



LORETO HOUSE 2017

FAITH AND CRITICAL READING OF THE BIBLE

WELCOME

- ▶ Introductions
- ▶ Expectations
- ▶ Background experience

OUTLINE

- ▶ 1. John the Baptist
- ▶ 2. Source criticism
- ▶ 3. Historical Criticism
- ▶ 4. Redaction Criticism
- ▶ 5. Other “criticisms”
- ▶ 6. The special place of John’s Gospel
- ▶ 7. Open conversation

CHURCH DOCUMENTS

- ▶ The historicity of the Gospels (1964)
- ▶ Dei Verbum (II Vatican Council (1965)
- ▶ On Sacred Scripture and Christology (1984)
- ▶ The Interpretation of the Bible in the Church (1993)
- ▶ The Jewish People and Their Sacred Scriptures in the Christian Bible (2001)
- ▶ The Bible and Morality. Biblical Roots of Christian Conduct (2008)
- ▶ The Word of God (Benedict XVI; 2010)
- ▶ The Joy of the Gospel (Francis; 2013)

JOHN THE BAPTISM

- ▶ Make a list of all you know about John the Baptist



JOHN THE BAPTIST

- ▶ JB was a 1st cent. Jewish prophet, proclaiming an eschatological message with some apocalyptic traits.
- ▶ His message was imminent judgement and the way to avoid that was by repentance, illustrated by his baptism.
- ▶ There is an implied critique of the adequacy of the Temple worship.
- ▶ The differences between JB and Qumran are greater than the similarities.
- ▶ He anticipated "the coming one", but it is difficult to be more precise than that - an angel? the messiah? a heavenly figure? God himself?
- ▶ He had a big influence in his day - as the need to execute him illustrates. Still, any idea of a revolt is due to Herod's paranoia rather than to anything JB actually said.
- ▶ The relationship between Jesus and John is hotly disputed - e.g. did Jesus follow his "mentor's" example and baptise?

MARK

▶ Galilee

- ▶ 1:4.6.9.14 Preaching/Baptism
- ▶ 2:18 Fasting, disciples
- ▶ 6:14.16-18.20.24.25 Preaching/Death - Herodian marriages!!
- ▶ 8:28 Identity of Jesus
- ▶ 9:11-13 Has Elijah come?

▶ Jerusalem

- ▶ 11:30-32 John's authority

MATTHEW

- ▶ 3:1.4.6.13.16 Preaching, Baptism [diff. wording]
- ▶ 4:12 Timing of Jesus' ministry
- ▶ 9:14 Fasting, disciples
- ▶ 11:2.4.7.11-13.18 John's inquiries [only in Mt/Lk]
- ▶ 14:2.3.4.8.10.13 Death of John, Timing of Jesus retreat
- ▶ 16:14 Identity of Jesus
- ▶ 17:10-13 JB = Elijah [not in Lk/ v.13 is unique]
- ▶ 21:25.26.32 Authority of Jesus/John
- ▶ 28:19 Baptism ordered (?)

LUKE

- ▶ 1:13.17.60.63 Birth, Naming, like Elijah
- ▶ 3:2.15.16.20 Preaching (against Herod), Baptism, is he the Christ?
John in prison
- ▶ 3:21 Jesus' Baptism reported by participle
- ▶ 5:33 Fasting, John's disciples
- ▶ 7:18-20.22.24.28-29.33 John's inquiry, John's identity
- ▶ 9:7-9.19 John's death abbreviated (!) [omit/history]
- ▶ 11:1 Jesus' prayer - cf. John (!)
- ▶ 16:16 Exact position of John
- ▶ 20:4.6 Authority of John and Jesus

LUKE

- ▶ Annunciation of John's birth (1:5-25)
- ▶ Annunciation of Jesus' birth (1:26-35)
- ▶ The two mothers meet (1:36-45)
- ▶ Mary praises God for Jesus (1:46-56)
- ▶ Zechariah praises God for John (1:57-80)
- ▶ Luke 3:20 Herod added this to them all, that he shut up John in prison. 21 Now when all the people were baptised, and when Jesus also had been baptised and was praying, the heaven was opened...

