Jesus in Luke 24:13-35 and the Johannine Jesus

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Abstract: The similarities of the Gospel of John and the Gospel of Luke have been noted and discussed in relation to the question of the literary relationship of John and the Synoptics. The similarities of Luke and John are explained as due to (a) the supposed dependence of John on Luke; (b) their access to and reliance on common traditions; (c) the possible dependence of Luke on John. Andrew Gregory's examination of the competing hypotheses leads him to the conclusion that they are "not susceptible either to verification or falsification on the basis of the evidence we have" (2006:132). One wonders how to proceed considering the "continuing uncertainty of the relationship between the gospels". This paper explores some possible connection between the two gospel narratives in terms of the characterization of Jesus. After a brief survey of linguistic and thematic correspondences between Luke and John, the study focuses on the characterization of Jesus in Lk 24:13-35 and compares this with the portrait of Jesus in John's gospel. This paper illustrates how the image of Jesus in Luke's Emmaus story may be an interpretive key to understanding some aspects of John's story and characterization of Jesus.

Keywords: synoptics and John, literary relationship of Luke and John, characterization of Jesus, resurrection

Introduction

The question of the relationship of the gospels of Luke and John is related to the broader topic of the relationship of John and the Synoptics.[1] To explain the

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similarities of Luke and John, the following hypotheses have been proposed: a) dependence of one on the other – John on Luke or Luke on John; b) dependence on an early form of the gospel; c) access to common oral traditions from which each drew independently of each other.[2] Andrew Gregory's study of Luke 24:12 and John 20:3-10 proceeds from the hypothesis of Luke's dependence on John. He used these texts as test-case to examine the competing hypotheses. His modest conclusion is that the hypotheses depend on "presuppositions and predispositions and are not susceptible either to verification or falsification on the basis of the evidence."[3] Thus, "it might be reasonable to accept either the hypothesis that John used Luke or that Luke used John, and that neither position need make John more or less a source of historical tradition about Jesus than the other."[4] The literary dependence

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[1] See among others F. Neirynck, "John and the Synoptics," in A. Denaux (ed.), *John and the Synoptics* (Leuven: University Press, 1992), pp. 3-62, esp. 35-46 on John and Luke; also M. Sabbe, "The Trial of Jesus before Pilate in John and its Relation to the Synoptic Gospels," pp. 341-385; A. Denaux, "The Q-Logion Mt 11,27/Lk 10,22 and the Gospel of John," pp.163-199.

[2] A. Gregory, "The Third Gospel? The Relationship of John and Luke Reconsidered," in J. Lierman (ed.), *Challenging Perspectives in the Gospel of John*, WUNT 2/219 (Tubingen: Mohr Siebeck, 2006), pp. 109-134, esp. 109-110. See also Sabbe, "The Trial of Jesus," for a discussion of the theory of A. Dauer, R. Baum-Bodenbender, M.-E. Boismard and R.T. Fortna. M. Rastoin, "Pierre réconcilierait-il Luc et Jean?" NRT 134 (2012) 353-368, also gives a survey of the different theories regarding the relationship of these two gospels.

[3] Gregory, "John and Luke Reconsidered," p. 132.

[4] Ibid. Recognizing the lack of consensus on this matter, Rastoin proposes a study of the resemblances from a theological perspective.

and the direction of that literary dependence of John and Luke may not be confidently established but it is clear that both present a witness to Jesus.

This study explores some possible connections between John and Luke in terms of the characterization of Jesus. After a brief survey of linguistic and thematic correspondences between Luke and John, the study focuses on the characterization of Jesus in Lk 24:13-35 and compares this with the portrait of Jesus in John's gospel. This paper illustrates how the image of Jesus in Luke's Emmaus story may be an interpretive key to understanding some aspects of John's story and characterization of Jesus.

Correspondence and Similarities in Luke and John[5]

The way John tells the story of Jesus is markedly different from the way the Synoptics present it. In the light of the divergence of John from the Synoptics, the agreement of John and Luke against Mark or against Mark and Matthew is certainly significant. Their resemblances, however, do not necessarily indicate literary dependence of one on the other as shown by the different hypotheses proposed by scholars. F.L. Cribbs

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From his theological analysis that focuses on the character of Peter he draws the conclusion that the gospels reflect a historical period in which the Christian communities are in the process of mutual recognition with the Johannine and Pauline communities being fully recognized by the Petrine communities. "Pierre réconcilierait-il," pp. 366-367.

[5] See J.A. Bailey, *The Traditions Common to the Gospels of Luke and John* (Leiden: Brill, 1963); P. Parker, "Luke and the Fourth Evangelist," *NTS* 9 (1963) 317-336; F.L. Cribbs, "St. Luke and the Johannine Tradition," *JBL* 90/4 (1971) 422-450; B. Shellard, "The Relationship of Luke and John: A Fresh Look at an Old Problem," *JTS* 46 (1994) 71-98; Neirynck, "John and the Synoptics," pp. 36-37, fn. 168.

lists the close verbal parallels in Luke and John.[6] Below is my presentation of these parallels.

1. Verbal Parallels

1.1 Lk 3:16 and Jn 1:26-27

Luke 3:16	John 1:26-27
a ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης,	26 a ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων
b Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς	b Ἐγὼ βαπτίζω ἐν ὕδατι
	c μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,
c ἔρχεται δὲ ὁ ἰσχυρότερός μου	27 a ὁ ὀπίσω μου ἐρχόμενος
d οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ	b οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος
e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί	

Like Mark but unlike Matthew,[7] this saying of John the Baptist in Luke and John follows a short narrative introduction. Both Luke and John use the verb ἀποκρίνομαι in contrast to κήρυσσω in Mk 1:7. The narrative context of the saying in Luke and John is similar. In both gospels, the saying is the response of John the Baptist to questions concerning his identity (Lk 3:15; Jn 1: 19-23). However, Lk 3:15 is a simple narrative setting. Luke mentions the people's expectations and questioning in their hearts whether John the Baptist were the Christ. Jn 1:19-23, on the other hand, is a scene depicting the dialogue between

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[6] F.L. Cribbs, "St. Luke and the Johannine Tradition," 448; ID., "The Agreements that Exist between Luke and John," in *SBL 1979 Seminar Papers*, vol. 1, pp. 215-261. see also Parker, "Luke and the Fourth Evangelist;" M. Rastoin, "Pierre réconcilierait-il," pp. 356-357.

