

# ความสำคัญของเรื่องการเดินทางไปเอมมาอูสในพระกิตติคุณลูกา

## The Significance of the Emmaus Episode in the Gospel of Luke

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### บทคัดย่อ

บทความนี้นำเสนอการวิเคราะห์เรื่องราวของเรื่องของ “การเดินทางไปเอมมาอูส” ซึ่งเป็นเรื่องราวที่ปรากฏอยู่ในพระคริสต์จิตติคุณลูกา 24:13-35 (ซึ่งเป็นเรื่องราวที่อยู่ในบทสุดท้ายของพระกิตติคุณลูกา) การวิเคราะห์นี้ได้นำเสนอข้อสรุปว่าผู้เขียน พระกิตติคุณลูกาได้บันทึกเรื่อง “การเดินทางไปเอมมาอูส” อย่างมีจุดประสงค์ เพื่อที่จะให้ผู้อ่านได้กลับมาระลึกถึงความเข้าใจในเรื่องสำคัญที่พระกิตติคุณลูกาทั้งเล่มได้นำเสนอ การวิเคราะห์นี้ได้นำเสนอข้อสรุปประเด็นสำคัญที่เรื่อง “การเดินทางไปเอมมาอูส” ได้นำเสนอ ประเด็นแรกเรื่อง “การเดินทางไปเอมมาอูส” ได้นำให้ผู้อ่านระลึกถึงความเข้าใจผิดของเหล่าสาวกของพระเยซูคริสต์ที่มีต่อเรื่องของพระมารลิยาท ในเรื่องนี้สาวกสองคนที่ได้สนทนากับ

พระเยซูได้เป็นเสมือนตัวแทนของสาวกทั้งหมดของพระเยซูเข้าใจว่า พระเยซูทรงเป็นผู้เผยแพร่วิจนะที่ทรงเปี่ยมด้วยจุฑิปัจจัยและมีผลต่อชีวิตของคนอื่น ออกจากการเป็นเมืองที่มีชื่อของอาณาจักรโรมัน ประเด็นที่สอง เรื่อง “การเดินทางไปเอมมาอูส” เปิดเผยว่าการลืนพระชนม์และการเป็นชีวิตความตายของพระเยซูคริสต์ไม่ได้เป็นเรื่องที่เกิดขึ้นโดยบังเอิญ แต่เป็นเรื่องที่ได้มีการกำหนดไว้ล่วงหน้าแล้วในพระคัมภีร์เดิม ประเด็นที่สาม เรื่อง “การเดินทางไปเอมมาอูส” ได้นำให้ผู้อ่านระลึกถึงคำสอนเรื่องการต้อนรับคนแปลกหน้าด้วยใจกว้างชวาง ซึ่งเป็นหนึ่งคำสอนหลักของพระเยซูคริสต์ ที่ปรากฏอยู่ในพระกิตติคุณลูกา

### Abstract

In this paper, I will examine the account of the Emmaus episode in Luke 24:13-35 in order to present the significance of this episode for Luke's Gospel. I will argue that Luke intentionally included the Emmaus story in the resur

rection narrative in order to provide the reader with an overview of the main themes of the Lukan narrative. I will conclude that this story provided an overview of the main themes of the Lukan narrative in three important ways.

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First, the Emmaus episode reminded the audience of the misconceptions that the disciples had about Jesus. In this episode, the two disciples, who conversed with Jesus, could be viewed as representatives of all disciples. According to their conversation, these two disciples misunderstood Jesus since they expected that Jesus would come as a powerful prophet to redeem Israel from the Romans. Second, the Emmaus episode discloses the revelation of Jesus' death and resurrection as the fulfillment of the Jewish Scriptures. In this episode, Jesus' interpretation of the Scriptures helped two disciples discover that it was necessary for Christ to suffer and to enter into his glory. Thus, this episode would remind the audience to pay attention to the significant event of Jesus' death and resurrection as the fulfillment of the Scriptures. Third, the Emmaus episode also reminded the audience of the theme of hospitality in the scene of the fellowship table. This episode showed that the two disciples displayed hospitality to the stranger upon learning about the new understanding of the Scriptures from the stranger.

