

# *Christ Church By The Sea - Puerto Vallarta*

## *Weekly Bible Study with Father Bob*

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### **The Resurrection 4 – Luke**

*Read and discuss Luke 23:47 – 24:53*

**May 7, 2020**

00:01

Ok good. All right the Lord be with you. So if you know let us pray. Eternal and loving God We give you thanks for the testimony of those who have gone before us today especially we thank you for the writer of the Gospel of Luke and for the teaching that he has given us regarding our Lord and Savior Jesus and of His resurrection we ask that by the power of the spirit we may be guided and directed in our discernment and our understanding.

00:39

Of what this passage has for our lives and for the purposes you want to fulfill it. We ask this all in the strong name of Jesus our Lord Amen.

00:53

Amen Ok so. I want to again start back at the the end of the crucifixion. As I think there's there's one particularly interesting little passage. After Jude if you look at.

01:16

23 verse 47. Ok got it Ok everybody there.

01:35

So when the centurion saw what had taken place he praised God and said Certainly this man was innocent. And.

01:48

The thing is. In Matthew the century and says Surely this was the Son of God. And I'm wondering you know it occurs to me if if this as we suspect that this is Luke writing to.

02:06

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Theophilus is a Roman authority. For a Centurion to say that this man was innocent has legal ramifications in terms of. Of what's going on and he may have chosen to change it to innocent.

02:27

Simply for that purpose too to invoke that kind of. That kind of implication. Just just a toss off there who knows but it's intriguing nonetheless. And then.

02:44

The burial of 1st day. There was a good and righteous man named Joseph who though a member of the council had not agreed to their plan and. He came from the Jewish town of Aramis and he was waiting expectantly for the Kingdom of God This man went to pilot and asked for the body of Jesus then he took it down wrapped it in millennium plot and later than a rock tomb tomb.

03:15

Where no one had ever been laid it was the day of preparation and the Sabbath was beginning the women who had come with him from Galilee followed they saw the tomb and how the body was laid then they returned and prepared spices anointment on the Sabbath they rested according to the commandment.

03:36

So here is it's only. What the other guy's name that was.

03:49

Naked Bemis Thank you. In Luke it was the 2 of them and. But here it's just Joseph so not sure. Why that change was made but it.

04:09

It may have to do with the fact that this. Was the good Amos was also part of the council as well so who knows anyway we have the women there who have come and seen the crucifixion they and they follow to see where the where the tomb is.

04:34

And then they return home to prepare spices anointment. Ok a. Real How about you pick up Chapter 24 and read the. I will and warning. When it's 24.

05:00

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Ok on the 1st of the week very early morning the women took the spices the head. And the went to the tomb. They found that the stone rolled from the 10.

05:21

But when they entered they did not find the body of the wound. While they were wondering about it and suddenly to. Close gloomy and like life. Stood beside.

05:45

Their front. The women that go down with their fainting to the ground but the men said to them. Why do you look for the living among the dead.

06:02

Who is not here who has been raised remember how he told you while he was still with them when they're only the Son of Man must be delivered into the hands of sinful men.

06:22

Who crucified and on the 3rd day be raised again. When we all remembered his words. When they came back from that soon we'll told all doing things to the 11 and to all.

06:46

The other. Was Mary doing jail when our Mary the mother of drawing him and the others with them who told this to the apostles. But then they did not believe the women because their words singing to them like nonsense.

07:13

Peter however got up and ran to the tune bending over who saw the strips of a living lying by themselves and he went away wondering to himself what had happened going to stop there keep going.

07:38

You know what I actually read the whole chapter you're Ok with reading your job well I am I just reach my way so I just thought I left. Now the sailor said all of them.

07:51

We're going to a village called America about 7 miles. And I don't know which does which tells us how many kilometers or how many 1000 year 7 miles from Jerusalem where we're talking

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wishing to reach out or about everything that had happened I'll still taught and discussed the things with which other shooters himself came up and walked along with them.

08:27

But they were kept from recognizing him. I asked them what are you discussing together as you walk along. They stood still their faces downcast one of. Cleo asked him Are you only visitor to Jerusalem.

09:00

And. Let me read that again really well and I asked him Are you only a visitor to Jerusalem and do not know the things that have happened there in.

09:18

What thing he asked about Jesus of Nazareth very poor. He was a prophet powerful in words and deeds before God and all the people. The truth priests and our rulers handed him over to be sentenced to death.

09:44

And they crucified Him but we had hoped that he was the one who was going through Israel. And what is more it is good Thursday since all this took place in addition some of our women.

10:09

Are amazed they went to the tune early this morning but didn't find his body they told him and told. That they had soon a vision of Engels who said he was a lot.

10:30

Women of our Come hand means we went to the tomb and founded just as the women had said. But when they did not see. Who said to them how foolish you are and help we all of the heart to believe all that the prophets have spoken did not the Christ also.

11:05

Did not the Christ have to suffer these things and then. Venture his glory. And beginning with emotion and all the prophets. To explain to them. What was said in all the scriptures concerning himself.

11:33

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As they approached me a village to which they were growing. Jesus as good as if he were go farther. But there are just him in strong ways though with us for it isn't nearly.

11:53

The day it was almost a little. Stand With Stay with us so he stayed with them. Was my pleasure when 200 table with them who took a bread Gary thanks broke it and began to give it to them.

