**Emmaus Road Revelations**

**Luke 24:13-15**

**Prelude Pertinent Points:** Luke 23:50 – 24:11; John 20:32-37; and Mark 16:12-14

* Jesus has obviously been: *crucified* and *verified as dead,* John 20:32-37; *buried* Luke 23:50-53*;* and *resurrected* Luke 23:54 – 24:3.
* The *angels announced His resurrection* to *the women* (cf. Luke 23:55 and 24:10)who had come to *finish the preparations* for His interment, but found the *tomb empty,* Luke 23:56 – 24:7.
* *The women* then *“remembered His words”* and, in turn, *“reported”* all of these things to *the eleven* (apostles) and *all the rest* (of His assembled disciples), Luke 24:8-10.
* **But, *“these words appeared to them*** (evidently, *the eleven* and *the other disciples*) ***as nonsense”*** and ***“they would not believe them*** (the *words* or *women-* doesn’t matter since the meaning is the same either way)***,”*** Luke 24:11; cp. Mark 16:12-14.

**Preliminary Pertinent Points:**  (vv.12-13)

* V.12, regarding its *inclusion/exclusion-* Although *some* of the ancient manuscripts (from which Luke is translated) do not include this verse, there is strong evidence for its *inclusion* in John 20:2-10, though Luke does not include *John* (the *disciple whom Jesus loved*)in his account.
* V.13b, relative to *Emmaus-*  Luke is careful to provide the *distance from Jerusalem* of this *village* as *“about seven miles from Jerusalem,”* but he does not say in which *direction* from Jerusalem it was. Despite diligent archeological efforts to specifically identify its location, and that at least four *possibilities* have been presented by them, there are problems with each. This leaves the exact location uncertain at best.
* V.13a, regarding *“two of them”-* It is tempting from the preceding verses to identify *these two disciples* as being two of *the eleven apostles* from v.10 (*i.e. Peter* and *John*), but such simply cannot be the case since v.18 identifies *one* of them as being *Cleopas.*  Additionally, the fact that *they* (the *two*) reported what happened *“to the eleven and those who were with them”* in Jerusalem afterwards, vv.33-35. Though there are speculative assumptions about the identity of the *other* disciple, if we needed to know, the Spirit would have told us, cf. Deut.29:29.

**Primary Pertinent Points:** (vv.13-35)

1. **Evidence of the Resurrection of Jesus**. Let’s not fail to keep the main point the main point. Luke’s entire purpose to *Theophilus* was *“to write out… in consecutive order… the exact truth”* about Jesus,1:3. And so now, in 24:13-35, he presents his *first* (of only *two*) cases of *eye-witness accounts* of the *resurrected Jesus Christ-* the other of which follows in vv.33-36ff, and is tied directly to this one. Eyewitness corroborated testimony of the resurrection is of supreme importance. For without it, those other things that are *“of first importance”* like the *death, burial,* and *resurrection* of Jesus are not only improbable, but improvable, cf. 1Cor.15:3-8. And of course, Luke’s purpose to *Theophilus* would then be moot.
2. **We can’t *get there* on our own; we need *inspiration/divine revelation,* vv.13-16.** Note that they were *“conversing with each other”* (v.14) and *“conversing and discussing”* (v.15) but “understanding” nothing *before* Jesus came *“And beginning with Moses and will all the prophets, He explained to them the things concerning Himself in all the Scriptures,”* v.27. We can *converse* and *discuss our* thoughts and feelings all we want, but will NEVER understand anything of eternal significance **without the inspiration/revelation of the Scriptures**, Jer.10:23; 1Cor.1:18ff! We simply cannot “focus group” ourselves to spiritual understanding or heaven. So, when *our thoughts* *and feelings* become “the focus” of our discussions rather than *“the Scriptures”-* or when “bible study” becomes a mere exercise in “self-expression,” we, like these disciples, will never understand anything*,* cf. Prov.3:5; 28:25b-26. *Literally* and *metaphorically,* these men were “going the wrong way” until Jesus came along and *explained the Scriptures to them,* cf. vv.13,33… and so will we without inspiration!
3. **Without (the resurrected) Jesus, nothing really makes sense, vv.17-24.**  Prior to being able to *see/recognize* Him (cp. vv.16,31 with John 3:3), these men were:
4. ***Sad,* v.17.** Have you ever met a *happy* atheist? Me either!
5. ***Confused,* vv.18-20.** Partly because of *preconceived ideas,* and partly because it had *not yet been fully explained* to them, none of what they *saw, thought,* and *discussed* made any sense! And thus in this *unenlightened* state, they were…
6. ***Hopeful* yet *hopeless,* vv.21-24**. Indeed, *without the resurrected Jesus,* we are all *hopeless,* cf. Eph.2:12; 1Cor.15:12-19!
7. **But with (the resurrected) Jesus, everything makes sense, vv.25-29!** Let me change that just a little, “*Seeing”* the resurrected Jesus makes everything make sense! Note the *before* and *after* pictures of these men. *Before* they were: *sad,* v.17; *confused* about both *current* and *future* events*,* vv.18-20; and *hopeless* and *without real direction* in life,vv.21-24. But *after* “seeing” the resurrected Jesus, they were: *wanting more* of Him*,* v.29; *communing* with Him, v.30; *truly enlightened,* vv.31-32; and *couldn’t wait to share Him with others,* vv.33-35. What a stark contrast between the “before” and “after” pictures Luke provides! Could it be that our lack of these *latter* effects stem from our not really *seeing/understanding* the power of a resurrected Jesus, cf. Rom.1:4?

**Conclusions:**

* **There were many *eyewitnesses* to the resurrected Jesus.** This is obviously important to *verify* it as truth/fact. He did not *swoon* and then awaken, nor was His body *stolen* and *hidden* (cf. Matt.28:11-15). He was *raised/resurrected* and there were many witnesses to this fact, 1Cor.15:5-9.
* **If you *doubt* His resurrection, I *doubt* yours will be profitable.** Our resurrection- both *spiritually* and *bodily,* is inseparably tied to His, Rom.6:5-14; 1Cor.15:12-28.
* **Jesus’ resurrection changes everything for you.** It changes your *perspective* of currentevents. It changes your *focus* to future events. It *enlightens* you when you *see* it/Him about everything. It it changes *you-* from *sad, confused,* and *hopeless,* to *hungering and thirsting* for more of Him, makes you eager to *commune* with Him as much as possible, and gives you a *can’t wait to share* Him with others attitude and purpose. But most importantly, it gives you *hope* for salvation in Him!