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Echoes of Scripture in the Emmaus Road Encounter of Luke 24:13-35

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ECHOES OF SCRIPTURE
IN THE EMMAUS ROAD ENCOUNTER OF LUKE 24:13-35

A THESIS SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
MASTER OF ARTS (THEOLOGICAL STUDIES)

BY
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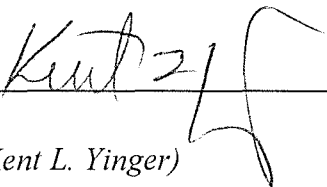
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Title: ECHOES OF SCRIPTURE IN THE EMMAUS ROAD
ENCOUNTER OF LUKE 24:13-35


Presented by: GILBERT A. CLOUD

Date: April 30, 2004

We, the undersigned, certify that we have read this thesis and approve it as adequate in scope and quality for the degree of Master of Arts in Theological Studies.



(Kent L. Yinger)



(MaryKate Morse)

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PREFACE

Like a building project that needs to start from the ground up, my previous course work, Bible study, teaching, preaching, and personal resources bring both familiarity and an appetite to study echoes of Scripture in Luke 24:13-35.¹ This familiarity may be apportioned into two categories. First, I have studied Biblical Theology with Dr. Rob Wall and had the opportunity to attend two lectures with Dr. Richard B. Hays at Seattle Pacific University. This, as well as studies in the book of Galatians with Dr. Kent Yinger, has helped establish the idea of examining Luke 24:13-35 in a similar way as Richard B. Hays has done with the Pauline letters.

Second, I have served numerous times over the past ten years in the leadership role of Spiritual Director for a para-church movement which bases its Scriptural foundation upon the Emmaus Road encounter represented in Luke 24:13-35. The movement is identified by a few different names that represent the same overall group. These names are like branches of the same tree, each one loosely connected to different denominational affiliations. The initial group is known by the name Cursillo and began as a Christ-centered experiential movement in the Catholic Church. Cursillo has been imitated by Protestants being known mainly as “The Walk to Emmaus,” but also as Rainbow, Tres Dias, Chrysalis, and various other names depending on the particular group.

¹ English quotations reproduced without Greek are from the NRSV unless otherwise noted. Greek quotations from Scripture are taken from Nestle-Aland²⁷ and rough and/or smooth English translations accompanying the Greek text are from this author.

The Emmaus title is the connection I personally identify with in my own experience. This movement is a specific retreat setting aimed at being an instrument of God for Christian renewal within the church. The retreat has a team of servants who actively participate in all aspects of servant leadership which includes preparation, and presentation of fifteen specific talks over the course of the weekend (five are grace talks given by clergy, the ten remaining talks are given by lay team members). Again, the aim of this movement is Christian renewal with human instruments actively involved in and promoting prayer, praise, proclamation of the gospel, and expectation of God's intervention through the Holy Spirit to empower and reveal the living Christ in ways that parallel the Emmaus Road experience found in Luke 24:13-35.

The atmosphere in the aim is one of invitation for the risen Christ to reveal Himself afresh to all who partake of this weekend. My first personal encounter with the Emmaus movement came at a time when, after ministering as a pastor for a few years with many difficulties, I found myself questioning the presence of a visible Christian church in the contemporary world. For a seventy-two hour weekend, I laid aside pastoral leadership and chose to be a pilgrim on an Emmaus weekend retreat. While there, the visible presence of God working through others brought Christian renewal and re-affirmed my hope of a visible Christian church in the contemporary world. These experiences are attributed to the presence of the living Christ of Scripture, revealed afresh through others who were Christ's servants, and in the real presence of Jesus in the breaking of bread in communion. God was revealed, and the church alive and working was all around me, thus bringing renewed vision with encouragement, comfort, healing, and strength to serve Christ as part of God's design in the church.

As a result of the primary and numerous additional encounters with the living Christ in the above ministry, Scripture, service as a part of the church, and the Lord's Supper of Holy Communion have taken on new significance. This ministry continues to be a renewal movement within the church. With this experience based upon the Emmaus Road encounter found in Luke 24:13-35, the draw to examine this passage under new or differing light will offer the reward of possible new discovery. Receive an invitation to enter this study in Scripture for interpretation and application with research and reflection to consider biblical dialogue through the ages.

Whether there is new discovery or something already known, there is opportunity to open our lives to the ever present living Lord, Jesus Christ. As the presence of the risen Jesus is unknown to the Emmaus Road disciples so there are possibilities of discovery of unrealized biblical connections that can open a door or window to similar revelation in the written Word of God. If even a small piece of the Bible is in better light or angle as result of this work, then the effort is worth the blood, sweat, and tears.

ABSTRACT

The encounter between the risen Jesus and two disciples on the Emmaus Road in Luke 24:13-35 offers rich textual interpretive possibilities when compared with the Bible overall. What model(s) or method(s) might the writer of the third gospel have employed to proclaim the presence of the risen Jesus? The method of textual and intertextual dialogue used to examine the Luke 24:13-35 pericope is that of identifying echoes of Scripture. This thesis examines God's Word to point out a few of the many echoes of Scripture that contribute to the exegetical and hermeneutical process.

Echoes of Scripture are reflections or mirrored words, phrases, or related Scriptural ideas located in a particular biblical passage. The word(s) or idea from an earlier passage or text is used in a later passage for various reasons. One reason a writer may use an echo is to strengthen a theological premise, or to illustrate how God is at work in a way similar as in an earlier time in history, and even to show how God is the same even though God may be doing or revealing something new.

Three specific areas (echoes) in particular are chosen for this study from Luke 24:13-35. The first echo is the revealed divine presence of God with theophany and the incarnation as compared to the burning bush of Exodus 3. Then the second echo raises the theme of Scripture, the prophetic word from God pointing to the Messiah with images of suffering and deliverance, such as Isaiah 53. The third echo is one of bread blessing and breaking with table/meal fellowship with hospitality and remembrance of Jesus the delivering host in Luke's gospel and Exodus 12 with the Passover meal.

CHAPTER I

INTRODUCTION

Luke 24:13-35: The Emmaus Road and Echoes of Scripture

The topic of this research is echoes of Scripture in the revelatory event of the Emmaus Road encounter in Luke 24:13-35 with an aim to examine the depth of this life changing pericope.² This will be an investigation of the connectedness of God's truth through the ages via textual and intertextual markers for the reader of Scripture. The intertextual echoes in reality and possibility in Luke 24:13-35 will be the guiding thrust for this paper. From the research of this project, my desire is to explore and describe how echoes of Scripture contribute to meaning in Luke 24:13-35. Therefore, in this study the aspiration is to unpack this passage for interpretation and application using a dialogue with intertextual echoes of Scripture as the major component for investigation.

In this paper the goal is to investigate images in the Bible, previous to the Emmaus encounter, and with an academic context, to seek logical connections and understanding of these images as echoed in Luke 24:13-35. The Emmaus road encounter, between Christ and two disciples as they walked on their way to Emmaus, is a post-crucifixion appearance of Jesus to the two disciples, who did not recognize Him. This passage also includes special revelation of Scripture with details of the empty tomb, the necessity for the Messiah to suffer, blessing and breaking bread, eye opening

² Echoes of Scripture are reflections or mirrored words, phrases, or related Scriptural ideas located in a particular biblical passage. Page two and following offer additional explanation of Scriptural echoes.

recognition, and more. Luke 24:13-35 is a rich passage with much promise of textual and intertextual connections of Scripture.

Defining Echoes of Scripture

Echoes of Scripture are reflections or mirrored words, phrases, or related Scriptural ideas located in a particular biblical passage. The word(s) or idea from an earlier passage or text is placed into a later passage for various reasons. For example, a writer may use an echo to strengthen a theological premise, to illustrate how God is at work in a way similar as in an earlier time in history, or to show how God is the same even though God may be doing or revealing something new. Discovering echoes can be helpful as both an exegetical and hermeneutical tool for interpreting and studying Scripture, and can assist in understanding and application. This intertextual discovery process is an especially helpful tool when an echo originally located in Old Testament Scripture is reflected in the New Testament.

Demoss uses the terms "allusion" and "echo" synonymously. He defines an allusion in the following terms, "indirect, imprecise or passing reference in which verbal correspondence to the source text is relatively remote. A citation or quotation, on the other hand, contains a portion of the source text that is obvious and normally relatively longer."³ This definition provides a broader explanation, yet when compared to Hays' seven exegetical identifying factors for an echo, Demoss' explanation seems to lack detail for locating and evaluating the strength of intertextual connections.⁴ In this study

³ Matthew S. DeMoss, *Pocket Dictionary for the Study of New Testament Greek* (Downers Grove: InterVarsity Press, 2001), 17.

⁴ Listed below on page seven please take note of Hays' defining terms for an echo.

the term “echo” will be incorporated for the strongest and stronger intertextual identities.⁵ “Allusion” will be the term used to identify the weaker, or weakest, and more remote textual connections. The value for discovering an intertextual echo, or allusion is as an interpretive tool for building bridges from one text to another; therefore establishing dialogue from one place and/or time to another. These connections provide opportunity for the reader of Scripture to understand and interpret a text within one period in light of a backdrop of another source. Often, echoes are kept within the bounds of coming from the Old Testament to the New Testament; yet this seems to restrict the opportunity for the Word of God to have connections through shorter or lesser periods of time. The possibility exists that there is no discernable method to reliably determine the chronology between two passages. In such a case the text being echoed may remain unknown if there is not sufficient evidence to identify which passage came first. This presents the consideration of both texts as possible echoes bridged together with words, ideas, or theological content that appear to have some relationship.

“Connotation” is also a descriptive word in the intertextual realm of echoes, and allusions. Again, Demoss defines connotation as “a secondary meaning associated with or suggested by a word . . . in contrast to its denotation, its dictionary definition. A word can take on a certain connotation for an individual (because of past personal experience) or have an associative element that many people understand.”⁶ Let us bring these definitions of connotation (above) and allusion to an understanding with echoes of Scripture. A connotation, for this study, may reflect an echo or an allusion, depending

⁵ Echo as a term will also refer to textual or intertextual connections in Scripture.

⁶ DeMoss, *Pocket Dict New Testament Greek*, 35.

upon the value and understanding of meaning and implication within each contextual setting.⁷

Background of Textual and Intertextual Scholarship

Intertextual connections are viewed best as a dialogue drawn from a previous time and/or place. Dialogue of this nature takes place within the overall realm of narrative; that is, within the written text of Scripture. Hans Dieter Betz offers a perspective on the narrative nature of Scripture, and to this one could add the intertextual dialogue in the narrative of the Emmaus road passage. Betz refers to Luke 24:13-35 as a cult legend intended to be used theologically in doctrinal formation.⁸ A cult legend does not refer to true or false story, but rather to a formed narrative account that in its reference implies formation in dialogue over time.

Also R. Bultmann in his work, *History of the Synoptic Tradition*,⁹ offers his thoughts concerning the narrative nature of the Old Testament reflections in the whole of Scripture for the purpose of contributing to interpretation. After initial study of biblical scholars, there does not appear to be any direct work specifically using the actual ideas of echoes of Scripture in correlation to Luke 24:13-35; yet there are contributions of others over time that offer a helpful voice toward the opportunities of biblical study for interpretation and application in areas where there are gaps. An examination of a text includes historical and literary analysis to exegete and extract doctrinal elements from a passage for theological understanding in a proper context. These exegetical steps help

⁷ Guidelines to value an echo to an allusion will be established below.

⁸ Hans Dieter Betz, "The Origin and Nature of Christian Faith According to the Emmaus Legend," *Interpretation* 23, no. 1 (1969): 33.

⁹ R. Bultmann, *History of the Synoptic Tradition* (Oxford: Blackwell, 1968).

one to engage a text of God's revelation, through a human writer, to an audience, originally located within a specific time and society.

Other Designations of Echoes within Scripture

Richard B. Hays offers the most helpful ways for identifying echoes of Scripture from his Pauline studies. Hays is one of the leaders in the field of intertextuality. He has drawn on previous work as well as pioneered avenues in the study of echoes in Scripture. Hays uses the writing of the apostle Paul to unpack meaning from which we learn, "In Paul we encounter a first-century Jewish thinker who, while undergoing a profound disjuncture with his own religious tradition, grappled his way through to a vigorous and theologically generative reappropriation of Israel's Scriptures."¹⁰ As an example Hays suggests Philippians 3.2-14 for the reader to view this idea in Paul's writing. If this is the case for the writings of the apostle Paul, then the writings from the gospel of Luke also hold great promise as we view echoes in the narrative scope of Scripture, and bring them together to form biblical images of one God of revelation and deliverance with grace revealed in both testaments of Scripture and to communicate the message from God for God's people.

There are seven points or tests from Hays for processing intertextual echoes.¹¹ These seven identifying points or markers provide a type of yardstick to process an echo. This same criterion can be adapted to help determine the value and strength (loudness or

¹⁰ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale UP, 1989), 2. Hays uses the term criteria rather than points or markers as chosen for this work.

¹¹ Hays, *Echoes of Scripture*, 29-32.

softness) of an echo.¹² An example of how loud or soft an echo is may be with comparison to someone's echoing voice from a canyon's edge. As one shouts a word or phrase, in the direction of a distant canyon wall, the strength of the returning sound (an echo) is determined by the clarity and volume of that sound that is reflected from the far canyon wall.