[7] Mt 3:11 is part of the preaching of John the Baptist in 3:7-12 which has a narrative introduction in v.7.

John and the priests and Levites sent by the Jews from Jerusalem (1:19). The formulation of Lk 3:16b and Jn 1:26b are closer to each other than to Mk 1:8a "ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι." Lk 3:16cd is closer to Mk 1:7bc while Lk 3:16e is parallel to Mt 3:11d.[8]

1.2 Lk 7:38b-e and John 12:3bc

Luke 7:38	John 12:3
	a ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου
a καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ	
b κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ	b ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ,
c καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν	c καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ
	d ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
d καὶ κατεφίλει τοὺς πόδας αὐτοῦ	
e καὶ ἤλειφεν τῷ μύρῳ.	

Luke 7:44e[9]	John 11:2
e αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.	ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει

Lk 7:38 and Jn 12:3 describe the action of the woman who anointed Jesus. Luke and John agree that the woman anointed the feet of Jesus in contrast to Mark and Matthew in which the head of Jesus was

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[8] Mk 1:7 (a) καὶ ἐκήρυσσεν λέγων, (b) Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου (c) οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.
Mt 3:11 (a) ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, (b) ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, (c) οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· (d) αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

[9] Lk 7:44 (a) καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη (b) Βλέπεις ταύτην τὴν γυναῖκα; (c) εἰσῆλθόν σου εἰς τὴν οἰκίαν, (d) ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας·
(e) αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.

anointed (Mk 14:3parMt 26:7). Luke and John may agree in formulation but they differ in narrative contexts. As in Mark and Matthew, John puts the anointing story in the context of the passion and agrees with them in relating the anointing to Jesus' burial (Jn 12:7-8; Mk 14:6-8; Mt 26:10-12). Thus, Luke differs from the other gospels in situating the anointing story in the context of Jesus' ministry in Galilee. All agree that the setting of the anointing story is in a house. In Mark and Matthew, it is the house of Simon the leper (Mk 14:3parMt 26:6). Luke identifies the host as a Pharisee (Lk 7:36) whose name is Simon (Lk 7:40). In John, the anointing happens in the house of Lazarus, Martha and Mary (Jn 12:1). John agrees with Mark and Matthew in the specific location which is Bethany. No location is given in Luke but there is a reference to a city (Lk 7:37). Only Luke describes the woman as a sinner (Lk 7: 37). Only John identifies the woman who anointed Jesus as Mary, whose sister is Martha and whose brother is Lazarus (11:1-2; 12:1-3).

Also common to Luke and John is the action of the woman wiping the feet of Jesus with her hair. Bailey observed that this action is understandable in the Lukan account but it is unexplainable in John's. In Luke, the woman wet the feet of Jesus with her tears and used her hair to wipe or dry his feet before anointing them with the ointment. In John, it is after anointing Jesus' feet that Mary wiped them with her hair. It seems illogical, according to Bailey, for Mary to dry the feet which she just anointed with ointment.[10] However, it is not only in Jn 12:3 that the action of

[10] Bailey, *The Traditions*, pp. 2-8. For Bailey, John took over from Luke the detail about the woman anointing Jesus' feet and drying them with her hair. However, it is equally possible to attribute this to common oral tradition or to assume that John knew the Lukan account as well as the oral tradition.

Mary is described. It is anticipated in Jn 11:2. This implies that John attaches some special meaning to it, for in Jn 12:3, after Mary's action, it is said that "the house was filled with the fragrance of the ointment." In John's version, the ointment came from Mary and by wiping the feet of Jesus with her hair after anointing them, Mary shares the fragrance of the anointed feet of Jesus. The fragrance that filled the house came from the anointed feet of Jesus and the hair of Mary. This narrative detail, thus, points to a deeper meaning of discipleship and intimacy and need not be construed as out of place or illogical in the Johannine account.

1.3 Lk 22:3 and Jn 13:2.27a

	John 13:2
	καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου
Lk 22:3	John 13:27a
Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·	καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς ποίησον τάχιον.

Lk 22:3 mentions the entry of Satan into Judas. In this verse, Judas is clearly identified as Iscariot and one of the Twelve. The parallel in Jn 13:27a uses the pronoun but refers to Judas Iscariot, the son of Simon (13:2.26). Despite the close verbal similarity and related contexts, Lk 22:3 and Jn 13:27a are found in different narrative contexts. The Lucan verse fits well as an introduction to the narrative segment on Judas' initial step of betrayal (22:3-6). Judas is still with Jesus at the supper for Jesus speaks of him, "πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης" (22:21). Jesus

pronounces a curse on the betrayer, ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται" (22:22).[11] Jn 13:27a belongs to the scene of the supper during which Jesus foretells his betrayal and the disciples question the identity of the betrayer (13:21-30). Jesus knows all along who he is (13:10-11). Jn 13:2 introduces the motif of betrayal which runs through the whole of 13:1-30 as a contrast to the theme of Jesus' total and unconditional love, manifested in the foot washing (13:1-20). Before the entry of Satan into Judas in Jn 13:27, the devil has already put into the heart of Judas to betray Jesus (13:2). In John, Satan's entry is related to the actual execution of betrayal. In Luke, Satan's entry is connected with the whole action of Judas' betrayal, from conspiracy to execution. Thus, although the verbal parallel of Lk 22:3 is Jn 13:27a, it is also parallel to Jn 13:2.

1.4 Luke 22:34 and John 13:38

Luke 22:34	John 13:38
a ὁ δὲ εἶπεν,	a ἀποκρίνεται Ἰησοῦς,
	b Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις;
b Λέγω σοι, Πέτρε,	c ἀμὴν ἀμὴν λέγω σοι,
c οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	d οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

The verbal agreement of Lk 22:34c and Jn 13:38d contrasts with the formulation of Mk 14:30c and Mt 26:34c.[12] Luke and John also agree against Mark and

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[11] Luke narrates the fate of Judas in Acts 1:16-19.