12:22

When they're all square open. And they recognized pain and he disappeared from their sight. They asked each other work not our hard burning within us while he talked with us on the road and also in the scriptures to us.

12:47

The god up and returned it want to Jerusalem. Both found the a level and those with them assembled together and saying it is true the Lord has risen and has appeared to Simon then the 2 told what had happened on the well and how Jesus was recognized by them when he broke a contract while they were still talking about the actual Jesus himself to the mongering and said to them peace be with you.

13:41

They were startled and frightened thinking they saw a ghost. He said to them Why are you troubled and the why do you. Doubt and why you doubts arise in your mind.

14:02

You look at my hands and the mice who ordered our family now touch me and see our growth does not have flush bones as you see I have learned that service he showed them his hands and feet.

14:25

And while they still did not fully. Because of joy and amazement he asked them Do you have anything near to eat they gave him a piece of boiled fish.

14:44

And he took it and aided in their presence he said to them this is what I told you while I was still with you everything must be for sale that is written about in the law of Moses' the prophet and the song.

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15:11

Then he opened their minds that they could understand evil the Scriptures. Told them this is what is written in the Christ will prosper and rise and reject on the 3rd day and return since and forgiveness of sins will be preached in his name to all nations beginning at Jerusalem.

15:44

My are witnesses of the thing all I am going to send you what my father has promised what day in the sitting on to you have been closed with power from on high when I had led them out to the vicinity of deafening who lifted up his hands and blessed them while he was blessing them leftism him and was taken up into heaven when they worshiped him and returned to Jerusalem with great joy and they stay continually at the temple crazing God.

16:41

Ok. So there's a number of what real what translation are you using an i.v. sorry. International Version and i.v.. And i.v. Ok. All right. But there's there's some interesting distinct differences in translation as we were going through that but let's just launch in here any questions or any.

17:15

Observations just right off the top 2 angels. Well what Ok let's let's take a look at. Anything else. I have to look it up so my getting fills 1st.

17:36

Ok All right let's just launch in here 1st day of the week at early dawn and of course there's different references use early dawn while it was still dark before the sun that come up you know so but it it's clearly the same time that all 4 gospels are talking about.

17:58

They came to the tomb taking the spices they had prepared the women. They found the stone rolled away from the tomb. So far staying with Mark. But when they went in they did not find the body while they were perplexed about this suddenly to to what.

18:26

2 men 2 men. But there are close not not angels. To men but the dad would make me think that there angels Well it might but on the other hand you also know that in Mark it was one man.

19:00

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Matthew writing for a Jewish context is typically likely to add elements that are typical of a Jewish audience or that a Jewish hearer would expect to hear and so messengers are always angels you know.

19:30

So here we have to man so he breaks at this is the point at which he breaks from Mark. There's no soldiers here the soldiers are strictly Matthew and he has his own issues about that we talked about last week so here we have 2 men.

19:53

Where he breaks from Mark and goes from one man to 2 men what Why might he change it from one man to 2 men. Is that a little.

20:12

Legal witnesses said at least part of the picture 2 men are required and it is man to man are required to bear testimony for it to be a legal a legal witness.

20:30

Interesting Ok the dazzling clothes reflects mark because the the young and it also it's interesting that in markets a young man he designates it as a young man suddenly there are 2 men in desolate clothing marked in.

20:51

A white garment doesn't talk about it being that one. But. This would this would make sense of it dazzling clothes could be an indication that they were spiritual in some way but but it's also pretty clear that.

21:13

These are human beings. Remember that we also have. The story of the transfiguration in which Jesus clothes become dazzling white which which is indicating that he is in the presence of extreme holiness is in the present the cloud has come upon them indicating that God is present so this kind of transformative clothing indicates that God is present.

21:47

That God is inspiring these 2 men to bear this witness. Questions of.

22:03

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The women are terrified and their faces to the ground. One of the men say to the women why do you look for the living among the dead is not here has risen now.

22:23

Your translation said he has been raised. Right. Double check I was looking I was well I would just be talking about the clothes and place and Melissa let me go back to where.

22:44

He was going. To like. Why do you look for the living along.

22:57

To your has risen. Oh he has risen who has gone. I thought I might say that that is me but what did said they might I might have said do you know what it actually has risen Ok.

23:16

Because there's a. That gives a whole different emphasis if she chooses has risen Ok he has done it. All right if he has been raised then it's gawd who has done it.

23:38

And there's different testimonies about this so did Jesus rise from the dead of his own volition. Ok by the power. Of God's incarnation of the word. Is this an action of God from within the presence of God in in the in the body of Christ or is it an external action of God Creator.

24:10

Upon the word. So.

24:17

What we have here in this translation is that it's an act of volition on the part of Jesus himself that he has risen. Any questions or comments there.

24:35

There's a whole discussion surrounding how conscious Jesus was. Of his charge under Michu different people say he was aware from the beginning he was the Son of God other seed came to him slowly some.

24:52



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Sort of part of this is new. Yes yes there's. There's how early that that debate was is. Is another another issue but certainly there is. Joe on the Gospel of John for example in the beginning was the word in the Word was with the word was.

25:17

Immediately Jesus new clue he was Ok others point to the baptism. When when Jesus baptized. It's called the doctrine of adoption is that Gawd adopted Jesus at that point as his son.

25:44

Which is a very different very different notion from the idea in Shaun of the incarnation of the word. Ok. The other option that is offered is the.