In the evaluation process of echoes and allusions, it is also important to keep in mind the continuing work of the Holy Spirit. The Holy Spirit provides revelation and inspiration within the historical writings of Scripture, as well as to the contemporary interpretation and dialogue with the Word of God. Jesus Christ reminds us of the necessary supernatural element in revelation with the following words to His disciples, "the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."¹³ There, the message of God's help is worth consideration as an invitation for us to enter into dialogue with the living God. This trust relationship, studying Scripture, gives the Holy Spirit the venue to bring God's words to memory and understanding. Along with the acknowledgement of the Holy Spirit, I also agree with Hays as he reminds the Bible student that "exegesis is a modest imaginative craft, not an exact science; still, it is possible to specify certain rules of thumb that might help the craftsman to decide whether to treat a particular phrase as an echo"¹⁴

As the exegete seeks to locate and determine the value of an echo of Scripture, let us begin with criterion that Hays suggests in the following seven points to examine both textual and intertextual connections.

¹² Richard B. Hays identifies volume rather than loud or soft echoes.

¹³ John 14:26

¹⁴ Hays, *Echoes of Scripture*, 29.

- “(1) Availability. Was the proposed source of the echo available to the author and/or original readers . . .
- (2) Volume. The volume of an echo is determined primarily by the degree of explicit repetition of words or syntactical patterns . . .
- (3) Recurrence. How often does Paul [or another writer, such as Luke] elsewhere cite or allude to the same scriptural passage? . . .
- (4) Thematic Coherence. How well does the alleged echo fit into the line of argument that Paul [or another writer, such as Luke] is developing? . . .
- (5) Historical Plausibility. Could Paul [or another writer, such as Luke] have intended that alleged meaning effect? Could his readers have understood it? . . .
- (6) History of Interpretation. Have other readers, both critical and pre-critical, heard the same echoes?”¹⁵

This does raise the question that at what point could there be new insights in revelation from God by weighing an audience of peers. Accountability is important thus the need for point number six, for complete autonomy apart from God’s people could also be apart from God. There still should be the consideration for a prophetic stand such as exemplified by the prophet Jeremiah, who opposed the known leaders with his revelation from God.

¹⁵ Hays, *Echoes of Scripture*, 29-31.

“(7) Satisfaction. With or without clear confirmation from the other criteria listed here, does the proposed reading make sense?”¹⁶

The above seven points offer valuable insight for identifying Scriptural echoes. As a summation I offer the following for consideration. When identifying the value of a Scriptural echo, Scripture should agree with Scripture by way of integrity and usability (including use by writer, and original reader), and general theological integrity.

In his book, *Echoes of Scripture in the Letters of Paul*, Richard B. Hays shares valuable contributions to the field of textual and intertextual dialogue. The textual and intertextual connections from echoes of Scripture provides another interpretive instrument for studying the Word of God, especially within the narrative context of the Bible.¹⁷ The term echo or allusion refers to the intertextual connection reproduced or alluded to in Scripture, and at times beyond the canon. Studying Scripture using echoes is not a new venue. An old familiar phrase known both to the local church and academia, ‘Scripture interprets Scripture,’ underscores the value of intertextual connections as an interpretive tool. Echoes offer possibilities to provide meaning in dialogue with a broad context and foundation within Scripture and to help discover meaning as an interpretive tool for understanding and application of the Bible. Intertextual connections provide a greater skeletal framework from which to determine understanding from the Word of God as a whole. An echo in Scripture is not made up of an exegetical prescription like a scientific formula, yet there is opportunity to understand Scripture in its broader context

¹⁶ Hays, *Echoes of Scripture*, 31.

¹⁷ Hays, *Echoes of Scripture*, ix-xiv, 1-33.

to the original reader. A positive result then is to provide ways of integrity to bridge gaps for interpretation and application in the contemporary church.

As with many other investigative tools, the qualitative value for exegetical and hermeneutical interpretation of echo in a text is often aided in quantity with things such as more words, or heavily weighted words. This could be compared to the discovery process of seeking to understand past societies as a result of archaeological finds. In an archaeological dig, when one shard of what could have been a pot, is found, there is a minor clue to understanding something of people in a time and place in history.¹⁸ On the other hand when a number of shards, and/or larger pieces of pottery are unearthed, especially from the same pot, there are enhanced possibilities to venture a more educated guess of the picture of the past that contributes to a better understanding in the present.

Identifying actual and possible echoes of Scripture begins by searching Scripture for key words, phrases, or theological ideas that could be connected to the writing in question. The overall nature of narrative in the Bible lends to the discovery of what, in many cases, is an existing dialogue from one place to another within Scripture with intertextual connections. This does not presuppose that the whole of the Bible is only narrative; rather this suggests that Scripture can be viewed in light of its overall narrative nature with other types of writing (poetry, wisdom, gospel, epistles, and others) within its bounds.

The methodology of Paul's echoes in Scripture offers benefit as a parallel to the study of Luke 24:13-35. The aspects of Scriptural truth, experience, reason, and tradition offer opportunity to come together as a typology for this process of investigation. Using insight from Richard Hays' echoes method of Scripture examination of intertextual

¹⁸ A shard is a small piece of something such as a clay pot.

connections, namely echoes, as well as others who have added to this discussion, I seek to join the conversation, bringing Luke 24:13-35 to the table for examination and discovery of intertextual connections. Hays suggests that the key to unpacking Scripture is to engage the writer on his/her own terms, and this also reveals the desire of my heart.¹⁹

The Emmaus Road, Luke 24:13-35 pericope is filled with images that lend weight and doctrinal meaning as an historical “narrative” in genre.²⁰ There may be a number of critical exegetical methods for biblical interpretation available to the student of the Word of God, but identifying a text as Betz does, this opens the door for a number of possibilities for the text. This adds valuable insight for interpretation and increases the possible results for understanding the text in the context of the whole Bible.

This student of the Bible invites you, the reader, to Luke 24:13-35 and an investigation of these words of old in light of those who walked with the living God previous to the Emmaus encounter. May this be the tip of the iceberg for seeking to look beneath the surface for what may be a bigger picture of the revelatory message of the Bible. The intriguing possibilities from investigating echoes, and possible echoes, within the biblical narrative, as proposed by Richard B. Hays, offers opportunity to enhance and broaden the scope of discovery within the context of Scripture.

Other Voices Regarding Scripture Interpretation with Echoes

There a number of biblical scholars who respond to Richard B. Hays, and his textual and intertextual work, many who are in agreement, and a couple who raise

¹⁹ Hays, *Echoes of Scripture*, x.

²⁰ Betz, "The Origin and Nature," 33.

questions. There are some who raise questions to Hays and echoes of Scripture from the Pauline epistles. William Scott Green is one who claims that Hays' intertextual approach "employs a minimalist notion of intertextuality."²¹ From this Green suggests Hays' approach was likened to an exegetical micromanaging of a passage and states that "the method does the text's work for it."²² To both of Green's notions there did not appear to be any basis or substance in reference to this opposition. As a result this voice seems to throw stones at a make believe target.

Another scholar who raises opposition to Hays is J. Christiaan Beker. The major point of opposition raised by Beker was one of boundaries for exercising a form of poetic license without strong exegetical guides. Beker states, "I would like to know what the constraints are that curtail both Paul's imaginative freedom and that of Hays."²³ The response of opposition by Beker seems to raise a non-issue in the sense that his statements seem as though he did not read the complete work of Hays before responding. Hays himself responds graciously, yet points Beker back to the *Echoes* book, where the material of boundaries or constraints is addressed. Opposition to Hays' work regarding echoes of Scripture appear to be more of a prodding for holes in his exegetical armor, and save one, did not seem to have solid foundation. Another point of opposition to Hays that is raised appears to be more of a potshot than a valid question and it is raised by J. Christiaan Beker. Beker poked with a statement about a Methodist or Spirit connection that did raise a question in the mind of this student.

²¹ William Scott Green, "Doing The Text's Work For It: Richard Hays on Paul's Use of Scripture," in *Paul and the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders, Journal for the Study of the New Testament Supplement Series, vol. 83 (Sheffield: JSOT Press, 1993), 59.

²² Green, "Paul and Scriptures," 63.

²³ J. Christiaan Beker, "Echoes And Intertextuality: On the Role of Scripture in Paul's Theology," in *Paul and the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders, Studies in Scripture in Early Judaism and Christianity, vol. 1 (Sheffield: JSOT Press, 1993), 64.

The one area that does not seem to be addressed by Hays is the role of divine revelation, or the inspiration of the Holy Spirit. Paul, in the epistle to the Galatians writes, “the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.”²⁴ This notion does not promote interpretation of Scripture in direct opposition to its original context, yet without the participating effort of the Holy Spirit with inspiration and/or revelation, the labor of Scripture interpretation seems to be an academic task without the formative nature from the work of the Spirit.

One of the voices adding to the conversation regarding echoes of Scripture is Mary Savage. She offers insight stating, “literary criticism can learn from history, anthropology, and religion as criticism itself moves beyond a narrow formalism to admit that literature does not exist in a vacuum, that it is related to the culture which produced it.”²⁵ Applying this premise with an echo from Scripture means searching for cues, key phrases and words, along with seeking to understand the place and people of the time of the writing. As a result, exegesis of a New Testament passage should include the attempt to understand the original reader, and the possibilities of how they would have heard the actual passage and the intertextual connections.

L. Juliana M. Claassens writes of the work of Mikhail Bakhtin, a contributor to literary process and development, and crowns him with the title, “father of intertextuality.”²⁶ Bakhtin does not use the term echo to bring meaning drawn from

²⁴ Galatians 1:11b-12.

²⁵ Mary Savage, “Scripture Context,” in *Scripture In Context*, ed. Carl D. Evans, William W. Hallo and John B. White, Pittsburgh Theological Monograph Series, vol. 34 (Pittsburgh: Pickwick Press, 1980), 79.

²⁶ L. Juliana Claassens, “Biblical Theology As Dialogue: Continuing The Conversation On Mikhail Bakhtin and Biblical Theology,” *Journal of Biblical Literature* 122, no. 1 (Spring 2003): 127.

something previous, rather he uses the phrase “concept of dialogue.”²⁷ Claassens offers the idea that there is value in viewing communication with connectedness from what has come before, and this is not only with literature, but with life itself being viewed through a lens of dialogue. Bakhtin declares, “first, that the word or utterance is integrally *dialogical*, in nature. This means that no word or text can be heard or read in isolation. Each word or utterance responds in one form or another to utterances that precede it.”²⁸

This portal to literature and life is, especially in Western Christianity, a review of the basics in light of relationship rather than a legal/scientific window on life. Scripture calls for a dialogical study relationship with God, the provider of revelation, past and present, along with those who have gone before us, in relationship with God at a time foreign to us as contemporary readers. Just as one is in conversation with a New Testament text of two millennia before, that text was part of a continuing conversation between God and the people of God, in what is referred to as the Old Testament. Bakhtin says, “the text comes alive only by coming into contact with another text (with context) . . . it is as if a light flashes that illuminates both the posterior and the anterior.”²⁹

Even though this student of Scripture does not lean to the extreme that nothing is able to stand in isolation as previously noted of Bakhtin, that “the text comes alive only by coming into contact with another text,” the basic premise of contact with Scripture and coming alive does have valid import for biblical interpretation.³⁰ One example of this is when connected with a passage such as, “And the word became flesh and lived among us,

²⁷ Claassens, “Biblical Theo Dialogue,” 127.

²⁸ Claassens, “Biblical Theo Dialogue,” 129.

²⁹ Claassens, “Biblical Theo Dialogue,” 130.

³⁰ Claassens, “Biblical Theo Dialogue,” 130.

and we have seen his glory, the glory as of a father's only son, full of grace and truth."³¹

This passage has a crossroad that intersects past, present, and future with relation to interpreting Scripture with Scripture in context of Jesus Christ who is the word. As an interpreter of Scripture Claassens suggests that, "The reader sees connections between texts by identifying similarities in words, images, and themes" also remembering that "Bakhtin notes that 'dialogical relationships are absolutely impossible without logical relationships' between the different texts."³² To this I would also add the need of the logical relationship between reader of Scripture and God who inspires Word and the reader.

Thomas T. Hatina approaches intertextual study, leaving the jury out, yet suggesting value balanced with caution "between influence and intertextuality."³³ His opposition appears to rest in the possible misuse of historical setting or structure by superimposing a new structure upon a text in order to squeeze alternative meaning from a passage.³⁴ A cautionary flag is raised about intertextual echoes regarding the use of a passage out of its intended context. The field of biblical interpretation using intertextuality from echoes is wide open, being used both with caution and excitement. Both of these extremes draw from the common truth found in the words of Scripture, "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth."³⁵

³¹ John 1:14

³² Claassens, "Biblical Theo Dialogue," 137.

³³ Thomas R. Hatina, "Intertextuality And Historical Criticism In New Testament Studies: Is There A Relationship," *Biblical Interpretation* 7, no. 1 (Jan 1999): 29.

³⁴ Hatina, "Intertextuality And Historical Criticism," 41.

³⁵ 2 Timothy 2:15

Methodology for This Intertextual Study

For this study there will be a basic foundation used for identifying echoes of intertextual connections that can be viewed within any combination of Old or New Testament texts. There are basic boundaries to be assumed when identifying Scriptural echoes for interpretation: canonicity, and reasonable chronology.³⁶ The following is a guide for identification and evaluation of the strength of Scriptural echoes.

To begin with, an echo should derive from a source of integrity, such as a text that is considered orthodox by the Christian church. The source will be measured with greater value when located within the writings recognized as orthodox from the Christian canon within a Protestant or Roman Catholic viewpoint. For this study, the canon will be identified by any one of following terms, the Bible, the Word of God, Scripture, Scripture text, text, pericope, or passage. Finally, the Christian canon as Scripture is identified as inspired by God. The role of this student of the Bible will be to seek God in faith relationship to study, and connect with God's empowering Spirit who brought and brings inspiration to the holy text of Scripture. This study aims at engaging the writer on his own terms,³⁷ and to slip into the seat, as close as one is able over a span of two millennia, next to the original reader at the crossroad to Emmaus, seeking to observe as part of the Christian community then and now.