Q = THE SAYINGS SOURCE

- ▶ JB is mentioned in Q in the following places: Q 1, 2, 3, then Q 14, 15, 16 and finally Q 62

JOHN

- ▶ 1:6-8.15 Prologue: comparisons [only in Jn]
- ▶ :19-23 Witness of John: not Elijah/ prophet
- ▶ :24-28 The "voice" [= citation]
- ▶ :29-34 Reports descent of the Spirit [= report]
- ▶ :35-42 Jesus "detaches" John's disciples
- ▶ 3:22-27 Jesus baptising (!); JB not in prison [4:1]
- ▶ 4:1-2 Jesus did/did not baptise; makes more disciples than John [tension!]
- ▶ 5:33-36 Jesus is greater than John
- ▶ 10:40-41 Jesus goes back to where John had been

GOSPEL OF THE NAZOREANS

- ▶ 2 Behold, the mother of the Lord and his brethren said to him: John the Baptist baptises unto the remission of sins, let us go and be baptised by him. But he said to them: Wherein have I sinned that I should go and be baptised by him? Unless what I have said is ignorance (a sin of ignorance).

| Mark | Q | Matthew | Luke | John | GN |
|-----------|-----------|------------------------|-----------|------------------------|---------|
| - | - | - | birth | - | - |
| | | | | best man | |
| (Elijah) | ? | Elijah! | ? | Not Elijah | - |
| baptises | passive | uneasy | relegates | omits | refuses |
| — | mid-time? | OT end | Mid-time | voice | — |
| death | prison | death | omits | omits | - |
| disciples | disciples | disciples/ unbelief | (Acts) | disciples converted | - |

Mark

Q

Matthew

Luke

John

Baptism

Baptism

Baptism

Baptism

(Baptises)

Repent

Repent

Repent

Repent

omits

Forgiveness

Judgement

Kingdom
(fierce)

Forgiveness
(fierce)

reasonable



**BUT WHAT ABOUT
HIS DEATH?**

DEATH OF JOHN THE BAPTIST

- ▶ Two accounts come down to us:
- ▶ Mark + Matthew
- ▶ Flavius Josephus



DEATH OF JOHN THE BAPTIST

- ▶ Herod Antipas was a tetrarch, not a king,
- ▶ Herodias's first husband was not Philip (6:17) but another son of Herod the Great (called Herod II and Herod Boethus).
- ▶ Herodias and her first husband had a daughter named Salome, who is usually identified with the unnamed girl in the Markan tale.
- ▶ It was Salome, not Herodias, who married her half-uncle Philip.
- ▶ Antipas divorced his first wife, a Nabatean princess, in favour of Herodias, and contrary to Jewish law, Herodias divorced her first husband in order to marry his half-brother, her own half-uncle.

DEATH OF JOHN THE BAPTIST

- ▶ Josephus's explanation appears more historically plausible. Herod is more likely to have acted preemptively against John to forestall insurrection than to imprison the prophet for his own protection and then have him beheaded on a whim.
- ▶ Historically, the Herods observed the Jewish custom of men and women dining separately. Excavations of the fortress at Machaerus have revealed adjacent dining rooms for men and women. To have a girl of Hasmonean descent dance before the male guests would have been exceedingly improper.
- ▶ Culturally, the following may be observed: the scene for Herod's party is stock and stereotypical for the first century: an official performs an execution in the context of a banquet at the request of a courtesan (prostitute).

DEATH OF JOHN THE BAPTIST

- ▶ 1. Mark's narrative echoes two biblical stories where women, deceit, banqueting, and death are connected. The book of Esther is directly cited in Herod's offer to give the girl up to half his kingdom (6:23), the same promise made by Ahasuerus to his young queen (Esther 5:3, 6-7; 7:2-3).
- ▶ 2. In the LXX, Esther and the other candidates for the king's harem are called *korasia*, the same word used to describe the dancing daughter (Mark 6:22, 28). Esther uses a banquet as a pretext for the accusation that prompts the king to order Haman's execution (Esther 7:1-10; Midr. Esther 1.19-21 even adds the head-on-a-platter motif).
- ▶ 3. In the book of Judith, the heroine decapitates the besotted and intoxicated Holofernes at a banquet (Jdt. 12:10-13:10a) and brings it back to Bethulia, where she removes it from her food bag and proudly displays it to the men of the city (13:15).
- ▶ 4. There are also intertextual echoes of Jezebel's persecution of Elijah (1 Kings 19-21; 2 Kings 9. As Ahab is manipulated into killing the innocent Naboth by Jezebel, Herodias tricks Herod into ordering John's execution. Elijah is closely identified with John the Baptist in Mark (6:14-15; 9:11-13), so the implicit Jezebel/Herodias typology seems relevant.

