The Road to Emmaus

Bible Stories Anthology — Luke 24:13-35

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Author: John Lobota

Research Assistant: Claude Cowork

papertiq@bellsouth.net

> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

The Greatest Bible Study Ever Taught

On the afternoon of the day Jesus rose from the dead, two of His followers walked out of Jerusalem toward a village called Emmaus. They were not celebrating. They had heard the women's report of an empty tomb and angels, and they did not know what to make of it. Their hope was dead and buried. They walked with their heads down, going over it all again and again.

A stranger fell into step beside them and asked what they were talking about. They stopped, faces sad, amazed that anyone could not have heard. Then they poured it all out. And the stranger, instead of comforting them, told them they were slow to believe, and opened the scriptures to them, "beginning at Moses and all the prophets," and showed them that everything that had happened was exactly what the scriptures said must happen to the Messiah.

That stranger was Jesus. They did not know it until He broke bread at their table. Then He was gone.

This short account holds the key to this whole series. Every story in it — the coats of skin, the ark, the ram in the thicket, the Passover lamb, Joseph, Ruth's redeemer, David, Jonah — was chosen and told because Jesus Himself said the scriptures are about Him. On the road to Emmaus, He taught the first lesson in how to read them that way. And His hearers said afterwards, "Did not our heart burn within us… while he opened to us the scriptures?"

The Setting

When. “That same day” (Luke 24:13) — the first day of the week on which the women found the tomb empty, in the afternoon and into the evening. The walk ended “toward evening,” when “the day is far spent” (24:29).

Where. On the road from Jerusalem to Emmaus, “about threescore furlongs” away (24:13). A furlong (the Greek *stadion*) was about 607 feet, so sixty furlongs is about seven miles — some two to three hours’ walk. Where exactly Emmaus stood is not known. Several places have been proposed: a town the Roman historian of the Jews, Josephus, calls Emmaus, about thirty furlongs from Jerusalem, near today’s Motza; the Arab villages of el-Qubeibeh and Abu Ghosh, both about the right distance; and Emmaus-Nicopolis (Amwas), much farther west, which fits a reading of “one hundred and sixty furlongs” found in a few manuscripts. Scripture gives us the distance and the village’s name, and that is enough.

Who. Two disciples of Jesus — one named Cleopas, the other unnamed; the risen Jesus, whom they did not recognise; and, at the end, “the eleven” apostles and those with them in Jerusalem.

The situation. Three days earlier, the man these two had believed was the Messiah had been crucified. That very morning, some women among the disciples had come back from His tomb saying it was empty and angels had told them He was alive. Peter and John had gone and found the tomb empty, “but him they saw not.” The disciples were confused, afraid and grieving. Most of them thought the women’s report was “idle tales” (Luke 24:11).

This is still the end of the **administration of Christ**, in the days between the resurrection and the day of Pentecost, when the grace administration would begin. The risen Christ was preparing His followers for what was to come — and the first thing He did was teach them the scriptures.

The Story, Told Faithfully

Two on the Road

> **Luke 24:13** *And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.*
> **Luke 24:14** *And they talked together of all these things which had happened.*

“Two of them” — two of the wider company of disciples, not two of the eleven apostles. One is named in verse 18: **Cleopas**. The other is never named.

Who might the second have been? Scripture does not say. John mentions “Mary the wife of Cleophas” standing near the cross (John 19:25). The Greek spellings of the two names are slightly different (*Kleopas* in Luke, *Klopas* in John), and they may be different men. But if they are the same, then, as this series understands it, Cleopas may have been walking home with his wife, who had herself watched the crucifixion. An early Christian writer, Hegesippus, recorded a tradition that Clopas was the brother of Joseph, Mary’s husband. None of this is certain. What is certain is that Luke considered the second disciple not important to name — which may be his way of leaving room for any reader to walk in that place.

“They talked together of all these things.” They could talk about nothing else.

> **Luke 24:15** *And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.*
>
> **Luke 24:16** *But their eyes were holden that they should not know him.*

"Communed together and reasoned" — they were discussing it, arguing it out, trying to make sense of it. And while they did, "Jesus himself drew near." He came to them. They were walking away from Jerusalem, away from the other disciples, in sorrow. He went after them.

"Their eyes were holden that they should not know him." "Holden" is the old form of *held*. Their eyes were held back from recognising Him. This was not a disguise, and it was not only that their eyes were full of tears or that they did not expect Him. Luke says their eyes were kept from knowing Him, and later that "their eyes were opened" (24:31). As this series understands it, God kept them from recognising Jesus so that they would first learn from the scriptures what had happened and why — so that their faith would rest on the written word, not only on a sight.