In this thesis a number of textual and intertextual possibilities of the many (too numerous to include all the connections for the scope of this paper), will be represented by identifying a few chosen examples. Then, in this study, from the many possibilities of textual and intertextual connections, three echoes in particular within Luke 24:13-35, will

³⁶ Chronology for this study has to do with a timing point of reference for a passage. For intertextual study an echo has a foundational starting point and as such a certain chronology or order.

³⁷ Hays, *Echoes of Scripture*, Hays refers to this in terms of Paul's writing and learning read correctly. 5.

be targeted. The three chosen echoes have particular interest to this writer and connect to the explanation in the preface. Each of the three will be evaluated using guidelines to consider the validity, strength, and/or value of each echo or allusion. To determine the validity and strength, I am choosing to adopt Richard B. Hays' seven point criteria as identified earlier. This seven point criteria will be the yardstick to define and loosely measure the validity and strength of an intertextual connection in this process.

The strength of intertextual connections in this study will be divided into one of four categories: a strong echo, a weak echo, an allusion, and a faint allusion. This type of study is more subjective in nature because findings tend to provide evidence rather than proofs. The value in this process will be in presenting possible connections where the stronger echoes will allow the reader a greater amount of textual connection and evidence for interpreting Scripture. When a passage includes the majority of the points,³⁸ that will be considered a strong echo. If only three of the seven points are identified, that will be considered a weak echo. An allusion will have as many as two of the seven points recommended by Richard Hays. Finally, when there is only one point out of seven, then that allusion will be considered faint, at best. Reference will be made back to these guidelines during the examination of the main three echoes of this work.

There are a couple of additional points to note for this study. An echo that uses actual word/phrase repetition, or a major biblical theme, along with the word/phrase reproduction from an earlier text will be considered a stronger echo when it is reproduced in the later passage with integrity to the context of the foundational passage.³⁹ As with many other processes there are exceptions to the rules. For example, there are also

³⁸ The seven markers are the seven points provided earlier in this paper as referenced to Richard B. Hays.

³⁹ This will be used with Hays' seven points.

stronger intertextual connections that result when a later author experiences some type of direct revelation from God, and then draws from earlier Scripture in phrases or themes expressing that the earlier passage portrays certain meaning in light of Jesus Christ and identifies that as an echo from a previous text. Even though the context may seem to be different in form it is not necessarily different in nature. This type of exegetical work is reflected in the revelation of Jesus Christ in the New Testament and is reflected from passages located in the Old Testament. An accepted example of this would be identifying Jesus Christ revealed in the Psalms; therefore presenting a new context for a previous passage without devaluing the earlier context for this nature of exegetical work.

Echoes or allusions do not necessarily provide a basis for doctrine or dogma, nor are they a concrete formula portraying salvation issues. Rather, echoes and allusions present possibilities for meaning and interpretation of Scripture. This sense opens an interpretive window for the reader of Scripture to enter into the dialogue within the Word of God, a window with the possibilities to hear God's story within a narrative through the expanse of the ages.

The *Dictionary of New Testament Background* offers helpful explanation regarding the value to the exegete of intertextual connections in Scripture.

The term *intertextuality* has since entered the vocabulary of biblical scholarship as a broad reference to the various ways by which biblical writers presume the continuing authority of their Scripture that is cited or "echoed" (Hays) when it is exegeted to amplify the meaning of this sacred tradition (*traditum*) as the word of God (*traditio*) for new readers or auditors (Fishbane). J. A. Sanders's cautionary distinction between the "stability" and "adaptability" of biblical tradition, envisaged by Scripture's own "unrecorded hermeneutics," is helpful in qualifying what M. Fishbane means by the transforming and generative powers of "inner-biblical exegesis." On the one hand, it is

no longer disputed that biblical writers found new and different meanings in the texts and stories of their Scripture from those originally scored by their authors for their first audiences. The existential necessity and eschatological urgency of God's word, mediated by this textual *traditum*, is formative of theological understanding yet constantly requires talented interpreters (= biblical writers) to seek out from the old, old gospel story those new meanings (*traditio*) that are "adaptable to the life" of today's believers who continue to submit to their inspired Scriptures as the word of the Lord God Almighty.⁴⁰

⁴⁰ Robert W. Wall, "Intertextuality, Biblical," in *Dictionary of New Testament Background*, ed. Craig A. Evans and Stanley E. Porter (Downers Grove: InterVarsity Press, 2000), 541-51.

CHAPTER II

SETTING FOR THE GOSPEL OF LUKE

Gospel Writing and Context of Writer

In this section I would like to present some details to set the stage for an investigation of echoes and allusions in Luke 24:13-35. A basic examination of the text of Luke as well as historical background provides helpful information regarding the writer, and the original reader. This will aid in identifying contextual possibilities for the Emmaus road passage. Luke is one of four writings within the canon known as gospel within the New Testament. Gospel literature stands apart from other genres. The gospels are both narrative and biographical to show the person of Jesus Christ. Even with the narrative nature of gospel literature, there is a form of proclamation presented on paper to communicate the revealed life of the Messiah, Jesus Christ. This proclamation points toward an invitation for the hearer to trust in the one identified as Jesus, the Christ. Therefore, the proclamation of the gospels is made up of teaching and preaching with each of the four gospels portraying Jesus in a different light and to a different audience.

Craig S. Keener points out that the contemporary church view of gospel genre may be somewhat different from the early Greek culture of the original readers. What is viewed currently as gospel would, most likely, have been viewed in a genre of “biography” for original readers.⁴¹ As a result there would have been certain expectations anticipated in biographical works. In the time of the early church, when

⁴¹ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove: InterVarsity Press, 1993), 41.

someone's biography was placed into print form, then there were important lessons from that life for the readers. The importance of such written work was accompanied by a sense of authority and in the case of the gospels of Jesus Christ these writings offered hope for life transformation as well as purpose for life. "Ancient biographies were meant to be read the whole way through" as a complete account of an important life.⁴² Reading through such a work completely was not necessarily to present a historical or chronologically accurate account of one's life. Instead a gospel writer, being inspired by God, expresses the incarnation of God in Jesus Christ with mission and purposes surfacing from the chosen venues, style, and arrangement by a biographic proclamation. Each of the gospel writers have specific intention for proclaiming Jesus Christ and portraying Him to a certain target audience of original readers.

Let us now turn to the gospel of Luke. Gordon Fee in his description of gospel uses Luke as an example. "Thus it is with *Jesus* with whom Theophilus is being brought face to face, but Jesus is *mediated* through the memory of the early church and through Luke."⁴³

This identification of the writer of the third gospel known as Luke falls into one of two categories. First, the writer of Luke is an unknown person, and some scholars suggest the identity is not necessary for the value of the gospel account.⁴⁴ One reason for the unknown author theory is there is no mention of a person with the name Luke identified in the gospel account. There is validity to the concept of the writer of Luke being unknown and unnecessary in some respects. Even considering this, there does not

⁴² Keener, *The IVP Bible Background*, 41.

⁴³ Gordon D. Fee, *New Testament Exegesis*, Third (Louisville: Westminster John Knox Press, 2002), 21.

⁴⁴ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 21.

seem to be a faction to change the name of the third gospel to Theophilus or some other name as a result of one who is mentioned in the text.

The evidence among scholars opposing the identity of the gospel writer as Luke, or as one of Paul's traveling partners, is the lack of medical terminology⁴⁵ expressed in the gospel account of Luke.⁴⁶ One might do well to bring to this table of thought the idea of alternate types of writing being used by an author for different readers. The individual known as Luke, the physician who traveled with Paul, could be one and the same as the writer of the third gospel. Luke the companion of Paul could very well have penned the Lucan gospel narrative account of Jesus Christ, as personal Lord and Savior, to readers who were not in the medical profession. One who had the intellect to become a medical doctor, it seems to this student, could also have the ability to determine the difference between a medical record and a narrative biographical account of the life of Jesus Christ.

Is there harm identifying the writer of the third gospel as the same person known as Luke, the physician? This student of Scripture contends there is not only no harm, but possibly more value in considering Luke as author. Evidence from early church fathers identifying the third gospel with the given name, "gospel of Luke" seems to be evidence on solid enough ground to allow this possibility.⁴⁷ *The New Bible Dictionary* notes the following contribution to the author of the third gospel being Luke.

Irenaeus (c. AD 180) is the first person to refer clearly to Luke and to name him as the author of the third Gospel and Acts. The same tradition is found in the Muratorian Canon and the so-called anti-Marcionite Prologue to the Gospel of Luke. The last of these documents speaks of Luke as coming from Antioch in Syria, and as serving the Lord

⁴⁵ Keener, *The IVP Bible Background*, 185.

⁴⁶ Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation* (Minneapolis: Fortress Press, 1999), 214.

⁴⁷ Green, *Gospel of Luke*, 21.

without the distractions of a wife or family until he died at the age of 84 in Boeotia; the earliness and reliability of this tradition are uncertain. The tradition that Luke was the author of Lk. and Acts can probably be traced back to earlier in the 2nd century.⁴⁸

This factor has stood the test of time, and connects Luke as author by the tradition of the early church fathers. Even though Theophilus is the named addressee and Luke's name is not in the text, the early church fathers have passed down the third gospel with the identity of Luke as writer. These fathers of Christian faith who were connected with establishing the canonization of Scripture and accepted by orthodox Christianity, also passed down an understanding that Paul's physician companion Luke, was the writer of Luke-Acts.

Also, in respect to the third gospel writer being Luke, as well as the connection with Paul, there are a number of scholars who, even if there is some discounting, they still offer the possibility of one writer for Luke and Acts, and the connection with Paul's companion, the physician, known as Luke being one and the same person. In Acts, the author gives detailed description of the birth and growth of the early Christian church. This account sets the stage for the worldwide mission and ministry of the Christian church. Acts also sets the foundation for the ministry of the gospel, providing an introduction for the Pauline epistles and the mission of Christ revealed, formed, and lived out in the real world. Paul is a major player to carry out the mission of the Christian church to the world. The writer of the third gospel is identified by many scholars as being one and the same as the author of Acts. Many scholars also make specific mention that there are possible, and even probable, connections between the identity of the writer

⁴⁸ I. H. Marshall, "Luke," in *Logos Library System*, ed. J. D. Douglas (Wheaton: Tyndale House Publishers Inc., 1962).

of the third gospel being the same one known as Luke who traveled with the apostle Paul.⁴⁹

Luke-Acts is penned in a historical narrative form that is used by many historians. The introductory phrase “I too decided, after investigating everything carefully from the very first, to write an *orderly account*”⁵⁰ tells the reader this text has historic value.⁵¹ The form of Luke’s opening is comparable to that of the Jewish historian Josephus in his writing, titled *Contra Apionem*.⁵² From the beginning of Luke-Acts the reader learns the narrative that is about to unfold has been researched from primary sources of firsthand witnesses. In the Lucan account the author “tries to relate his story to the broader historical context . . . by providing chronological references for pivotal events (see Luke 1:5; 2:1-2; 3:1-2; Acts 18:12) . . . Luke has the historian’s instinct for chronology and causality: he makes connections between events, so that a thread of purpose runs through his narrative.”⁵³

Gospel Writing and Context of Original Readers

Identifying the audience for the third gospel begins with the first four verses of the first chapter. *Theophilus*⁵⁴ is the person’s name Luke uses for an initial addressee “to whom the work is aimed and dedicated.”⁵⁵ Even though the book may be dedicated to

⁴⁹ Johnson, *Writings of the New Testament*, 214.

⁵⁰ Luke 1:3a The areas in italics note this student writer’s emphasis of the point at hand. This as well as the preface of Luke 1:1-4 infers from the intentional remarks that this writing has historic value for truth. Historic value for truth still does not make Luke a history book. Also, as with every historian there is an angle that shapes the chosen details, and how those details will be represented in the telling of events.

⁵¹ Johnson, *Writings of the New Testament*, 216.

⁵² Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids: William B. Eerdmans Publishing Company, 2001), 158.

⁵³ Johnson, *Writings of the New Testament*, 216.

⁵⁴ Luke 1:3 and Acts 1:1 Theophilus has a loose meaning of “God lover” (BDAG, p.452).

⁵⁵ Green, *Gospel of Luke*, 42.

some unknown important person, and it is addressed using the singular form of you,⁵⁶ one would hope a wider audience was intended for such a work.⁵⁷

From the type of writing in Luke, the audience appears to be a mixture of people who were both Gentile and Jew. Matthew's intended reader appears to be a Jewish audience as a result of his repeatedly "referring to fulfillment of Jewish prophecy."⁵⁸ An argument from silence applied for the third gospel. In Luke there is less reference to Jewish prophecy. The treatment of prophecy in Luke is more in the realm as being Christian in nature and pointing to Christ. This is in comparison to Matthew who seeks to use prophecy for a Jewish reader to point to Christ. There is some hesitation accompanying the direct previous statements. Throughout Luke-Acts there remains some typology of a target audience with connecting a deep knowledge of Jewish Scripture. Two teaching/sermon passages exemplify a Scripturally literate audience. The first passage is Luke 24:25-27 where there is an expectation or assumption of knowledge and basic understanding implied regarding the Scriptures of Israel. A second example is located in Acts 2:14ff. and in this sermon of Peter, a text from Joel chapter two is a very strong echo of Scripture to explain the Pentecost experience. Like Luke 24:25-27 the Acts 2 sermon of Peter implies readers who would have understanding and a working knowledge of even more than the basic Torah.

Luke portrays "the story of Jesus to be rooted in that of Israel, and by demonstrating how God's promises were realized in a restored Israel . . . his emphasis on the fulfillment of OT prophecy, his characterization of the early Christians as spirit-

⁵⁶ Luke 1:3

⁵⁷ Richard A. Burridge, *Four Gospels, One Jesus? A Symbolic Reading* (Grand Rapids: William B Eerdmans Publishing Company, 1994), 20.

