

## Third Sunday of Easter

FIRST READING – Acts 2:14, 36-41

<sup>14</sup> Then Peter stood up with the Eleven, raised his voice and addressed the crowd:  
<sup>36</sup> “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.” <sup>37</sup> When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?” <sup>38</sup> Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. <sup>39</sup> The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” <sup>40</sup> With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” <sup>41</sup> Those who accepted his message were baptized, and about three thousand were added to their number that day.

**2:14** *with the Eleven.* The apostles had been baptized with the Holy Spirit and had spoken in other languages to various groups. Now they stood with Peter, who served as their spokesman. (CSB)

*sun tois hendeka*, “with the eleven.” This may imply that it is the apostles (as opposed to the entire 120, 1:15) who alone are consecrated to the public preaching of the Word as their office in the Church. We are told in v 43 of this same chapter that “many wonders and signs were being done through the apostles.” (Concordia Pulpit Resources - Volume 18, Part 2)

Peter is always named first in lists of the apostles. His work is the focus of chapters 1-12. (TLSB)

**2:36** ALL ISRAEL - Devout Israelites gathered for Israel’s third great feast (Pentecost) commemorating the completion of the grain harvest (Lev. 23:15-21). They were fully taught (catechized) from Moses and the Prophets and the Psalms. What they hadn’t believed is the identity of the Christ whom they were expecting. The Spirit’s Christ-centered emphasis is clear in Peter’s preaching. “God has made this Jesus, whom you crucified, both Lord and Christ.” (Concordia Pulpit Resources - Volume 15, Part 2)

BE ASSURED - *asphalōs*, from *asphalēs*, safely, assuredly; here “inescapably.” (Concordia Pulpit Resources - Volume 16, Part 2)

MADE - Appointed to office. Through the resurrection, God clearly reveals Jesus’ status as Son, Lord, and Messiah. (TLSB)

YOU CRUCIFIED - Though only some people were directly responsible for Jesus’ trial and murder. His death was required to remove the guilt of all people’ sin. (TLSB)

LORD AND CHRIST - The Church has always confessed that Jesus is God. (TLSB)

Bruce (73) says of this summary verse: “The gospel message has been proclaimed: the witness of the apostles and the testimony of prophecy have combined to give assurance of the truth of the proclamation. The attested facts point to one conclusion: ‘Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.’” (Concordia Pulpit Resources - Volume 10, Part 2)

*kai kurion . . . kai Christon*, “both Lord and Christ.” Jesus’ death not only makes him Savior, but also exalts him to the highest place and gives him authority over all as Lord. There is power in the blood of Jesus. Having his blood on you—being literally, metaphorically, and theologically implicated in his death—is the only way to life and salvation. (Concordia Pulpit Resources - Volume 21, Part 2)

**2:37** *cut to the heart*. Reflects both belief in Jesus and regret over former rejection. (CSB)

Deepest emotional wound. (TLSB)

To pierce thoroughly, to agitate violently, sting to the quick. (Strongs)

It is not a shame to be rightly cut to the heart! It is rather essential for faith and hope in God. Their sin was unbelief. So is ours! “I do believe; help me overcome my unbelief!” (Mark 9:24). Pagan religions know about the evils of crime and hatred and selfishness, but fail to see unbelief in Jesus as a damnable sin (John 3:16-21). Amid the postmodern idols, the church is also sorely tempted to cover over the scandal of particularity and major in minors. (Concordia Pulpit Resources - Volume 15, Part 2)

BROTHERS - Fellow Jews. Shows how Peter and the Spirit won the empathy of his hearers. (TLSB)

“Brothers, what shall we do?” The crowd looks to clear themselves of guilt by their works. Peter promises another way. (Concordia Pulpit Resources - Volume 21, Part 2)

**2:38-39** “Repent and be baptized.” Peter proclaims forgiveness and life not by works but by changing their minds (*metanoēsate*) and passively being baptized. “The gift of the Holy Spirit” is connected to Baptism in the name of Jesus as the means of forgiveness, a promise that is to all people, children as well as adults, “all who are far off” (v 39). (Concordia Pulpit Resources - Volume 21, Part 2)

**2:38** *Repent and be baptized*. Repentance was important in the message of the forerunner, John the Baptist (Mk 1:4; Lk 3:3), in the preaching of Jesus (Mk 1:15; Lk 13:3) and in the directions Jesus left just before his ascension (Lk 24:47). So also baptism was important to John the Baptizer (Mk 1:4), in the instructions of Jesus (Mt 28:18–19) and in the preaching recorded in Acts—where it was associated with belief (8:12; 18:8), acceptance of the word (v. 41) and repentance (here). (CSB)

Recognize your desperate state, confess your sins, and be washed by God. (TLSB)

Means more than regret. They already regretted their past rejection of Christ and their part in his crucifixion. Repent means to turn from your sinful unbelief to faith in Jesus, from your self-righteousness to trust in his redeeming work. (PBC)

This is pure Gospel, not a legal requirement. There were no conditions. The Holy Spirit is a person, and where He is, He is fully. Christ promised that he would baptize His disciples with the Holy Spirit (Matthew 3:11). That promise was not something beyond the joining of a man of Christ but the very joining! To be baptized in the Holy Spirit is to be baptized with water is to be clothed with Christ. (Concordia Pulpit Resources - Volume 15, Part 2)

*in the name of Jesus Christ.* Not a contradiction to the fuller formula given in Mt 28:19. In Acts the abbreviated form emphasizes the distinctive quality of this baptism, for Jesus is now included in a way that he was not in John's baptism (19:4–5). (CSB)

Distinguishes the Baptism mandated by Christ from that of John the Baptist and other Jewish groups. This does not rule out use of the full trinitarian wording in Baptism (Mt 28:19). (TLSB)

*for the forgiveness of your sins.*† Baptism effects forgiveness. The Greek preposition indicates purpose—*for* the forgiveness of sins. The Holy Spirit works through baptism, a means of grace, which produces faith in the believer, who receives forgiveness as a gift. Baptism (by God's word connected with the water), forgiveness and the Holy Spirit cannot be separated in this sacrament. (CSB)

Chief blessing of Baptism, especially helpful emphasis in view of v 37. (TLSB)

*receive the gift of the Holy Spirit.* The Holy Spirit is received through Baptism. (TLSB)

Notice that “the gift of the Holy Spirit” is imparted with baptism. It is not something that comes separately or later. Notice that children are included in the promise. They also need the forgiveness of sins and the gift of the Holy Spirit. They also, therefore, are to be baptized. (PBC)

**2:39** THE PROMISE - This is a rich grace word as contrasted with any indication of merit. The Spirit was expected as promise (1:4) and now given as promise (2:33). In each of the Spirit Baptism passages in Acts, the word promise or gift is used. Baptism in the Spirit is never an achievement or challenge or opportunity of some special class of believers. It is God's promise, God's gift, with no age restrictions (“for you and your children”). (Concordia Pulpit Resources - Volume 15, Part 2)

God is gracious to all people regardless of age or race. “Children are to be baptized... Being offered to God through Baptism, they are received into God's grace” (AC IX2). “God's approval of the Baptism of little children is shown by this: He gives the Holy Spirit to those baptized... For if this Baptism would be empty, the Holy Spirit would be given

to no one. No one would be saved. And finally, there would be no Church” (Ap IX 53). (TLSB)

**2:40 SAVE YOURSELVES** - This better translated “Be saved” (passive). (Concordia Pulpit Resources - Volume 15, Part 2)

Or, “be saved.” (TLSB)

*sōthēte* is an aorist passive plural imperative and so should be translated “Be saved!” not “Save yourselves!” as the ESV has it. It is crucial to see that salvation is proclaimed by Peter as a gift of God passively received by guilty sinners, not an active achievement of righteous human beings. Small details of translation can have big effects on our proclamation! (Concordia Pulpit Resources - Volume 21, Part 2)

**CORRUPT GENERATION** – This does not refer simply to the people of that time. Nor is it limited to the Jewish people. It refers to all unbelieving people of every age. (PBC)

“Corrupt” is from the Greek for crooked (see our word “scoliosis”). The opposite of that is straight (our prefix “ortho”). (Concordia Pulpit Resources - Volume 15, Part 2)

**2:41 ACCEPTED HIS MESSAGE** – Peter’s message was God’s effective word. Peter planted the seed and God made it grow. (PBC)

Not all believed. (TLSB)

*their number.* The number of believers. (CSB)

What an advantage (John 16:7-11)! Three thousand were added in a single day! The Holy Spirit was at work in the sermon giving the risen Christ. The Holy Spirit was at work with the water giving Jesus and His gift of the forgiveness of sins. (Concordia Pulpit Resources - Volume 15, Part 2)

*three thousand souls.* Describes the stunning growth of the Church. Cf 1:15. Luke places special emphasis on the growth and spread of the Church (2:47; 4:4; 5:14, 16; 6:7). (TLSB)

**2:14–41** Peter shows from the Scriptures that Jesus is Israel’s Lord as well as Savior of the nations. Rejoice that God pours out His Spirit in Baptism and multiplies His blessings to us in daily repentance and forgiveness. He makes a new Israel, a new house of David—the Church! • Lord, grant that I may confess and proclaim You with confidence, as Peter did. Amen. (TLSB)

#### EPISTLE – 1 Peter 1:17-25

**<sup>17</sup> Since you call on a Father who judges each man’s work impartially, live your lives as strangers here in reverent fear. <sup>18</sup> For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, <sup>19</sup> but with the precious blood of Christ, a lamb without blemish or defect. <sup>20</sup> He was chosen before the**

creation of the world, but was revealed in these last times for your sake. <sup>21</sup> Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. <sup>22</sup> Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. <sup>23</sup> For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. <sup>24</sup> For, “All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, <sup>25</sup> but the word of the Lord stands forever.” And this is the word that was preached to you.

