

# *Christ Church By The Sea - Puerto Vallarta*

## *Weekly Bible Study with Father Bob*

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### **The Resurrection 2 – Mark**

*Read and discuss Mark focusing on 16:1 – 16:8*

**April 23, 2020**

00:04

Really to do here's a question about the recording. I just did here announced that it was beginning and that's fine Yeah Ok what we're doing is recording it so that people can access that they aren't able to be with us for whatever reason is that Ok with you that's fine you have my permission to be part of that recording Ok thank you very much Ok The Lord be with you and also we do also with Do let us pray eternal God we give you thanks and praise for those who have gone before us and left their testimony for us.

00:47

We ask that. That scripture which we believe is is source and fired by you may be for us some means of understanding and growing nearer to your love.

01:04

We ask all this in the strong name of Jesus Christ our Lord. All right.

01:15

I think we're where we said that we were going to. Pick up on with Mark this week. And I think we'll we'll start I think just by reading it and then I'm going to ask.

01:34

If there are any particular question that you have or that you've thought about I'm assuming that you did some reading before and people were asking for what we were going to be doing this week so that they could care so if you done some reading on it and have some questions maybe we can look at that 1st and then then I have to call and then it's to make about the past.

02:04

Ok so. We haven't got anybody new this week Judith you read the.

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02:16

Chapter 16 of Mark 16. Chapter 16.

02:24

Yes a chapter 16 verses one to 8. Ok can you hear me because I have you here. The up. To 61 through 8. Or and when the Sabbath was passed to Mary Magdalene and Mary the mother of James and follow me or what spices we didn't they bought.

02:54

So that they might go an anointed. And very early on the 1st 2 weeks they went to the tune when the sun. Says Hold it for a 2nd do to Ok you you sound like you discovered something there but they went and bought sprites and well just get it as wrong.

03:19

There it was. 2 different because they are 2 different days there the 1st day is when the Sabbath was over Ok. They brought spices and very early on the on the next morning.

03:41

Because the Sabbath and 6 o'clock Ok on the let's call it the Saturday right after that after the crucifixion Ok the Sabbath begins on Friday at sundown and continues to sundown on Saturday.

04:03

And after that you can do work so they went and bought spices when the Sabbath was over which was on Saturday evening. An Ok day has always been the respect Ok so they bought them on the Saturday evening and then home in the morning they went to use them to anoint the body.

04:29

Ok so carry on Ok And very early on. The 1st day of the weekly went to the tune when the Sun Belt risen. And they were saying to one another we will roll away the stone for us from the door of the tourney.

04:48

And looking up say 12 us and stand back it was very long. And entering the tune they fall young men sitting on the right fine dressed in a white roll.

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05:02

And they were made. And he said to them Do not be amazed you see Jews interest non-serious who was crucified it's you who has risen we would not ask you.

05:17

To the place where they are made. But always see the places where they laid them and are going to jump through our verse 8. Yes yes yes up to say please.

05:34

But go tell his side tells the truth. That he is going to be strolling to Galilee there and he will prevent her. And they went out and from the town for 7 and a challenge for men had come upon them and they said nothing only they were afraid.

05:58

I think the biggest thing that. They were to tell. Jesus disciples and Peter I thought Peter was a trifle. Well why was the single bound.

06:14

Well they might My suspicion is the. Disciples were a broader context to remember them the 12. Ok Ok so it sounds as though. This is an acknowledgment of Peter's preeminent in in the community and.

06:41

So it is they're told to go and get the message not just to the 12 but to his disciples and. Which may be more than the 12 but particularly to Peter.

06:58

In their eyes are going the way it reads here it's almost as if the women aren't dysfunctional. Yeah I would say that to that yet we know that they weren't.

07:18

Particularly like that I think will tell the rest of his disciples. People should read. However I mean they are that they are now it's interesting that it's not just Mary Magdalene that also Mary the mother of James and Salah may.

07:41

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3 of them. So one of the one of the understand then is that when Mary is given Mary Magdalene is given the commission to go on announced to that to the apostles.

