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Luke Chapter 24

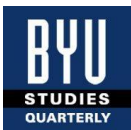
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Abstract: A commentary on the events of Luke 24, accompanied by parallel columns of the King James translation of the chapter alongside a new rendition.



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Luke Chapter 24

INTRODUCTION

Surprised at the empty tomb and at the appearance of two angels, the women of Galilee hastily retreat to bear the news of the Savior's resurrection to the Apostles; surprised at this news, Peter runs to the tomb to confirm their words; surprised that the stranger does not know of events in Jerusalem, the two disciples traveling to Emmaus share the news of Jesus' death and receive in turn an eye-opening discourse; surprised at the disappearance of the stranger after breaking bread with him, these same two disciples rapidly return to the capital city to report their experience to the Apostles and others; surprised at the sudden appearance of the Risen Jesus while the two report and the others listen, they all watch in wonder as he eats with them; surprised at his unexpected presence, the gathered disciples listen in rapt silence as he instructs them and then departs. All is packed into one day.

Towering above all these surprises on this day of days rises the reality of the Savior's resurrection, the true heart of this chapter. In these verses, he stands before us as the Risen Lord. All of the pieces of the story funnel to this fact. To be sure, no mortal witnesses the actual resurrection. Instead, eyewitness accounts begin with the empty tomb. The women of Galilee not only discover the empty tomb but then learn why it lies empty from the testimony borne by the two heavenly messengers (see 24:1–10). Peter, who runs the distance to the tomb outside Jerusalem from inside the city, learns what the women already know and then receives a special visitation, without others present, from the Risen Savior, making him the main witness of Jesus' return to life (see 24:12, 34). The two disciples walking to the village of Emmaus soon discover that the stranger who joins them is none other than Jesus himself, now alive, a fact that they hasten to tell to the Apostles back in the city (see 24:13–35). The Apostles and others behold the Risen Jesus partake of food in front of their eyes after hearing his words and, marvel of marvels, touching his wounds (see 24:36–43). Their collective disbelief that such an

event might occur crumbles in front of the Savior's generous willingness to spend time with them in the flesh. At the end of his first teaching session, which likely lasts much of the night, he departs from them, leaving them full of joy (see 24:44–52). Now they understand the heart of the Atonement.

Within a few hours, the Risen Jesus creates a small crowd of witnesses who now know of his resurrection from direct contact with him or, in the case of the women, contact with two of his divine representatives. In fact, later these women are probably in the room when the Savior appears to the “eleven . . . and them that were with them” (see the Note on 24:33). Now the news of his return cannot be suppressed. To be sure, authorities anticipate correctly that Jesus' disciples will claim that he returns to life as he promises (see 9:22; 13:32; 18:33), a prediction of Jesus that they somehow learn about, perhaps from Judas himself. And they take steps to prevent a theft of his body, which will surely feed and give credibility to a claim of resurrection (see Matt. 27:62–66). But because a growing number of people see and interact with the Resurrected Jesus, the authorities' efforts to staunch rumors of his return from the dead will influence only those who choose not to believe, including themselves (see Acts 4:1–21; 5:17–18, 26–40).

Among these witnesses of Jesus' resurrection, Luke correctly places Peter as the first and chief guarantor of this fact (see 24:34). To be sure, Luke likely knows of the Savior's earlier appearance to the women from Galilee, but he chooses to feature a male legal witness rather than female (see Matt. 28:9).¹ In concert with this observation, throughout his second volume, Luke regularly features Peter as the lead spokesperson on this matter (see Acts 2:14–36; 3:12–15; 4:8–10; 5:30–32; etc.). Peter's special place also comes to the fore in the Apostle Paul's writings, for it is well known that Peter stands as the primal witness (see 1 Cor. 15:3–5). In fact, Paul likely knows of Peter's early experiences with the Resurrected Savior from conversations with the chief Apostle himself (see Acts 9:26–27; Gal. 1:18).

Almost lost among all these grand events is the fact that, at last, Jesus is revealed for who he truly is and has become. After his resurrection, the angel calls him “the Living One,” the first title conferred from heaven since an angel called him “a Saviour, which is Christ the Lord” (2:11; see the Note on 24:5). Then the Resurrected Jesus calls himself “the Christ,” the first time in Luke's Gospel that Jesus portrays himself as such (see 24:46; the Note on 24:26).

1. Jeremias, *Jerusalem*, 360–61; Falk, *Hebrew Law in Biblical Times*, 109–10.

THE WOMEN RECEIVE THE FIRST TIDINGS OF THE RESURRECTION (24:1–12)

(Compare Matt. 28:1–10; Mark 16:1–11; John 20:1–18)

King James Translation

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

New Rendition

1 And on the first day of the week, very early in the morning, they came to the tomb bearing the perfumes which they had prepared. 2 And they found the stone rolled away from the tomb. 3 But upon entering they did not find the body of the Lord Jesus.

4 And it happened, as they were perplexed about this, behold, two men in brilliant clothing appeared to them. 5 And being afraid and bowing their faces to the earth, they said to them, “Why do you seek the Living with the dead? 6 He is not here, but has been raised. Remember how he spoke to you while he was in Galilee, 7 saying that the Son of Man must be handed over into the hands of sinful men and be crucified and rise the third day? 8 And they remembered his words.

9 And returning from the tomb, they announced these things to the eleven and to all the rest. 10 And it was Mary Magdalene and Johanna and Mary, the mother of James, and the rest of the women who were with them. They kept telling these things to the apostles. 11 And these words appeared to them as idle talk, and they did not believe them. 12 But arising, Peter ran to the tomb and, stooping, he beheld only the linens. And he departed, marveling to himself at what had happened.

Notes

24:1 *the first day of the week*: In Jewish counting, Sunday is the week's first day, following the Sabbath.

***very early in the morning*:** The Greek expression *orthrou batheōs* brings us to the early dawn, before light really becomes a factor (see the Note on 24:22).² Mark ties the women's visit to the sunrise, somewhat later (see Mark 16:2). The day grows brighter for believers, of course, beginning with the resurrection and continuing with appearances of the Risen Savior.

***they*:** At first glance, the pronoun may seem disconnected. But it ties back to the last two verses in chapter 23, clearly centering on the women who become eyewitnesses (see 23:49, 55–56).³ Moreover, the notice of these same women in 8:2–3 shows that their experience with Jesus arcs across virtually all of Jesus' ministry, only a little less than the experience of the Twelve, forming a literary *inclusio* (see the Note on 23:49; the Analysis on 23:50–56).⁴

***bringing the spices*:** Luke offers one reason for the women to come to the tomb, to bring the “spices and ointments” they prepare over the weekend (23:56). Another motive may lie behind their early arrival: to mourn properly because the opportunity does not present itself on Friday afternoon (see the Note on 23:55).⁵

***certain others with them*:** Even though some early manuscripts omit this expression, we know that a large group comes to the tomb (see 24:10). These women remain unnamed. But later, Luke names the more prominent among the group, “Mary Magdalene, and Joanna, and Mary the mother of James” (24:10; see 8:2–3).

24:2 *the stone*: Luke omits this important item in his account of the burial and securing of Jesus' body, but picks it up as a vivid particular in what the women discover in the semidarkness. The Joseph Smith Translation moves the last half of verse four to the end of this verse so that, with modifications, it reads: “and two angels standing by it in shining garments” (JST 24:2), hinting that the women come upon the angels before entering the tomb.

24:3 *they entered in*: The Joseph Smith Translation adds two words so that this expression reads, “they entered into the sepulcher” (JST 24:3).

2. BAGD, 584; Marshall, *Luke*, 883–84.

3. Bauckham, *Jesus and the Eyewitnesses*, 48–51.

4. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

5. *TDNT*, 3:845–46.

By entering the tomb, the women contract uncleanness according to Jewish law. They certainly come to the tomb in the full knowledge that, by dressing the body of Jesus, they become unclean for seven days (see Num. 19:11–20). But that seems not to be foremost on their minds as they crowd into the small sepulcher, perhaps encouraging one another to stoop into the shadows.

found not the body: Besides the discovery of the stone now rolled away, a second surprise greets these women when their eyes adjust to the darkness in the tomb.

24:4 as they were much perplexed: The mystery grows deeper for the women as discovery follows discovery. In our mind’s eye, we can see them begin to wonder and speculate aloud about where the body is.

two men stood: The Greek verb *ephistēmi* is translated in 2:9 “to come upon” (see 20:1; 21:34; Acts 12:7).⁶ The plain sense is that the two appear inside the tomb. But typically tombs are neither tall nor wide. Generally they feature only one area where a person can stand upright.⁷ Further, not all the women can bow down inside such a small space (see 24:5). So the men are most likely standing outside the tomb, as JST 24:2 affirms: “two angels standing by [the sepulcher].” Three other issues arise. (1) Although the two are not called angels until later (see 24:23; also JST 24:2), it seems clear that the angels look like men in all ways (see Acts 1:10; 10:30). (2) The number of angelic beings who appear is two, not one as in Matthew 28:2 and Mark 16:5, thus fulfilling the requirement of at least two witnesses in life and death matters (see Deut. 17:6; 19:15). The Joseph Smith Translation consistently changes all references to accord with Luke’s account (see JST Matt. 28:2–4; JST Mark 16:3–4). (3) The angels are not affected by uncleanness that adheres to a tomb. Not incidentally, the appearance of angels ties back to the appearances early in the Gospel (see 1:11, 26; 2:9), framing another literary *inclusio* that underlines the unity of the story.⁸

24:5 they were afraid: Here and elsewhere the Greek adjective *emphobos* has to do with fearing someone from the divine world (see 24:37; Acts 10:4; 22:9).⁹ In contrast, the related Greek verb *phobeō* occasionally characterizes people’s response to Jesus (see 8:25, 35, 37; 9:45; JST 8:23).¹⁰

6. BAGD, 330–31.

7. Hachlili, “Burials: Ancient Jewish,” 1:789.

8. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

9. Liddell and Scott, *Lexicon*, 550; BAGD, 257.

10. *TDNT*, 9:209–10; Welch, “Miracles, *Maleficium*, and *Maiestas* in the Trial of Jesus,” 349–83.

bowed down their faces to the earth: This act, of course, is one of veneration and respect (see 5:12; the Notes on 5:8; 7:38, 40, 45; 8:41; 17:16).¹¹ If the women are still inside the tomb, they cannot all bow down to the ground. Hence, when they see the two men, they must be outside the tomb.

the living: The term represents a new title, “The Living One,” underlining Jesus’ newly won role as the Living God, the one resurrected from death (see Deut. 5:26; Josh. 3:10; 1 Sam. 17:26; Ps. 42:2; 84:2; Jer. 10:10; Hosea 1:10; Rev. 1:5, 8, 18; the Notes on 10:25; 20:38).¹²

24:6 He is not here, but is risen: Anticipated for centuries (see Moses 7:62; 2 Ne. 9:6; Mosiah 3:10; Alma 11:42; 33:22), the resurrection finally occurs, although no mortals witness it directly. Indeed, Matthew implies that “the keepers” may glimpse it. But they are “as dead men” before Jesus emerges (Matt. 28:4). Notably, the enduring words of the angel, forming the first announcement of the resurrection, are entrusted to women (compare John 11:25–26). One wonders how the angel feels who makes this announcement.

is risen: The verb (Greek *egeirō*) stands in the passive voice. Its active form means “to raise, lift up.”¹³ In the passive, the verb “points to the truth that the Father raised [the Savior]” (see 9:22; 24:34).¹⁴

how he spake . . . when he was yet in Galilee: The quotation that follows lies partly in 9:22, 9:44, and 18:32–33. Of these three, Jesus utters the two earlier sayings in Galilee; the latter arises during his journey to Jerusalem. In this light, the angel evidently refers to an early, unrecorded prophecy that speaks specifically of the crucifixion, although 9:23 hints at crucifixion when Jesus talks of taking up one’s “cross.”

