

A close-up photograph of a stone architectural detail, likely a frieze or cornice, featuring intricate carvings of acanthus leaves and scrolls. The stone is a warm, reddish-brown color with some weathering and discoloration. The background is a blurred outdoor setting.

Tim Collins

<http://www.pas.Rochester.edu/~tim/study/study.html>

WHO IS JESUS?

The Road to Emmaus



Tonight:
*The Road to
Emmaus*



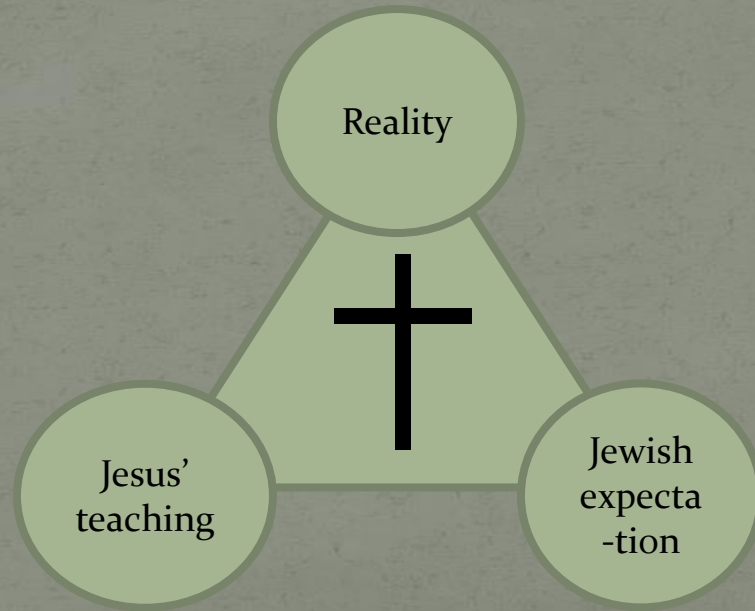
Luke 24:13-35

Opening with prayer, followed by song

Be still and know that I am God,
be still and know that I am God,
be still and know that I am God.

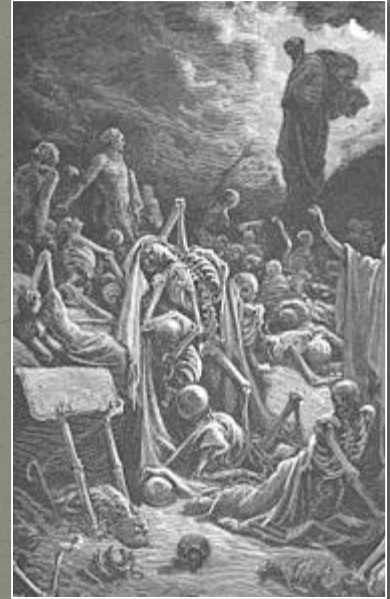
In thee, O Lord, I put my trust,
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This chapter recounts a brief but tragic mismatch of reality and expectations



The Jews of Jesus' day expected resurrection... sort of

- “Resurrection was what God would do in the end for all the righteous dead, giving new embodiment to everyone from Abraham, Isaac and Jacob down to the most recent righteous martyrs.” –N. T. Wright
- “Though people could speak of a prophet like Elijah or John the Baptist returning from the dead, what they probably meant was that someone would come who seemed to embody the same spirit, the same fiery prophecy.”
- “In Judaism it is usually left vague as to what sort of a body the resurrected would possess; some see it as a resuscitated but basically identical body, while others think of it as a shining star.”
- Jesus brought people back to life and the disciples were even sent out to do this, but they didn't expect tombs to empty themselves



Jesus repeatedly taught that the Messiah must die and be raised

- Lk 9:22 'And he said, "The Son of Man **must suffer many things** and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."
- Lk 9:43b: 'While everyone was marveling at all that Jesus did, he said to his disciples, 44 "Listen carefully to what I am about to tell you: The Son of Man is going to be **delivered into the hands of men.**" 45 But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.'
- Lk 12:50: "But I have a **baptism to undergo**, and what constraint I am under until it is completed!"
- Luke 13:32: 'He replied, "Go tell that fox, 'I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.' 33 In any case, I must press on today and tomorrow and the next day—for surely **no prophet can die outside Jerusalem!**"
- Luke 17:25: "But first he **must suffer many things** and be rejected by this generation.
- Luke 18:31: 'Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. 32 He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; 33 **they will flog him and kill him.** On the third day he will rise again." 34 The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

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- Lk 9:43b: ‘While everyone was marveling at all that Jesus did, he said to his disciples, 44 “Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men.” 45 But they did not understand what he was saying, so that they did not grasp it, and they were afraid to ask him about it.’
- Lk 12:50: “But I must press on to complete this mission that has been assigned to me. It is completed!”
- Luke 13:32: ‘I must press on today and tomorrow, and on the third day I will reach my goal. 33 In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!’
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Six times Luke records Jesus teaching this