26:01

Is the testing in the wilderness that when Jesus goes in the wilderness and is tempted by the devil that it's a kind of test and he passes the test and becomes the messiah.

26:19

There's also people who make the case. That Jesus messiahship happens as a result of the resurrection. In living through the final. Act of obedience that at that point Christ as the sacrifice becomes the messianic Redeemer.

26:46

Who is sacrificed for the sins of the whole world. To the class again that would be. Sorry that would be that would be Paul. Paul in Rome and.

27:04

We read that. In this year right. And I just double check James Version says. Not does says. There's a bird thing going you know. And that's where that's where we're at a disadvantage in not having the Greek to be able to but however even if we had the great clearly the scholars are struggling with this you know what if what exactly does the verb tense imply.

27:44

Probably has to do with what kind of action is obviously it's already happening what do we think about. Right so he has risen the action is taken place in the past he is resuming its presence now is is alive now I mean ultimately.

28:06

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The only the only distinction is is a theological one which should say the only thing. But the reality is that he. Chooses. Death. And is present in the world.

28:29

Of question Ok that I hope. So I won't be considered what ignorant.

28:40

Uninformed whatever. Long.

28:47

Trying to. There was between resurrection and ascension. Hard to believe. If you didn't do a lot of teaching and going about it.

29:05

There in that sound I wouldn't go is ready as directed and. Is recognized. Yep yep good point and Ok And we'll get Let's wait till we get to that part of the passage but that you're absolutely right and certainly it's ignorant in the sense that you don't know but it's certainly not inappropriate which I think is your concert Ok it's a very important question.

29:40

And then the question becomes what is the again what is the purpose of the person proclaiming the gospel telling the story what are they saying about things so let's wait till we get there Ok I'm sorry I don't know.

30:00

I'm glad you raised it Ok Ok. All right. So these men we've got a lot as everybody getting a lot of background noise. I'm wondering really is and I do you know.

30:19

And I apologize I'm making a cup of coffee and that's all I want to really. Know you know if it's right at the voices and the ringing and that sort of thing in the background Alec is there anything we can do about that.

30:35

I race to watch the vendor. Gave me information based and it will look. Ok I have not bash me yet Ok All right well we'll carry on then and struggle through.

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30:50

Ok so the so the men say he is not here he has risen He is Risen has been raised whatever it is. Remember how he told you while he was still in Galilee important.

31:08

Galilee that the Son of Man must be handed over to sinners and be crucified and on the 3rd day rise again. Then they remembered his words.

31:24

And returning from the tomb they told all this to the 11 and to all the rest was Mary Magdalen Joe and Mary the mother of James and the other women with them all told this to the Apostle.

31:39

Seemed an idol tale they did not believe them but Peter got up and ran to the tomb stooping and looking in he saw the linen cloth by themselves then he went home amazed at what had happened what's missing.

32:00

And. Well in Matthew the women.

32:09

They see the risen Christ. Oh here they only see the empty tomb.

32:18

They only see the empty tomb and they hear the message. They are. Got 2 men instead of one what do you want.

32:32

When they need to think they have to mention. The guy from heaven now they just have to go. Ok so no resurrection appearance that's what.

32:54

You know. Peter runs and goes to the tomb and looks in sees the linen cloth is by himself not with the beloved disciple.

33:07

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But he did. Then he went home. He doesn't see Jesus either nobody she chooses to you know not until the road.

33:24

So. We go from remembering that where we're operating on the assumption that Luke had.

33:37

The Gospel of Mark. And then Mark there is there is no resurrection appearance.

33:50

The women are given a message and that and he holds to that right.

34:00

There's also the whole question of why why there's all the extra women but that. It could simply be nothing more than.

34:14

Different communities remembering different women. So they go and tell the Apostles they get a message.

34:26

And they carry the message without a resurrection appearance. I think part of what's going on here. Is that. Not only is Luke qualifying mark but he's also at a stage in the development of the early church where fewer and fewer people are around to have seen the risen Christ.

34:58

Oh right. So here is here are the prime witnesses who are carrying the word simply on the basis of the proclamation. Christ is risen. Full of stuff.

35:18

That's all they know. All right.

35:28

They think further you want to raise on that one. I was going to look up and yet so. Maybe somebody could really quick. Women Luke. Said to Jesus and I'm wondering if.

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35:49

That seems to be the implication. That the where is it here. Well. You know. I actually have a note in my Oxford Bible that says these are the women in a one to 3 strike they're the ones who have.

36:11

Somewhere. The women who had come with him from Galilee.

36:19

In verse 55222355.

36:25

The women who had come with him from Galilee so there's obviously a contingent of women who have provided for Jesus then his his apostles his 12 out of their own resources.

36:42

And they would be they would certainly be considered very among the earliest disciples. And there's many and. Many. Yeah and and part of the core of the community.

37:02

To one is the wife of Mary Magdalene and Mary Jo when. And. Who is the manager of parent household. And then. So says the other women is probably.

37:23

Right so what again what this what this witnesses to is the fact that their work. Women a significant number of women who were at the core of Jesus community.

37:44

He had as many and he had as 12 which is a requirement in Jewish practice but that wasn't the limit of the community. And that those 12 get preeminence as the growth of the church goes on.

38:04

Because of because they're considered the intimates of Jesus as opposed to people who are simply. Providing for them or supporting them in the background. But women clearly I mean.