### Introduction

The Emmaus story in Luke 24:13-35 is a fascinating story, which lies at the end of Luke's Gospel. This story does not appear in Matthew and briefly

appears in only two verses in Mark 16:12-13: “<sup>12</sup>After this he appeared in another form to two of them, as they were walking into the country.<sup>13</sup>And they went back and told the rest, but they did not believe them (NRSV).” But in Luke 24:13-35, Luke lengthens the narrative of the account of Jesus' appearance to the two "disciples" along the way to Emmaus in his resurrection narrative. This story is full of details which are unique to Luke, such as the city name Emmaus, the distance of the city from Jerusalem, the disciple named Cleopas, Jesus' interpretation of the Scripture about himself, an element of “Jesus' breaking the bread” after his resurrection, and so on. Accordingly, these details have led scholars to question various aspects: What sources did Luke use? See the discussion of this issue in Joseph A. Fitzmyer. (1964, 1554-7); John Nolland. (1993, 1198-1200). Is the account of the Emmaus story based on historical facts or legend? How does Luke redact this account and develop the story?

However, in this paper I am not concerned with the question of the historicity of the Emmaus story, nor with the origin of the textual source and its development. But rather, I am concerned with the importance of this account in the Lukan narrative. I want to ask the questions: “Why does Luke include this story in his resurrection narrative?” and

“How does this account function at the end of Luke’s Gospel?” In this paper, I will argue that Luke intentionally includes the Emmaus story in the resurrection narrative in order to provide the readers an overview of the main theme of the Lukian narrative. In this paper, I will examine the Emmaus story in a narrative-critical approach. It will be divided into four parts. First, I will examine the setting and the context of the Emmaus story. Second, I will show how the dialogue of Cleopas and his unnamed companion reminds the reader of the theme of the disciples’ misconception of the Christ as one who comes to redeem Israel militarily. Third, I will show how Jesus’ interpretation of the Jewish Scriptures reveals to the reader a new understanding of these Scriptures. Fourth, I will show how the table fellowship reminds the reader of the theme of hospitality in the Lukian narrative.

#### **The Setting and Context of Luke 24:13–35** **The Setting of the Emmaus Story**

Luke portrays the Emmaus story in continuity with other scenes in the resurrection narrative by illustrating a consistency of time, location, and the character of the two men, which are introduced in Luke 24:13. Verses 24:13 begins by introducing the two men with the phrase two of them. Who are the two of them? One of them is named Cleopas,

whose name appears only once in Luke 24:18. The pronoun “them” should refer to verse 9 as: “they (the women) told all these things to the eleven and to all the rest.” Thus, the two men in 24:13 should refer to all the rest, who received together the messages from “the women,” who came from the empty tomb, with the eleven. Possibly, all the rest refers to Jesus’ disciples who were with the eleven apostles on the third day after Jesus’ crucifixion. These two disciples may be viewed as the representative of the general disciples, as well as the audience, who did not comprehend God’s purpose and plan in Jesus.

For the consistency of time, Luke indicates in verse 24:13 that the Emmaus scene occurs in the same day as the previous scene (the women and the empty tomb in Luke 24:1–12), which is *the first day of the Sabbath* in Luke 24:1. In fact, Luke emphasizes *the first day of the Sabbath* in order to draw attention to the “third day” of Jesus’ resurrection, which appears in verse 7, 21, and 46. The third day is important since it identifies the date that the Messiah was to be risen, as the fulfillment of Jesus’ prediction (24:6), as well as the fulfillment of the prophecy of the Jewish scriptures (24:46). Thus, Luke emphasizes the Emmaus episode as the story that occurs on the “third day” of Jesus’ resurrection (24:13, 21, and 33).

For the consistency of place, verse 24:13 introduces that the two disciples goes to Emmaus which is sixty stadia or about seven miles from Jerusalem. In fact, Jerusalem is the significant city in Luke's travel narrative after Luke 9:31. After the scene of Jesus' transfiguration (Luke 9:28-36), Jesus sets up his journey toward the city Jerusalem (9:51, 53; 13:22; 17:11; 18:31; 19:11). In the scene of the transfiguration, Moses and Elijah came to Jesus and "were speaking of his 'exodus,' which he was about to accomplish at Jerusalem (9:31). On the one hand, the "exodus," which is translated as "departure," is possible to be viewed as a euphemism Jesus' death. Francois Bovon suggests that Jesus' exodus should include his resurrection and his ascension since Luke narrates as Jesus withdraws from his disciples into heaven in Luke 24:50-51. Francois Bovon (2002, 376). On the other hand, Joel B. Green suggests that Jesus' exodus can recall the exodus of Israel from their bondage in Egypt. Joel B. Green. (1997, 382). Through this view, Jesus' exodus may indicate the new redemption, of which Jesus is about to accomplish in the city Jerusalem, as the purpose of God to redeem his people from their bondages from "demonization, from the darkness of satanic intent, and from the diverse expression of diabolic power, whether in disease or in social marginalization or in the patronal ethics of the Roman world."