Luke has used this kind of language before. When Jesus told His disciples plainly that He would be handed over and killed, "they understood not this saying, and it was hid from them, that they perceived it not" (Luke 9:45; see also 18:34). What had been hidden from them before the cross was about to be opened.

What Things?

> **Luke 24:17** *And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?*
>
> **Luke 24:18** *And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?*

"What manner of communications are these?" — literally, *what are these words you are throwing back and forth to each other?* The Greek pictures an exchange tossed back and forth. Many manuscripts read, "and they stood still, looking sad." They stopped in the road.

"Art thou only a stranger in Jerusalem?" Cleopas could not believe it. Everyone in Jerusalem knew. This is **irony** — words that mean more than the speaker realises. The one man in all Jerusalem who knew exactly what had happened, and why, was the one Cleopas thought was the only one who did not.

> **Luke 24:19** *And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:*

"What things?" Jesus knew. He asked anyway. It is the figure of speech called **erotesis** — a question asked not to get information but to draw something out. He let them tell it in their own words. A good teacher begins where his students are, and lets them say what is in their hearts.

We Trusted

> **Luke 24:20** *And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*
>
> **Luke 24:21** *But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

Listen to what they believed about Jesus. “A prophet mighty in deed and word before God and all the people.” They were right about that. But they had believed more: “we trusted that it had been he which should have redeemed Israel.”

“We trusted” — past tense. *We had hoped.* Their hope had died on the cross.

What did they mean by “redeemed Israel”? To **redeem** is to buy back, to set free by paying a price. Zacharias had praised God because “he hath visited and redeemed his people” (Luke 1:68). But most Israelites in that day expected the Messiah to redeem Israel by throwing off Rome and restoring David’s kingdom — a political rescue. Even after the resurrection, the apostles would ask, “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). A crucified Messiah did not fit their picture. To them, the cross was the end of the hope. They did not understand that the cross was the price of the redemption.

“To day is the third day since these things were done.” Jesus had said He would rise “the third day.” Were they half remembering it? As this series understands it, Cleopas was counting from the end of “these things” — the whole chain of events, which did not end with the crucifixion but went on the next day with the sealing and guarding of the tomb (Matthew 27:62-66). The third day was here, and nothing had happened that they could see.

> **Luke 24:22** *Yea, and certain women also of our company made us astonished, which were early at the sepulchre;*
> **Luke 24:23** *And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.*
> **Luke 24:24** *And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.*

They had heard the news. The tomb was empty. Angels had said, “he is alive.” Men had gone and checked, and found it just as the women said. “But him they saw not.” They had every piece of the good news, and they still walked away sad. They were waiting to see before they would believe.

O Fools, and Slow of Heart

> **Luke 24:25** *Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:*
> **Luke 24:26** *Ought not Christ to have suffered these things, and to enter into his glory?*

“O fools.” That sounds harsh in English. The Greek word here is not the insulting word for a fool; it means *without understanding*, *thoughtless*, *not thinking it through* — the same word Paul used for the Galatians, “O foolish Galatians” (Galatians 3:1). Jesus was not calling them stupid. He was saying they had not put together what was right in front of them.

“And slow of heart to believe.” Their problem was not their heads. It was their hearts — slow to believe.

“*All* that the prophets have spoken.” They believed *some* of what the prophets said — the parts about a glorious king. They had skipped the parts about a suffering servant. That is the mistake of taking only the parts of scripture that fit what we already expect.

“Ought not Christ to have suffered these things, and to enter into his glory?” “Ought” is the Greek word for *it was necessary*, *it must be*. Another question that makes a point. The suffering was not a failure of God’s plan. It *was* the plan. First the suffering, then the glory — in that order. Peter would later write

that the prophets "testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:11). The glory Jesus spoke of was His resurrection and His ascension to the right hand of God, which was only forty days away.

Beginning at Moses

> **Luke 24:27** *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

This is the verse that stands behind this entire series.

"Beginning at Moses" — the five books of Moses, Genesis through Deuteronomy. "And all the prophets" — the prophetic books. "In all the scriptures" — the whole of the Hebrew Bible. "He expounded" — the Greek word means *to interpret thoroughly*, *to explain fully*. And the subject: "the things concerning himself."