**1:17** SINCE YOU – Why do Christians so often live unsanctified lives? Because they don't think. In this paragraph of verses 17-21 Peter helps us to get our thinking straight, to see things as they really are. He is so intense that this whole paragraph in the original Greek pours out all as one sentence. Think! Remember to whom you're praying – to your Father! You are connected to Him now, and everything you do reflects on His reputation. (PBC)

That is a characteristic of the Christians: they invoke God as their Father, they bring all their requests to His attention because He is their Father for the sake of Christ. But of this Father and God it is and remains true, at the same time: If you invoke the Father, who without favor or partiality judges according to the work of each. In God there is no respect of persons; He renders judgment in an altogether impartial way, He will not be influenced in His judgment by the fact that any one bore the name of Christian. The works of every individual, as the fruits of the condition of the heart, will be the standard according to which God will decide on the last day, Rom. 2:6. In the works of a man it is shown whether faith and the sonship of God is a mere pretense, or whether it is true and genuine. This being true, it follows: In fear pass the time of your life here. The apostle does not speak, of course, of the fear of a slave, but of the holy reverence before the righteousness of the Judge of all men, which should urge the Christians to show all diligence in good works out of a pure heart. This must be kept in mind for the entire time of our sojourning here on earth. Day after day, year after year, the Christians should be mindful of the word, I am the almighty God; walk before Me and be thou perfect, and work out their own salvation, accordingly, with fear and trembling, Phil. 2:12. (Kretzmann)

CALL ON THE FATHER – Could be an invitation to join others in praying the Lord's Prayer. (Concordia Pulpit Resources – Volume 9, Part 2)

Hbr *qara'*, “to call upon,” “name,” or “summon.” “Call on God's name” describes speaking God's name in prayer, repentance, or consulting the Lord by Urim and Thummim, administered by the high priest. (TLSB p. 842)

Urim and Thummim are objects placed in the breastpiece of the high priest, Their exact nature is unknown. They were used, however, to determine the will of the Lord (Ex. 28:30; Lev. 8:8; Num. 27:21). (Lutheran Bible Companion – Volume 2)

This may be an invitation to join together in praying the Lord's Prayer. Luke 11:2 begins with "Father." (Concordia Pulpit Resources – Volume 9, Part 2)

God-fearing children know that the word Father is not just a magic word to be invoked – it is a sacred relationship that calls to us a new way of thinking and living. (PBC)

Isaiah 64:8, "Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand."

*impartially.* See Ro 2:11; Jas 2:1. (CSB)

God judges based on His perfect holiness and the righteousness of Christ. He alone is perfectly just. (TLSB)

Our living does not always match our calling. Peter recognizes this as he points us to the one to whom we can look as we desire to live as we have been called. That we do not live up to our calling would cause us tremendous anxiety if we did not have the Savior to whom Peter directs us. After all, someone who does not live up to his or her calling in this world has something to be worried about. An employee who does not do the job will probably be fired. If we do not fulfill our responsibilities at home, we may have to contend with unpleasant consequences. If we do not live up to our calling as God's servants, what can we expect? (LifeLight)

God does not play favorites. He does not wink at the sins of His children; He is not an indulgent Father. He sees our behavior exactly for what it is and reacts accordingly. That is why it important to take refuge in our Savior, for whose sake our sins are forgiven. (LifeLight)

God judges the behavior of his children. He doesn't just look the other way like human parents do. God is not an indulgent parent who ignores the sins of his offspring (Eli – 1 Samuel 2). Jesus however took our punishment that we deserved. (Concordia Pulpit Resources – Volume 9, Part 2)

It's true, the world judges according to the person. It does not punish all alike and spares those who are friend, rich, beautiful, learned, wise, and powerful. But God takes nothing of that into consideration. (Stoeckhardt)

Therefore even though God judges us according to our works, it nevertheless remains true that the works are only the fruits of faith. They are evidence of our belief or unbelief. (Luther)

The look into the future, to the Day of the Lord, it is what determines the conduct required of Christians. They should reflect upon the fact that this God, whom they call upon as Father, whose children they have become through faith is Christ, is at the same time, a righteous Judge. (Stoeckhardt)

Revelation 22:12, “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”

Works are the standard according to which the Judge makes His public pronouncement on Judgment Day. Works show whether faith, the filial relationship to God, is mere show or genuine. True children of God, of necessity, prove their faith in good works. They conduct themselves according to the will and pleasure of their heavenly Father. Where good works do not exist, there is no faith, there the cry “Abba, Father” is pure hypocrisy. Evil works are the result of unbelief, of impenitence. And so it is either faith or unbelief upon which hangs man’s final fate. (Stoeckhardt)

LIVE YOUR LIVES – Don’t live in the futile way of those who belong to this world, but live as those who strangers to this world. (LifeLight)

*strangers*. See note on v. 1. (CSB)

Time away from our true, heavenly home (1:1). (TLSB)

*reverent fear*. Not terror, but wholesome reverence and respect for God, which is the basis for all godly living (cf. Pr 1:7; 8:13; 16:6). (CSB)

Not terror but reverence (Pr 1:7; 16:6); humble awareness of our place before God. (TLSB)

The confessions distinguish between filial fear and servile fear: “Filial fear can be clearly defined as an anxiety joined with faith, where faith consoles and sustains the anxious heart, whereas in servile fear faith does not sustain the anxious heart. (Ap XII, 38) (Concordia Pulpit Resources – Volume 9, Part 2)

When men demand a God whom they need not fear, they demand an idol that does not exist. (Luther)

When men demand a God whom they need not fear, they demand an idol that does not exist. The truer the child of God, the more this child will dread to offend, even to ignore God and His just judgment. (Lenski)

This fear is not slavish fear but holy awe for the Judge’s sternness and righteousness, spurring them on with all earnest and diligence to strive after good works. And then at the final last their entire life’s activity will be acknowledged by the Judge to be a beautiful fruit of faith. (Stoeckhardt)

**1:18** *redeemed*. In the Bible, to redeem means to free someone from something bad by paying a penalty, or a ransom (see e.g., Ex 21:30 and note; see also Ex 13:13). Likewise, in the Greek world slaves could be redeemed by the payment of a price, either by someone else or by the slave himself. Similarly, Jesus redeems believers from the “curse of the law” (Gal 3:13) and “all wickedness” (Tit 2:14). The ransom price is not silver or gold, but Christ’s blood (Eph 1:7; 1Pe 1:19; Rev 5:9), i.e., his death (Mt 20:28;

Mk 10:45; Heb 9:15) or Christ himself (Gal 3:13). The result is the “forgiveness of sins” (Col 1:14) and “justification” (Ro 3:24; see note there). (CSB)

Christ bought our freedom from sin, death, and the devil. The payment was His own perfect blood. See SC, Second Article, p xxxvii; cf Mt 20:28; Eph 1:7; Rv 5:9. (TLSB)

The original meaning for “to redeem” is: to free from slavery or imprisonment by paying a ransom. The imprisonment here is imprisonment for guilt. Sin draws along with it guilt before God. All the world is guilty before God and punishable. (Rom 3:19) And in order to be freed from this imprisonment, a much higher price is demanded than when one wants to buy a man free from corporal punishment. (Stoeckhardt)

elutrothate means to be ransomed by a sacrificial payment made to free slaves. The OT kinsman-redeemer had the right to buy the inheritance of a relative who because of poverty sold his land. Since that was done a human being it could never redeem us from our sins. So Christ, our brother, assumed the role of Kinsman-Redeemer to save our inheritance for us (Heb 2:9-12). Also the kinsman-redeemer could buy his relative who had sold himself to a foreigner; Christ gave himself as a ransom to free us from “him who holds the power of death – that is, the devil (Heb. 2:14-15). The ransom, however, was paid to God the Father. Redemption may be viewed in three stages: past, present, future. As a past event, our redemption has been accomplished (John 19:30). In the present tense, the completed work of Christ becomes our personal possession through faith (Romans 3:22-24). For the future, the redemption of our body awaits the last day (Romans 8:23). (Concordia Pulpit Resources – Volume 9, Part 2)

Luke 1:68, “Praise be to the Lord, the God of Israel, because he has come and has redeemed his people.”

