

## **"THE JOURNEY TO EMMAUS"**

### **NARRATIVE CHISMUS IN LUKE 24:13-35**

**A (FROM JERUSALEM)** That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened (13-14).

**B (TALK ON THE ROAD)** While they were talking and discussing together, Jesus himself drew near and went with them (15).

**C (EYES UNSEEING)** But their eyes were kept from recognizing him (16).

**D (STOPPING ON THE ROAD)** And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad (17).

**E (THE INTERPRETATION OF THINGS)** Then one of them, named Clopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" (18-19a).

**F (PROPHET)** And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened" (19b-21).

**G (WOMEN)** "Moreover, some women of our company amazed us" (22a).

**X (THE RESURRECTION)** "They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive" (22b-23).

**G' (WOMEN)** "Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see" (24).

**F' (PROPHET)** And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" (25-26).

**(THE INTERPRETATION OF THINGS)** And beginning with Moses  
**E'** and all the prophets, he interpreted to them in all the scriptures the  
things concerning himself (27).

**(STOPPING ON THE ROAD)** So they drew near to the village to which  
they were going. He appeared to be going further, but they constrained  
**D'** him, saying, "Stay with us, for it is towards evening and the day is far  
spent." So he went in to stay with them. When he was at table with  
them, he took bread and blessed and broke it, and gave it to them (28-  
30).

**C'** **(EYES SEEING)** And their eyes were opened and they recognized him;  
and he vanished out of their sight (31).

**(TALK ON THE ROAD)** They said to each other, "Did not our hearts burn  
**B'** within us while he talked to us on the road, while he opened to us the  
scriptures?" (32).

**(TO JERUSALEM)** And they rose that same hour and returned to Jerusalem;  
and they found the eleven gathered together and those who were with them, who  
**A'** said, "The Lord is risen indeed, and has appeared to Simon!" Then they told  
what had happened on the road, and how it was known to them in the breaking  
of bread (33-35).

If you would like to study other passages dealing with chiasmus, InTheBeginning.org  
recommends Victor M. Wilson's book, Divine Symmetries: The Art of Biblical Rhetoric  
(University Press of America, Inc., 1997, pp. 354). You may order it from your  
favorite book store or dealer.

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