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- Lk 9:43b: ‘While everyone was carefully to what I am about to say to you, men.’ 45 But they did not grasp it, and they were silent, for they were afraid.’
- Lk 12:50: “But I must go on my way now. The Son of Man must suffer many things and be rejected, and be killed, and on the third day be raised to life.”
- Luke 13:32: ‘I tell you, today and tomorrow, and on the third day I will be in Jerusalem, and you will see me there, and you will know that I am not a prophet, but that I am the Son of Man.’
- Luke 17:25: “But first he must suffer many things and be rejected, and be killed, and on the third day be raised to life.”
- Luke 18:31: ‘Jesus took the Twelve aside and told them, “Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. ³²He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; ³³they will flog him and kill him. On the third day he will rise again.”’

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Luke 18:31

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- Lk 9:43b: ‘While everyone was listening carefully to what he said, he told them, “No one thought the Messiah would die: “The Messiah was supposed to fight God’s victorious battle against the wicked pagans; to rebuild or cleanse the Temple; and to bring God’s justice to the world.” –Wright
- Lk 12:50: “But I must go on my journey. I will be flogged and killed, but after three days I will rise again.”’
- Luke 13:32: ‘I tell you today and tomorrow I will be flogged and killed, and on the third day I will rise again.’
- Luke 17:25: “But first he must suffer many things and be rejected, and he must be killed, and on the third day he will rise again. It is written of this. Its meaning was hidden from them, and they did not know what he was talking about.”
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Luke 18:31

This passage operates on two levels: first disciples and modern



- This passage is interesting because:
 1. It's a powerful and compelling description of Jesus' mourning followers
 2. It brings us against another tough passage, "*Oh how foolish you are!*" (24:25)
 3. As they walked the road, we too walk in "the Way"
- Read Luke 24:1-35, then focus on the Emmaus road, 13-35

