

Christ opens the Scriptures for his disciples who find him again

Sequence D4: Luke 24,1-53

From R. Meynet, *Luke: the Gospel of the Children of Israel*, Retorica Biblica e Semitica 4, G&B Press, Roma 2015, 795-835.

The thirteen passages in this sequence are arranged in three sub-sequences; the extreme sub-sequences are formed of five passages; the central sub-sequence is the story of the pilgrims on their way to Emmaus, in which it is possible to recognize three passages. All the episodes in this sequence are so well linked together that it is often difficult to identify the different units that make it up¹.

At the tomb	the women	do not find	the body	of Jesus	1-3		
	<i>Two men</i>	<i>announce</i>	<i>the resurrection</i>	<i>to the women</i>	4-6a		
	THE PROPHETS RECALL WORDS OF JESUS				6b-8		
	<i>The women</i>	<i>announce</i>	<i>the resurrection</i>	<i>to the men</i>	9-10		
At the tomb	Peter	does not find	the body	of Jesus	11-12		
	The two disciples do not recognize		the one	that walks	with them	13-19a	
	JESUS RECALLS THE SCRIPTURES TO THEM				19b-27		
	The two disciples		recognize	the one	that eats	with them	28-33a
The disciples	announce	the resurrection	of Jesus			33b-35	
	<i>Jesus</i>	<i>appears</i>	<i>to the eyes</i>	<i>of the disciples</i>	36-43		
	JESUS RECALLS HIS WORDS AND THE SCRIPTURES				44-47b		
Jesus	announces	the mission	of the disciples			47c-49	
	<i>Jesus</i>	<i>disappears</i>	<i>from the eyes</i>	<i>of the disciples</i>	50-53		

¹ In the following table and in the titles of the corresponding paragraphs, the adjustment of the lines (a, b, c...) refers to the presentation of the sub-sequences (see p. 802, 812 and 826) and not to that of the passages.

A. WHERE TO LOOK FOR JESUS? (24,1-12)

This first sub-sequence comprises five passages (see the whole sub-sequence on p. 802): «The women do not find the body of Jesus» (24,1-3), «Two men announce the resurrection to the women» (4-6a), «The prophets recall the words of Jesus» (6b-8), «The women announce the resurrection to the men» (9-10) and lastly «Peter does not find body of Jesus» (11-12).

1. AT THE TOMB THE WOMEN DO NOT FIND THE BODY OF JESUS (24,1-3)

COMPOSITION

. ¹ On the first (day) of the week,	
. very early,	
– to the tomb	they came,
+ carrying what they prepared	THE PERFUMES.
<hr/>	
– ² <i>They found</i>	the stone
7 . rolled away from	the tomb;
. ³ having-entered,	
+ <i>they (did-)not find</i>	THE BODY OF THE LORD JESUS.

In the first piece, the first segment (1ab) gives the time (day and hour), the second (1cd) says what the characters do². The second piece (2-3) shows them on their arrival, what they «found», then what they «did not find». The final terms of the extreme members of the second piece («stone» and «body» in 2a and 3b) correspond to the extreme terms in the second segment of the first piece («tomb» and «perfumes» in 1c and d).

INTERPRETATION

Faithfulness

The women, who had followed Jesus since the beginning and had accompanied him right to the end (23,49-56), return, as soon as they can, very early on the Sunday morning, to the tomb of their master, while the men, who do not move, seem to think that all is over and that there is nothing more to be done. That is not so for the women; Jesus must be buried in accordance with the rites and they must accomplish that last service (1d). More faithful than the apostles, they remain attached to their Lord even beyond the end. What they seek is not in their sight a dead body abandoned for ever behind the sealed stone of a tomb (2),

² «They» refers to the «women who had accompanied him from Galilee» at the end of the preceding chapter. Whereas Matthew and Mark give their names (Mary Magdalene, Mary...) at the time of the death and burial of Jesus, Luke does not identify them. He will do so only in 24,10.

but «the body of the Lord Jesus» (3b) which still has to be anointed with spices, with those perfumes reserved for the one they can never cease to love

2. TWO MEN ANNOUNCE THE RESURRECTION TO THE WOMEN (24,4-6a)

COMPOSITION

– ⁴ And <i>it-happened</i> that : behold, two men stood by them in	<i>PERPLEXED</i> because of this, DAZZLING clothes.
– ⁵ They <i>became</i> – and bowing their faces to : they-said to them:	<i>VERY FRIGHTENED</i> , the ground ,
+ «Why (do) you seek	THE LIVING the dead?
– among	
– ⁶ He-is not	here ,
+ but he	HE-WAS-RAISED!

In the first piece 4a and 5ab describe the feelings of the women; «perplexed» at first, they then become «fearful»³; the last members record the actions of the men (4b.5c). «Dazzling» refers to the lightning flashing in the sky, while they look «to the ground», the abode of the dead. In the second piece (5d-6b) «here» repeats «among the dead», while «he was raised» corresponds to «the living».

BIBLICAL CONTEXT

The Transfiguration of Jesus (Luke 9,28-36)

The «*dazzling* garments» (24,4) recall the «*dazzling* garment» of Jesus at the Transfiguration (Luke 9,29). The «two men» (24,4) remind one of the «two men» in Luke 9,30, Moses and Elijah⁴. What they say to the women in the next passage (24,7) takes up what had been announced when they spoke with Jesus «about his exodus that he was going to accomplish in Jerusalem» (Luke 9,31).

³ «Arrived» and «had become» translate the same Greek verb.

⁴ No trace of this identification either in the Fathers or in the modern «scholarly» commentaries. However, I recently discovered it in A. R. C. LEANEY, *The Gospel According to St. Luke*, 71.167.291-292.

INTERPRETATION

Two opposed worlds

The contrast between the women and the two men is striking. The women are «perplexed» (4a); the two men are clothed in dazzling light (4b). The former had come to the tomb seeking a dead person (5e); the latter speak to them about a living person (5d). The women are bent towards the ground (5b), prisoners of the tomb and of the world of the dead, bound up in fear (5a) and silence; the men appear standing, clothed with light and the brightness of the sky (4b), bearing the announcement of the resurrection from the dead (6). It is because Jesus has left the darkness of death; he has arisen and has gone to the world of light and life.

Moses and Elijah

The two messengers who are there with the women «in dazzling clothes» are persons whom Luke does not name⁵. However, he describes them in terms that make them look very like the two men who, on the mountain of the Transfiguration, had appeared in glory beside Jesus who was clothed in a «dazzling white garment»: Moses and Elijah. With them, it is the Law and the Prophets who witness to the resurrection of Jesus after «the exodus he was going to accomplish at Jerusalem». And here they are now clothed in the dazzling light that transfigured Jesus on the mountain, as if they had received it from him. With them, with the Law and the Prophets whom they represent, the whole of the Old Testament is illuminated, transfigured by the resurrection of the Saviour.

3. THE PROPHETS RECALL THE WORDS OF JESUS (24,6b-8)

COMPOSITION

+ ^{6b} REMEMBER how	HE-SPOKE to you,
+ (while) still being	in Galilee,
<hr/>	
⁷ said the son of man	
:: that it-was necessary	to-be-handed-over into the-hands of men, sinners,
:: and	to-be-crucified
= and	on-the third day TO-ARISE..»
<hr/>	
+ ⁸ And <i>THEY WERE-REMINDED</i>	of-the WORDS of him.

This passage is framed within two symmetrical segments: an order at the beginning (6bc), its execution at the end (8); «words» in 8 correspond to «speaking» in 6b. In between (7), the reminder of the words of Jesus which

⁵ The disciples of Emmaus are to tell Jesus that the women had reported to them about having «seen a vision of angels» (24,23).

announced the three stages of what has just happened, Passion (7bc) then resurrection (7d). Only the central proposition has no complement.

INTERPRETATION

The word of life

What the women saw three days earlier (23,49) deprived them of any memory of what they had heard since the beginnings in Galilee (6bc). The atrocious scenes of which they had been eyewitnesses obsess them. They have only one wish, that of seeing the body of their master in his tomb (24,1-3). The radiant men, whom they dare not look at (5), have not come to show them the Lord; they are there to enable them to find words (6b.8); not new words, but old words which have come true. Words which, while prophesying death, also announced the resurrection (7). On hearing these two men of light, they again find the words and presence of Jesus (8).

A living testimony

With the two men who appear to the women, it is the testimony of the Scriptures that is brought to Jesus: «It had to be that Son of man ...» (7). But it is not given in the form of a dead letter; it appears in men of flesh and bone who address them out loud. The news that the Son of man is living had to be announced by living men.

4. THE WOMEN ANNOUNCE THE RESURRECTION TO THE MEN (24,9-10)

COMPOSITION

: ⁹ And having-returned	from the tomb,	
: they ANNOUNCED	all of-these (things)	to the eleven
=	and all	the others.
¹⁰ They were	the Magdalene	MARY
and	JOANNA	
and	MARY (mother)	of James.
=	and the others	with them
: THEY-WERE-SAYING	to the apostles	these (things).

The extreme sentences correspond to each other in mirror fashion: «were saying to the apostles that» (10e) corresponds to «they announced all that to the Eleven» (9a)⁶; «the others» in 9b designates the men who are with the Eleven, «the others» in 10d those who accompany the women who have just been named. The second

⁶ Note that «all» in 9a announces the «all» in 9b.

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segment is a list of names arranged concentrically: in the centre, «Joanna», then the name of the two «Marys», lastly the particulars that distinguish them.

BIBLICAL CONTEXT

Luke 8,2-3

The first two women named here are those with whom the list of the women disciples at the start of sequence B7 begins⁷, where it is stated that from Mary Magdalene seven demons had gone out and that Joanna was the wife of Herod's steward. As regards «Mary of James», this name could mean «daughter of James», or «wife of James», or again «mother of James». Luke does not speak anywhere else of this woman, but it seems that she could be identified with the «Mary of James» in Mark 16,1, called in Mark 15,40 «mother of James and Joses».

INTERPRETATION

Apostles to the apostles

The men do not yet know anything about what has happened. The women, who had been the last to stay with Jesus, are the first to receive the news of his resurrection. And it is they who inform the Eleven about what has happened (9), thereby becoming the apostles to the apostles. They who had been cured of many wicked spirits and sicknesses (8,2) are chosen to bear witness to the disciples chosen from among all (6,13-16). It is they who are going to teach them how to be free from the demon of fear and treachery. They who had fled at the time of the arrest of their master will be brought back by those who had remained faithful right up to the committal to the tomb.

