vocative - M - P - βραδύς, -εία, -ύ, - slow, weighted down, dull, sluggish ones
τῆ καρδίᾳ : 1 - Loc (Sphere) - F - S - καρδία, ἡ - in your heart, i.e., in the choosing part of you
τοῦ πιστεῦειν : Pres (Desc) - Act - Infin (V: Result) - πιστεύω - so that you are not believing, trusting
ἐπὶ πᾶσιν : Adj (Pred) - Dat - M - P - πᾶς, πᾶσα, πᾶν - in all (the words)
οἷς : Rel Pron - Dat (Ref) - M - P - - which, regarding which
έλάλησαν : 1 Aor (Const) - Act - Ind - 3 - P - λαλέω - they spoke
οἱ προφήται : 1 - Nom (Subj) - M - P - προφήτης, ὁ - the prophets

24:26

οὐχὶ : Emphatic negative used in interrogative sentence to expressed stongly anticipated positive answer to the question posed - was it not

ταῦτα : Dem Pron - Acc (Dir Obj) - N - P - οὗτος, αὕτη, τοῦτο - these things

ἔδει : Impperf (descrip) - act - impersonal verb implying divine obligation - δεῖ - to be necessary

παθεῖν : 2 Aor (Const) - Act - Infin (S: Subj) - πάσχω - to suffer

τὸν Χριστὸν : 2 - Acc (Ref) - M - S - Χριστός, ὁ - for the Christ, Anointed One

καὶ : Coordinate conjunction linking two infinitives together - and

εἰσελθεῖν : 2 Aor (Const) - Act - Infin (S: Subj) - εἰσερχομαι - to enter

εἰς τὴν δόξαν : 1 - Acc (Measure) - F - S - δόξα, ἡ - into His glory

αὐτοῦ : Pers Pron - Gen (Poss) - M - S - αὐτός, -ή, -ό - his

24:27

καὶ : Coordinate conjunction linking two sentences together - and

ἄρξάμενος : 1 Aor (Const) - Dep - Ptc (Adv: Temp) - Nom - M - S - ἄρχω - after having begun

ἀπὸ Μωϋσέως : Proper Name - Abl (Sep) - M - S - Μωϋσῆς, ὁ - from Moses (=the books of Moses)

καὶ : Coordinate conjunction linking two prepositional phrases together - and

ἀπὸ πάντων : Adj (Pred) - Abl - M - P - πᾶς, πᾶσα, πᾶν - from all

τῶν προφητῶν : 1 - Abl (Sep) - M - P - προφήτης, ὁ - from all the prophets (= the books of the prophets)

διερμήνευσεν : 1 Aor (Const) - Act - Ind - 3 - S - διερμηνεύω - he interpreted

αὐτοῖς : Pers Pron - Dat (Indir Obj) - M - P - αὐτός, -ή, -ό - to them

ἐν πάσαις : Adj (Pred) - Loc - F - P - πᾶς, πᾶσα, πᾶν - in all

ταῖς γραφαῖς : 1 - Loc (Place) - F - P - γραφή, ἡ - in all the writings, scriptures

τὰ : Article (Subst) - Acc (Dir Obj) - N - P - ὁ, ἡ, τό - the things

περὶ ἑαυτοῦ : Reflex Pron - Gen (Ref) - M - S - ἑαυτοῦ, -ῆς, -οῦ - about himself

24:28

Καὶ : Coordinate conjunction linking two sentences together - and

ἤγγισαν : 1 Aor (Const) - Act - Ind - 3 - P - ἐγγίζω - they came near, got close to

εἰς τὴν κώμην : 1 - Acc (Measure) - F - S - κώμη, ἡ - to the village

οὗ : Rel Adv introducing relative adverbial local clause - where

ἐπορεύοντο : Impperf (Desc) - Dep - Ind - 3 - P - πορεύομαι - they were going

καὶ :

αὐτός : Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - he

προσεποιήσατο : 1 Aor (Ingress) - Act - Ind - 3 - S - προσποιέω - he began acting like, pretending

πορρώτερον : Comparative adv from πόρρω with the meaning of going further, keep on going (and not stop)

πορεύεσθαι : Pres (Desc) - Dep - Infin (S: Obj) - πορεύομαι - he was going

24:29

καὶ : Coordinate conjunction linking two sentences together - and

παρεβιάσαντο : 1 Aor (Const) - Dep - Ind - 3 - P - παραβιάζομαι - they strongly urged, they prevailed upon

αὐτὸν : Pers Pron - Acc (Dir Obj) - M - S - αὐτός, -ή, -ό - him

λέγοντες : Pres (Desc) - Act - Ptc (Adv: Modal / Instru) - Nom - M - P - λέγω - saying / by saying