24:7 Saying: The following quotation does not match precisely Jesus’ recorded prophecies of his looming death while in Galilee (see 9:22, 44). At least one commentator ascribes this difference essentially to a lack of accuracy on Luke’s part¹⁵ while others see this and the surrounding verses as legendary.¹⁶ But these views are too dismissive and do not take account of Luke’s efforts “to write [the account] . . . in [proper] order” (1:3). After all, Jesus’ predictions about his suffering, death, and resurrection are part of the warp and weft of the gospel story (see 9:22, 44; 17:25; 18:32–33).

11. *TDNT*, 6:625, 629–31, 775–76.

12. *TDNT*, 2:865; *TDOT*, 4:338–39; Charles, *Critical and Exegetical Commentary on the Revelation of St. John*, 1:31–32; Fitzmyer, *Luke*, 2:1545; Stein, *Luke*, 605.

13. *BAGD*, 213–14.

14. Morris, *Luke*, 365; also Tannehill, *Luke*, 349.

15. Fitzmyer, *Luke*, 2:1546.

16. Bultmann, *History*, 152, 287; Beare, *Earliest Records of Jesus*, 241–42.

must be delivered: The verb translated “must” (Greek *dei*) underlines the divine need that is fulfilled in both Jesus’ ministry and his suffering (see 2:49; 4:43; 9:22; 13:33; 17:25; 22:37; 24:26, 44, 46; the Note on 19:5).¹⁷ The verb “to deliver” (Greek *paradidōmi*) is the same that carries the sense “to betray” in other contexts (see 9:44; 18:32; 22:4, 6, 21–22, 48).¹⁸

sinful: Earlier in the Gospel, Luke writes about sinners who are called such by others (see 5:30; 7:34, 39; 15:2; 19:7). Here we finally read about truly sinful persons (see D&C 21:9).

sinful men: The expression carries a distinctive flavor and mirrors “sinful man” that Peter applies to himself (5:8). In this light, it appears to form an *inclusio* even though the characters of the featured persons in the two passages differ markedly from one another (see the Note on 5:8).¹⁹

be crucified: This detail is missing in the earlier predictions that Luke records although it appears in other reports (see Matt. 20:19; Moses 7:47, 55; 1 Ne. 19:10; 2 Ne. 6:9; 10:3, 5; 25:13; Mosiah 3:9; 15:7; D&C 21:9). Hence, we presume that the angel is pointing to an unrecorded prophecy that Jesus utters in Galilee (see Matt. 20:19).

24:8 they remembered his words: Plainly, these women are traveling in the disciples’ company on at least one occasion in Galilee when Jesus utters a prediction of his suffering and death (see 9:22, 44; 24:6).²⁰ But the words in the prior verse, 24:7, do not exactly match what Luke records earlier (see the Notes on 24:6–7).

24:9 returned from the sepulchre: Evidently, the women stay in a place near the temporary residence of the eleven, inside the city (see Acts 1:13).

told . . . the eleven: On this view, the Apostles are together in one place (see 24:10). Moreover, in their enthusiasm the women apparently do not worry about transmitting to the men the uncleanness contracted at the tomb. This observation may point to an unrecorded teaching of Jesus to the effect that this part of the Mosaic law is done away in him (see Acts 9:36–41; the Notes on 5:13; 7:14). In another vein, the women bring the news without being instructed to do so, in contrast to the portrait in Matthew and Mark (see Matt. 28:7, 10; Mark 16:7). Luke implies that the women sense an imperative in the angel’s words that they should bring the news to the others. In this way, they mirror Mary’s act of going to visit Elisabeth, specifically after

17. *TDNT*, 2:22–25.

18. BAGD, 619–21; *TDNT*, 2:169.

19. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

20. Bauckham, *Jesus and the Eyewitnesses*, 130.

hearing the words of an angel (see the Note on 1:39). Because this sensitivity applies to both Mary and these women, following their meetings with angels, it forms a clear *inclusio* that lends unity to Luke's narrative.²¹

all the rest: Luke leads us to believe that there are other believers either with the eleven at this moment or in the city where news will quickly find them. Cleopas speaks as if he were one of them (see 24:22–24; also 24:33).

24:10 *It was Mary Magdalene, and Joanna . . . :* Some suggest that the list of women seems to be tagged on,²² whereas in the other accounts the list seems more integrated with the narrative (see Matt. 28:1; Mark 16:1–2). But these women are known from early on (see 8:2–3) and become witnesses of both Jesus' burial and resurrection, events that the eleven do not witness. The variations in the lists among the Gospels may well be due to the ways the different women recall over time their experience during this morning of mornings.²³ If Luke knows the story of the early appearance of the Risen Savior to the women as they hurry from the tomb to the place where the eleven are staying (see Matt. 28:9), it is puzzling that he does not record it.

Mary the mother of James: The expression has the meaning that the King James translators give to it, or it may mean Mary wife of James or Mary daughter of James. The KJV repeats the preferred sense.²⁴

other women: The number of women followers is evidently large as the feminine “many others” illustrates elsewhere (8:3). Presumably, most of them come to the tomb and find it empty.

told these things: The verb (Greek *legō*) stands in the imperfect tense, underlining the fact that, in the face of the Apostles' skepticism, the women affirm again and again what they witness earlier.²⁵

24:11 *they believed them not:* Luke's statement captures the attitude of the eleven. For them, the resurrection is beyond belief, underscoring their true, skeptical response, even though the news comes from women whom they know.²⁶ The imperfect tense of the verb (Greek *apisteō*) matches that of the women's report in 24:10: the more the women affirm the news, the more the men dismiss it.

24:12 *Peter:* For the second time in just over twenty-four hours, Peter steps fully into our gaze. Earlier, Luke's story features him at the home of

21. Bauckham, *Jesus and the Eyewitnesses*, 129–31.

22. Fitzmyer, *Luke*, 2:1546; Stein, *Luke*, 604.

23. Bauckham, *Jesus and the Eyewitnesses*, 48–51.

24. Plummer, *Luke*, 549; Marshall, *Luke*, 887–88; Fitzmyer, *Luke*, 2:1546–47.

25. Smyth, *Greek Grammar*, §§1790, 1890–94, 2341; Blass and Debrunner, *Greek Grammar*, §§327, 325; Marshall, *Luke*, 888.

26. Klausner, *Jesus of Nazareth*, 357, 359; Morris, 365–66.

the high priest (see 22:54–62). As the other Apostles, he goes missing at the crucifixion, unless we think of him as present but unnamed among Jesus’ “acquaintance” (23:49). The fact that Luke’s narrative singles him out here, near the end of the story, forms an *inclusio* that frames the unity of Luke’s larger story (see the Notes on 5:3 and 22:54).²⁷ Incidentally, this verse is omitted by some ancient manuscripts. But the vast majority preserve it, including the earliest, \mathfrak{P}^{75} . The reason for the omission seems to be the difficulty of reconciling this verse with John 20:3–7 that pictures Peter and John running to the tomb together (see the Note on 24:24).²⁸

Peter . . . ran: The Apostles evidently reside in a place reasonably close to the tomb so that Peter can run to it. This observation rules out Bethany or Bethphage as the place where the eleven are staying this morning (see Acts 1:13). Moreover, though skeptical about the news, Peter is curious enough about the missing body that he wants to investigate. His action, however, does not necessarily mean that he suddenly comes to believe in the resurrection. In contrast to Luke’s report, John writes that Peter and John run together, an event that art seeks to capture (see John 20:3–4).²⁹ The language of 24:24, “certain of them,” reinforces John’s report that Peter goes in the company of another (see the Note on 24:24).

stooping down: The Joseph Smith Translation omits this expression and substitutes “went in,” indicating that Peter is more than curious and does not fear ritual uncleanness (JST 24:11).

wondering: We might think of Peter as pondering the meaning of the events of the past few days, especially his denial and then news of the empty tomb. It seems apparent that his frame of mind leads to the Savior’s appearance to him (see 24:34; also 1 Cor. 15:5). The same verb (Greek *thaumazō*) elucidates the gathered disciples’ reaction to the sudden appearance of the Resurrected Christ (see 24:41).³⁰

Analysis

“He is not here, but is risen” (24:6). These words, carefully and solemnly recited by an angel, stand at the center of human history and reshape mortality. No longer does death hold sway; no longer does the end of life engender terror; no longer does eternal darkness cast a fearsome pall. The

27. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

28. Morris, *Luke*, 366–67.

29. See, for example, Eugène Burnand, “The Disciples Peter and John Running to the Sepulchre on the Morning of the Resurrection,” Musée d’Orsay, Paris.

30. BAGD, 352–53.

grave will open its doors; it will surrender its citizens; and it will bow to the will of its new master, the Risen Savior. In the words of a New World prophet, Jacob by name, in what may be a funeral oration, he almost sings, “O how great the goodness of our God, who prepareth a way for our escape from the grasp of . . . that monster, death and hell. . . . Wherefore, death and hell must deliver up their dead . . . by the power of the resurrection of the Holy One of Israel.” Further, “the Holy One of Israel . . . delivereth his saints from that awful monster the devil, and death, and hell” (2 Ne. 9:10, 12, 19). In brief, the resurrection changes everything.

In one of the most unusual developments in the Savior’s story, no human witness sees his resurrection. This sacred, turning moment goes unwatched in the mortal world. To be sure, Matthew records that soldiers stand guard at the tomb until Sunday morning. But they become “as dead men” when an angel descends and rolls “the stone from the door” (Matt. 28:2, 4). The soldiers see nothing. Through the fog of unconsciousness, they may hear the noise of the rolling stone. But that experience does not constitute a sure witness, even though they later claim to relate “all the things that were done” to the Jewish council (Matt. 28:11). All they know is that the body of the condemned prisoner is missing. Thus the assembled council bribes the soldiers to keep quiet and makes up the story that Jesus’ disciples steal the body while they sleep (see Matt. 28:13). In a word, none of them knows what really happens.

Two further observations are significant. First, the Galilean women become the initial witnesses of Jesus’ resurrection, learning of it from two divine messengers. Moreover, by carrying the words of the angels, they in effect become messengers or heralds of the news to others, including to the Apostles (see 24:9–10). So deep is the impression of what they experience at the empty tomb that they insist over and over, even in the face of the other disciples’ dismissive disbelief, that Jesus is alive (see the Notes on 24:10–11). Their testimony is solid, so solid that their insistence sends Peter running to the tomb to learn the truth about their daring declarations.

The other important observation has to do with the utter surprise and disbelief with which all followers greet the news of the Savior’s resurrection. The news comes as an exploding bombshell. The fact that each of the synoptic Gospels reports the disciples’ disbelief points to a genuine, honest response (see 24:11; Matt. 28:17; Mark 16:11, 13). Despite Jesus’ repeated predictions about his return from the dead, the disciples do not expect it. And when the news comes, they disbelieve it.³¹ Why is this significant?

31. Plummer, *Luke*, 546.

Because their later message to interested hearers about the resurrection rests on real experiences with the Risen Savior, not on claims which they fabricate or are based on hearsay.

Luke's major omissions in these verses consist of, first, an angel's instruction to the women and, next, the Savior's directive to them to tell the eleven to meet him in Galilee (see Matt. 28:7, 10; Mark 16:7). Scholars speculate about why Luke does not include the latter, simple directive.³² The reason that makes the most sense is that Luke keeps his focus on events in and around Jerusalem³³ because, in his next volume, he will feature the Risen Lord's ascension from the nearby Mount of Olives and the Apostles' replacement of Judas during a meeting in the city (see Acts 1:1–11, 13–26).