Seven miles, two or three hours of walking, and the risen Christ teaching the scriptures. Luke does not tell us which passages He opened. How we would love to have been there! But we are not left without a guide. The rest of the New Testament quotes and explains many of the scriptures the apostles learned to read this way, and they surely learned it from Him. As this series understands it, a walk "beginning at Moses and all the prophets" might well have passed through places like these:

- **The first promise.** "It shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). The seed of the woman would be wounded, and would crush the adversary.
- **The coats of skin.** God covered Adam and Eve with the skins of animals — a covering bought with a death (Genesis 3:21).
- **The ark.** Those inside passed through judgment and came out alive on the other side.
- **Abraham and Isaac.** "God will provide himself a lamb for a burnt offering" (Genesis 22:8), and a father who gave up his only son, and received him back, as it were, from the dead.
- **Joseph.** Hated and sold by his brothers, counted as dead, raised to the right hand of the throne, and the saviour of the very brothers who betrayed him.
- **The Passover.** A lamb without blemish, slain on the fourteenth day, not a bone broken, its blood the sign of deliverance.
- **The serpent on the pole.** "Every one that is bitten, when he looketh upon it, shall live" (Numbers 21:8). Jesus Himself had said, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).
- **The prophet like Moses.** "The LORD thy God will raise up unto thee a Prophet… like unto me; unto him ye shall hearken" (Deuteronomy 18:15). The two disciples had just called Jesus "a prophet mighty in deed and word."
- **Boaz, the kinsman-redeemer**, who was near, able and willing to redeem.
- **David and Goliath** — the champion who fought alone and won for all his people.
- **Psalm 22.** The pierced hands and feet, the garments divided, the lots cast — and "when he cried unto him, he heard."
- **Psalm 16.** "Thou wilt not… suffer thine Holy One to see corruption."
- **Psalm 110.** "Sit thou at my right hand."
- **Isaiah 53.** "He was wounded for our transgressions… he is brought as a lamb to the slaughter… he shall see his seed, he shall prolong his days."

- **Jonah.** Three days and three nights in the deep.
- **Daniel 9.** “Shall Messiah be cut off, but not for himself.”
- **Zechariah 12.** “They shall look upon me whom they have pierced.”

Every one of those shows the same pattern: suffering, then glory. Death, then life. Down, then up. “Ought not Christ to have suffered these things, and to enter into his glory?”

Jesus did not prove His resurrection to these two by showing them His hands. He proved it first from the scriptures. The written word came before the sight.

Abide With Us

> **Luke 24:28** *And they drew nigh unto the village, whither they went: and he made as though he would have gone further.*
>
> **Luke 24:29** *But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.*

“He made as though he would have gone further.” Jesus did not force Himself on them. In Eastern custom, a courteous guest did not simply walk in; he waited to be invited, and a good host urged him, even pressed him, to stay. When the two angels came to Sodom, Lot “pressed upon them greatly; and they turned in unto him” (Genesis 19:3). The invitation had to come from them.

“They constrained him” — they urged Him, strongly. “Abide with us: for it is toward evening, and the day is far spent.” Roads were not safe at night. Hospitality to a traveller was a duty and an honour. And they did not want Him to stop talking. They had no idea who He was, but they could not let Him go.

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Hebrews 13:2). These two entertained more than an angel.

Known in the Breaking of Bread

> **Luke 24:30** *And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.*
>
> **Luke 24:31** *And their eyes were opened, and they knew him; and he vanished out of their sight.*

“He sat at meat with them” — He reclined at the table, as people did for a meal. And then something strange happened. The guest took the host’s place. “He took bread, and blessed it, and brake, and gave to them.” In a Jewish home, the host or head of the house gave thanks and broke the bread. Jesus did it.

Took, blessed, brake, gave. Four actions joined by “and,” which Luke’s readers had heard before. When Jesus fed the five thousand, “he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave” (Luke 9:16). At the last supper with the twelve, “he took bread, and gave thanks, and brake it, and gave unto them” (Luke 22:19). These two were not at that table, but they may well have been among the five thousand. The words are joined by “and… and… and,” the figure of speech called **polysyndeton**, which slows the moment down so that each action stands out.

“And their eyes were opened, and they knew him.” Was it the familiar way He gave thanks? The way He broke the bread? As this series understands it, when He stretched out His hands to hand them the

bread, they may also have seen the wounds. Luke does not say what made them know Him. He says their eyes were opened. The same power that had held their eyes now opened them.

“And he vanished out of their sight.” The moment they knew Him, He was gone. His risen body was real — that same evening, in Jerusalem, He would eat a piece of fish in front of the eleven (Luke 24:42-43) — but it was no longer bound as ours are. He could appear in a locked room and disappear from a supper table.