Titus 2:14, “who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”

Hebrews 9:15, “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.”

The apostle now names the basic motive for a life of sanctification: Knowing that not with corruptible things, with silver or gold, you were ransomed out of your vain conduct transmitted to you by tradition, but with the precious blood of Christ, as a lamb unblemished and unstained. (Kretzmann)

*empty way of life ... from your forefathers.* Some maintain that the recipients must have been pagans because the NT stresses the emptiness of pagan life (Ro 1:21; Eph 4:17). Others think they were Jews since Jews were traditionalists who stressed the influence of the father as teacher in the home. In the light of the context of the whole letter, probably both Jews and Gentiles are addressed. (CSB)

Various ways of living apart from God's will, such as pursuing evil desires, following other religions, or relying on ritualism or laws to save. There is no redemption apart from Christ's work. See note on "dead works," Heb 6:1. (TLSB)

Peter may have been referring to Jewish listeners, people who grew up under the yoke of Judaism, rabbinic legalism, and the Talmud (a mammoth compendium of opinions of the rabbis). That way of life had become empty, for it dissolved the sure words of God into babble of conflicting human opinion and interpretations. It was empty because it made demands of holiness and austerity on people without the forgiving grace and mercy of the Messiah. That way of life always leads either to pride, imagining that your own efforts are good enough for God, or to despair, knowing that your own efforts will never be good enough for God. But what the religious traditions of the Greeks offered was even worse. In Greek culture people were taught that their destinies were already determined, controlled by three mysterious and capricious women called the three "Fates." They were taught that death brought their souls across a grim underground river to the realm of Hades, a gray and cheerless world. Here the spirits of the dead drifted aimlessly to and fro with troubled and eternally vacant faces. A few favorite gods, such as great poets and heroes, made it to the paradise of Elysium, and those whom the gods wished to punish were doomed to Tartarus, a place of eternal torment. "Empty!" said Peter. (PBC)

Here is a reminder of the great, decisive fact of salvation, which is the strongest individual influence in the life of the Christians. Ever since the fall of Adam one generation of men after the other conducted itself, led its life, in the vain, sinful manner which was bound to flow from inherited sin. The entire life of all unbelievers, of all men by nature, is a life of shameful, terrible slavery in the power of sin, all the thoughts, words, and deeds of such people being vain, useless, so far as spiritual life is concerned. (Kretzmann)

**1:19 PRECIOUS BLOOD** – In the OT, a sacrifice had to be perfect. This foreshadowed Christ the perfect sacrifice, free from all sin and worthy of saving all people. Luther: "Just one drop of this innocent blood would have been more than enough for the sin of the whole world. Yet the Father wanted to pour out His grace on us so abundantly and to spend so much that He let His Son Christ shed all His blood and gave us the entire treasure. Therefore He does not want us to make light of and think little of such great grace; but He wants us to be moved to conduct ourselves with fear, lest this treasure be taken away from us" (AE 30:36). (TLSB)

From this slavery the believers are redeemed because they have accepted the fact of the payment of the ransom through the blood of Christ. It was indeed no small matter, the price of ransom did not consist in corruptible things, such as gold or silver, no matter how highly these may be valued by the children of this world. It was the precious, the holy, innocent blood of Christ, which was placed into the balances in paying for the guilt of the world, in ransoming all men from the slavery of sin and of the devil. (Kretzmann)

The blood of any animal would hardly be called "precious." But when the Holy One, who knew no sin, became sin for us, then something wonderful happened. The action

of Jesus at one point in time solidified the faith and hope of Adam, Abraham, Isaiah, Paul Peter, and all the rest who have believed in Him. (LifeLight)

The Bible has been called a blood-drenched book. From the time the Lord made coats of animal skins for our first parents to the Song of the Saints (Rev. 5:9), blood has been involved in humanity's relationship with their Maker. (Concordia Pulpit Resources – Volume 9, Part 2)

The blood of Jesus Christ has done what no other religion or philosophy in human history could do – remove sinful guilt from human beings and put in its place God's own righteousness, and all this as God's gift, received by faith. (PBC)

John 1:29, "The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

1 Corinthians 6:20, "you were bought at a price. Therefore honor God with your body."

1 Corinthians 7:23, "You were bought at a price; do not become slaves of men."

*lamb.* The OT sacrifices were types (foreshadowings) of Christ, depicting the ultimate and only effective sacrifice. Thus Christ is the Passover lamb (1Co 5:7), who takes away the sin of the world (Jn 1:29). (CSB)

*without blemish or defect.* See Heb 9:14 and note; see also Introduction to Leviticus: (CSB)

The immense, immeasurable value of this ransom was due to the fact that the Lamb which was slain on Calvary's altar was not a sacrificial lamb of the Old Testament, whose offering had no atoning value in itself, but it was Christ, the Lamb of God, truly without a single blemish and spot, Heb. 7:26, holy, sinless, undefiled, separate from sinners. Truly, the wonderful assurance contained in these words cannot be proclaimed and repeated too often, since it is the one fact which opens to all men the doors of everlasting happiness. (Kretzmann)

The sacrificial lambs of the OT ceremonial laws had to be outwardly perfect, without defect or blemish (Exodus 12:5). They symbolized the Lamb of God, Jesus Christ. On the cross, outwardly, Jesus didn't look too good – as Isaiah said prophetically, "He had no beauty or majesty to attract us to Him" (Is 53:2) – but He was an inward perfection, without defect or blemish of sin (Heb 7:26) (PBC)

**1:20** *chosen.*† Some think the Greek for this word here means "foreknown," i.e., God knew before creation that it would be necessary for Christ to redeem man (cf. Rev 13:8), but he has revealed Christ in these last times. Others interpret the word as meaning that in eternity past God chose Christ as Redeemer. Either meaning is possible. – This is not a Johnny-come-lately plan thrown together at the last minute. (CSB)

Even before creation, God determined the plan of salvation and chose to send His Son to be our Redeemer. (TLSB)

BEFORE CREATION – How seriously God was concerned about the salvation of mankind is brought out in the next words: Who, indeed, was destined before the foundation of the world, but manifested at the end of the times for your sakes. As the sacrificial Lamb, whose blood should serve for a ransom, as the Savior of the world, Christ was destined by God from eternity. Our salvation, the redemption through the blood of Christ, was not brought about by chance, is not due to some sudden caprice of God, but is based upon a counsel of love which was resolved upon by God before the beginning of time, before the foundations of this earth were laid, John 17:24; Eph. 1:4; Acts 2:23. (Kretzmann)

We move only forward and at one set speed. But God roams back and forth in time, seeing individual moments and the big picture all at the same time. As God was planning creation, as He designed people to be holy and perfect and pure in the Garden of Eden, He also foresaw the need for a Savior. From all eternity the Son was chosen as the Redeemer of God's fallen creatures, and now, in this NT age, He has finally been revealed as the one who will lift us back to God's favor. (PBC)

John 1:14, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and only, who came from the Father, full of grace and truth."

John 8:58, "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

Titus 1:2, "a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time."