[12] Mk 14:30 a καὶ λέγει αὐτῷ ὁ Ἰησοῦς, b Ἀμὴν λέγω σοι c ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.
Mt 26:34 a ἔφη αὐτῷ ὁ Ἰησοῦς, b Ἀμὴν λέγω σοι c ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.

Matthew on the narrative context of the prediction of Peter's denial. In Luke and John, the prediction happens still in the context of the meal. In Mark and Matthew, Jesus and his disciples are already on the way to the Mount of Olives (Mk 14:26; Mt 26:30). Jesus predicts the falling away and scattering of the disciples as well as his resurrection (Mk 14:27-28; Mt 26:31-32). To this Peter declares his loyalty and commitment to Jesus (Mk 14:29; Mt 26:33) and Jesus responds by speaking of Peter's denial. In Luke, the prediction follows Peter's avowal of loyalty in response to Jesus' words to him (Lk 22:31-33). Jn 13:38 is part of the dialogue of Simon Peter and Jesus about Jesus' departure and Peter's following him (13:36-38). In contrast to Mk 14:29 and Mt 26:33, Peter's profession of loyalty in Lk 22:33 ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι) and Jn 13:37 (λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω) are similar in content.

1.5 Luke 22:58c and John 18:17c

Luke 22:58c

a καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη,
b Καὶ σὺ ἐξ αὐτῶν εἶ.

c ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε,
οὐκ εἰμί.

John 18:17c

a λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός,
b Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
c λέγει ἐκεῖνος,
Οὐκ εἰμί.

John 18:25

a Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος.
b εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
c ἠρνήσατο ἐκεῖνος καὶ εἶπεν,
Οὐκ εἰμί.

Peter's words of denial constitute the verbal parallel in Lk 22:58c and Jn 18:17c (contrast Mk 14:68.71; Mt 26:70.72.74). Lk 22:58c which is Peter's second denial is parallel to the first and second denial in John (18:17c.25c).

1.6 Luke 22:67 and John 10:24-25

Luke 22:67	John 10:24-25
a λέγοντες,	24a ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ,
Εἰ σὺ εἶ ὁ Χριστός , εἰπὸν ἡμῖν.	b Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;
	c εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.
b εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε	25a ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε·
	b τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

There is a verbal similarity in Lk 22:67 and Jn 10:24c.25a but the narrative contexts are different. Lk 22:67 belongs to the scene of Jesus' appearance before the council (22:66-71) which is a segment of the Lukan passion narrative. Jn 10:24-25 is part of the controversy dialogue of Jesus and the Jews in Jn 10:22-30. In Luke, the question comes from the council while in Mark and Matthew it is the high priest (Mk 14:61; Mt 26:63). The Lucan formulation of the question is parallel to Jn 10:24c and closer to Mt 26:63 than to Mk 14:61. Lk 22:67b is parallel to Jn 10:25a although in Luke it is a conditional statement.

In place of the trial before the council in the synoptics, John has the interrogation of Jesus by the high priest (Jn 18:19-24). No verbal parallel exists between this scene in John and Lk 22:66-71 but there is similarity in the characterization of Jesus in both scenes. There is no hint of Jesus keeping silent as in Mk

14:60-61; Mt 26:62-63; rather, Jesus responds with audacity and confronts the interrogators. Jesus' answer to the council in Lk 22:67b is formulated in a conditional sentence as is the reply of Jesus to the guard who strikes him in Jn 18:23.

1.7 Lk 22:70 and Jn 18:37

Luke 22:70	John 18:37
	a εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος, Οὐκοῦν βασιλεὺς εἶ σύ;
a εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;	
b ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.	b ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεύς εἰμι.
	c ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
	d ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
	e πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

There is a similarity of formulation between Lk 22:70b and Jn 18:37b. Both contain Jesus' self-affirmation ἐγώ εἰμι. However, the questions and answers are different because of the different narrative contexts. In Luke, Jesus' ἐγώ εἰμι responds to the question of his identity as son of God. This is similar to Mk 14:61-62. Jn 18:37 is part of scene of Pilate's interrogation of Jesus about his kingship (18:33-38). In both cases, Jesus' answer is an affirmation and a denial. Jesus is the son of God/a king but not according to what the council or Pilate thinks.

1.8 Lk 23:4 and Jn 18:38

Luke 23:4	John 18:38
a ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλου	a λέγει αὐτῷ ὁ Πιλᾶτος, Τί ἐστιν ἀλήθεια;
	b Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς,
b Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	c Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν.
Luke 23:14	**John 19:4**
a εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν,	a Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς,
b καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας	b Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
c οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ᾽ αὐτοῦ.	c ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.
Luke 23:22	**John 19:6**
a ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος;	a ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον.
b οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ·	b λέγει αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε·
c παιδεύσας οὖν αὐτὸν ἀπολύσω	c ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

Lk 23:4 and Jn 18:38 are parallel. Luke and John mention three declarations of Jesus' innocence by Pilate (Lk 23:4.14.22; Jn 18:38; 19:4.6). John's formulation is fairly consistent in the three cases. Repetition and variation characterize Luke's three formulations.

1.9 Lk 23:53 and Jn 19:41

Luke 23:53	John 19:41
	a ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος,
a καὶ καθελὼν ἐνετύλιξεν αὐτὸ	

σινδόνι,
b καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ
c οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.

b καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν᾽
c ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·

Lk 23:53ab is parallel to Mk 15:46; Mt 27:59-60. Lk 23:53c adds a detail not found in Mark or Matthew but in Jn 19:41c. Both Jn 19:41b and Mt 27:60 mention that the tomb is new. Lk 23:53c and Jn 19:41c clarify that no one had ever been laid in the tomb where Jesus was buried.

1.10 Luke 24:1-2 and John 20:1

Luke 24:1	John 20:1
a τῇ δὲ μιᾷ τῶν σαββάτων b ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.	a Τῇ δὲ μιᾷ τῶν σαββάτων b Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον
Luke 24:2	**John 20:1c**
εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου	c καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

The temporal setting of the discovery of the empty tomb is exactly the same in Lk 24:1a and Jn 20:1a. Lk 24:2 and Jn 20:1c give parallel description of the stone having been rolled/taken away from the tomb. Jn 20:1 mentions only Mary Magdalene unlike the synoptics which mention other women with Mary Magdalene.[13] Luke gives the names of the women only later in the narrative (Lk 24:10) and mentions other women too.

