

## “The Road to Emmaus: Luke and Early Christian Scripture Interpretation.”

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In writing his Gospel and Acts, Luke organized his account around his understanding of the apostolic Christological interpretation of scripture. This organization centers on the notion of illumination by the Risen Christ, as portrayed in the Emmaus story (Luke 24). Not only so, but as seen in his creative re-contextualization of Jewish scripture, Luke himself participated in Christological scripture interpretation. Thus, similar to other later New Testament writers, Luke combines interpretation of received apostolic hermeneutics with his own creative interpretation of Scripture, thus moving the process of Christological interpretation forward.

Luke functioned as an inspired scripture interpreter, in important ways analogous to, but initially derivative of the practices of Paul. Luke’s position as interpreter is that of successor, in certain ways similar to that of Timothy, as found in 1 and 2 Timothy, and to that of (a successor of the) apostles in 2 Peter. These and other successor” interpreters carried forward the assumptions and methods of apostolic prophetic interpretation.<sup>1</sup> In this process of (inspired) prophetic scripture interpretation, Luke and the other second-generation NT authors solidified apostolic Christology, while adding depth and breadth to the apostolic understanding of Jesus. For Luke, this process was instigated by revelation from the Risen Lord.

### Introduction

#### 1) Rewriting scripture in Second Temple Judaism (Qumran; LXX as interpretation; other lit.)<sup>2</sup>

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<sup>1</sup> Albeit without formal “apostolic succession.” In the Pastoral Epistles Paul is κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος (herald and apostle and teacher; 1 Tim 2:7; 2 Tim 1:11). Timothy is portrayed as Paul’s successor in the role of herald, and (especially) as teacher, but not as apostle. Timothy’s role as teacher was especially driven by the *charism* through the laying on of hands, and was one aspect of his task of prophetic scripture interpreter (Timothy, the prophetic “Servant of the Lord” and “Man of God,” equipped for every good work).

<sup>2</sup> These points are worked out in some detail in my paper presented last year in this section, published as "Apostleship and Prophetic Function in the New Testament: The Apostles as Prophetic Scripture Interpreters." *Lexington Theological Quarterly* 48 (Fall & Winter 2018, nos. 3-4): 95-113. [appeared in October 2019]  
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2) Paul and rewritten scripture (Jewish methods with Christological assumptions)<sup>2</sup>

3) Luke as a writer of scripture: Already in the middle of the 20th century (*Die Mitte der Zeit*, 1954), Conzelmann had argued that Luke wrote as a theologian, not (primarily) as a historian, redacting and theologically shaping his received tradition.<sup>3</sup> According to Norman Perrin, "If Günther Bornkamm is the first of the true redaction critics, Hans Conzelmann is certainly the most important."<sup>4</sup> Conzelmann held that "the delay of the Parousia led Luke to replace the imminent eschatology of Mark with a salvation-historical perspective having three stages--the time of Israel, ending with John the Baptist; the time of Jesus (the 'center of time' . . .); and the time of the church."<sup>5</sup>

In an important way, Conzelmann's direction has been refocused by U. Mittmann-Richert, who understands Luke's use of Isaiah 53 as integral to his soteriology. As such, Prof. Mittmann-Richert stands against a still-prevalent view within German scholarship, that Luke was an illegitimate "stowaway" who took over the ship of the gospel and changed course, allegedly subverting Paul's theology of the cross<sup>6</sup> by substituting an emphasis on Christ's heavenly exaltation in glory.<sup>7</sup> Mittmann-Richert disputes this old view, basing her stance on the analysis of Luke's use of Isaiah 53. I concur with Mittmann-Richert's assessment of Luke's use of Isaiah 53, but will argue that Luke's soteriology additionally is decidedly "post-Pauline,"

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<sup>3</sup> Hans Conzelmann, *Die Mitte der Zeit, Studien zur Theologie des Lukas*. 3<sup>rd</sup> ed. Tübingen: Mohr/Siebeck, 1960. = *idem*. *Theology of St. Luke*. Philadelphia: Fortress, 1961, 1982. See Grant R. Osborne, "Redaction Criticism" (pp. 662-669 in: Joel B. Green, Scot McKnight, eds. *Dictionary of Jesus and the Gospels*. Downers Grove: Inter varsity Press, 1992), here 663-664.