Revelation 22:13, I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

*these last times.* See notes on Ac 2:17; 1Ti 4:1; 2Ti 3:1; Heb 1:1; 1Jn 2:18. (CSB)

Began with Christ's incarnation and will culminate in His glorious return. TLSB)

These are the pivotal events in the life of Christ from His incarnation to His exaltation. (Concordia Pulpit Resources – Volume 9, Part 2)

And now the Son of God, the Savior of the world, was in these last times, at the beginning of the last world period, in the fullness of time, manifested. He who, as the eternal Son of God, had existed from eternity and had taken part in the counsel of God for the salvation of mankind, was made man for our sakes, in order to earn the redemption for us, in order to pay the price, or ransom, which was required in this unusual case. This fact, that the blood of Christ, with its incomparable, priceless value, was paid as the price of our ransom from the power of sin and of Satan, that is the

comfort of the Christians at all times, a comfort with which they may calmly defy the accusations of the devil and the terrors of the Judgment, and boldly look forward to the enjoyment of everlasting bliss before the throne of the Lamb. (Kretzmann)

**1:21 THROUGH HIM** – From all eternity the Son was chosen as the Redeemer of God's fallen creatures, and now, in this NT age, He has finally been revealed as the One who will lift us back to God's favor. (PBC)

Christ is the only way to the Father. (TLSB)

The apostle not only applies the salvation of Christ to his readers in the words "for your sakes," but also explains how this application takes place: Who through Him are believers in God, who raised Him from the dead and gave Him glory, in order that your faith and your hope be directed toward God. Faith is not the result of a man's own effort, of his own reason and sense. Through Christ, through His manifestation in the flesh, through His blood, through His redemption we have been placed into the right relation toward God, we have become believers, we have become sure of our sonship. (Kretzmann)

**WHO RAISED HIM** – The resurrection is attributed to the Holy Trinity. Cf Rm 8:11. (TLSB)

**GLORIFIED HIM** – As God, Jesus naturally had this glory. The resurrection manifested His glory to others. (TLSB)

**FAITH AND HOPE ARE IN GOD** – Our faith thus rests in God, who, by raising Christ from the dead, has testified to the sufficiency of the ransom which was paid for our sins. Thus we rest our confidence in the reconciled Father, who has accepted and is accepting the intercessory prayer of Christ, our Advocate. Therefore our hope and our faith are directed toward God; we have the certain conviction that God will make us partakers of the glory of Christ. (Kretzmann)

With their faith and hope so solidly anchored, the readers are to watch their conduct so that it may ever be that of obedient children who are passing the time of their position as aliens in the foreign world of fear. (Lenski)

John 17:24-26, <sup>24</sup> "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. <sup>25</sup> "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. <sup>26</sup> I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

**1:22 HAVE PURIFIED** – Just as earnestly as the apostle emphasized the necessity of faith and of unwavering trust in God, just so strongly he brings out the need of Christian

love: Having your hearts purified in the obedience of the truth to unfeigned love of the brethren, from the heart love one another intently. (Kretzmann)

To be sure, at the time faith began, at the conversion, only a beginning of this self-purification was made. Just like faith, this process continues through the Christians' entire life unto death itself, at which time living cease entirely. (Stoeckhardt)

Jesus told the crowds in His Sermon on the Mount that only the pure in heart can see God (Mt. 5:8). Faith purifies since through it God credits to us the righteousness of Jesus. This is what Peter mean by "obeying the truth" (1:22) – believing the Gospel, placing our complete and total trust in Jesus (who is the truth) for cleansing and being made holy before God. (LifeLight)

**OBEYING THE TRUTH** – This powerful Word brought these middle-eastern Christians to faith, or as Peter put it, "obeying the truth." This is nothing other than our inner being now saying yes to God. It is recognizing and celebrating God's love for us. As we believe in the cleansing, blood-bought forgiveness of Jesus Christ, we really are cleansed before God, or purified, as Peter says. (PBC)

Peter calls forgiven Christians to do what God's Word teaches. This flows from the life we have in Christ's resurrection (v 21). (TLSB)

The characteristic of faith is that it is obedient to the truth of the Gospel, that it is eager to give every manifestation of sonship towards God. This obedience of the Christians has purified their hearts from the former selfishness, from the natural love of self. They are able and willing now to show real, genuine, unfeigned love, without a trace of hypocrisy or affectation. But although this is true only in the same degree as a Christian has made progress in sanctification, yet the faculty, the ability, is there and is being fostered carefully by the Christians. (Kretzman)

*sincere love.* See Ro 12:9. (CSB)

This purifying of our record before God also begins the process of purifying our attitudes as well. For example, our natural selfishness begins to change into selfless, real, genuine, un-hypocritical love toward other people, especially our brothers and sisters in faith. (PBC)

Therefore they can and do accept the admonition of the apostle to love one another from their hearts, fervently, intently, assiduously. (Kretzmann)

*love one another.* A command no doubt based on Jn 13:34–35. See also 1Th 4:9–10, where, like Peter, Paul commends his readers for their love of fellow believers and then urges them to love still more. (CSB)

Peter uses two different words for love. Obedience results in sincere love (Gk *philadelphia*) of fellow Christians. Having been forgiven, they now have pure hearts and are called to love with complete self-sacrificing love (Gk *agape*). (TLSB)

The argument is virtually this: Since you Christians can do it, since your faith has given you the ability to give proof of its existence in brotherly love, be sure to exercise this ability with all cheerful eagerness. (Kretzmann)

Having been forgiven, they now have pure hearts and are called to love with complete self-sacrificing love (Greek – *agape*). (TLSB)

*deeply*. Fervently. (CSB)

Peter exhorts: Love with a love which does not become weak but functions seriously and endures. Love with a love which is not selfish basically, yet is self-seeking, but with one that is effectual and itself yielding. (Stoekhardt)

This love is not a pretense; it is not a mask, such as ancient actors wore to represent fictional characters. (LifeLight)

**1:23-25** WORD – The Holy Spirit works faith through the proclamation of the Gospel—in the OT, in the preaching of the apostles, in the emerging NT documents, and above all, in Christ, the Word made flesh (Jn 1:14). (TLSB)

**1:23** *born again ... through the ... word of God.*† The new birth comes about through the action of the Holy Spirit (Tit 3:5), who works through the word of God and through the sacraments. God's word presents the gospel to the sinner and calls on him to repent and believe in Christ (see v. 25 and Jas 1:18). (CSB)

As a redeemed child of God. (TLSB)

This love should appear in the entire life of the Christians on the basis of their regeneration: Since you are born again, not of perishable, but of imperishable seed, through the living and abiding Word of God. The new birth, which took place in us when God kindled faith in our hearts, is supposed to have effected a thorough purification of our hearts, has, in fact, done so, if our faith is of the right kind. And so the fruit of this faith will be a genuine, unselfish love for the brethren. (Kretzmann)

It is God, who through His Spirit has worked in us faith in Christ. It is God, who through faith has purified our souls from the sinful and selfish inclinations of our inborn nature. It is God, who has kindled in us those godly virtues which flow out of faith, such as love to God and the brethren. (Stoekhardt)

*perishable seed ... imperishable.* In this context the seed is doubtless the word of God, which is imperishable, living and enduring. (CSB)

Bringing forth eternal life. (TLSB)

All of us have fathers, whose seed at the time of our conception gave us life. But it is a short, fleeting life, soon over, for our earthly fathers made us mortal like them. (PBC)

Just why the fact of our regeneration should prove such a strong motive to us to give evidence of our faith in love is shown in the description of regeneration, when the apostle states that this new birth in our hearts is not the result of perishable, corruptible seed, as the growth of earthly plants would be, but of an incorruptible, imperishable seed, the Word of God, the Gospel of the Savior Jesus Christ. This Word of God is in itself living, full of life and of life-giving power. And it abides in eternity; even after the form of the Word, in Scripture and preaching, has passed away, the content of the Gospel will remain in eternity. Thus the life which is wrought in the hearts of men through the Gospel is a true, divine, and therefore imperishable life, and it will continue in the life of eternity. (Kretzmann)

God's Word is – simply because it is God's Word, as is God Himself – alive, active. The Words of Christ are Spirit and they are life, and it is life in the original and full sense of the word. While active, God's Word is also long-lived. It stays always fresh and green, is at all time, under all conditions, powerful and effective. (Stoeckhardt)

LIVING AND ENDURING WORD – God's Word brings life and salvation by the eternal Spirit's power (cf Mt 24:35). (TLSB)

**1:24-25** God's changeless will and Word are constant in this changing life. The Law condemns sinners; the Gospel works faith and hope through Christ. This passage is the motto of the Book of Concord (see *Concordia*, Preface, p 2). (TLSB)

**1:24** The apostle substantiates the statement just made by a quotation from the Old Testament: For, All flesh is like grass, and all its glory like the flower of the grass; the grass dries up, and the flower falls off, but the Word of the Lord lasts forever. Is. 40, 6. 8. All flesh, all mankind, as it now exists, with its nature corrupted by sin, is like grass; and of the grass it is true that it withers, it dries up. All the handsomeness, the beauty, the glory which man is able to produce, with which he delights to boast; honor, art, culture, wisdom, virtue, righteousness: all is vain, without lasting value, subject to the same rapid change and decay as the flowers of the field that fall off even before the stalk is withered. They that trust in the things of this world will find themselves bitterly disappointed at the last. (Kretzmann)