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38:23

I don't I don't think you can get away from this that women clearly had a key role. In the early Christian community in the early followers of Christ and surprising compared considering the state of the stature of women at that time exactly.

38:44

And in spite of the fact that these women have been around the whole time. When they go and tell the Apostles these words seem to them a little pale and they did not believe a man or.

39:00

Woman If you ever heard that before what's that as if you are not leaving women. To be a burden to that from time to time. Ok I can really testify to that you know say something in a group and it's ignored until one day and.

39:26

I can testify to that. Yes indeed.

39:34

Ok anything else out of that passage then. But we still have that question of Mary the mother James and there is the other in Matthew it's made Mary the mother of James and Joe says Joseph.

39:53

Why who is that Mary is is she. The mother of Jesus or you know I mean I can't believe that. The but the Virgin Mary because. Surely she would be given more preeminence just simply refer being referred to as the mother of a couple of guys.

40:17

Father Bob I did bunch of research because boy I was going to come back to this final study with the answer and I Ok There you go I can tell you with confidence nobody knows nobody.

40:35

Verifies that with many many sources Yep. That's absolutely right I mean you can make all sorts of cases but nobody can can give a hard for on controversial.

40:54

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Testimony that. That's one way or the other so it's just one of those. Then trusting little pieces that we'll never know the answer to until the Great and Glorious day and then we probably won't care.

41:10

Because that's not going to be the 1st question you ask at the Pearly Gates Hey About Mary. Well though I bring in someone who said a pastor who said that his idea in heaven was you've got to ask the questions you didn't have these answers to and it was a general long and you could just wait on the line until you could ask the like the person and maybe find you know so on the line and said I'm so what do you want to.

41:45

Achieve Alex. Alex. I have a harmony and the Gospels but. It says Mary why have the ultra. Right that's another one. Really yeah yeah.

42:06

Well yes but there's cloak this c l o p a s And then there's clearly open the guy in our story today. And they may be the same person.

42:24

From the different the different how to carry different Did you just have a brother. Well we don't know that we don't know. It Well there's there's assumptions made there seems to be reasonable evidence you know when when.

42:48

When Mary and a couple of Jesus brothers and sisters come to try to rein him in because they think is going too far too fast and that he's losing his mind there is a Joseph mentioned there.

43:06

If I'm right I think I'm right I don't know which which cost to butt in but yes he has one you know that. And James James is certainly a brother.

43:26

James the. Bishop of Jerusalem the leader of the church in Jerusalem was a brother of Jesus that that much is verified. But. But we don't.

43:42

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We don't have a lot of clarity around the names it would be certainly would be understandable that one of the names would be Joseph named after. Mary's husband Joseph so.

44:00

Coming back to clear for us and that we're going to be coming to now and colposcopy they could be the same name coming through different language. Between the Greek and the Aramaic.

44:16

You sometimes get slightly different spellings and so on so one of the women who was the wife of cult OS or could very well be. The. One who was with I mean it's entirely doesn't say in this story we're going to go through it now doesn't say on the road to m a s that it was 2 men just the same day 2 of them.

44:47

Ok We're going to call them. But it would be really interesting if it was one of the witnesses groups the 2 arguing yet yeah wouldn't it just say and I will here because there's this husband then wife walking along the road and it's late afternoon so Peter is been to the tomb it says he went home.

45:16

We don't know where it doesn't say in the gospel group where the community is gathered it may have been that Peter's house or wherever they were we don't know that you know it just says he went home was that to where the others were.

45:31

Or was that to a place that he was on his own and so you know we we this is late afternoon they may have they may have heard again from Peter.

45:47

Affirming what the women had told them except he didn't see the messengers. So quick 2 things were.

46:01

The 2 things really quickly it's in March that Jesus is Brothers are mentioned it's in 6. Ok where there's a list of names. And when I was curious.



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46:17

I can read it it says Isn't this the carpenter isn't this Mary son and the brother of James Joseph or a Greek choses. Judas and signing aren't his sisters here with us.

46:40

Right Ok The other thing I was curious about. Just need for appearing before we just before we leave that one.

46:53

That also is part of the evidence as some people claim that when when Mary the mother of James and Joe's are is mentioned that that's the Virgin Mary but it doesn't prove.

47:10

Very well as in today people often have families with children with same names as other families with children. My name my curiosity was around Peter went home and was amazed and I was wondering if that is and if none of us have the Greek We don't know but is that saying amazement the same that we've been hearing with only that shock and confusion.

47:42

Or truth is you know that. It's like he's so lied when he didn't know what to make of it right yep yep exactly I mean he sees this.

47:57

But it still hasn't you know I mean it still hasn't dawned on them. I mean the the 2 men say to the women you know don't you remember what he said.

48:11

The remembers and then the what does it say the women. Remember he told you the Son of Man must be handled blah blah blah then they remembered his words.

48:24

And returning from the tomb they told all this to love them all the rest so. The connection has been made but it still doesn't seem to have registered for them.

48:36

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So. You know we're just we're just left with that. And here's these 2 walking along the road. To them a us. And they're there talking and discussing.

48:53

Now just just to flag a little a little thing here. They're on the road. The road and journeys seem to be. A pretty major. Theme in.

49:11

In Luke's gospel. Ok you've got. You've got the opening of. Mary and Joseph having to journey. Take the road to Bethlehem. They have to.