08:01

In the Gospel of John in particular she is directed to go to the apostles. She becomes an apostle herself Ok. So perhaps the the underlying assumption here is that in being given this direction to go and give that message that they each of them become Apostles who they are sent.

08:31

To to go and carry this message to the others I don't know but it's an interesting point. Is could we also move to. Go ahead Judith I'm sorry to cut you off but the part of true i could've announced myself I was just wondering who Solomon.

08:55

She's another woman. I think it's the mother. I'm sorry.

09:05

That's that's an identity I can't help you with at this point. Anybody have been a background on that that they can you want and I'd much rather see.

09:17

No that was a different Phelim a. Fellow that's column a was the daughter of the highroad Yes.

09:29

Ok. And then ask for the head of John the Baptist right yes. So my question. If we look back at 1539. It speaks about the women who were at the cross right then and it says that.

09:56

There was Mary the mother of James and then I have a parenthesis that says. The younger sorry when Gerson is given by a person to them. Was it certainly Or was it.

10:13

1540. 1540 Ok I I scrolled up and you missed it Ok 15 forward yes a number of women also were present watching from a distance Mary Magdalen So we have Mary Magdalen who goes to the classroom and then with Mary the mother of James and then current Yes I have the younger one.

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10:39

Then James younger. And. This specificity interests me because I think I don't know who James the younger is my hunch is that she's not the mother of the Apostles James and John.

11:01

No that would make chance the mother of James and Joe says well we don't know unless there was another of tonsil named John James Yeah there Peter James I'm drawn where the were the 3 that were the intimate Jesus beyond the 12 out of the 12 those 3 are called the Park bargains that several times.

11:32

James and John were brothers Ok and Jesus is very very similar born there to some depth on their Ok so they have been and they all they likewise were fishermen very possibly Prendes of Peter's prior to becoming followers of.

11:52

Friends of Peter's before they became followers of Jesus so when we when it says here Mother mother of James the younger it I would speculate I don't have any background on this but I would speculate that that someone who is younger than the James of Peter James and drawn.

12:19

Yes The thing is this is Bob I have we could p.d.f. which is right about everything as you know. It. And it says exactly what you're saying it says that speculation but actually no one is clear on who would who exactly James the lesser James the younger is.

12:37

Could have been Jesus brother it could be no that's not that's a different James Well it's a valid for sure. And that's their intent back in chains mentioned I think it's Mark 318.

13:03

318. Yeah I think it's 18 or it's around 18 when they're listing that I thought the the apostles he calls right and this is where the word calls and.

13:17

It would be what can you read that 4th row her might have I was scrolled up to see what chapter I was in 316 looking for real you're right at the top Ok chapter 3000 caravans in 318

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he's listing he says and and Andrew Philip Bartholomew Mark Thomas James I.c.s. come son yes so if you go back a little bit to verse 16 so he appointed the 12 Solomon we gave the name Peter.

14:03

Then the Psalms of the other the James and John Ok to whom he gave the name go on there do some the former. Then Andrew full of Bartholomew Matthew Thomas and James the son of Alphaeus that is and Simon.

14:23

So problems I was wondering if just the change that Mary is the mother of is possibly expect 2nd James there but that could well be that could well be because as you know where as you're aware the man's ugly Apostles of the 12.

14:44

Are Buried slightly from gospel the Gospel but here we're talking about a James that mark refers to earlier and then the mother of James the younger so that may well you may well be right there again there's no there's no hard evidence one way or the other about we ultimately we have to say we don't know this is.

15:18

This is Bob I hear some that strikes me about this looking at different translations since I was I've been reading this James Modern really knows this I've been reading a modern translation of the New Testament a new one by David by a scholar named David Bentley Hart and it's very fascinating and where all these other sources.

15:40

Were most the sources say. That. They fled from the 2 from terror in astonishment a couple of the sources including Hart says terror and bewilderment those are new really different things.

15:59

Astonishment and price the police were astonished by it will give it implies they were touting doesn't it. So I wonder what that actually Word is there. Can you say what you said again I missed the top of where yeah so I'm looking at.