⁵⁸ Burridge, *Four Gospels*, 20.

inspired prophets . . . his use of the story of Moses for the structuring”⁵⁹ show relationship of God’s people Israel with God’s people the church. These connections, for the readers, signify the importance of God’s Word in the first testament and the continuity between Word of God and community of God’s people.

It was noted previously, that there would have been expectations in the realm of biographical writings, and that such work often included expressed morality.⁶⁰ Now, whether good or bad, the original hearers of Luke’s gospel were likely to listen with ears to learn right and/or wrong from the life of Jesus Christ presented in the text.⁶¹ Those lessons would be read and shared as a part of a dialogue in the time space continuum. The original readers of Luke apparently had a working knowledge of the Old Testament, most likely the Septuagint version. In other words, even if there was not a working knowledge of every Old Testament minor prophet, the books of Moses (the Pentateuch), the major prophets, and the Psalms, would have been familiar to the readers of Luke’s gospel.

Lucan and Pauline Connections

The reason for underscoring the connection of Luke the gospel writer with Paul stems from the initial introduction and foundation for echoes of Scripture. Since I am drawing upon the work of Richard Hays and his expertise with echoes from a Pauline perspective, there seems to be a strong bridge from Paul to Luke. The gospel of Luke is a

⁵⁹ Johnson, *Writings of the New Testament*, 218.

⁶⁰ Keener, *The IVP Bible Background*, 41.

⁶¹ I do not refer to Jesus being wrong, rather to the wrong interpretation or application drawn as a result of reading the life of Jesus Christ.

reflection of “the Evangelist’s concern with legitimation and apologetic”⁶² of God’s purpose for the Christian movement in the world.

There are theological connections raised for both Paul and Luke such as their perspective of Christ and the people of Christ. Richard Hays rightfully points out that Paul’s Christology is centered upon an “ecclesiocentric hermeneutic.”⁶³ Hays further connects Paul’s view of Jesus Christ, and the people of God stating, “They are God’s eschatological people who, in receiving the grace of God through Jesus Christ, become a living sign, a privileged clue to the meaning of God’s word in Scripture.”⁶⁴ Interestingly this same point is also raised for Luke’s theology. Robert Maddox, in his work regarding Luke says, “his purpose in writing his work, are ecclesiology and eschatology. Luke appears to be raising with some urgency such questions as, who are the Christians? Where do they come from, historically and culturally speaking?”⁶⁵ Even though Paul and Luke in some respects have differences, their theological import, if not on the same street, appears to run parallel with one another. The next move then that is suggested is to entertain that both Paul and Luke held similar views of the Word of God for God’s people. For God’s people, the Word of God revealed God and God’s deliverance for God’s people. Scripture proclaims God’s saving grace through faith in Jesus Christ. The revelation of Jesus Christ and gospel for God’s people seems to be woven through both the Lucan and Pauline writings.

⁶² Green, *Gospel of Luke*, 21.

⁶³ Hays, *Echoes of Scripture*, 120-21.

⁶⁴ Hays, *Echoes of Scripture*, 121.

⁶⁵ Robert Maddox, *The Purpose of Luke - Acts* (Edinburgh: T. & T. Clark Ltd., 1982), 2.

Luke 24:13-35 Pericope within the Gospel Account

Following the passion narrative in the third gospel, one finds that Luke 24:13-35 is located within the appearances of the risen Jesus. Only in Mark 16:12-13⁶⁶ is there any type of parallel connection to the event that Luke accounts, in greater detail.⁶⁷ Because of the uniqueness of Luke 24:13-35 it stands apart from the other three gospels. Another point pertains to a role of the Lucan pericope with some intention to filling a gap provided by the account in Mark 16:12-13. Luke's account provides details, not found in Mark's gospel, by answering what happened, and why two disciples who had left, returned to Jerusalem to tell the others of their experience. Let us now examine Luke 24:13-35 seeking to observe and record the intertextual echoes and allusions.

Connecting the Observations

The dialogue of the gospel writer Luke seems to intertwine the evangelistic writings of the gospel with known Scripture, and using everything from single connecting words, to phrases, and theological ideas to proclaim Jesus Christ, the savior of the world. There is a sense of the listening ears of God's people who hear a dialogue of God's powerful Word through the ages with echoes of Scripture written with words in certain forms and with theological descriptions. Not only is each one invited to learn from the gospel lessons, but also to listen through God's inspired revelatory filter (the Holy Spirit) for Scriptural truth and promises as well as morality lessons to live out truth as followers of the one being formed within, Jesus Christ. Now the time has come to move to the

⁶⁶ Mark 16:12-13 reads “¹² After this he appeared in another form to two of them, as they were walking into the country. ¹³ And they went back and told the rest, but they did not believe them.”

⁶⁷ *Synopsis of the Four Gospels*, ed. Kurt Aland (USA: United Bible Societies, 1982), 329.

point of this work, echoes of Scripture out of the chosen examples from Luke 24:13-35; the revelatory event of the Emmaus road encounter.

Only in Luke's gospel is the Emmaus encounter expounded and revealed as an experience. An interesting atmosphere is established in the multi-functioning experiences unveiled within the narrative. One explanation of this is offered by Jan Wojcik⁶⁸ and his insight for Lucan writing, especially Luke 24:13-35, "in this episode both Jesus and the narrator appear to speak. Jesus speaks to the disciples; the narrator to the implied reader . . . what each of them says is a different part of a written narrative the implied author arranges."⁶⁹ Wojcik suggests there is a Greek form of *Rhetoric* known as *Parataxis* being employed in the Emmaus road encounter. "Parataxis is a Greek word meaning literally 'to lay side by side.' This is an effective device to use in speech, Aristotle says, because it allows the members of an audience the opportunity to figure the connections out for themselves."⁷⁰ If Wojcik's insight is correct then there is a beckoning from the author of the Emmaus road encounter engages the narrative account looking for the possible connections for gospel interpretation.

Intertextual Possibilities in Luke 24:13-35

In the following I list a number of possible intertextual points of connection within Luke 24:13-35. With time and space constraints, as well as the nature of establishing a foundation, only a chosen few intertextual connections will be examined in the following chapters. Before embarking on the three proposed echoes it may be helpful

⁶⁸ "Jan Wojcik holds a doctorate from Yale University in comparative literature and is an associate professor of humanities at Clarkson University," as noted on the jacket of his book.

⁶⁹ Jan Wojcik, *The Road to Emmaus: Reading Luke's Gospel* (West Lafayette: Purdue University Press, 1989), 23.

⁷⁰ Wojcik, *Road to Emmaus*, 23.

to view a number of possible echoes of Scripture in the pericope of the Emmaus road encounter.

The following excerpts from Luke 24:13-35⁷¹ appear, to have intertextual value for the study of echoes of Scripture.

The phrase “same day”⁷² as contributing to time and expression of a God event;

“these days”⁷³ may connect to the previous or portray a category all its own;

“Jerusalem”⁷⁴ in the value of this as a place and possible meaning to travel from and to this location;

The terms “talking,” “discussing,”⁷⁵

“Jesus himself came near”⁷⁶ and “their eyes were kept from recognizing him,”⁷⁷

“they did not see him”⁷⁸ in response to an empty tomb visit;

“we had hoped”⁷⁹ conversation;

“redeem Israel”⁸⁰ as expectation;

“the third day”⁸¹ images of number significance and other possible metaphor identity;

“slow of heart to believe”⁸² in reference to faith failures of God’s people;

⁷¹ This is by no means a complete listing. There are most likely many more than what is included in this list.

⁷² Luke 24:13 also Luke 24:29 uses the phrase “the day” and any possible connection of significance.

⁷³ Luke 24:18

⁷⁴ Portrayed in three places in the pericope, Luke 24:13, 18, 33.

⁷⁵ Luke 24:14, 15, 17, 32 with just the words talking or discussing without other communication terms.

⁷⁶ Luke 24:15 this is one idea examined in this work within the next chapter.

⁷⁷ Luke 24:16 this is combined with the previous note to examine in the paper as a single group, yet this could be divided, and each phrase taken separately; also “appeared” in Luke 24:32 in relationship to recognition.

⁷⁸ Located in Luke 24:24 and may be connected with the divine presence and the non-recognition and recognition of Jesus.

⁷⁹ Luke 24:21

⁸⁰ Luke 24:21

⁸¹ Luke 24:21

⁸² Luke 24:25

“prophet”⁸³ and “prophets”⁸⁴ referring to Jesus and then to others;
 “Messiah” or Christ⁸⁵ and the relative understandings of this identity;
 “Moses”⁸⁶ as a name, and/or a point of reference;
 “the Scriptures”⁸⁷ and the possible meanings;
 “Stay with us”⁸⁸ as a phrase and possible response to unknown presence;
 “took bread, blessed and broke it, and gave it”⁸⁹ and collective or individual
 significance;
 “their eyes were kept...their eyes were opened”⁹⁰ in revelatory expression;
 “vanished from their sight”⁹¹ another point of revelation;
 “The Lord has risen indeed.”⁹²

From the above list this writer hopes there will be possibilities for further study
 and discovery among those who read this work. Only the surface will be scratched in the
 study of the few intertextual possibilities in the next few chapters. In the next three
 chapters the intertextual possibilities will be investigated regarding “divine presence”⁹³ in
 combination with the perspective of non-recognition and recognition, “Scripture,”⁹⁴ and
 then “bread: blessed, broken, and given”⁹⁵ by Jesus Himself.

⁸³ In Luke 24:19 the term prophet is used to describe Jesus as a mighty prophet.

⁸⁴ The plural “prophets” is also used to describe others called of God to point to the “Messiah” as found respectively in Luke 24:25, 27

⁸⁵ Luke 24:26

⁸⁶ Luke 24:27

⁸⁷ Luke 24:27, 32

⁸⁸ Luke 24:29

⁸⁹ Luke 24:30 and partial repetition in Luke 24:35.

⁹⁰ Luke 24:16, 31 written respectively, these phrases will be brought into the “recognition” discussion in this paper.

⁹¹ Luke 24:31

⁹² Luke 24:34

⁹³ This is the topic of chapter three.

⁹⁴ This is the topic of chapter four.

⁹⁵ This is the topic of chapter five.

CHAPTER III

ECHO ONE: THE REVEALED DIVINE PRESENCE

This is the first of three investigations of specific echoes or allusions from Luke 24:13-35. The first will be considered an allusion. There is an aura of the divine presence overshadowing the Emmaus road encounter. The mysterious portrayal and essence of godly presence has raised questions and provoked numerous interpretive responses. For this study deliberation will turn toward two points of consideration concerning the intertextuality of allusions of the divine presence. The first point is a focus upon the presence of the risen Jesus, and the consideration of the incarnate risen Christ also as theophany (explained below). The second point stems from the recognition of Jesus as represented in Luke 24:13-35. In the second point the focus is the revealed divine presence in connection with reference to how God's presence is recognized. It is recognized first in its reference to Jesus who appears to transcend from being an unknown person along the Emmaus road, to being recognized as himself within the scope of the same pericope.⁹⁶ This theme of Jesus' appearance and recognition is a thread that runs through the Lucan passage and is reflected elsewhere in the Old Testament.

Theophany and Its Significance in Biblical Interpretation

This first connection for an allusion appears to be a strong theological premise when connected with Scriptural evidence of God's image being portrayed intentionally throughout the Bible. As a result, even though there may not be strong literary connections such as repeated forms, phrases, or matching words from another text,

⁹⁶ This is found in Luke 24:16, 31, and 35.

nevertheless there is an important theological concept emitted from this text that is overarching in Scripture. The revelation of God in any form is a major event throughout the entirety of Scripture. To explain this reasoning further I suggest building this idea around revelation of the divine presence, especially with the incarnation of God in Jesus Christ, and bringing this together as a theophany typology.

Theophany is derived from two Greek words meaning ‘God’ and ‘to show.’ A theophany, then, is a manifestation of the deity. Appearances of God mark significant events in the life of Israel in the Hebrew Scriptures. Over the course of time, descriptions of the deity become increasing mystical and less personal, as the Lord’s omnipotence and cosmic majesty are emphasized. Other ancient peoples created statues, paintings and other representations of their gods. Perhaps because they were forbidden to make ‘graven images’ (Ex 20:4 KJV), the Hebrews valued even more the verbal descriptions of encounters with their God they found in their Scriptures . . . A theophany is an appearance of God. In a religion where artistic representation of deity is forbidden, verbal descriptions increase in importance. Even such descriptions, however, must remain indirect. Our survey has shown that biblical revelation provides a rich variety of windows to the nature of God. Nonetheless, a handful of images are used recurrently through the Bible. The two most important of these are related. God often appears in the form of fire and smoke (or cloud). Fire attracts and frightens. It purifies and destroys. Smoke, on the other hand, conceals, indicating that while our glimpse of Godhead is accurate, it is also shielded. We learn true things about God, but our knowledge is never exhaustive. Of course the most dramatic and complete ‘appearance of God’ is Jesus Christ. He is the very Word of God, who lived among us in flesh and blood (Jn 1).⁹⁷

For this examination let us explore how the divine presence is actively a part of this passage. Even though there may not seem to be much to work with, for the first appearance appears to be an allusion, yet after investigation, there seems to be echo possibility for this connection. There are promising comparison points between Moses at

⁹⁷ Leland Ryken, James C. Wilhoit, and Tremper Longman III, "Theophany," *Dictionary of Biblical Imagery*, Logos Library System, (Downers Grove: InterVarsity Press, 1998), 857-59.

the burning bush,⁹⁸ with Jesus approaching the two disciples who were prevented from recognizing him on the road to Emmaus, as well as the possibility of other areas of connection via theophany.⁹⁹

The Risen Jesus Enters the Event

The setting for this experience includes the resurrected Jesus with two disciples beginning in Luke 24:13-15a, then in Luke 24:15b-16, as noted below,¹⁰⁰ Jesus enters the event.