<sup>4</sup> Norman Perrin, *What Is Redaction Criticism?* (Philadelphia: Fortress, 1969), 28; cf. Osborne, "Redaction Criticism," 663.

<sup>5</sup> Osborne, "Redaction Criticism," 663.

<sup>6</sup> Luke as "blinder Passagier" (stowaway), in: Ulrike Mittmann-Richert, *Der Sühnetod des Gottesknechts. Jesaja 53 im Lukasevangelium* (WUNT 220; Tübingen: Mohr/Siebeck, 2008), 1-56.

<sup>7</sup> Mittmann-Richert, *Der Sühnetod*, p. 3: "Lukas vom Makel einer *theologia gloriae* zu befreien, ist bis heute schon deshalb nicht gelungen, weil selbst die Verteidiger des Lukas sich darin mit seinen Verächtern einig wissen, dass im lukanischen Doppelwerk das Kreuz des Christus weit weniger bedeutsam erscheint als seine himmlische Erhöhung in Herrlichkeit, mehr noch, dass in der Darstellung des Lebens und Sterbens Jesu der Sühnegedanke ausgeblendet ist und das Kreuz seine soteriologische Bedeutung verloren hat." ("To this day the attempt to free Luke from the stigma of a 'theology of glory' has been unsuccessful, because the defenders of Luke themselves are in agreement with Luke's opponents, in that they know that in Luke-Acts the cross of Christ appears much less significant than his heavenly exaltation in glory. Moreover, they agree that in Luke's presentation of the life and death of Jesus the notion of atonement has faded and the cross has lost its soteriological meaning"; my translation).

in that his presentation is an expansion upon Paul's gospel *kerygma* (1 Cor 15:3-4), as well as an elucidation of the meaning of the post-resurrection appearances by the risen Christ (1 Cor 15:5-8).<sup>8</sup> Indeed, Luke's use of Isaiah 53 in Acts 8 (Philip and the Eunuch) is actually "post-Lukan."<sup>9</sup> We shall return to these observations below.

Luke's Prologue and a "Bible Story" In his prologue, Luke presents his work as a "research project": aware of "many" other such works, Luke wrote an "orderly account"<sup>10</sup> after having investigated everything from the beginning, as handed down from the "eyewitnesses and servants of the word" (Luke 1:1-4). Whatever the precise meaning of "orderly account," after the prologue it quickly becomes clear that Luke is not just summarizing the findings of earlier writers (a research project), but rather he engages in a creative theological shaping of his traditional material, especially as he interprets scripture.<sup>11</sup>

As other scholars have noted, Luke's prologue in the Gospel and its counterpart in Acts demonstrate good-quality Hellenistic Greek and literary awareness. These prologues, including the address of "most excellent Theophilus," have an analog in the introductions to the sections of Josephus's two-part work, *Against Apion*.<sup>12</sup> Also somewhat analogous to Josephus's work, *Antiquities of the Jews*, after the prologue to the third Gospel, Luke engages in a kind of re-telling of scripture. Luke is not rewriting the Biblical accounts in the same way Josephus does, but is

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<sup>8</sup> Although Luke restricts his reporting of post-resurrection appearances to the forty days immediately following Easter, Paul's references in 1 Cor 15:3-8 encompass a period of perhaps five years (Paul's conversion probably took place about five years after Jesus' resurrection). In any case the appearance to more than five hundred brothers and sisters at one time almost certainly reflects a situation in the church after Pentecost (citation).

<sup>9</sup> In Acts 8, Luke does not make an argument for or even an elucidation of the meaning of Isaiah 53, but rather he merely refers to the passage and only implies Philip's teaching on the matter. As such, Luke assumes an existing Christian soteriological understanding of Isaiah 53.

<sup>10</sup> The translation of Lk 1:3 continues to be debated. It is doubtful that "in consecutive order" (NASB) is the intent, since Luke does not materially change the order he has taken over from Mark.

