On the Road to Emmaus:

Structural Outline of Luke’s Gospel
A) Literary Preface & Infancy Narrative: 1:1 – 2:52
B) Preparatory Events: 3:1 – 4:13
C) Jesus’ Ministry in Galilee: 4:14 – 9:50
D) Jesus’ Journey to Jerusalem: 9:51 – 19:27
C’) Jesus’ Ministry in Jerusalem: 19:28 – 21:38
A’) Resurrection Appearances & Ascension: 24:1-53

The Journey to Emmaus (24:13-35)

- WHEN: “That very day [the first day of the week]” (v. 13, cf. 24:1)
  - “the third day since…” (v. 21; cf. 9:22; 18:33; 24:7)
- WHO: Two disciples: Cleopas and Anonymous (vv. 13, 18)
- WHERE: Jerusalem (vv. 13, 18, 33); Emmaus/village (vv. 13, 28)
  - “on the way” – journeying together (vv. 13, 15, 28); walking/road/way (vv. 17, 32, 35)
- WHAT: “All the things that had occurred…” (vv. 14, 18-20)
  - “looking downcast” (v. 17); “We were hoping he’d be the one to redeem Israel” (v. 21)
- SCRIPTURES: “Was it not necessary that the Christ should suffer…?” (vv. 26, 46)
  - “…what referred to him in all the Scriptures”; in Moses, Prophets, Psalms (vv. 27, 44)
  - Which? Deut 18:15, 18; Isaiah 42; 49; 50; 52–53 (“Suffering Servant”); Ps 22 & 31; etc.?
- SACRAMENT: “with them at table… took, blessed, broke, gave” (v. 30; cf. 9:16; 22:19)

A) Christology & Discipleship in Luke:
   - Savior & Lord of All (1:68-79; 2:11, 29-32); Christ/Messiah & Prophet (4:16-30; 13:33-34)
   - “Love your enemies” (6:27, 35); “be merciful” (6:36); sent on “mission” (9:1-6; 10:1-20)
B) Theological Geography & Contextualized History:
   - Gospel begins & ends in Temple of Jerusalem; Jesus’ journey to Jerusalem is central
   - Historical markers: 1:5 (days of Herod); 2:1-3 (census of Augustus); 3:1-2 (15th year of Tiberius)
   - Inspires Zechariah, Elizabeth, John the Baptist, Mary, and esp. Jesus (begin & end)
D) Emphasis on Prayer and Praise, Thanksgiving and Joy, Mercy and Salvation:
   - Hymns of praise; prayers of Jesus & other characters; Jesus’ teachings about prayer
E) Prominence of Parables – more than in any other Gospel, including some famous ones:
   - Focus on repentance/forgiveness and on use of wealth/possessions (esp. Luke 15&16)
F) Prominence of Food & Meals – stresses importance of hospitality, community and sharing
G) Prominence of Women – reflects Luke’s original readers; women leaders in Pauline churches
   - Luke often pairs stories involving men with stories involving women (real or fictional)
H) Attention to the Poor & Lowly, Sick & Sinners, Slaves & Children, Samaritans & Gentiles
   - Samaritan Villagers; Parable of Good Samaritan; Healing of 10 Lepers (incl. Samaritan)
I) Theme of Reversal – poor/rich, hungry/satisfied, weak/strong, lowly/proud, sinner/righteous, etc.
   - “Magnificat” (1:46-55); parables (Luke 10, 18); Beatitudes & Woes (6:20-26; cf. Matt 5:3-12)

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13 That very day [ , the first day of the week],
two of Jesus’ disciples were going to a village seven miles from Jerusalem called Emmaus,
14 and they were conversing about all the things that had occurred.
15 And it happened that while they were conversing and debating,
Jesus himself drew near and walked with them,
16 but their eyes were prevented from recognizing him.
17 He asked them, “What are you discussing as you walk along?”
They stopped, looking downcast.
18 One of them, named Cleopas, said to him in reply,
“Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?”
19 And he replied to them, “What sort of things?”
They said to him, “The things that happened to Jesus the Nazarene,
who was a prophet mighty in deed and word before God and all the people,
20 how our chief priests and rulers both handed him over to a sentence of death and crucified him.
21 But we were hoping that he would be the one to redeem Israel;
and besides all this, it is now the third day since this took place.
22 Some women from our group, however, have astounded us:
they were at the tomb early in the morning 23 and did not find his Body;
they came back and reported that they had indeed seen a vision of angels
who announced that he was alive.
24 Then some of those with us went to the tomb
and found things just as the women had described, but him they did not see.”
25 And he said to them, “Oh, how foolish you are!
How slow of heart to believe all that the prophets spoke!
26 Was it not necessary that the Christ should suffer these things and enter into his glory?”
27 Then beginning with Moses and all the prophets,
he interpreted to them what referred to him in all the Scriptures.
28 As they approached the village to which they were going,
he gave the impression that he was going on farther.
29 But they urged him, “Stay with us, for it is nearly evening and the day is almost over.”
So he went in to stay with them.
30 And it happened that, while he was with them at table,
he took bread, said the blessing, broke it, and gave it to them.
31 With that their eyes were opened and they recognized him, but he vanished from their sight.
32 Then they said to each other, “Were not our hearts burning within us
while he spoke to us on the way and opened the Scriptures to us?”
33 So they set out at once and returned to Jerusalem where they found gathered together
the Eleven and those with them 34 who were saying,
“The Lord has truly been raised and has appeared to Simon!”
35 Then the two recounted what had taken place on the way
and how he was made known to them in the breaking of the bread.
…
36 He said to them, “These are my words that I spoke to you while I was still with you,
that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.”
37 Then he opened their minds to understand the scriptures. 46 And he said to them,
“Thus it is written that the Messiah would suffer and rise from the dead on the third day
and that repentance, for the forgiveness of sins, would be preached in his name to all the nations,
beginning from Jerusalem. 48 You are witnesses of these things.”