

# WELCOME

## THE LIFE AND MINISTRY OF CHRIST

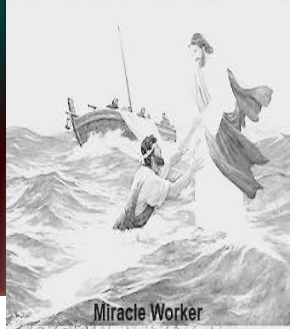
### SESSION FIVE




# INTERLAKEN 2013

Led by

## Dr. Lorin L. Cranford



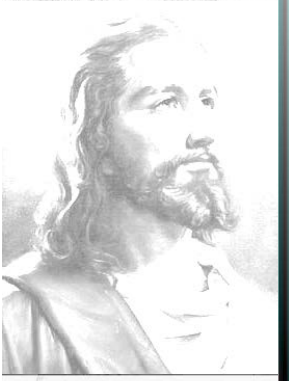
WELCOME to this final day of our study of the life of Christ. My prayer has been that God would grant you both new insights and renewed inspiration about our Lord through this study. We have a lot of ground that needs to be covered today, and less time to cover it today than normal.

## THE LIFE AND MINISTRY OF CHRIST

### DAY FIVE: SAVIOR AND LORD

#### STUDY OVERVIEW

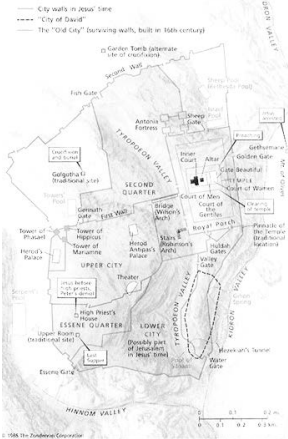
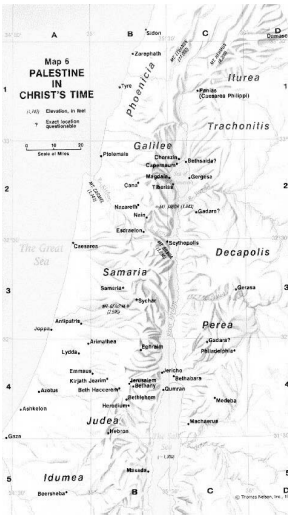
- DAY ONE: How to get the story
- DAY TWO: Beginnings
- DAY THREE: Ministry to the people
- DAY FOUR: Teaching the Kingdom
- DAY FIVE: Savior & Lord



One last time: through the study we have sought to hit some of the most important aspects of such a study within our limited time frame. How to assemble the story of Christ got us started. How Christ began both His earthly life and His public ministry came next. Then two days on His public ministry. First the chronological aspects of the story, and then yesterday the theme of the Kingdom of God as the center piece of His teaching. We wrap up the study today with the Passion Week and the Resurrection parts of the story. With both of these sections, we will first take a look at the chronological aspects. This will then be followed with the theological issues emerging out of the life events of crucifixion and

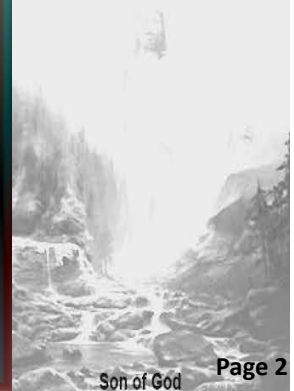
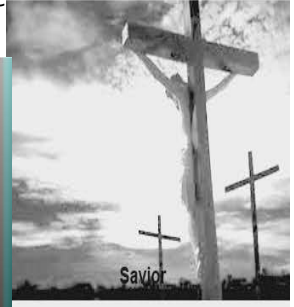
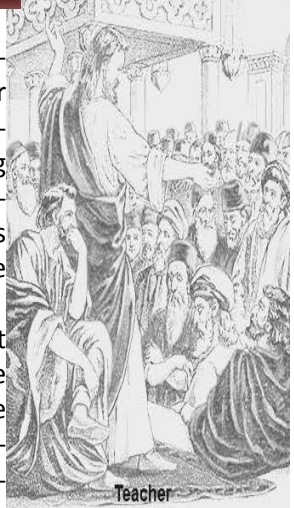
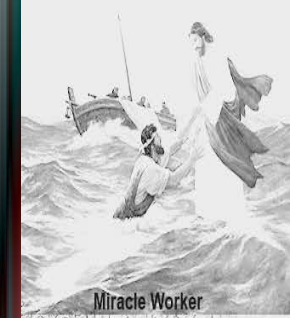
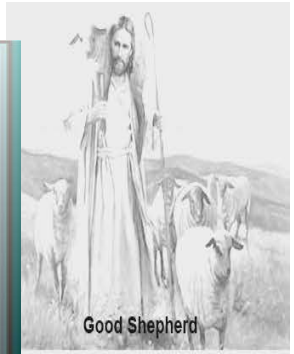