Green (1997, 382). If Jesus' new redemption occurs in the city Jerusalem, the two disciples make a wrong way journey out of Jerusalem to Emmaus. Thus, the Emmaus story shows that the two disciples are filled with puzzlement when they go out from Jerusalem (24:13-24). But when Jesus revealed them the scriptures, and when he opened their eyes to recognize God's plan through Jesus' death and his resurrection, they returned to Jerusalem to tell this good news to Jesus' disciples (24:33-35).

#### **The Context of the Emmaus story**

The Emmaus story is located in the midst of the resurrection narrative (Luke 24). Luke 24 consists of four main scenes: (1) the women and the empty tomb (24:1-12), (2) the walk to Emmaus (24:13-35), (3) the appearance of Jesus (24:36-49), and (4) the ascension of Jesus (24:50-52). Luke sets up the Emmaus story in consistency with its previous scene, as well as its following scenes.

The first three scenes depict the progression of Jesus' disciples and his apostles from lack of recognition to astonishment, and to the full revelation of Jesus' resurrection. Joel B. Green (1997, 842) views the three scenes of the resurrection narrative in the way of the progression from "lack of recognition to full recognition and to the means by which insight is gained, and thus to underscore the women's earlier affirmation that Jesus

is alive." Luke depicts the scene of the women and the empty tomb (24:1-12) to underscore the confusion of the women when they found the tomb empty (24:4) and the disbelief of the Eleven and the rest of Jesus' disciples (24:11). Thus, the women are the first witnesses of Jesus' resurrection. They cause Jesus' disciples to be astonished about the news of Jesus' resurrection.

In the second scene, Luke narrates the scene of the Emmaus story (24:13-35) in order to put emphasis on the revelation of Jesus' resurrection to the two disciples of Jesus, Cleopas and his unnamed companion. This scene begins with the astonishment of the two disciples who were discussing, on the way to Emmaus, all the things that had happened to Jesus (24:13-14). Then, Jesus appeared to them, but their eyes were kept from recognizing him (24:15-16). They explained to Jesus their astonishment about the death of Jesus of Nazareth and about the testimony of the women who found Jesus' tomb empty (24:19-24). Then, Jesus explained to them the Scriptures, from Moses and all the prophets, in order to show the necessity for the Messiah to suffer these things (24:25-27, 32). Finally, the eyes of the two disciples were open to recognize Jesus, and they went back to Jerusalem to earnestly tell the Eleven and Jesus' disciples "Jesus is risen indeed" (24:33). Thus, in this scene, the purpose of God

through Jesus' death and resurrection, as well as the recognition of Jesus himself, was revealed to the two disciples.

In the third scene, Luke portrays the full revelation of Jesus to his disciples in the third scene (24:36-49). In this scene, Jesus appeared to his disciples and showed them his hands and his feet and let them touch his flesh so that they may believe that he is risen. Luke also depicts that Jesus opens his disciples' mind in order to understand the Scriptures, which were written about him in that the Law of Moses, the prophets and the psalms. Jesus described that according to the Scriptures, "the Messiah is to suffer and to rise from the dead on the third day" (24:46).

Robert C. Tennehill (1991, 277) rightly proposes that the central issue of the resurrection narrative is to show the fulfillment of the scriptures that the Messiah was to suffer, to be crucified, and to rise on the third day (24:6-7, 20, 26-27, 44-46). In fact, Jesus already gave the prophecy of his death three times (which appears in 9:45; 18:34; and 24:16); however, his disciples could not understand. In the resurrection narrative, they were still unable to understand until Jesus appeared to them visually and explained to them about the prophecy, which was written about the death and the resurrection of the Messiah (24:36-46). Thus, the climax of

the resurrection narrative is not only to show that Jesus is risen, but also to reveal the mystery of God's working through Jesus which was already prophesied by Jesus' prediction and be the prophets of the Jewish scriptures. Tannehill (1991, 281). This revelation is also important for the Lukan narrative since Jesus' disciples within the narrative would not be able to understand (9:44-45; 18:31-34).