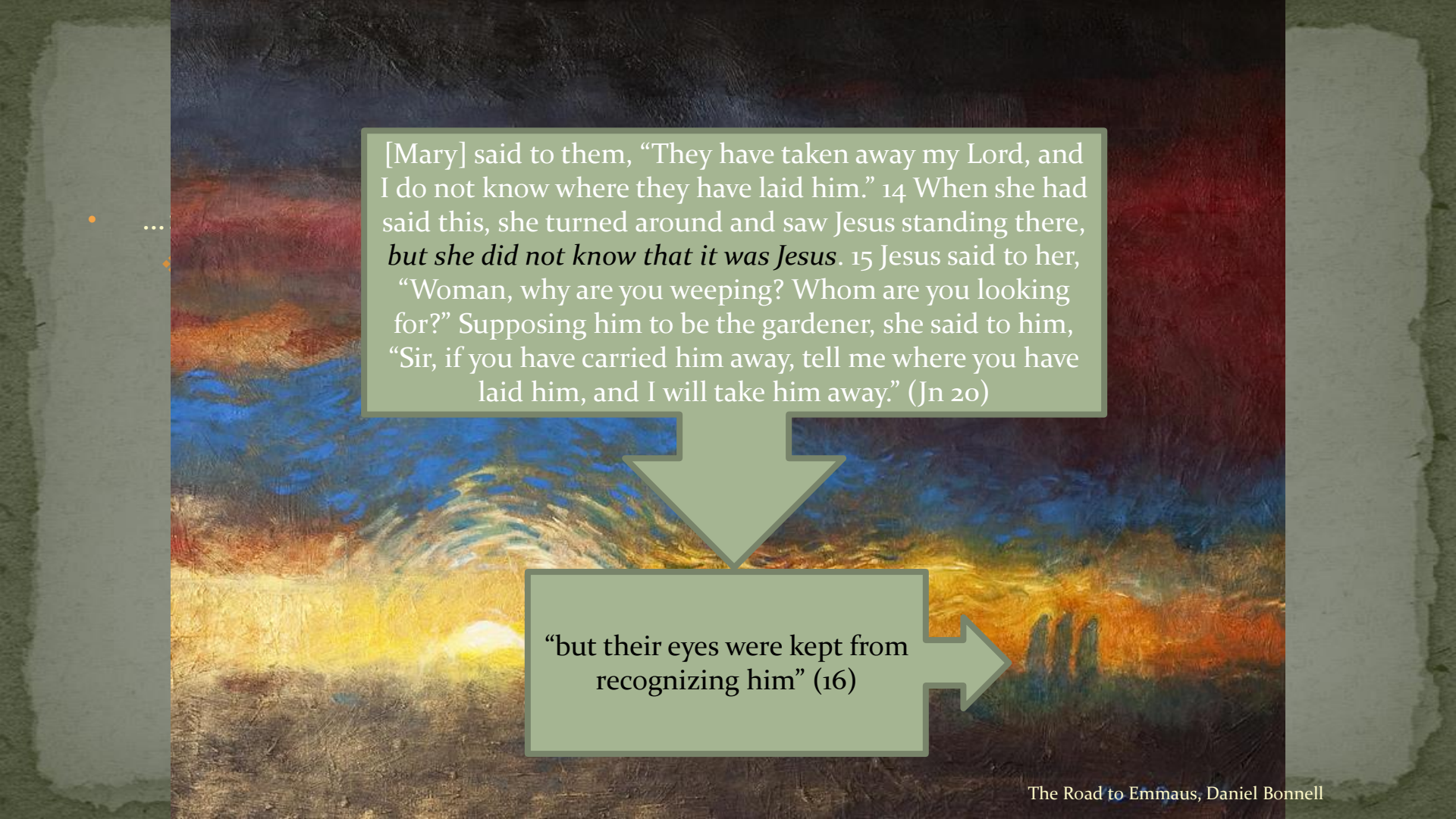


The Road to Emmaus, Daniel Bonnell



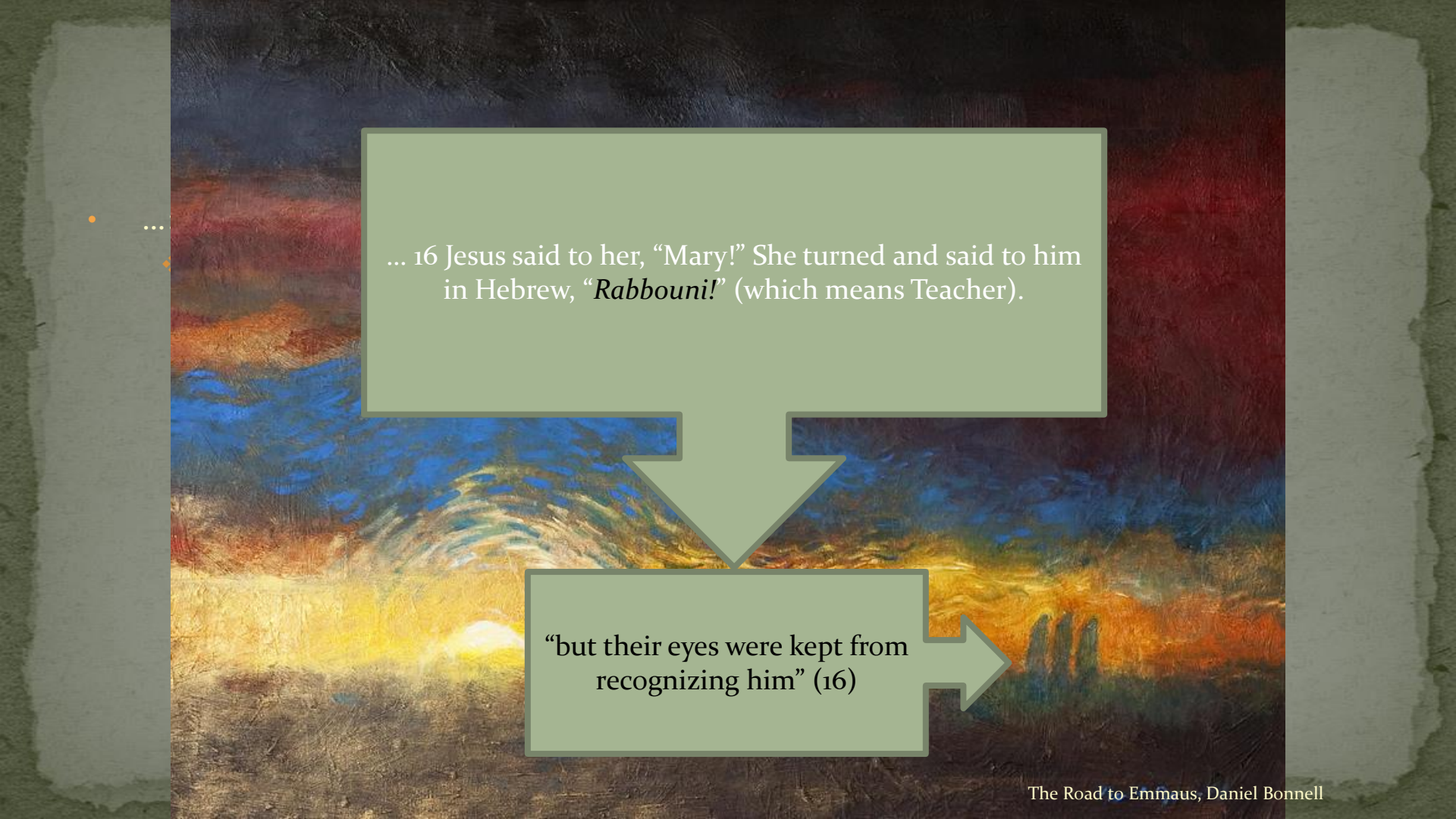
“but their eyes were kept from recognizing him” (16)