resurrection.



**THE LIFE AND MINISTRY OF CHRIST**  
**DAY FIVE: SAVIOR AND LORD**  
**STUDY OVERVIEW**

- **PASSION WEEK**
- **CHRONOLOGY ISSUES**
- **THEOLOGICAL ISSUES**
- **RESURRECTION & APPEARANCES**
- **CHRONOLOGY ISSUES**
- **THEOLOGICAL ISSUES**



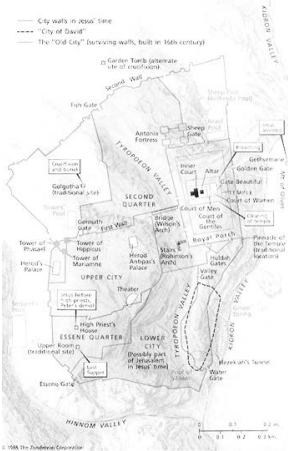
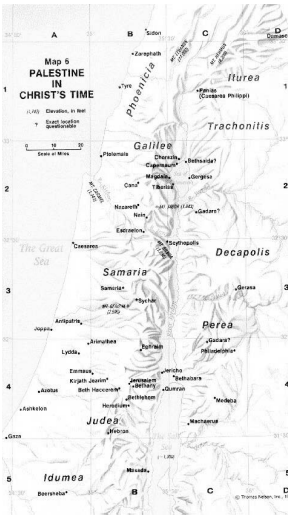
These two segments of the life of Christ in the gospels occupy a disproportionate amount of space. For Matthew and Mark, over half of their stories are devoted to a seven day period and isolated days over the subsequent forty days. This out of a three plus year long ministry. Something quite important must have happened at the end of Jesus' life! Most biographies will end with an account of the person's death and the perhaps give an assessment of his or her legacy. But Christ's life ended in a quite different manner. And the gospel writers take special note of this.

Sorting out the chronology of these days is our first challenge. But with the nature of the materials, this is an easier task that it is with the previous ministry periods of Jesus' activity. All four gospel writers come together in a more closely co-ordinated sequence of events for the Passion Week than anywhere else in their entire story of Jesus. The resurrection appearances are relatively easy to co-ordinate simply because there is no over lapping of any of the individual appearances among them.

**THE LIFE AND MINISTRY OF CHRIST**  
**DAY FIVE: SAVIOR AND LORD**  
**PASSION WEEK**  
**CHRONOLOGY ISSUES**

➤ **Lining out the week day by day**

DAY	MATTHEW	MARK	LUKE	JOHN
	21:1-27:66 (34%)	11:1-15:47 (34%)	19:28-23:56 (20%)	11:55-19:42 (33%)
FRIDAY	-----	-----	-----	11:55-57
SATURDAY	26:6-13	14:3-9	-----	12:1-11
SUNDAY	21:1-11	11:1-11	19:28-44	12:12-19
MONDAY	21:12-19	11:12-18	19:45-48	12:20-50
TUESDAY	21:20-26:16	11:19-14:11	20:1-22:6	-----
WEDNESDAY	NO	RECORD	OF	ACTIVITY
THURSDAY	26:17-46	14:12-42	22:7-46	13:1-17:26
FRIDAY	26:47-27:61	14:43-15:47	22:47-23:56	18:1-19:42
SATURDAY	27:62-66	-----	-----	-----