And the others ...

Of the twelve apostles there remain «Eleven» (9a); their names are not given here, but they have been well known since Jesus chose them and no one is unaware of that of the traitor. However, although they are the first mentioned, they are not the only ones to receive the good news of the resurrection. There are «all the others» (9c). In the same way, three women are called by their name (10abc), but they are not the only ones to have gone to the tomb and to proclaim that Jesus is living. There are others (10d). The two lists are open. They are so, probably not only to other characters in the story who are not named, but also to all those who will announce the good news and will hear it.

⁷ See p. 286.

5. AT THE TOMB PETER DOES NOT FIND THE BODY OF JESUS (24,11-12)

COMPOSITION

: ¹¹ And they-appeared	before	them
: (to be) like nonsense	THESE WORDS	
: and they-were-disbelieving		them.
<hr/>		
+ ¹² But Peter	having-stood-up,	
– ran	to the tomb.	
· And having-bent-over	HE-SEES	the linen-cloths alone;
– he returned	to himself,	
+ marvelled	(for) what had happened.	

This short passage comprises two pieces. The first is devoted to the attitude of all the men who have received the news of the resurrection from the women (9-10). The second piece (12) relates the action of Peter alone: «he returned to himself» (12d) is opposed to «ran to the tomb» (12b); «he saw», in the centre of the second piece (12c), corresponds to «these words» in the centre of the first piece (11b); «marvelled», in the last member of the second piece (12e), corresponds to «were disbelieving» at the end of the first piece (11c).

INTERPRETATION

Blessed are those who will believe without having seen!

In spite of the women's story, the Eleven and all the others who were with them are still incredulous; they consider what they say as «nonsense» (11b). They need to «see» (12c). And Peter is the first, full of that secret hope that makes those who love run (12b). He will indeed see, but only the linen cloths. If he was not convinced by what the women told them, how could the sight of the empty tomb bring him to faith? After the death of Jesus, there is nothing more to «see» (12c), only the word (11b) that must be listened to remains. «Blessed are they who will believe without having seen!» (John 20,29).

Astonishment

As always, Peter leaves the rest of the disciples; he goes to the tomb alone, running. He sees that the women told the truth: the body of Jesus is no longer there; only the linen cloths remain. He who «had not believed» (11c) is now «astonished» (12e). That astonishment is not yet faith, but prepares the way for it of course.

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6. WHERE TO LOOK FOR JESUS? (24,1-12)

COMPOSITION OF THE SUB-SEQUENCE

¹ But on the first day of the week, very early, they came which they had prepared. rolled away they did not find	TO THE GRAVE, FROM THE TOMB, THE BODY	taking the perfumes ² And they found the stone ³ but when they went in of the Lord Jesus.
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⁴ While they were perplexed about this, behold, two men stood by them in dazzling clothes; ⁵ and as they were frightened and bowed their faces to the ground, they «Why do you seek the living among the dead?» ⁶ He is not here, but <small>HE WAS RAISED!</small>	SAID to them,
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REMEMBER	how	HE SPOKE to you,
while he was still in Galilee, ⁷ that it was necessary that the Son of man be handed over into the hands of sinful men, and be crucified, and on the third day <small>RISE.</small> »		
⁸ And	THEY REMEMBERED	HIS WORDS,

⁹ and returning from THE TOMB all this to the eleven and to the others.	they	ANNOUNCED
¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who, to the apostles,		
		SAID this.

¹¹ but it seemed to them nonsense, and they did not believe them. ¹² But Peter <small>ROSE,</small> and ran <small>looking in,</small> he saw	TO THE TOMB; THE LINEN CLOTHS	and bending over by themselves;
and he went home marveled at what had happened.		

In the first passage the women «came to the tomb» (1b), in the last, it is Peter who «ran to the tomb» (12b); they had «not found the body of Jesus» (3b), just like Peter who «saw the linen cloths only» (12c). In the second passage, two men (4b) «tell» (5b) the women that Jesus is risen (6a), in the last but one, it is the women (10a) who «announce» (9a) and «tell» (10b) that to the apostles. While the extreme passages do not contain any spoken words, the three central

passages (4-10) echo with the words of the two men (5c-7) which report those of Jesus (7), then repeated by the women who transmit them to the apostles (9-10).

From one panel to the other, the women have changed; instead of going to the «grave» to bring «perfumes» (1b) for the dead «body» of Jesus (3b), they go to bring the word («announced» in 9a, «told» in 10b, «words» in 11a) to the «the Eleven» «apostles» and their companions (9b.10c). «Grave» (1b) and «tomb» (2b.9a.12b) (*mnēma* and *mnēmeion* which could be translated by «memorial») are from the same family as «to remember» (*mimnēskomai*: 6b.8, which could be translated by «to remember»). «To arise» has Jesus as subject in the centre (7c) and Peter in the last passage (12a); the synonym «to stand up» comes at the end of the second passage (6a); «to bend over» (12b) and «to bow» (5b) are synonyms.

INTERPRETATION

Searching in vain

The women, who had followed Jesus since his beginnings in Galilee (23,49) and had not left him until the end (23,55), return to the tomb, as soon as they could (24,1). They are in a hurry to go and pay final attention to the body of Jesus. The spices and perfumes they prepared two days earlier (23,56a) will be of no use because the tomb is empty and they do not find what they are looking for (24,3). Nor did Peter, although he ran, only to find the linen cloths (12). It is not here at the tomb that they have to seek; it is not the dead body of Jesus that they should busy themselves with (3).

The real memorial of Jesus

What remains of Jesus save his tomb (1b) and his body (3b)? The women cling to them desperately, as far as the Law permits them (23,56b). It is now the only link that attaches them to their master and Lord. They, who had served him with their belongings during his life (8,3), will continue for the little time it will be necessary to devote their care to him. And then the only thing left to them will be to come to his tomb to remember him. But the two men of light are going to show them another place for the memory, a place where they will find him, since the memorial of the tomb is empty. It is not here that they should look for him (5c) but in his words (6b). Of course, they will not forget the death of Jesus and that he was placed in the tomb, but they will remember that since the beginning in Galilee he had announced that he would rise from the dead on the third day (7). The real memorial is not the place where the dead body of Jesus had rested, it is in their living memory of the words that announced the triumph of life beyond his death and burial.

Handing on the Word

Only the dumbness of despair can answer the silence of death and the tomb (1-5b). The recollection of the words of life, however, give birth to the words of the

joyful announcement of the resurrection (9-10). The women's words to the apostles are the fruit of a long tradition. They are none other than what Jesus had already said — several times — when he was still with his disciples (6bc). Those words of the master actually did no more than repeat what the prophets had already announced a long time ago and which they have just said again in person in their garments flashing like lightning (4b). They are words of old but they become new by being uttered this day, new firstly because they are accomplished now; new, lastly, for they must be at the starting point of a new proclamation (9-10).

The living body of the Lord Jesus

On the first day of the week, the women bring the spices and perfumes to the tomb (1). A few moments later there they are carrying the word of life to the Eleven and to all the others (9-10). They leave the dead body of Jesus (3) for the living body of the assembly of his disciples (9). For them the Church has become the body of Christ, the face of his visible presence. Provided, however, that his words be alive in it as they were accomplished in him. Provided also that the disciples believe and do not take the announcement of the resurrection as «nonsense» (11).

B. THE WAY OF THE DISCIPLES OF EMMAUS (24,13-33a)

The second sub-sequence comprises three passages arranged concentrically (13-19a; 19b-27; 28-33a).

1. THE TWO DISCIPLES DO NOT RECOGNIZE THE ONE THAT WALKS WITH THEM (24,13-19a)

COMPOSITION

The first part introduces the characters and what they do; they first make a move (13), then come the words (14): «Emmaus» (at the end of 13) is the place of their future, «all that had happened» (at the end of 14) indicates the past they are putting behind them but which they are taking with them in their words. The third part (17-19b) is concentric in construction; the two questions from Jesus are at the extremities and Cleopas' answer is at the centre (18). In the central part (15-16), after the introductory circumstantial sentence (15a-e), the other two segments (15f.16b) are in opposition to each other.

The two occurrences of «were conversing with each other» links the first two parts (14a.15a); they are taken up by «you are exchanging with yourselves» at the start of the third part (17c); «to know» at the centre of the last part (18d) is from the same family as the last verb of the central part (16b). «Went-with them» at the centre (15c) is opposed to the three occurrences of «among them/you» (14a.15a.17c).

+ ¹³ And behold, two of them, on the same day were travelling
 . to a village distant from Jerusalem (about) sixty stadia,
 . its name *Emmaus*.
 + ¹⁴ And they **were-conversing** (BETWEEN) THEMSELVES
 . about *all these (things) that had-happened*.

¹⁵ And, it happened that, **in THEIR conversing** and discussing,
 –Jesus himself having-neared,
was-travelling with THEM;
 – ¹⁶ but the eyes of-them were-being-kept
 to not RECOGNIZE him.

+ ¹⁷ He-said to them:
 . «WHAT (are) these words
 . which you **argue BETWEEN YOURSELVES** (while) walking?»
 . and they-stood sad.

 : ¹⁸ Having-answered, the-one of name Cleopas,
 : he-said to him:
 = «You alone visit Jerusalem
 = and *DO NOT KNOW* what *happened* in her
 = (during) these days!»

 + ¹⁹ And he-said to-them:
 . «WHICH (things)?»

INTERPRETATION

The intimacy of being face to face

The two disciples are engaged in conversation and discussing (14a.15a). The narrator does not say what the words they are exchanging between them are (17). The only thing that is known at the beginning of this story is that they are talking about all that has happened during these last days at Jerusalem (14b18d). And especially that they are talking «among themselves» (14a.15a.17c). They are walking together towards Emmaus (13), but they are confined in a face to face discussion, prisoners of a past (14) that leaves no chance of a future in the offing. And when that happens (15bc), they are unable to perceive it (16).

Taught by a mistake

Jesus walks with them (15bc). They see him and hear him just as they see and hear each other. And yet they do not recognize him (16). They have lived with him for so long, having eyes and ears only for him, and here they are, unable to

identify either his face or his voice. What might seem improbable at first sight is in reality quite normal, seeing that we recognize only what we knew already. They do not recognize the one walking with them because they did not know the one with whom they had journeyed. They thought they knew who Jesus was; their master is now going to get them to realize their ignorance. Their present blindness is a sign of their blindness yesterday. If they were wrong before about what Jesus had told them, how could they not be wrong now about what they are seeing?