<sup>11</sup> See Joel B. Green, *The Theology of the Gospel of Luke* (New Testament Theology; Cambridge: Cambridge University Press, 1995), 25. Luke "roots the story of Jesus in the ancient [divine] plan," his "orderly account of the events that 'have been fulfilled' among us" (Green, *Theology of Luke*, 29-30).

<sup>12</sup> Luke addresses κράτιστε Θεόφιλε ("most excellent Theophilus," Lk 1:3; Acts 1:1), similar to Josephus's address of "most excellent of men Εραφρόδιτε," κράτιστε ἀνδρῶν Ἐπαφρόδιτε (*Against Apion* 1.1); and "most honored to me Εραφρόδιτε," τιμιμώματέ μοι Ἐπαφρόδιτε (*Against Apion* 2.1). In *Apion* 2:1 Josephus references what he earlier wrote διὰ μὲν οὖν τοῦ προτέρου βιβλίου ("in the former book"; compare Luke's Τὸν μὲν πρῶτον λόγον ἐποησάμην περὶ πάντων, ᾧ Θεόφιλε, Acts 1:1). In *Antiquities* 1.5-9, Josephus portrays Εραφρόδιτε as his patron, the relationship almost certainly shared between Luke and Theophilus.

indeed telling a "Bible story," and in so doing reinterprets (re-contextualizes) scripture to make his point. After the prologue Luke's tone changes, and he begins with themes and language<sup>13</sup> that make it clear that Luke's story of Jesus is a continuation and fulfillment of what we call the "Old Testament." Luke's story-telling language includes the phrases "Behold!" and "And it came to pass," "Bible" phrases which are hallmarks of and signals within his story-telling art. In the birth narrative, which echoes several stories from Jewish Scripture, Luke's story-telling craft includes a series of songs in an "Old Testament-style": The Song of Mary (Lk 1:46-55); the Song of Zechariah (Lk 1:67-79); and the Song of Simeon (Lk 2:28-32). To a modern interpreter, reading Luke's "Christmas Story" may seem like going to the opera or a Handel's *Messiah* sing-along, but anyone steeped in the scripture as Luke was, recognizes the Biblical ("Old Testament") feel of this material.

Luke's emphasis on the Spirit (birth narrative, Jesus' ministry, Pentecost). Luke is well known for his emphasis on the Holy Spirit. From the beginning of his story, he emphasizes the presence and activity of the Spirit. For those who shared the belief that God had withheld his Spirit from Israel after the last of the classical prophets, and that the Messiah would return God's Spirit to Israel, Luke has Good News! The activity of the Spirit already in the birth narrative telegraphs important developments to come.

Although each of the Gospels shares the point of view that Jesus began his public life with John the Baptist, they each begin their story of Jesus's public ministry in a different place. Even though Luke knows (and the congregants in Nazareth know) that Jesus had already been preaching and healing elsewhere, Luke chooses to begin his account of Jesus's ministry in chapter 4, the Synagogue of Nazareth. In this presentation, Luke introduces the major theme passage, Is 61:1-2. His shaping of that passage includes omitting the statement about God's judgment, which has the effect of emphasizing the messianic blessings ("good news to the poor," etc.).<sup>14</sup> Later, when from prison John the Baptist sends a messenger to ask, "Are you the one who is to come, or are we to wait for another?" (Lk 7:18-23), Jesus responds with an allusion to statements in Isaiah 26, 29, 35, passages similar to Isaiah 61. The composite allusions "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,

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<sup>13</sup> Luke's famous *Septuagintalism*s.

<sup>14</sup> The omission of judgment in the citation of Isaiah 61:2 in Luke 4:18-19 is the more noticeable since the next Isaiah phrase, "comfort to those who mourn," is part of the early Christian message in Matthew's Beatitudes.

the dead are raised, the poor have good news brought to them."<sup>15</sup> In this composite Isaiah reference, the Lukan Jesus added resurrection to the original Isaiah 61 reference<sup>16</sup>, a foreshadowing of coming events. Noticeably absent from this statement is Isaiah 61's inclusion of "freedom to the captive," an omission conspicuous in light of the Baptist's incarceration.