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[13] Three women are mentioned in Mk 16:1 (Mary Magdalene, Mary the mother of James and Salome) but only two in Mt 28:1 (Mary Magdalene and the other Mary). Lk 24:10 the women who are named are Mary Magdalene, Joanna and Mary the mother of James).

1.11 Luke 24:12[14] and John 20:3-10

Luke 24:12	John 20:3-6.9-10
a Ὁ δὲ Πέτρος ἀναστὰς	3a Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον.
	4a ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς
ἔδραμεν ἐπὶ τὸ μνημεῖον	b προέδραμεν τάχιον τοῦ Πέτρου
	c καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,
b καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα,	5a καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια,
	b οὐ μέντοι εἰσῆλθεν.
	6a ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ
	b καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα
	9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
c καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.	10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

Lk 24:12b and Jn 20:5a are verbal parallels belonging to similar narrative contexts, the discovery of the empty tomb.[15] The difference is in the subject of the

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[14] The text is omitted in Codex D. The omission is considered by B.F. Westcott and F.J.A. Hort to represent the original reading based on the principle of *lectio brevior*. Where D which is usually characterized by additions has the shorter text, this text is preferred as an instance of "Western non-interpolations." For a discussion on this, see K. Aland and B. Aland, The Text of the New Testament (Grand Rapids, MI: W.B. Eerdmans, 1987), pp. 14-20, 36-47. In Nestle-Aland 28th edition, Lk 24:12 now appears in the main text (contrast the 26th edition) and in the UBS 4th edition, the rating is B (the text is almost certain) (contrast UBS 3rd edition where the rating is D).

[15] For a thorough discussion on this parallelism, see Gregory, "John and Luke Reconsidered,"; F. Neirynck, "John and the Synoptics: The Empty Tomb Stories" *NTS* 15 (1968-69) 168-190, reprinted in F. Neirynck, *Evangelica. Gospel studies – Études d'évangile. Collected Essays*, ed. F. Van Segbroeck (BETL, 60

verb: Peter in Luke and the other disciple in John. Lk 24:12a and Jn 20:3-4 agree that Peter ran to the tomb but in Luke, he was alone while in John, he was running with the other disciple. In fact, the other disciple runs faster and reaches the tomb ahead of Peter. The departure from the tomb is expressed in the same way in Lk 24:12c and Jn 20:10. Peter's wondering in Lk 24:12c may be compared with Jn 20:9 which mentions the disciples' lack of knowledge about the scripture concerning Jesus' resurrection.

1.12 Luke 24:36 and John 20:19c

Luke 24:36	John 20:19
	a Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων
	b ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
a Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν	c ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον
b καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	d καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

Lk 24:36 and John 20:19 describe the appearance of the Risen Jesus to the disciples in the same way. Jesus stands in their midst and says to them, "Peace be with you." The narrative context is similar. Lk 24:36-42 follows the story of Jesus' appearance to the disciples going to Emmaus (24:13-35) while Jn 20:19-22 comes after Jesus' appearance to Mary Magdalene (20:11-18). Another point of agreement in these narratives is the physicality of Jesus' resurrection. Jesus tells the disciples to look at his hands and feet, asks for something to eat and eats before them (Lk 24:39-43). In

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(Leuven: University Press, 1982), pp. 273-295, with additional note, p. 296.

Jn 20:20 Jesus shows them his hands and his side and in Jn 20:27, he tells Thomas to put his finger on his hands and on his side. In Jn 21:9-14, the Risen Jesus invites the disciples to breakfast after the miraculous catch of fish. There is no explicit mention of Jesus' eating in 21:12-14 as in Lk 24:43.

This survey of Lucan-Johannine verbal parallels enables us to see other aspects of correspondence as well as differences between the two gospels. Verbal parallels alone may not indicate the kind or direction of dependence.[16] The texts with parallel in the other gospel sit well in their present narrative context that it is difficult to prove direct borrowing from one to the other gospel. A comparative narrative approach may broaden our understanding of the similarities between Luke and John in relation to their narrative strategy.[17]

2. Similarities in the Narratives of Luke and John

This section deals with the correspondence of Luke and John in terms of the basic elements of their narratives. The survey will be limited to similarities in setting, plot and characters. Differences are taken for granted.

Jerusalem is an important setting for both Luke and John. Luke's gospel opens with the scene in the temple of Jerusalem (1:5-23) and ends with Jerusalem (24:52-53). Two temple stories about Jesus are found in the Infancy narrative. In Lk 2:22-40, Jesus is brought to the temple by his parents and there the identity and destiny of Jesus is revealed by Simeon (2:30-32.34-35). Lk 2:41-

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[16] According to Parker, "Luke and the Fourth Evangelist," 333, "Resemblances are not influences, and influences certainly are not sources."

[17] Like the study of Rastoin, this paper wants to explore another perspective in dealing with the Lucan-Johannine parallels.

52 recounts the story of the twelve-year old Jesus going with his parents to Jerusalem for the feast, staying in the temple even after the feast with his parents already gone, being sought and found by his parents among the teachers. The importance of Jerusalem is also highlighted by the several references to it as the destination of Jesus' journey (9:31.51.53; 13:22-23; 17:11; 18:31; 19:28.41). Luke gives a summary of Jesus' teaching activity in Jerusalem (19:47-48; 21:37-38). In John, Jerusalem and the temple are the setting for most of Jesus' works and teaching (2:13-4:2; 5:1-47; 7:10-8:59; 9:1-10:21; 10:22-39). Luke and John mention Jesus going to Samaria (Lk 17:11, cf. 9:51-56; Jn 4:4-5) and encountering Samaritans—a Samaritan leper who returns to Jesus to give thanks for his healing (Lk 17:12-19), a Samaritan woman who comes to faith and brings other Samaritans to faith in Jesus (Jn 4:7-42).

Very early in his narrative of Jesus' ministry, Luke mentions Jesus preaching in the synagogues of Judea (4:44). In the scene of his trial before Pilate, Jesus is said to be "teaching throughout all Judea" (23:5). Luke's depiction of Jesus' ministry somehow corresponds to John's picture of Jesus going to and from Judea (3:22; 4:1-2.54; 7:1.10; 11:7).