As with many other passages where Luke roughly parallels Mark, commentators differ widely on the question of whether Luke follows and modifies Mark's report. He seems not to. Rather, he appears to draw from a similar but divergent account and is true to what he learns.³⁴ The simplest explanation is that, when in Jerusalem with the Apostle Paul, and staying in the city for at least two weeks (see Acts 21:15, 18, 26, 27; 22:30; 23:1–12, 32; 24:1; Introduction II.E and V.C),³⁵ Luke learns about these events from at least one of the women who earlier experiences them and simply rehearses events as she remembers them.³⁶

THE RISEN JESUS APPEARS ON THE ROAD TO EMMAUS (24:13–35) (Compare Mark 16:12–13)

King James Translation

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that,

New Rendition

13 And behold, on the same day two from among them were walking to a village named Emmaus which is sixty stadia from Jerusalem. 14 And they talked to each other concerning all these things that had occurred. 15 And

32. Marshall, *Luke*, 882–83, 886; Morris, *Luke*, 365; Tannehill, *Luke*, 350.

33. Fitzmyer, *Luke*, 2:1540; Johnson, *Luke*, 390; Stein, *Luke*, 605.

34. Plummer, *Luke*, 546.

35. Bruce, *Acts of the Apostles*, 2–3, 391; Fitzmyer, *Acts of the Apostles*, 735.

36. Bauckham, *Jesus and the Eyewitnesses*, 48–51.

while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 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? 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: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 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. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 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. 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.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made

it happened, while they were conversing and disputing, that Jesus himself, drawing near, walked with them. 16 And their eyes were restrained from knowing him.

17 And he said to them, "What are these words which you are exchanging with each other while walking? And they stood sadly. 18 And one by the name of Cleopas answering said to him, "Do you only sojourn in Jerusalem and not know what happened there in these days?" 19 And he said to them, "What sorts of things?" And they said to him, "The things concerning Jesus of Nazareth, a man who became a mighty prophet in deed and word before God and all the people— 20 how our chief priests and rulers delivered him to the sentence of death and crucified him. 21 But we hoped that he was the one coming to ransom Israel; but besides all these things, this is the third day since these things happened. 22 But also some women from among us astonished us, being early at the tomb. 23 And not finding his body, they came saying that they had also seen a vision of angels, who say that he lives. 24 And some with us went out to the tomb, and so they found, even as the women said. But they did not see him."

25 And he said to them, "O foolish men and slow of heart to believe all that the prophets uttered. 26 Was it not necessary that the Christ suffer these things and enter into his glory?" 27 And beginning from Moses and all the prophets, he interpreted to them all the scriptures concerning himself.

28 And they approached the village where they were going, and he intended to go further. 29 And they

as though he would have gone further. 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. 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. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.

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

compelled him saying, “Remain with us, since the evening is near and the day is already spent.” And he went in to stay with them. 30 And it happened, while he reclined to eat with them, taking the bread, he blessed it and, breaking it, he handed it to them. 31 And their eyes were opened and they recognized him; and he became invisible to them.

32 And they said to one another, “Was not our heart burning within us as he spoke to us on the road, as he opened the scriptures to us?” 33 And arising in the same hour, they returned to Jerusalem and found the eleven and those with them gathered together, 34 saying, “Truly, the Lord was raised and was seen by Simon.” 35 And those men related the things that happened on the road and how he became known to them in the breaking of bread.

Notes

24:13 *two of them*: The identity of one of the two followers is known, Cleopas (see 24:18). The two are among those who hear the women’s story and know of Peter’s visit to the tomb (see 24:9, 22–24). The two experience what follows and therefore become its witnesses. Incidentally, the two fulfill the minimum requirement in the Mosaic law for establishing the truth of an occurrence (see Deut. 19:15; Matt. 18:16; John 8:17; also 2 Ne. 11:3). The second, unnamed person is not one of the eleven, who are all in Jerusalem (see 24:33). Most likely, the two travelers are men (see the Notes on 24:22, 24) and one of them, probably Cleopas, is the source of the following vivid account.³⁷ Mark seems to preserve a reference to this episode (see Mark 16:12–13).

***went . . . to a village*:** The return of the two disciples to their home following the Passover celebration in Jerusalem is clearly implied.³⁸ If these disciples are in fact residents of a village that lies west of Jerusalem, how do

37. Bauckham, *Jesus and the Eyewitnesses*, 39–40, 46–47, 55.

38. Marshall, *Luke*, 892; Fitzmyer, *Luke*, 2:1561.

they come into contact with Jesus and his followers who reside in the north of the country? The simplest explanation links them to Jesus during an earlier visit by him and his Galilean disciples to the capital city (see the Notes on 10:30, 38; 13:1, 34; 19:47; 22:9; 23:5, 28, 50; the Analysis on 22:7–13).³⁹ Because it is also possible that Cleopas is Jesus' uncle, they may well have a family tie to one another (see John 19:25), although we cannot know about the unnamed traveler (see the Note on 24:18).

that same day: Luke's notation of time ties the following story to Sunday, "the first day of the week" (24:1).

Emmaus: The location of the village by this name remains a problem. Four sites lying west of Jerusalem enjoy some support in Christian tradition as the spot. They are ancient Colonia, or modern Motza, at 35 stadia or 4 miles from Jerusalem; Abu Ghosh at 83 stadia or 9 miles from the capital city; Castellum Emmaus, or modern el-Qubeibeh, at 65 stadia or about 7.5 miles from Jerusalem; and ancient Emmaus-Nicopolis, or modern Khirbet Imwas, at 153 stadia or about 17.5 miles from the city.⁴⁰ Luke's account rests not only on "historical recollections"⁴¹ but more probably on the eyewitness memory of Cleopas.⁴²

24:14 they talked together of all these things: The point of discussion between the two disciples, of course, has to do with the empty tomb, the fact of which they and the others cannot fathom (see 24:11). But their conversation also focuses on the dashed hopes that they and their fellow disciples feel at Jesus' unexpected execution (see 24:20–21).⁴³ Their distress, of course, has very much to do with their deep sense of loyalty to him.⁴⁴

24:15 reasoned: The Greek verb *syzēteō* carries the dual senses "to discuss" and, more strongly, "to dispute, to debate" (see 22:23).⁴⁵ It seems evident that the two disciples are trying to come to an understanding between themselves about the persistent report from the women (see 24:11; the Note on 24:10) and about Jesus' unforeseen death (see 24:20–21).

39. Plummer, *Luke*, 290: "from a short visit to Jerusalem which Lk. does not mention"; on 23:5, Plummer writes: "it may also refer to previous visits of Jesus to the city" (*Luke*, 521).

40. James F. Strange, "Emmaus," in *ABD*, 2:497–98.

41. *TDNT*, 2:300.

42. Plummer, *Luke*, 551; Bauckham, *Jesus and the Eyewitnesses*, 39–40, 46–47, 55.

43. Green, *Luke*, 844.

44. *TDNT*, 4:446.

45. BAGD, 783; *TDNT*, 7:747.

Jesus himself drew near: The pronoun “himself” is emphatic⁴⁶ and underscores the fact of Jesus’ personal, physical presence. The verb “to draw near” (Greek *engizō*) frequently ties to significant events in Jesus’ ministry, particularly those that frame the last week of his life and those that he initiates (see 18:35; 19:29, 37, 41; 22:47). Written here, the verb underscores the approaching experience as both a designed disclosure to the two disciples and a planned part of his resurrection appearances.⁴⁷

24:16 their eyes: Luke sets up his readers for a second notation about the disciples’ eyes wherein the Risen Jesus allows them to see him for who he now is (see the Notes on 24:24, 31, 34). The open stress on the eyes here and in 24:31 brings forward the very palpable, sensory aspect of the experience for the two disciples as well as the fact that the Savior is real and touchable (see 24:39).

were holden: At base, the Greek verb *krateō* means “to seize, to hold.”⁴⁸ In the passive voice, it means that the sight of the disciples is being held or restrained by someone else, by God (see also 9:45; 18:34).⁴⁹ The imperfect tense here points to a continual restraining of sight, as long as the three walk together.⁵⁰ This sense contrasts with the simple past tense, in the passive, that indicates the sudden opening of their eyes in 24:31. Intriguingly, the Joseph Smith Translation makes the passage read: “were holden, *or covered*” (JST 24:15; emphasis added).

24:17 as ye walk: Jesus’ question embeds within itself the normal mode of travel for people of his era (see the Note on 2:44).

are sad: The best manuscripts, including the earliest, \mathfrak{P}^{75} , read “stood [being] sad,” indicating that the two disciples stand still as Jesus catches up (Greek intransitive verb *histēmi*).⁵¹

24:18 Cleopas: Luke does not make up the name, otherwise he would make up the name of the second person too.⁵² This man is doubtless the eyewitness, the source of this story.⁵³ A key passage for identifying him is John 19:25, where a man named Cleophas or, more properly, Clopas is reported to be married to Jesus’ mother’s sister, also named Mary. Cleopas/Cleophas is

46. Green, *Luke*, 845.

47. *TDNT*, 2:331.

48. BAGD, 449–50; *TDNT*, 3:911.

49. Marshall, *Luke*, 893; Evans, *Luke*, 352.

50. Blass and Debrunner, *Greek Grammar*, §327.

51. BAGD, 383; Plummer, *Luke*, 552; Marshall, *Luke*, 894.

52. Bauckham, *Jesus and the Eyewitnesses*, 44–45.

53. Bauckham, *Jesus and the Eyewitnesses*, 39–40, 46–47, 55.

a rather rare name. Some scholars doubt that the two names are equivalent—Clopas is a Semitic name and Cleopas is Greek—and therefore the Clopas of John 19:25 is not the same person as Cleopas in this passage.⁵⁴ Others argue for variants of the same name, thus making Cleopas an uncle to Jesus on his mother's side.⁵⁵ Probability favors the identity of the two names as simple variants of one another, thus making Cleopas Jesus' uncle.

a stranger . . . hast not known: The news of Jesus' death must be everywhere, at least among those who care. Both Cleopas's surprise and question seem to presuppose that the stranger is from outside of Jerusalem and is therefore unaware.⁵⁶ In this light, it is difficult to believe that the Apostle Paul, very possibly then a student in the city, does not know of some of these events.⁵⁷ This observation raises the question how many people witness the goings-on linked to Jesus' execution. Indeed, there are always those whom the Lord wants to stand as witnesses. Many of these are natives of the city (see the Notes on 23:28, 48). But in light of Paul's silence in his letters, it is difficult to estimate how widely Jesus' death is noted in the larger community.

24:19 they said: In the words that follow, the disciples' say aloud (Greek verb *legō*) what is already understood about Jesus among fellow followers, anticipating what will become more or less formal statements about him (see Rom. 1:3–4; 1 Cor. 8:6; Philip. 2:5–11).⁵⁸ Importantly, the disciples' statement goes back to Cleopas, the eyewitness, not to a later Christian group that wants to make a point about Jesus' mortal ministry.⁵⁹

Jesus of Nazareth: For only the third time in Luke's account is Jesus' name associated with Nazareth to create a distinctive title that loads emphasis onto his humanity (see 4:34; 18:37).⁶⁰

a prophet: According to these disciples, the real measure of Jesus comes to rest on his prophetic side (see 13:33). Correspondingly, their words de-emphasize the royal aspect of the Jewish expectation of the Messiah.⁶¹

54. Fitzmyer, *Luke*, 2:1563; Stein, *Luke*, 610; Tal Ilan, *Lexicon of Jewish Names in Late Antiquity: Part I: Palestine 330 BCE–200 CE*, Texte und Studien zum Antiken Judentum 91 (Tübingen: Mohr Siebeck, 2002), cited in Bauckham, *Jesus and the Eyewitnesses*, 87, n. 79.