Our unredeemed existence. Bodily life quickly passes, but God's promises are trustworthy and eternal. (TLSB)

**1:25** *the word ... stands forever.* The main point of the quotation here. (CSB)

Peter quotes Isaiah's famous words from Isaiah 40:6-8, the beginning of the comforting and gospel-filled second half of his great book. It is the mighty, living, eternal Word of God that alone can bring eternal life to the people of our dying planet. (PBC)

For only God's Word has lasting value; it endures throughout eternity, it alone stands firm and unmoved in the midst of this world of death. If we but place our trust in this Word, in the Gospel of Jesus Christ, it will lift and take us safe through the uncertainty and decay and misery and wretchedness of this world to the eternal life of salvation. Once more, then, the apostle calls out: But this is the Word which in the Gospel is preached to you. If we place our trust in this Word, in this glorious Gospel, then we are safe here in time and hereafter in eternity. (Kretzmann)

Unlike living under the scorching desert sun, which causes everything to dry up and wither (V. 24), we live under the brightness of the Son who makes everything come alive again. In looking to God's Word for strength and new life, we confront the Savior, who constantly offers the life-giving power of His love. We are also reminded of the parable of the sower and the seed. The seed, which is the Word of God, is planted in many different types of soil. It produces a crop when planted in fertile soil. (LifeLight)

**1:13–25** Even before creation, God knew that mankind would fall into sin, reject His ways, live only for themselves, and lead lives that result in death and alienation from Him. In His love, before the world was made, He determined to send His Son, the unblemished Lamb, to be our sacrifice. Now through His Word, He calls us to life and sets us apart to His glory and for the service of our neighbor. God shows us our value: He was willing to send His Son for us. Now He calls us to share the Savior with others. • Heavenly Father, thank You for the gift of Your Gospel, that through Your Son we are born again, forgiven, and given life everlasting. May we rightly praise You for Your infinite mercy. Amen. (TLSB)

#### GOSPEL – Luke 24:13-35

**<sup>13</sup> Now that same day two of them were going to a village called Emmaus, about seven miles <sup>a</sup> from Jerusalem. <sup>14</sup> They were talking with each other about everything that had happened. <sup>15</sup> As they talked and discussed these things with each other, Jesus himself came up and walked along with them; <sup>16</sup> but they were kept from recognizing him. <sup>17</sup> He asked them, “**What are you discussing together as you walk along?**” They stood still, their faces downcast. <sup>18</sup> One of them, named Cleopas, asked him, “Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?” <sup>19</sup> “**What things?**” he asked. “About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. <sup>20</sup> The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; <sup>21</sup> but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. <sup>22</sup> In addition, some of our women amazed us. They went to the tomb early this morning <sup>23</sup> but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. <sup>24</sup> Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.”**

**<sup>25</sup> He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! <sup>26</sup> Did not the Christ <sup>b</sup> have to suffer these things and then enter his glory?” <sup>27</sup> And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. <sup>28</sup> As they approached the village to which they were going, Jesus acted as if he were going farther. <sup>29</sup> But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them. <sup>30</sup> When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. <sup>31</sup> Then their eyes were opened and they recognized him, and he disappeared from their sight. <sup>32</sup> They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” <sup>33</sup> They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together <sup>34</sup> and saying, “It is true! The Lord has risen and has appeared to Simon.” <sup>35</sup> Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.**

**24:13–35** Unique to Lk. The passage contains much irony and even humor. (TLSB)

Meyer Minutes – April 3/2013 – It was the end of the day. Two people were walking to the parking garage when a stranger asked where they were going. “To the northern suburbs,” they said. “Could I hitch a ride?” Well, you’d be wary if that happened to you but the man was nicely dressed, bit of a beard, not pushy, polite. “Yeah, we can take you, but only as far as we’re going.” So they all got in and began the commute. The stranger sat in the back seat, quiet but listening. He had gotten into the middle of an ongoing conversation and could tell that the two friends were quite bothered. Finally, he leaned forward and said, “Excuse me, but may I ask what you’re talking about?” “We’re talking about relevance, man. We’re Christians who actually go to church. Sunday was Easter. We got a lot of talk about Jesus being raised from the dead but we’re not sure what to make of it. Same work today. Same commute. Now that Easter is over, same old same old.”

The stranger really leaned forward; he could, hadn’t put on his seat belt. “Listen. The distance from your heads to your hearts is about 18 inches. Those 18 inches can be the longest distance in the world, especially for you church people. You get religious factoids in your heads but don’t get it together down in your heart.” And then he gave them a run-through of Old Testament passages that talked about Jesus dying and rising. They must have thought, “This guy seems to know what he’s talking about.”

The commute was near its end; the driver got off the interstate. The stranger said, “You can pull into that gas station over there and let me out.” But the two said, “Why don’t you come home with us and have a bite? Then we’ll take you to wherever it is you’re going. You’ve got our interest.” The stranger agreed. They got home, put a quick meal on the kitchen table, and they sat down. The stranger asked, “Could I say grace?” “OK,” said the two, who honestly didn’t always pray before meals. So he prayed and for a fleeting moment they saw that the stranger is Jesus. He

vanishes. Didn't see Him again for all we know. Didn't need to. His words had made Easter relevant. They still do.

The Emmaus meal is the climax of Luke 24, which is itself the conclusion of the gospel. The table fellowship of Jesus, highlighted in the Emmaus account, has been a prominent aspect of Jesus' ministry throughout the gospel, a manifestation of God's eschatological kingdom present among people. Jesus' regular practice of eating with his disciples continues in his post-resurrection appearances. In addition to the meal at Emmaus, Luke also records the fact that Jesus eats a piece broiled fish before the Eleven to prove that, unlike a spirit, he possesses flesh and bones (24:41–43). In John's gospel too, Jesus has a breakfast of fish with his disciples (Jn 21:9–14). (CC p. 978)

In Acts 10:41, Peter's sermon to Cornelius includes the apostle's claim to be a witness to the resurrection of God's Anointed One: Peter was among those "who ate and drank with him after he rose from the dead." Thus in Luke's table fellowship matrix, Jesus' meals after his resurrection are significant in apostolic preaching as an attestation that the disciples were present with their risen Lord. The Emmaus meal is part of God's pattern of table fellowship with his people—a pattern that stretches back to the creation and will continue in the Christian church through these last days until the Lord returns. The Emmaus meal is particularly important *because it is the first post-resurrection meal described in Luke-Acts, and it helps define the significance of all Jesus' fellowship meals, both before and after the resurrection.* (CC p. 978)

**24:13** They were possibly returning home after Passover. (TLSB)

NOW THAT – καὶ ἰδοὺ—This typical Lukan construction introduces something of particular importance. It also occurs in 24:4, where the angels know that Jesus is in glory, and at the transfiguration in 9:30–32, where Moses and Elijah see Jesus in glory (see also 24:49). Here in 24:13, the two disciples are about to see Jesus revealed in glory. J. Fitzmyer, *Luke I–IX*, 121, considers καὶ ἰδοὺ a Septuagintism since this phrase is very common in the LXX. If, as some have claimed, Luke is interested in writing a history in continuity with the OT histories, the use of καὶ ἰδοὺ to introduce significant sections of his gospel could be a device to reinforce that continuity. It occurs twenty-six times in Luke, three times in Luke 24 (vv 4, 13, 49). (CC p. 973)

SAME DAY – ἐν αὐτῇ τῇ ἡμέρᾳ—This first of five time notices in the Emmaus story marks the day as Easter Sunday. Additional time notices will follow in 24:18, 21, 29, 33. (CC p. 973)

*two of them.* One was named Cleopas (v. 18.) (CSB)

δύο ἐξ αὐτῶν—The antecedent of "them" is *not* "the Eleven" in 24:9, since these two disciples will return to the Eleven at the end of the story (24:33). Rather, the two Emmaus disciples probably were among "all the rest" (24:9; πᾶσιν τοῖς λοιποῖς), which likely would include the seventy (-two) commissioned by Jesus in Luke 10. (CC p. 973)

WERE GOING – ἦσαν πορευόμενοι—This periphrastic construction (imperfect with participle) relates the Emmaus narrative to Luke’s journey motif. The Emmaus journey is a recapitulation of the entire journey of the gospel. (CC p. 973)