Journey is an important motif in the gospel of Luke. In Lk 1-2, this motif serves the progression of the story (from the temple/Jerusalem to the hill country, from Nazareth to a city in Judea and back, from Nazareth to Bethlehem to the temple and back to Nazareth, from Nazareth to Jerusalem). Jesus' journey to Jerusalem starts in Lk 9:51 but starting Lk 4:14, Jesus goes around in Galilee as well as Judea (4:44). A lot of things happen on the way as Jesus goes on to Jerusalem (9:51-19:44). The way to Jerusalem becomes the backdrop for the teachings of Jesus. In the scene of the transfiguration, the subject of the conversation of Moses

and Elijah with Jesus is his departure (exodus) which he is to accomplish in Jerusalem (9:31). The journey motif is also found in Lk 24:1-12, with the women going to the tomb and returning to tell the disciples the news of the resurrection, and Peter going to the tomb and returning home. In Lk 24:13-35, the way to Emmaus is the setting of the appearance and teaching of the Risen Lord to two disciples, who then return to Jerusalem after recognizing Jesus at the breaking of the bread. The final scene shows Jesus leading the disciples as far as Bethany. The gospel ends with Jesus going up to heaven and the disciples returning to Jerusalem (24:50-53).

Journey is also significant in the Gospel of John.[18] The prologue tells of the journey of the Logos into the world and his return to the Father (1:1-18). In his ministry, Jesus goes from Galilee to Jerusalem (2:1-3:21) and back to Galilee from the Judean countryside through Samaria (3:22-4:54). Jn 4:43-5:47 is the second Galilee-Jerusalem cycle, followed by 6:1-10:39. In Jn 10:40, Jesus moves from Jerusalem to the Jordan, then to Bethany and back to Jerusalem (11:1-12:11).

Both Luke and John mention the sisters Mary and Martha (Lk 10:38-42; Jn 11:1; 12:2-3).[19] Both stories depict hospitality to Jesus and portray Martha as

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[18]That the journey motif is a key to the plot of the Fourth Gospel was once proposed by F. Segovia, "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," *Semeia* 53. *The Fourth Gospel from a Literary Perspective* (Atlanta: Scholars Press, 1992), pp. 23-54, esp. 23-26; "The Journey(s) of Jesus to Jerusalem: Plotting and Gospel Intertextuality," in Denaux, *John and the Synoptics*, pp. 535-541.

[19] B. Koet, "The Image of Martha in Luke 10,38-42 and in John 11,1-12,8," in J. Verheyden, G. Van Belle, J.G. Van der Watt (eds.), *Miracles and Imagery in Luke and John*. Festschrift Ulrich Busse (Leuven: Peeters, 2008), pp. 47-65.

serving and Mary at the feet of Jesus. John also mentions their brother Lazarus (11:1; 12:1-2). In Luke, Lazarus appears not as the brother of Mary and Martha but as a character in the story told by Jesus (Lk 16:19-31). Associated with the two Lazarus stories are the same motifs of death, resurrection and life.[20] Jn 11:1-44 presents the dramatic story of Lazarus's illness and death which could have been prevented if Jesus had come immediately to heal him upon the request of Martha and Mary. Jesus' delay, however, leads to the manifestation of God's glory as Jesus raises Lazarus to life. As a result of this sign, many of the Jews believe in Jesus (11:45). In Lk 16:19-31, Lazarus, a poor man, full of sores, lying at the gate of a rich man's house dies. When the rich man dies, he goes to Hades and sees Lazarus far off in the bosom of Abraham. He then requests Abraham to send Lazarus back to his father's house to warn his five brothers so that they will not end in Hades. The request is not granted for according to Abraham, "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead" (16:31).

Other narrative details shared by Luke and John the specification that the right ear of the slave of the high priest was cut off (Lk 22:50; Jn 18:10), the mention of the day of preparation after the burial (Lk 23:54; Jn 19:42), the disciples see Jesus' glory (Lk 9:32; Jn 1:14), Jesus slipping miraculously from the crowd (Lk 4:30; Jn 10:39). According to Parker, "The most impressive and thoroughgoing similarities, between Luke and the Fourth Gospel, appear in their accounts of the Resurrection."[21] The similarities include the following:

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[20] Parker, "Luke and the Fourth Evangelist," p. 320, mentions the reference to death, request to return and the return will not/did not convert the people.

[21] Parker, "Luke and the Fourth Evangelist," p. 323.

two men/angels at the tomb appearing to the women (Lk 24:4.23; Jn 20:12), Mary Magdalene/women giving the message to the apostles/disciples (Lk 24:9-11.22f; Jn 20:1-12.18), Peter/some disciples going to the tomb which they find empty (Lk 24:12.24; Jn 20:3-10), appearance of the Risen Lord to the disciples in and near Jerusalem (Lk 24:13-49; Jn 20:19-29), non-recognition of Jesus the first time the disciples see the risen Christ (Lk 24:16.31; Jn 20:15; 21:4), Jesus asking the disciples to touch him to prove his physical reality (Lk 24:39; Jn 20:20.27), meal with the Risen Lord (Lk 24:42ff; Jn 21:12ff).

It should also be noted that both Luke and John claim that their narratives are based on the testimony and experiences of eyewitnesses (Lk 1:1-4; Jn 19:35; 21:24). Both state the purpose of their narrative (Lk 1:3-4; Jn 20:30-31).

Characterization[22] of Jesus in Luke and John

Some resemblances in the characterization of Jesus in Luke and John may also be pointed out.[23] Jesus is called Savior in Lk 2:11; Jn 4:42. The revelation of Jesus' identity as Son of the Most High, Son of God to Mary even before conception (Lk 1:31-35) parallels the

[22] For a discussion of character and characterization, see D. Lee, *Luke's Stories of Jesus. Theological Reading of Gospel Narrative and the Legacy of Hans Frei* (JSNT Sup, 185; Sheffield: Sheffield Academic Press, 1999), pp. 185-188; also C. Bennema, "A Theory of Character in the Fourth Gospel with Reference to Ancient and Modern Literature," *Biblical Interpretation* 17 (2009) 375-421. See also M. M. Thompson, "The Historical Jesus and the Johannine Christ," in R.A. Culpepper and C.C. Black (eds.), *Exploring the Gospel of John* (Louisville, Kentucky: Westminster John Knox Press, 1996), pp. 21-42. Thompson compares the portraits of Jesus in the gospel of John and in the Synoptics (pp. 22-25) and deals with the question of the historicity of the gospel of John (pp. 32-35).