(Example #1) ^{15b} αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,

Jesus Himself approached, He came together with them.

¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

But their eyes were prevented from recognizing Him.

The first point of this intertextual connection has to do with the presence of God in the person of the resurrected Jesus. The passage states, “*Jesus Himself approached*,”¹⁰¹ the two disciples. This image of Jesus, I contend, is a statement to show the real human presence of the divine in Christ’s presence. Also, this encounter image begins to appear as a faint allusion, especially back to the “burning bush”¹⁰² experience of the divine presence portrayed to Moses in Exodus chapter three, and seems to grow in strength.

⁹⁸ The account is located in Exodus 3:1ff.

⁹⁹ Luke 24:15b-16

¹⁰⁰ The English text directly under the Greek text is a literal translation. Directly under the literal translation is a smooth English translation. The addition of italics serves to point out a particular portion for comparison.

¹⁰¹ Luke 24:15b

¹⁰² Exodus 3:1ff

First, let us turn to the seven points noted earlier and identify the presence and strength of an echo/allusion.¹⁰³

Echo or Allusion Consideration

There are two connections reflected from the seven point guideline from Richard Hays. The first point identifies with Hays' idea of "Availability"¹⁰⁴ to the writer and original readers. So, the question to propose is, 'Would Luke and his original readers be privy to the account of Moses?' The evidence for this question lends to a yes answer on both accounts. In the Lucan account, the writer mentions "Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures."¹⁰⁵ This example offers evidence of a wide range of knowledge of the Word of God for both the writer and original readers by the author's use and expectation for his audience. From this I contend that the divine appearance of Jesus on the road to Emmaus to the two disciples, and the divine appearance in the burning bush to Moses presents high possibility for intertextual dialogue. There is availability to both writer and original reader, therefore allowing a starting point for consideration as an allusion. Yet, this appears to be stronger and raises to a consideration of a stronger intertextual dialogue, even to the extent of being an echo.

¹⁰³ The seven points are reprinted in the following list. "(1) Availability. Was the proposed source of the echo available to the author and/or original readers . . . (2) Volume. The volume of an echo is determined primarily by the degree of explicit repetition of words or syntactical patterns . . . (3) Recurrence. How often does Paul [or another writer, such as Luke] elsewhere cite or allude to the same scriptural passage? . . . (4) Thematic Coherence. How well does the alleged echo fit into the line of argument that Paul [or another writer, such as Luke] is developing? . . . (5) Historical Plausibility. Could Paul [or another writer, such as Luke] have intended that alleged meaning effect? Could his readers have understood it? . . . (6) History of Interpretation. Have other readers, both critical and pre-critical, heard the same echoes . . . (7) Satisfaction. With or without clear confirmation from the other criteria listed here, does the proposed reading make sense?" Hays, *Echoes of Scripture*, 29-31.

¹⁰⁴ Hays, *Echoes of Scripture*, 29.

¹⁰⁵ Luke 24:27

The second point is one of “Thematic Coherence” of Luke’s theophany connection with the burning bush.¹⁰⁶ As one compares the two passages the possibilities of Luke drawing the burning bush experience of Moses into the Emmaus Road event appears to increase.¹⁰⁷ There is a logical use of theophanic imagery with the milieu of mystery drawing Moses and the two disciples toward a recognition theme for revelation and deliverance. A parallel examination¹⁰⁸ of Exodus three alongside the Luke 24 pericope, offers a promising comparison that seems to grow in strength through comparison.

Returning for a moment to the Hays criteria, there is a noteworthy observation of one of the seven points that does not appear to be evident in the theophany comparison of the burning bush with the Emmaus Road intertextual connection. This is the fifth point of our criteria is the one of “Historic Plausibility.”¹⁰⁹ Regarding this plausibility point there does not appear to be clear evidence of whether the writer of the third gospel has intention to echo the appearance of God through the incarnate Jesus, who is like, yet greater than Moses, and his encounter with God at the burning bush. The evidence of intertextual connection is strong enough to be intentional when the images and message are examined in parallel. Thus far, there has not been evidence from other scholars who provide confirmation of such connections. This certainly makes my conjecture weaker in the eyes of others, yet it remains a possibility.

¹⁰⁶ Hays, *Echoes of Scripture*, 30.

¹⁰⁷ The two passages of Luke 24 and Exodus 3.

¹⁰⁸ The parallel connections of Exodus 3 and Luke 24 are displayed below in example #2. The abbreviations, Ex. = Exodus and Lk. = Luke.

¹⁰⁹ Hays, *Echoes of Scripture*, 30.

Below there are chosen portions of Exodus 3:1-9 and Luke 24:13-35 to examine for comparison. The wording and ideas are set up side by side with wording of the passage along with reflections to aid the proposed parallel connections in example #2.¹¹⁰

(Example #2) Comparison of Exodus 3:1-9 and Luke 24:15-35

Exodus 3:1-9	Luke 24:15-33
In Ex. 3:2, “the angel of the Lord appeared”	In Lk. 24:15, “Jesus himself came
God’s presence in angelic form of a	near.” Jesus, God incarnate in an
“flaming fire” in an unknown image is	unknown image comes to the
present to Moses.	to the disciples.
In Ex. 3:4, “God called out to him” (Moses).	In Lk. 24:15-17, Jesus approaches
Moses hears the call of God.	the two disciples and initiates
	communication as He asks them
	a question.
In Ex. 3:2-3 ¹¹¹ there is the image of the	In Lk. 24:32, the disciples recall their
burning bush that is not consumed.	“burning hearts” fueled by Jesus’
Burning from the fueled presence of	revelation of the spoken Word of
God, a miraculous revelation.	God, a miraculous revelation.

¹¹⁰ Compare this with example #1.

¹¹¹ This example may be a stretch; yet it is worth considering in a side by side comparison. The image of fire is a vivid one, even in the mind’s eye.

In Ex. 3:3 Moses said, “I must turn aside and
and look at this great sight.”

A powerful, visible presence of God

In Ex. 3:6 “Moses hid his face” as a result
of recognizing God’s presence.

In Ex. 3:7-8 The awareness of God over the
“misery” and “sufferings” of his people is
communicated to Moses. God both knows
and comes to deliver his people.

In Ex. 3:8 God says, “I have come down
to *deliver* them”¹¹²

Lk. 24:19, “Jesus of Nazareth, who
was a prophet mighty in deed and
word before God.”

A powerful, visible presence of God.

In Lk. 24:17 & 31 “They stood still
looking sad.” Then later “their eyes
were opened and the two disciples
who were not able at first to
recognize Jesus, and later recognized
him, he vanished from their sight.”

In Lk. 24:26-27, the divine Jesus not
only knows, but steps in to suffer
for the deliverance of his people.

In Lk. 24:21 The disciples express
their expectation saying, “we had
hoped that he was the one to *redeem*
Israel.”

¹¹² Exodus 3:8 also seems to connect with Luke 24:25-27 and God’s coming to do what is needed in deliverance for the people of God.

Exodus 3 is not the only possible allusion to be heard in Luke 24:13-35. Even still Exodus 3 does appear to contain both theological and literary construct to promote an intertextual connection. The Exodus account expresses God's appearance to one who would become a prophetic voice and agent of God for the deliverance of Israel from the bondage of Egypt. The risen Jesus is the one who died to deliver God's people from the bondage of sin. This same Jesus then appears to disciples, in the Lucan account, and after being recognized, the disciples return to Jerusalem as a voice for God, with renewed hope.

There are two additional Old Testament passages to bring to the table as possibly being reflected in the Emmaus Road encounter of Luke's gospel. The first is the account of the divine appearance to Abraham of two unknown visitors.¹¹³ As the two depart, "The Lord said, 'shall I hide from Abraham what I am about to do'"¹¹⁴ In this passage the presence of God is portrayed. There is also a sense of the unknown of God's intention to destroy Sodom and Gomorrah that is then revealed to Abraham. Instead of deliverance there will be a judgment of destruction exercised. From this account Abraham's relative Lot is delivered by God before the judgment of destruction takes place upon the wicked city. This image, in my opinion, is one that is weaker than the previous one from Exodus three. One point that seems to make the Abraham passage weaker and the Exodus passage stronger is the reference from Luke 24:27 where the writer notes that Jesus, in revealing prophets that pointed to Himself, begins with Moses, the law-giver of God's will. As a result of this it seems that Abraham may have been left

¹¹³ This account takes place in Genesis 18:16ff.

¹¹⁴ Genesis 18:17

out of Jesus' teaching sermon in the Emmaus encounter. We now turn to the theological reasoning for the allusions connected to the divine presence.

Recognition Theme Repeated Three Times in Luke 24:13-35 with Previous Possibilities

There is a mystery in the appearance of Jesus as the disciples are unable to recognize this person walking with them. Later in the same pericope these same disciples suddenly recognize the incarnate risen Christ.¹¹⁵ An important question to raise from this divine appearance to the two disciples on the road to Emmaus is, how does it relate to theophany in other Scripture? This recognition typology is the first of three uses in this pericope of a form of the Greek term ἐπιγινώσκειν, meaning to recognize, to know, to realize identity. Before Luke's gospel there are a handful of uses of the theme of recognition. Examples can be found in the following passages. Genesis 27:23 reflects Isaac's inability to recognize Jacob, thinking instead that the son before him is Esau. Genesis 42:8 the recognition theme emerges for Joseph to know his brothers, yet they did not recognize him. The term is also found in Deuteronomy 18:21, Ruth 3:14, and Job 2:12 among Old Testament references. In Luke 24:13-35, at first, the disciples did not know the true identity of Jesus and questioned him regarding whether he was the only one who did not know, or recognize the events of the crucifixion of Jesus.¹¹⁶ From the Luke 24:18 question of the unknowing disciples consider a comparison to Moses asking to know the identity of God by name in the burning bush discourse.¹¹⁷

¹¹⁵ Luke 24:15 unveils to the reader the appearance of the risen Jesus. The reader is privy to the presence of the risen Jesus while the two disciples participating in this scene remain in the dark regarding Jesus' identity.

¹¹⁶ Luke 24:18

¹¹⁷ Exodus 3:13

Let us return for a moment to verses thirteen to twenty-one of Luke twenty-four to bring to mind the atmosphere in this unfolding drama for other possible allusions. The two disciples were traveling to a village called Emmaus approximately seven miles from Jerusalem. In the context of the chapter, and what has taken place before, the reader knows that the crucified Jesus has risen from the dead. Yet, even though Jesus has risen, at this point in Luke's gospel, there do not appear to be any men¹¹⁸ who solidly believe that Jesus Christ has been resurrected from the dead. The atmosphere of the situation seems to be confusion, amazement, sadness, and very possibly fear, especially among the men.

This resurrection encounter between Jesus and two disciples takes place during the latter part of the day as they walk toward their home, a village identified as Emmaus. The recognizable presence of the resurrected Christ, for some reason, is veiled to prevent His appearance and divine identity from being known at first. There is no reason offered in this pericope as to why the two disciples were kept from recognizing the risen Christ who was present with them.

From the above setting let us consider a previous event of confusion and fear that begins without recognition, and unfolds from there in 2 Kings 6:11-20. This is an account of an experience with Elisha the prophet, and his attendant. Enemy armies pursued Elisha, surrounding the city where the prophet was staying, their intent was to capture him. Unlike the disciples of Luke 24, Elisha the prophet had sight into the spiritual realm. So, when his attendant expressed his fear for their lives, the prophet asked the Lord to open his servant's "eyes that he may see."¹¹⁹ The result was spiritual

¹¹⁸ The women at the empty tomb came back believing.

¹¹⁹ 2 Kings 6:17

vision for Elisha's attendant to see the spiritual forces of God, the same forces unable to be seen with natural human physical sight. Marshall in his commentary, makes note regarding the Emmaus passage that the "lack of recognition is more due to a spiritual blindness by the disciples" ¹²⁰ He also suggests the appearance and recognition of Jesus "may be meant to show that one can know the presence of the risen Jesus without being able to see him" ¹²¹ physically.

Consider a connection from 2 Kings 6:11-20 aligned with Luke 24:16, 31, 35. In the 2 Kings passage, the prophet calls upon God to blind the Arameans who were pursuing Elisha. ¹²² The divine image causing a lack of sight is an allusion Luke seems to import to the Emmaus Road encounter. ¹²³ Fitzmyer, suggests that the reason for the disciples lack of sight to recognize Jesus is, "Before the veil is removed from their sight, they have to be instructed." ¹²⁴ He further suggests this partial temporary blindness is an emphasis for effect in the account. Marshall notes that the word ἐκρατοῦντο, meaning they were prevented, is passive and could refer to an action by God (rather than Satan) as a "dramatic concealment . . . due to a spiritual blindness by the disciples." ¹²⁵

Are There Any Links Between Recognition and Revelation?

The Old Testament 2 Kings account and the New Testament Emmaus road encounter both contain a theophany theme of non-recognition and recognition of the

¹²⁰ I. Howard Marshall, *The Gospel of Luke*, The New International Greek Testament Commentary, vol. 3 (Grand Rapids: Eerdmans, 1978), 893.

¹²¹ Marshall, *The Gospel of Luke*, 893.

¹²² 2 Kings 6:18-20

¹²³ Charles A. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, Journal for the Study of the New Testament Supplement Series 94, ed. Stanley E. Porter (Sheffield: JSOT Press, 1994), 212.

¹²⁴ Joseph A. Fitzmyer, *The Gospel According to Luke X-XXIV*, The Anchor Bible, vol. 28A (New York: Doubleday, 1985), 1558.