Teaching through pretence

Jesus pretends to know nothing about what has happened (19). And yet who better than he can know the deeds which have just been done as their causes and consequences? It may seem shocking to see Jesus feigning ignorance and playing the double game of the one who knows and of the one who does not know (17.19). But who would be scandalized by the questions of the master who wants to bring his pupil to discover the truth? The pedagogical feint does not deceive anyone, neither the teacher nor the person taught who knows very well that they have everything to gain by taking part in the game. The feint here is total, because the disciples do not identify their master. The purpose of this move is precisely to get them to discover that they do not know him. They fall for the trick so easily that they project their own ignorance on Jesus (18).

2. JESUS RECALLS THE SCRIPTURES TO THEM (24,19b-27)

COMPOSITION

To what the disciples say (19b-21) there corresponds what Jesus says (25-27); at the centre (22-24) the story of the two visits to the tomb frames the announcement of the resurrection.

The extreme parts correspond to each other in mirror fashion: 21 and 25bc are devoted to the disciples, to their faith (25c: «to believe») and to their hope (21a: «were hoping»); in 20 and 26 there is also question of the final destiny of Jesus, but, while in the first the deeds of men («delivered up» and «crucified») end in death, in the second the sufferings of Jesus end in «glory»; as regards the extremities (19cd.27), their relation is well marked by the inclusion about «the things about Jesus» and «the things about him». «Prophet» applied to Jesus at the beginning (19c) is repeated in the plural at the end (27a); the one whom the disciples call by that name calls himself «Christ» at the end (26a).

The central part (22-24) comprises two pieces which frame 23d. The two pieces end with the verb «to see» (23c.24d); the initial terms contrast «some women among us» with «some of those with us» (22a.24a). The central members of the first piece (22b-23b) are two co-ordinate and parallel participial clauses. The same goes for the last piece where the concentric structure is more pronounced. From one piece to the other, the pairs «tomb»/ «body» (22b.23a) and «tomb»/ «him» (24a.24d) correspond.

Thus the last piece of the central part (24) refers to the first part which speaks only of death, while the first piece (22-23c) prepares the last part which also announces the resurrection.

^{19b} They said to-him:

. «THE (THINGS) ABOUT JESUS the Nazarene	who BECAME a man, a <i>prophet</i> ,
. powerful in work and in WORD	before God and <i>all the people</i> ,

: ²⁰ how the chief-priests and rulers gave-him-over	to a judgement of-death
: and they-crucified him.	

= ²¹ But, we WERE-HOPING that he is	the one-about-to redeem Israel.
= But with all these, three days passed	from when this HAPPENED.

: ²² But	some women from us	astonished us:
	- having-been at-dawn	AT THE TOMB,
	- ²³ and not HAVING-FOUND	THE BODY OF-HIM,
- they came SAYING		
- vision of-angels (THEY) HAD SEEN		

WHO SAY THAT HE-LIVES.		

: ²⁴ Went-off	some of-those with-us	TO THE TOMB
	- and they FOUND thusly	
	- just-like the women SAID,	
- but HIM,	THEY DID-NOT SEE!»	

²⁵ And he said to them:

= «How foolish and slow of heart	
= TO BELIEVE in <i>all</i> what SPOKE	<i>the prophets!</i>
: ²⁶ Was-it not necessary (for) the Christ to suffer	
: and to-enter into his glory?»	
. ²⁷ And beginning from Moses and from <i>all the prophets,</i>	
. he interpreted to them in <i>all</i> THE SCRIPTURES THE-THINGS ABOUT HIMSELF.	

INTERPRETATION

Death and glory

The destiny of Jesus is interpreted in quite an opposite way: on the one hand by the high priests and the leaders (20) as also by the disciples (21), and on the other by the women (22-23c), the angels (23d), the Scriptures (25-26) and lastly Jesus (27). Some see in it the shameful end of a prophet (19-20), others the glorification of Christ (26). Some see in it the death of a hope of liberation (21), others the coming and enthronement of the announced Messiah (26).

Israel did not recognize its king

The Scriptures of Israel had announced a long time ago that the Lord would deliver his people (21); all the prophets since Moses, all the Scriptures from the origin had predicted the coming of the Saviour (25-26). Israel could be defined as the people of hope. And when the time at last came, they did not believe it (25). They did not recognize it because they did not know it. In spite of everything the prophets had said, they had imagined a Messiah different from the one who was announced. They had interpreted the Scriptures in accordance with their human outlook, whereas they ought to have listened to the voice of the God whose ways are not the ways of men. The high priests and the leaders of the people did not tolerate the image of the Christ that Jesus incarnated; as it did not correspond to theirs they did away with him (20). The disciples themselves (21) took sides with the high priests and the leaders (20), to the extent that they do not understand any better than they do what happened; like them, their gaze stopped at the cross (20b).

They say he is alive

The women say nothing more than what was said to them (23). Jesus says no more than what was written (25-27). They invent nothing; they say what they have seen and heard. Jesus like the Scriptures, the women like the angels, or at least those whom the disciples identify as such, announce only one thing, the glorification of Christ in the ordeal, his triumph through death (26). Everything is summed up in this short statement: «they say he is alive» (23d). It is when he has fulfilled the Scriptures (19) that Jesus can interpret them (27); it is in the light of the resurrection (23d) that everything becomes clear. Life, that of individuals as well as that of peoples, and history take on meaning only at the end. That is why all the deeds and all the words, all the power of Jesus (19) would have no meaning without the resurrection. How would he give us life if he were not himself alive?

3. THE TWO DISCIPLES RECOGNIZE THE ONE THAT EATS WITH THEM (24,28-33A)

COMPOSITION

+ ²⁸ And they-approached <i>to the village</i> to-where they-were-travelling, + and he-pretended to-travel further.	
²⁹ But they urged him, saying:	
— «Stay WITH US , . because it is (almost) evening . and the day (is) beginning-to-end.»	
= And he-went-in to stay WITH THEM.	
³⁰ And, it happened, that (while) he (was) reclining WITH THEM	Having-taken the bread, he blessed (it) and having-broken, he-was-giving to-them ³¹ their eyes WERE-OPENED and they-recognized him.
= But he became invisible TO THEM.	
³² And they said BETWEEN-THEMSELVES :	
— «Not our heart was burning IN US , . as he was speaking to-us on the way, . as he OPENED TO-US the Scriptures?»	
+ ³³ And having-stood-up (at-that) same hour, + they returned <i>to Jerusalem.</i>	

The first and last parts (28-29; 31c-33b) correspond to each other in mirror fashion.

— There are first of all at the extremities (28.33) two bimember segments: the two members of the first end with the same verb of movement, «to go»; the two members of the last segment (33) begin with a verb of movement, «to get up» and «to return». Whereas they go «towards» Emmaus at the start, they return «towards» Jerusalem at the end. — Then come (29.32) two remarks of the disciples with a similar syntactic structure (main clause followed by two subordinate clauses). — Lastly there are two unimember segments (29e.31c) the subject of which and those they are addressed to are the same. These segments are not directly opposed as one might expect; it is not said that Jesus went out to go away from them but only that he is no longer visible to them.

In the central part (30-31b) the circumstantial clause of introduction is followed by two bimember segments the members of which are co-ordinated by «and».

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«With us–them» is repeated in 29b, 29e and 30c; in 32b however they are «among them». «Were opened» in 31a is repeated by «opened» in 32d.

INTERPRETATION

Pretending to want something

Jesus pretends to go further (28b) and the disciples urge him to stay with them (29b). Is not the play of politeness whereby someone gets themselves entreated so as not to seem to impose themselves aimed at forcing the other to show what they really want? The feint is not only on Jesus' part; the disciples are pretending as well; are the reasons they give for keeping Jesus back (29cd) the real reasons for their insistence? In any case, Jesus pretends to believe them and accedes to their request (29e). The game involving the meeting and the friendship between the men is not unconnected with that of the meeting with the Lord.

Like a pillar of fire by night

Jesus has hardly made himself known before he disappears (31c). Instead of lamenting and being sad, the disciples at once remember with joy what has happened to them (32); everything is clear to them and they understand to their astonishment why his words had touched them so profoundly. As if Jesus had not actually left them. No more clinging darkness! The obscurity that they feared, because it possessed them, no longer frightens them. They immediately get back on the road (33), that road on which Jesus walked with them while enlightening their intelligence and their heart. They do not see him any more but they know that he accompanies them and that he guides their steps. Like the pillar of fire that guided their fathers in the desert (Exod 13,21).

The sign of the presence

For the child as for the lover, it is all about presence. «Stay with us!» (29b). The disciples' request is the plea of every human being, from the cradle to the grave. It has been the anguished plea of the son of Israel since the beginning; it will be the prayer of the Christian right to the end. The child recognizes the presence in the warmth of the womb and of its food (30de), in the warmth of the voice that calls it, which opens its heart and intelligence all the way along its path (32cd). Food and word were given together to the people in their infancy in the desert so that they should know that God was with them. The last words of Jesus in his testament were delivered with the food of his body (22,14-20). It is by that sign that the disciples recognize him (31ab) and are assured that he is still with them (29b).

On the limits of the story of the disciples of Emmaus
and on the alleged «Appearance to the Eleven»

The NJB heads 24,36-43 with: «Jesus appears to the *apostles*». No doubt because it considers that verses 33b-35 are part of the pericope about the disciples of Emmaus; it therefore interprets the pronoun «them», in «he stood in the midst of them» (36; see p. 818) as «the apostles». The NJB does the same in the next pericope (44-49) which it entitles «Last instructions to the *apostles*». The TOB considers 36-53 as a single pericope entitled: «The appearance to the *Eleven*»; the Spanish translation given in the *La casa de la Biblia*, however, entitles 36-39: «Aparición a los *discípulos*» and the Hebrew translation (UBS 1995): «His appearance to the *disciples*».

If my analysis is correct, especially as regards the division of the passages and their being grouped together into one sub-sequence (33b-53; see p. 826), it is clear that the protagonists in the story are not only the Eleven apostles, but also — apart from the two disciples of Emmaus, about whom it cannot be said that they have left the scene — «those (who were) with them» (33b)⁸. The difference is enormous! Of course, the apostles and, *primus inter pares*, Simon to whom in a way the primacy is attributed right from the start of the sub-sequence, are constituted «witnesses». But they are not the only ones. Who are «those who were with» the Eleven? Luke does not say. Disciples of Jesus, evidently. And it is certain that they were all Jews, like the Eleven. The proof will be that Peter himself and the other apostles later had the greatest difficulty in agreeing that the pagans, of whom Cornelius the centurion was the first, should be admitted to salvation (Acts 10,1–11,18). It is therefore the whole community of the disciples who, with the Eleven, are called upon to bear witness. With Theophilus, readers of pagan origin, for whom Luke writes his gospel, may thus consider that they are among those to whom Jesus entrusted the mission of proclaiming conversion and the forgiveness of sins to all nations. With the disciples of the first hour, they henceforth form one and the same people.