16:23

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John I'm looking at Mark 16 right. The last the last verse we read. And. In most of the translations it says. So they went out of the tomb for terror and amazement had seized them are also Donna Schmidt So they were amazed to have done it but in a couple of translations including this modern one I have it says and going up the flip of the 2 Pertwee crumbling and bewilderment taken hold of them those are really different things because astonishment amazement implies they believe the older woman implies they doubt it but I wonder what the original word is you know.

17:13

Because that comment that English bible translates to terror and dread. Which is something different yet. It's quite a different ideas yeah it would be and fortunately I don't have my Greek commentary with me his back and went to look at the portal but well about it why don't you get a lot of the New English translation in on Bible Gateway and see if it references how they chose to translate this verse I can do that.

17:51

There is this resource. Bible Gateway dot com that has lots and lots of translations and one I have found has lots of translator No. Is which one to English New English translation Yes All right.

18:10

It says it does have an open market. All it says about it though is that some may have scripts have the following and between verses 8 and 9 then they quickly reported all these instructions to those around Peter after this Jesus himself also sent out through them from east to west a secret imperishable proclamation of internal of eternal salvation yes so they don't they don't mention the word I was hoping.

18:39

In that translation it says trembling and bewildered so they knew English translation says bewildered I mean those are really different and I'd be curious to know I mean to me the one of the biggest questions one of the things I really want to imagine about this need is what you were feeling.

19:00

The New English Bible that I have here said then they went out and ran away from the tomb beside themselves with terror. Which would imply the trembling that we were reading and trembling in dread says sounds like there are.

19:22

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And maybe what is implied is that there is confusion as well. They don't merely write this if you look a little bit earlier response. They went in bitumen saw you sitting at the right hand side wearing a right robe and they were dumbfounded.

19:44

I have alarms and. How will the combination of all of them.

19:53

I guess start Arnold. Well.

20:00

You know why I have that will make them through different race than the all are different I mean of course they're different but. Sometimes the meanings can definitely be lots.

20:12

And please remember that we're Yes and that's part of the problem that you face with any any time you're translating a language as those of us who have tried to learn Spanish.

20:25

You know use that you suddenly realize. That a language is a basic self-referential I mean it works within its own system and as soon as you start trying to change the system of language and how it relates to one another you are you're up against it that's why that's one of the reasons that I always encourage people to make sure that when they buy a Bible that they buy a version rather than a translation you know so that you've got the wisdom of a whole group of people rather than just one person's personal bias about it.

21:08

But I think clearly I think you know someone said it I think clearly what it indicating whatever the Greek is that there there is clearly confusion be problem and be will dream and amazement terror fright anxiety all of that I mean you can imagine if you simply put yourself in that situation and think about it how would you feel if you came to the grave of a beloved trend.

21:41

And found the great torn open and the body gone. You'd be surprised they don't have anger in there as well. I mean it well as usual and that's going and why well.

21:57



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Yeah it will come to that we'll come to that. Oh well we'll call you a ballet have setting it's no wonder they ran. Ok Anything else that strikes people was.

22:17

Something they want to raise hopes computing or what they were wondering about. Judas read verse 3 again please Ok.

22:45

And they were saying to one another. Who were always storm for us was. Sung the door. Ok that's the passage my translation says they were wondering among themselves anybody else have a different translation on that one.

23:06

This is they have I have they have been seeing to one another. Always the stone that's what both my translation but the other. Well I think up in purple.

23:27

So you know wondering they could have been wondering for themselves. To be variable also and again you see the translation I have that says wondering among themselves is an English translation it includes the English style of speech Ok Have I mentioned this before no not not Ok but.

24:01

This is this is the New English Bible and it was written in particular or put together. With to speak to English people Ok So for example one of the best examples of an English ism is.

24:21

The the Parsis came to Jesus to try to catch him out. Ok so that's that was very in blistering to say we don't use that kind of praise in Canada or the state.

24:37

Ok so what I'm wondering here is that maybe wondering among themselves does the Mengele style of speech that mean with same thing as this custom. So this discussing without knowledge without Yeah one Yeah yeah exactly.