For the Emmaus story (24:13-36), the largest part of the four scenes of the resurrection narrative, Luke depicts it as the transition from the misunderstanding of Jesus' disciples to his full revelation to them. The two men walking to Emmaus may be viewed as Jesus' general disciples who misunderstood Jesus' sayings about his death and resurrection, which may recall many passages in the Lukan narrative. Tannehill (1991, 277-8) also agrees with this idea since he views that "the narrator suggests to the readers what the story of Jesus means to the disciples at their present level of understanding." The dialogue between the two disciples and Jesus reveals the climax of this scene since it shows how the disciples viewed Jesus, his work, and their hope in him (24:19-24), and how Jesus responds to their misconception by opening their eyes so that they can understand his death and resurrection as the fulfillment of the Jewish scriptures (24:25-27, 32). Tannehill (1991, 279) also agrees

with this idea since he views that the climax of this scene is the disclosure of the new understanding of the Scripture to the disciples about God's purpose and plan through Jesus' death and resurrection. He also considers the conversation on the road as important as the recognition at the meal. The disciples' misconception about Jesus recalls many passages in Luke which shows that Jesus' disciples were unable to understand Jesus' teachings and his works. Moreover, Jesus' response to the two disciples also reveals Jesus' teachings about his death and resurrection as the fulfillment of the prophecy of the Jewish scriptures.

#### **The Disciple's Misconception about Jesus**

The dialogue between Cleopas and Jesus is significant for the Emmaus story. Cleopas represents Jesus' disciples, as well as the audience of the Lukan narrative, who always misunderstood Jesus' ministries. According to this dialogue, Cleopas shares his perception of Jesus and his ministries in two ways: (1) as a prophet powerful in work and word, and (2) as a redeemer of Israel.

#### ***Jesus as a Prophet Powerful in Work and Word***

In verse 24:19, Cleopas identifies Jesus of Nazareth as "a prophet powerful in work and word before God and all peoples." This statement reflects

Jesus' characteristic as recorded in the Lukan narrative. Luke narrates Jesus as a great prophet in several ways. First, Luke shows that Jesus identifies himself as a prophet. When he preaches the scripture at Nazareth, he claims himself as a prophet who is not accepted in the prophet's hometown (4:24). In Luke 4:25-29, Jesus also compares himself with the prophets Elijah and Elisha, who are represented as the great prophets from the Jewish Scriptures. Second, Luke narrates that many people consider Jesus as a prophet. In Luke 7:16, all the people who saw Jesus raising the widow's son from the dead at Nain claim Jesus as a great prophet. For the scene of "a sinful woman forgiven" (Luke 7:36-50), Simon, the Pharisee, doubts the prophet-status of Jesus because Jesus allows a sinful woman to touch and anoint his feet. The doubt of Simon indicates that many people viewed Jesus as a prophet, but Simon does not. In the scene of Peter's confession about Jesus (9:18-20), the disciples told Jesus that many people view Jesus as John the Baptist, or Elijah, or one of the ancient prophets who has arisen. Third, Luke depicts that Jesus' own disciples consider him to be a prophet as well. In the scene of "a Samaritan village refuses to receive Jesus" (Luke 9:51-56), the disciples ask Jesus' permission to send fire from heaven to consume the Samaritans who did not receive them. This asking echoes the

act of the prophet Elijah who asked God to send fire to consume two groups of fifty men (2 Kings 1:10, 12).

The description of "powerful in work and in word" may recall the beginning of Jesus' ministry. John the Baptist describes to people that the Messiah is more powerful than him and he will baptize them with the Holy Spirit and fire (3:16). When Jesus began his ministry, he came out from the wilderness, where he was tempted by Satan for forty days, and was filled with "the power of the Spirit" (4:14). The endowing of the Spirit indicates that he is an agent of God who exercises divine power as he does his ministry. I agree with Joel B. Green (1996, 846), who thinks that Luke presents Jesus as "the Spirit-endowed agent of God." He uses Isaiah 11:2 in comparison with this idea. Jesus' preaching on Isaiah 61:1-2 in Luke 4:18-19 can be viewed as the summary of Jesus' ministry as a divine agent as well. Thus, Jesus exercises divine power as he does the ministry in word, which amazes many people (4:15, 22, 32). Moreover, he performs miracles to redeem people from the evil spirits (e.g. 4:36, 41), from sickness (e.g. 4:39, 40; 5:13, 18; 6:10, 19), from hunger (e.g. 9:15-17), and even from the death (e.g. 7:14-15; 8:54). The disciples were amazed at Jesus when they saw his authority in claiming a storm (8:25).