Why leave just when they recognised Him? As this series understands it, because His purpose was already accomplished. They believed. They had the scriptures, and now they had seen Him. And they would soon have to learn to live, as every believer since has lived, knowing He is alive without seeing Him. “For we walk by faith, not by sight” (2 Corinthians 5:7).

Did Not Our Heart Burn?

> **Luke 24:32** *And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*

“Did not our heart burn within us?” A question expecting the answer *yes*. The burning heart is a **metaphor** — a figure of speech that speaks of one thing as though it were another. It pictures the warmth, the stirring, the growing excitement they had felt as He spoke, even before they knew who He was. The prophet Jeremiah described God’s word the same way: “his word was in mine heart as a burning fire shut up in my bones” (Jeremiah 20:9).

Notice what set their hearts on fire. Not the vanishing. Not the meal. “While he talked with us by the way, and while he opened to us the scriptures.” The same word “opened” is used three times in this chapter: He *opened* the scriptures to them (24:32); their eyes were *opened* (24:31); and that night He *opened* the understanding of the eleven, “that they might understand the scriptures” (24:45). Open scriptures, open eyes, open minds.

The Lord Is Risen Indeed

> **Luke 24:33** *And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,*
>
> **Luke 24:34** *Saying, The Lord is risen indeed, and hath appeared to Simon.*
>
> **Luke 24:35** *And they told what things were done in the way, and how he was known of them in breaking of bread.*

“They rose up the same hour.” It was evening. They had just said the day was far spent and the road unsafe. They had walked seven miles already. They did not care. They went straight back, seven miles in the dark, to tell the others.

The sad walk away from Jerusalem became a joyful run back to it. That is what meeting the risen Christ does.

When they burst in, before they could say a word, the others met them with news of their own: “The Lord is risen indeed, and hath appeared to Simon.” Jesus had appeared to Peter, too, sometime that day. Scripture tells us nothing about that meeting except that it happened; Paul lists it first among the appearances: “he was seen of Cephas, then of the twelve” (1 Corinthians 15:5). Peter, who had denied

Him three times, was among the first to see Him alive. Then the two told their story — the road, the scriptures, the bread.

And while they were still talking, Jesus Himself stood in the midst of them and said, “Peace be unto you” (Luke 24:36). That is where the story of the cross, the empty tomb and the ascension picks up.

Where the Story Leads

To the Messiah

All the scriptures are about Him. Jesus had said it before: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). “For had ye believed Moses, ye would have believed me: for he wrote of me” (John 5:46). On the Emmaus road He showed how. The Old Testament is not a collection of unrelated stories and laws. From Genesis 3:15 on, it is one long promise of the Redeemer.

Suffering, then glory. “Ought not Christ to have suffered these things, and to enter into his glory?” The cross was not a detour on the way to the kingdom. It was the road. He suffered and died for our sins; God raised Him the third day; and forty days later He ascended to God’s right hand. Suffering, resurrection, ascension, glory — the pattern the prophets had written all along.

He is alive. The two disciples did not see a vision. They walked with Him, talked with Him, ate with Him. The Jesus who died was alive.

To the Grace Administration

The same method. The apostles preached exactly what Jesus taught them on that road. Paul, in Thessalonica, “reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead” (Acts 17:2-3). Philip, with the Ethiopian treasurer, “began at the same scripture, and preached unto him Jesus” (Acts 8:35). The written word is still the way people come to know Him: “So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

Written for our learning. This series opens every story with Romans 15:4 because of the Emmaus road. The things “written aforetime” were written for us, and they point us to Christ. “The holy scriptures… are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15).

Open eyes. Paul prayed for believers “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened” (Ephesians 1:17-18). What Jesus did for two disciples on a road, God does for believers today by the gift of holy spirit: He opens the eyes of the heart to understand. And the veil that lies over the old scriptures “is done away in Christ” (2 Corinthians 3:14).

Not by sight. The two recognised Him, and He vanished. Believers today have never seen Him, but we know He is alive. “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Peter 1:8).

Burning hearts. When the word of Christ is opened, hearts still burn. “Let the word of Christ dwell in you richly in all wisdom” (Colossians 3:16).

Tell someone. The two could not keep it to themselves. They went back that night. The good news is meant to be carried.

To the Topic of How to Read the Bible

- **Read all of it.** "Slow of heart to believe *all* that the prophets have spoken." Don't pick only the parts that fit what you already expect.
- **Begin at the beginning.** "Beginning at Moses." The first books lay the foundation for everything else.
- **Look for Him.** "The things concerning himself." Every part of scripture, one way or another, leads to the Redeemer.
- **Look for the pattern.** Suffering, then glory. The cross, then the crown.
- **Let the scriptures come before the sight.** Faith rests on the written word.
- **Ask God to open your eyes.** "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

The Main Takeaway

All of scripture is about the Messiah who had to suffer and then enter into His glory — and when that word is opened, eyes are opened, hearts burn, and the news that He is alive is too good to keep.