**YOUR TURN TO DO
SOME WORK!**

A

B

C

B¹

A¹

indoor
healing
Jesus's perception
divine claims
Jesus
Scribes
Cripple

Indoor
helming
Jesus' perception
divine claim
Jesus
Pharisees
handicapped man

Eating
Uncleanness
Disciples about Jesus
Jesus
Disciples
Scribes
punchline

Eating
Uncleanness
Jesus about disciples
Jesus
Disciples
Pharisees
punchline

Non-fasting
Bridegroom
Newness
Jesus
People

SEQUENTIAL READING

| | | |
|--|--------------------------|------------|
| A. Questioning in their hearts | Scribes | work day |
| B. Questioning his disciples | Scribes of the pharisees | work day |
| C. Questioning Jesus himself | People | indefinite |
| B ¹ . Questioning Jesus about his disciples | Pharisees | Sabbath |
| A ¹ . Watching him to accuse him | Pharisees | Sabbath |

CHRISTOLOGY

| | |
|----------------|---|
| A. | The Son of Man has authority on earth to forgive sins |
| B. | I have come to call not the righteous but sinners |
| C. | Bridegroom, unshrunk cloth, new wine |
| B ¹ | The Son of Man is lord even of the Sabbath |
| A ¹ | Jesus practices his power over the Sabbath |

SOURCE CRITICISM

- ▶ Key questions
- ▶ Has an author used one or more sources? What sources are used by the author?
- ▶ secondary questions
- ▶ How much of the text is based on a source?
How much of the source is incorporated into the text? How has the author made use of the source?