[Mary] said to them, “They have taken away my Lord, and I do not know where they have laid him.” ¹⁴ When she had said this, she turned around and saw Jesus standing there, *but she did not know that it was Jesus.* ¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” (Jn 20)

“but their eyes were kept from recognizing him” (16)

The background of the slide is a reproduction of the painting 'The Road to Emmaus' by Daniel Bonnell. The painting depicts two figures walking away from the viewer on a path that leads towards a bright, glowing horizon. The sky is dark and turbulent, with swirling clouds of blue, red, and orange. The ground is dark and textured, suggesting a rough, unpaved path. The overall mood is one of mystery and spiritual journey.

... 16 Jesus said to her, “Mary!” She turned and said to him in Hebrew, “*Rabbouni!*” (which means Teacher).

“but their eyes were kept from recognizing him” (16)

John 21: 4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

5 He called out to them, “Friends, haven’t you any fish?”

“No,” they answered.

6 He said, “Throw your net on the right side of the boat and you will find some.” When they did, they were unable to haul the net in because of the large number of fish.

7 Then the disciple whom Jesus loved said to Peter, “It is the Lord!”

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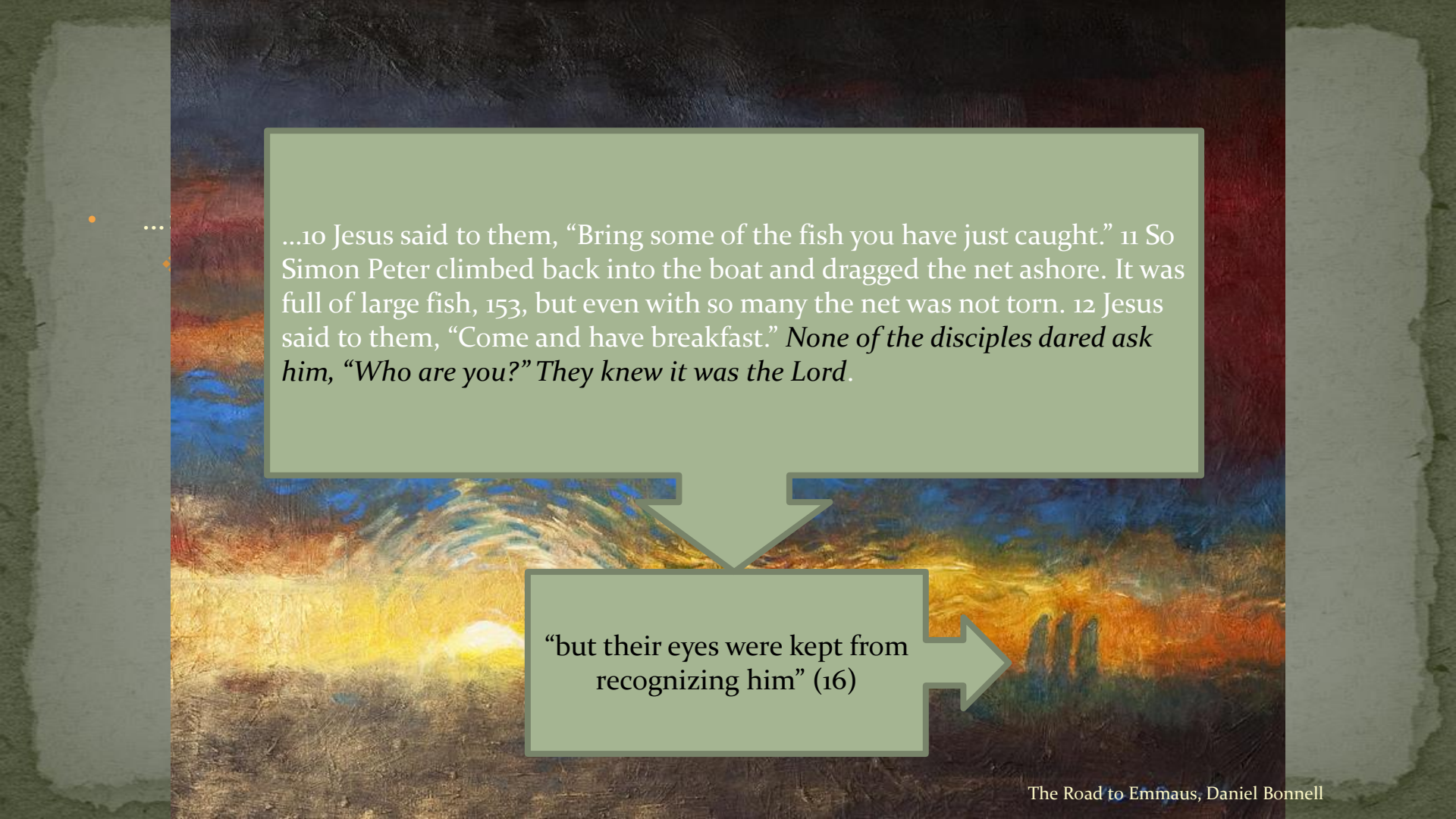
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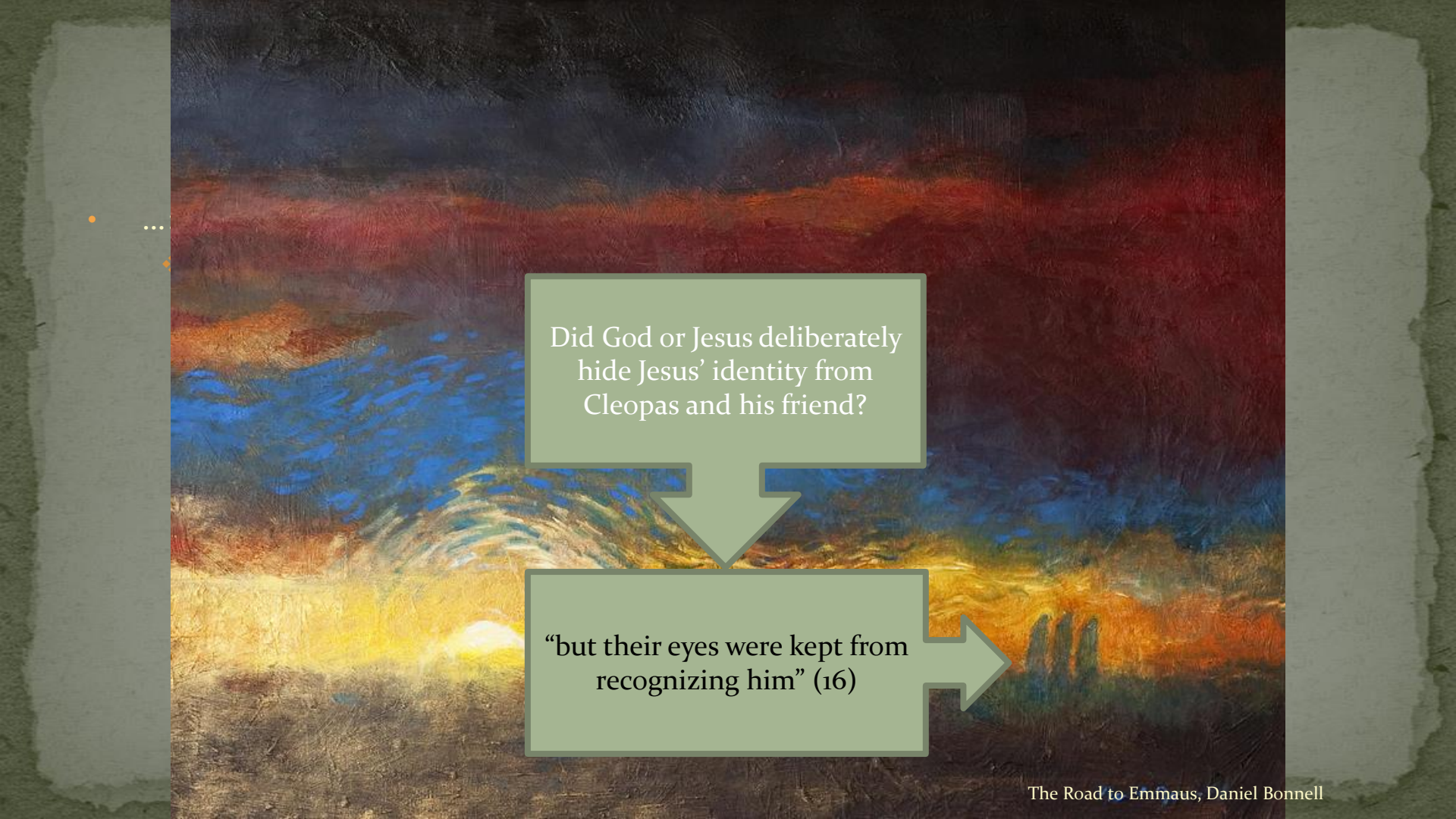
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Did God or Jesus deliberately
hide Jesus' identity from
Cleopas and his friend?