25:02

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What I noticed this reading through is that what they were discussing was who will roll the stone away for us. That they didn't think even being several people that they would be capable of rolling the stones and what we read up above is that Joseph rolled the stone in front by himself that's the that's interesting isn't it because another gospel that's different.

25:40

Later than the 2 just kind of interesting they didn't in today's way if Judas and I were going there we'd say well put your shoulder to it we can do this if anything we can do it.

25:56

For. Free women. Well it's interesting. You know whether. Whether there they felt they were strong enough or not it's also interesting to me that in this time place and you know rock the machine then he laid it in the tomb put a rock and roll the stone against the emperor Joseph in this gospel act alone another gospel that Joseph.

26:31

Who was the other one with them Anybody remember off him. To be a minister with strong look at the image that it could be miss is that the Demas and Joseph together.

26:47

Take the body down and and roll the stone in place this is through this let's not forget. That I think those pilots had soldiers go down and seals or to well that's in a map what that would mean necessarily and you know yeah that's a different gospel Yes I understand that but what well it is that in this in this Gospel with the tomb is not sealed no it's open it's just well no but the rock was just rolled against the door that that was our common sort of way of closing a grave you you will the stone will probably a stone in front of it but the stone itself wasn't sealed it was just laid there according to this Scott Right yeah and Matthew is the only one that talk about being sealed Ok and that they will get to that when we get to Matthew well.

27:49

No We'll find out who opened it there you go. Ok anything else anybody want to raise.

28:06

Ok. One of the things that intrigued me in some of the. Material that I was reading. Well you know what. I want to plug this is one of my favorite little.

28:28

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The. Little passage where is it. Air burst size.

28:47

Can. It's.

28:58

If they went into the tomb where they saw a youth or young man. Sitting on the right hand side wearing a white robe and they were dumbfounded Who was that.

29:21

I always took it to be an angel and it could be but it doesn't say that does it doesn't say that but wearing a white rolled and somebody we don't know putting somebody.

29:36

Who they don't know. If it's a. You know they would know a lot of people were killed and that's only being described like that and not have the other identification given to the feel that some sort of divine emissary or or Angel.

29:52

Really had no record of any wings Ok let me. That we all we all assume I mean this is absolutely standard is not we all assume that some angels.

30:07

Have you ever heard anybody say anything other than it was an angel. Ok well I'm going to say it was someone other than an angel Ok I want I want to look back at Mark 14 verse 51.

30:32

O I've always been curious about that Ok among those dogs stalker is everybody there. Not now but never had. Mark 14 5th birthday if the one. Among those this is when they come out and they've arrested June is never a body runs away among those following was a young man with nothing on but a linen cloth they tried to tease him but he slipped out of the linen cloth and ran away naked Ok wow that is Me Ok.

31:15

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What That's news to that's news to you. I guess when reading it just kind of. Was you know weren't thinking anything Ok it's all Ok. I've been fast but at 1st for a long time I never see even a explanation for that is Yeah Ok so the word for young men there is a man of the Scots.

31:46

Have this bit of Greek from some of the reading I did Nena Scots young them same word for the young man at the tomb and he found something where they only had to work to.

32:09

Light Now Ok now that word man a scholar this is only used in those 2 places all right I don't want that but the 2nd the 2nd little piece that goes with it is that when it says.

32:32

With nothing on but a linen cloth the word for linen cloth How does yours translate to the living cloth anybody else I think but. You've all got linen cloth.

32:51

Ok. The word that is translated linen cloth is the same word for the white robe which the young man is wearing. On the right hand side wearing a white robe now.

33:14

That word. Ok so 1st of all ma I am positing but that young man. In the tomb. Ok. That young man is the young man that was in the garden with Jesus Ok I'm with him Ok.

33:39

Well there are Ok Now there's one more I mean that's that I think that should be just makes complete sense Ok just as it is however there's another little piece that I want to throw out here and I'm not going to stick my neck on it but it's very interesting that one of the translations for that linen cloth or white robe Ok there is a particular word that would you least this word is used for the lemon cloth or rolled that a male prostitute wore night we've had gusts and you know Ok Well you're following so far there's a number there's a member from the Greek word which I don't have unfortunately.