¹²⁵ Marshall, *The Gospel of Luke*, 893.

divine power and presence. They also have elements of being prevented from recognizing or blinded, and then being given sight or ability to recognize. Even though there may not be concrete reasoning for a veiled sight, there is revelatory nature employed in the Lucan passage, along with possibilities for interpretation and dramatic impact as a result of these elements. The narrative use of recognition in Luke 24:16, 31, 35 is connected to the meaning of “to make known.” The understanding of revelation is similar to that of recognition, especially in a context of divine intervention.

Is The Revealed Divine Presence an Allusion or an Echo?

Following the above examination of the burning bush in Exodus 3 and further recognition theme in 2 Kings 6:11-20 there appears to be evidence for the divine presence being a motif represented in Luke 24:13-35 as a strong echo. Using the measurement from the seven points of Hays, there seem to be between four to five points represented for this echo. The report card includes the following. Availability of the source to author and reader for the burning bush event and the Elisha event would most likely have been known to both parties. Moses and Elisha are considered important prophets. Second, the volume by repetition of words can also be considered a positive with Luke’s use of recognition and reference to theophany and incarnation. Recurrence and other authors’ use to allude to the same passage does not seem to apply and receives a no. Thematic coherence with the echo fitting into the line of thinking receives a yes response. In the Emmaus Road encounter, the revelation of the risen Jesus as the Messiah to the disciples connects with the way the event is portrayed in Luke’s gospel. The historic plausibility of Luke’s possible intention, and his readers’ ability to understand his meaning is related

to availability and considered a yes answer also. If one draws upon the incarnation presented in the Emmaus Road account with the repeated focus of the recognition theme of the divine presence found in the burning bush and Elisha narratives, then evidence seems to move in the positive direction for plausibility. The history of interpretation does not appear to have included the Exodus three echo, but the 2 Kings echo does have a slight reference and will be considered a no answer with the hope that something new may have been discovered.¹²⁶ As for the final point, satisfaction¹²⁷ a yes is proposed for this measurement. The textual connections seem to make sense. After considering the previous points and comparisons for the divine presence, there does appear to be a logical attribute. Joel Green suggests this type of logic, and comments on Luke 24:32 saying of the two disciples, “they are now able to articulate the reality of the divine presence among them, transforming them, as they had the Scriptures interpreted to them during the journey . . . [and Green notes] “If we understand ‘heart’ in a way comparable to its usage in v 25, and understand ‘burning’ in a figurative sense, connoting the divine presence (e.g., Exod 3:2)”¹²⁸ The final tally out of seven points is a sum of five in the affirmative, and that equals a strong echo. Now for the second intertextual examination we turn to the topic of Scripture.

¹²⁶ Kimball, *Jesus' Exposition of Old Testament in Luke*, 212.

¹²⁷ Satisfaction is the seventh and final point in Hays tests for echoes.

¹²⁸ Green, *Gospel of Luke*, 586.

Chapter IV

ECHO TWO: SCRIPTURE IN SUFFERING AND DELIVERANCE

How Scripture May Be Understood as an Echo

Echo number two is an investigation of the meaning and use of Scripture as echoed in Luke 24:13-35. These echoes of Scripture are expressed by the words of Jesus as well as the way Luke's gospel portrays the intertextuality. The possibilities seem to be endless to examine even most of the connections and will be more than is feasible for this paper. Jesus expresses that, "he interpreted to them the things about himself in all the scriptures,"¹²⁹ and those words alone present a such a wide scope that the magnitude encompasses most if not all of the Old Testament. Instead of attempting to present more material than necessary to burden writer and reader, in this chapter a few echoes will be examined and a number of others identified for possible additional study.

Let us begin with portions of the passage at hand from the Emmaus Road text to establish a foundational reference point.¹³⁰

¹⁹ καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,

¹⁹ And He said to them, "What things?" they said to Him, "the things concerning Jesus of Nazareth,

ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ . . .
who was a man, *a prophet powerful* in the work and *the word* in the sight of God . . .

¹²⁹ Luke 24:27

¹³⁰ The passage directly following with Greek text and English translation are all from Luke 24. Italics are used to show the echoed references in the Emmaus Road text.

²⁵ καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ

²⁵ And He said to them, “O foolish and slow in heart

τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

to believe in *all that the prophets have spoken!*”

²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

²⁶ “Was it not *necessary for the Christ to suffer* and to enter into His glory?”

²⁷ καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν

²⁷ And *beginning with Moses and with all the prophets*

διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

He explained to them all the things in Scriptures concerning himself.

³² καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν]

³² And they said to each other, “*was not our heart burning in us*

ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

as He was speaking to us on the road, as He explained the Scriptures to us?”

On the Emmaus road there is interaction between Jesus and the two disciples.¹³¹

Jesus in this portion of the encounter responds to the two disciples’ despair with an exposition of Scripture. There is a gap bridged, as Jesus teaches on this road, and communicates the specific need for suffering¹³² as fulfillment for the one who is the Messiah. Consider the pastoral interpretive work of Jesus as He shows meaning to restore hope in disciples with a Christological hermeneutic of Scripture. The context in this use of Scripture is not primarily historical, rather this setting is truth of God’s Word

¹³¹ Luke 24:25-27

¹³² Luke 24:26

actively is dialogue in a wholistic way to correct misunderstanding and restore a true outlook or view.

Through the words of our Lucan narrator, Jesus teaches that suffering, and death¹³³ are identifiers of the Messiah. That identifying factor can be connected as an echo from the nature of Jesus and His referral. Throughout the Old Testament there are many referrals to suffering, a number of them with multiple fulfillments within an original reader context and the larger context in referring to the Messiah. In respect to the prophetic word about a suffering Messiah consider the short representation from the following referral echoes.

Isaiah 52-53 vividly communicates images of suffering, which can be attributed to Jesus as the Messiah. Along with Luke 24:26-27 directly below, the Isaiah 52-53 images will follow to show the representation of echoes from this Scripture.

²⁶ “Was it not *necessary that the Messiah should suffer these things* and then enter into his glory?”²⁷ Then beginning with *Moses* and *all the prophets*, he interpreted to them *the things about himself in all the scriptures.*”

Isaiah 52-53 contains a prophetic speech with references to a call to attention for change among the people of God, Israel. There is a call to remembrance for God’s people with the images of bondage in Egypt and God’s plan of deliverance as a double echo.¹³⁴ Exodus 3:7 gives a response to Moses with a speech from God telling of the Lord’s knowledge of God’s suffering people. If the Son of God Jesus is connected in typology to Moses and the people of God as children, then another connecting echo exists between God’s children who were suffering and delivered, and God’s Son Jesus who

¹³³ Death was a part of the human suffering of Jesus.

¹³⁴ This image is being called to mind as a previous event, in the Isaiah speech as an echo from Exodus.

suffered for the deliverance of God's children. There seem to be a number of bridges built between the Lucan text and echoes connected with Moses and God's people in the Exodus event of deliverance.¹³⁵ Even though there may be others, let us take note of one more echo Isaiah 52. There is the glorifying language that identifies God's servant exalted and lifted up,¹³⁶ and this is echoed in Luke 24:26 and the Messiah being glorified.

Isaiah 53 continues, it appears, as a connected part of the previous chapter. The suffering imagery colors all of chapter fifty-three. In the following there is a summary provided of the images in Isaiah 53 echoed in Luke 24:25-27.

Isaiah 53:2. The one delivering one was not an image of royalty to be noticed.

Isaiah 53:3. The delivering one is identified as a man of sorrows.

Isaiah 53:4. The delivering one is shown to bear grief and sorrows.

Isaiah 53:5. There is a description of suffering for deliverance to bring healing,
restoration of the image of God to the people of God.

Isaiah 53:7. Again suffering is the theme, but this time there is another image provided, in the words "like a lamb that is led to slaughter."

Isaiah 53:8-9. The delivering one's suffering leads to a shameful death.

Isaiah 53:10-12. The one suffering is doing so for a greater purpose, connecting redemption and possibly resurrection to the delivering one.

Jesus seems to be referring to the suffering motif found in His words, "was it not necessary that the Messiah should suffer these things and then enter into his glory"¹³⁷ as

¹³⁵ Exodus 3 reflects an echo in the divine image, then the Exodus echo that seems evident in Luke 24:26, and then in the final Lucan echo for this study with breaking bread and possible connection with Exodus 12 & 13 with Passover and unleavened bread celebration.

¹³⁶ Isaiah 52:13 "See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high."

¹³⁷ Luke 24:26

revealed in Isaiah 52-53. The echo of the prophet of God, the one who will deliver God's people and the suffering of the deliverer in Luke 24:25-27 has logical connection with Isaiah 53. The availability as a major prophetic work (Isaiah) would have been a highly possible source for both writer and reader. Also, the volume of the Isaiah source offers very good possibility for the Emmaus Road passage. In the point of recurrence one finds the suffering Messiah also referenced in a number of passages such as Luke 9:20-22, 44-45; 13:33-34; 17:25; 18:31-34. Concerning the thematic coherence there appears to be the Messianic/prophetic suffering theme in use purposely to show identifying conditions. Historical plausibility finds logical representation as one considers Luke's representation of Jesus the Messiah and how Scripture is proposed to identify this one in connection with suffering. The history of interpretation, also presents positive confirmation for the Messiah, prophetic suffering image with contemporary readers such as Darrell L. Bock.¹³⁸ Also Augustine notes connections of Scripture being referred to in the Lucan pericope as regards the need for Christ to suffer.¹³⁹ Finally in this analysis, the point of satisfaction, especially with the other six positive points lends to being affirmative. As a result I propose the Messianic suffering identifier in Luke 24:26 offers evidence of a strong echo from Isaiah 53.

Reference Possibilities For Additional Old Testament Witnesses

As one entertains the multi-faceted realm of the word of God one must keep in mind that the Old Testament was the only point of reference made by Jesus and early

¹³⁸ Darrell L. Bock, *Luke*, The IVP New Testament Commentary Series, ed. Grant R. Osborne, vol. 3 (Downers Grove: InterVarsity Press, 1994), 384-85.

¹³⁹ Author A. ed Just, *Luke*, Ancient Christian Commentary on Scripture. New Testament, vol. 3 (Downers Grove: InterVarsity Press, 2003), 381.

Christian writings. There are a number of images that can be portrayed when examining the word of God or Scripture, of which both terms may be used synonymously. Scripture embodies the revelation from God to humanity. This revealed truth has been transmitted in both oral and written form. The oral tradition within the New Testament times is commonly expressed in the avenues of teaching and preaching or proclamation of what is known as the Word of God. Behind many of the texts in the Old Testament there is oral tradition that contributes to the word of God. In order to consider the echoes in Scripture about Scripture, the role of the word of God should be considered in the Old Testament.

For the people of God known as Israel, the revelation from God shaped their lives. There is interconnection between the Word of God and those who received God's message and spoke to God's people. These speakers of the Word of God are known as the prophetic voice of God. Even though "some prophetic words are not (literally) fulfilled means that . . . the future is understood to remain open until fulfillment actually occurs."¹⁴⁰ This also means that some words of prophecy have more than one fulfillment¹⁴¹ and point toward Christ. For the people of God the promises of God in Scripture provide hope for the future. The text of Luke 24:27 is expression of the revelation of God's promises being fulfilled.

From the Luke 24 text above there are cues to note regarding echoes. Charles A. Kimball suggests that in Luke's writing there are "Introductory Formulas" in use in the third gospel in words such as *the Scriptures, the prophets, the law and the prophets*. Kimball suggests the use of these formulas as the introduction that "designate[s] the OT

¹⁴⁰ Bruce C. Birch et al, *A Theological Introduction to the Old Testament* (Nashville: Abingdon Press, 1999), 278.

¹⁴¹ In the time connected to the original reader there may be fulfillment of a promise of God. There still may be another, or dual fulfillment in Jesus Christ.

[Old Testament] in part or in its entirety . . .”¹⁴² Examples specific to Kimball’s introductory theory appear to be exemplified in Luke 24:25-27, 32 with echoes from Deuteronomy 18:15-18 as noted below.

Deuteronomy 18:15-18 expresses Old Testament identification with the message regarding the prophetic word of God. Luke 24:27 appears to echo Deuteronomy 18:15, and there is reference to the prophet who will be raised up from among God’s people.

Deuteronomy 18:15-18 “¹⁵ The LORD your *God will raise up for you a prophet* like me from among your own people; you shall heed such a prophet. ¹⁶ This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: “If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die.” ¹⁷ Then the LORD replied to me: “They are right in what they have said. ¹⁸ I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.”

Let us also consider Scripture with the perspective of God’s promises, identifying God’s way for people to be in healthy relationship with God. Meaning from the Word of God is gleaned through some human agency, with God’s help for people of faith. The promises, or the judgments for rebelling against the Lord, are received in some form of direct or indirect revelation to humanity. Scripture refers to those things from God’s special revelation and passed down both orally and in written form. The term for Scripture used in the Emmaus passage signifies a written form of Word from God.

From the Old Testament echoes in Luke one is able to view an overall picture of Jesus the prophecy fulfilling Messiah starting with the words, “beginning with Moses and

¹⁴² Kimball, *Jesus’ Exposition of Old Testament in Luke*, 52-53.

all the prophets, he interpreted to them the things about himself in all the scriptures.”¹⁴³

With this seemingly open-ended form of revelation presented by Jesus there is a lot of room to interpret echoes for this pericope.¹⁴⁴ The better course of action at this point is to suggest other possibilities of identifying Old Testament echoes of Scripture about Jesus. The place to begin is the germination, the first five books of the Bible and Moses the prophet with connecting tissue that is reasonably considered Messianic in nature. The Moses connection should be one that represents a primary solid echo as a result of this prophet’s name being mentioned specifically by Jesus. So, Messianic prophecy connected to Moses will be considered primary or most reliable for this portion of the study. Then, since all other prophetic names are left to the discretion of the reader, the balance of Old Testament Messianic prophecy will be considered secondary echoes.

