



[Luke 24:13-21](#)

(13) Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. (14) And they talked together of all these things which had happened. (15) So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. (16) But their eyes were restrained, so that they did not know Him. (17) And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?" (18) Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" (19) And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who 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 crucified Him. (21) But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

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Luke 24 contains a noteworthy episode that occurred immediately after [Christ's resurrection](#). It becomes even more interesting in light of a Christian living after his own symbolic resurrection, [baptism](#). Once we commit our lives to [God](#), we are supposed to "walk the walk." We are supposed to "walk with God" and "walk with [Jesus Christ](#)." The two men described in Luke 24 literally do this just hours after the resurrection.

Luke emphasizes the fact that movement was taking place. Reading this centuries later, we can apply it to life itself. Our life is not a static process; our lives "move" from the moment of birth to the time God calls us and we are converted and then to our last breath. When we die, we stop "walking." However, from the time of our calling, we do not walk alone—God is with us. He leads and guides us by His Spirit. He convicts us of things that will be important for His spiritual creation and for our [salvation](#). Once this process of conviction begins, we [repent](#) and are converted. God comes to live in us by means of His Spirit—then we really are "walking with Christ." We have Christ *in* us!

Are we walking with Him or not?

In Luke 24, He was literally with them, walking right beside them. And *they did not recognize Him* (verses 15-16)! Luke specifically says "their eyes were restrained."

Even someone who had associated with Christ for a fairly long period of time, possibly even the full length of His ministry, could fail to see. We have to realize that they did not expect to see. Humans see what they expect to see. People see what they want to see and are educated to see. Unless a person makes the effort to be discerning, to think consciously about other aspects of what he is looking at, it is likely that he will **not** see.

Christians must consciously process the truths that they receive from God as they are involved in the circumstances of their walk with Christ. We might be walking with Christ, and He is there walking beside us, but we do not see Him. This can happen if we fail to identify the circumstances that we are experiencing in our lives with Him. The spiritual, not perceived with the five senses, is often overlooked!

So, were these disciples "blinded"? One might think so but for what Jesus Himself says in verse 25: "Then He said to them, 'O foolish ones, and slow of heart to believe in all that the [prophets](#) have spoken!'"

The Greek word rendered "fool," *anoetos*, means "inconsiderate" in its original sense: They failed to consider or think! Another definition is "to reason improperly." It is very similar to the Hebrew *nabal* of the Old Testament. Jesus is telling them that they are not properly applying their minds. His rebuke also carries with it a moral reproach, describing "one who does not govern his mind."

When we read Christ's next rebuke, it becomes crystal clear that they simply did not *believe*! Even though they had been taught, they did not believe the things that appeared in the Old Testament describing the Messiah and His resurrection. They did not see the Christ, who stood right next to them, because they did not expect to see Him! Thus, Christ not only calls them "fools," suggesting that He expected them to be able to identify Him, but He also calls them "slow of heart to believe in all that the prophets have spoken," which intensifies His judgment that they were not spiritually alert. Thus, He feels it necessary to teach them the basics once again (verses 26-27).

In verse 21, the two men are in the midst of giving their explanation of the events of the preceding week to Christ. They say, "But we were hoping that it was He who was going to redeem Israel." Their [hope](#) was really nothing more than a wish. It is significant that their response mentions nothing about having their trust in Him. The reason for this is

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that they were not using their [faith](#) or belief. A wide gulf separates "hoping" and "trusting." While hoping may consist of just a desire for something, trusting requires a person to believe confidently, make choices, and [patiently](#) endure.

When these two disciples finally saw Jesus, when they perceived who was with them, everything that they had experienced—including [the crucifixion](#) and resurrection—made sense (verses 31-32). The point is this: If we [see God](#) working in our lives, then everything God is doing with us will begin to "come together." It may not happen all at once as with these men, but if we can see God involved in the circumstances of our lives as we walk with Jesus Christ, then it will give shape and form to our lives in a way that we would never have otherwise! Things will make sense, and we will see them in their proper perspective.

— John W. Ritenbaugh

To learn more, see:

[Do You See God? \(Part Two\)](#)

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