55. Blass and Debrunner, *Greek Grammar*, §125; Brown, *Gospel according to John*, 2:906; Marshall, *Luke*, 894; Bauckham, *Jesus and the Eyewitnesses*, 46, 47, 130.

56. *TDNT*, 5:853.

57. Murphy-O'Connor, *Paul*, 61.

58. Hans Lietzmann, *A History of the Early Church*, 4 vols. (New York: Meridian Books, 1961), 2:105–23; *TDNT*, 4:102.

59. Plummer, *Luke*, 551.

60. *TDNT*, 3:287; 4:874–75.

61. *TDNT*, 2:300.

Presumably, this shift away from the Messiah’s royalty arises because of Jesus’ death—he does not come conquering. Further, their words illustrate how they and other disciples come to look upon Jesus as a prophet but do not take seriously his prophecies about his death and resurrection.⁶²

mighty in deed and word: The wellspring of Jesus’ remarkable powers, of course, lies in his conception and birth, and continues into his ministry (see 4:14, 36).⁶³ Notably, as others, these disciples know what it is like to fall under the influence of Jesus’ words, even in his youth (see 4:15; 6:17; 7:22; 9:11; JST 2:46; etc.), as well as under the spell of his miracles (see 5:8–9, 25–26; 6:19; 7:16; etc.). A similar expression appears for Moses, making Moses a prototype for the Messiah (see Acts 7:22).⁶⁴

the people: The disciples’ words inadvertently point to the fulfillment of prophecies uttered early on about the impact of Jesus’ life and ministry (see 2:10, 31–32).⁶⁵

24:20 *chief priests and our rulers:* The listing almost mirrors that in 23:13. The chief priests remain the most identifiable group whereas the term “rulers” seems to include all those identified in 22:52 and 22:66 (see the Notes thereon).

delivered: In the mouths of the two disciples, the main burden of guilt lands on the Jewish authorities who hand Jesus over to the Romans for execution. The Greek verb *paradidōmi* also hints at Roman complicity in these events.⁶⁶

have crucified him: Here stand the most condemning words against the Jewish authorities—they are directly responsible for Jesus’ execution.

24:21 *we trusted . . . redeemed Israel:* It is clear that the two disciples still suffer from the disappointment that their redeemer dies (they certainly represent the views of other followers). Implicit in their words lies an incorrect, widespread notion that the Messiah is to carry out an expected deliverance (see the Note on 23:35). Indeed, their mistaken idea about Jesus’ messiahship contributes to their evident sadness. Their mistake lies in the verb translated “to redeem” (Greek *lytroumai*) that here has to do with Jesus rescuing Israel as a people by military might rather than him paying a ransom for sins or paying a price to bring about salvation, as in other passages (see Mark 10:45; Titus 2:14; 1 Pet. 1:18–19; the Notes on

62. Green, *Luke*, 846–47, 849.

63. *TDNT*, 2:301.

64. *TDNT*, 4:867–69; Brown, *From Jerusalem to Zarahemla*, 157–67.

65. *TDNT*, 4:53–54.

66. Marshall, *Luke*, 895; Morris, *Luke*, 368.

1:68; 5:4).⁶⁷ Jesus' later words, of course, begin to correct their misunderstanding (see 24:25–27).

to day is the third day: This translation of the Greek verb *agō* assumes that it is impersonal, representing the verb “to be.” But a personal understanding like the following fits better grammatically: “*he [Jesus] is spending this third day*” (emphasis added).⁶⁸ If we adopt this understanding, then we see the disciples still referring to their dashed hopes that he would redeem Israel by power, including offering redemption to the dead as scripture indicates (see the Note on 5:4). For, in their eyes, Jesus is vanquished in every sense. In this light, we apparently find here both a clear misunderstanding of his ministry and another pointer to Jesus' activities following his death, though misunderstood, in the mouths of disciples who know his previous teachings on this subject. Those activities, of course, consist of Jesus' visit among the departed spirits and his organization of a preaching mission to them (see the Notes on 4:18; 5:4; 11:21–22; see also D&C 138:11–37).

24:22 certain women also of our company: The two disciples readily identify the women as their close associates and fellow followers of Jesus, including them within their number. Their language strongly hints that these two travelers are men (see the Note on 24:24).

made us astonished: The two disciples include themselves among those whom the women approach earlier that day and who do not believe their report (see 24:9).⁶⁹

early: A prior detail points to a time just before dawn—“very early in the morning” (see the Note on 24:1).

24:23 a vision: The Greek term (*optasia*) here has to do chiefly with the oral message of the angels (see 24:5–7) rather than with the nature of the encounter between them and the women, a fact that becomes clear in the summary: “a vision of angels, which *said that he was alive*” (emphasis added).⁷⁰ In the meetings with the Risen Savior, the witnesses' sight is direct and unaided (see the Notes on 24:16, 24, 31, 34).

angels, which said that he was alive: The verb translated “to say” (Greek *legō*) stands in the present tense, indicating that the message of the angels remains valid.⁷¹ The Greek infinitive *zēn* is in the present tense too and gathers up the sense “he *is* alive.” Here, distilled by the disciples, the

67. *TDNT*, 4:349–51; *TDOT*, 2:350–55; 11:483–90; Fitzmyer, *Luke*, 2:1564.

68. BAGD, 14, no. 4; Blass and Debrunner, *Greek Grammar*, §129; Marshall, *Luke*, 895.

69. Green, *Luke*, 844.

70. *TDNT*, 5:351, 372.

71. Marshall, *Luke*, 896.

essence of the Easter message gains life (see 24:5–6).⁷² No news astonishes more, or thrills more, than learning that one who is dead, the Lord Jesus, is risen from death (see the prior Note).

24:24 *certain of them:* With the plural (Greek *tines*), the disciples disclose that more than one person visits the tomb after hearing the women, not just Peter (see 24:12; John 20:3–4).

with us: This phrase settles the question whether the other disciple with Cleopas is a woman. The answer is no (see the Note on 24:22).⁷³ The male disciples are staying together, apparently in a rented facility, to which the women come. The women do not reside in the same place.

as the women had said: The two men show a marked respect for the women’s witness, a respect that follows initial disbelief (see 24:11; the Note on 24:10).

him they saw not: As in the King James translation, the Greek pronoun “him” (*auton*) is emphatic. The verb (Greek second aorist *eidon*) underlines the expected direct sighting of the Resurrected Christ with their eyes (see the Notes on 24:16, 23, 31, 34).⁷⁴

24:25 *fools:* In the parlance of the day, this kind of term (Greek *anoētos*) conveys a terribly uncomplimentary judgment (see Gal. 3:1, 3).⁷⁵ It seems apparent that the Risen Jesus feels some frustration that not only these disciples, but others too, still do not grasp the character of his ministry, as is obvious in their mistaken view of the Messiah as a military conqueror (see the Note on 24:21). Thus, his unflattering term is directed to all who continue to misunderstand, not just to these two followers.

slow of heart: In this context, the word for “heart” (Greek *kardia*) represents the seat or source of understanding, much like the sense in 9:47, 21:14, and 24:38.⁷⁶ The disciples’ obtuseness contrasts sharply with Mary’s responses (see 2:19, 51). This emphasis on the heart as the instrument of understanding, or misunderstanding, forms a literary *inclusio* that bridges from the beginning of Luke’s story to its end, imparting unity to it (see the Note on 2:19).⁷⁷

to believe all: The Savior’s words lead us to grasp that, in previous settings, Jesus teaches disciples and others from the scriptures themselves about his ministry, Atonement, and Resurrection (see 4:17–21; 18:31; 20:17;

72. TDNT, 2:865.

73. For a different view, see Morris, *Luke*, 369.

74. TDNT, 5:356–59; Morris, *Luke*, 369.

75. TDNT, 4:840–41, 961–62.

76. BAGD, 404, no. *beta*; TDNT, 3:612.

77. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

22:37; also 10:24; 24:44, 46),⁷⁸ not merely in summary form such as in 9:44, 9:22, 17:25, 18:32–33, and 24:7. But we must not believe that these passages exhaust what Jesus teaches about himself, as the reference to his prior teaching about his ministry among the departed spirits illustrates (see the Note on 24:21).

24:26 Ought not: The verb in this passage is the Greek verb *dei* and the expression is to be rendered, “Was it not necessary?” This term carries the sense of divine necessity and mirrors the Savior’s words spoken previously as a mortal (see 9:22; 13:33; 17:25; the Note on 24:7).⁷⁹

Christ: Here stands the Risen Jesus’ self-designation following his resurrection, with the definite article “the” not translated into English, bearing the sense “the Messiah,” “the Anointed One” (see the Notes on 2:11; 9:20; 24:46). This title embraces the fundamental change in the Savior (see the Note on 24:5). Just as important, Cleopas, an eyewitness, recalls the Savior’s attribution of the title to himself.⁸⁰ In contrast, the mortal Jesus previously calls himself “the Son of man” (see the Notes on 5:24; 9:22).

suffered: Throughout his ministry, Jesus keeps up a drumbeat on his eventual suffering, a suffering that applies uniquely to himself (see 9:22, 44–45; 12:50; 17:25; 18:31–33; 22:15; 24:7; also 24:46; Acts 1:3; 3:18; 17:3; the Notes on 9:22; 12:50; 17:25; 22:15).⁸¹ This notable fact seems to be one reason why the Resurrected Savior expresses disappointment that the two disciples and their associates do not grasp this aspect of his Atonement (see the prior Note). This claim by the Risen One leads us into the broad topic of messianic expectations in the New Testament era. Remarkably, the Great Isaiah Scroll from the Dead Sea, whose copying predates the ministry of Jesus by at least a hundred years, affirms the reading “marred” in Isaiah 52:14, a clear pointer to the suffering Isaiah’s “Servant of the Lord” is to undergo.⁸² One point to make is that the Resurrected Jesus sees his messiahship differently from most of his contemporaries (see the Note on 9:22).⁸³

enter into his glory: The stress in the Savior’s words rests on his glory. Not incidentally, suffering is a needed step for the Elect One to enter his

78. See Matt. 26:24, 31; Mark 9:12; 14:21, 27; John 6:45; 15:25; Acts 13:33–35.

79. *TDNT*, 2:22–25; 6:296, n. 62.

80. Bauckham, *Jesus and the Eyewitnesses*, 55.

81. *TDNT*, 5:913–16.

82. William H. Brownlee, “The Servant of the Lord in the Qumran Scrolls I,” *Bulletin of the American Schools of Oriental Research* 132 (December 1953): 8–15; Margaret Barker, *The Great High Priest: The Temple Roots of Christian Liturgy* (London: T and T Clark, 2003), 303–4.

83. *TDNT*, 5:688–95; 9:534.

exaltation, his glory (see the Notes on 18:7; 23:35).⁸⁴ Above all, his entry into glory signals the saving of the world, thus broadcasting the wide impact of his suffering and resurrection.⁸⁵

24:27 *Moses and all the prophets:* In his discussion with the two disciples, the Resurrected Jesus highlights the prophecies that arise in two parts of the Jewish scriptures, the Law and the Prophets (see 16:16, 29, 31), and are fulfilled specifically in him (see the Notes on 16:16 and 24:32).⁸⁶ Later, he casts a broader net and deliberately makes reference to the prophecies that appear in the third part of the scriptures, the sacred writings that include the Psalms. This third part may be assumed here (see the Note on 24:44).⁸⁷ Other scripture lumps all prophetic voices together in heralding the Messiah (see JST John 3:18; 2 Ne. 25:19; Jacob 4:4; 7:11; etc.; the Notes on 1:70; 16:16). Similarly, in Luke’s quotation, Moses is cited specifically in his prophetic role.⁸⁸

in all the scriptures: The Lord’s emphasis comes down hard on the fact that all scripture points to himself (see 24:25; JST 16:17).⁸⁹ Importantly, the pearls of scripture are “opened” (Greek *dianoigō*) by one who knows them to the convincing of others, in this case by the Risen Savior (see 24:32, 45).⁹⁰ His later words disclose that this is not the first occasion that he reviews the Old Testament in this way with disciples (see 24:44). But his action here establishes for Christians ever afterward the fact that scripture prophesies about him in notable detail.⁹¹

the things concerning himself: Whether Cleopas and the other disciple regularly rehearse in detail what Jesus utters remains unknown. Presumably, they recall this remarkable discussion by the Risen Jesus long afterward and also repeat it (see the Note on 24:35). But when it comes into Luke’s hands, either the details are already lost or he chooses simply to summarize them. We find a similar conundrum with the unrecorded sermon that Jesus delivers from Simon Peter’s boat (see the Note on 5:3).