The climax of Luke's presentation of the Spirit is the story of the outpouring of the Spirit on Pentecost in Acts 2. Pentecost is not only the culmination of Luke's Passion Narrative, but the center of the entire Gospel message of the Spirit. In Peter's Pentecost Sermon, Luke announced the fulfillment of the "promise of the Holy Spirit": "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear" (Acts 2:33). The Risen Jesus poured out the Spirit, which in Joel was foretold of God himself ("after these things, I will pour out my spirit" Joel 2:28; Joel 3:1-2 LXX).<sup>17</sup> Moving beyond Joel's somewhat vague time references<sup>18</sup>, Luke identifies this outpouring with the return of the eschatological Spirit ("in the last days," Acts 2:17).<sup>19</sup> This is the Spirit of prophecy (prophecy includes "visions" and "dreams").

Most significantly, in first century Judaism and early Christianity, prophecy included inspired scripture interpretation. In the community of Christ-followers, this took the form of the Christological understanding of scripture, here propounded by the Risen Christ in Luke 24 ("He opened their minds to understand the scriptures," Lk 24:45).<sup>20</sup> The outpouring of the Spirit was therefore not only the great equalizer (young and old, male and female, slave and

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<sup>15</sup> Lk 7:22. See S. Moyise and Maarten J. J. Menken, es. *Isaiah in the New Testament* (London: T. & T. Clark, 2005), 53.

<sup>16</sup> Cf. Is 26:19. "The dead are raised" is not present in Isaiah 61:1-2.

<sup>17</sup> While both the Hebrew and Greek texts of Joel refer to "wonders" in conjunction with the outpoured Spirit (Joel 2:30; Joel 3:3 LXX), Luke represents the phrase with "signs and wonders" (Acts 2:19), thus placing the event in the context of the "signs and wonders" of the apostles (Acts 4:30; 5:12; 14:3; 15:12). This phrase connects Luke's narrative directly to the Exodus story—in the OT "signs and wonders" regularly refer to God's work through Moses when he appeared before Pharaoh.

<sup>18</sup> μετὰ ταῦτα; ἐν ταῖς ἡμέραις ἐκείναις; πρὶν ἔλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

<sup>19</sup> The outpouring of the spirit on all flesh may be seen as a fulfillment of Moses's far-sighted statement in the story of Eldad and Medad, who prophesied in the camp, "Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" (Nu 11:29).

<sup>20</sup> contra Bates "Closed-Minded Hermeneutics? A Proposed Alternative Translation for Luke 24:45," *JBL* 129 no. 3 (2010): 537-557; cf. Joshua L. Mann, "What Is Opened in Luke 24:45, the Mind or the Scriptures?" *JBL* 135, no. 4 (2016): 799-806.

free, Jew and Gentile),<sup>21</sup> but the express connection to Luke's re-envisioning of the apostolic Christological interpretation, via the Emmaus pericope.

Luke prepares us for the Emmaus pericope through his emphasis on the Spirit (culminating in the outpouring of the prophetic spirit on Pentecost), and more specifically through his re-presentation of Jesus's three predictions of the Passion as Luke encountered them in the Gospel of Mark.<sup>22</sup> Through his adaptation of the second and third Markan predictions, Luke telegraphs the need for revelatory understanding of the scriptures, as stated in Luke 24. In the first passion prediction (Mk 8:31 // Lk 9:21-22), we hear that "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day" (Lk 9:22). This is virtually identical to Mk 8:31. Appended to the second passion prediction (Mk 9:31-32 // Lk 9:43b-45) is Mark's editorial comment, (Mk 9:32a) "But they did not understand this statement, (Mk 9:32b) and they were afraid to ask Him." A cursory analysis of the second prediction passage makes clear that Lk 9:45a and 9:45c are the same as Mk 9:32a and b. However, inserted into the middle of the Markan material is Luke's declaration of divine concealment: The meaning of Jesus's statement "was concealed from them so that they would not perceive it" (Lk 9:45b).