In considering further echoes of Scripture in the Emmaus passage it seems only fitting to suggest the way Scripture is represented in the actual pericope first. The image of Scripture has two different words used to relate meaning. One term to consider is **λόγος** with a basic meaning of ‘word.’ In the context of Luke 24:19 **λόγος** is used as part of a description of Jesus by the two disciples. In this text Jesus is said to be a prophet powerful in deed (usually referring to miracles) and powerful in word, **λόγος**. The nuance within this context is that Jesus is a powerful worker of miracles and preacher of the Word of God. So, the description of Jesus by the two disciples using **λόγος** expresses His powerful ability for “teaching and preaching”¹⁴⁵ and the words of

¹⁴³ Luke 24:27

¹⁴⁴ By open-ended I mean without boundaries from names other than Moses to identify the prophets, except for their role in pointing to the Christ.

¹⁴⁵ J. Reiling and J. L. Swellengrebel, *A Handbook on The Gospel of Luke*, UBS Handbook Series (New York: United Bible Societies, 1971), 750.

Jesus were not just any words, rather this Jesus communicated the word of God, the Scriptures.

Another term to consider in the Emmaus passage is γραφαῖς¹⁴⁶ with a basic meaning of writings, also understood as Scriptures. Scripture represents sacred writings from God for God's people.¹⁴⁷ This term refers to the written or scripted Word of God, "in all the parts, or, books of scripture."¹⁴⁸

Another image for echo consideration is in Luke 24:25. In this reference to Scripture Jesus speaks to the two disciples of the spoken prophetic word. Jesus' message of hope for the disciples' disillusioned state includes an invitation to faith in God by receiving and trusting the spoken message of the prophets. The voice of the prophets represents the voice of God; therefore equating the words spoken by the prophets in a sense as Scripture, the Word of God. Jesus responding to the disciples with such a message actually offers the reader a strong clue regarding the makeup of Scripture in the prophetic form. So, Scripture includes then, "all that the prophets have spoken."¹⁴⁹ The words of the prophets are authorized by Jesus Himself as the Word from God with a central focus of pointing to the Christ.

To present the next observation regarding Scripture it is suggested to take note that a shift in voice takes place from Luke 24:25-26 to Luke 24:27. In the former Jesus is speaking and identifying the testimony of the prophetic word from God revealing the

¹⁴⁶ A form of this word is used in Luke 24:27 and 32.

¹⁴⁷ "SCRIPTURE (Lat. *scriptura*, rendering the Gk. γραφαῖς, which means 'a writing' and is used some 50 times in the NT for some or all of the OT) is the historic Judaeo-Christian name for the specific literature that the church receives as divine instruction, that is, as God's own witness to himself in the form of human witness concerning his work, will, and ways, and how mankind should worship him." *New Dictionary of Theology*, in *Logos Library System*, ed. Sinclair B. Ferguson and David F. Wright (Downers Grove: InterVarsity Press, 1988), Scripture.

¹⁴⁸ Reiling and Swellengrebel, *Handbook..Luke*, 755.

¹⁴⁹ Luke 24:25

course that the Christ would follow. That teaching includes the necessary fulfillment of prophecy, as stated in the Word of God, that suffering was a part of God's design as spoken by those who put human voice to God's revelation. Jesus' main point of reference with the Messianic identity is that the true Christ needed "to suffer," and "enter into his glory."¹⁵⁰ Then in Luke 24:27 there is a shift and at this point the narrator's voice enters into the story to provide an account with basic commentary regarding the unfolding event. The reader learns that Jesus "explained all the things in the Scripture concerning himself."¹⁵¹ So, the same Jesus who is powerful in word¹⁵² is now expounding all the Scriptures that have to do with the Messiah. This interpretation of Scripture defines the scope for Old Testament echoes rather broadly. Jesus begins with Moses; then the gospel narrator informs the readers that the Lord proceeds from Moses to all the prophets and any other Scripture referring to the Messiah, the Christ.¹⁵³ Luke 24:27 indicates that one can conceivably consider all of Scripture as having some reasonable link attributable to the Christ.

In a final point regarding the description of Scripture found in the Emmaus pericope there is relationship with cause and effect in the way Scripture impacted the lives of the disciple hearers. The reader is given a sense of the experiential qualities and the human response expressed by the disciples as a result of Jesus interpreting Scripture to them. The two recall to each other the effect upon their lives from the Word of Scripture taught by Jesus on the road to Emmaus.¹⁵⁴ This realized experience comes to fruition only after the identity of the risen Jesus has been brought into full view. When

¹⁵⁰ Luke 24:26

¹⁵¹ Luke 24:27

¹⁵² Luke 24:19

¹⁵³ Moses can refer to the prophet himself and the Pentateuch.

¹⁵⁴ Luke 24:32

this Jesus proclaimed the Scriptures to the two disciples they, in hindsight recognizing the risen Jesus, communicate the powerful effect from this Word of God upon their hearts. They describe the life changing effect from Jesus explaining Scripture on the road with the words, “were not our hearts burning within us on the road, while he was opening the scriptures to us?”¹⁵⁵ From this description one learns that there is an internal effect related to a burning heart, and what seems to be a desire evoked, like “a flame relit in their hearts.”¹⁵⁶ This is only an attempt to communicate the effect of the spoken Word of God upon the hearts of people.

The Nature of All Scripture as God’s Word Referring to Jesus

There is validity in presenting the entirety of the Old Testament as a chorus of echoes in teaching and unveiling the Lord Jesus from Scripture. This possibility is understood within the context of the incarnational aspect of Jesus and His identity as a part of the Trinity of one God. So, as Jesus Himself states in the fourth gospel, “If you know me, you will know my Father also. From now on you do know him and have seen him.”¹⁵⁷ From this it is suggested to understand that God’s revelation in all of Scripture is brought together with a Trinitarian outlook that each part of the Trinity represents God from the three persons of Father, Son, and Holy Spirit. As a result, all of Scripture about God refers to Jesus as well. The Word of God was used in Jesus’ teaching in the Emmaus encounter as a representative witness. Jesus Himself is identified in the words

¹⁵⁵ Luke 24:32b

¹⁵⁶ Bock, *Luke*, 385.

¹⁵⁷ John 14:7

of the fourth gospel that portray an image of the Christ as the Word.¹⁵⁸ This same one who embodied the words of God is also the interpreter of the very Scripture that testifies to his deity as the one who suffers to glorify God. What is important to the sense of echoes in Scripture is that Jesus in this pericope is the teacher of the Word of God as initiator, inspirer, and deliverer.

Scripture in Luke 24 functions in three ways. First, there is the Word of God that functions in prophetic calling of God's people to return to God, and this is revealed in spoken and written form. Second, this Word of God in written or spoken form identifies the Christ. Third, the Word of God has the power for an experiential effect upon the life of the one of faith. There are opportunities to realize that Scripture can evoke some burning internal sense of God's presence in one's life as a listener who realizes the real presence of the Christ. This foundation prepares for the following presentation of echoes.

Old Testament Echoes Regarding Scripture in Luke 24:13-35

Herbert Lockyer, in his book *All the Messianic Prophecies of the Bible*, presents over five-hundred pages of information regarding prophecies of the Christ.¹⁵⁹ In his book Lockyer selects two categories to identify prophecy regarding Christ. The two categories are "Specific Messianic Prophecies [and] Symbolic Messianic Prophecies."¹⁶⁰

Jesus reveals the Word of God and the interpretation of that Word as echoed from available Scripture, the Old Testament. Sven Soderlund writes of Jesus and Scripture interpretation, "the Greek word translated 'explained' . . . is a compound verb . . .

¹⁵⁸ John is considered the latest of the four gospels, and Jesus the Word could have connection as a Scriptural image from Genesis 1:1ff.

¹⁵⁹ Herbert Lockyer, *All the Messianic Prophecies of the Bible* (Grand Rapids: Zondervan Publishing House, 1973).

¹⁶⁰ Lockyer, *All the Messianic Prophecies of the Bible*, 5-6.

meaning ‘to interpret, explain, make clear,’ (hence the source of our word ‘hermeneutics,’ being the science of interpretation).”¹⁶¹

Consider also the possibility of Jesus Himself, presented by the narrator in Luke’s gospel, and the expectation that his readers have some familiarity with the Word of God.¹⁶² There is need to establish relationship to the interpretation of Scripture and any dialogue, in Scripture context, thus opening possibilities for meaning and purpose of the whole Word of God, the Old Testament. There is a bridge built of interpretive understanding by Jesus, especially in the Luke 24 pericope. A way to view the portrayal of Jesus’ method in using Scripture in Luke’s gospel can be found in three points as suggested by Sven Soderlund. A shortened form follows of those points for an understanding of Jesus’ hermeneutical handling of Scripture. “First . . . it was rooted in an implicit acceptance of the *authority* of Scripture . . . For Jesus, therefore, the interpretive process began with an acceptance of the full authority of Scripture.”¹⁶³ This authority is a God enabled communication expressed through human agency. There is both a God empowered nature to this word, and a lasting quality of accuracy, as noted in the words, “it is easier for heaven and earth to pass away, than for one stroke of a letter in the law¹⁶⁴ to be dropped.”¹⁶⁵ “Second, the account¹⁶⁶ emphasizes the fact that Jesus’ interpretation was based on the *entirety* of Scripture . . . the word ‘all’ in v. 27 . . . can hardly be accidental . . . This repetition of ‘all’ reinforces the fact that Jesus’ authority-

¹⁶¹ Sven Soderlund, Regent College, "Burning Hearts and Open Minds: Exposition on the Emmaus Road," *Cruz* (Vancouver) 23, no. 1 (March 1987): 2.

¹⁶² Luke 24:27

¹⁶³ Soderlund, "Burning Hearts," 2-3.

¹⁶⁴ The law here refers in meaning to the Word of God.

¹⁶⁵ Luke 16:17

¹⁶⁶ This refers to the Luke 24:13-35 account.

base was the totality of Scripture.”¹⁶⁷ This second consideration has value in determining the scope of interpreting Scriptural echoes, as long as this idea is not carried to an extreme. The understanding of this concept is expressed well in, “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness.”¹⁶⁸

Then, in his final point for consideration Soderlund suggests, “Jesus’ interpretation is seen to be primarily *Christological*,”¹⁶⁹ and the evidence within the Emmaus pericope is located in Luke 24:25-27, and 32. The implied understanding from Jesus, and that of the Lucan writer both articulate a primary function and hermeneutic expression of Scripture as being Christological in nature. From these considerations let us now turn attention to some examples of Scripture being echoed in Luke 24:13-35.

Echoes of Scripture Regarding Scripture

The first text to propose has matching word identification as well as a similar theme. Jeremiah 20:8-9 is echoed in Luke 24:19, 32. The comparison of these texts is noted below in example number three.

Comparison of Jeremiah 20:8-9 with Luke 24:19, 32 (Example #3)

For whenever I speak, I must cry out, I must shout,
‘Violence and destruction!’ For *the word of the LORD* has
become for me a reproach and derision all day long.⁹ If I
say, ‘I will not mention him, or *speak any more in his name*,’
then *within me* there is something like *a burning fire shut up*
in my bones; I am weary with holding it in, and I cannot.¹⁷⁰

¹⁶⁷ Soderlund, "Burning Hearts," 3.

¹⁶⁸ 2 Timothy 3:16

¹⁶⁹ Soderlund, "Burning Hearts," 3.

¹⁷⁰ Jeremiah 20:8-9.

They replied, ‘The things about *Jesus* of Nazareth, who was
a prophet mighty in deed and *word*
before God and all the people’¹⁷¹

They said to each other, ‘Were not our *hearts burning within*
us while *he* was *talking to us* on the road, while he was
opening the scriptures to us?’¹⁷²

The “word” and “burning” offer possible echo in a number of ways. To begin with, both texts have a focus upon the Word of God and its effect within a person. Terminology within Hebrew and Greek texts match as noted in the following. In the Jeremiah text the Hebrew term **דְּבַר יְהוָה** meaning the Word of the Lord coincides with the Greek from the same passage in the Septuagint **λόγος κυρίου**, meaning the Word of the Lord. This compares to Luke 24:19 with the Greek term **λόγος**, and here it has meaning of the word, which refers to Jesus being the one who is powerful in speaking the word of God. Then in Luke 24:32 one finds the Greek rendering of **τὰς γραφάς** which refers to the written form of the Word of God, and is usually translated Scriptures.¹⁷³ All four terms offer a contextual meaning that represents the word of God, Scripture.¹⁷⁴

Also in example three there is a parallel effect as a result of this Word being present within the one who receives it in a way that is like having possession of God’s message. In the Jeremiah passage it is explained that “‘heart’ is parallel to ‘bones’” and the power of this shut up Word of God in the prophet’s life is like a fire burning

¹⁷¹ Luke 24:19

¹⁷² Luke 24:32

¹⁷³ The spoken and written forms of the Word of God/Lord both have reference to an authoritative representation of revelation from God. Within the Christian church context the canon of the word of God is realized in its written form.

¹⁷⁴ There are basically three terms for the Greek words **λόγῳ** and **λόγος** are essentially the same for the purposes of this example.

within.¹⁷⁵ These images between the Jeremiah passage and Luke 24 offer additional dialogue connection. This allusion has an established testimony of Jesus as one who is powerful in the Word of God, the same one taught that Word to the disciples.¹⁷⁶ Then, when that Word is realized it has an inward burning effect upon those who have it in their lives.¹⁷⁷ Jeremiah's desire was to stop proclaiming God's word as a result of all the trouble it caused him; yet his experience of trying to hold in the Word of God caused a sense of burning in his life that seems to have been reproduced by Luke to describe the effect of God's Word in the hearts of the two disciples.