[23] Ibid., pp. 323-324.

revelation of Jesus' identity in the Johannine prologue (Jn 1:1-18). The twelve-year old Jesus talks of being in his Father's house (Lk 2:49). In John, Jesus consistently speaks of God, his father.

A. Gregory points to the fact that Luke's gospel contains long accounts of Jesus' teaching but no self-referential discourses such as those found in John. He suggests that "a similar discourse may be implied in his account of Jesus' exposition of Scriptures on the road to Emmaus and his reference to post-resurrection teaching in the period between resurrection and ascension to which he refers in Acts."[24] Our study of the characterization of Jesus in Lk 24:13-35 seeks to show that it is not just the exposition of Scriptures by Jesus (Lk 24:27.32) that implies the self-referential discourses in John; rather, the character of the Risen Jesus in the Emmaus story may shed light on John's portrayal of Jesus.

In this study, I follow the R. Allan Culpepper's definition of characterization as "the art and technique by which an author fashions a convincing portrait of a person within a more or less unified piece of writing."[25] The indicators of characterization include description or descriptive statement from the narrator, what the narrator says about the words and deeds of the character, what the character says or does and how other characters react in word and deeds.[26] This study of

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[24] Gregory, "John and Luke Reconsidered," p.129.

[25] R.A. Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983), p. 105.

[26] M.M. Thompson used these indicators in her study of the characterization of God. " 'God's Voice You Have Never Heard, God's Form You Have Never Seen': The Characterization of God in the Gospel of John," *Semeia* 63 (1993) 179-180. In his article, "The Character of John in the Fourth Gospel," *JETS* 52/2 (2009) 271-284, C. Bennema examines the roles of John (the Baptist) to show the different facets of John's character. D. Lee describes the "Lukan

the character of Jesus in Lk 24:13-35 will be guided by these textual and narrative indicators.

1. The Emmaus Story (Lk 24:13-35)

The Emmaus story is the longest narrative unit in Luke's resurrection narrative (Lk 24:1-53).[27] This Emmaus scene is closely connected with the preceding story of the discovery of the empty tomb (24:1-12) through repetition of words and ideas. The scene of the empty tomb is recalled in the words of the two disciples. In 24:20-21 the disciples mention Jesus' crucifixion and death among the events that just happened and express their expectation for it is now the third day. This calls to

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Jesus" as "the composite figure produced by the interaction of the contributions" of various agents in the narrative. *Luke's Stories of Jesus*, p. 184. He offers a theological reading of the "character Jesus" and takes into account the faith of Christian reader who here and now experiences Jesus. *Ibid*., p. 187.

[27] According to Lee, the Emmaus scene is 47.9% of the whole narrative (24:1-53). *Luke's Stories of Jesus*, p. 237, n. 121. Studies on this pericope includes among others, J. Wanke, " 'Wie sie ihm beim Brotrechen erkannten.' Zur Auslegung der Emmauserzählung Lk 24,13-35," *BZ* 18 (1974) 180-192; ID., *Die Emmauserzählung. Eine redaktionsgeschichliche Untersuchung zu Lk 24:13-35* (Erfurter Theoligishe Studien, 31; Leipzig, 1973); P. Schubert, "The Structure and Significance of Luke 24," in W. Eltester (ed.), *Neutestamentliche Studien für Rudolf Bultmann* (BZNW, 21; Berlin, 1954), pp. 165-186; R. Dillon, *From Eye-witnesses to Ministers of the Word. Tradition and Composition in Luke 24* (AnBib, 82; Rome, 1978); J. Dupont, "Les disciples d'Emmaus," in ID., *Études sur les Évangiles synoptiques* (Leuven, 1985), pp. 1153-1181; R.J. Karris, "Lk 24:13-35," Int 41 (1987) 57-61; R. Lombardi, "Emmaus: un'icona interpretattiva del rapporto catechesi-liturgia nell'itinerario di fede," Lateranum 52 (1986) 399-410); L. Dussaut, "Le triptyque des apparitions en Luc 24 (Analyse structurelle)," *RB* 94 (1987) 161-213; J.-N. Aletti, "Luc 24:13-33. Signes, accomplissments et temps," *RSR* 75 (305-320; J. Plevnik, "The Eyewitnesses of the Risen Jesus in Luke 24," CBQ 49 (1987) 90-103; O. Mainville, "De Jésus à la'Église. Étude redactionelle de Luc 24," *NTS* 51 (2005) 192-211.

mind the message of the two men (angels cf. 24:23) who reminded the women about the words of Jesus about his arrest, crucifixion and resurrection on the third day (24:7). Lk 24:22-24 is a summary of the scene in 24:1-12 (women were at the tomb early v. 22, cf. v.1; they did not find the/his body v.23a, cf. v.2; the women coming from the tomb told the disciples that they have seen a vision of angels v. 23b, cf. vv.4-10; disciples went to the tomb, found it just as the women had said, but did not see Jesus v.24, cf. v.12.) The Emmaus scene concludes with the disciples returning to Jerusalem and finding the eleven gathered together (24:33). The message "The Lord has risen indeed, and has appeared to Simon!" (24:34) connects to 24:6 and points back to 24:12, bringing the story of Peter to a happy conclusion even with the narrative gap.

The story that began with the Emmaus scene continues to the next scene of the appearance of Jesus to the gathered disciples (Lk 24:36-49). The continuity of the two scenes is indicated in 24:35-36 with the phrase Ταῦτα δὲ αὐτῶν λαλούντων (24:36) referring to the sharing of the disciples who encountered Jesus on the road to Emmaus with the eleven and those gathered with them (24:35). The continuity of the two scenes suggests that the Emmaus story is in itself incomplete. The disappearance of Jesus from their sight (24:31) creates an expectation that leads the two disciples to go back to Jerusalem where they again, this time together with the disciples in Jerusalem, see the Risen Lord.