In Luke's version of Jesus's 3<sup>rd</sup> prediction of the Passion (Mk 10:32b-34 // Lk 18:31-34), he repeats the assertion about the disciples' lack of understanding, as well as a statement about divine concealment: "But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said" (Lk 18:34).<sup>23</sup> In both Luke's 2<sup>nd</sup> and 3<sup>rd</sup> passion prediction passages,

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<sup>21</sup> Acts 2:17-18 (see Joel 2:28:29). The dissolution of the "Jew/Gentile" dichotomy comes about in the outpouring of the Spirit on the Gentiles in the Cornelius story (Acts 10:44-47; cf. Acts 11:15-17). Luke thus fleshes out ("narrativizes") Paul's dictum, in Christ "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal 3:28).

<sup>22</sup> I accept the consensus view of Markan priority, which is consistent with Luke's version of the passion predictions.

<sup>23</sup> Unlike Luke's 2<sup>nd</sup> passion prediction statement (which echoes Mark), the 3<sup>rd</sup> prediction does not say that the disciples were afraid to ask Jesus about the meaning of what he said. In the 3<sup>rd</sup> statement, Luke simply repeats the fact of the disciples' lack of understanding: "But the disciples understood none of these things. . . and they did not comprehend the things that were said" (Lk 18:34a, c). Spliced between these two statements is the declaration that "the meaning of this statement was hidden from them" (Lk 18:34b).

concealment/hiddenness is expressed in the "divine passive." God has concealed these things from them.

We would likely conclude that the passive voice in Luke's 2<sup>nd</sup> and 3<sup>rd</sup> passion predictions are "divine passive" even without Luke 24, but the Emmaus story removes any doubt. The divine passive in Luke's 2<sup>nd</sup> and 3<sup>rd</sup> passion predictions is similar to the experience of the Emmaus disciples ("their eyes were kept from recognizing him," Lk 24:16), and the analogous spiritual experience of the apostles, making it necessary to "open their minds to understand the scriptures" (Lk 24:45).

There is one further element in Luke's 3<sup>rd</sup> passion prediction worthy of note: In Mk 10:33 Jesus says, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered...." In Luke's version, Jesus says "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. For He will be handed over...." (Lk 18:31-32a; italics mine). In other words, this statement is taken from Mk 10:33, but, as with the previous prediction, Luke has inserted his own material into Mark's statement ("all things which are written through the prophets about the Son of Man will be accomplished"). As such, Luke's Jesus telegraphs to the readers/hearers of the third Gospel the connection between the passion events and the Christological interpretation of scriptures, a connection made explicit in Luke 24.

The reference in the third Passion prediction, ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου (Lk 18:31)—that the death of Jesus was the fulfillment of scripture ("all the things written through the prophets")—is further developed in the lead-up to the Emmaus pericope, and the sermons of Acts, especially with Peter's Pentecost sermon. In Luke's unique "two swords" saying (Lk 22:35-38), Jesus said "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled"<sup>24</sup> (λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει; Lk 22:36-37). Fitzmyer connects Jesus's statement in 22:37 (*telos*) with 18:31, "all that was written by the prophets will see fulfillment" (the third Passion prediction). He notes that only Luke among the Synoptic evangelists uses

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<sup>24</sup> NRSV

the verb *telein* in the sense of 'fulfill' (12:50; 22:37; Acts 13:29),<sup>25</sup> here, of the fulfillment of the prophecies recorded in Jewish Scripture.<sup>26</sup> Marshall notes a variety of explanations for verse 37. Luke's citation of Isaiah 53:12, καὶ μετὰ ἀνόμων ἐλογίσθη ("And he was reckoned with transgressors," RSV) uses μετά (*with*) instead of ἐν (*among*), a change from the Greek text as we know it.<sup>27</sup> This may be an attempt to distance Jesus from the "lawless," but may be simply understood as reflecting a Greek text closer to the Hebrew (proto-Masoretic) text.<sup>28</sup>