EMMAUS – About seven miles from Jerusalem. – σταδίους ἑξήκοντα ... Ἐμμαουζ—It is difficult to identify the site of Emmaus. A stadion is 607 feet or 192 meters, making the distance roughly seven miles, or about a two-hour walk. (Some have suggested that the sixty stadia represent the round-trip distance, requiring about one hour each way.) In any event, the Emmaus meal took place near, but well outside the boundaries of Jerusalem. For possible identifications of Emmaus, see J. Fitzmyer, *Luke X–XXIV*, 1561–62; P. Benoit, *The Passion and Resurrection of Jesus Christ*, 271–74. (CC p. 973)

This journey is catechetical. They are transformed from catechumens into initiates—believers with understanding—through the teaching of Jesus on the road (literally, “in the way” [24:32, 35]), where their hearts burn, and through the breaking of the bread, when their eyes are opened. The round-trip journey recapitulates the journey of the entire gospel, which began with *doubting* Zechariah in the temple (1:5–25) and ends with joyful *worshippers* in the temple (24:52–53). It is also a précis of Jesus’ ministry of table fellowship and catechesis, beginning with his sermon in Nazareth (4:16–30) until his Passover on the night in which he was betrayed (22:14–20). (CC p. 983)

**24:14** WERE TALKING – ὠμίλουν—This imperfect corresponds to the periphrastic construction (imperfect with participle) in the previous verse: while they “were journeying” they “were conversing” about the events in Jerusalem. Another theme of the Emmaus account is the conversation on the journey, i.e., the catechesis, which Luke accents here. In the NT ὀμιλέω is used only by Luke, twice here in the Emmaus account (24:14, 15) and twice in Acts (20:11; 24:26). (CC p. 973)

WITH EACH OTHER – πρὸς ἀλλήλους—This phrase is used with verbs of speaking in 24:14, 17, 32. Neither of these disciples understood the passion facts, so their conversation with “one another” needed input from another: Jesus himself. (CC p. 973)

EVERYTHING THAT HAD HAPPENED – περὶ πάντων τῶν συμβεβηκότων τούτων—This is the first reference to the passion and resurrection facts. See the textual note and commentary on 24:19 and the commentary on the neuter plural constructions in 24:8–11. (CC p. 973)

**24:15** AS THEY – καὶ ἐγένετο—This is another typical Lukan construction. Along with καὶ ἰδοὺ (24:13), it echoes OT language and therefore underlines that the history Luke is writing is biblical salvation history. Luke may be employing language in 24:15 similar to that of 24:4 in order to suggest a parallel between the appearance of the angels, with their resurrection announcement, and the appearance of Jesus, who will explain his resurrection. καὶ ἐγένετο will also introduce the climax of the gospel at 24:30. See comments at 1:8. (CC p. 974)

THEY TALKED...DISCUSSED – ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν—Luke repeats ὁμιλέω from 24:14 and adds a synonym, “were discussing,” συζητέω, to emphasize the conversation on the road. (CC p. 974)

These verbs mean “to look out, search out, investigate,” “to discuss, debate, and argue.” Also “to meditate.” It was an animated discussion. (Concordia Pulpit Resources – Volume 12, Part 2)

**24:16** *kept from recognizing him.* By special divine intervention. (CSB)

Without recognizing Jesus, the disciples focused on His teaching and were prepared for the upcoming recognition (v 31). (TLSB)

ἐκρατοῶντο τοῦ μὴ ἐπιγινῶναι αὐτόν—There are two grammatical and theological possibilities for the interpretation of this phrase. The passive ἐκρατοῶντο does not specify *why* or *by whom* their eyes were held back, and the articular infinitive τοῦ μὴ ἐπιγινῶναι could either be one of purpose, “so that,” or of result, “with the result that” they did not recognize Jesus. (CC p. 974)

The first possibility is that the disciples’ eyes were held back because of their sinful condition, and the infinitive is one of result. The implication then would be that natural man is blind to the presence and working of Jesus; people are spiritually blind unless Jesus grants spiritual sight. See the comments on 2:30 regarding the Lukan theme of closed and opened eyes, and also see John 9, especially vv 39–41. (CC p. 974)

On the other hand, the passive, like so many other passives in Luke, could be theological; then the implication would be that God purposefully held back their eyes. The purpose might be so that Jesus, unrecognized, could impart the teaching of 24:25–27 and then be recognized when he broke bread. If he had been recognized earlier, his breaking of the bread would not have had the same significance as the first visible revelation of the risen Christ in Luke. The passive in 24:31, διηνοιχθησαν, is most certainly theological: their eyes will be *opened by God*. (CC p. 974)

In both 24:16 and 24:31, ἐπιγινώσκω, “recognize,” corresponds to the translation of the same verb in the prologue (1:4). (CC p. 974)

Isaiah 42:2, “He will not shout or cry out, or raise His voice in the streets.”

**24:17** *STOOD STILL* – Jesus’ question astounds them. (TLSB)

σκυθρωποί—It is difficult to capture the full sense of this word: “with a sad, gloomy, or sullen look” (BAGD R. Dillon, *From Eye-Witnesses*, 113, says that Luke portrays “the travelers *still under the pall of the passion-mystery*” (emphasis Dillon; cf. 24:25, ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ). (CC p. 974)

FACES DOWNCAST – This is dramatic description. They are dumbfounded. They stop in their tracks. (Concordia Pulpit Resources – Volume 12, Part 2)

**24:18** *Cleopas*. Mentioned only here as a disciple. Early Church tradition suggests that Cleopas (Gk) is the Clopas (Hbr) referred to in Jn 19:25, the brother of Joseph and thus the uncle of Jesus and that the unnamed second disciple was his son Simeon, the later head of the Jerusalem Church. However, his exact identity remains unknown. (TLSB)

ARE YOU ONLY A VISITOR – Even a visitor should have known. The irony was that Jesus’ “visit” on earth was indeed drawing to a close. (TLSB)

σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ—σὺ μόνος is emphatic and goes with both verbs, παροικεῖς and ἔγνωσ, which are loosely coordinated with καί. This appears to be an example of parataxis in vernacular direct speech (BDF, § 471). The meaning requires the second clause to be restrictive: Jesus is one who sojourns in Jerusalem *and who also* (apparently) does not know of the recent events. (CC p. 974)

There is an element of past action still in progress in the present verb παροικεῖς: Cleopas assumes that Jesus is not a permanent resident of Jerusalem, but a pilgrim who came to Jerusalem to celebrate Passover and who then lingered in Jerusalem for a few days, but now is perhaps on the way home. While παροικέω means to “reside as a non-native,” it does not imply unfamiliarity with current events. Even a temporary visitor surely would know about the momentous events that have just taken place. Out of the thousands of Passover pilgrims in Jerusalem, this must be the only one who does not know. In Acts 2:5–11 Luke lists some of the many places from which thousands of pilgrims came to Jerusalem for Pentecost. Cf. E. Burton, *Moods and Tenses*, § 17; BAGD 1 a and 2. See also the commentary below. (CC pp. 974-975)

IN IT – ἐν αὐτῇ—The reference is to Jerusalem, a feminine proper noun in the form Ἱερουσαλήμ. (CC p. 975)

IN THESE DAYS – ἐν ταῖς ἡμέραις ταύταις—This is the second time notice in the Emmaus story (also 24:13, 21, 29, 33). (CC p. 975)

**24:19** ABOUT JESUS OF NAZARETH – τὰ περὶ Ἰησοῦ—This phrase defines τὰ γενόμενα in 24:18. It is a reference to the passion and resurrection of Jesus. See comments below. (CC p. 975)

*a prophet*. They had respect for Jesus as a man of God, but after his death they apparently were reluctant to call him the Messiah. (CSB)

Jesus’ teaching and mighty deeds (4:32, 36; 6:19; 7:16) showed Him to be a prophet, as predicted in Dt 18:15. (TLSB)

ὃς ἐγένετο ἀνὴρ προφήτης δυνατός—ἀνὴρ and προφήτης stand in apposition to one another. This phrase accents the first phase of Luke’s Christology: Jesus as a teacher

and miracle worker. See the excursus “Luke’s Prophet Christology.” While the Emmaus disciples may have hoped that Jesus was the final, eschatological prophet promised in Deut 18:15, they did not understand the second phase of Christology: Jesus’ rejection and suffering. (CC p. 975)

**24:20** *chief priests and rulers.* Despite Pilate’s role, the nation’s religious leaders rejected Jesus (22:66; 23:10, 13) and bear responsibility. (TLSB)

**HANDED HIM OVER – παρέδωκαν**—This word is a technical term for Jesus’ betrayal, leading to his suffering and death. Jesus prophesied his betrayal using this verb in 9:44 and 18:32. Other occurrences with the same meaning are in 20:20; 22:4, 6, 21, 22, 48; 23:25; and 24:7. In 21:12, 16 Jesus speaks of others betraying his disciples. (CC p. 975)