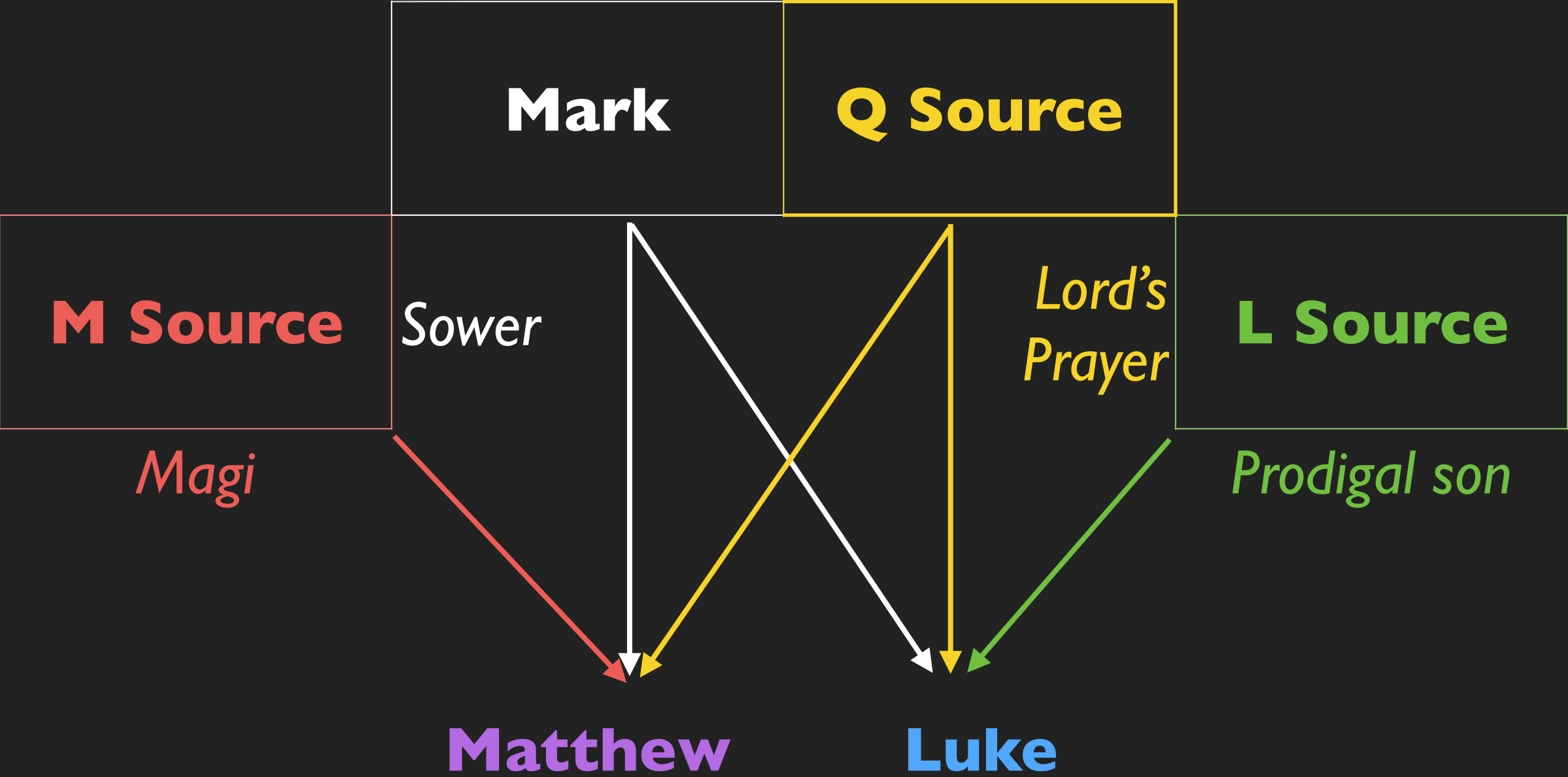
SOURCE CRITICISM

- ▶ Criteria
- ▶ Explicit Citation
- ▶ Redundancy,
- ▶ Context,
Vocabulary and style Ideology
- ▶ Structure

SYNOPTIC QUESTION

- ▶ Only in Mark: 5% of the gospel
- ▶ Only in Matthew 20% of the gospel
- ▶ Only in Luke 43% of the gospel of which 2 fifths appear in Lk 1-2
- ▶ Sayings Source 253 vv. found in Mt and Lk.
- ▶ Of Mark: 90% in Matthew / 50%+ in Luke
- ▶ Questions to be asked: Verbatim agreement? Sequence?
- ▶ Best edition:
- ▶ Kloppenborg (Greek plus ||s, and translations Havener (English)

SYNOPTIC QUESTION



HISTORICAL CRITICISM

► a) DISSIMILARITY
OR
DISCONTINUITY: a
saying may be
attributed to Jesus
when it cannot be
traced to any other

source in
contemporary
Judaism or to the
concerns of the
early church

HISTORICAL CRITICISM

- ▶ b) MULTIPLE ATTESTATION: this is perhaps the least dangerous - it means that a saying crops up in the different strands/

sources which make up the NT: Mk, Q, M, L, John, Hebrews, Revelation, James.

HISTORICAL CRITICISM

- ▶ c) CRITERION OF EMBARRASSMENT. If a story is awkward to remember, it is unlikely to have been invented.

HISTORICAL CRITICISM

► d) THE ANTIQUITY OF THE SOURCES: Using literary criticism, form criticism and genre criticism, older material can be distinguished from later texts which have been edited or under the redactional influence of the final writer; if after all that,

the saying fits the setting in Palestine - either by the language used (it can be retrojected into Hebrew or Aramaic) or it reflects the culture, life and customs of Palestine of the first third of the first century, then it can with probability be linked to the historical Jesus.

HISTORICAL CRITICISM

► e) COHERENCE: if we find other teachings which do not “pass” the above criteria but which are consistent with

material so passed, then we may have an original saying of Jesus.

HISTORICAL CRITICISM

- ▶ f) SUFFICIENT GROUNDS: a fact or event is to be taken as historical when without the acceptance of its reality a whole

series of other facts cannot be properly understood or explained.