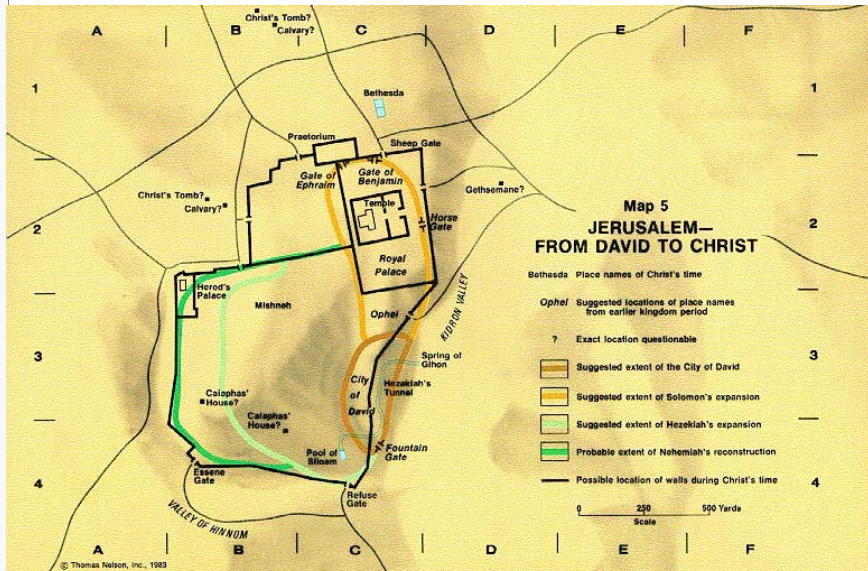


When one just glances at the chart immediate recognition of how important the Passion week of Jesus was to them Three of the four writer devote at least a third of their document to this final week of Jesus' earthly life. Additionally the same sequencing of events is almost universal by all four gospel writers -- some not found any where else.

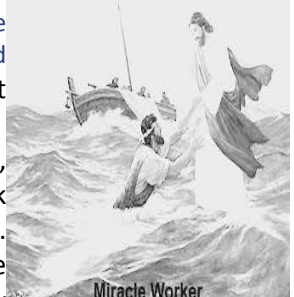
One of the difficulties has to do with the timing of the 'Anointing at Bethany' pericope charted here on the first Saturday. This is based on the Johannine narrative, rather than the synoptic narratives. In Mark and Matthew this event would come on Tuesday evening after Jesus had finished the busy day of teaching and confrontation in the temple inside Jerusalem. But the Johannine sequence suggests the event took place at the end of the sabbath on Saturday evening. See Jn. 12:1ff, "Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him..." Matthew and Mark do not provide as specific time markers as does John.

Another tension is the location of the event. In Matthew and Mark, the dinner took place in the home of Simon the leper (Mt. 26:6 and Mark 14:3), while in John the dinner was at the home of Lazarus (Jh. 12:1). The tension between these spatial markers could suggest two separate events, but the almost identical narrative details in the bulk of the story across all three gospels make that hypothesis very unlikely.

Another challenge in this segment of the Jesus' story has to do with the Johannine timing of the Last Supper and thus of the crucifixion, over against that in the synoptic gospels. The Johannine text suggests to some extent that the Last Supper took place on Wednesday evening with the arrest and crucifixion taking place the following day on Thursday. One possible indicator of this comes in Jhn 13:1: "Now before the festival of the Passover..." naturally suggests Wednesday evening, since the Passover celebration officially began at sundown on Thursday evening. Yet, Jhn. 20:31 suggests that Jesus was crucified on Friday, the day of Preparation for the Passover celebration that concluded at sundown on Friday evening when the sabbath began. A.T. Robertson in his A Harmony of the Gospels, pp. 281-284, has a helpful synopsis of five critical texts in the fourth gospel that must be treated in seeking a resolution of this issue: 13:1f.; 13:27; 18:28; 19:14; 19:31. Many NT scholars are convinced that, although some natural tension does exist here, the reconciliation of John with the synoptics on at least the basics is possible without distorting the natural meaning of the texts.