⁸ See A. GEORGE, «Les récits d'apparitions aux Onze»; although the author, even in the case of Luke, uses the expression «the apparition to the Eleven» (for example, p. 81.85), he rightly insists on the fact that the Eleven «are not alone» and establishes the parallel between this scene and the two missions of the Twelve in chapter 9 and of the seventy-two in chapter 10 (p. 84).

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4. THE WAY OF THE DISCIPLES OF EMMAUS (24,13-33a)

COMPOSITION OF THE SUB-SEQUENCE

¹³ And behold, that very day two of them WERE GOING TO A VILLAGE, about sixty stadia from JERUSALEM, named Emmaus, ¹⁴ and talking *between themselves* about all these things that had happened.

¹⁵ AND IT HAPPENED THAT while *they* were talking and discussing, Jesus himself drew near and went *with them*.

¹⁶ BUT THEIR EYES WERE KEPT FROM RECOGNIZING HIM.

¹⁷ And he said to them, «What is this conversation which you are holding *between yourselves* as you walk?» And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, «Are you the only visitor to Jerusalem who does not know the things that *HAVE HAPPENED* there in these days?» ¹⁹ And he said to them, «What things?»

And they said to him, «Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers handed him over to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this *HAPPENED*.

²² Moreover, some women of our company amazed us. They were at the tomb early in the morning ²³ and did not find his body; and they came back saying that *THEY HAD SEEN* a vision of angels,

WHO SAID THAT HE IS ALIVE.

²⁴ Some of those who were with us went to the tomb, and found it just as the women had said; **BUT HIM THEY DID NOT SEE.**»

²⁵ And he said to them, «O foolish men, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?» ²⁷ And beginning with Moses and all the prophets, he interpreted to them in all THE SCRIPTURES the things concerning himself.

²⁸ So they drew near to the VILLAGE to which THEY WERE GOING. He appeared to be going further, ²⁹ but they constrained him, saying, «Stay **with us**, for it is toward evening and the day is now far spent.» So he went in to stay **with them**.

³⁰ AND IT HAPPENED THAT when he was at table **with them**, he took the bread and blessed, and broke it, and gave it to them.

³¹ AND THEIR EYES WERE OPENED AND THEY RECOGNIZED HIM;

And he became invisible to them. ³² They said *to themselves*, «Did not our hearts burn within us while he talked **to us** on the road, while he opened to us THE SCRIPTURES?»

³³ And they rose *THAT SAME HOUR AND RETURNED TO JERUSALEM*.

The extreme sentences (13.33) are opposed: «went off to a village distant... from Jerusalem»/ «returned to Jerusalem», with similar indications of time, «on that same day»/ «at that same hour».

The central pieces of the extreme passages (15-16; 30-31a) correspond: they start with the same expression, «it happened while», which does not come anywhere else; the central segments (15b.30b) end with a verb of which Jesus is the subject, followed (in Greek) by the pronoun object «them» («he went with them» and «he gave them»); «between them» (15a) is opposed to «with them» (15b.30a); but it is between the last segments (16.31a) that the opposition is striking.

In the extreme passages the opposition «between them»/ «with them»; at the beginning three occurrences of «between them (you)» (14b.15a.17a) and one «with them» (15b), at the end four cases of «with them (us)» (29a.29b.30a.32b) and one «between them» (32a).

The link between the last passage and the central passage is provided especially by the two occurrences of «the Scriptures» (27b.32c), of which it may be said that they play the role of final terms or almost final terms. The link between the first passage and the central passage is made by the two occurrences of «arrived» which also play the role of final terms of the first part (18b) and of the first panel of the central part (21b); to this must be added the synonym «come upon» at the end of the first piece of the first part in 14b. Whereas the disciples talk of «what has happened», Jesus speaks of the «Scriptures» and makes the connection between what they say and what happened to him. Both «what happened to him» and «the Scriptures» are determined by «everything» (14b. 21b.27b). «What happened» (18b.21b) refers only to the Passion and death of Jesus, for that is what happened «these days» (18b) and, more precisely, three days ago (21b).

The final terms of the extreme parts of the second passage, «had seen»/ «have not seen» (23b.24b), belong to the same semantic field as «their eyes» (16.31a). Writing being a word for the eyes, it is not surprising that the same verb «to open» is used to indicate the recognition of Jesus (31a) and the understanding of the Scriptures (32bc). The criss-crossing of negative (16.24b) and positive propositions (23b.31a) will be noted.

BIBLICAL CONTEXT

Exod 16

It is when the bread has been given them by Jesus that the eyes of the disciples are opened and they recognize him. As in the case of the manna in the desert: «This evening you shall recognize that it is the Lord who brought you out of the land of Egypt and in the morning you shall see the glory of the Lord» (Exod 16,6; see also verses 12 and 15). Like the disciples, the Hebrews believe that what has happened simply leads to death: «You have brought us out into this desert to have all this multitude die of hunger» (Exod 16,3).

Gen 3,7

The consequence of the gift of bread by Jesus («Then their eyes were opened and they recognized him»: Luke 24,31) is directly opposed to that of setting hands on the forbidden fruit: «Then the eyes of both were opened and they knew that they were naked».

INTERPRETATION

Pedagogy in action

Jesus is going to interpret the events by means of the Scriptures (27); but first of all he wants the disciples to say what they have understood about everything that has happened (19-21). Jesus is going to turn them back completely; he is going to get them to come back (33) to where they came from (13); but first he comes up and goes along with them (15b); he walks in the same direction as they do; he falls in with them; he will even pretend to go further (28)! He catches up with them at the point they have reached in their walk and their understanding. He gets them to express the disappointment that makes them somber (17) and their fear of the night and the darkness (29); their sadness at having lost him (21) and their anguish at his leaving them (29). They themselves must discover both their ignorance (25) and the real meaning of that of which they have been witnesses (26). They must discover for themselves who he is and who they are.

Recovering the memory

Sorrow and despair blind them as long as they are unable to recognize either the face or the voice of their master (16). As if they had lost their memory. And that really has in fact happened to them, since they think only about what happened these recent days (14; 17-18) and forget everything else. If they do not recognize his voice, would it not be because they have forgotten his words? They have at least forgotten what the prophets foretold (25). The latter had announced the exile but also the return, the sufferings of the Servant of the Lord but also his exaltation in glory (26). Their heart warms at that recollection (32), but they will need more than that to realize fully, to make the connection between what is said to them and the one who says it, to recognize Christ Jesus in the one who speaks to them.

The memorial

Seeing Jesus at their side is not enough for the disciples to understand (15-16). Listening to him interpret in the Scriptures, in all the Scriptures, what concerns him is not decisive for them (25-27). How is it that they have to wait until the breaking of bread for them to recognize him at last (30)? Why was the discovery made only then? It is because the function of that gesture is to be precisely a

memorial: «Do this in memory of me» (22,19). A memorial whereby Jesus makes himself present in the gift of his body and blood, a memorial that makes present what had been announced and which has been effectively accomplished. «A prophet powerful in deed and word» (19), such is the image they keep of their master, such is the image they will immediately identify when they hear him saying the blessing and see him giving the bread (30-31). Words had not sufficed for them to recognize him; it needed an action. Could there have been an action more eloquent, summarizing and concentrating all the activity and mission of Jesus, than this gesture with which he had consecrated in the bread and wine his body and blood for the sacrifice of his life (22,14-20)?

The living one

For Cleopas and his companion, Jesus is dead (20). And they carry the death with them, in their words and on their gloomy faces (17). With their master their hope is also dead (21). They have not been living for three days. Even the Scriptures are dead for them: no reference in their conversation to the words of the Law nor to the announcements of the prophets, no prayer from the psalms. With Jesus, the Scriptures come to life by becoming once again words fitted to the event. A life that brings them light and warmth (32). With Jesus, their dead eyes open again (31a) both to the one who gives them the bread of life (30b) and to the one who opened the Scriptures for them (32bc). Like him they rise immediately and return to announce the good news that Jesus is alive (33).

The conversion

In their desperation, the two disciples part from the others and leave the group of the apostles. They remain closed in a fruitless dialogue in which they can only repeat endlessly the same things between them (13-17). The intervention of another speaker is needed to bring them out of their pointless conversation. When at the end they are by themselves (32), everything will have changed; they are literally turned around (33) and they must there and then rejoin the others. They cannot keep to themselves alone what they have seen and heard; they have to share the hope (21) they have found again with everyone.

C. THE WITNESSES TO THE RESURRECTION (24,33b-53)

The last sub-sequence comprises five passages (see the whole sub-sequence, p. 826): «The disciples announce the resurrection to each other» (33b-35), «Jesus appears to the eyes of the disciples» (36-43), «Jesus recalls his own words and the Scriptures» (44-47b), «Jesus announces the mission of the disciples» (47c-49) and lastly «Jesus disappears from the eyes of the disciples» (50-53).

1. THE DISCIPLES ANNOUNCE THE RESURRECTION OF JESUS (24,33b-35)

COMPOSITION

+ ^{33b}	And they-found gathered	<i>the Eleven and those with them,</i>	³⁴ SAYING
.	that really	was-raised	the Lord
.	and (that)	WAS-SEEN	BY SIMON.
<hr/>			
+ ³⁵	And	<i>they</i>	WERE-EXPLAINING
.	what	(had-happened)	on the way
.	and how	HE-WAS-MADE-KNOWN	TO THEM in the breaking of the bread.

Many people consider that this passage is part of the preceding account because the two disciples of Emmaus, Cleopas and his companion, are the subjects of the two sentences in this passage. However, the internal coherence of the last two sub-sequences and that of each of the passages that compose it make it necessary to recognize here a very individualized passage. Of course, the two disciples of Emmaus appear in it as in the preceding sub-sequence; nevertheless they meet some new characters, «the Eleven and those (who were) with them» (33b); moreover, the place is different, because the disciples of Emmaus are henceforth back in Jerusalem which they had left at the start of their journey (13).