Moreover, the characteristic of Jesus as a prophet powerful in work and in word may echoes to the prophet Moses. Stephen, in Acts 7:22, also describes that Moses was “powerful in his words and works.” In Acts 3:22 and 7:37, Luke also presents Jesus, through preachers, as the prophet like Moses according to the prophecy in Deut 18:15-20.

Acts 3:22 and 7:37 also presents Jesus, through preachers, as a prophet like Moses according to the prophecy in Deut 18:15-20. Thus, in Cleopas’ view Jesus may have demonstrated himself as a great prophet like Moses, who was supposed to come to liberate Israel from the oppression by the Romans occupations (cf. Luke 24:21).

However, Cleopas was confused and disappointed since in Luke 24:20 he states that “our chief priests and leaders handed him over to the sentence of death and they crucified him.” Cleopas, as well as the other disciples, did not expect that Jesus the great prophet was to suffer and to be crucified. But Jesus compares himself as a prophet who is to be killed inside of Jerusalem (Luke 13:33-34). He also foretold about his suffering and death three times (Luke 9:21-22, 9:44-45, and 18:31-34), but the disciples were unable to comprehend it.

#### ***Jesus as a Redeemer of Israel***

In Luke 24:21, Cleopas states that “we were hoping that he (Jesus) was the

one who is about to redeem Israel.” The pronoun “we” in Luke 24:21 is emphatically used to contrast to the pronoun “you alone” which refers to Jesus in Luke 24:18. Thus, the pronoun “we” should refer to the disciples in general, rather than to only Cleopas and his unnamed companion. This means that the redemption of Israel is the general hope of the disciples for which Jesus had come.

In fact, people’s hope for the redemption of Israel appears at the beginning of the Lukan narrative. In the Mary’s song of praise, she announced that “He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever” (Luke 1:54-55). This song demonstrates Mary’s hope for the Lord to help Israel according to his promise to Israel’s ancestor, Abraham, and to his descendants. Zechariah also gave a prophecy on the hope of “the Lord God of Israel” to come to his people, Israel (Luke 1:68). In Luke 2:22, Simeon, a righteous and devout man, was waiting for the “consolation of Israel.” After he saw the child Jesus, he took him and proclaimed in his prophecy that “...for my eyes have seen your salvation, which you have prepared in the presence of all people, a light for revelation to the Gentile, and for glory to your people Israel” (Luke 2:30-32). It seems that Simeon

mentions the hope of the salvation of God for not only Israel, but also for all peoples in Luke 2:31, and for the Gentiles in Luke 2:32. I will explain later. Anna, an old widow who was devoting her life in worship and prayer to God in the temple, also praised God when she saw the child Jesus as she said "all who were looking for the redemption of Jerusalem" (Luke 2:38). Jesus himself also mentions that "your redemption is drawing near" when he explained to his disciples about the signs of the coming of the Son of Man (Luke 21:28).

In Luke 24:21, Cleopas' view (as the disciples' view) of the redemption of Israel is different from that of Jesus in two ways. First, he expected that Jesus would come to redeem Israel from the occupation of the Romans, according to Fitzmyer (1985, 1564). In Luke 24:21, the verb "hope" is used in the imperfect indicative form (which is translated in the past continuous tense). This can be meant that the disciples were hoping that Jesus would come to redeem Israel but this hope would end after his death on the cross.<sup>1</sup> That is why Cleopas and his companion "stood looking sad" when Jesus asked about their discussion (Luke 24:19). Cleopas, as well as the disciples, may have expected Jesus to exercise his power and authority to release Israel

from the oppression of the Romans. But instead of releasing Israel from the occupation of the Romans, Jesus exercised his power and authority to redeem people from sickness, from evil spirits, and even from death. Moreover, he foretold three times that the Son of Man needs to undergo great suffering and be killed (Luke 9:21-22, 9:44-45, and 18:31-34). Finally, Jesus showed that the Jewish Scriptures prophesied that "the Messiah is to suffer and to rise from the dead on the third day" (Luke 24:46). Thus, Jesus did not come to redeem Israel according to the disciples' expectation.