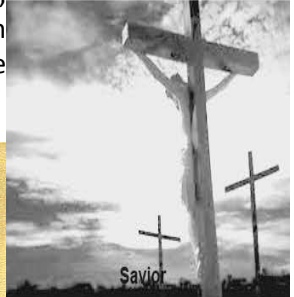
Good Shepherd



Miracle Worker



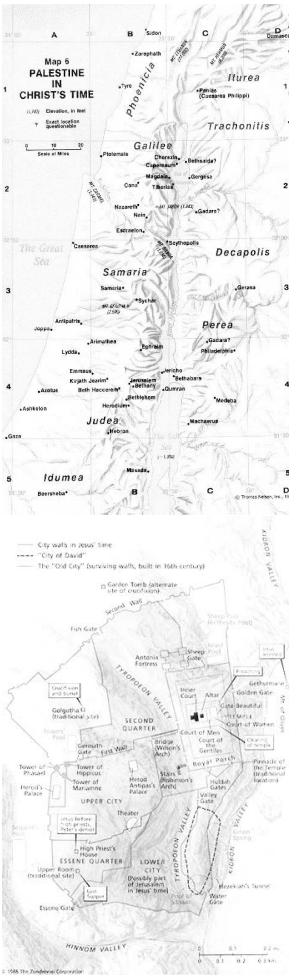
Teacher



Savior



Son of God



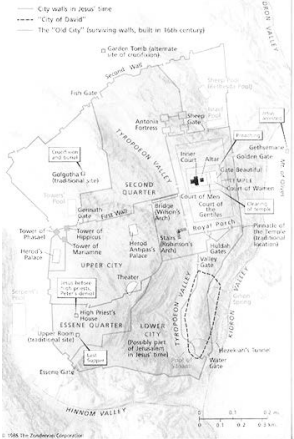
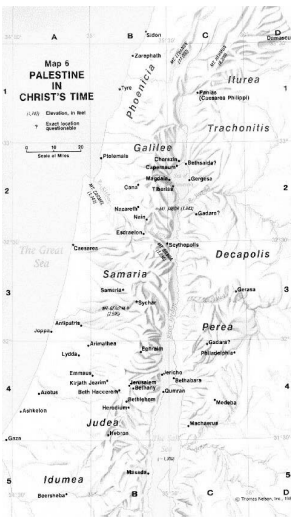
Some awareness of the geography of these events is important. Bethany was located on the road to Jericho just east of the city itself. Jesus and the disciples will spend each evening with friends in Bethany and then walk the relatively short distance into the city of Jerusalem each day, spending most of the time in or near the temple on the northeast side of the city.



DAY	MATTHEW	MARK	LUKE	JOHN
FRI.				51. Plot against Jesus 11:55-57
SAT.				52. Dinner at Bethany 12:1-8 53. Plot against Lazarus 12:9-11 54. Triumphal entry into Jerusalem 12:12-19
SUN.	126. Triumphal entry into Jerusalem 21:1-11 127. Cleansing the temple 21:12-17	61. Triumphal entry into Jerusalem 11:1-11	120. Triumphal entry into Jerusalem 19:28-44 121. Cleansing the temple 19:45-46	
MON.	128. Cursing the fig tree 21:18-22	62. Cursing the fig tree 11:12-14 63. Cleansing the temple 11:15-18	122. Daily teaching in the temple 19:47-48	55. Request of some Greeks 12:20-26 56. Jesus' commitment to the passion 12:27-36a 57. Rejection of Jesus in unbelief 12:36b-43 58. Unbelief judged 12:44-50
TUES.	129. Objections raised by Sanhedrin 21:23 130. Dilemma of John's authority 21:24-27 131. Parable of the two sons 21:28-32 132. Parable of the wicked tenants 21:33-46 133. Parable of the great supper 22:1-14 134. Paying taxes to Caesar 22:15-22 135. Question about the resurrection 22:23-33 136. The greatest commandment 22:34-40 137. David's son 22:41-46 138. Denouncing the scribes and Pharisees 23:1-36 139. Lament over Jerusalem 23:37-39 140. Temple destruction predicted 24:1-2 141. Signs of the Times 24:3-31 142. Lesson of the fig tree 24:32-35 143. The unknown day and hour 24:36-44	64. Lessons from the fig tree 11:19-25 65. Objections raised by Sanhedrin 11:27-28 66. Dilemma of John's authority 11:29-33 67. Parable of the wicked tenants 12:1-12 68. Paying taxes to Caesar 12:13-17 69. Question about the resurrection 12:18-27 70. The greatest commandment 12:28-34 71. David's son 12:35-37 72. Denouncing the scribes 12:38-40 73. The widow's offering 12:41-44 74. Temple destruction predicted 13:1-2 75. Signs of the times 13:3-27 76. Lesson of the fig tree 13:28-31 77. The unknown day and hour 13:32-37 78. Plot of the Sanhedrin 14:1-2 79. Anointing at Bethany 14:3-9 80. Betrayal agreement 14:10-11	123. Objections raised by Sanhedrin 20:1-2 124. Dilemma of John's authority 20:3-8 125. Parable of the wicked tenants 20:9-18 126. Paying taxes to Caesar 20:19-26 127. Question about the resurrection 20:27-40 128. David's son 20:41-44 129. Denouncing the scribes 20:45-47 130. The widow's offering 21:1-4 131. Temple destruction predicted 21:5-6 132. Signs of the times 21:7-28 133. Lesson of the fig tree 21:29-33 134. Be ready 21:34-36 135. Teaching ministry in the temple 21:37-38 136. Plot of the Sanhedrin 22:1-2 137. Betrayal agreement 22:3-6	