“but their eyes were kept from
recognizing him” (16)


The painting 'The Road to Emmaus' by Daniel Bonnell is a landscape painting. It features a dark, stormy sky with deep blues and purples. Below the sky, there are layers of color: a band of red and orange, followed by a wide band of vibrant blue, and then a band of yellow and orange. In the foreground, a dark, textured ground is visible. A bright, glowing light source, possibly the sun or moon, is positioned on the horizon, casting a warm glow. In the distance, two small figures are visible on the right side of the horizon. The overall style is expressive and textured, with visible brushstrokes.

Their description of Jesus is actually much better suited to Moses, even quoting from Deuteronomy



Luke says, when Jesus breaks bread, *“and their eyes were open, and they knew him.”* (31)

The only other place this phrase gets used is Gen 3:7, when Adam and Eve ate the apple and saw they were naked

The painting 'Supper at Emmaus' by Caravaggio, 1601, depicts the biblical story of the Resurrection. Jesus, in the center, is shown in a red tunic and white shawl, breaking bread. He is surrounded by two other men, one on the left and one on the right, both with their hands raised in surprise or prayer. The table is set with a white cloth, a roasted bird, a basket of fruit, and a bowl. The scene is dramatically lit from the left, creating strong highlights and deep shadows. A light green text box with a white arrow pointing to Jesus is overlaid on the left side of the painting.

Note also that
Jesus goes from
guest (invited by
the friends) to
host (the one who
breaks the bread)



For some reason, post-resurrection sightings seem to be correlated with *food*:



- Luke 24:41-43 (Jesus asked for a fish snack);
- Acts 1:4 (Jesus dines with them);
- Acts 10:41 (specifically mentioned that Jesus was seen by those who dined with him);
- Jn 21:13-14 (Jesus has breakfast with them before telling Peter to feed his sheep);
- Mk 16:14





Why did they recognize Jesus at the *breaking of the bread* in particular?

- a) Jesus wanted to drive home the value of **liturgy** for remembering (think: *seder*, then *Eucharist*)
- b) Jesus wanted to call to mind the **loaves and fishes**
- c) They saw Jesus when they reached out in **hospitality** to someone in need
- d) Jesus wanted to remind them of the **New Covenant** as announced at the **Last Supper**
- e) Because **table fellowship** was at the very heart of Jesus' ministry—where *else* would they recognize him?
- f) Jesus was **changed** enough that they only recognized him when he did something familiar (think: *Mary and the gardener*)



Psychologists have demonstrated repeatedly that we see what we expect to see, while that which violates our paradigms fades to invisibility



Neural Bases of Motivated Reasoning: An fMRI Study of Emotional Constraints on Partisan Political Judgment in the 2004 U.S. Presidential Election

[Drew Westen](#), [Pavel S. Blagov](#), [Keith Harenski](#), [Clint Kilian](#), and [Stephan Hamann](#)

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Abstract Authors

Abstract

Research on political judgment and decision-making has converged with research in clinical and social psychology suggesting the ubiquity of emotion-biased reasoning. Motivated reasoning is a form of implicit emotion regulation

Psychologists have demonstrated repeatedly that we see what we expect to see, while that which violates our paradigms fades to invisibility

Example: “Staunch Democrats and Republicans hear the same data but, predisposed to interpret them differently, they walk away with opposing conclusions. With partisan beliefs calcified, people tend to learn very little from new information.”
–Joel Green*

In Christian history we might point to centuries of sexism and racism and tribalism perpetrated by otherwise godly people.

* “What you see depends on what you are looking for: Jesus’s ascension as a test case for thinking about biblical theology and theological interpretation of scripture,” *Journal of Bible and Theology*, 70 (4) 445-457 (2016)



Psychologists have demonstrated repeatedly that we see what we *expect* to see, while that which violates our paradigms fades to invisibility

What can we learn from this passage about addressing our own blind spots?

“And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself”

Jesus clearly had specific scriptures in mind which were being misinterpreted or ignored—but which ones?