Second, Cleopas, as well as the disciples, expected that Jesus would to redeem Israel. Luke portrays that the Jews were waiting the Messiah to redeem Israel from the hands their enemies, the Romans (as I already described). Therefore, in their perspective the Messiah would come for the benefit of Israel. However, in the Lukan narrative God's purpose for the redemption is expanded not only to the Israelites, but also to all nations. In the scene of the angels proclaiming the good news to the shepherds, the angels used inclusive terms to refer to those who will receive the good news. In Luke 2:10, the angel tells the shepherds "I am bringing you good news of great joy for all the people."

<sup>1</sup> See also James L. Resseguie. (2004). *Spiritual Landscape: Images of the Spiritual Luke in the Gospel of Luke*. Massachusetts: Hendrickson: 32-33.

Moreover, when a multitude of the heavenly hosts appeared praising God in Luke 2:14, they said that “Glory to God in the highest and on earth peace among those whom he favors.” The geographical dimension of this song is not limited to Israel, but expands to the earth. For Jesus’ genealogy in 3:23-38, Luke does not trace Jesus’ genealogy back to the “son of Abraham,” but rather he puts emphasis on Jesus as “son of Adam” and “son of God.” According to this genealogy, Jesus is representative of humanity in general, and not only for Abraham’s descendants, the Israelites. In Jesus’ ministry, he also shows his mercy and he sometimes commends the Gentiles before the Jews, such as Jesus’ healing of a centurion’s servant (7:1-10), Jesus’ cleansing of ten lepers, one of whom is a Samaritan (17:11-19).

Finally, in Luke 24:47, after Jesus’ resurrection, he commands his disciples to proclaim the good news to “all nations.” However, the disciples were unable to understand God’s purpose for all nations since they were asking Jesus about the time of the restoration of Israel in Acts 1:6.

### **Jesus’ Revelation through the Jewish Scriptures**

After Cleopas describes to the stranger (Jesus) all things that had happened to Jesus in Jerusalem, Luke 24:25 states that the stranger (Jesus)

rebukes him by saying “O foolish ones (avno,htoi), and slow of heart to believe in all things that the prophets have spoken.” The word avno,htoi (foolish ones), which is used in the plural form, may be addressed to the disciples in general, rather than only to Cleopas and his companion. Thus, Jesus’ rebuke calls attention to the disciples’ lack of understanding of the Scriptures, “all things that the prophets have spoken.” Jesus employs a rhetorical question to confirm to them that it is necessary for the Messiah to suffer these things and then enter into his glory (24:26). Then, Jesus interprets the Scriptures from Moses to all the prophets that address himself (24:27). Jesus’ revelation through the Jewish Scriptures may remind the disciples, as well as Luke’s audience, about two important things.

First, Jesus reminds his disciples to pay attention to the Scriptures. These are significant in the Lukan narrative. Jesus’ rebuke in Luke 24:25 reveals that he expects his disciples to know and believe in “all things that the prophets have spoken.” In fact, from the beginning of the Lukan narrative, even though Luke does not explicitly quote many passages from the Jewish Scriptures, he refers to them implicitly. In Mary’s song of praise, she mentions that “He (God) has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his

descendants forever" (Luke 1:54-55). In this passage, Mary may recall God's promise to Abraham in Micah 7:20. In Zachariah's prophecy, he also states "He (God) has raised up a mighty savior for us in the house of his servant David, as he spoke through the mouth of his holy prophets from of old" (Luke 1:69-70). In this passage, Zechariah refers to the covenant of David, which God gave him when he attempted to build the house of the Lord (1Chron 17:4, 24).

Moreover, Jesus himself puts emphasis on the Jewish Scriptures at the beginning of his ministry. In Luke 4:18-19, he read a passage from Isaiah 61:1-2. This passage is viewed as the statement of his primary mission to release the poor and the oppressed. Thus, Jesus presents his mission in continuity to God's purpose recorded in the Jewish Scriptures. Furthermore, the scene of the rich and Lazarus also shows that Jesus views the importance of the Jewish Scriptures when he told the story of the rich man and Lazarus to his disciples in Luke 16:19-31. During the conversation between the rich man and Abraham, the rich man implores Abraham to send Lazarus to his brothers (Luke 16:27). But Abraham said to the rich man that "They have Moses and the prophets; they should listen to them" (16:29). However, the rich man still insists Abraham to send Lazarus so that his brother may repent because he argues that "if someone goes

to them from the dead, they will repent" (16:30). But Abraham replies that "if they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead" (16:31). In this story, Abraham reminds the rich among the Pharisees, Jesus' disciples, as well as Luke's audience, to pay attention of the Scriptures. Moreover, Abraham's reply in verse 31 that "neither will they be convinced even if some rises from the dead" may allude to Jesus' own death and resurrection. This verse shows the disciples, as well as the audience, that Jesus' resurrection cannot replace the significance of the Scriptures on which they have to put emphasis on and believe in.