49:31

They have to ha they have to. Buy grain as just dribbled out night here anyway there is and there's a number of stories.

49:48

Where Jesus is on the road there's the story of the Good Samaritan you know these encounters that happen on the road. And. I think there's a case to be made that this is intentional on Luke's part.

50:08

That the early church was supposed to be a group of people on the move that they were on a journey that they were going somewhere. And that this is part of their purpose as a people is to branch out and travel.

50:25

We'll come to that when we get a little bit further and we talk about the Ascension. But just for now I just want to flag that it's not just it's not.

50:39

Sorry say again. Nothing of. Someone Ok. So it's just just a flag the fact that I don't think it's by accident that this event takes place on a road going somewhere.

50:59

So they're walking in there talking and they're discussing and I and I just I really do delight in the in the idea that it's play a pass and his wife.

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51:12

I mean in all fairness. Why wouldn't why would I mean why wouldn't she be manged. In any case they're talking and discussing Jesus Himself came near and went with them.

51:28

Not unusual apparently in those days when someone was walking alone and someone else they encountered someone else that they would walk together. When when I was on. On my pilgrimage.

51:46

To. Help a skull of Santiago de Compostela. That was certainly true. Pilgrims would be would be walking and they'd catch up with someone and they'd want together for a while.

52:05

In our case it was mostly people would catch up with us. And walk with us for a while and then they would they would kid continue on sometimes you'd meet them at the end of the day.

52:17

At the residence or. Or you'd never crossed paths with them again but here it is Jesus comes up and walks with them. I have a friend communal in Spain and the same thing it's very communal a lot of people right across on the.

52:36

Right Thing. And I think that's partly what we have here there's also safety in numbers and in these circumstances. But they're walking together so but their eyes were kept from recognizing him.

52:55

And that passive sense that they were kept there were some other agency that kept them from recognizing him. Was it and what was that agency was it was it Jesus himself that that lost their understanding was it their own ignorance was it their own fear was just God who was keeping them the Spirit who is keeping them from recognizing him so that he would have the opportunity to do the teaching that he did we don't know but there they were kept from recognizing a voice says to them what are you discussing with each other while you walk along still looking sassed.

53:39

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And clean up fast says no. Real What is your. Translation say here. Let me go look I had you know I was in some other place I can go back and.

53:58

I bounce around doing about what I have been I want. To hear.

54:12

2416. 2418.

54:21

Down there. One of them names Cleophus him along with a new there when we. Wanted to know exactly what clip it said or what Jesus. Know it was letting tell you.

54:40

What are you discussing They stood still and they were downcast. Are you only visitor to Jerusalem and do not know the things that have happened there.

55:03

Ok that's it are you only a visitor Are you Ok my translation says Are you the only stranger in Jerusalem who does not know. There clearly there clearly are a lot of strangers a lot of visitors in Jerusalem.

55:26

I mean I guess it's not a it's not a pivotal kind of difference but it's just interesting the way that you know are you only only a visitor. Someone somewhere that.

55:40

Well it could that could well be as well. Their way Ok so who does not know the things that have taken place there in these days I mean this thing you know we have to keep in mind that Jerusalem is a city but it's nothing like what we would consider a city today there's no television there's no newspaper it's word of mouth.

56:10

And word of mouth travels quickly so everybody knows that there's been a crucifixion. They know that it's this Jesus of Nazareth. And now there is this buzz is going around that His grave is empty and.

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56:32

So of all the questions raised about what has happened to the body. And Jesus them. Things and they say the things about Jesus of Nazareth prophet mighty indeed and word before gotten all the people in our chief priests and leaders handed them over to be condemned to groups.

56:55

And then but we had hoped that he was the one to redeem Israel. That political understanding that political understand interpretation of messiahship that the Messiah is the one who is going to.

57:19

Lead the people into freedom the new Moses. We had hoped that he was the one to redeem Israel and so they their hopes about Jesus have been dashed.

57:40

What they had hoped were gone was going to be a result of chooses. Activities has been a disappointment. Yes and besides all this it is now the 3rd day since these things took place some women of our group astounded us they were at the tomb when they did not find his body there they came back and told us to say had indeed Here we go indeed see in a vision of angels who said he was alive.

58:24

A change in terms. Some of those who were with us went to the tomb and found just of the women that said that they did not see him.

58:40

That now because. We have a vent. No.

58:56

Part of part of the issue here is that whole term in Greek and the loss Ok they came back to us verse 23 and when they did not find his body there they came back and told us that they had indeed seen a vision of messengers.

59:19

Who said he was alive. And those that hold firm of and the last messenger.

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59:30

You know is it is it angels or is it man still an open question. So some of those who were with us went to the tomb interesting but they don't just say Peter.

59:47

Part of what I think we may have here is. What's true for too is a perk of peace everybody's familiar with that term no I'm not Ok Perfect a-P. is a little story Ok that has its own existence and get slaughtered him.

1:00:12

Too to the text so we have. Peter got up ran to the tomb stooping then went home amazed at what had happened. And then this little piece.

1:00:39

Added in here. He's Gone Home us tentatively to the wherever home was for the group that had gathered and while they're talking while they're talking about this Ok you can go straight from verse 12 Peter got up ran to the 2 looked in saw the linen went home amazed at what had happened and while they were talking about this Jesus himself stood among them and said to them peace be with you.