HISTORICAL CRITICISM

- ▶ (i) the evangelists have introduced modifications to the traditions;
- ▶ (ii) and they are largely responsible for their present contexts;

HISTORICAL CRITICISM

- ▶ (iii) some traditions can be shown to stem from the post-Easter period rather than the lifetime of Jesus;
- ▶ (iv) since certainty nearly always eludes us, we have to concede that some traditions are more probably authentic than others.

REDACTION CRITICISM: QUESTIONS

- ▶ a) What choice of texts has the writer made and why? What has been included from sources and what has been excluded and why?
- ▶ b) What modifications has the writer made to his sources
 - can we see any particular theology emerging in the “editorial policy”?

REDACTION CRITICISM: QUESTIONS

- ▶ c) What is the overall structure and arrangement of the gospels? Does the structure reveal a plan, even a theology?
- ▶ d) What contributions can we notice from the authors own ideology and style? Are there passages which are clearly editorial, which allows us to put our finger again on the author's special interests?

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶(1) That the synoptics are not homogeneous compositions, but collections of small units of narrative and discourse material

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶(2) That in the oral tradition which preceded the documentation of these units of material, only small units were handed on - i.e. single sayings, small collections of logia, singles stories.

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶ (3) That each of the units of material presently contained in the synoptics had a definite oral form (and has a corresponding literary form) that corresponded to a particular life situation in the early Church.

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶(4) That each of the evangelists made use of this oral tradition in the composition of his gospel. In doing so, Mark created the gospel genre. Matthew and Luke made use of Mark but also made use of traditional material which was known to them independently of the Markan Gospel.

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶ (5) That the Resurrection faith of the early church shaped and moulded the transmission of these units of material as well as the composite Gospels themselves.

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶ (6) That the biography format is a literary construction of the evangelists; accordingly it is methodologically illegitimate to attempt to write a life of Jesus on the basis of the Gospels.

REDACTION CRITICISM: PRESUPPOSITIONS

- ▶ (7) That it is quite likely that some of these units of material were collected into relatively homogeneous documents prior to their appropriation by the evangelists; and that it is possible to discern the theological tendencies of these source documents.

| | |
|--|--|
| Mk 4:35 On that day, when evening had come, he said to them, "Let us go across to the other side." | Mt. 8:18 Now when Jesus saw great crowds around him, he gave orders to go over to the other side. |
| | 8:19 And a scribe came up and said to him, "Teacher, I will follow you wherever you go." |
| | 8:20 And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." |
| | 8:21 Another of the disciples said to him, "Lord, let me first go and bury my father." |
| | 8:22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead." |
| 4:36 And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. | 8:23 And when he got into the boat, his disciples followed him. |
| 4:37 And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. | 8:24 And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; |
| 4:38 But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?" | but he was asleep. 8:25 And they went and woke him, saying, "Save, Lord; we are perishing." |
| 4:39 And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. | 8:26 And he said to them, "Why are you afraid, O men of little faith?" Then he rose and rebuked the winds and the sea; and there was a great calm. |
| 4:40 He said to them, "Why are you afraid? Have you no faith?" | |
| 4:41 And they were filled with awe, and said to one another, "Who then is this, that even wind and sea obey him?" | 8:27 And the men marvelled, saying, "What sort of man is this, that even winds and sea obey him?" |

OTHER “CRITICISMS”

- ▶ Literary
- ▶ Narrative, structuralist, rhetorical, deconstructionist
- ▶ Liberation theology
- ▶ Post-colonial, imperial, feminist, ecological

SEQUENCE

- ▶ Reading the Emmaus story
- ▶ Background
- ▶ Source
- ▶ Narrative
- ▶ Concentric layout
- ▶ Coming to Easter Faith
- ▶ Back to the story itself
- ▶ Prayer

Luke 24:13 Now that very day two of them were on their way to a village called Emmaus, about seven miles from Jerusalem. 14 They were talking to each other about all the things that had happened. 15 While they were talking and debating these things, Jesus himself approached and began to accompany them 16 (but their eyes were kept from recognising him). 17 Then he said to them, "What are these matters you are discussing so intently as you walk along?" And they stood still, looking sad. 18 Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who doesn't know the things that have happened there in these days?" 19 He said to them, "What things?" "The things concerning Jesus the Nazarene," they replied, "a man who, with his powerful deeds and words, proved to be a prophet 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 who was going to redeem Israel. Not only this, but it is now the third day since these things happened. 22 Furthermore, some women of our group amazed us. They were at the tomb early this morning, 23 and when they did not find his body, they came back and said they had seen a vision of angels, who said he was alive. 24 Then some of those who were with us went to the tomb, and

found it just as the women had said, but they did not see him." 25 So he said to them, "You foolish people—how slow of heart to believe all that the prophets have spoken! 26 Wasn't it necessary for the Christ to suffer these things and enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them the things written about himself in all the scriptures.