The statement after the quote, καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει (lit., *for even the thing concerning me has [its] end*), has been variously translated. In general usage, the phrase τέλος ἔχει need not mean anything more than "this matter has come to an end."<sup>29</sup> The neuter article τό (v. 37c), "the thing" (concerning me), connects the third part of the verse to the first part: τοῦτο τὸ γεγραμμένον (lit., *this thing having been written*), which is then stipulated by the repetition of the article (τό) immediately before the citation of Isaiah 53:12: **τοῦτο τὸ γεγραμμένον** δεῖ τελεσθῆναι ἐν ἐμοί, **τό** καὶ μετὰ ἀνόμων ἐλογίσθη (lit., *this thing having been written (it) is necessary to be fulfilled in me, that is (or, namely): "he was reckoned with the lawless," etc.*).

The usual explanation of the seeming redundancy of 22:37c ("the thing being fulfilled in me... is being fulfilled in me"), is that the second phrase emphasizes and specifies that the thing being fulfilled is happening at that very time, in those very events.<sup>30</sup> In addition to that observation (*telos* as the fulfillment of the thing [scripture] being fulfilled, *telein*), I contend that the passage is part of the foreshadowing which connects us to the Emmaus pericope, and specifically the statement about the fulfillment of scripture: δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ (Lk 24:44). While the use of πληροῦν in Lk 24:44 is unremarkable, especially given the general nature of the subject ("all things written in the Law of Moses and the Prophets and the Psalms"), one must wonder

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<sup>25</sup> Joseph A. Fitzmyer, *The Gospel According to Luke X-XXIV* (AB28a; New York: Doubleday, 1985), 1209.

<sup>26</sup> See also Larkin: "Three of the five uses of τελέω by Luke involve the affirmation that the suffering which Jesus endured, his death, happened in order to fulfill Scripture (Lk. 18:31; 22:37; Ac. 13:29; cf. Lk. 24:44; Ac. 13:27); William J. Larkin, *Luke's use of the Old Testament in Luke 22-23* (Durham theses; Durham University, 1974), 267. <http://etheses.dur.ac.uk/3003/>

<sup>27</sup> I. Howard Marshall, *Commentary on Luke* (NIGTC; Grand Rapids: Eerdmans, 1978), 826. The NRSV ('And he was counted among the lawless') obscures the distinction between "with" and "among."

<sup>28</sup> So H. W. Heidland, *TDNT* IV:287 n. 12 (cited in Marshall).

<sup>29</sup> On the meaning, "one's life has come to an end," cf. Josephus, *Ant.* XVII:185: on Antipater, "who believed that his father's life had really come to an end" (πιστεύει γὰρ τέλος ἀληθῶς τὸν πατέρα ἔχειν); ET LCL; cf. a similar use of τέλος with ἔχειν, of an expedition which came to an end (Josephus *Ant.* VIII:388). See Larkin, *Luke's use of the Old Testament*, 267 n. 2.

<sup>30</sup> cited in Larkin, Larkin, *Luke's use of the Old Testament*, 267.



why Luke seemingly goes out of his way to use *telein* in the sense of "to fulfill" (that is, in an unusual way) in 18:31 and 22:37, while in 24:44 he renders the words of the Risen Christ—a statement very similar to 22:37 in both structure and content ("it is necessary to be fulfilled the things having been written")—with the more familiar *πληροῦν*, "to fulfill." The two terms are used as practical synonyms.

I suggest that the use of *telos/telein* in Lk 22:37 is a feature of Luke's craft as a writer, especially as redactor. Not only does Luke shape his Gospel sources, but he also shapes material from Paul. Reminiscent of the Gospel of Mark as a "narrativizing" of Paul's preached gospel, Luke has taken the process another step by "kerygmaticizing" Mark's written Gospel in his presentation of the gospel preaching through the sermons in Acts.<sup>31</sup> In the Emmaus pericope the Risen Christ anticipates the expanded *kerygma* of the sermons in Acts by explicitly mentioning the preaching of "repentance and forgiveness of sins" (Lk 24:47). More to the point, expanding Paul's preaching, the *kerygma* in Acts includes information about Jesus's earthly ministry. Ultimately, we should read the Emmaus pericope—the Risen Christ opening the apostles' minds to understand the scriptures in terms of Christ's death and resurrection—as Luke's broadening and normalizing of Paul's "gospel by revelation" (Gal 1:11-12).<sup>32</sup>