This passage is formed of two parallel parts: introduced by a narrative member (33b-34a; 35a), they are statements comprising two members co-ordinated by «and» (34bc.35bc). The subjects of «saying» (34a) and of «explained» (35a) are firstly «the Eleven and those who were with them» (33b), then the disciples of Emmaus («them») (35a). The two members of the first statement end with the name of a person; the two members of the second statement end with an expansion introduced, in Greek, by the same preposition (translated here by «on» and «in»); from one statement to the other, the last verbs, «has appeared» and «had-made-himself-known», belong to the same semantic field.

From the purely formal point of view, the regularity of the composition, of which a similar rhythm marks each of the two parts, is no weak argument in establishing the way it divides up.

INTERPRETATION

Reciprocal testimony

Back in Jerusalem, the disciples of Emmaus at first cannot get a word in. They, who could not wait until next morning and have walked by night with great haste to communicate what had happened to them, did not have time to open their mouth. The Eleven and all the others do not let them speak; they must announce to them the good news of the resurrection of which Simon was the witness (33b-34). Only then can they in their turn tell of their own meeting with the risen Lord (35). The two groups go at each other to find out about the day's events. Their testimonies comfort each other mutually.

The primacy of Peter

Whereas the meeting of Cleopas and his anonymous companion with the Lord had been reported in great detail (13-33a), Luke does not recount the apparition of Jesus to Simon. However, the apostles and the other disciples together will receive news of it (34c) before hearing from the disciples of Emmaus (35), and the latter will have to give way to Peter. This is no doubt because Peter had to be the first to hear the news of the resurrection just as he had been the first with his confession of faith (9,20), because Jesus had chosen him first for that role and that function (6,14). Perhaps also because he had been the only one to deny him and the first to repent (22,56-62). «The Eleven» appear in any case like the institution to which the other disciples must naturally refer; the fact that they are not alone, but that they are in the company of «those with them» (33b) certainly seems to indicate their solidarity with the whole group of the disciples of the Lord.

«The Eleven and the others with them»

«The Eleven» are «the important people» in the community; James, Peter and John will be its «pillars» (Gal 2,6-9). Still, as from the first day of the resurrection they are not the only ones; there are also «those (who were) with them», who represent the whole of the Church, the group of those who believed in Christ (see p. 811). It is vital that all should have had the experience of the resurrection, not only of Jesus, of which they hear the proclamation, but also their own return to life. With the Lord, indeed, they are born again to a new life.

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2. JESUS APPEARS TO THE EYES OF THE DISCIPLES (24,36-43)

COMPOSITION

+ ³⁶ (While) they-(were)-saying these-things, + himself stood	IN-THE MIDDLE OF-THEM
· and says to-them:	«Peace to-you!»
= ³⁷ And having-become : they-were-presuming	TERRIFIED and FRIGHTENED, TO-WATCH a spirit.

³⁸ And he-said to-them: «Why are-you TROUBLED and why doubts arise in your heart?	³⁹ SEE my hands and my feet: that I am myself. TOUCH - ME! and SEE that: a spirit (does) not have flesh and bones just-as me you WATCH having.»
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: ⁴⁰ And this having-said, HE-SHOWED to-them the hands and the feet; = ⁴¹ but still they DISBELIEVING because-of the joy and AMAZED,	
· he-said to-them:	«Have-you something edible here?»
+ ⁴² They gave to-him (of a) grilled fish a piece + ⁴³ and, having-taken,	IN-FRONT-OF THEM he ate

The passage is formed of three parts arranged concentrically. The extreme parts, both formed of three bimember segments (36-37; 40-43), correspond in mirror fashion. The extreme segments (36ab; 42-43) end with a similar syntagma, «of them» and «before them». In the centre (36c. 41b), come the only two words of Jesus in these parts, introduced by a similar narrative sentence. Lastly, the last segment of the first part (37) and the first of the last part (40-41a) correspond in chiasmic form; the two participles in 37a, «terrified» and «fearing», with the two in 41a, «not believing» and «being astonished», are alike; the two other members (37b.40) correspond to each other by means of the verbs of seeing «to see» and «showed», the direct objects of which are opposed, «a spirit» and «his hands and his feet».

The central part (38-39) is a long discourse by Jesus which contains firstly two questions beginning with «why». Then there are three sentences in the imperative;

the first and the third imperatives are identical («Look») and the sentences are developed, while the central sentence (39c) is very short.

Each of the two questions with which the central part (38) starts refers to the two members in the preceding verse: «troubled» in the first question (38b) is a synonym of «terrified and fearful» in 37a; «reasonings» in the second question (38c) recalls «they were thinking» in 37b. In addition, the first imperative sentence (39a) announces the beginning of the last part (with the repetition of «hands and feet» in 40), while the third imperative sentence (39d) refers to the end of the first part (with the repetition of «spirit» as in 37b).

INTERPRETATION

A body visible and palpable

The one who appears to the disciples is not a ghost or an evanescent phantom (39de). It is Jesus, that Jesus with whom they had eaten (43), whom their hands had touched before his Passion (39c). It really is him (39ab), in flesh and bone (39de). It is not an image (37b); it is a body like theirs (40). Does a spirit eat grilled fish (42-43)? They can again, in the joy of meeting up again, see and touch him. It really is him (39b).

A marked body

The body of Jesus really is the same as before the Passion, and yet is different as well. If the Lord insists on showing them «his hands and feet» (40), it is without any doubt because they bear the mark of the nails. That is the sign he gives them so that they can identify him with certainty. The Passion is not effaced by the resurrection. Christ is for ever a crucified Messiah.

The incredulity of the apostles

It might be expected that the apostles would yield immediately to the evidence and prostrate themselves there and then at the feet of their master. They do nothing of the kind and stay silent to the end. At first it is «fear» and «terror» that paralyse them (37a); and even when «fear» gives way to «joy», they still do not believe their eyes (41a), and Jesus has to go so far as to eat in front of them (43) to try to convince them really. At the end of the story, however, the reader still does not know whether the disciples eventually believed what they saw.

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3. JESUS RECALLS HIS WORDS AND THE SCRIPTURES (24,44-47b)

COMPOSITION

If all are agreed about the beginning of the pericope, no translation nor any of the commentaries consulted stop at 47b; all make it go on to verse 49 inclusive. That is no doubt because Jesus' discourse to the disciples which starts at 46 does not finish before the end of 49. The argument is not decisive; no one will claim that the discourse in 12,22-53 or the one in 21,10-36 form only one pericope⁹.

+ ⁴⁴	HE- SAID	to them:	
=	« These are my	WORDS	
=	which I-SPOKE	to you	
=	while-still being	with you,	

	:	because it-was-necessary to fulfill all what HAD-BEEN-WRITTEN	
	:	in the LAW OF MOSES, THE PROPHETS AND THE PSALMS about me.»	

⁴⁵ Then he	OPENED	their minds
to	comprehend	THE SCRIPTURES.

+ ⁴⁶	And HE-SAID	to them:	
=	« Thus	it-has-been- WRITTEN	

:	for	<i>the Christ</i>	to suffer
	. and	to rise	from the DEAD
			on-the third day
:	⁴⁷ and that	<i>in his name</i>	TO-BE-ANNOUNCED
	. for	the remission of	SINS
			conversion
			for all the nations.

Two parts containing speech frame a short narrative part. The first and the last are completely symmetrical. Their first pieces begin with a short narrative sentence (44a.46a) followed by two segments in which the «words» that Jesus «said» (44bcd) and those of Scripture are recalled (46b; «these» and «thus» are from the same root in Greek); the second pieces give the content of the words (44ef; 46c-47b). In the second piece of the first part (44ef) «everything that is written» is then spelt out: «the Law of Moses, the Prophets and the Psalms». As regards the two segments that compose the second piece of the last part (46cd; 47ab), they are parallel to each other; «in his name» (47a) refers to the name of «Christ» (46c); «dead» (46d) and «sins» (47b) are also negative facts, whereas «would rise» and «forgiveness» deliver

⁹ For a more extended discussion of this last sub-sequence, see R. MEYNET, «Commençant à partir de Jérusalem, vous êtes les témoins de cela!»

from them¹⁰. Note that, if the first segment (46cd) announces the actions of Jesus, the second (47ab) announces the future activity of the disciples. It may be said that «all» in 44e and «all» in 47b act as final terms.

In the centre (45), Jesus, with what he says (as in the first part), explains the words of Scripture (which the last part records); this segment therefore provides the link between the other two parts of the passage.

BIBLICAL CONTEXT

Liberation from death (46d) and sin (47b) is exactly the reverse of what happened at the fall, just after the creation (Gen 3), when man was subjected to «death» for having succumbed to temptation and committed «sin».

INTERPRETATION

A great novelty

The announcement of the Passion and resurrection (46cd) is not new. Jesus had already made it 9,22; he had repeated it 9,44 but only for the Passion: «the Son of man will be delivered into the hands of men». The words introducing it, «Thus it is written» (46b), are not new either; at the time of the third announcement of the Passion and resurrection (18,31-33), he had also prefaced it with: «Behold, we are going up to Jerusalem and *everything written by the prophets* about the Son of man *will be accomplished*». The great novelty, in connection with the three announcements of the Passion and resurrection, is that «what is written» also contains the proclamation in his name of conversion and remission of sins to all the nations (47ab)¹¹.

All the Scriptures

But that is not all! Taking into account only the last part (46-47b), one might be tempted to think that the Passion and resurrection of Christ, as well as the announcement to all the nations, are foretold in some texts of Scripture. And it would take some ingenuity to identify, in the great bulk of the Scriptures, the places which would prophesy them, especially in the Prophets, because Jesus had said so in 18,31. Now, the first part of the passage explains the «Thus it is written» which comes in the third part: it means «everything that is written» (often translated, correctly, as «all the Scriptures»), and in order that the matter might be even more clear, Jesus mentions the three traditional components of the Law, the Prophets and the Writings, represented by the Psalms. So it is the whole of Scripture that announces Christ, in all its parts, and not just in some chosen pieces.

¹⁰ The parallelism of these two segments has meant adopting the well-attested variant which prefers the co-ordinating «and» to the preposition «for» before «the forgiveness of sins».

¹¹ See J. DUPONT, «La portée christologique de l'évangélisation des nations».