Not only is there suffering imagery to identify the Christ, but there is also a theme of deliverance pointing to the Messiah by the prophets from the Old Testament. A few prophetic references to the Messiah are noted in the following short list of passages. These Scripture references offer interpretive value as possibilities for echoes of Jesus the prophet and Messiah.

Psalm 2:7. The message can have meaning reference to the son of God. This same image also has secondary use in referring to the Messiah with "You are my son" and "today I have begotten you."

Psalm 110:1. In this passage there is an image of the Messiah who would sit at God's right hand.

Psalm 118. This Psalm is filled with images that can be interpreted in a Messianic nature. One such example is, "Blessed is the one who comes in the name of the LORD. We bless

¹⁷⁵ Peter C. Craigie, Page H. Kelley, and Joel F. Drinkard Jr, *Jeremiah 1-25*, Word Biblical Commentary, ed. Bruce M. Metzger et al, vol. 26 (Dallas: Word Books, 1991), 274.

¹⁷⁶ Luke 24:19, 27

¹⁷⁷ Luke 24:32

you from the house of the LORD.”¹⁷⁸ This has been associated with Jesus’ triumphal entry into Jerusalem.¹⁷⁹

Daniel 7:13-14. This passage is apocalyptic in its echo of the Messiah.

The above passages represent just a few of many other Old Testament passages. To attempt to list most or all of the Messianic echoes in Scripture is beyond the scope of this paper. The possibilities seem wonderfully endless.

That there are echoes of Scripture that refer to Jesus by a recognition typology, with the disciples and/or the original readers of Luke is positively a possible point. In his commentary, Bock contends that because “the disciples have been slow to believe . . . They have not read”¹⁸⁰ the above noted Scripture. Bock’s contention seems to be disciples and original readers who were not knowledgeable of what is known as the Old Testament in the contemporary church. This view appears flawed, for it makes more sense logically that the disciples needed to be reminded about what they did know and had heard previously. For the disciples, and the original readers, there is a logical reality to place on the table of investigation. That reality is that even if Jesus was the first one to express the Old Testament echoes to the listening audience, then those hearers would still have received the Word of God as a part of their knowledge.

Marshall notes there is significance in the Greek verb *διερμήνευσεν*.¹⁸¹

Regarding the verb Marshall adds that it “signifies that the speaker chose out those passages which might be regarded as ‘messianic’ and then proceeded to show how they

¹⁷⁸ Psalm 118:26

¹⁷⁹ Luke 19:38 specifically echoes Psalm 118:26. This shows the Luke 24:27 sense of “the things about himself in all the scriptures” and this echo dialogue.

¹⁸⁰ Bock, *Luke*, 384.

¹⁸¹ Luke 24:27 Marshall notes the textual difference of the verb *διερμήνευσεν* compared to a variant reading which uses a different form of the same verb *διερμηνεύω*.

should be understood, so that they could now ‘speak’ to the disciples.”¹⁸² The difference is between knowledge and understanding, not a lack of information, but instead wisdom to grasp meaning. The dialogue over time between Old Testament Scripture and the New Testament does not necessarily take things out of context, rather there is revelatory reinterpretation in relationship with Christ who is the Word, and reveals the Word in context of God’s mission for God’s people. To close out this section consider primarily the comparison of Luke 24:25-27, 32 especially with Isaiah 53, and that there are strong echoes of Old Testament Scripture in the description of the suffering one who is the delivering one of God.

¹⁸² Marshall, *The Gospel of Luke*, 897.

Chapter V

ECHO THREE: BREAD, BLESSING AND BREAKING

For this third and final echo there will be a short presentation of possibilities for intertextual connections with “he took bread, blessed and broke it, and gave it to them.”¹⁸³ There are two possibilities that come together for examining the phrase of Luke 24:30 as an echo. First, the words of the passage appear to reflect a general table talk language used in the Bible with a hospitality motif. Second, there is possibility of theological import from the meaning of these words in the context of the Last Supper as compared to the Passover meal in Exodus 12 and the repetition of a meal that brings to remembrance of divine deliverance of God’s people.

One of the common perceptions¹⁸⁴ of the meal at the home of the disciples with the specific four points of Jesus handling the bread is a connection with the Eucharistic remembrance and celebration. “In antiquity virtually all banquets and common family meals were to some degree religious”¹⁸⁵ There is one important note to call to one’s attention from this meal, that is the revelation of Jesus, with His true identity taking place at a time when He took bread, blessed it, broke it, and gave it to the two disciples. “In both Luke 24:30-31 and John 21:9-14 it is at a shared meal that the resurrected Lord is recognized and confessed.”¹⁸⁶

¹⁸³ Luke 24:30

¹⁸⁴ This possibility was suggested by a number of scholars. Of course this does not make for absolute consensus, yet there appears to be strong evidence of connection between the Last Supper in the Upper Room and the meal in Luke 24:30.

¹⁸⁵ W. L. Willis, “Banquets,” *Dictionary of New Testament Background*, (Downers Grove: InterVarsity Press, 2000), 143.

¹⁸⁶ W. L. Willis, “Banquets,” *Dictionary of NT Background*, 146.

Blessing and Breaking Bread Echoes in Luke

The place to begin with is a comparison and to present this echo is within the boundaries of the third gospel. There are two passages in Luke that compare to the *bread breaking*. The order for this comparison starts with Luke 24:30, and then moves back to Luke 22:19, and then to Luke 9:16. The reason for moving back is to identify the second and third passages as echoes in the Emmaus text.

When he was at the table with them, he *took bread, blessed and broke it, and gave it to them.*¹⁸⁷

Then he *took* a loaf of *bread*, and when he had *given thanks*, he *broke it and gave it to them*, saying, "This is my body, which is given for you. Do this in remembrance of me."¹⁸⁸

And *taking the five loaves* and the two fish, he looked up to heaven, and *blessed and broke them*, and *gave them* to the disciples to set before the crowd.¹⁸⁹

All three passages within Luke's gospel have four matching images with expressions of similar meaning. The breakdown includes the actions of Jesus in the following. First, Jesus is taking or receiving bread. Second, Jesus blesses or gives thanks, in an identity to gratitude to God the provider. Third, Jesus breaks the bread. And fourth, Jesus gives the bread to the disciples. In comparing the three texts Reiling contributes the following understanding. "The wording of this clause and the next recalls

¹⁸⁷ Luke 24:30

¹⁸⁸ Luke 22:19

¹⁸⁹ Luke 9:16

the last supper of Jesus and his disciples (22:19), but is not specifically liturgical, since all words are in common usage with regard to ordinary meals. The point, however, is that Jesus acts as though he were host.”¹⁹⁰

From the above comparison there is possibility of echo within the gospel of Luke, yet this is more solidly an allusion. The dialogue appears to be identified in the affirmative in the following. To regard this text as an echo, the recognition of Jesus is a clue of availability for both author and original readers. If this language of table talk¹⁹¹ has repetition and recurrence, as there appears to be, then both volume and recurrence have possible representation as noted in the above comparison. As for historical plausibility there is a good possibility for intentional understanding and use of intertextual dialogue. Then, regarding the point of satisfaction, this echo also seems to make sense in the reading. That allows for five out of seven points, yet they seem a bit stretched and more possibility rather than probability for this echo or allusion in the gospel of Luke. This could be considered an echo, yet seems to be a soft one. Thematic coherence and history of interpretation, do not appear to have definitive evidence for this study. Questions continue to be unanswered for the echo of *bread, blessing, and breaking* in Luke 24:3-, 35. The dialogue has promise within the third gospel, yet the Old Testament does not appear to hold a strong connection in literary form.

Possible Old Testament Allusions

Exodus 2:20 is a possible faint allusion in Luke 24:30. “He said to his daughters, ‘Where is he? Why did you leave the man? Invite him to *break bread*.’” The image

¹⁹⁰ Reiling and Swellengrebel, *Handbook..Luke*, 756-57.

¹⁹¹ Table talk or language refers to a hospitality theme which is found throughout the Old Testament.

portrayed is one connected with fellowship among people and a hospitality motif centered around meals with the table talk of breaking bread. The term in Hebrew וַיֹּאכַל and Greek φάγη refer to eat rather than break bread.

Jeremiah 16:7 has a possibility with Luke 24:30 in terms of availability, and satisfaction. “No one shall *break bread* for the mourner, to offer comfort for the dead; nor shall anyone give them the cup of consolation to drink for their fathers or their mothers.” The word in Hebrew לֹא יִפְרֹסוּ וַיִּדְּשׁוּ תָנִי¹⁹² and in Greek κλασθῆ actually represent a meaning of “break” in regards to the bread. Again there is a hospitality motif represented. This hospitality motif also has an understanding of caring for one another.

Psalms 23 also holds possibilities in connection to Luke 24:30, 35 in the Emmaus Road passage.

The LORD is my shepherd, I shall not want.² He makes me lie down in green pastures; he leads me beside still waters;³ *he restores my soul*. He leads me in right paths for his name's sake.⁴ Even though I walk *through the darkest valley*, I fear no evil; for *you are with me*; your rod and your staff-- they comfort me.⁵ *You prepare a table before me* in the presence of my enemies; you anoint my head with oil; my cup overflows.⁶ Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long.

This Psalm speaks of restoration and may be reflected in Luke 24:30-32. In verse three of the Psalm, there is restoration comparable to the same at the recognition of Jesus.

Consider in Psalm 23:4 possibilities as the disciples find themselves in a time of despair in Luke 24:17, 20, 24. The presence motif in Psalm 23:4 seems to be a thread that runs

¹⁹² The Hebrew term here לֹא יִפְרֹסוּ וַיִּדְּשׁוּ תָנִי actually means “and no one will break.”

through the Emmaus Road passage, especially in the divine presence of Jesus. Then there is the table language with the image of a meal prepared by the Lord in Psalm 23:5. The table motif can possibly have a faint allusion in Luke 24:30 with Jesus as the host at the meal.

In Exodus 16, beginning with verse four, bread in a form known as manna is God's provision for Israel while on the exodus journey. Possible allusions in Luke 24:30 from Exodus 16 can include God's provision, and the theme of bread to meet physical and spiritual need. There is a lesson of learning to trust God among the Israelites, and restoration of hope in breaking bread among the two disciples of Emmaus.

This final example to consider from the Emmaus road passage does not seem to have any strong ties with other Old Testament passages. There is still faint allusion in the third gospel with availability and satisfaction. Theologically one can make connection with the Passover event in Exodus 12 and Deuteronomy 16 and the Emmaus Road table, meal, and hospitality theme. The possibilities here dwell in the areas of remembrance with the Lord's deliverance in connection with soteriology. In this possibility, the bread breaking of Luke 24:30 is associated with the Eucharistic bread breaking meal in Luke 22:19. The Lord's Supper image for the Emmaus road passage is mentioned as a choice of interpretation by a number of the New Testament scholars. One's own theological import plays a major role in the considerations of the third echo/allusion. As a result some will observe more and others less in the images of the *bread, blessing, and breaking* image.

Chapter VI

CONCLUSION

Interpretation and Theology

Interpreting Scripture is the difficult and joyful task of all followers of Jesus Christ. As with any study of the Bible, there has been much leaning upon the Holy Spirit to seek understanding. In this paper the initial purpose has only begun, because there are many other opportunities that lie ahead.

The process of searching for echoes has been fruitful and frustrating. There were a number of times when a possible avenue was discovered, yet there did not appear to be integrity in the context. I am continuing to recognize that New Testament interpretation, as with exegesis and hermeneutical study, is a lifelong art to learn and practice.

This study of echoes as a part of the interpretive process has included the study of the background behind the passages of Scripture. Along with historical investigation there were many word studies and comparisons in English, biblical Hebrew, and biblical Greek. This hard work was worth it for increased benefit in honoring God in the study of Scripture, and for the joy of discovery in the Word of God.

Study within the Scriptures theologically opened windows and doors to examine the Word of God with a sense of the bigger picture. The first echo in this work exemplifies the point. Without beginning with a theological view of the non-recognition and recognition of Jesus in the revelatory event of the Emmaus road encounter that echo would have faded away. Viewing the presence and recognition of Jesus through the

perspective of theophany paved the way to dialogue between the contemporary Christian world of the twenty-first century back toward the New Testament and the Old Testament. This opportunity for study has been a benefit in the present from the past, and for the future.

From this study I have learned that I still have much to learn regarding the intertextual connections just within Luke 24:13-35. The Emmaus Road passage placed beside the burning bush text of Exodus 3 still holds fascination in regards to what there may still be to discover in that dialogue. I have also found a fresh sense of the power of God's word speaking through the ages, ultimately providing hope in the realized presence of the risen Lord, Jesus Christ.

A Final Thought to Ponder Regarding Luke 24:13-35 and the Exodus Event

During the process of prayer, research, reflection, and writing, I noticed a recurring theme in the three echoes chosen in Luke 24:13-35. There may be even greater connection with the Exodus event being echoed in the gospel message of the Emmaus Road event. Exodus portrays images of the birth and miraculous saving of Moses from being put to death, only to become a man of God as deliverer of Israel from the bondage of Egypt. Then when Moses returned to Egypt to lead the Hebrew people out of slavery, the deliverer was not recognized for his true identity with God's mission. This too has possibilities of echo in Luke 24:16 when compared to Jesus who was not recognized for His true identity.

As this work is drawing to a close there is a larger question that has surfaced. What are the possibilities of the Exodus event not only as an echo in the Emmaus road

event, but also a skeletal model for the gospel of Luke? This may be a future area of study, maybe over a lifetime, to seek God and trust in God's revelation. The possibilities for interpretation and application of God's Word are vast and exciting. Opportunities continue to be present for new or renewed discoveries in Scripture. The dialogue resulting from study with intertextuality is an encouraging one for the Bible student to view the big picture of the word of God for the people of God.

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