Luke's propensity for "narrativizing" or fleshing out certain apostolic motifs is illustrated in the following. In addition to the fact that Luke fleshes out Paul's gospel to become the expanded *kerygma* of Acts [C. H. Dodd], with the Cornelius story (Acts 10:44-47; cf. Acts 11:15-17), Luke fleshes out ("narrativizes") Paul's dictum, in Christ "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal 3:28). In the latter half of Acts Luke focuses on Paul's preaching in the synagogues, sometimes to the exclusion of other details. In so doing, he "narrativizes" Paul's theme of Ro 1:16-17, that the gospel is the power of God, "to the Jew first, and also to the Greek"). In light of this tendency, I suggest that Luke's use of *telos/telein* as "fulfillment"/"fulfill" should be read in light of Paul's statement in Ro 10:4, "Christ is the end"<sup>33</sup> (*telos*) of the Law." Whether Luke intended this connection or not, the sentiment is at work in the early church's Christological hermeneutic.

In 1 Cor 15:3-9 Paul portrays himself as the end of the apostolic era, one who, though "untimely born," was the last recipient of the post-resurrection appearances by the Risen Christ. For Paul, his call by the Risen Jesus was the basis of his apostleship, which call he

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<sup>31</sup> See the *kerygma* in C. H. Dodd, *The Apostolic Preaching and Its Developments*, New York: Harper and Row, 1964.

<sup>32</sup> It remains to inquire about Luke's purposes in Acts, when, after he has broadened Paul's focus on Peter to include the Twelve (the Eleven plus Matthias), he then systematically narrows the focus of the narrative away from Jesus's original disciples until even Peter is written out of the story after chapter 15.

<sup>33</sup> *Telos* as "goal" according to Cranfield, ICC Romans commentary.

compares to the post-Easter appearances to Cephas and to James, the two key leaders of the Jerusalem-based Jesus movement, the inheritors of the original Twelve. But Luke focuses on the "forty days" of post-resurrection appearances.

As also implied by the other Gospel writers, Luke's restriction to the post-Easter forty days of appearances by the Risen Christ has the effect of focusing on the appearances to the Eleven and a few others (the women disciples, Cleopas and his companion). For Luke, Saul's Damascus Road Christophany is unique, at least in terms of the timing. The parallels between Saul's Christophany and the experience of the Emmaus disciples is telling. Moreover, in physical terms Saul's experience is portrayed as death and resurrection: ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν... καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων ("and Saul was raised from the earth, and though his eyes were open, he saw nothing.... And he was three days without seeing."<sup>34</sup> Perhaps one can hear in Saul's experience echoes of the death and resurrection of Christ. As Christ was dead (without seeing, or eating and drinking) for three days, so was Saul's Damascus Road like death and rebirth. As Christ was raised as the first of the new resurrection existence, the first-fruits of the dead, so was Saul "raised up from the earth," reborn to a completely new existence in Christ. It is hard to imagine how Saul's conversion could have been more dramatic.

More significant are the parallels of the Risen Christ as experienced by the Emmaus disciples with that of Saul. Like the Emmaus disciples were prevented from seeing when they first met Jesus, Saul's eyes were physically open but he saw nothing. But as Saul regained his sight through the action of the Risen Lord, so the Emmaus disciples' eyes were opened. Both the Eleven that Resurrection Day, and Saul some five years later, had their minds opened to understand the scriptures. Both Saul and the original apostles received their gospel by revelation from the Risen Lord. Moreover, Paul's mission to the Gentiles is couched in terms of "opening their eyes": the Risen Jesus appeared to Saul and sent him to the Gentiles "to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (Acts 26:17-18; cf. Lk 24:47).