24:28 *he made as though he would have gone further:* No hint lies in the text that the Savior is pretending to go on.⁹² Rather, he intends to keep going. It is the sincere importuning of the two disciples that leads him to

84. TDNT, 4:189.

85. TDNT, 3:328.

86. TDNT, 1:758–59.

87. TDNT, 4:864; 6:296.

88. TDNT, 4:864–65; Skinner, “Moses,” 2:958–59.

89. TDNT, 1:748; Morris, *Luke*, 370.

90. BAGD, 186; TDNT, 1:752; 7:764, n. 13.

91. TDNT, 2:665; Fitzmyer, *Luke*, 2:1565.

92. Plummer, *Luke*, 556; Marshall, *Luke*, 897.

stop (see 24:29), probably in the home of one of them since the village is their destination (see 24:13).⁹³

24:29 *Abide with us:* The expression points to a home rather than an inn. The fact that the Risen Jesus will take charge of the meal does not alter this observation.⁹⁴

the day is far spent: Except in the desert, the ancients do not travel after dark unless need drives them (see 24:33; Acts 9:25; 17:10; 1 Ne. 8:4–7; 17:13).⁹⁵ The dangers are many, such as uneven paths in the rock-strewn hills west of Jerusalem. Only later do the Romans construct a better road running west from Jerusalem.⁹⁶ Even the nearly full moon of the preceding Passover will rise late.

24:30 *as he sat:* The verb, here in the passive voice, generally means to recline at a meal (Greek *kataklinō*; see 9:14; the Notes on 7:36; 14:8; 22:14).⁹⁷

he took bread: Jesus acts as the head of the household in this scene.⁹⁸ He is not yet known to the two disciples. But because of who he is, he leads out in uttering a blessing. By doing so, he sets a pattern that meals, including those shared among church members, are sacred moments initiated by prayer (see Acts 2:42, 46).⁹⁹

took bread, and blessed: The same sequence of verbs appears in the feeding of the five thousand and at the Last Supper (see the Notes on 9:16; 22:19). Although the Savior does not speak words that turn the meal into the sacrament, the meal becomes sacramental or holy in character because of who he is (see the Note on 22:17).¹⁰⁰ The object of his blessing is ambiguous: it might be the bread or it might be God.

24:31 *their eyes were opened:* As a reflection of the feeding of the five thousand, this experience reveals to the disciples something profound about the nature of Jesus' messiahship.¹⁰¹ Here, Luke avoids the language of dreams or visions from the divine side because the Risen Jesus is not a mirage or a

93. Morris, *Luke*, 370.

94. Plummer, *Luke*, 556; Fitzmyer, *Luke*, 2:1567–68.

95. S. Kent Brown, "New Light from Arabia on Lehi's Trail," in *Echoes and Evidences of the Book of Mormon*, ed. Donald W. Parry, Daniel C. Peterson and John W. Welch (Provo, Utah: FARMS, 2002), 66; Brown, *Voices from the Dust*, 38.

96. Graf, Isaac, and Roll, "Roads and Highways (Roman Roads)," 5:785.

97. BAGD, 412; TDNT, 8:211.

98. TDNT, 1:477; 2:762.

99. Bruce, *Acts of the Apostles*, 100; Green, *Luke*, 851.

100. TDNT, 3:730.

101. Green, *Luke*, 843.

spirit (see the Notes on 24:24, 34; see also 1:11, 12, 29; 22:43).¹⁰² Instead, he focuses on the experience of the two disciples from the human side, noting the physical act of opening their eyes, but with spiritual results (see Gen. 3:5, 7; Isa. 6:5; 52:10; 1 Cor. 15:5–8; 1 John 1:1; Rev. 1:7; 1 Ne. 22:10–11; 3 Ne. 11:15; Ether 3:6). The passive voice of the verb “to open” (Greek *dianoigō*) points to the Savior as the one who opens their eyes, particularly to convince them (see the Notes on 12:50; 13:32; 14:11; 16:11; 18:31; 22:37; 24:44; the Note below).¹⁰³ This situation is opposite that of their eyes being held or restrained (see the Note on 24:16).¹⁰⁴ The verb *dianoigō*, which appears only near the beginning and at the end of Luke’s report, creates an *inclusio* that emphasizes the unity of this Gospel (see 24:32, 45; the Note on 2:23).¹⁰⁵

he vanished: The expression means “he became invisible” (Greek *aphantos*), as if he fades from view.¹⁰⁶ The Joseph Smith Translation changes the words to “he was taken up,” as if he ascends out of the room (JST 24:30; see JST 24:50, “taken from them”).

24:32 they said one to another: This recollection of a back-and-forth conversation must originate with one of the two disciples, likely Cleopas (see the Note on 24:13).

Did not our heart burn within us: The Joseph Smith Translation changes the singular “heart” to the plural “hearts.” The Greek verbs, the past tense of “to be” combined with a present participle of *kaiō*, form a periphrasis with the meaning “was burning,” underscoring the continuing nature of the disciples’ experience as long as the Savior is speaking.¹⁰⁷ The words point to a spiritual quickening that the two disciples recognize only after its occurrence (see the Note on 16:8; LXX Ps. 38:3; 72:21 [= Hebrew 39:3; 73:21]; Jer. 20:9; also 1 Ne. 17:45 [“feel {an angel’s} words”]; D&C 9:8).¹⁰⁸ Very significantly, this description also refers to what new investigators will experience as they hear the message of missionaries.¹⁰⁹ We wonder whether, as Luke writes these words, he recalls his own conversion experience. The phrase

102. *TDNT*, 5:317, 324, 342, 356–59.

103. *TDNT*, 7:764, n. 13; Blass and Debrunner, *Greek Grammar*, §§313, (1)130; Jeremias, *Parables*, 122, n. 33; Marshall, *Luke*, 898; Johnson, *Luke*, 227.

104. *TDNT*, 3:911.

105. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

106. BAGD, 124.

107. Smyth, *Greek Grammar*, §§1857, 1961; Blass and Debrunner, *Greek Grammar*, §353; Plummer, *Luke*, 557–58.

108. *TDNT*, 3:464.

109. *TDNT*, 3:174 and n. 16; Marshall, *Luke*, 899.

“within us” is omitted by some manuscripts, including the earliest (P⁷⁵). The spiritual burning forms an *inclusio* with the promise of John that the “coming one” will baptize “with fire” even though the vocabulary is not the same (see the Note on 3:16; the Analysis on 22:39–46).

he opened: The verb (Greek *dianoigō*) is the same that appears in 24:31 for the opening of the eyes and in 24:45 for the opening of the understanding (see LXX Gen. 3:6, 8; Moses 4:11, 13), tying both these experiences together as a spiritual whole. Hence, physical sight and spiritual understanding stand on the same continuum. Described from the divine viewpoint, “the light which shineth, which giveth you light . . . is the same light that quickeneth your understandings” (D&C 88:11; see Alma 32:28, 34–35).¹¹¹ Moreover, this verb clearly implies that the Savior possesses the keys to open the door to proper understanding,¹¹² namely, to understand as God does (see the Notes on 24:31, 45). Indeed, the New Testament notes a variety of keys that ultimately belong to Jesus and are his to turn in their locks, or to assign to others (see 4:25; 11:52; 13:25; and the Notes thereon; Matt. 16:19; Rev. 1:18; 3:7; 9:1; 11:6; 20:1; also Isa. 22:22; D&C 35:18).¹¹³ For the verb *dianoigō* as the marker of an *inclusio*, see the Notes on 2:23 and 24:31.

the scriptures: The meaning is more broad than a profound lesson from the scriptures. By opening the scriptures to the disciples, the Risen Lord discloses that these writings both point to him and are fulfilled in his ministry and Atonement (see 18:31; 22:37; 24:44, 46; JST 16:17; the Note on 24:27).¹¹⁴

24:33 the same hour: The lateness of the hour does not deter the disciples from returning to Jerusalem. Their return illustrates that the two are familiar with the road that leads back to the city, no matter how winding and rough (see the Note on 24:29). They evidently travel it often.

the eleven . . . and them: Two points are worth making. First, more disciples are now in the place of gathering than the eleven Apostles, just as earlier in the day, likely including the women who see the empty tomb (see 24:9–10). Second, the number eleven may be formulaic, that is, a way to speak of the Apostles in the absence of Judas. Why is this important? Because, according to John, Thomas is not present at this evening meeting (see John 20:24). In this view, only ten Apostles are in the room.¹¹⁵

110. Marshall, *Luke*, 899.

111. *TDNT*, 6:362, “insight into divine mysteries.”

112. *TDNT*, 3:744–48.

113. *TDNT*, 3:744–53; Alan K. Parrish, “Keys of the Priesthood,” in *EM*, 2:780–81; Skinner, “Two Crucified Men,” 384–85.

114. *TDNT*, 1:758–59.

115. Plummer, *Luke*, 558.

with them: The prepositional phrase carries meaning for discipleship, pointing to those who enjoy not only fellowship with the Apostles and other followers but especially with the Savior (see the Notes on 6:17; 8:1, 45; 22:14, 28; 23:43).¹¹⁶

24:34 the Lord . . . hath appeared to Simon: The reference is to the solo appearance of Jesus to Peter which makes him the chief guarantor of the resurrection (see 1 Cor. 15:5). More than this, after his earlier denial, Peter is completely revived and restored to full fellowship with the Savior and is again raised to lead Jesus' nascent church.¹¹⁷ In the New Testament record, the only other man to receive such a visit is James the Lord's brother (see 1 Cor. 15:7), an appearance detailed in the apocryphal *Gospel of the Hebrews*.¹¹⁸ We may reasonably presume that Peter's "wondering" (24:12) leads him to exercise faith sufficient that the Risen Christ can appear to him. Concretely, the passive form of the Greek verb *horaō* means more literally "was seen," not "appeared," pointing both to the Savior's permissive act of allowing Peter to see him and to Peter's sensory experience of a direct, physical encounter, including spiritual sight.¹¹⁹ The appearance is not a vision like the one that comes to the Apostle Paul (see Acts 22:17–21). Rather, it is like that experienced by Cleopas and his companion in this story, as well as by Zacharias and Mary, thus making Peter the principal witness both to Jesus' early acts and now to his resurrection (see the Notes on 5:3, 8; 24:16, 24, 31).¹²⁰ This emphasis on direct, sensory meetings with celestial personalities is woven firmly into Luke's record (see the Notes on 1:11, 12, 22, 29; 22:43). In the aftermath of the Savior's coming to Peter, the disciples now call the Resurrected Jesus "the Lord."