Note some of the patterns that surface in the sequence. Interestingly the

same essential sequence is followed by all four gospel writers. But also it

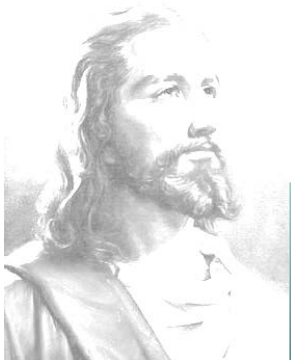
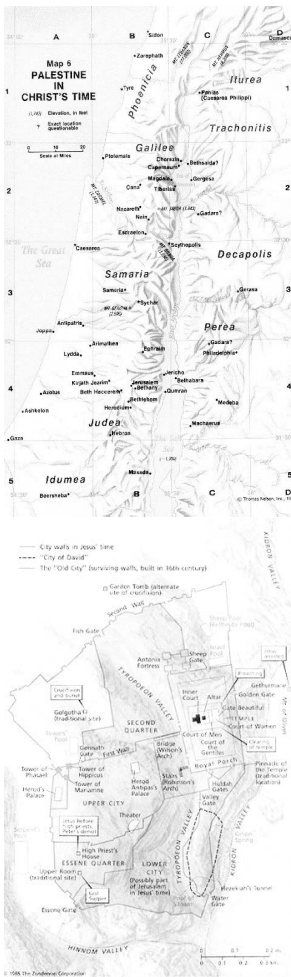


DAY	MATTHEW	MARK	LUKE	JOHN
TUES.	<p>144. Parable of the unfaithful servant 24:45-51</p> <p>145. Parable of the ten virgins 25:1-12</p> <p>146. Parable of the talents 25:13-30</p> <p>147. Judgment of the sheep and goats 25:31-46</p> <p>148. Prediction of death 26:1-2</p> <p>149. Plot of the Sanhedrin 26:3-5</p> <p>150. Anointing at Bethany 26:6-13</p> <p>151. Betrayal agreement 26:14-16</p>			
WED.				
THURS	<p>152. Last Supper Preparations 26:17-19</p> <p>153. Prediction of betrayal 26:20-25</p> <p>154. Institution of Lord's Supper 26:26-30</p> <p>155. Prediction of Peter's denial 26:31-35</p> <p>156. Gethsemane 26:36-46</p>	<p>81. Last Supper Preparations 14:12-16</p> <p>82. Prediction of betrayal 14:17-21</p> <p>83. Institution of Lord's Supper 14:27-31</p> <p>84. Prediction of Peter's denial 14:27-31</p> <p>85. Gethsemane 14:32-42</p>	<p>138. Last Supper Preparations 22:7-13</p> <p>139. Passover meal 22:14-18</p> <p>140. Institution of Lord's Supper 22:19-20</p> <p>141. Prediction of betrayal 22:21-23</p> <p>142. Dispute about greatness 22:24-27</p> <p>143. Future role in the Kingdom 22:28-30</p> <p>144. Prediction of Peter's denial 22:31-34</p> <p>145. Two swords 22:35-38</p>	<p>59. Last Supper: Disciples' feet washed 13:1-20</p> <p>60. Last Supper: Prediction of betrayal 13:21-30</p> <p>61. The new commandment 13:31-35</p> <p>62. Prediction of Peter's denial 13:36-38</p> <p>63. Question of Thomas 14:1-8</p> <p>64. Request of Philip 14:9-14</p> <p>65. The promise of the Spirit 14:15-21</p> <p>66. Question of Judas 14:22-24</p> <p>67. Parting words of comfort 14:25-31</p> <p>68. Abiding in love bears fruit 15:1-17</p> <p>69. Expecting the hatred of the world 15:18-16:4a</p> <p>70. Being encouraged and taught by the Spirit 16:4b-15</p> <p>71. Paradoxical discipleship 16:16-24</p> <p>72. Overcoming the world 16:25-33</p> <p>73. High priestly prayer 17:1-26</p>