1:01:20

Then. So what we may have this this road to a mass storage which has a life and the history of its own loop has access to no one else has it this is part of what are you familiar with the term I material.

1:01:42

No Ok no let me let me just fly again Matthew and Luke both have Mark as a source it's Ok. They also have. Something there's material that's common to both Matthew and Luke.

1:02:04

That they both is their parallel and if you take just those just that material that's common to Matthew and Luke and put it together it looks like a document that could be called the sayings of Jesus it's a list of little you know sort of one or 2 or 3 sentence statement that Jesus makes all right that gets called the Q material not.

1:02:35

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An academic. I misunderstood Ok you material Ok Ok Q material I didn't say Q material before we're coming to that Ok Also Matthew that there is that Matthew and Luke both have the Gospel of Mark and this q. document sayings of Jesus then in addition there is what's called the material which is unique to Matthew Matthew's own material and then there's the l. material that is unique to Luke.

1:03:16

All right and and that's where the. That's where the story of the road to m a s falls it's no material. You know. Somebody say something yeah.

1:03:37

Ok I wonder if the 3 of them didn't get together at one point have a little writers. Why would the differences be there.

1:03:49

I don't know maybe they knew that the guide or what they wanted to talk about this and I'll talk about that. They need to talk about. Because.

1:04:01

The 3 Ok you've gone really all l. Could you say that again you've gone very quiet home I think.

1:04:14

I'm rather call wound here and I was not the one asking the question oh Ok Judith. Ok Judith Can you speak up a little bit on the question you know Ok ask again please Ok I wonder about the possibility he's doing all right I'm going to work.

1:04:39

At some point and comparing notes. What I'm saying is I would doubt that because if they were going to cook their books so to speak if they were going to try to make.

1:04:54

A unified testimony. It would they would have done much better than this you know I don't think they would attempt to do that I think that they would deliberately reporting on different aspects of it.

1:05:13

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Well I suppose it's not I don't know you know that really. But I think if if they were if they were going to get together then they'd say Ok well but make it this or that I mean let's include all the women or let's eliminate all of them except Mary I think what's more likely is that each of them have what's called an editorial interest that they have they have a point to make in their in their gospel that they're trying to create a picture of who they understand chooses to be right and they may have been there in this conflict you know.

1:05:57

Finding those aspects to recount. Could be luck or not I'm on the brink of that not implausible in the translation anyway are like. Ok. Ok so over some women and some of some of those who were with us went to the tomb and found it just as the women as I said that they did not see him that allows for.

1:06:30

The Gospel of John this account of Peter and the other disciple going to the 2. So then he says to them all how foolish you are and how slow of heart to see leave all that the prophets have deployed was it not necessary that the Messiah should suffer these things and then enter into his glory then beginning with Moses and all the prophets he interpreted to then the things about himself in all the scriptures so they don't recognize him physically.

1:07:07

He gives them the same admonition that he often does often did to disciples Oh you do possess Can't you see what's right between your eyes. He teaches them the same as he always taught them and still they don't recognize him.

1:07:28

As they come near the village to which they're going he walked ahead as if he were going on they said no no no no stay with us almost evening and the day is now nearly over we don't want you traveling around at night so again hospitality to strangers so he went in to stay with them.

1:07:47

Now here's a guest it I mean it sounds like they were going to m a s perhaps their home so they go and you know assuming that it's their home they go in and it's the host of the table takes the bread and breaks it and shares it to begin the meal so when he was a table with them he took the bread blessed and broke it and gave it to them then their eyes were opened and they recognized him and he vanished from their sight.

1:08:28



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Now table tell us it is another very common theme in the in the Gospel of Luke Jesus is always at table with someone often people who were not acceptable with tax collectors and sinners and some of the very wealthy people who you know had enough power that they didn't have to pay much attention to religious niceties you know all that kind of there's there's all sorts of.

1:08:59

Dinner parties that Jesus is involved with so here it is again. It's in the breaking of bread that they recognize him there's something about what he does and how he does it when he begins that meal that opens their eyes Ok sacramental Yeah yeah.

1:09:26

That's certainly an element Ok recognising me in the ritual It almost feels like God is opening their eyes at that point and it's not just.

1:09:38

Their eyes came open yet well exactly just as. They were kept from recognizing him here it is their eyes were opened it wasn't their own volition or their own insight it was a gift.

1:09:55

And they recognized. So they said to each other though all.

1:10:06

Were learning within us how stupid could well be. Obviously to have to be you had to give. You life. We're not our hearts burning within us when he was talking to us on the road while he was opening scriptures to us just like he always that so that same hour they got up and returned to Jerusalem and they found the 11 on their companions gathered together.

1:10:34

So it's not just the 12 or the 11 it's a companion It's other disciples and they're saying as days they walk in and everybody says to play upon whoever it was with them the Lord has risen indeed he has appeared to Simon we don't get the story about Jesus appearing to Simon Ok we just get this mention Jesus is there to Simon.

1:11:09

Sorry say again comes out of nowhere yet there was the. The appearance to Simon must be relatively new as well did it take place when he was there with them was he in another room or was he in a different place and appeared to him and then he went to where the others were

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you know we don't we don't have any resolution of any of those kind of all we know is that clip his partner headed back they went to where the gang was.

1:11:49

They came in and they're all excited about the fact that Jesus has appeared to Simon and then they shared what had happened to them on the road and how it had been made known to them in the breaking of bread now.