Jesus interprets all the Scriptures

Jesus himself said that much «while still with» his disciples (44b). Now he is not content with saying it once again, even with greater solemnity, even if he adds that all the Scriptures speak of him. He is shown by Luke as the one who interprets the Scriptures; still more as the one able «to open the mind to understand the Scriptures» (45), as he had opened the eyes of the blind and the ears of the deaf (7,22), in accordance with the prophecy of Isaiah. Precisely what had happened with the disciples of Emmaus (24,31). «The accomplishment» (44c) of the Scriptures in Christ takes place not only in his Passion and resurrection from the dead, not only in the proclamation of salvation to all the nations (46-47b); it also includes the gift of understanding all the Scriptures. All that is what, along with «conversion and the remission of sins», will be offered «to all the nations» (47ab).

The accomplishment of the Scriptures

The Scriptures (46b), all the Scriptures (44de) speak of Jesus. They announce what he will do (46cd) and what, «in his name», his disciples will do (47ab). Jesus says nothing other than what the Scriptures say, but he is not content with repeating it and commenting on it like the scribes, he does it, brings it about, he «accomplishes» it (46cd). And it is because he accomplishes it that he can make it understood (45). The disciples in their turn will have to proclaim that Jesus accomplishes the Scriptures; by accomplishing them and having them accomplished by those to whom they will be sent, to the ends of the earth. «All» the Scriptures (44d) must be accomplished by «all» the nations (47b).

The new Adam

Liberation from death (46d) and sin (47b) is exactly the reverse of what happened at the fall, just after the creation (Gen 3), when man was subjected to «death» for having succumbed to temptation and committed «sin». The Scriptures speak of nothing else than of the salvation that God offers man (47b) if he obeys his voice (47a). They proclaim the Law (44e) that makes it possible to escape the curse of death (46d); they record the appeals of the prophets (44e) to be converted and to turn away from sin (47ab); they recount the repeated infidelity of the people and the pardon always offered by God; they bring together the prayers of mankind (44e) who begs for liberation from death and gives thanks for receiving it.

Jesus is the first man since Adam to rise from the dead (46d). Because he resisted temptation, because he did not sin but obeyed the word of God and fulfilled all the Scriptures (44). Thanks to him, with the strength of his name, conversion to obtain the remission of sins becomes possible (47). Conversion that is not confined to Israel but will naturally be extended to all nations (47b), because Adam is father not only of the Jews but father of all mankind.

4. JESUS ANNOUNCES THE MISSION OF THE DISCIPLES (24,47c-49)

COMPOSITION

+ ^{47c} Beginning from	JERUSALEM,
+ ⁴⁸ you , [will-be]	witnesses of these (things),
: ⁴⁹ and <i>I</i> , send	THE PROMISE OF MY FATHER upon you.
<hr/>	
+ But you ,	stay
+ in	THE CITY,
: until you might-be-clothed	WITH POWER FROM ON HIGH.»

This short passage is formed of two parallel parts. The first segments (47c-48; 49bc) correspond to each other crosswise: «the city» (49c) is «Jerusalem» (47c); «stay seated» (49b) is opposed to «being witnesses» (48) because it is when standing that one testifies (the emphatic pronoun «you» also comes again in these two members). The second segments (49a, 49d) both speak no longer of what the disciples will do but of what Jesus will do for them («I» in 49a in opposition to «you» in 48). The verb in 49d is passive in meaning; its agent is God: Jesus and his Father are therefore united in sending what the disciples will receive. «The power from on high» (49d) is synonymous with «the promise of my Father» (49a).

The first part is in the present¹², even if the verb in 49a can be understood as an imminent future. The second part (49bcd) concerns the future; it starts actually with an imperative that concerns the time that will separate the present moment from a future event of which the date is not given¹³.

INTERPRETATION

The power from on high

The mission of the disciples is immense; it surpasses them infinitely because beyond Jerusalem (47c) it must extend to the ends of the earth. It is beyond their strength alone (49d). Did they not, just three days ago, withdraw from giving the testimony that was asked of them when it was a matter of giving it before so few people? On their own, they will be able to do nothing. So Jesus announces to them that they will be clothed with «power from on high» which his Father has

¹² The copula «to be» (*este*) which some manuscripts add may be interpreted as a present indicative or as a present imperative; this last option reinforces the parallelism with the imperative in 49b.

¹³ The parallelism of the two parts is clear and the coherence of the whole is striking. If the first proposition (47c) were attached to what precedes, the balance of the passage would be compromised, as would that of the preceding passage. Besides, the content of the two passages is different, as is indicated by the titles given to them: «Jesus recalls his own words and the Scriptures» (44-47b), «Jesus announces the mission of the disciples» (47c-49).

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promised (49a. 49d), «the Holy Spirit» (Acts 1,8) which will come down on them at Pentecost.

Starting with Jerusalem

The mission of the apostles will lead them to all nations, but they will have to start with Jerusalem (47c). Israel holds the right of primogeniture. The divine election is still theirs in spite of their sin, although they rejected their master and Lord. This is because the Word had first been addressed to Abraham and Israel was the trustee of the Law and of all the Scriptures. Is not the house of Jacob the people of the promise? The promise will be kept (49a) because God is faithful. But it will be extended to all the other nations. For the purpose of the election was that the people chosen should become the light of the world.

5. JESUS DISAPPEARS FROM THE EYES OF THE DISCIPLES (24,50-53)

COMPOSITION

+ ⁵⁰ He	lead	<i>THEM</i> out,
	- towards <i>Bethany</i>	
	- and having lifted up his hands,	
+ He	BLESSED	<i>THEM</i> .

⁵¹ And it-happened that	he-departed from	<i>THEM</i>
as he (was) BLESSING them	he-was-being-carried-up into	HEAVEN.

- ⁵² And they,	having-prostrated (before)	HIM,
	+ they-turned	<i>to Jerusalem</i> with great joy.
	+ ⁵³ And were,	<i>always in the Temple,</i>
-	BLESSING	GOD.

The first part (50) is formed of two bimembers, the first concerning the place, the second the action of Jesus; the syntactic construction is concentric, with the principal clauses at the extremities and the expansions in the centre. — In opposition, the last part (52-53) recounts the return from Bethany to Jerusalem; at the extremities, two participial clauses the verbs of which in a sense belong to the same semantic field to the extent that they express an action of respect and the complements of which, «him» (i.e. Jesus) and «God», are thus placed in relation; between two (52b.53a), come the two co-ordinate main clauses where the verbs are followed by complements of place and manner. — The central part (51) is formed of one trimember segment; the first member (51abc) takes up the end of the preceding part (50d); the other two co-ordinate two complementary aspects of the same action: leaving his disciples, Jesus goes back to heaven. — «To bless»

comes in the three parts, at the end of the extreme parts (50d. 53b)¹⁴ and at the beginning of the central part (51c); so to the blessing given by Jesus there corresponds the one given by the disciples to God. The pronoun «them» in 51d in the central part repeats the ones at the end of the extreme members of the first part (50a.50d), whereas «heaven» at the end of the central part (51f) announces «God» at the end of the last part (53b).

BIBLICAL CONTEXT

Because Jesus «raises his hands» (Lev 9,22; Sir 50,20-21), some people think that his blessing is of a priestly nature (Num 6,23-27). However, Luke never shows Jesus as a priest. The relation with the blessing that the patriarchs bestow on their sons before leaving them for good seems much more probable; Jacob blessed his twelve sons (Gen 49), Moses blessed the twelve tribes of Israel before dying (Deut 33).

INTERPRETATION

A joyful separation

The disciples are seeing Jesus for the last time; the separation is definitive (51). And yet they are not sad; on the contrary, they go back «with great joy» (52b). This is because their master is not going away to the dead where they saw him go down three days ago; he is taken up to heaven (51e), to «God» (53b). They bow down before Jesus (52a) and do not cease to bless God (53b). If the Temple is the place and sign of the presence of God in the midst of his people, they know that by standing ceaselessly in the presence of the Most High they will not be separated from the one he has returned to. Would they be so happy if they were not convinced that Jesus is still present among them in spite of his absence? The separation paradoxically becomes for them the sign that Jesus accompanies them.

The supreme blessing

Just as the patriarchs at the time of their departure would bless their sons, like Jacob (Gen 49) and Moses (Deut 33), so Jesus blesses his apostles before being separated from them (50d). But unlike the blessings of the patriarchs, Jesus' blessing has no content. Each of the twelve sons of Israel had received a particular and personal blessing. Nothing of the kind for the Eleven. Jesus blesses them without saying anything, at least without Luke reporting his words. But is there any need for words? The very fact of blessing them before disappearing is a sign of adoption. In this way he indicates to them that he accepts them as his heirs.

¹⁴ In 53b, instead of «to bless», the *Codex Bezae* has «to praise»; a number of manuscripts co-ordinate the two verbs: «praising and blessing God».

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They who had abandoned him know they are forgiven. For all these wonders they will bless God unceasingly (53)¹⁵.

6. THE WITNESSES OF THE RESURRECTION (24,33b-53)

COMPOSITION OF THE SUB-SEQUENCE

^{33b} and they found the eleven gathered together and those who were with them, ³⁴ who SAID, «**The Lord has risen** indeed, and has appeared to Simon!» ³⁵ Then they explained what had happened on the road, and how he was known to them in the breaking of the bread.

³⁶ As they were saying this, **He himself stood among them**, and said to them, «Peace to You.» ³⁷ But they were terrified and frightened, and supposed that they saw a spirit. ³⁸ And he said to them, «Why are you troubled, and why do doubts rise in your hearts? ³⁹ See my *HANDS* and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have». ⁴⁰ And when he had said this he showed them his *HANDS* and his feet. ⁴¹ And while they still disbelieved for joy, and amazed, he said to them, «Have you anything here to eat?» ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate before them.

⁴⁴ He said to them, «These are my **WORDS** which I spoke to you, while I was still with you, because it was necessary to fulfill everything *WRITTEN* about me in the law of Moses and the prophets and the psalms.»

⁴⁵ THEN HE **OPENED** THEIR MINDS TO COMPREHEND THE *SCRIPTURES*,

⁴⁶ And he said to them, «Thus it is *WRITTEN*, that **the Christ should suffer and rise from the dead** on the third day, ⁴⁷ and that in his name conversion and remission of sins should be **PREACHED** to all nations.

Beginning from Jerusalem, ⁴⁸ you are **WITNESSES** of these things. ⁴⁹ And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.»

⁵⁰ He led them out as far as Bethany, and lifting up his *HANDS* he blessed them. ⁵¹ While he blessed them, **he parted from them**, and was carried up into heaven. ⁵² And they prostrated themselves before him, and returned to Jerusalem with great joy, ⁵³ and were continually in the temple **BLESSING** God.