Luke 24:28 So they approached the village where they were going. He acted as though he wanted to go farther, 29 but they urged him, "Stay with us, because it is getting toward evening and the day is almost done." So he went in to stay with them.

Luke 24:30 When he had taken his place at the table with them, he took the bread, blessed and broke it, and gave it to them. 31 At this point their eyes were opened and they recognised him. Then he vanished out of their sight. 32 They said to each other, "Didn't our hearts burn within us while he was speaking with us on the road, while he was explaining the scriptures to us?" 33 So they got up that very hour and returned to Jerusalem. They found the eleven and those with them gathered together 34 and saying, "The Lord has really risen, and has appeared to Simon!" 35 Then they told what had happened on the road, and how they recognised him when he broke the bread.



BACKGROUND

- ▶ Reference to Moses (= the Pentateuch), the Prophets (meaning both historical books and prophets) and all the Scriptures (possibly meaning the last part of the OT, "the writings"). To find out which texts resonated with the early Christians, read Luke-Acts and see which texts are consistently referred to. E.g. Isaiah 53, Psalm 110, Psalm 118 etc.
- ▶ In the programmatic scene in Nazareth, Luke 4:16-30 refers to Isaiah 61:1-2; 58:6 as well as to 1 Kings 17:1, 8-16; 18:1; 2 Kings 5:1-14.
- ▶ Perhaps the story nearest is that of Abraham's hospitality to his three guests, unaware that they are "angels" (= God really). The Graeco-Roman reader would be familiar with such stories about the gods disguised.

Now (lit. and behold):
28-0-**26-8**
Two: 40-18-**29-13**
of them: 9-3-**9-7**
On the same day:
0-0-**2-0**
Going: 29-3-**51-37**
Village: 4-7-**12-1**
About 5-2-**4-2**
Jerusalem 2-0-**27-37**
(there are two forms in
Greek for Jerusalem;
the occurrence of the
other form is:
11-10-**4-22**
Name: 23-15-**24-60**
Emmaus 0-0-**1-0**
Talking: 0-0-**2-2**
With each other:
0-4-**8-4**
Happened 0-1-**1-3**
Discussing: 0-6-**2-2**
Drew near: 7-3-**18-6**
Went with: 0-1-**3-0**
Eye: 24-7-**17-7**
Prevented: 12-15-**2-4**
Recognise: 6-4-**7-13**
Discussing: 0-0-**1-0**
Walk 7-9-**5-8**
Stand: 21-10-**26-35**
Sad: 1-0-**1-0**
Answer: 55-30-**46-20**

Only: 14-6-**10-8**
Stranger: 0-0-**1-0**
Know: 20-12-**28-16**
To happen:
75-55-**131-125**
In these days: 0-0-**3-1**
What?: 7-4-**8-4**
Jesus: 152-82-**88-69**
Nazarene: 0-4-**2-0**
Man 8-4-**27-100**
Prophet: 37-6-**29-30**
Powerful: 3-5-**4-6**
Word: 33-24-**32-65**
Deed: 6-2-**2-10**
Before: 0-0-**3-2**
Hand over:
31-20-**17-13**
High Priests:
25-22-**15-22**
Leaders: 5-1-**8-11**
To be condemned:
1-1-**3-1**
Death: 7-6-**7-8**
Crucify: 10-8-**6-2**
To hope: 1-0-**3-2**
To be about to do
(mellō): 9-2-**12-34**
To redeem: 0-0-**1-0**
Israel: 12-2-**12-15**
Third: 12-7-**10-14**
Since: 0-0-**5-0**
Woman: 29-17-**41-19**