1:12:07

The 1st appearance to Peter make sense because remember that Luke. Travelled with Paul and Paul was an. Effort made efforts to to give precedence to Simon Peter Ok he doesn't want to make those kind of waves.

1:12:35

All right so Luke would be prone to making Peter the 1st witness but these other 2 disciples. Who were on the road to a May This may well have been the 1st it's not made clear.

1:12:58

That it happened to Simon in the afternoon and to the others in the evening or what we don't know all we know is that now. There have been there have been 3 people who has appeared to none of them.

1:13:14

Accept the possibility that the wife of cloak Cleopus was one of them none of them were at the tomb none of them have. Simply seeing the risen Christ.

1:13:30

And we don't know what circumstances Peter had in which you saw him but we do know a significant amount about the group on their way to play on their way to amaze us.

1:13:43

While they were talking about this Jesus himself stood among them we're not told that this is the law room we get that in John's gospel. But they're in a room.

1:13:59

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Jesus stands in the midst of them doesn't say that Jesus came and knocked on the door just as Jesus himself stood among them they were startled and terrified and thought that they were seeing a ghost.

1:14:14

Now this flags an issue here and one. Part of part of Greek philosophy was the part of the foundation of Gnosticism was. The physical was that the Spiritual was good.

1:14:36

Ok. So seeing a ghost would indicate would follow with that that here was this spiritual being who was rid of his body this spirit that was good had gotten rid of the dross of physical existence.

1:14:57

Ok he said to them Why are you frightened and why do doubts arise in your heart look at my hands and feet see that it is I myself This isn't some specter.

1:15:11

Ok this isn't some spiritual perfection that's gone past flash. This is this is a reality Ok touch me and see remember Thomas Ok. The same theme there of Jesus being willing to be touched for Ghost does not have flush and bones as you see that I have interesting.

1:15:44

When he had said this is showed them and then his feet while in their Druid they were disbelieving and still wondering Ok we get that again in when. In Matthew when they when they see Jesus they were they worshiped him but some doubted.

1:16:11

So there's this there's this mix of joy and wonder and disbelief and all mixed up together while they're in this may have emotional psychological mayhem he says to them Have you anything here to eat they gave him a piece of broiled fish.

1:16:35

He took it and ate in their presence not sitting down to a meal with them. Ok what Lucas presenting here is a demonstration that Jesus is demonstrating to his followers that he has a physical presence.

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1:16:57

But it's not a physical presence like you and me though because he disappearing and appearing and walking into a locked room so it's not just like our flesh and bones either Exactly exactly but at the very least at the very least what Luke is at pains to make clear here is that this is not this is not a Greek philosophy this is not Gnosticism remember that.

1:17:27

Luke would have been writing this at a time when the Gnostic heresy was beginning to make inroads into the early Christian community it's part of what Paul was going on about with with some of the early communities.

1:17:43

This is this is this is not the idea that the body is bad for the physical reality is. Bad or evil. It's saying that this is the physical.

1:18:01

Spiritual is embodied. In the body and the soul are both of value and created by God and good. So that at least what this is trying to say.

1:18:20

Then he said to them these are my words that I spoke to you while I was still with you that everything written about me in the Law of Moses the prophets in the songs must be fulfilled.

1:18:34

Then he opened their minds to understand the Scriptures. And he said to them thus it is written that the messiah has to suffer to rise from the dead on the 3rd day repentance and forgiveness of sins is to be proclaimed in its name to all nations beginning from Jerusalem.

1:18:54

Now. It doesn't say what it is that he's.

1:19:05

That he's talking about here but people have done research. He opened he opened their minds that they might understand the Scriptures. 5378.

1:19:25

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He was oppressed yet when he was afflicted he didn't open his mouth as a land that has led to the slaughter in the seas before it's mere shearers is moot so he didn't open his mouth Ok so.

1:19:41

This is. One of the passages that would have been would have been talked about some 16 verse 10. You will not leave my soul in shareholder neither will you allow your holy one to see corruption.

1:20:00

Peter talks about that in Acts 2:27 and Paul which is all also Luke. And Paul. Is quoted as talking about it in Acts 13:35. And then Jose is \$62.00.

1:20:23

On the 3rd day he will raise us up after 2 days he will revive us on the 3rd day he will raise us we will follow him. And look 1129 Jews refers to the sign of Jonah.

1:20:39

While Jonah was 3 days and 3 nights in the belly of the whale older son of man be 3 days 3 nights in the heart of the earth. So Jonah is referred to.

1:20:54

496 I will also give you as a light to the nations that you may be my salvation to the end of the earth and that also gets. Alluded to in other passages and acts in.

1:21:12

Luke's Luke's writing Joel 2:32 it will happen that whatever will call on the name of the way will be saved. And again those words are put in Peter's mouth in Acts 2:21.

1:21:34

And so you and you've also got of course some \$22.00. All those elements there that that are included in the resurrection the crucifixion accounts the suffering of Christ all the suffering servant passages in a desire some 315-691-1118 so if you want to look at.

1:22:01

At some of those that. You can pull up some of what Jesus is probably telling them about. In this in this time. Opening their eyes. To the to the Scriptures.

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

1:22:26

And and in his name. Repentance and forgiveness of sins to be proclaimed in his name to all nations beginning from Jerusalem now here we have. Part of Luke's agenda.