The narrative seams that connect 24:13-35 and 24:36-49 are the sudden appearance of the Risen Lord (v.15 and v.36), lack of recognition and recognition (v.16.31 and vv.37-41), the meal context (v.30 and vv.41-43), the physical presence of Jesus (vv.15-30 and vv.39-43), the exposition of Scriptures (v.27 and vv. 44-45), the reference to Christ's suffering and glory/resurrection

(v.26 and v.46), Jesus as the one who explains the Scriptures (v.27b.45). The narrative seams indicate the redactional hand of Luke and the literary unity of Lk 24. Luke has integrated well in his narrative whatever maybe the underlying traditions behind it.[28]

Taken as a whole, Lk 24:13-49 deals with the appearance of the Risen Lord. Its main theme is the presence of the Risen Lord in and among the disciples.[29] Lk 24:13-49 may be divided into four parts based on the change of narrative setting: a) on the road - 24:13-29a; b) in the house - 24:29a-32; c) on the road - 24:33a; d) in the house 24:33b-49. The house scene (24:29a-32; 24:33b-49) has a social setting, that of a meal. As Jesus addresses the disciples on the road and before entering the house (24:13-29a), so does he address the disciples in the house (24:33b-49). The Emmaus story is completed by the return of the two disciples to Jerusalem, to the community gathered together, to whom the Lord appears, reveals himself as Risen, explains the Scriptures, and gives them final instructions and commissions them as witnesses before his ascension.

Lk 24:13-35 is a story of journey and return. On the part of the disciples, it is the journey to Emmaus and then return to Jerusalem. This motif of journey and return is interlocked with the motif of Jesus' coming and going. Jesus comes to the disciples, walks with them, stays with them in the house and eats with them before he goes. Lk 24:36-53 combines the two motifs. Jesus

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[28] Plevnik, "Eyewitnesses," p. 94, agrees with Wanke and Dillon who observe the extensive redaction done by the evangelist Luke in this pericope (see also fn. 6).

[29] Other themes (e.g. discipleship, mission, catechesis, coming to faith, breaking of the bread, Eucharist, witness) as well as the motifs of non-recognition/recognition have been noted in the studies and reflections on this text; cf. fn 26 above for some of these studies.

comes to the disciples in Jerusalem, eats with them, makes them understand the scriptures before he leads them as far as Bethany and goes from them as he is carried up into heaven. In Lk 24:13ff, Jesus joins the disciples in the walk to Emmaus; in Lk 24:50 Jesus leads the disciples as far as Bethany. In Lk 24:31, Jesus vanishes from the disciples after they have recognized him at the breaking of the bread; in Lk 24:50b-51, Jesus departs from the disciples after blessing them. In Lk 24:33 the disciples return to Jerusalem from Emmaus; in Lk 24:52, the disciples return to Jerusalem from Bethany. In Lk 24:31 Jesus leaves without any notice or farewell; in Lk 24:48-49, Jesus gives his final words of instruction and promise before he leaves the disciples.

2. Characterization of Jesus in Lk 24:13-35

Lk 24:13-35 is framed by the reference to Jerusalem (v.13 and v.33) and the mention of Peter/Simon (v.12 and v. 34).[30] The proclamation of the Lord's resurrection in Lk 24:34a is the high point in the narrative. The proclamation of the Lord's appearance to Simon (Lk 24:34b), which is not narrated in the gospel, serves as an interpretative summary also of the experience of the two disciples.[31]

The narrative simply introduces Jesus as one who draws near to the disciples and joins them on the road (24:15) while the disciples continue their discussion. The

[30] Simon in Lk 24:34 refers to Peter as attested in 1 Cor 15:5, contra I. Ramelli who suggests that Simon is not Simon Peter but the companion of Cleophas; "The Emmaus Disciples and the Kerygma of the Resurrection (Lk 24:34)," *ZNW* 105 (2014) 1-19, esp. 11-14. The proposal is based on the reading of Codex Bezae λέγοντες instead of λέγονταςε favoured by all witnesses. The Codex D reading makes the two disciples the proclaimers of the kerygma.

[31] Paul renders in 1 Cor 15:5-7 a tradition of the appearances of the Risen Lord to different people.

narrator also tells us that Jesus is not recognized by the disciples. Jesus is the one makes a move to join in the discussion by asking a question (24:17). After listening to the story of the disciples, Jesus interprets the events for them in the light of the scriptures (24:27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ). In Lk 24:28 the narrator tells us that Jesus acts as if he is going further. This elicits a response from the disciples urging him to stay with them. At table, Jesus takes the bread, blesses it, breaks it and gives it to them. What follows is the disciples' recognition of Jesus. From the narrator's point of view, Jesus himself is the one who prepares the disciples to recognize Him. He enables them to understand who he is in the light of the Scriptures and offers them the possibility of recognizing him through his actions. Jesus is the Risen One recognized at the breaking of the bread.

The disciples' response to Jesus (24:19b-25) expresses their own understanding of Jesus. They call him Jesus of Nazareth (24:19).[32] They identify him as a "prophet mighty in deed and word before God and all the people." This characterization recalls the portrait of Moses in Deut 34:10-12 (cf. Acts 7:22; 2:22). Jesus is understood by the disciples as a prophet like Moses. The disciples also know the fate of Jesus. He was

[32] The appellation Jesus of Nazareth is found earlier in Luke's gospel (4:34; 18:37). In Lk 4:34, it is how the man who had the spirit of an unclean demon addresses him. The man claims to know Jesus as the Holy One of God. This healing or exorcism story (4:31-37) takes place immediately after Jesus' inaugural preaching in the synagogue in Nazareth (4:16-30). The other instance of "Jesus of Nazareth" is in the story of the healing of the blind man (18:35-43). The people respond to the blind man's inquiry by saying "Jesus of Nazareth is passing by." The blind man is healed and follows Jesus (18:43). This story of healing is also a story of discipleship.

delivered up to be condemned to death by the chief priests and rulers and was crucified. But, the disciples pin their hope of Jesus. They expect him to be the redeemer of Israel. (24:21).[33] The disciples also have heard about Jesus being alive (24:23). From disciples' discourse, Jesus is a man from Nazareth, a prophet like Moses, their expected redeemer of Israel, the one who was crucified, died and is now alive.