- **Jesus comes to the discouraged.** He drew near and walked with them.
- **Hope in the wrong kind of redemption dies at the cross.** Hope in God's plan is born there.
- **Believe all the scriptures**, not only the parts you like.
- **The cross was necessary.** "Ought not Christ to have suffered these things?"
- **Faith rests on the written word**, not on sight.
- **Invite Him in.** "Abide with us."
- **Go and tell.** The Lord is risen indeed.

For Our Learning — The People

- **Cleopas.** A disciple of Jesus, walking home to Emmaus with a companion; possibly the Clopas whose wife Mary stood at the cross, though that is not certain.
- **The unnamed companion.** A second disciple, never named — possibly Cleopas's wife, possibly another; the one place in the story where any reader can stand.
- **Jesus.** The risen Christ, who drew near to two grieving disciples, let them tell their story, opened the scriptures to them "beginning at Moses," was made known in the breaking of bread, and vanished.
- **The women.** Those who had found the tomb empty that morning and reported the angels' message — dismissed by many as "idle tales."
- **"Certain of them which were with us."** Peter and John, who went to the tomb and "found it even so."

- **The eleven and those with them.** Gathered in Jerusalem that evening, they greeted the two with the news that the Lord had appeared to Simon.
- **Simon Peter.** The disciple who denied Jesus three times, and to whom the risen Lord appeared that same day.

For Our Learning — Customs and Orientalisms

- **The furlong.** A Greek *stadion*, about 607 feet; sixty furlongs is about seven miles.
- **Travelling on foot.** Seven miles was a two- to three-hour walk; conversations on the road were long ones.
- **Joining travellers.** Strangers often walked together on the roads for company and safety.
- **Pressing a guest to stay.** A courteous guest waited to be invited; a good host urged him. Refusing to press a stranger at nightfall would have been rude and unkind.
- **Night travel.** Roads were dangerous after dark; travellers stopped at evening.
- **Reclining at meals.** People ate lying on their left side on mats or couches around a low table.
- **Breaking bread.** Bread was broken, not cut. The head of the house gave thanks to God and broke the loaf for everyone; for the guest to do it was striking.
- **"Sat at meat."** An old English expression for sitting (or reclining) at a meal.

For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Irony** — words meaning more than the speaker realises. "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there?" (24:18).
- **Erotesis** — a question asked to make a point, not to get information. "What things?" (24:19); "Ought not Christ to have suffered these things?" (24:26); "Did not our heart burn within us?" (24:32).
- **Metaphor** — speaking of one thing as another. "Did not our heart burn within us" (24:32); "slow of heart" (24:25).
- **Polysyndeton** — many "ands" to make each action stand out. "He took bread, and blessed it, and brake, and gave to them" (24:30).
- **Idiom** — an expression whose meaning is not the literal sum of its words. "Their eyes were holden… their eyes were opened" (24:16, 31), for being kept from and brought to recognition; "the day is far spent" (24:29), for late in the day.

What the Bible Actually Says

- **The two were not among the eleven apostles.** They were other disciples; only one, Cleopas, is named.
- **They had already heard that the tomb was empty** and that angels said He was alive — and they still walked away sad.

- **Jesus was not in disguise.** “Their eyes were holden.”
- **“O fools” means “without understanding,”** not a crude insult.
- **The suffering of the Messiah was necessary** — “ought not Christ to have suffered these things?” — and it was written in the scriptures.
- **Jesus opened “all the scriptures,”** beginning at Moses; Luke does not list the passages.
- **The meal was an ordinary evening meal**, not the Last Supper repeated; but Jesus broke the bread as He had before.
- **They knew Him in the breaking of bread**, and He vanished.
- **The risen body was real** — the same evening He ate fish before the eleven — but it could appear and vanish.
- **They went back to Jerusalem that same hour**, at night.
- **The Lord had also appeared to Simon Peter that day.**
- **The exact location of Emmaus is unknown.**

God’s Will and Intent

- **God wants us to understand the scriptures.** He opened them, and He opens eyes.
- **God planned the suffering and the glory**, and wrote it down beforehand so we would recognise it.
- **God draws near to the discouraged** and does not leave them in their sorrow.
- **God wants our faith to rest on His word.**
- **God raised Jesus from the dead and exalted Him to glory.**
- **God wants the news carried** — “The Lord is risen indeed.”