1:22:47

Says you are witnesses of these things witnesses you have to give your testimony you have to make your proclamation say I am sending upon you what my father promised so go to Galilee and meet me there no stay here in the city.

1:23:08

Until you have been closed with power from on high Matthew has them going back to Galilee Ok to complete the circle of the ministry that began in Galilee and then in Galilee.

1:23:22

And clearly has has an implication for the cost issue you share with Gentiles. But Luke says stay here in the city stay in Jerusalem until you have power right.

1:23:40

Then they lead them out as far as Bethany which is. Not a long distance and lifting up his hands he blessed them while he was blessing them he withdrew from them and was carried up into heaven they worshiped him and returned to Jerusalem with great joy and they were continually in the temple blessing God.

1:24:07

Now. Word where we heard about Bethany that's where he was better that's where Jesus was baptized right.

1:24:23

Don't think so if it was that the Jordan destiny is where Mary Mary and Martha and lives are. All right Ok and he is. So this is this is a place that's familiar to him it sounds for all the world to me like.

1:24:50

These are very good friends very close friends who have. Provided Jesus a place of rest but from time to time he can go and visit them and have some downtime and feel like.

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1:25:08

They're there the next they're his kind of chosen family for him. That they simply accept him for who he is and they provide a place where he can have some rest and some fellowship without having to be in a debate all the time and.

1:25:33

So he takes the disciples out to Bethany which would clearly be a place of familiar to them. And and he has his ascension and that it's it's enlarged in the book of Acts but basically.

1:25:55

This is it he's gone all in one day. Father bought. 120. Well and we're you know we were at the baptism at the George which John the Baptist or all that happened that's been on the other side of the Jordan so there's obviously Jr to Beth and.

1:26:24

I think so that's the one I was thinking you know. On to me. You know there's a couple Well I am in Buffalo New York. City Kansas and Kansas City Missouri.

1:26:45

And it. Is entirely conceivable this Bethany is clearly. Because it's not far if they had had to lead them across the Jordan that would have been a significant it's.

1:27:00

Been a long long long. Story that a very long walk and I think in one of the Gospels they don't call it Bethany who they call it well I'm from New Jersey so I would call it best to change which is a talker on Long Island you know but they know that they call it Bethpage and I've heard some people pronounce that a Jew.

1:27:25

Ok that's part of all that difficulty because nobody thought to explain all these distinctions for us. They were thinking 2000 years down the road. They have enough.

1:27:42

Names for places where people which marry. Oh.

1:27:51

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You know that Mary the one that you know did best thing. I got to tell you as a journalism teacher it drives me crazy it's like I feel like going back there and going Luke you have to be specific so people will be.

1:28:08

Ok so they go back and. That's how we talk about people when we say you know you know Mary and someone to switch marriage and it's because we always call a Churton meringue in our congregations marry and the other one gets to be known as the other male but there you go there you go.

1:28:34

I had a cousin. Whose name was Allen his father was Alan and and he was always called young Alan. And and I was and I was quite old by the time I realized that his name was young Ellen.

1:28:54

Ellen. Both names Yeah there you go oh yeah her mother.

1:29:07

She became She became Judy and I write she was known as u.t.. And so and died when we were in California but it wasn't until engine from Arizona that I decided to start going by Judith just for the sanctions between the 2 of them.

1:29:26

Ok so they go back to Jerusalem. And the and it's here in Jerusalem that we see him act. That that they receive the power of the Holy Spirit comes upon them they replace They replace the.

1:29:45

Judas as a they find another disciple they receive the power of the Spirit and they begin the expansion of the church and so it you what you have in Luke.

1:29:59

Because now we go into the book of Acts where what happens in the early church and you see the church grow through a very a series of. Events from Jerusalem outward.

1:30:17



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To some area and Galilee and Antioch and eventually to Rome so part of you know part of this whole thing of I mentioned with the the theme of the road and being on the road and being.

1:30:40

On the move so to speak gets gets fleshed out in the book of Acts with the community growing and traveling and because of oppression and and abuse to typing in Jerusalem many of them travel to other places and so it becomes another kind of dispersion or Diaspora.

1:31:03

That that as people are spread out. They carry the gospel with them and the church spreads wrote the Roman Empire.

1:31:17

Ok Any questions or comments. More interesting I have been reading recently which has been very interesting to me is thinking about Jesus as a prophet and a lie just so we have him being taken up like a lot of.

1:31:39

Not that. There's a large as the one that's to come back and proclaim the coming of the Messiah Well the other thing was interesting is that a line like shock was told that if you can.

1:31:57

Align to be taken up you will get a double portion of the Spirit and the disciples. Going up and you're going to come home that's right. Yeah.

1:32:12

There's clearly a parallel there. Ok.

1:32:23

All right good stuff then we will we will. I haven't heard from you at all Bob are you there to have been talking. Ok. I wasn't.

1:32:39

Aware that I was hearing you I was thinking it was Alex Ok. Ok So next week we'll we'll move on to John. And look at the resurrection account in John.

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1:32:56

A whole different kettle of fish. Wasn't. There you go.

1:33:08

Ok The Lord be with you and also the with you. Pray go before us the Lord in all our doings with your most gracious favor further us with your continual help that in all our works begun continued and then didn't you we may glorify your holy name and finally by your mercy obtain everlasting life through Jesus Christ our Lord Amen.

1:33:37

Thank you all. Do you still love them serving the Lord. Talks next week.