Simon: Mention of Simon's name both here and at 4:38 forms an *inclusio* that underscores Peter as both the chief eyewitness and as one who experiences events with Jesus from the beginning to the end of his ministry, including the resurrection.¹²¹

24:35 they told what things were done in the way: By adding the expression "were done," the translators mistakenly lift emphasis away from the Risen Jesus' words spoken during the journey, words that unlock the scriptures for the two disciples and feature him. A better addition would be

116. TDNT, 7:794–97.

117. Talmage, *Jesus the Christ*, 687–88; TDNT, 4:446; Green, *Luke*, 851.

118. NTA, 1:165.

119. TDNT, 5:317, 324, 342, 356.

120. Bauckham, *Jesus and the Eyewitnesses*, 114–54.

121. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

“were said.” In this vein, the Joseph Smith Translation alters this expression to read: “what things *they saw and heard* in the way” (JST 24:34; emphasis added). Notably, this verse offers firm evidence that disciples regularly rehearse to others the teachings they hear from the Savior (see the Note on 24:27).

known . . . in breaking of bread: In this case, the divine disclosure occurs while sharing a sacred meal together. This observation carries meaning for the significance of the sacrament and other ordinances. It also links back to Jesus’ actions as host when he makes the past meal a sacred event (see the Note on 24:30).

Analysis

At last, by his own account, the Risen Christ walks fully into our view so that we can see him with our eyes, the revived, resurrected, glorified Lord (see 24:26). Before this moment, Jesus refers to himself as the “Son of man” who is to suffer, die, and rise from death, breaking its bands (see 9:22, 44; 17:24–25; 18:31–33; 24:7). But on the road to Emmaus, among rocks and dust and earth, amidst shrubs and trees, touched by wind and sunlight, strolling with two disappointed disciples, he reconnects with the mortal world as its Lord and Master, the Christ, the Anointed One. His title for himself, “the Christ,” now sets him off from all that happens before (see the Note on 24:26). In this present moment, in this earthly place, he walks bodily as the final fulfillment of “Moses and all the prophets” (24:27) and as the concrete completion of the central message of scripture.¹²² And with his keys, he opens scripture so that the two can see its true and proper meaning (see the Note on 24:32).

At base, the story rests on eyewitness testimony, that of Cleopas and his companion. Hence, the Resurrected Jesus’ self-designation as “the Christ,” the Messiah, is remembered and repeated among believers. This scene does not go back to some imagined mastermind who takes a simple story and embellishes it for the sake of “religious symbolism.”¹²³ Nor is Luke its main author.¹²⁴ Cleopas, a person known to other believers, including members of the eleven and important leaders from Galilee, stands as the chief source for this account, which illustrates that disciples regularly rehearse their experiences with the Savior (see the Note on 24:35). We

122. *TDNT*, 1:758–59.

123. Beare, *Earliest Records of Jesus*, 244.

124. Fitzmyer, *Luke*, 2:1554–55.

cannot come any closer to the Lord on this occasion than we do through Cleopas’s eyes and ears.¹²⁵

To be sure, the report exhibits a refined sense of story telling. But this characteristic must go back to Cleopas and his opportunity to recount this set of scenes again and again among friends and believers. To be sure, the narrative embeds more movement, life, length, and graphic description than other stories in the Gospel. But a vivid report from an eyewitness about one of the Risen Jesus’ first appearances does not surprise us. To be sure, the rehearsal of the Emmaus story is unique and does not exhibit parallels to the Savior’s post-resurrection visits narrated in the other Gospels and in Paul’s writings. But the fact that all the records differ in what they report from the very day of the Lord’s resurrection, and from following days, warns us not to make too much of differences such as the fact that other accounts feature the Risen Jesus’ appearances in Galilee (see Matt. 28:7, 10, 16–17; Mark 16:7; John 21:1) while Luke emphasizes his appearances in and around Jerusalem.

THE LAST MEETING IN JERUSALEM (24:36–49)

(Compare Matt. 28:16–20; Mark 16:14–18; John 20:19–30)

King James Translation

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto

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36 While they spoke these things, he stood in the middle of them and said to them, “Peace be to you.” 37 And being alarmed and afraid, they thought they were seeing a spirit. 38 And he said to them, “Why are you troubled? And why do doubts spring up in your heart? 39 Behold my hands and my feet, that I am he. Handle me and see, because a spirit does not have flesh and bones as you see me have.” 40 And saying this, he showed them his hands and feet.

41 But while they were still disbelieving from joy and marveling, he said

125. Plummer, *Luke*, 551; Bauckham, *Jesus and the Eyewitnesses*, 46–47, 55.

them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

to them, “Do you have anything to eat here?” 42 And they gave him a piece of a cooked fish. 43 And taking it, he ate before them.

44 And he said to them, “These are my words which I spoke to you while I was still with you, that it is necessary that everything written in the law of Moses and the prophets and the psalms concerning me be fulfilled.” 45 Then he opened their minds to understand the scriptures. 46 And he said to them, “Thus it is written that the Christ suffer and rise from the dead on the third day, 47 and that repentance for the forgiveness of sins be proclaimed in his name to all the nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I send the promise of my Father upon you. But you remain in the city until you be clothed with power from on high.”

Notes

24:36 as they thus spake: Luke’s record catches the two disciples literally in the middle of their report to the eleven and to the others present. Such a graphic scene must go back to an eyewitness recollection from someone in the room.

Jesus himself stood: Does Jesus pass through the closed door? Evidently (see John 20:19, 26). The physical restrictions that characterize mortality no longer apply to the Resurrected Lord (see 24:31; D&C 131:7–8).¹²⁶ Most manuscripts, including the earliest (P⁷⁵), simply read the Greek pronoun *autos*, with the sense “he himself,” and omit the name Jesus. But the context naturally demands that he be named.¹²⁷

stood in the midst of them: These words open another narrative of an appearance of the Risen Jesus, separating this visitation from the prior experience. Notably, each of the resurrection appearances recorded in the

126. *TDNT*, 3:176; 5:357; Morris, *Luke*, 372.

127. Fitzmyer, *Luke*, 2:1575.

Gospels stands alone and does not tie to other reports, except this one and the account in John 20:19–23.¹²⁸ Because of differences, we conclude that these stories and the others that circulated among early church members frame independent proofs of the Savior’s resurrection. The fact that the Resurrected Jesus stands (the verb is emphatic) after arriving has to do with him both taking his place as the central person among his followers—underlined by his physical position “in the midst”—and presenting himself to beloved followers, not to outsiders, as the Risen Lord (see John 20:19).¹²⁹

Peace be unto you: Here we find a translation of the common Hebrew greeting in ancient Palestine, *shalōm alēchem*. “Peace be upon you.” On the lips of the Risen Jesus, the term of greeting translated “peace” (Greek *eirēnē*) broadens into a rich set of meanings, including a person’s inner peace, the associated peace with God, and the promise of salvation (see 1:79; 2:14, 29; 7:50; 8:48; 10:5–6; 19:38).¹³⁰ Further, the Lord signals with his first words the warm tenor of his visit (see the Note on 1:13).

24:37 were terrified and affrighted: The force of Luke’s double terminology drives home the sudden alarm that the gathered disciples feel at someone surprising them in a secure space, despite the friendly greeting.

seen a spirit: The Greek verb *theoreō*, “to see,” is not the same as the verb *horaō* in 24:34 that underscores Peter’s direct, sensory experience with the Risen Savior (see the Note thereon). In contrast, the meaning here is that the gathered disciples think they are witnessing a spectacle of some sort.¹³¹ The term “spirit” (Greek *pneuma*) in this case stands close to the modern meaning of “ghost.”¹³² This word in other contexts points to the spirit of a deceased person (see Heb. 12:23; 1 Pet. 3:19). Presumably, the light in the room is dim, coming only from small oil lamps, and therefore the Savior is hard to discern (see the Notes on 8:16; 11:33).

24:38 troubled: This verb (Greek *tarassō*), which occurs only twice in Luke’s Gospel, frames an *inclusio* with its only other appearance, underscoring the unity of Luke’s report.¹³³ Like Zacharias previously, the gathered disciples are unsettled and intimidated by a person from the divine world (see the Note 1:12).¹³⁴

128. TDNT, 5:355; Morris, *Luke*, 371–72.

129. TDNT, 7:650.

130. TDNT, 2:411–17; Green, *Luke*, 854.

131. TDNT, 5:346.

132. Plummer, *Luke*, 559; TDNT, 6:359, 415.

133. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

134. BAGD, 812–13.

thoughts: Here the term (Greek *dialogismos*) deals with “torturing doubts.” But in most contexts in Luke’s gospel, the word has to do with evil thoughts that lie at the base of wicked actions and thus expose the person to divine wrath (see 2:35; 5:22; 6:8; 11:34; also Mosiah 4:30; Alma 12:14; D&C 88:109).¹³⁵

hearts: As elsewhere, the heart represents the seat of a person’s mental understanding or mind; in this context the issue has to do with thoughts or doubts (see the Note on 24:25).¹³⁶ Some manuscripts, including the earliest (P⁷⁵), preserve the singular “heart.”

24:39 Behold: In one of the most discussed passages in the Gospels, the Risen Jesus begins by inviting those in the room to see his hands and feet, knowing that they carry scars that will identify him to them (see 3 Ne. 11:14–15).¹³⁷ In the Gospel reports, incidentally, only Thomas talks about the scars, a feature of the Savior’s resurrected body that he likely learns from others (see John 20:25).

my hands and my feet: The Risen Christ obviously draws the gaze of the assembled disciples to the marks left by the nails (compare John 20:20). The hands and feet, of course, point to the whole body possessed by the now Resurrected Jesus as well as to his power to act and move with divine purpose.¹³⁸ Perhaps oddly, Luke does not note the nails in his earlier narrative of Jesus’ crucifixion (see 23:33).¹³⁹

it is I myself: The clause can be translated “I am he,” with a nod toward I AM, the divine name. But the expression seems to be almost an add-on or afterthought and therefore does not possess the sense that the Savior is declaring who he is.¹⁴⁰

handle me, and see: Often sight coupled with another sense (usually hearing) stands for an entire sensory experience that underlies eyewitness testimony (see 8:10; Acts 28:26–27; Rom. 11:8; 3 Ne. 11:14–15; also 1 John 1:1–3).¹⁴¹

a spirit hath not flesh and bones: The Risen Jesus offers, in negative terms, the proper nature of a resurrected body, that is, it consists of flesh and bones and is not a disembodied spirit (see John 20:20, 27; Eph. 5:30; 1 John 1:1),¹⁴² even though some want to see the flesh as not part of the

135. TDNT, 2:97.

136. BAGD, 404, no. *beta*; TDNT, 3:612; Marshall, *Luke*, 902.

137. TDNT, 8:249.

138. TDNT, 9:625; TLNT, 3:233.

139. TDNT, 7:574–75; Fitzmyer, *Luke*, 2:1576.

140. TDNT, 2:345–49; Marshall, *Luke*, 902.

141. TDNT, 5:341, 378, n. 16.

142. McConkie, DNTC, 1:852–53.

resurrection.¹⁴³ The similar expression “flesh and blood” has to do strictly with mortality (see 1 Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14).¹⁴⁴ Incidentally, the word “flesh” (Greek *sarx*) occurs only twice in Luke’s Gospel, here and in a quotation from Isaiah 40, and forms an *inclusio* that bridges from beginning to end (see the Note on 3:6).¹⁴⁵

24:40 *he shewed*: The Greek verb *deiknymi* can mean simply “to show” something so that another can view it. But the term can also bear the sense “to cause to experience” something in a way that the other person experiences it through senses in addition to sight (see LXX Num. 16:30; Deut. 3:24; Jer. 18:17), much as Jesus shows the scars in his body to believers in the New World (see 3 Ne. 11:14–15; also John 20:27).¹⁴⁶

24:41 *believed not for joy*: At first glance, the expression seems odd. But Luke’s words exhibit a profound insight into the minds and hearts of those in the room (see also 15:17; the Note on 16:13).¹⁴⁷ In a word, it is beyond belief that the Lord stands before them. Except for Peter, James the Lord’s brother, and the two disciples who come from Emmaus, no one in the room has ever met a resurrected individual (see 1 Cor. 15:5, 7). People’s emotions must be unusually jangled. A similar kind of psychological insight lies in the Parable of the Prodigal Son: “And when he came to himself” (15:17).