The OT contains a broad pattern of OT passion prophecy

- Rejection by the Jews and Gentiles: Ps 2:1; 22:12; 41:5; 56:5; 69:8; 118:22-23; Isa 6:9-10; 8:14; 29:13; 53:1; 65:2
- Persecution: Ps 22:6, 35:7, 12; 56:5; 71:10; 109:2; Isa 49:7; 53:3
- Betrayal by a friend: Ps 41:9; 55:13; Zech 13:6
- Betrayal for thirty pieces of silver: Zech 11:12
- Betrayer's death: Ps 55:13, 23; 109:17
- Purchase of Potter's field: Zech 11:13
- Desertion by disciples: Zech 13:7
- False accusation: Ps 2:1-2; 27:12; 35:11; 109:2
- Silence under accusation: Ps 38:13; Isa 53:7
- Mocking: Ps 22:7-8, 16; 109:25
- Insults, buffeting, spitting, scourging: Ps 35:15, 21; Isa 50:6
- Patience under suffering: Isa 53:7-9; Crucifixion: Ps 22:14, 17
- Offer of gall and vinegar: Ps 69:21
- Prayer for enemies: Ps 109:4
- Cries upon the cross: Ps 22:1, 31:5
- Death in prime of life: Ps 89:45; 102:24
- Death with malefactors: Isa 53:9, 12
- Death attested by convulsions of nature: Amos 5:20; Zech 14:4-6
- Casting lots for garments: Ps 22:18
- Bones not to be broken: Ps 34:20
- Piercing: Ps 22:16; Zech 12:10; 13:6
- Voluntary death: Ps 40:6-8
- Vicarious suffering: Isa 53:4-6, 12; Dan 9:26
- Burial with the rich: Isa 53:9

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Three types of prophecy:

1. Hints and surprising connections (Zech's 30 pieces of silver; the serpent bites Eve's heel; etc.)
2. Fully-formed prophecies *without a clear referent* (Psalm 22; Servant Songs; Daniel's 70 weeks)
3. Typological (e.g. Levitical Feasts)

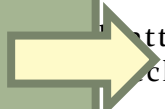
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- Piercing: Ps 22:16; Zech 12:10
- Voluntary: Ps 40:9; Isa 53:7
- Vicarious: Ps 51:17; Isa 53:10
- Burial with the rich: Ps 22:18; Isa 53:9

The Feast	The Fulfillment in Christ
Passover (April)	Death of Christ (1 Cor. 5:7)
Unleavened Bread (April)	Holy Walk (1 Cor. 5:8)
First Fruits (April)	Resurrection (1 Cor. 15:23)
Pentecost (June)	Outpouring of Spirit (Acts 1:5; 2:4)
Trumpets (September)	Israel's Regathering (Matt. 24:31)
Atonement (September)	Cleansing by Christ (Rom. 11:26)
Tabernacles (September)	Establishing the Messianic Kingdom and the Ingathering of the Nations (Zech. 13:1; 14:16-18)

The OT contains a broad pattern of OT passion prophecy

Three types of prophecy:

1. Hints and surprising coincidences (Zech's 30 pieces of silver; the serpent bites Eve's heel: etc.)
2. Fully-fulfilled prophecies with clear references (e.g. Songs; Psalms)
3. Typological prophecies

These seem designed to be clearly visible *only after the fact*

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Sacrifice

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Note: we don’t scold a pupil unless we believe they were up to the challenge in the first place

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Should the disciples have expected Jesus' death and resurrection?



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No, they're okay.

1. No one, but no one, expected this
2. It broke all paradigms and what we don't expect is very hard to see
3. Post-resurrection Jesus seems to have a modified appearance