Astound: 1-4-**3-8**
Morning: 0-0-**1-0**
Tomb: 7-8-**8-1**
Find: 27-11-**45-35**
Body: 14-4-**13-1**
Vision: 0-0-**2-1**
Alive: 6-3-**9-12**
Foolish: 0-0-**1-0**
Slow: 0-0-**1-0**
Heart: 16-11-**22-20**
Believe 11-14-**9-37**
To declare:
26-21-**31-59**
Necessary: 8-6-**18-22**
To suffer: 4-3-**6-5**
Christ [messiah]:
16-7-**12-25**
To enter: 36-30-**50-34**
Glory: 7-3-**13-4**
To begin:
13-27-**31-10**
Moses: 7-8-**10-19**
To interpret: 0-0-**1-1**
Scripture: 4-3-**4-7**
To act as if: 0-0-**1-0**
Further (comparative):
0-0-**1-0**
To urge: 0-0-**1-1**
To stay: 3-2-**7-13**
Evening: 0-0-**1-2**
To be nearly over:
1-0-**4-0**

Already: 7-8-**10-3**
Day: 45-27-**83-94**
To be at table: 0-0-**5-0**
To take: 53-20-**21-29**
Bread: 21-21-**15-5**
To bless: 5-5-**13-1**
To bread: 3-3-**2-4**
To give: 56-39-**60-35**
To be opened:
0-1-**4-3**
Vanished: 0-0-**1-0**
Not (ouchi) 9-0-**18-2**
To burn: 1-0-**2-0**
Road (way):
22-16-20-20
To open: 0-1-**4-3**
To get up: 4-17-**27-45**
Hour: 21-12-**17-11**
To return: 0-0-**21-11**
To be gathered:
0-0-**1-0**
Eleven: 1-1-**2-2**
Rise: 36-19-**18-13**
Appeared: 1-1-**3-5**
Simon (meaning the
apostle): 5-7-**12-4**
To tell (explain):
0-0-**1-4**
Breeding of the
bread: 0-0-**1-1**

SOURCE

- ▶ In the analysis of the vocabulary count, unique means that it occurs only in Luke or in Luke-Acts. Strongly Lucan vocabulary means any word which occurs in another Gospel but which occurs 50% more frequently in Luke. Non-Lucan means any word that does not occur elsewhere in Luke or Acts.
- ▶ **Unique vocabulary:** one the same day, Emmaus, talking, discussing, stranger, in these days, before, to redeem, since, morning, vision, foolish, slow, to interpret, to act as it, further, to urge, evening, to be at table, vanished, to return, to be gathered, to tell, the breaking of the bread.
- ▶ **Strongly Lucan vocabulary:** going, village Jerusalem, with each other, to draw near, to happen, man, leaders, to be condemned, to hope, to find, alive, necessary, to suffer, glory, to begin, to stay, to be nearly over, day, to bless, to be opened, not (*ouchi*), to burn, to open, to get up, eleven, appeared, Simon,
- ▶ **Non-Lucan vocabulary:** (none)

NARRATIVE

- ▶ It is a narrative, that is, a story with a plot
- ▶ Within the biblical tradition, it is a theophany
- ▶ A story unique to Luke (the story of Philip and the Eunuch in Acts mirrors it).
- ▶ Both belong to a type of folktale in which the welcome to the unrecognised stranger turns out to be the decisive event of your life.
- ▶ In the Jewish tradition, there are stories of Elijah, interestingly, exactly in this role.
- ▶ The Lucan version exhibits the typical features of resurrection appearance stories: doubt, lack of recognition, revelation and mission.

NARRATIVE

- ▶ Plot structure
 - ▶ Exposition
 - ▶ Inciting moment
 - ▶ Complication
 - ▶ Climax
 - ▶ Dénouement



NARRATIVE

- ▶ Kinds of Plots

- ▶ Plots of Action

"Reversal" (they return)

- ▶ Plots of Knowledge

"Insight" (hearts burning)

- ▶ Plots of Character

"Growth" ("had hoped")

- ▶ All three kinds of plot play a role and the climax varies accordingly

NARRATIVE

- ▶ Watch when the story "turns"
- ▶ **Knowledge:** "At this point their eyes were opened and they recognised him." (Luke 24:31)
- ▶ **Character:** "They said to each other, "Didn't our hearts burn within us while he was speaking with us on the road, while he was explaining the scriptures to us?" (Luke 24:32)
- ▶ **Action:** "So they got up that very hour and returned to Jerusalem." (Luke 24:33)