***wondered*:** This same Greek verb, *thaumazō*, portrays Peter’s ponderous thinking after confirming the empty tomb (see 24:12). At base, it means to be astonished, in a moving way.¹⁴⁸ Incidentally, the Joseph Smith Translation reverses “wondered” and “believed not for joy” (JST 24:40).

***meat*:** The word, Greek *brōsimos*, is an adjective that has to do with something edible.¹⁴⁹ The Savior, of course, knows that the gathered disciples are sharing food and that he therefore can offer proof of his resurrected body. More than this, the Risen Jesus renews his fellowship with his followers by joining the meal, thus bridging the divide between his mortal ministry and his postmortal work.¹⁵⁰

24:42 *broiled fish*: Although Jerusalem sits about thirty miles from the Mediterranean coast, fish is a common dish in the capital city as shown by the mention of the Fish Gate in an earlier era (see 2 Chr. 33:14; Neh. 3:3;

143. TDNT, 6:147, n. 22; 7:124; Beare, *Earliest Records of Jesus*, 245.

144. TDNT, 9:622.

145. Bauckham, *Jesus and the Eyewitnesses*, 129–31, 147, 366–67, 388, 390–93.

146. BAGD, 171; Plummer, *Luke*, 559–60; TDNT, 2:25–26

147. Plummer, *Luke*, 560.

148. BAGD, 352–53; TDNT, 3:37–39.

149. BAGD, 147.

150. TDNT, 6:142.

12:39; Zeph. 1:10). In the New Testament period the Fish Gate is home to the kiosks of Tyrian fish merchants.¹⁵¹

and of an honeycomb: Only later manuscripts preserve this expression. The earlier and better texts omit it. Hence, it may be a late scribal addition, although this is disputed.¹⁵²

24:43 he took it, and did eat: The sensory, corporeal nature of the Lord's resurrected body comes forcefully forward in these actions. It is not that in his resurrected state he needs food for sustenance but that he offers proof of his return to life.¹⁵³ Everyone in the room now becomes an eyewitness of his tangible, resuscitated body that holds within itself promise for all of us.

24:44 the words which I spake unto you: The Savior nods to words spoken previously that he is about to repeat. Most, if not all in the room, will recall what he says next.

while I was yet with you: The Risen Lord distinguishes between this new era inaugurated by his resurrection and the prior one centered on his mortal ministry (see the Note on 16:16). As in other instances, the prepositional phrase "with you" recalls the comradery between Jesus and his followers (see the Note on 22:28).¹⁵⁴

all things must be fulfilled: Lying at the base of the Lord's pointer to his prophetic words rests the Greek verb *dei*, a verb that embodies the sense of divine necessity (see the Notes on 19:5; 24:7).¹⁵⁵

fulfilled: Both the living voice of prophecy (see 1:20) and the prophetic words embedded in scripture will find fulfillment (see 4:21). Not only the Greek verb *plēroō*, found here, but also the verb *teleō*, which bears the meaning "to finish, to complete,"¹⁵⁶ apply specifically to Jesus' ministry as a fulfillment of scripture (see 12:50; 22:37; also 20:17; Acts 13:29).¹⁵⁷ The passive voice "to be fulfilled" implies that the Father is the agent who fulfills the prophesied word of scripture (see the Notes on 12:50; 13:32; 14:11; 16:11; 18:31; 22:37; 24:31).¹⁵⁸

151. Jeremias, *Jerusalem*, 20, 36; Bahat, *Illustrated Atlas of Jerusalem*, 30, 31, 36.

152. Plummer, *Luke*, 561; Marshall, *Luke*, 903; Fitzmyer, *Luke*, 2:1577; but see *TDNT*, 4:554, for a practical reason to keep the expression.

153. Plummer, *Luke*, 560; *TDNT*, 5:357.

154. *TDNT*, 7:794–95.

155. *TDNT*, 2:22, 24.

156. BAGD, 676–78, 818.

157. *TDNT*, 1:748; 6:290–91, 295–97; 8:59–60.

158. *TDNT*, 6:291, 295; Blass and Debrunner, *Greek Grammar*, §§313 ,(1)130; Jeremias, *Parables*, 122, n. 33; Marshall, *Luke*, 898; Johnson, *Luke*, 227.

written: The Lord, of course, is appealing to scripture (see the Notes on 3:4; 4:4).¹⁵⁹ At a minimum, for him the written source is a normative guide for living. But more than this, scripture discloses the grand elements of his ministry both in mortality and in the following era (see 18:31; 20:17; 22:37; 24:46–47).

the law . . . the prophets . . . the psalms: The Risen Jesus’ words underscore the threefold division of scripture as it is coming to be known in his day (see the Notes on 16:16; 24:27).¹⁶⁰ In the earlier era of Lehi and Sariah, people evidently think of scripture in three parts, but not in the same way that Jesus describes for his followers (see 1 Ne. 5:11–13). More than this, the Resurrected Jesus seems to impute prophetic insight to all of scripture (see Jacob 6:8; 7:11).

24:45 opened he their understanding: Just as the Risen Lord opens the eyes of the two disciples and opens the scriptures to their view (see the Notes on 24:31, 32), he now opens the scriptures for the gathered disciples so that they see the pointers in scripture to himself, bringing them therefore to a proper understanding (see LXX Gen. 3:6, 8), because he possesses the key for the enlightened understanding of the scriptures (see the Notes on 4:25; 11:52; 13:25; also Alma 32:28, 34–35).¹⁶¹ For the *inclusio* formed by the verb *dianoigō* (“to open”), consult the Notes on 2:23 and 24:31.

24:46 thus it behoved Christ: This reading is preserved in a number of manuscripts. But many texts, including the earliest, \mathfrak{P}^{75} , preserve a shorter reading, “Thus it is written that the Christ . . .”¹⁶² As before, on the Resurrected Jesus’ lips the title Christ carries a definite article that is not translated in the King James Version. In fact, the Risen Jesus is making reference to himself as “the Messiah” or “the Anointed One” (see the Note on 24:26).

to suffer: In this recurring theme in the Savior’s words about his Atonement, we grasp how vividly his suffering still weighs on his mind (see 9:44–45; 18:31–33; 24:26; also Acts 1:3; 3:18; 17:3; Mosiah 3:7, 9; D&C 19:16–18; the Notes on 9:22; 12:50; 17:25; 22:15).

the third day: This expression may be important for understanding the day on which Jesus is crucified. As many know, the words “three days” appear in other Gospel accounts when setting out the time that Jesus’ body lies in the tomb (see Matt. 12:40; Mark 8:31; also John 2:19; 3 Ne. 10:9). Luke

159. TDNT, 1:746–49, 758–59.

160. Marshall, *Luke*, 905

161. TDNT, 3:744–48; 7:764, n. 13; Marshall, *Luke*, 905.

162. Plummer, *Luke*, 562–63; Fitzmyer, *Luke*, 2:1583.

consistently repeats “the third day” (see 9:22; 13:32; 18:33; 24:7; Acts 10:40; also Matt.16:21; 17:23; etc.; Mosiah 3:10). If indeed Jesus’ body lies in the tomb for a full three days, then the Last Supper and experience in Gethsemane likely occur on Wednesday and Thursday.¹⁶³ But if the body rests in the tomb until the “third day,” counting parts of days as full days as the ancients do, Jesus hosts the Last Supper on Thursday and is crucified on Friday.¹⁶⁴

24:47 repentance and remission of sins: The heart of the disciples’ preaching is to consist of these two elements. From the days of John (see 3:3) until this moment, repentance is offered as a way to escape the burden of sin. The forgiveness of sins, coupled with resurrection for all, comes forward as a twin blessing of the Atonement.

should be preached: Out of these words springs the Savior’s command that his followers begin missionary work. His words form the authorization for them to start. Effectively, Luke’s quotation of the Lord’s words turns us to his second volume, the book of Acts.¹⁶⁵

in his name: Just as pupils of other notable teachers, the Lord’s disciples will carry his message by linking his name to it. But his name will mean more than the authority to proclaim his gospel. His name also becomes the vehicle for miracles (see Acts 3:6, 16; 4:10, 30; 16:18; James 5:14–15; Morm. 9:24; D&C 84:65–72) and ultimately for salvation (see Acts 2:21; 4:12; Rom. 10:13; 1 Cor. 6:11).

all nations: The sweep of the Savior’s commission is stunning (see Matt. 28:19). The term translated “nations” also means “Gentiles” (Greek *ethnos*).¹⁶⁶ In his mortal life, Jesus sends the Seventy among Gentiles in an initial effort to reach out to them (see the Notes on 10:1, 7–8; also 2:31). In modern times, the Lord repeats this charge to reach out to people of “all nations” (see D&C 68:8; 112:1; also 39:15; 84:75) with the stipulation that representatives go with purified and humble hearts (see D&C 84:73; 112:21–22, 28).

beginning at Jerusalem: The disciples’ first missionary task lies in the capital city, an effort that they take up as reported in the early chapters of the book of Acts (see 24:49). Implicit in the Risen Jesus’ words is the notion that the headquarters of this work will lie in Jerusalem and not in his native Galilee, an important shift because Jerusalem is a city with

163. Cummings, “Three Days and Three Nights,” 56–63.

164. Talmage, *Jesus the Christ*, 593; David Rolph Seely, “The Last Supper according to Matthew, Mark, and Luke,” in Holzapfel and Wayment, *From the Last Supper through the Resurrection*, 64–66.

165. Johnson, *Luke*, 402–3.

166. BAGD, 217.

international ties.¹⁶⁷ For the future, Jerusalem will serve as a launching station for the work of the church rather than becoming a magnet that draws people to itself.¹⁶⁸

24:48 *ye are witnesses of these things:* In a way, this line forms the summarizing statement of Luke’s Gospel. Within the lines of his record, Luke brings forward a multitude of witnesses of God’s movements from the beginning (see the Notes on 1:21, 65; 2:17). More than this, the Savior’s statement here, when combined with the verb *apostellō* in the next verse, “to send [as a representative],” forms a reaffirmation of the apostolic commission of the Twelve, for it resembles the sending of the Holy Ghost.¹⁶⁹ The term “these things” surely includes “all the time that the Lord Jesus went in and out among us” (Acts 1:21).¹⁷⁰

24:49 *I send:* The verb (Greek *apostellō*) appears earlier in the commissioning of the Twelve and of the Seventy (see the Notes on 9:2; 10:1). In this case, the Resurrected Lord is to send the representative of himself, the Holy Ghost, who will take up his abode with those sent earlier as his authorized apostolic agents (see John 14:16–17, 26).¹⁷¹ Because in mortality Jesus enjoys the presence of the Spirit in ways that humans do not, due to the nature of his conception and to the manner of the Spirit’s descent upon him at baptism (see 1:35; 3:22), he possesses the right to send that Spirit to his followers.¹⁷²

the promise of my Father: Only here in the New Testament Gospels do we see this terminology for the gift of the Holy Ghost (see Acts 1:4–5; 2:33, 38–39; Gal. 3:14; Eph. 1:13; compare D&C 95:9; 108:5). Evidently, the Savior points to an earlier discussion about the Holy Ghost as the angels do with the women about his suffering and death (see the Notes on 24:6–7).

tarry ye in . . . Jerusalem: Luke does not specify where the eleven are staying. But they spend forty days with the Risen Jesus and, except for the few days spent in Galilee, they otherwise reside in Jerusalem. Their residence brings them to Pentecost, and beyond, which occurs fifty days after Passover (see Acts 1:3, 12; 2:1). In fact, it is in accord with his instructions here that the eleven take up permanent residence in the city. This directive is so significant that the Lord refers in D&C 95:9 to this former command when instructing Joseph Smith to remain in Kirtland, Ohio, even though his stay would end

167. Jeremias, *Jerusalem*, 35–38, 54–57.

168. Green, *Luke*, 857.

169. *TDNT*, 1:430.