is important to note that the accounts are not reduplicated by the gospel writers. They retain their own distinctive style in recording each of the events. To be sure Mark's account is heavily influencing both Matthew and Luke. John, however, even when describing the same event will portray it in his own very different style of writing and reporting.

Of course an important part of this dynamic is the individual writing strategy followed by each author. Each had a different targeted audience with differing spiritual needs. It is this objective to meet these needs that lies behind the distinctive writing styles and objectives.





DAY	MATTHEW	MARK	LUKE	JOHN
<b>FRI</b>	157. Arrest in the garden 26:47-56 158. Trial before Caiaphas 26:57-68 159. Peter's denial 26:69-75 160. Trial before Sanhedrin 27:1-2 161. Judas' death 27:3-10 162. Trial before Pilate 27:11-26 163. Mockery of the soldiers 27:27-31 164. Simon of Cyrene 27:32 165. Vinegar refused 27:33-34 166. Parting his garments 27:35 167. His accusation 27:36-37 168. Two thieves 27:38 169. Mockery 27:39-44 170. Jesus' Death 27:45-50 171. Temple veil torn 27:51 172. Resurrection of saints 27:52-53 173. Centurion's declaration 27:54 174. Women watched 27:55-56 175. Burial 27:57-61	86. Arrest in the garden 14:43-50 87. The young man who fled 14:51-52 88. Trial before the high priest 14:53-65 89. Peter's denial 14:66-72 90. Trial before the Sanhedrin 15:1 91. Trial before Pilate 15:2-15 92. Mockery of the soldiers 15:16-20 93. Simon of Cyrene 15:21 94. Wine refused 15:22-23 95. Parting his garments 15:24 96. His accusation 15:25-26 97. Two thieves 15:27-28 98. Mockery 15:29-32 99. Jesus' Death 15:33-37 100. Temple veil torn 15:38 101. Centurion's declaration 15:39 102. Women watched 15:40-41 103. Jesus' Burial 15:42-47	147. Arrest in the garden 22:47-53 148. Peter's denial 22:54-62 149. Mockery in high priest's house 22:63-65 150. Trial before the Sanhedrin 22:66-71 151. Trial before Pilate 23:1-5 152. Trial before Herod 23:6-12 153. Trial before Pilate soldiers 23:13-25 154. Simon of Cyrene 23:26 155. Words to the women 23:27-31 156. Two thieves 23:32-33 157. Parting his garments 23:34 158. Mockery 23:35-57 159. His accusation 23:38 160. Repentant thief 23:39-43 161. Death 23:44-46 162. Centurion's declaration 23:47 163. People's response 23:48 164. Disciples and women watch 23:49 165. Burial 23:50-56	74. Arrest in the garden 18:1-11 75. Trial before Annas (1) 18:12-14 76. Peter's denial (1) 18:15-18 77. Trial before Annas (2) 18:19-24 78. Peter's denial (2) 18:25-27 79. Trial before Pilate 18:28-38a 80. Jesus sentenced to die 18:38b-19:16a 81. Way to Golgotha 19:16b-17 82. Two thieves 19:18 83. His accusation 19:19-22 84. Parting his garments 19:23-24 85. Women watched 19:25 86. Jesus' word to Mary 19:26-27 87. Vinegar accepted 19:28-29 88. Death 19:30 89. Jesus' side pierced 19:31-37 90. Burial 19:38-42
<b>SAT.</b>	176. Guard at the tomb 27:62-66			