In Jesus' discourse (24:25-26), he speaks of himself as the Christ (v. 26, cf. v. 46) who should suffer before entering his glory. "To enter into his glory" refers to his resurrection (v.46). Jesus indirectly refers to himself as the glorified and risen One. His opening words to the disciples is a call to faith, "O foolish men, and slow of heart to believe all that the prophets have spoken" (v.25a).

The proclamation of the eleven and those gathered with them (24:34) is the climax of the characterization of Jesus in the narrative: Jesus is the Lord who has risen!

The characterization of Jesus is highlighted by the irony in the narrative. The readers know through the narrator that Jesus is the one who joins the disciples but the disciples do not. The disciples' reply to Jesus, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" is ironic. They know Jesus as a visitor; they do not know that they are speaking to the one who knows exactly what has happened. They share what they know

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[33] The text looks back to Lk 1:68; 2:38. In Lk 1:68, Zechariah speaks of God's redemption; in 2:38 Anna speaks about Jesus to those who are looking for the redemption of Jerusalem. In Lk 1:68 redemption is God's act; Lk 2:38 connects redemption with Jesus.

about Jesus (24:19-23), not knowing that they are speaking to Jesus himself. They narrate what the angels told the women, that he is alive (24:23). The living Jesus is before them but they do not know it. When Jesus tells them about the necessity for the Christ to suffer before entering his glory, the disciples do not know that the one speaking is himself the Christ (24:26). Neither do they know that Jesus is speaking of himself when he interprets the scriptures. In Lk 24:28, the narrator tells us that Jesus appears to be going further. The disciples do not know that, so they urge him to stay with them. When finally they recognize him at the breaking of the bread, Jesus vanishes from their sight. And then the disciples recall their experience on the road and how they felt when Jesus opened the scriptures to them.

3. Features of the Johannine Jesus evoked in Luke 24:13-35

The characterization of Jesus in Lk 24:13-35 evokes some features of Jesus in the Gospel of John. The most significant is the characterization of Jesus in Lk 24:27. Jesus interprets in all the scriptures the things concerning himself. Jesus himself is the one who explains his identity and mission. This characterization evokes the self-referential discourses in the gospel of John (e.g. 5:30-47; 6:32-33.35-40.44-52.53-58.65; 8:28-29; 9:54-57). Furthermore, the Lukan Jesus[34] expounds the Scriptures concerning himself. It is quite interesting that the Johannine Jesus in 5:46-47 refers to Moses, εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς

[34] The "Lukan Jesus" here means the Risen Jesus in Lk 24:13-35.

ἐμοῖς ῥήμασιν πιστεύσετε; In the gospel of John Jesus is presented as the one who speaks of himself and reveals his identity and mission. The Johannine Jesus interprets himself like the Lukan Jesus.

The Lukan Jesus is characterized not only as risen but living. The Johannine Jesus calls himself the resurrection and the life (11:25). The Lukan Jesus speaks of entering into his glory. John speaks of the glory of Jesus, seen by those who believe (1:14) and manifested by Jesus himself in his sign (2:11). It is the glory that Jesus had from the beginning (17:5), the glory that God gave to Jesus (7:22).

The Lukan Jesus is not recognized at the beginning of his journey with the disciples. In the same way, Jesus in the gospel of John is not recognized by those do not believe.[35] Both the Lukan Jesus and the Johannine Jesus call for faith. The Lukan Jesus who joins the disciples on the journey is the glorified and Risen Lord. He speaks of himself and leads the disciples to know, understand and recognize him. Such also is the characterization of Jesus in the gospel of John. It appears to us that the Lukan Jesus and the narrative structure of Lk 24:13-35 may be a key to understanding some aspects of John's characterization of Jesus. The Jesus in John's gospel is very much the Lukan Jesus of the Emmaus story.

Conclusion

It seems to us that the correspondence between Luke and John is not only in terms of verbal parallels and similarities of narrative. There are also some

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[35] Like Lk 24:13-35 the gospel of John is considered as a recognition story (anagnorisis). For a recent discussion of anagnorisis, see K. Larsen, *Recognizing the Stranger. Recognition Scenes in the Gospel of John* (Leiden: Brill, 2008).

correspondences in the characterization of Jesus. The verbal parallels may be clustered according to their narrative contexts. Viewed from a narrative critical perspective, the verbal parallels are related to characterization, namely, of Jesus, Peter, Judas, woman who anointed Jesus. The parallels in the resurrection narratives of Luke and John open up the possibility of examining Luke's Emmaus story for possible correspondence with John's narrative. As it turned out, the characterization of Jesus in Lk 24:13-35 corresponds to John's portrayal of Jesus.

Our study does not resolve the source-critical problem of literary relationship of Luke and John. It is possible that John may have been inspired by Luke's portrait of Jesus in the Emmaus story or that Luke has formulated this story in the light of John's gospel. It can also be conjectured that both Luke and John independently of each other represent a tradition of interpretation about the Risen Lord. Our study may not have contributed to the source-critical discussion, but it has opened up another way of dealing with parallels and correspondences between Luke and John. Through this narrative critical study, we can see how Luke's portrait of the Risen Jesus becomes the "bridge" of the synoptics to the Gospel of John. Lk 24:13-35 may enrich our reading and understanding of the gospel of John when we consider John's characterization of Jesus in the light of the Lukan Jesus in the Emmaus story.

Thompson cites G. Johnson in comparing John's portrait of Jesus to an icon. "An icon is not a literal representation, but a stylized depiction, with some features highlighted to bring out the true spiritual significance of its subject."[36] John offers an iconic

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[36] Thompson, "The Historical Jesus," 35, quoting "*Ecce Homo!* Irony in the Christology of the Fourth Evangelist," in *The Glory of Christ in the New Testament: Studies in Christology in Memory of*

representation of Jesus in which the portrait is the historical Jesus and the frame is the confessional level. Comparing the Lukan Jesus and the Johannine Jesus, it seems more likely that John's portrait of Jesus is an icon of the Risen Jesus as portrayed in Luke's Emmaus story.

George Bradford Caird, ed. L. D. Hurst and N. T. Wright (Oxford and New York: Clarendon/Oxford University Press, 1987), 239-50.