170. *TDNT*, 4:492–93.

171. *TDNT*, 2:349; Johnson, *Luke*, 403.

172. *TDNT*, 6:405.

some five years later (see D&C 64:21).¹⁷³ Interestingly, the Lord mentions Jerusalem by name in D&C 95:9 even though the name of the city is missing from some early manuscripts of Luke, including the earliest, \mathfrak{P}^{75} .

endued with power: This expression frames a second reference to the coming of the Holy Ghost (see Acts 1:8; the Note above). This promised manifestation of the Holy Ghost in power, occurring at Pentecost (see Acts 2:1–42), will effectively form “the birthday of the church.”¹⁷⁴ The verb “to endue” (Greek *endyō*) means “to clothe, to put on,”¹⁷⁵ mirroring a sense of being dressed that we find in the sacramental prayer, “that they are willing to take upon them the name of thy Son” (Moro. 4:3; D&C 20:77). In Luke, the form of the verb is the middle voice with a passive sense, meaning “to be clothed.”¹⁷⁶ The passive in this case implies the Father as the agent who endows or clothes with power (see D&C 38:32, 38; 43:16; 95:8).¹⁷⁷

from on high: This phrase occurs only one other time in Luke’s record, at 1:78, forming an *inclusio* that ties the beginning and ending of the Gospel together.¹⁷⁸ Moreover, the phrase embraces the concept that the power comes from “God’s seat,” from his throne.¹⁷⁹

Analysis

In the full view of many disciples, not just Peter or the two on the way to Emmaus, the resurrected, glorified Lord appears, complete with his body of “flesh and bones” (24:39), “the Christ” in the fullest sense of this title (see the Note on 24:46). He proves that he is himself, physically resuscitated, by encouraging his gathered followers to examine and touch his wounded hands and feet and to share their meal with him. Luke captures their joyous feelings, their almost disbelieving sight as the Savior stands before them. In our mind’s eye we behold their trembling hands, their weakened knees, their quiet tears, as they stretch their hands to touch his hands and bow their knees to feel his feet (see 1 John 1:1).

Indeed, they know by now the reports from Peter and the two disciples who reside in Emmaus about seeing and talking with the Risen Savior. But might they anticipate, might they hope that he will appear to them, either

173. Robinson and Garrett, *Commentary on the Doctrine and Covenants*, 2:216; 3:204–7.

174. *TDNT*, 1:432–33; 2:311; the quotation is from *TDNT*, 6:50–51.

175. BAGD, 263; *TDNT*, 2:319–20.

176. Blass and Debrunner, *Greek Grammar*, §307; *TDNT*, 2:320, 321.

177. Compare Marshall, *Luke*, 893; Morris, *Luke*, 365; Evans, *Luke*, 352; also Tannehill, *Luke*, 349.

178. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

179. *TDNT*, 8:605.

here or in another setting? They may think such thoughts. Yet, when he comes, “they were terrified and afrighted” (24:37) and “believed not for joy, and wondered” (24:41). This is not a story that they make up to salve their mourning or to make Jesus’ life turn out as he predicts. They are as surprised as anyone else. Thus, their witness is firm; it is to be trusted.

Notably, the Resurrected Jesus features his special relationship to the Holy Ghost, declaring “I send the promise of my Father upon you” (24:49 and the Note thereon). This feature arises even before Jesus’ birth. For example, in the angel’s words to his mother, we read: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee” (1:35). At the coming of Mary to Elisabeth’s home, “Elisabeth was filled with the Holy Ghost” who bears witness to her soul about “the fruit of [Mary’s] womb” (1:41–42). During Jesus’ mortal life, at his baptism, “the Holy Ghost descended in a bodily shape like a dove upon him” and remains with him as illustrated when “Jesus being full of the Holy Ghost returned from Jordan . . . into the wilderness” (3:22; 4:1). Thus, this member of the Godhead is ever with the Savior and ever assists him.

Above all, the Risen Christ restores the broken fellowship of the eleven and the others. Beginning with Judas’s treachery, continuing with the scattering of the eleven and others at the arrest, and cemented by Peter’s denial, this spiritual and convivial fellowship lies fractured, torn by depression at his death (see 24:17). The gathering of disciples on Sunday evening forms an important step in restoring this comradeship. But Jesus’ sudden appearance among them brings them together in ways that will endure, tying them together as witnesses of his return to life.¹⁸⁰

Unlike the very abbreviated account in John 20:19–23, Luke preserves a more extensive summary of the Savior’s teachings on this occasion. What is more, it seems that here Luke also preserves the broad outline of the Lord’s teachings during the forty-day ministry which he sums up in a few words elsewhere: “speaking of the things pertaining to the kingdom of God” (Acts 1:3). It appears likely that the Savior simply begins on this evening to open “their understanding, that they might understand the scriptures” (24:45). Because he reviews matters “written in the law of Moses, and in the prophets, and in the psalms, concerning [himself]” (24:44), we are justified in seeing this approach as a beginning of his larger teaching agenda. For, when we take all these passages together, we gain a sense for what he teaches these beloved followers during the next six weeks, starting this night.¹⁸¹

180. *TDNT*, 1:430; 4:446.

181. Plummer, *Luke*, 561; Marshall, *Luke*, 904.

Jerusalem now stands large in the lives of Christ's followers. Previously it looms large for Jesus even in his youth but especially as he approaches the city and the events that will descend on him there. For him, it holds his destiny. But his disciples are Galileans. Their inclination will be to return home and to their former occupations, which they do (see John 21:2–3). But the Savior needs to establish these followers in a place where they can carry on his ministry and win souls to his cause. The most natural place is Jerusalem where, as in Galilee, virtually all citizens speak Aramaic, the disciples' native language. Naturally, as we learn, the Holy Ghost assists them in communicating with others, mostly Jews from distant lands, by giving them the gift of tongues (see Acts 2:4–12). This gift, fulfilling Jesus' promise to "send the promise of [his] Father" (24:49), links them ever after with the capital city.

TO BETHANY AND BACK (24:50–53) (Compare Mark 16:19–20)

King James Translation

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

New Rendition

50 And he led them out toward Bethany and, raising his hands, he blessed them. 51 And it happened, while blessing them, he departed from them and was raised up into heaven. 52 And worshipping him, they returned to Jerusalem with great joy. 53 And they were continually in the temple praising God.

Notes

24:50 *he led them:* The Risen Jesus resumes his leadership role from his mortal ministry. On their part, the disciples recognize him as their leader and submit to his guidance, even when moving about the environs of Jerusalem. The strong possibility exists that he spends the night with these gathered followers and that together they leave the city early in the morning.

as far as to Bethany: The sense is that they walk toward Bethany from the city (Greek preposition *pros* with the name Bethany in the accusative),¹⁸²

182. BAGD, 716; Marshall, *Luke*, 908.

which places the group somewhere atop the Mount of Olives, perhaps near the place of his later ascension to which this scene seems to point (see Acts 1:9–12).¹⁸³

he lifted up his hands, and blessed them: As in other passages, the verb “to lift” (Greek *epairō*) often links to special, sacred actions (see the Note on 6:20). At first glance, this appears to be an instance of Jesus blessing the eleven by laying his hands on them. But the verb does not say that he places his hands on them, but merely raises his hands into the air.¹⁸⁴

24:51 he was parted: The Greek verb *diístēmi* stands in the active voice, not passive as the King James translators render it.¹⁸⁵ From this reading, we understand that Jesus departs on his own. But the Joseph Smith Translation changes “was parted” to “was taken,” likely meaning that God takes him to himself (JST 24:50; see JST 24:30, “taken up”).

and carried up into heaven: Although a few manuscripts omit this expression, the earliest (P⁷⁵) and all other early texts preserve it. Luke is not describing here the Savior’s ascension that occurs at the end of the forty days of training and teaching (see Acts 1:2–3), as Luke’s meaningful use of different verbs illustrate (the passives of Greek *anapherō* here, *epairō* in Acts 1:9). This is an interim ascent.¹⁸⁶ Moreover, as in the later ascension, the disciples can see Jesus going up with their own eyes (see Acts 1:9–11).¹⁸⁷

24:52 they worshipped him: The verb is a participle (from Greek *proskyneō*), so it is not clear whether they worship the Lord before his departure or afterward. Envisioned above all is the reverential prostration of the disciples on the ground.¹⁸⁸ This action occurs only twice during Jesus’ mortal ministry. Anticipating what these disciples do now, previously Peter “fell down at Jesus’ knees” and the Samaritan leper “fell down on his face at [Jesus’] feet” (5:8; 17:16). In this moment, by their actions these disciples show they know who Jesus really is.¹⁸⁹

returned to Jerusalem with great joy: Luke’s story now ends where it begins, in Jerusalem at the temple (see 1:9; 24:53). Their “great joy” springs from their witness of the Risen Jesus and from his promises to them (see 24:49). Luke thus ends his account with an elevating report of the joy that

183. *TDNT*, 5:485.

184. BAGD, 281; *TDNT*, 1:186; 9:430.

185. BAGD, 194.

186. *TDNT*, 4:909, n. 42; contrary to the view in *TDNT*, 9:60–61.

187. *TDNT*, 6:576.

188. BAGD, 723–24; Fitzmyer, *Luke*, 2:1590.

189. *TDNT*, 6:163; Green, *Luke*, 862.

the Lord's followers now experience.¹⁹⁰ Lying amidst these words is Luke's hope that others will come to the same joy that he previously experiences when he is converted (see 1:4).

24:53 continually in the temple: Luke's story ends where it begins, in the temple (see 1:9). It is not clear whether Jesus' disciples are welcome in places of worship outside the temple, say, in an Aramaic-speaking synagogue, or whether on their part they would feel comfortable in any synagogue in the city. Luke's next record locates them regularly within the temple grounds and in private dwellings (see Acts 2:46; 3:1; 5:20–21, 42) as well as, later, in special synagogues (see Acts 6:9).

praising and blessing: The earliest manuscript, \mathfrak{P}^{75} , and others omit one of these participles as well as the term "Amen."¹⁹¹

Analysis

The Resurrected Jesus ascends bodily out of this world for the first time. The second, final ascension is almost six weeks in the future (see the Note on 24:51). As on prior occasions, the witnesses see him with their own eyes, not in a dream or vision (see the Notes on 24:16, 24, 31, 34).¹⁹² And what is the reaction of his close, devoted followers? Sadness at his departure? No. Unrestrained joy. At this moment of separation, they understand.

As a further explanation, Jesus' ascent here is not the same as that which Luke records in his book of Acts. Luke frames the two accounts differently because they occur on separate occasions. Here, Jesus departs from "the eleven . . . and them that were with them" (24:33). In the later incident, Luke identifies only "the [eleven] apostles" as present at the Savior's ascension (Acts 1:2). Further, in the later occurrence, angels attend the event and even instruct the gathered Apostles (see Acts 1:10–11). No such personages are present in the Lord's first ascension.

When Jesus ascends this first time, about twenty-four hours after his resurrection, he effectively separates the era of his mortal ministry from his continuing ministry from heaven. His meaningful words, "while I was yet with you" (24:44), point to this partition of time periods. From this moment on, we step into the grand era of the Spirit (see the Note on 24:49).

190. Fitzmyer, *Luke*, 2:1590–91.

191. Marshall, *Luke*, 910.

192. *TDNT*, 5:355–556; 6:576.