34:39

The Greek word that that they used there that you use there has a number of translations including linen cloth and white robe but another way that it is used is as a particular piece of clothing that identifies a man as a male prostitute.

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35:05

Ok so here's my lady Ok this is this is really so far we're dealing with with you know identifiable realities what if. What if my Macarius little mind run very round in this little circle what if this young man am.

35:30

Is a male prostitute who is homosexual and that's why the soldiers try to seize him they don't try to seize any of the other disciples they make a grab for this guy this young man because they can use him as a sex toy.

35:52

To entertain themselves for a while. I thought of that either Bob I've been reading this I've thought about that exact same thing and I didn't even know about the different words that was just something that came to my mind because if you know I'm gay that's part of my my group view as something that crossed my mind the exact same thing.

36:16

Ok so it's entirely possible without any of that other it's entirely possible that they were making a grab for this kid because they they just for the purpose but if that's true if this is a young gay man Ok And he's in the garden with the disciples and Jesus was Ok It means that Jesus accepted him as a follower.

36:51

Powerful and I called up how about that ha ha ha ha ha. I like you know another thing that crossed my mind and I know you're not supposed to bash the Gospels and I'm not starting to read the Gospels you know with any sort of systematic way but I also thought could that be the person when John is the beloved disciple that also it crossed my mind Yep that.

37:21

That's a possibility as well I kind of suspect not I mean that would you see the other issue is that this little piece about the young man who is in the garden and runs away naked no one else.

37:37

Talked about that. None of that is not mentioned anywhere else. So what I think Mark. Sorry go ahead but I've always thought this pointed to mark him self Yes yes I think I think you're absolutely right but this is Mark's little way of saying I'm the one that was that the tomb.

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38:04

I knew that he was risen before anybody else but because Mark if this is the mark that we're thinking about remember there was a mark that Paul got the Nord with.

38:18

Who is one of his traveling companions and he broke the broke with him and Mark went off with Who was that Bartholomew. Barnabas Paul could so I say again Barnabas Barnabas said well probably foreigner Paul and yes why Colin Barnabas fell out they fell out over John Mark Yeah right so is that the same mark as we have here is that both the Gospel and died and I am convinced was the young man who ran away naked and was the man at the tomb the young men at the tomb.

39:00

Intrusted with a message intrusted with a message to the wind you know if anybody comes out looking for me tell them this yes.

39:14

Here nothing you are looking for Jesus the monster a clue was crucified he has been raised again him he is not here look there is the place where they laid him you work here you saw them called a body in the tomb there's the place they laid him you saw it now go and give this message to the disciples and Peter.

39:40

Ah really interesting. I just find that an absolutely increasing possibility and unfortunately I don't have the command of Greek that would allow me to publish a paper on it.

40:00

But it was about. But I mean. When the test absolutely fascinating when the great glorious days if we find out that the writer of the Gospel of Mark was a homosexual prostitute redeemed by Christ.

40:20

I'm about to take a Bible course but it's not the gospel maybe that will be to my paper. Let me know how it goes over.

40:33

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Here is the clearest thing over pretty well if it is in the ark. Story if this is Mark then this was saying to the women go tell my disciples you know I was bothered that they weren't counted but if that's Mark telling the world at large tell all of my disciples that this this message then it becomes a part of the book to tell the world or the right side both it includes.

41:11

Exactly I just made the Bible but I'm going here.

41:19

It's you didn't think what I think this Bible study was going to end up here but I like it Ok. Ok I.

41:32

Know no one screaming objection yes no I'm applauding No Ok now. If this isn't an angel why do we assume that it's an angel because he's dressed in white that's part of it.

41:58

For a while and it more important than people may be sorry for this bunch of people make. Me after having read other gospels and their worries all that that for.

42:17

That matter where. We're reading back from the other gospels. And so the question then becomes And we'll look at that as we come to each of those gospel why are angels added Ok so that's that's the question that we need to.

42:40

We need to address when we get there. Ok so the other thing that you may have noticed is that the ending is they said nothing to anybody for they were afraid Where's Jesus.