**CRUCIFIED HIM – ἐσταύρωσαν**—This is the final explicit reference to the crucifixion in Luke’s gospel. Ὁ σταυρός and σταυρώω see comments at 9:23–27. (CC p. 975)

**24:21** **HOPED HE WAS THE ONE – ἠλπίζομεν ... λυτροῦσθαι**—The imperfect captures the hopeful state of the Emmaus disciples. They kept hoping that Jesus was the Redeemer—until their hopes were shattered by his crucifixion. The infancy narrative spoke of λύτρωσις, “redemption,” in 1:68; 2:38. And Luke will record that Jesus is “Redeemer,” λυτρωτής, in Acts 7:35. But Lk 24:21 is the only occurrence of λυτρόομαι, “redeem,” in Luke-Acts. (CC p. 975)

*to redeem Israel.* To set the Jewish nation free from bondage to Rome and usher in the kingdom of God (1:68; 2:38; 21:28, 31; cf. Tit 2:14; 1Pe 1:18). (CSB)

The Messiah was thought of as the deliverer of Israel from Rome. They did not yet understand that the cross was the means of redemption. (TLSB)

Many believed that the Messiah would physically “restore the kingdom of Israel” (Acts 1:6), others that in the Messiah, God had “come and has redeemed his people...to give knowledge of salvation through the forgiveness of their sins” (Luke 1:68, 77) (Concordia Pulpit Resources – Volume 12, Part 2)

*the third day.* A reference either to the Jewish belief that after the third day the soul left the body or to Jesus’ remark that he would be resurrected on the third day (9:22). (CSB)

ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο—This is one of the more difficult Greek sentences in Luke’s gospel. It is translated literally: “But whereas [ἀλλά γε καί] in addition to all these things [σὺν πᾶσιν τούτοις] he is spending this third day [τρίτην ταύτην ἡμέραν ἄγει] since these things happened [ἀφ’ οὗ ταῦτα ἐγένετο].” ἄγει is not elsewhere found as impersonal for the passing of time (BAGD 4;

BDF § 129), hence “he is spending this third day” rather than “it is now the third day” (RSV) (CC p. 975)

**24:22** IN ADDITION – ἀλλὰ καί—This adversative indicates a contrast. It could be translated “but despite this.” (CC p. 975)

WOMEN AMAZED US – They were astonished, but the women had convinced them. (Concordia Pulpit Resources – Volume 12, Part 2)

**24:23** DIDN'T FIND HIS BODY – It was reported that the grave was empty, but the two gave no hint of anything more. (Concordia Pulpit Resources – Volume 12, Part 2)

*vision of angels.* See note on v. 4. (CSB)

In a vision, God gives sight that is usually hidden. (E.g., Zechariah in a vision sees an angel in the temple, 1:22). (TLSB)

**24:24** *some of our companions.* See v. 12 and note. – Again, they determined that women’s word was not enough. They had prejudged ideas on how this news should have been announced. (CSB)

Implying that after Peter’s visit (v 12), others went to the tomb, but no apostle is yet reported to have seen Jesus. (TLSB)

If it were as the women reported, why did Jesus not appear to Peter and John? (Concordia Pulpit Resources – Volume 12, Part 2)

**24:25** FOOLISH YOU ARE – anoatoi meaning literally “without sense” or “not understanding.” – These two wayfarers were thus in the greatest spiritual distress and in imminent danger of sinking into the despondency which ends in despair. So Jesus comes to them, before He is revealed to the eleven. He does not break a bruised reed, and smoking flax shall He not quench. In evil days He is near to them that fear Him. (Ylvisaker)

Without understanding, they could not believe. (TLSB)

The problem is in their human mind and thinking. (Concordia Pulpit Resources – Volume 12, Part 2)

*believe all.* They believed that a Messiah would usher in God’s rule, but not that He would suffer, die, and rise again. (TLSB)

**24:26** *Was it not necessary.* They should have known this essential part of God’s divine plan. (TLSB)

THE CHRIST – τὸν χριστόν—Here and 24:46 are the only places in Luke where Jesus refers (obliquely) to himself as “the Christ,” the Greek term for the Messiah. See comments at 2:1–20. In 4:18 Jesus publicly declared that God had “anointed” him with the Spirit, and that use of the verb χρίω implies that Jesus is ὁ χριστός. (CC p. 976)

HAVE TO SUFFER – They had overlooked such predictions of suffering as Psalm 22; and Isaiah 53. (Concordia Pulpit Resources – Volume 12, Part 2)

AND – καί—This is another example of parataxis in place of a subordinate construction (see also textual note on 24:18). The meaning requires a consecutive sequence: he had to suffer first before entering glory. (CC p. 976)

*His glory?* The resurrection is the gateway to the climactic glory of His ascension and exaltation to God’s right hand. (TLSB)

**24:27** *Moses and all the Prophets.* A way of designating the whole of the OT Scriptures. (CSB)

πάντων τῶν προφητῶν ... ἐν πάσαις ταῖς γραφαῖς—These two references, “all the prophets” and “all the Scriptures,” emphasize that Jesus included the *entire* Scriptures in his explanation. (CC p. 976)

HE EXPLAINED – Augustine: “All that there is of those former Scriptures tells of Christ; but only if it finds ears. He also ‘opened their understanding that they might understand the Scriptures.’ Whence we also must pray for this, that He would open our understanding” (NPNF 1 7:469). (TLSB)

διερμήνευσεν—The verb can mean “translate” from one language into another (Acts 9:36). In 1 Cor 12:30; 14:5, 13, 27 it refers to translation or interpretation of Spirit-given “tongues.” But here and in the Western addition to Acts 18:6, it refers to the interpretation of the OT Scriptures. Jesus caused a major reorientation of the disciples’ view of *all* Scripture, not just an adjustment of their understandings of particular passages. The whole of Scripture is Christological. All revelation centers in the person and work of Jesus, “the Christ” (Lk 24:26). This is the hermeneutical orientation that is necessary if one is to understand the Scriptures. Luke’s second volume, Acts, gives examples of the hermeneutic of the apostles—the hermeneutic they learned from Jesus himself. See, for example, Acts 2:22–41 and 8:30–38, where the Christological hermeneutic leads to repentance, faith, and Baptism. (CC p. 976)

CONCERNING HIMSELF – τὰ περὶ ἑαυτοῦ—This refers to the passion and resurrection facts concerning the Christ. Jesus gave the Emmaus disciples a Christological interpretation that focused on the suffering, death, and resurrection of the Messiah as taught in the OT. His interpretation was radically different from their previous views, which seem to have been held by the other disciples as well. (CC p. 976)

Jesus had often in his ministry specifically impressed upon his disciples the necessity of his “suffering and subsequent glory”: John 2:19; Mt. 12:40; 16:21; 17:23; 20:19; 26:32. (Concordia Pulpit Resources – Volume 12, Part 2)

**24:28-29** Jesus’ action evokes their hospitality. (TLSB)

**24:28** APPROACHED THE VILLAGE – ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο—This is the second occurrence of ἐγγίζω in the Emmaus story as the disciples draw near to Emmaus, where, in Luke, the kingdom of God is first unveiled to the disciples. In both the first occurrence in 24:15 and here in 24:28, ἐγγίζω is accompanied by the more general synonym πορεύομαι (once with the prefix συν in 24:15; twice without it in 24:28). Luke continues his geographical journey motif of movement toward a place of revelation. (CC p. 976)

*as if he were going farther.* If they had not invited him in, he apparently would have continued on by himself. (CSB)

**24:29** STAY WITH US – μείνον μεθ’ ἡμῶν ... εἰσηλθεν τοῦ μείναι—μένω may be translated as “remain,” “stay,” or “abide”; the *presence* of the crucified and risen Christ at the table with the Emmaus disciples is one of the great themes of this section. τοῦ μείναι is an infinitive of purpose. (CC p. 976)

μεθ’ ἡμῶν—This is also part of Luke’s vocabulary for divine presence and will be used again in the next verse (μετ’ αὐτῶν). See comments at 1:26–38. (CC p. 976)

DAY IS ALMOST OVER – κέκλικεν ἤδη ἡ ἡμέρα—The perfect tense emphasizes that the day has already declined and is practically over (cf. BAGD This is the fourth time notice in the Emmaus story (also 24:13, 18, 21, 33). The two other climactic meals in Jesus’ table fellowship practice, the feeding of the five thousand and the Last Supper, both took place when the day was near its end or after sundown (9:10–17, which also has κλίνω in 9:12, and 22:7–38). (CC p. 976)