Second, Jesus gives his disciples the new understanding of the Jewish Scriptures through the new hermeneutical lens. After Jesus rebukes Cleopas and his companion that they are slow to believe in what the prophets have spoken, he asks them in verse 24:26, "Was it not necessary for the Christ to suffer these things and to enter into his glory?" This rhetorical question seems to suggest that the necessity of the Messiah to suffer is already prophesied in the Prophets. This question recalls Jesus' third foretelling of his death and resurrection, saying that

"See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be

accomplished. For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After they have flogged him, they will kill him, and on third day he will rise again" (Luke 18:31-33).

In this passage, Luke does not specify what passages or prophets that he mentions. It seems that Luke does not put attention on the reference of the Scriptures, but rather the important role of the Scriptures that disclose that the Son of Man has to pass through suffering and death and be raised on the third day. However, the disciples were unable to perceive it. Luke states in verse 18:34, "But they (the twelve) understood nothing about these things; and this saying was hidden from them, and they did not grasp what was said." The passive form of the word "hidden" which also appears in the second foretelling in Luke 9:45, is not necessary to be viewed as a divine passive which shows that God hid the truth of the Scriptures from the disciples. This is because if so, why after the resurrection would Jesus rebukes Cleopas and his companion that "O foolish ones, and slow of heart to believe" (Luke 24:25)? But I argue that Luke may use the motif of the hidden messages of the disciples here, (as well as those in Luke 9:45; 24:26) to put emphasis on Jesus' revelation of the Scriptures at the end of Luke (Luke 24:27, 32, 44-45).

The motif of the disciples hidden from the understanding the Scriptures may relate to the motif in which the eyes of Cleopas and of his companion were "kept" from recognizing Jesus (Luke 24:16). Finally, their eyes were "open" to recognize Jesus when they saw Jesus breaking the bread and Jesus disappeared from them (24:31). Then, they said that "Were not our hearts burning within us while he was taking to us on the road, while he was opening the scriptures to us?" (24:32). The reason why the disciples' eyes were kept from recognizing Jesus is so that they may have freedom to express their astonishment of Jesus' death, and to listen to Jesus' interpretation of the Scriptures about Jesus' death and resurrection. When their eyes were open, the two disciples were revealed not only that Jesus was alive, but also that Jesus' death and resurrection occur to fulfill the prophecies written in the Scriptures. The latter revelation seems to be more important for the disciples since it reveals the mystery of God's working through the new understanding of the Scriptures which the disciples never understood. Jesus also opens the disciples' minds to understand the Scriptures that "the Messiah is to suffer and to rise from the dead on the third day" (24:45). This revelation also confirms that Jesus reveals to the disciples the new understanding of the Scriptures after his

resurrection. Thus, the disciples may understand the mystery of God, which are hidden from them, through the new hermeneutical lens, which was disclosed by Jesus.

### **The Table Fellowship and the Theme of Hospitality**

When the two disciples and Jesus arrive at the village where they were going, the story moves from the dialogue on the road to the fellowship of the table. And after Jesus broke the bread, their eyes were open to recognize Jesus and suddenly Jesus disappeared from them (24:30–31). Questions arise: Why did Luke include the table fellowship in the Emmaus story? What does this meal symbolize in the Lukian narrative? Why did the two disciples recognize Jesus when he broke the bread? In fact, the stories about the meal are spread throughout the Lukian narrative. In the Lukian narrative, table fellowship is designated to demonstrate a special relationship between the participants and the host. It shows the hospitality of the host to the participants. However, there are only two scenes of meals presenting Jesus as the host: Jesus' feeding the multitude (9:10–17) and the last supper (22:14–38). The meal in the Emmaus story may recall these two scenes since Jesus' manner at the table in this story is presented as very similar to that of those two scenes: taking the bread,

uttering a blessing, breaking the bread, and giving it to the disciples.