43:10

Were they afraid I wasn't ready they be. I mean I sometimes think that to mean they were afraid of the authorities. No I don't think they were afraid of the authorities they were a parade because this was so terrifying.

43:29

And it and and and Mbaye our women in a time when women's testimony was held up no account. Ok so what are they going to do they're going to go and tell the man.

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43:47

You know that. I mean that that would that would be a fearful thing for women in those days. Because they're going to they're going to get lost that.

43:58

And there also a parade of you know of that I mean this is on precedented this is up 1st our body is gone and someone is saying that he's risen from the dead that's a little over I mean we are so used to that message we've heard it so often that we just take it for granted we do it the impact of a pyrrhic some most of it just doesn't hit us anymore these are the 1st people Ok and they are terrified because I had I mean it's awfully overwhelming I mean if we even today if we went you know about I went to my mother's grave.

44:50

And it was open and the body was gone you know I would be I would be enraged I would be upset I would be angry and of someone told me Well she's raised from the dead I would be going.

45:10

Wait a minute but you know what what it what are you trying to tell me here Ok And I've got the whole resurrection narrative as my background and as my my understanding of reality these women these people who are the perfect witnesses have none of that this is absolutely brand new scary stuff for them.

45:40

They didn't know they could trust so it's a game they did not know who they could trust Yes that's exactly right nothing to anyone that they met along the way to to meet with.

45:57

So I thought yep yep. And maybe they don't know really I mean Asta to. You know they don't know him or they don't know they're skeptical of his witness yet you know like why is he sitting in a chill you know like what is he and I do.

46:21

See I look I love the male prostitute theory but on the side of him just being an angel How does he know that Jesus is risen and how did he get in there because he is my that's my board.

46:40



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My my thesis is that he was there when it happened this is the if this is true if this is true no you are just speculating if this is true this this kid is an outcast for Jesus for Jesus and the disciples to have accepted him in the garden is an absolute I mean it just like all the other outcasts that Jesus hung around with Ok Where has he got to go he got nowhere to go.

47:17

And so the only he could be homeless he's the only one who you know he more than any of the others he is the outcast and this man has accepted him and affirmed him as worth allowing to follow him you know he's accepted them as a disciple as an intimate Where is he going to go he's going to go and sit by the grave and mourn he's there I suspect that he slept there that night.

47:57

You know it and that way where whatever whatever happened he was there when it happened right and if we take the story of Mary Magdalen from Shawn now which has a similar feel to it and could be the same story only John has recast this man as Mary Matalin it's that she went down there to do just that to stand in their eye and she says to Jesus are you the gardener which if this guy could have had sort of a similar experience but he's getting the message just as she.

48:40

Go to counseling. See part of part of the part of the issue is that the earliest church were radically inclusive. You know women there were women who have authority in the church you know that that's a very clear as we look at the greetings that Paulson got the ends of his letters there were there were women who had authority and who were engaged in ministry.

49:11

But as the as the patriarchy reasserted itself over time they lost that that kind of authority that they were given in the beginning and I think certainly if this if this was again.

49:28

This would he wouldn't it would have been very difficult for the rest of the church to accept him. It would be intriguing to me to know whether that was part of the issue in falling out with Paul and Barnabas had been so all that kind of thing so.

49:49

For the women to encounter him there. There's there's all that just adds to the confusion. Who is this guy what's he doing here he's still wearing this kind of globe may be we don't know.

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50:07

It's just there's a lot of questions that are meant for Bill but it certainly I think what we what we face here is for both women and for gay people a very quick return to to the kind of cultural assumptions that were true before Jesus.

50:32

I will undertake a full investigation father Bob Very good I look forward to hearing. Do you Bob do you have Greek. You know you know I know I'm I'm only this is this is kind of like one of my coming up to retirement projects to get more classically familiar with the Bible so I'm just starting on the book Good luck with it I took 3 years of Greek and the 1st year I got \$54.00 in the 2nd year I got \$53.00 and the last year I got \$51.00 and I think they prob just gave me a passing grade to get rid of me to get you out of her because it was 3 to you it was all Greek could be.

