

# Luke 24:18

Authorized King James Version (KJV)

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

## Analysis

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**And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?** One disciple is named—**Cleopas** (Κλεοπᾶς), distinct from Clopas in John 19:25. His identity is uncertain; some traditions suggest he was the other disciple's (possibly Luke himself?) companion, though this is speculative. Naming one witness while leaving the other anonymous follows ancient historiographical practice and suggests eyewitness testimony.

Cleopas's response drips with incredulity: **Art thou only a stranger in Jerusalem** (σὺ μόνος παροικεῖς Ἱερουσαλὴμ, σὺ μόνος παροικεῖς Ἱερουσαλὴμ)—literally "Are you the only visitor to Jerusalem?" The verb παροικεῖ (παροικέω) means to dwell as a foreigner, reside temporarily. His question implies everyone in Jerusalem knew about Jesus' crucifixion—it was the talk of the city. How could this stranger be ignorant of events that consumed public attention?

The phrase **and hast not known the things which are come to pass there in these days** (καὶ οὐκ οἴδας τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις) emphasizes recent events' magnitude. Cleopas assumes no informed person could be unaware. The irony is

profound: he explains Jesus' crucifixion and resurrection to Jesus Himself. This sets up Christ's rebuke (verse 25) and Scripture exposition (verses 25-27).

## Historical Context

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Crucifixion was a public spectacle designed to maximize shame and deter resistance. Jesus' execution outside Jerusalem's walls, during Passover when the city swelled with pilgrims, would have been widely known. The religious leaders' role, Pilate's involvement, the darkness and earthquake (Matthew 27:45, 51), the temple veil's tearing (Luke 23:45)—all created widespread awareness and discussion.

Cleopas's assumption that everyone knew reflects historical reality. Yet his response also reveals tragic irony: he knew the facts but missed their meaning. He could recite events but didn't understand their theological significance. This is the difference between knowing about Jesus and knowing Jesus—historical information versus Spirit-illuminated faith.

## Related Passages

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. What is the irony of Cleopas explaining Jesus' crucifixion to Jesus, and what does this teach about spiritual blindness?
2. How can people know facts about Jesus (His death, resurrection) without truly knowing Him?
3. What does this verse teach about the difference between public awareness of Christ and personal recognition of Him?

## Interlinear Text

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ἀποκριθεὶς δὲ ὁ εἶς ὃνομα Κλεοπᾶς  
answering And the one of them whose name was Cleopas  
G611 G1161 G3588 G1520 G3739 G3686 G2810

εἶπεν πρὸς αὐτῷ Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ  
said unto him Art thou only a stranger in Jerusalem  
G2036 G4314 G846 G4771 G3441 G3939 G1722 G2419

καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῷ ἐν  
and not hast the things which are come to pass in him in  
G2532 G3756 G1097 G3588 G1096 G1722 G846 G1722

ταῖς ἡμέραις ταύταις  
G3588 days G3778  
G2250

## Additional Cross-References

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**John 19:25** (Parallel theme): Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

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