Μεῖνον : 1 Aor (Const) - Act - Imper (Com) - 2 - S - μένω - remain

μεθ' ἡμῶν : Pers Pron - Gen (Assoc) - P - ἐγώ - with us

ὅτι : Subjordinate conjunction introducing a conjunctory adverbial causal dependent clause - because

πρὸς ἑσπέραν : 1 - Acc (Measure / Time) - F - S - ἑσπέρα, ἡ - near / at evening

ἐστίν : Pres (Desc) - Ind - 3 - S - εἰμί - it is (the time is)

καὶ : Coordinate conjunction linking two independent clauses - and

κέκλικεν : Perf (Intensive) - Act - Ind - 3 - S - κλίνω - it is already far spent (leaning over)

ἤδη : Adv of time - already

ἡ ἡμέρα : 1 - Nom (Subj) - F - S - ἡμέρα, ἡ - the day

καὶ : Coordinate conjunction linking two independent clauses - and

εἰσῆλθεν : 2 Aor (Const) - Act - Ind - 3 - S - εἰσερχομαι - he entered,

τοῦ μένειν : 1 Aor (Const) - Act - Infin (V: Purpose) - - in order to remain, stay

σὺν αὐτοῖς : Pers Pron - Inst (Assoc) - M - P - αὐτός, -ή, -ό - with them

24:30

καὶ : Coordinate conjunction linking two independent clauses - and

ἐγένετο : 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - it happened, this took place

ἐν τῷ κατακλιθῆναι : 1 Aor (Const) - Pass (Causative) - Inf (V: Time) - κατακλίνω - while he was reclining (being caused to recline by the circumstances)

αὐτὸν : Pers Pron - Acc (Ref) - M - S - αὐτός, -ή, -ό - he

μετ' αὐτῶν : Pers Pron - Gen (Assoc) - M - P - αὐτός, -ή, -ό - with them

λαβὼν : 2 Aor (Const) - Act - Ptc (Adv: Temp) - Nom - M - S - λαμβάνω - after having taken (picked up)

τὸν ἄρτον : 2 - Acc (Dir Obj) - M - S - ἄρτος, ὁ - the bread

εὐλόγησεν : 1 Aor (Const) - Act - Ind - 3 - S - εὐλόγω - he blessed, gave thanks for

καὶ : Coordinate conjunction linking two independent clauses - and

κλάσας : 1 Aor (Const) - Act - Ptc (Adv: Temp) - Nom - M - S - κλάω - after having broken (the bread into pieces)

ἐπεδίδου : Impf (Incep) - Act - Ind - 3 - S - ἐπιδίδωμι - he began distributing, passing it out

αὐτοῖς : Pers Pron - Dat (Indir Obj) - M - P - αὐτός, -ή, -ό - to them

24:31

δὲ : Postpositive coordinate conjunction introducing sentence with mild contrast to the preceding one - but

αὐτῶν : Pers Pron - Gen (Poss) - M - P - αὐτός, -ή, -ό - their

διηνοίχθησαν : 1 Aor (Const) - Pass (NAE) - Ind - 3 - P - διανοίγω - they were opened

οἱ ὀφθαλμοὶ : 2 - Nom (Subj) - M - P - ὀφθαλμός, ὁ - their eyes

καὶ : Coordinate conjunction linking two independent clauses - and

ἐπέγνωσαν : 2 Aor (Const) - Act - Ind - 3 - P - ἐπιγινώσκω - they fully recognized

αὐτόν : Pers Pron - Acc (Dir Obj) - M - S - αὐτός, -ή, -ό - him

καὶ : Coordinate conjunction linking two independent clauses - and

αὐτός : Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - he

ἄφαντος : Adj (Pred) - Nom (Pred) - M - S - ἄφαντος, -ον - invisible

ἐγένετο : 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - he became

ἀπ' αὐτῶν : Pers Pron - Abl (Sep) - M - S - αὐτός, -ή, -ό - from them

24:32

καὶ : Coordinate conjunction linking two sentences together - and

εἶπαν : 2 Aor (Const) - Act - Ind - 3 - P - λέγω - they said

πρὸς ἀλλήλους : Recrip Pron - Acc (Ref) - M - P - ἀλλήλων - to one another

Οὐχὶ : Emphatic negative used in interrogative sentence to expressed strongly anticipated positive answer to the question posed - was it not

ἡ καρδία : 1 - Nom (Subj) - F - S - καρδία, ἡ - our heart

ἡμῶν : Pers Pron - Gen (Poss) - P - ἐγώ - our

καιομένη : Pres (Desc) - Pass (NAE) - Ptc (Adj: Pred) - Nom - F - S - καίω - being lite up, burning