51:21

Yeah I'm the master of Greek and that was the whole I really wanted yes you know I teach college I teach at a university and we call that the pity pass.

51:32

The what we the pity pass we pity the students so we get Yeah right there you go. Ok So coming back to the end.

51:47

A lot of people make note of the fact that the end of Mark's gospel is very unsatisfying. It leaves there's there are in fact no resurrection appearances in the Gospel of Mark you know I notice that they just jump right over to he just jumps right over to the ascension.

52:09

Well and and the and all he says all this well young man says it is he is going before you into Galilee where you will see as he told you so it's a promise of appearance but no resurrection appearance included in the Gospel and the best I think you probably both the little section between 8 and 9 and then a continuation of mine to 20 which are clearly.

52:47

What are additions so the gospel and I mean so then you have to say Ok what what Mark doing here why is he ending this way. By the time he's writing we assume around 70.

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53:08

Possibly possibly precipitated by the destruction of the Temple in Jerusalem. And it could be that the disciples are heading back to Galilee because of the destruction in Jerusalem so when.

53:28

One of the one of the things you may be familiar with the remark in secrecy motif Ok in Mark. Jesus is constantly telling people after he. After he heals them or or does a work of power he says Don't tell anybody don't tell anybody and.

53:57

And so part of part of what he may be. Pointing to is that the his work in the world has to be interpreted from the perspective of the post-Resurrection reality.

54:21

You might I don't know if you have a pen and paper handy you might want to. Look at these passages. A little bit later on. If you if you want to make a note you didn't going to need time to get paper and pencil or whatever.

54:54

It's.

55:09

It's.

55:17

Very body ready I'm set I'm set ready to do it yeah Ok we'll I'm good Ok Ok So part of. Part of what we may be looking at and I'm drawing here on.

55:40

On the research material from people at. The Luther College in. Think Paul Minnesota. The.

55:56

One of the possibilities that we're looking at here is that in Mark. Jesus ministry focused in Galilee. It talks about warning to Jerusalem and when he goes to Drusilla it's for his children with authorities and the crucifixion.

## *Christ Church By The Sea - Puerto Vallarta*

56:19

So what what Mark may be pointing to us here is is that the disciples are being called to go back to Galilee where all the works of power were born manifested.

56:37

And to begin to reexamine that whole ministry. With it with the with the reference with within the reference system of. The resurrection. So here some with some.

56:58

Possibilities the word. To be raised up a good. In Greek e.g. the Oh Ok and in Mark's Gospel there's a whole series of stories about people being raised up Ok so.

57:25

Chapter one Verse 31 Peter's mother in law is raised up from a fever. Room in Chapter 2 verses Nanda 12 as a paralytic is restored the talks about him being raised up.

57:52

In chapter 2 verse 14. A different word is used here Amis mass I'm asked us but you Levi is called to get up from his tax practice. That's a marginal one but the next one chapter 3 verse 3.

58:15

The man with the withered hand was raised to use the term Garr go get all raised to the center of the of the community and healed in chapter 4 verse 27.

58:37

Talks about the seed being sown and. If it has it grow while people are going to the rhythms of sleeping and rising Ok interesting. That word is you there.

58:55

Chapter 4 verse 38 Jesus gets up he rises up in a storm to still they the chaos. Is very Kaptur 5 verse 41.

59:14

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A young girl is waken from God is right there is raised to light Ok. Mommy. Is in Chapter nonmember 27. The boy with a demon that threatens to throw him into the fire or into water Ok This boy is raised up into Pritam from that torment and then.

59:46

Birth Chapter 10 verse 49 the blind beggar. Ok begs Keyes's to restore sight and Jesus raises him up restored him raises him up. The the other diocesan meeting one is Chapter 14 verse 42 Ok they're in the garden and Jesus says get up right way rise up.

1:00:22

There the time is upon us the authorities are here yet up until all of this. Has that that connotation of.

1:00:37

Resurrection of being raised. Raised up to serve raised up to a new life raised up to a transformed experience. Raised up to face the. Question and abuse that comes from authority so.