NARRATIVE

- ▶ 3. Narrative of Jesus' condemnation and death
- ▶ 2. Narrative of Jesus' ministry
- ▶ 4. Narrative of the women at the tomb
- ▶ 5. Narrative of "some of us" at the tomb
- ▶ 1. Narrative of Old Testament hopes
- ▶ 7. Narrative of the appearance to Peter
- ▶ 6. Narrative of the pilgrims' moment of recognition

NARRATIVES

- ▶ 1. Narrative of Old Testament hopes
- ▶ 2. Narrative of Jesus' ministry
- ▶ 3. Narrative of Jesus' condemnation and death
- ▶ 4. Narrative of the women at the tomb
- ▶ 5. Narrative of "some of us" at the tomb
- ▶ 6. Narrative of the pilgrims' moment of recognition
- ▶ 7. Narrative of the appearance to Peter

CONCENTRIC

- ▶ Chiastic patterns: ABB^*A^*
- ▶ Concentric patterns: $ABCB^*A^*$
- ▶ Q: is the *physical* centre the centre of *meaning*?

CONCENTRIC

A 13 (in the same/Jerusalem/going)

B 14 (they were talking to each other)

C 15ab (Jesus himself drew near)

D 16 (something prevented them from recognizing him)

E 17-19a (he makes a request which stops them)

F 19b-24 (ministry, death and tomb, no sight)

G 25 slowness of heart/ slow to believe

F' 26-27 (ministry, death and tomb, in the light of SS)

E' 28-30 (they make a request which stops him)

D' 31a (their eyes were opened, they recognised him)

C' 31b (He disappears from them)

B' 32 (they speak to each other)

A' 33a (in the same/ Jerusalem/returning) + Coda: 33-35

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CONCENTRIC

- 13f This sets up the story, the characters and the situation. The reader knows it is Jesus and becomes an observer of the birth of faith.
- 17 He makes them stop.
- 18f Highly ironic that they should tell him, of all people, the story of his own death and resurrection!
- 25f Luke makes Jesus do what the early Christians did: look to the scriptures to understand their astounding experiences.
- 28f They make him stop. The scene does echo the Eucharist, but that is not the chief point: the Risen Lord comes in to us to stay with us when we desire it (cf. they urged him strongly).
- 33f Mutual confirmation of faith stories

CONCENTRIC

- ▶ So, the centre is overcoming “slowness of heart to believe”
- ▶ Cf. “Blessed are the people who have not seen and yet have believed.” (John 20:29)
- ▶ I.e. the needs of a much later generation are being met

COMING TO EASTER FAITH

- ▶ Awareness of longing ("We had hoped")
- ▶ Familiarity with the Jesus story
- ▶ Jesus' story read in light of Scripture (continuity / faithfulness)
- ▶ The witness of the early church (the women etc.)
- ▶ The sovereign self-presentation of the Risen Lord
- ▶ The fleeting character of our elusive "epiphanies"
- ▶ The key role of our desire ("Stay with us...")
- ▶ The celebration of the risen Lord in the breaking of the bread
- ▶ The confirmation of the faith through the experience of the community
- ▶ The power of retrospective reflection

BACK TO THE STORY

Luke 24:13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognising him. 17 And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. 18 Then

one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" 19 He asked them, "What things?" They replied, "The things about 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 leaders handed him over to be condemned to death and crucified him.

BACK TO THE STORY

Luke 24: 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 these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women

had said; but they did not see him." 25 Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

BACK TO THE STORY

Luke 24:28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognised him; and he vanished from their sight. 32 They said to each other,

"Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" 33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, "The Lord has risen indeed, and he has appeared to Simon!" 35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.



PRAYER

O God of mystery,
out of death you delivered Christ Jesus,
and he walked in hidden glory with his disciples.

Stir up our faith,
that our hearts may burn within us
at the sound of his word,
and our eyes be opened to recognise him
in the breaking of the bread.

FINALLY!!!

- ▶ The special place of John's Gospel
- ▶ Open conversation
- ▶ Resources