**24:30** WHEN HE WAS – καὶ ἐγένετο—See comments above at 24:15. This introduces 24:30–31, which constitute the climax of the Emmaus story. (CC p. 977)

AT THE TABLE WITH THEM – ἐν τῷ κατακλιθῆναι αὐτόν—This verb, used also in 7:36; 9:14–15; 14:8 and only in these verses in the NT, implies a festive meal. See comments at 7:36. (CC p. 977)

BREAD...THANKS...BROKE...GAVE – Jesus, though guest, becomes host. To take, bless, break, and distribute bread ordinarily began a meal. This was not necessarily the Lord’s Supper, though the words and actions are reminiscent of the Supper, and by them Jesus is recognized for the first time as the crucified and risen Messiah. “Although we do not object if some interpret these passages as referring to the Sacrament, it does not make sense that only one part of the Sacrament was given” (Ap XXII 7). (TLSB)

λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς—This same constellation of words appears at the feeding of the five thousand (9:16) and the Last Supper (22:19–20). The main verbs here are “blessed” and “was giving.” “Having taken” and “having broken” are participles that modify the main verbs and express prior action. The imperfect ἐπέδιδου suggests that Jesus was in the process of distributing the bread when they recognized him. (CC p. 977)

The meal of broken bread at Emmaus reverses the first meal, the fruit of the tree of the knowledge of good and evil. Through the meal distributed by the risen Christ, eyes are now opened to see in Jesus the Seed of the woman promised in Gen 3:15. The disciples will be sent to proclaim this message throughout the creation (cf. the shorter ending of Mark and Mk 16:15 in the longer ending; also Lk 24:47; Acts 1:8). The table at which they now sit is the messianic table because, as they recognize, the Messiah is present with them at this table. Just as Adam and Eve’s eating of the forbidden fruit was the first recorded meal of the old era of the creation which fell into sin, so this meal at Emmaus is the first meal in the new era begun with Christ’s resurrection. So this meal takes place on the first day of the week, the start of God’s new work of new creation in Christ (cf. 2 Cor 5:17). (CC pp. 986-987)

**24:31** *their eyes were opened.* Cf. v. 16; more than a matter of simple recognition. – The veil of their misunderstanding is removed and they recognize him. They finally get it. (CSB)

God opened them; the reverse of v 16. (TLSB)

διηνοίχθησαν—This is another theological passive: “their eyes were opened” *by God*. See the commentary on 2:30 regarding the Lukan theme of opened eyes. (CC p. 977)

Luke uses the metaphor of closed and opened eyes (ὄφθαλμοί) for the disciples’ spiritual condition in both 24:16 and 24:31a. In the gospel, the state of the eyes may describe understanding by faith or misunderstanding—unbelief—of God’s revelation in Jesus. Closed or opened eyes refer not to physical vision, but to an eschatological understanding of the work of Jesus. The motif stretches back beyond the Lukan writings to the very beginning of salvation history in Genesis 3. The phrase used in Lk 24:31 for their “eyes were opened” is διηνοίχθησαν οἱ ὄφθαλμοί, the same phrase used in the LXX in Gen 3:7, where the eyes of Adam and Eve are opened to the knowledge of good and evil and they recognize their nakedness. There is a striking irony here. The opened eyes of Adam and Eve are the first expression of the fallen creation that recognizes that the image of God has been defaced and obliterated by disobedience; but the opened eyes of the Emmaus disciples are the first expression of the new creation that recognizes that the image of God now is restored through the new Adam, the crucified and risen Christ. This motif provides a clear transition from the old creation to the new, establishing the Emmaus meal as an eschatological event. (CC p. 986)

HE DISAPPEARED – When they realize Jesus is alive, His visible presence is unnecessary. (TLSB)

καὶ αὐτὸς ἄφαντος ἐγένετο—In 24:15, Jesus mysteriously appears and draws near to the disciples. In 24:31, he becomes invisible from them (ἄφαντος) as soon as he is recognized. The adjective ἄφαντος occurs only here in the Greek NT and never in the LXX but the verb ἀφανίζω is common in the LXX, and a similar adjective occurs with γίνομαι in 2 Macc 3:34. In the NT the verb has the meaning “disappear” in James 4:14. See also ἀφανής, “hidden from sight,” in Heb 4:13 and ἀφανισμός (common in the LXX) meaning “disappearance, vanishing” in Heb 8:13. If the adjective here is another of Luke’s Septuagintisms in Luke 24, then it reinforces the thesis that Luke is writing *biblical* history. See R. Dillon, *From Eye-Witnesses*, 153, n. 239; J. Fitzmyer, *Luke X–XXIV*, 1568; I. H. Marshall, *The Gospel of Luke*, 898, who notes that “it is as a supernatural visitor that the risen Jesus is portrayed” and offers similar references: Euripides, *Orestes*, 1496; *Helena*, 605–6; Virgil, *The Aeneid* 9:657. (CC p. 977)

**24:32** HEARTS BURNING – The words of Jesus illuminate and change our “cold and selfish” nature with his words, which are “spirit and life” (John 6:63) (Concordia Pulpit Resources – Volume 12, Part 2)

Filled with wonder and holy joy. (TLSB)

WHILE HE TALKED – ἐλάλει ... διήνοιγεν—The two imperfects imply that Jesus’ catechesis on the road was ongoing and continuing. (CC p. 977)

OPENED THE SCRIPTURES TO US – ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς—These two clauses are coordinate, with the second clause explaining the first. Jesus’ catechesis on the road was an interpretation of the Scriptures. (CC p. 977)

Jesus explained the true meaning of Scripture (v 27). Such insight comes only from God. Cf 1Co 2:6–16. (TLSB)

**24:33** RETURNED AT ONCE – αὐτῇ τῇ ὥρᾳ—This is the fifth time notice in the Emmaus story (also 24:13, 18, 21, 29) *and the final time notice in the gospel*. (CC p. 977)

*the Eleven and those with them*. See note on v. 9. (CSB)

Same group to which the women reported the empty tomb (v 9). (TLSB)

τοὺς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς—This is essentially the same group to which the women reported the empty tomb in 24:9. It would most likely include the seventy (-two) Jesus sent in Luke 10. (CC p. 977)

**24:34** IT IS TRUE – ὄντως—See comments at 23:47, where the same word is used to introduce the confession of the centurion: “In reality, this man was righteous.” Thus

Jesus' death and resurrection are each highlighted by the same adverb that accents the reality of these two events. (CC p. 977)

*appeared to Simon!* The decisive evidence of the resurrection. This appearance is not recounted in the other Gospels; however, St Paul specifically refers to it: "He appeared to Cephas, then to the twelve" (1Co 15:4). (TLSB)

**24:35** THE TWO TOLD – ἐξηγοῶντο—"Were expounding" suggests that the Emmaus disciples conveyed an explanation and interpretation of both the catechesis on the road and the revelation in the breaking of the bread. This verb, source of the English word "exegesis," is related to the noun Luke used in the prologue to describe his gospel: "a narrative" (διήγησις; 1:1). The verb denotes Jesus' revelation of the Father to the world in Jn 1:18. (CC p. 977)

Seeing Jesus confirms Peter's experience. (TLSB)

ON THE WAY – τὰ ἐν τῇ ὁδῷ—These "things" are the passion and resurrection facts in fulfillment of the OT. See also the textual notes on the neuter plurals in 24:14, 18, 19. (CC p. 978)

TOLD WHAT HAPPENED – ἐγνώσθη αὐτοῖς—Earlier in the Emmaus account ἐπιγινώσκω was used in 24:16, 31 for recognizing Jesus. (CC p. 978)

RECOGNIZED...BROKE BREAD – ἐν τῇ κλάσει τοῦ ἄρτου—The two articles are reflected in the translation: "in *the* breaking of *the* bread." It is not any or all breaking of any or all bread; the hearers of the gospel know that the articles are anaphoric, referring to a *known* breaking of a specific "bread." (CC p. 978)

**24:13–35** Jesus joins two disciples discussing what happened in Jerusalem. He interprets His death and resurrection through the OT before revealing Himself in the breaking of the bread. "Slow of heart to believe" describes us when we doubt or do not accept all that the Scriptures teach about Jesus. God, who has given us the Scriptures to make us "wise for salvation" (2Tm 3:15), opens our eyes to believe Jesus. • "Lord Jesus Christ, with us abide, For round us falls the eventide. O let Your Word, that saving light, Shine forth undimmed into the night." Amen. (LSB 585:1) (TLSB)