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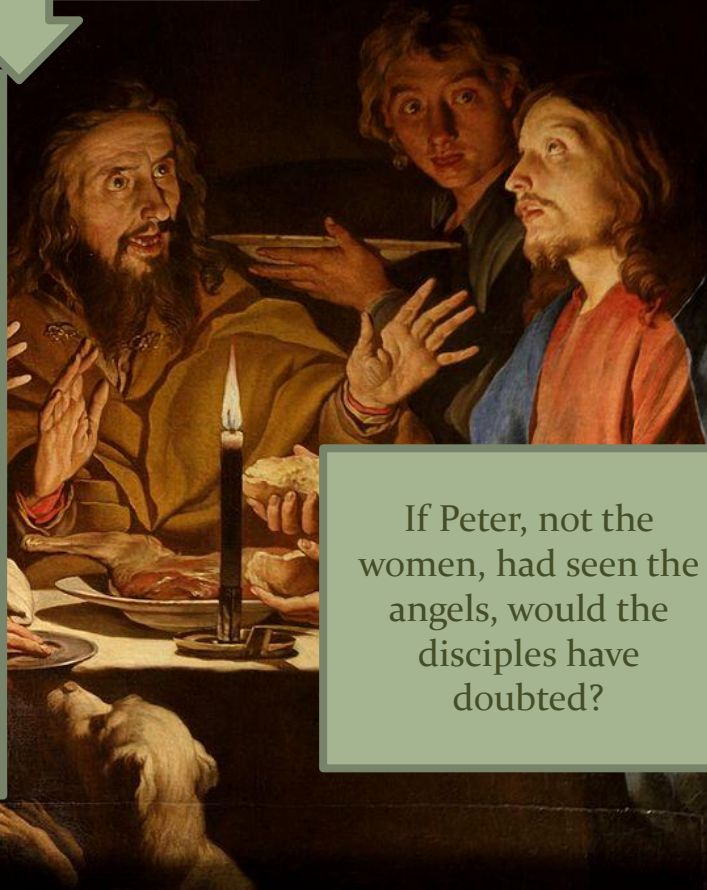
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2. The OT is replete with prophecies of a suffering Messiah
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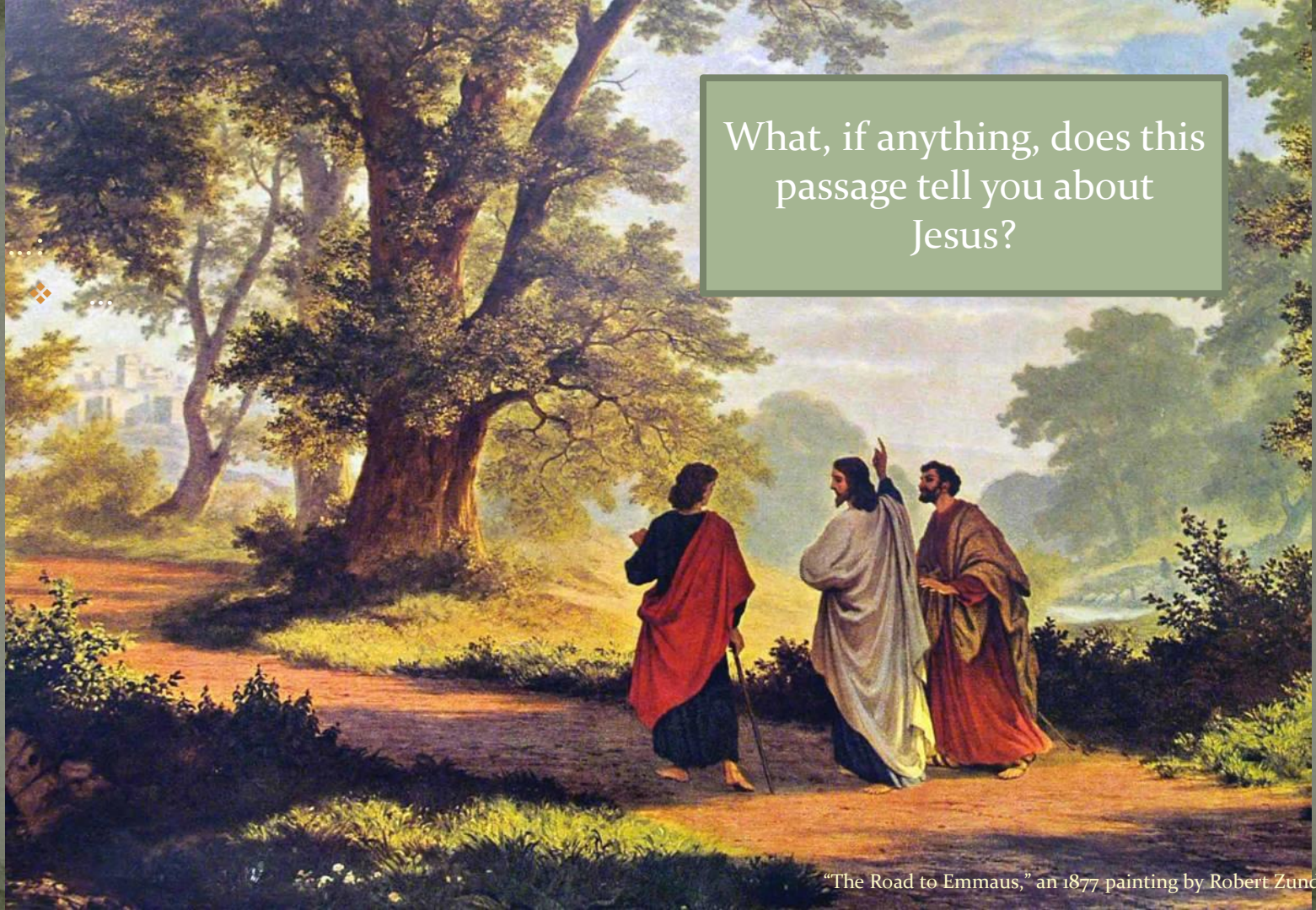


If Peter, not the women, had seen the angels, would the disciples have doubted?


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What, if anything, does this passage tell you about Jesus?



"The Road to Emmaus," an 1877 painting by Robert Zund



What, if anything, does this passage tell you about Jesus?

When have you felt your heart warmed?



Pray!