The last two passages correspond in parallel fashion to the two first. — The first (33b-35) is the only one in which the disciples say anything; they will only find words, as it were, at the end of the sub-sequence to «bless God» (53). However, the last passage but one (47c-49) must be considered symmetrical with the first because it is a matter of the words that the disciples will be led to utter in bearing witness (48). Thus the first passage shows them recounting their encounter with the risen one, but only among themselves, whereas the last passage but one predicts their testimony before all, «starting with Jerusalem» (47c). — The second and the fifth passages (36-43; 50-53) oppose each other, because Jesus appears to to the eyes of his disciples in the first («he stood in the midst of them» in 36) and

¹⁵ On the relations between this last passage in Luke and the first, the annunciation to Zechariah, see p. 862.

disappears at the end («he was separated from them» in 51; the opposition is even more noticeable in Greek because the two verbs are from the same root: *estē* for «he stood» and *di-estē* for «he went away»). — The first two passages are linked by the temporal clause at the beginning of 36; moreover, the two passages speak of seeing («appeared» in 34b, «had made himself recognized» in 35b, «to see» in 37, «look at» in 39a twice, «showed» in 40a), while the central passage and the following ones are devoted to listening. The last two passages are linked by the fact that the disciples carry out at the end what was enjoined on them in the preceding passage: they stay in «Jerusalem» (47c.52b). Another link, less immediately apparent, between these two passages is filiation: in the first, Jesus announces that he will send the promise of his «Father»; in the last one, he acts towards his disciples like a father blessing his children before leaving, which therefore constitutes them as his heirs. — At the centre comes the passage where Jesus explains the Scriptures (44-47b). The announcement of the resurrection in 46 recalls the one at the start of the sub-sequence in 34b. — Pervading all the sub-sequence, except for the second passage, is the list of the terms belonging to the semantic field of announcement: «were saying» (34a), «recounted» (35b), «words» (44a), «it is written» (46a), «would be proclaimed» (47a), «to be witnesses» (48) and lastly, although indirectly, «to bless» (53).

INTERPRETATION

Seeing and hearing the Scriptures

Jesus has appeared to Simon (34) and had got himself recognized by Cleopas and his companion (35). But he did not stay with them; he had disappeared as soon as he was recognized (31). He will show himself to all the other disciples, the Eleven and those who were with them (33b), but for a very short time. The meeting is soon over, the corporal presence being of very short duration. It is of course important that the disciples should have seen with own eyes the risen Lord Jesus and have been able to touch him (39), because that is where their testimony will take its origin from. But that is not where the essential thing is to be found. So many other people since have never seen Jesus in his body! The most important testimony is the one given about him by the Scriptures (44), which draw their meaning only from his Passion and resurrection (46) and the salvation he thereby brings to all the nations of all times (47ab). Jesus disappears for good in his body of flesh (51), but he remains present in the body of the Scriptures offered to our ears and to our intelligence (45). When the word and the proclamation of those who saw him risen become Scripture in their turn, the only way for us to connect with their experience will be to go the way of what is written — the written word which becomes a living word again when it retells what the Lord does for us in the breaking of bread (35).

Witnesses for all

The Lord has appeared to Simon and has had himself recognized by the two disciples of Emmaus. They immediately start recounting what happened to them, and all vie with each other in repeating what happened to them. (33b-35). But the good news does not leave the narrow circle of the disciples. Yet it is not destined to stay closed in there; there are «all the nations» who will have to receive the announcement of it (47c-48). The Scriptures do not only prophesy the resurrection of Jesus (46) but also the proclamation that will be made about it for conversion and the forgiveness of sins (47ab). If the resurrection were not known and if it did not involve the change in life that it signifies, it would be of no avail. And how would it be known if those who were its witnesses did not announce it?

All are witnesses

Those whom the disciples of Emmaus come to see are not only the Eleven. There are also those who were with them (33b) whose number and names are not given. Jesus appears to them all (36-43); it is to all of them that he explains the Scriptures (44-47b) and to all of them that he announces that they will be the witnesses of his resurrection (47c-48). It is to all of them that he will send the promise of the Father and the power from on high (49). How would the reader not be involved in this vocation? If he has not seen the risen Christ, has he not had the experience of conversion thanks to the proclamation by the first disciples and has he not died and risen with Christ when his sins were forgiven him (47)? It is to him also that Jesus opens the mind to understand the Scriptures (45) and it is for him also that the bread is broken in memory of the Lord (35).

D. CHRIST OPENS THE SCRIPTURES FOR HIS DISCIPLES WHO FIND HIM AGAIN (24,1-53)

COMPOSITION OF THE SEQUENCE

Relations between the extreme sub-sequences

Correspondences in parallel

The first passages (1-3; 33b-35) take up «finding» (2.3.33b) and «Lord» (3.34b) which do not appear elsewhere in these two sub-sequences.

The second passages (4-6a; 36-43) recount an apparition: firstly, two men «stood by them» (4) then Jesus himself «stood in the midst of them» (36); the Eleven as well as the women become «fearful» at this (5a.37); to both groups a question is «stated» which starts with «why» (5b.38a); an announcement of the resurrection follows.

¹ But on the first day of the week, very early, they came to the **TOMB**, *taking* the perfumes which they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the *Lord* Jesus.

⁴ While they were perplexed about this, behold, two men *STOOD* by them in dazzling clothes; ⁵ and as they were FRIGHTENED and bowed their faces to the **GROUND**, they **SAID** to them, «WHY do you seek the living among the dead? ⁶ He is not here, but **HE HAS RISEN**.

Remember how he **TOLD** you, while he was still in Galilee, ⁷ **SAYING** that it was necessary that the *SON OF MAN* be **handed over** into the hands of sinful men, and be crucified, and *on the third day rise*.» ⁸ And they remembered his words.

⁹ and returning from the tomb they **ANNOUNCED** all *THIS* to *the eleven* and to all the others. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women *with* them who **SAID THIS** to the apostles

¹¹ but these words seemed nonsense to them, and they did not believe them. ¹² But *Peter* rose and ran to the tomb; bending over and looking in, *he saw* the linen cloths by themselves; *AND HE WENT HOME* marveled at what had happened.

[...]

^{33b} and they found *the eleven* gathered together and those who were *with them*, ³⁴ who **SAID**, «The *Lord HAS RISEN* indeed, and *has appeared* to *Simon*!» ³⁵ Then they **EXPLAINED** what had happened on the road, and how he was known to them in the breaking of the bread.

³⁶ As they were saying this, *HE HIMSELF STOOD* among them, and said to them, «Peace to You.» ³⁷ But they were terrified and FRIGHTENED, and supposed that they saw a spirit. ³⁸ And he **SAID** to them, «WHY are you troubled, and why do doubts rise in your hearts? ³⁹ See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have». ⁴⁰ And when he had said this he showed them his hands and his feet. ⁴¹ And while they still disbelieved for joy, and amazed, he said to them, «Have you anything here to eat?» ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate before them.

⁴⁴ He said to them, «These are my **WORDS** which I **SPOKE** to you, while I was still with you, because **it was necessary** to fulfill everything written about me in the law of Moses and the prophets and the psalms.» ⁴⁵ Then he opened their minds to comprehend the scriptures, ⁴⁶ And he said to them, «Thus it is **WRITTEN**, that *THE CHRIST* should suffer and *rise* from the dead *on the third day*, ⁴⁷ and that in his name conversion and remission of **SINS** should be preached to all nations.

Beginning from Jerusalem, ⁴⁸ you are **WITNESSES** of *THESE THINGS*. ⁴⁹ And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.»

⁵⁰ He led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them, and *was carried up* into **HEAVEN**. ⁵² And they prostrated themselves before him, and *THEY RETURNED TO JERUSALEM* with great joy, ⁵³ and were continually in the temple blessing God.

The central passages (6b-8; 44-47b) are very similar: in one, the two men recall the words of Jesus that announced his Passion and resurrection; in the other, Jesus recalls what he himself had said by stating that that was what the Scriptures said; «he spoke to you when he was still in Galilee (6b) is repeated in «I spoke to you when I was still with you» (44ab); «it was necessary» comes again in 7b and 44b; Jesus is firstly called «the Son of man» (7ab) then «the Christ» (46a); «on the third day he would rise» in 7c is taken up by «would arise [...] on the third day» in 46b; finally «sinners» in 7b has what corresponds to it in «sins» in 47b.

In the fourth passages (9-10; 47c-49), «of that you will be witnesses» (48) corresponds to «announced all that» (9) and «said that» (10).

In the last passages (11-12; 50-53): while Peter «went off home astonished» (12b), the Eleven «returned to Jerusalem with great joy» (52b).

Median terms

The end of the first sub-sequence and the beginning of the last are the only places where there is a question of the «Eleven» (9.33b) and of «Simon» (34b) «Peter» (12a); whereas the latter «saw» firstly the linen cloths by themselves (12b) at the end it is said that Jesus «had made himself seen» to him (34b). On the other hand, the women «announce» (9) and «say» (10b) the resurrection at the beginning, the men disciples «say» (34a) and «explain» (35b) the same news at the end; but neither the women who are named nor the Eleven are alone; there are others «with» them (10a.33b).

Extreme terms

The extreme passages (1-3; 50-53) both report a disappearance by Jesus, in the «tomb» at the beginning (1a), into «heaven» at the end (51b; the opposition is still more direct between «heaven» in 51b and «earth» in 5b). Note the lexical connection between «to take» (1a) and «to carry off» (51b). Whereas the spices and the perfumes are meant to be the last means of the relation of the women with the body of Jesus, it is the blessing that unites the disciples and the Lord at the end; there is a relation of reciprocity this time and no longer a one-way relation as at the beginning.

¹ But on the first day of the week, very early, they came to the **TOMB**, *taking* the perfumes which they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the *Lord* Jesus.

⁴ While they were perplexed about this, behold, two men *STOOD* by them in dazzling clothes; ⁵ and as they were FRIGHTENED and bowed their faces to the **GROUND**, they **SAID** to them, «WHY do you seek the living among the dead? ⁶ He is not here, but **HE HAS RISEN**.

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⁹ and returning from the tomb they **ANNOUNCED** all **THIS** to *the eleven* and to all the others. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women *with* them who **SAID THIS** to the apostles

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^{33b} and they found *the eleven* gathered together and those who were *with them*, ³⁴ who **SAID**, «The **Lord HAS RISEN** indeed, and *has appeared* to *Simon*!» ³⁵ Then they **EXPLAINED** what had happened on the road, and how he was known to them in the breaking of the bread.