1:01:02

You know that is there's that possibility that Mark is. Indicating because the other gospels don't all say go back Luke has has it stationed in Jerusalem. You know so it's this is a mark it's saying something particular here that comes out of Mark's reference system and and perhaps it is that that he's saying that we all are talking about the 1st followers all the slaves but the implication that for us as well that we have to go back and look at Jesus' ministry.

1:01:45

From a from a perspective of resurrection or Brinson lights. So that we too. Can begin to. Live that reason why good of service and preminent. Question brief about.

1:02:06

One new. Interesting.

1:02:16

I think of Galilee than as where we all you know it's a specific place name here but we all live in Galilee you know it's kind of like we are all on the road to a man yes we are all in Galilee.

1:02:35

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Because at one point I was taught that because Mark verse 8 in 16 is a broken sentence that it points just to the beginning of mark to read it again as you said it with this view but also that these events can be seen as happening among us today yes you know that these restorations continue to take place but Jesus continues to be active.

1:03:11

Yeah. Ok.

1:03:35

Any other questions or comments or. Ok.

1:04:08

We have. Sorry go ahead Sharon.

1:04:18

So it's us that whole thing of. You know throughout Mark's Gospel not only did Jesus. Tell them not to not to go talking about whether to have them because they don't fully understand them won't understand until after the resurrection.

1:04:39

He also makes clear the degree of misunderstanding what that goes on among it even among its closest followers. That they they never they they often are portrayed as almost bumbling idiots you know they don't they just don't get it and and so they.

1:05:06

You know it's important that they have that perspective that comes after the resurrection in order to understand them to interpret the the the reality I think you know I mean I read it somewhere that.

1:05:24

Certainly one of the one of the great expectations of the Messiah was that it was going to be a political messiahship going to throw up the oppressor the Roman oppressors and and this is reestablished Israel was as a political power.

1:05:40

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And my hunch is that a lot of the disciples had that same expectation I mean one day when they come into Jerusalem. And there's that it's basically a royal procession that they're welcoming a new king and and so they have that misunderstanding even the disciples don't really get what Jesus was on about.

1:06:13

And so they what Mark is saying is that you have to have that they post resurrection perspective in order to truly understand what Jesus was doing in Galilee. And some of my reading reading about how in the context of.

1:06:36

The Jews of that time they were both a faith and a nation sort of part sometimes tease apart the political from the religious you know there wasn't separation of church and state like we think.

1:06:49

Of it and so the Messiah could have been a political figure could have been a religious figure could have been a. Blend of the 2 that were there would have been.

1:06:59

Stronger when he ation between them yeah oh yeah for sure but no one was expecting a risen Christ. So any other questions or comments about this this material.

1:07:28

I don't. I am delighted with learning.

1:07:36

New ideas. The way I think about you know both the resurrection scene in Mark and Mark as a whole. Yeah yeah very interesting.

1:07:55

Ok. We'll let that be pronounced. Next week we'll we'll go to Matthew and. See what Matthew does you're all aware of the theory that Matthew and Mark are Matthew and Luke both had a copy of Mark's gospel.

1:08:19

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Yes I for everybody. I'm sorry I've heard that you've heard that yeah Ok so it's it's it's it's the sort of I think general consensus among scholars who believe that that was that was true.

1:08:35

So we're part of what this leaves us with is that we when we look at Matthew one of the questions we we raise is in order to understand that to you we look at how he changes Mark Ok and that gives us some clues about the direction that Matthew is taking the not too is taking in.

1:09:02

In trying to present the claims of Jesus to be the Messiah and what his ministry and activity is all about Ok so if you can. It wouldn't hurt to read the whole Gospel of Matthew but take a good look at the resurrection miracles and then see what you think and we'll gather again next week.

1:09:31

Good. Ok The Lord be with you and also with you if you also if you let us pray. Go before so Lord in all our doings with your most gracious favor further us with your continual help in all our works be gung continued and ended the new we may glorify your holding them and finally by your mercy obtain everlasting life through Jesus Christ our Lord Amen amen maybe you would be well everybody Ok this week thank you if you next week thank god I got.