In contrast to Saul's Damascus Road Christophany, the experience of the Spirit by the rest of the "followers of the Way" is understood in terms of the outpouring of the Spirit at Pentecost (and on the Gentiles with Cornelius, Acts 10 and 11), and the periodic "filling" with the Holy Spirit for specific tasks. The experience of the prophetic Spirit which allowed the second-generation leaders to become inspired (prophetic) scripture interpreters, as well as interpreters of the apostolic gospel, was focused on the outpouring of the Spirit on all flesh

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<sup>34</sup> Acts 9:8-9, my translation.

(the Spirit of Christ), with the concomitant gifts of the Spirit, including prophecy (cf. 1 Tim 4:14; 2 Tim 1:6).

Luke's hermeneutic is decidedly post-Pauline (Isaiah 53 in Acts 8). While Luke portrays Paul in the prophetic role of Isaiah's Servant (Is 49:2 in Acts 13:47)<sup>35</sup>—an equation similar to Paul's self-portrayal in Romans,<sup>36</sup> Luke's is a post-Pauline perspective. In the story of Philip and the Ethiopian Eunuch, a few lines of Isaiah 53 (Is 53:7-8LXX) stand for the entire gospel message. After Philip explains the passage to the Ethiopian, the man asks for baptism. But there is no elucidation of the Isaiah passage recorded in Acts 8. We, the readers, are expected to know this, including the "invitation" which led to the Ethiopian's request for baptism. [*this section is unfinished*]

Conclusion. As were other second-generation church leaders, Luke was a prophetic interpreter of Scripture. He wrote his Gospel in that capacity, interpreting the words of Jesus as handed down (and shaped) by the first generation, and interpreting the apostolic gospel.<sup>37</sup> That shaping was based in the primary apostolic enterprise of prophetic Scripture interpretation, using the Christological hermeneutic. Reminiscent of Paul's "gospel by revelation," the dynamic is described by Luke in the Emmaus pericope as revelatory—the opening of the apostles' minds, by the Risen Christ, to understand the Scriptures. This revelatory hermeneutic not only resulted in the rewriting of Scripture, but was Scripture rewriting in its essence. This is seen in Luke 24. Echoing the angel at the tomb ("Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again," Lk 24:6-7), the Risen Christ calls to mind his words "while I was still with you,"<sup>38</sup>—that everything written about me in the law of

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<sup>35</sup> Beale, G. K. "The Old Testament Background of Reconciliation in 2 Corinthians 5-7 and Its Bearing on the Literary Problem of 2 Corinthians 6:14-7:1," *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (edited by G. K. Beale. Grand Rapids: Baker, 1994), 217-247.

<sup>36</sup> Caulley, "Apostleship and Prophetic Function," 101-103. On Paul's missionary identity as fulfillment of Is 66:18-20 (Ro 15:14-24), see Volker Rabens, "Paul's Mission Strategy in the Urban Landscape of the First-Century Roman Empire." *The Urban World and the First Christians* (Steve Walton, Paul R. Trebilco, and David W. J. Gill, eds.; Grand Rapids: Eerdmans, 2017), 99-122; here 109-110.

<sup>37</sup> So also Timothy, for example, who was to "guard the deposit" and "rightly explain the word of truth," 2 Tim 2:15. Timothy, portrayed as "the Man of God" who is equipped with God-breathed scripture, is Paul's successor as "herald" and "teacher," but not "apostle" (above, n. 1). In the Pauline sphere, scripture interpretation is a function of prophetic *charism*, and not specifically tied to apostolic office.

<sup>38</sup> According to the Gospel of John, in the upper room Jesus recalled that "I have said these things to you while I am still with you." The Holy Spirit "will teach you everything, and remind you of all that I have said to you" (Jn 14:25-26; cf. the Spirit of Truth "will guide you into all truth," Jn 16:13).

Moses, the prophets, and the psalms must be fulfilled" (Lk 24:44-47). He then "opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem'." The scriptural citation formula, οὕτως γέγραπται ("thus it is written," Lk 24:46), makes clear that the interpreted word of the Risen Christ (the Christological hermeneutic) is itself here elevated to scriptural status. The Christological hermeneutic of the first Christians is Rewritten Scripture.

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