ἦν : Imperf (Desc) - Ind - 3 - S - εἰμί - was not our heart

[ἐν ἡμῖν] : Pers Pron - Loc (Sphere) - P - ἐγώ - in us

ὡς : Subordinate conjunction introducing adverbial temporal conjunctory dependent clause - as, while

ἐλάλει : Imperf (Desc) - Act - Ind - 3 - S - λαλέω - he was speaking

ἡμῖν : Pers Pron - Dat (Indir Obj) - P - ἐγώ - to us

ἐν τῇ ὁδῷ : 2 - Loc (Place) - F - S - ὁδός, ἡ - on the road

ὡς : Subordinate conjunction introducing adverbial temporal conjunctory dependent clause - as, while

διήνοιγεν : Imperf (Desc) - Act - Ind - 3 - S - διανοίγω - he was opening up

ἡμῖν : Pers Pron - Dat (Indir Obj) - P - ἐγώ - to us

τὰς γραφάς : 1 - Acc (Dir Obj) - F - P - γραφή, ἡ - the scriptures, the writings

24:33

καὶ : Coordinate conjunction linking two sentences together - and

ἀναστάντες : 1 Aor (Const) - Act - Ptc (Adv: Temp) - Nom - M - P - ἀνίστημι - after having gotten up
 αὐτῇ : Intensive Pron - Loc - F - S - αὐτός, -ή, -ό - in / at the very same
 τῆ ὥρᾳ : 1 - Loc (Time) - F - S - - at the very hour / at the same hour
 ὑπέστρεψαν : 1 Aor (Const) - Act - Ind - 3 - P - ὑποστρέφω - they returned
 εἰς Ἱερουσαλήμ : Geog Name - Acc (Measure) - F - S - Ἱερουσαλήμ, ἡ - to Jerusalem
 καὶ : Coordinate conjunction linking two independent clauses together - and
 εὑρον : 2 Aor (Const) - Act - Ind - 3 - P - εὕρισκω - they found
 ἠθροισμένους : Pres (Desc) - Pass (Causative) - Ptc (Adj: Pred) - Acc - M - P - ἀθροίζω - who were
 being gathered together
 τοὺς ἑνδεκα : Indeclinable cardinal number (Subst) - Acc (Dir Obj) - M - P - ἑνδεκα, ὁ - the Twelve
 καὶ : Coordinate conjunction linking two nouns together as compound direct objects - and
 τοὺς : Art (Subst) - Acc (Dir Obj) - M - P - ὁ, ἡ, τό - those
 σὺν αὐτοῖς : Pers Pron - Inst (Assoc) - M - P - αὐτός, -ή, -ό - with them
 24:34
 λέγοντας : Pres (Desc) - Act - Ptc (Adj: Pred) - Acc - M - P - λέγω - who were saying
 ὅτι : Subordinate conjunction introducing a conjunctory Substantival Object dependent clause - that
 ὄντως : Adverb of degree - really, actually, indeed
 ἠγέρθη : 1 Aor (Const / Culm) - Pass (NAE) - Ind - 3 - S - ἐγείρω - he has been raised / he had been
 raised
 ὁ κύριος : 2 - Nom (Subj) - M - S - κύριος, ὁ - the Lord
 καὶ : Coordinate conjunction linking two independent clauses together - and
 ὤφθη : 1 Aor (Const) - Pass (Dir Pers Agency) - Ind - 3 - S - - he has /had been seen
 Σίμωνι : Prop Name - Inst (Agency) - M - S - Σίμων, -Σίμωνος, ὁ - by Simon
 24:35
 καὶ : Coordinate conjunction linking two sentences together - and
 αὐτοὶ : Pers Pron - Nom (Subj) - M - P - αὐτός, -ή, -ό - they
 ἐξηγοῦντο : Imperf (Incep) - Dep - Ind - 3 - P - ἐξηγέομαι - they began relating, explaining, reporting
 τὰ : Article (Subst) - Acc (Dir Obj) - N - P - ὁ, ἡ, τό - the things, events
 ἐν τῇ ὁδῷ : 2 - Loc (Place) - F - S - ὁδός, ἡ - on the road
 καὶ : Coordinate conjunction linking a substantival article and a conjunctory dependent clause together
 as compound direct objects - and
 ὥς : Subordinate conjunction introducing a conjunctory substantival object dependent clause - how
 ἐγνώσθη : 1 Aor (Const) - Pass (NAE) - Ind - 3 - S - γίνωσκω - he was made known, he became know-
 able, recognizable
 αὐτοῖς : Pers Pron - Dat (Indir Obj) - M - P - αὐτός, -ή, -ό - to them
 ἐν τῇ κλάσει : 3 - Loc (Time) - F - S - κλάσις, -έως, ἡ - at the breaking, tearing into pieces
 τοῦ ἄρτου : 2 - Gen (Ref) - M - S - ἄρτος, ὁ - of the bread