³⁶ As they were saying this, *HE HIMSELF STOOD* among them, and said to them, «Peace to You.» ³⁷ But they were terrified and FRIGHTENED, and supposed that they saw a spirit. ³⁸ And he **SAID** to them, «WHY are you troubled, and why do doubts rise in your hearts? ³⁹ See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.» ⁴⁰ And when he had said this he showed them his hands and his feet. ⁴¹ And while they still disbelieved for joy, and amazed, he said to them, «Have you anything here to eat?» ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate before them.

⁴⁴ He said to them, «These are my **WORDS** which I **SPOKE** to you, while I was still with you, because **it was necessary** to fulfill everything written about me in the law of Moses and the prophets and the psalms.» ⁴⁵ Then he opened their minds to comprehend the scriptures, ⁴⁶ And he said to them: «Thus it is **WRITTEN**, that **THE CHRIST** should suffer and *rise* from the dead *on the third day*, ⁴⁷ and that in his name conversion and remission of **SINS** should be preached to all nations.

Beginning from Jerusalem, ⁴⁸ you are **WITNESSES** of **THESE THINGS**. ⁴⁹ And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.»

⁵⁰ He led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them, and *was carried up* into **HEAVEN**. ⁵² And they prostrated themselves before him, and *THEY RETURNED TO JERUSALEM* with great joy, ⁵³ and were continually in the temple blessing God.

Across the whole sequence

– *The proclamations of the resurrection*: the first words (5-6a) are a double announcement of the resurrection: Jesus is «living» and «he has arisen». Both elements in this proclamation will be repeated separately, the first at the centre of the central sub-sequence (23c), the second, also as first words, right at the start of the third sub-sequence (34b). Whereas the first proclamation is made by the two radiant men, the last is made by the Eleven and those with them; at the centre of the sequence, however, it is related by the two disciples of Emmaus at the end of a long flow of words: they say that the women have told them that angels have told them «that he is living».

– *The announcements of the resurrection*: the resurrection is not only proclaimed, it is constantly referred to the announcements made about it. Whereas the proclamations speak only about the resurrection, the announcements never separate the Passion from the resurrection (note the triple occurrence of «it was necessary»: 7a.26.44a). The announcements accumulate little by little to be taken up all together at the end. Actually, the two men at the beginning simply refer to the words of Jesus (6-7); in the central sub-sequence, Jesus simply recalls the words of the Scriptures (25-27)¹⁶; at the end (44-49), he connects the words he had spoken (44a) with those of the Scriptures (44b-46); to this will be added the proclamation to be made by the disciples (47). These announcements come in the centre of each sub-sequence.

– *Final terms*: all the characters are constantly brought back from the outside to Jerusalem: the women first who come back from the tomb to find the Eleven (9); then Peter (12); especially the disciples of Emmaus (33a), lastly all the disciples whom Jesus had brought to Bethany (52b). These points play the part of final terms.

Median terms: the last two sub-sequences are linked by the repetition, in reverse order, of «bread», «to break» and «to recognize» (30-31; 35b).

Other relations: to the two occurrences of «delivered» and «crucified» (7b.20) in the first pane correspond the two occurrences of «to suffer» (26.46b) in the second; the first term is preceded either by «Son of man» (7ab), or by «Jesus the Nazarene» (19b), while the second is preceded by «Christ» (26.46b); the first words are used by Jesus (6-7) and by the disciples (19-20), while the others are used by the Scriptures (25-26; 46). Whereas at the start Jesus is given over to «sinners» (7b), at the end it is for the forgiveness of «sins» that conversion will be proclaimed (47b). «Dead» comes only at the extremities of what is said (5b.46b), as opposed to «living» at the centre (23c).

¹⁶ It will be recalled that, to the explanations given by Jesus to the disciples of Emmaus (25-27) there corresponds the report they make to him about what has happened (19-21) and in which there is question only of the death of Jesus.

¹ But on the first day of the week, very early, they came to the tomb, taking the perfumes which they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling clothes; ⁵ and as they were frightened and bowed their faces to the ground, they said to them, «Why do you seek **THE LIVING** among **THE DEAD**? ⁶ He is not here, but **HE HAS RISEN**.

Remember how *he told you, while he was still in Galilee*, ⁷ saying that **it was necessary** that the **SON OF MAN** be **handed over** into the hands of **sinful** men, and be **crucified**, and on the third day rise.»

⁸ And they remembered his words.

⁹ and RETURNING FROM THE TOMB they announced all this to the eleven and to all the others. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who said this to the apostles ¹¹ but these words seemed nonsense to them, and they did not believe them. ¹² But Peter rose and ran to the tomb; bending over and looking in, he saw the linen cloths by themselves; and HE WENT HOME marveled at what had happened.

¹³ And behold, that very day two of them were going to a village, about sixty stadia from Jerusalem, named Emmaus, ¹⁴ and talking between themselves about all these things that had happened. ¹⁵ And it happened that while they were talking and discussing, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, «What is this conversation which you are holding between yourselves as you walk?» And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, «Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?» ¹⁹ And he said to them, «What things?»

And they said to him, «Concerning **JESUS OF NAZARETH**, who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers **handed him over** to be condemned to death, and **crucified** him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning ²³ and did not find his body; and they came back saying that they had seen a vision of angels,

who said that **HE IS ALIVE**.

²⁴ Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see.» ²⁵ And he said to them, «O foolish men, and slow of heart to believe all that the prophets have spoken! ²⁶ **Was it not necessary** that THE CHRIST should **suffer** these things and enter into his glory?» ²⁷ And beginning with Moses and all the prophets, he interpreted to them **in all the Scriptures** the things concerning himself.

²⁸ So they drew near to the village to which they were going. He appeared to be going further, ²⁹ but they constrained him, saying, «Stay with us, for it is toward evening and the day is now far spent.» So he went in to stay with them. ³⁰ And it happened that when he was at table with them, he took the **bread** and blessed, and **broke** it, and gave it to them. ³¹ And their eyes were opened and they **recognized** him; and he became invisible to them. ³² They said to themselves, «Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?» ³³ And they rose that same hour and RETURNED TO JERUSALEM.

^{33b} and they found the eleven gathered together and those who were with them, ³⁴ who said, «The Lord **HAS RISEN** indeed, and has appeared to Simon!» ³⁵ Then they explained what had happened on the road, and how *he was known* to them in the **breaking** of the **bread**. ³⁶ As they were saying this, He himself stood among them, and said to them, «Peace to You» ³⁷ But they were terrified and frightened, and supposed that they saw a spirit. ³⁸ And he said to them, «Why are you troubled, and why do doubts rise in your hearts? ³⁹ See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.» ⁴⁰ And when he had said this he showed them his hands and his feet. ⁴¹ And while they still disbelieved for joy, and amazed, he said to them, «Have you anything here to eat?» ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate before them.

⁴⁴ He said to them, «These are my words which *I spoke to you, while I was still with you*, because **it was necessary** to fulfill **everything written** about me in the law of Moses and the prophets and the psalms.» ⁴⁵ Then he *opened* their minds to comprehend the Scriptures, ⁴⁶ And he said to them, «Thus it is written, that THE CHRIST **should suffer** and rise from the **DEAD** on the third day, ⁴⁷ and that in his name conversion and remission of **sins** should be preached to all nations.

Beginning from Jerusalem, ⁴⁸ you are witnesses of these things. ⁴⁹ And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.» ⁵⁰ He led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them, and was carried up into heaven. ⁵² And prostrating themselves before him, THEY RETURNED TO JERUSALEM with great joy, ⁵³ and were continually in the temple blessing God.

INTERPRETATION

The empty memory

Man only hears what he really wants to and very easily forgets what he does not wish to remember. It was so unbearable for the disciples to think that Christ would be delivered into the hands of sinners to be crucified (7) that they had not really heard the announcement and were quick to forget it. When the prophecy comes true, they are so surprised and shocked, so «sad» (17) that it is impossible for them to remember anything of what had, however, been said and said again to them several times. Just as they had never believed in the Passion and death of their master, going so far as to put the thought out of their minds, so now they no longer have the recollection that in his mouth the abasement of the crucifixion was always linked to the glorification of the resurrection (7). So how, in the one coming up to walk with them (15), in the one who is there in the midst of them and eats in front of them (36-43), could they recognize the one who has risen from the dead, because they have neither understood nor admitted that he suffers and is crucified? It is impossible to think that the resurrection of Jesus can be the product of the imagination of the disciples; if they had been so sure about finding him after his death, would they have been so slow in recognizing him and admitting his presence? They were no more able to imagine the resurrection than they were ever able to envisage the Passion and crucifixion. If they had been able to understand and accept the announcements about them, they would have remembered them. The shock of the events coming up against their incredulity struck them with amnesia.

Calling to mind

There is no understanding of the present without some memory of the past. That is why from the emptiness of the tomb (3) the women are reminded of the words of Jesus (6b-7); from the depths of their despair (21), the disciples are recalled to the words of the Scriptures (25-27); from their lack of faith (41), the Eleven and those with them are called upon to enter into the movement of anamnesis which, from the words of Jesus, goes back to those of the Scriptures (44-47). They have to rediscover their history and the genesis of the call that shaped them. They have firstly to find again their personal history and the road travelled since Jesus invited them to follow him; they also have to find again the collective history of the people to which they belong, in its long journey since its election until its accomplishment in Christ. In other words, they must understand the movement and the meaning of God's plan for the world and for themselves. That is why they must return to the Scriptures and the city of Jerusalem, the places of revelation and remembrance.

The memorial

But words are not enough to find the memory again. There is need of a symbolic act that reunites in itself, in the moment of its realization, the announcement of what had to happen — «The Son of man will suffer and will rise from the dead» — and the memorial of what came about — «Do this in memory of me». For the first commemoration of his sacrifice (30), Jesus himself had to show his disciples the effects of the memorial he had left them. It should not come as a surprise that it is only at the breaking of bread that Cleopas and his companion suddenly recover the memory and recognize Christ (31). It is precisely the definition and the function of that action to be an anamnesis.

The testimony

What use would a witness be who had forgotten everything he had seen and heard? It would be as if he were deaf, blind and dumb. The disciples could not be made into witnesses before recovering the memory of the prophecies, understanding that, in the Passion and resurrection of Jesus, all the Scriptures are summed up, accomplished and clarified, and realizing that their life itself drew its meaning from that source. Having had with Christ the experience of the Passion and resurrection from the dead, being dead and having found life again with him, they will be able to proclaim to all human beings that they too are called upon to die to sin to enter into the glory of life (46-47).