However, Luke depicts the table fellowship in the Emmaus story in order to put emphasis on the two significant themes. First, Luke focuses on the theme of hospitality. In the Emmaus story, the two disciples were unable to recognize Jesus, but they may remember some parts of his teaching about hospitality. This scene may be viewed in parallel with the scene of Jesus' feeding the multitude (9:10–17). In the scene of Jesus' feeding the multitude, when the disciples saw the day about to end, they asked Jesus to send the crowd away (9:12). Jesus responded to them by telling them to feed the crowd (9:13). But in the Emmaus story the two disciples respond to the stranger in hospital way. When they saw the evening, the two disciples "strongly urged" the stranger to stay with them (24:29). In the scene of Jesus' feeding the multitude, Jesus urged the disciples to show hospitality to the crowd (9:13), whereas in the Emmaus episode the two disciples may have learned from Jesus' teachings and eagerly showed hospitality to the stranger, Jesus (24:29).

Second, Luke pays attention to the openness of the two disciples' eyes in the table fellowship. The two disciples' eyes were kept from recognizing Jesus (24:16). This kind of blindness could benefit them in opening their ears and

mind when they talked with Jesus. In verses 24:30-31, their eyes were open to recognize Jesus again when they saw Jesus breaking the bread. Then, Jesus disappeared from them (24:31). It seems that Luke puts emphasis on the moment that Jesus breaks the bread as the moment that the disciples' eyes were open since the two disciples repeat this moment again to the eleven and the disciples in Luke 24:35, "Then they told what had happened on the road, and as he was recognized by them in the breaking of the bread." It could be assumed that the two disciples were familiar with Jesus' basic manner of the table fellowship, which they have had with Jesus in the past. The fellowship between Jesus and the disciples resumes again in the table fellowship at Emmaus. Thus, this table can be viewed as a sign of continuity in fellowship between Jesus and his disciples.

### Conclusion

According to this research, we can see that Luke deliberately places the Emmaus episode in the middle of the resurrection narrative so that the audience can be reminded of the overview of the main themes of the Lukan narrative. Luke places this episode to link the scene of amazement of the women at the tomb empty (24:1-12) with the appearance of Jesus to the eleven

(24:36-49). The Emmaus episode begins with the astonishment of the two disciples who were puzzled by Jesus' death and the news of his empty tomb. This episode ends with the recognition that the stranger who was talking and opening up the Scriptures to them is Jesus the Messiah. Through this opening of the Scriptures, they come to realize that it was necessary for the Messiah to suffer and enter into the glory. The two disciples in the Emmaus story are representative of all of the disciples, who are astonished about Jesus' death and empty tomb. All of these needed the revelation from Jesus in order to understand the meaning of his death and resurrection. This episode provides the audience an overview of the main themes of the Lukan narrative in three important ways.

First, the Emmaus episode reminds the audience of the misconceptions that the disciples have about Jesus. According to the dialogue between Cleopas and Jesus, Cleopas reveals that he viewed Jesus as a powerful prophet who was expected to come to redeem Israel from the Romans, just as the great prophet Moses delivered Israel from Egypt. Cleopas' misconception about Jesus may recall many passages in the Lukan narrative, which are written about the characteristics of Jesus as a great prophet like Elijah and Elisha, and about the

expectation of Jesus' disciples that he would be their redeemer from the Romans.

Second, the Emmaus episode discloses the revelation of Jesus as the fulfillment of the Jewish Scriptures. In this episode, the two disciples discover not only that Jesus comes to be alive, but also that his death and resurrection become a fulfillment of the prophecies written in the Scriptures. At the beginning of the episode, the eyes of the two disciples were kept from recognizing Jesus during their conversation. The blindness of the two disciples would free them from focusing on who the stranger is so that they would pay more attention to what the stranger says. So through Jesus' interpretation of the Scriptures,

the two disciples would learn that it is necessary for the Christ to suffer and to enter into his glory.

Third, the Emmaus episode also reminds the audience of the theme of hospitality in the scene of the fellowship table. This episode shows that the two disciples show hospitality to the stranger after they learned the new understanding of the Scriptures from the stranger. The stranger' manner of the table fellowship in Emmaus causes the two disciples' eyes to be open to recognize Jesus, who used to do this manner of fellowship with the disciples. Moreover, this manner also causes the disciples, as well as the audience, to see the continuity in fellowship with Jesus that is already shown in the Emmaus story.

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