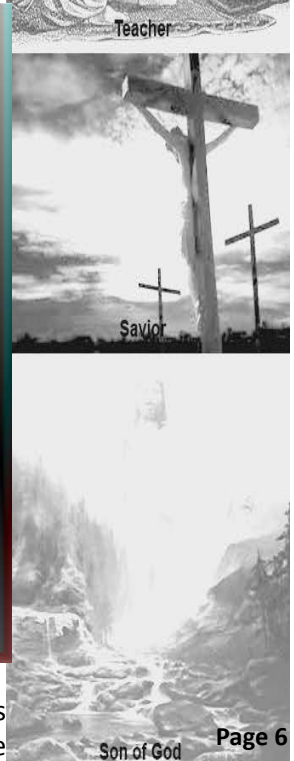
**THE LIFE AND MINISTRY OF CHRIST**

**DAY FIVE: SAVIOR AND LORD**

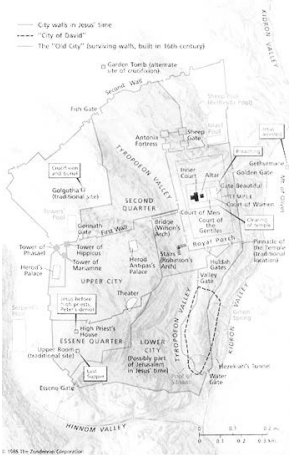
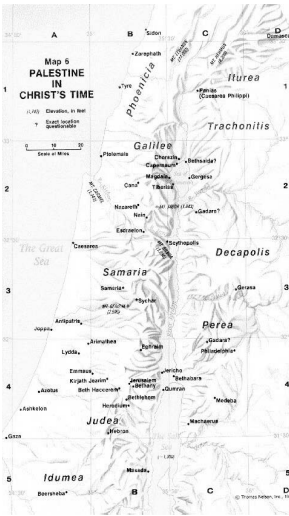
**PASSION WEEK**

**THEOLOGICAL ISSUES**

> **Anticipation of the cross**  
 Predictions of his death  
 1) Mt. 16:21 // Mk. 8:31 // Lk. 9:22  
 2) Mt. 17:14 // Mk. 9:30 // Lk. 9:43  
 3) Mt. 20:17 // Mk. 10:32 // Lk. 18:31  
 Passion-week activities build up to it.  
**The crucifixion**  
 Mt. 27:45-50 // Mk. 15:33-37 // Lk. 23:44-46 // Jn. 19:30



The death of Jesus was not in the agenda for the Jewish Messiah. He was to be a victorious warrior king who delivered the Jewish people from the



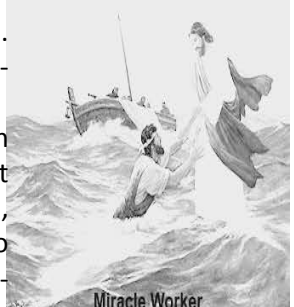
Romans. Thus Jesus had some convincing to do with the twelve disciples that indeed on God's agenda for the Messiah death was to be a central point. Once Jesus began anticipating the Passover celebration trip to Jerusalem while in Galilee, efforts were made repeatedly to get the disciples ready for His death in Jerusalem. There must have been a growing sense of foreboding on their part during that final week. The events that unfolded each day seemed to be pointing to an inevitable tragedy ahead.

The gospel writers hint at the profound meaning of Jesus' death in their narratives especially for the events on Friday of that week. But they do not go into deep theological explanation of what that death would mean. That task would fall to the Twelve and the apostle Paul who provide extensive interpretation of the redeeming nature of Christ's death. For understanding this, we must turn to the writings of Acts and the letters of the New Testament.

For the Romans that day signified the elimination of another Jewish trouble maker whose popularity posed some threat to peace in this part of the empire. It was no big deal to them. For the Jewish religious leaders, Jesus' crucifixion represented stamping out another potential threat to the peace they enjoyed at the moment with the Romans. Judas the Galilean had been eliminated by the Romans several years earlier. Now they managed to manipulate the Romans into ridding them of this other Galilean who claimed to be the Messiah. For the followers of Jesus, His death was devastating at first. It seemed as though all their hopes and dreams had been completely shattered with Christ's execution. But God had other ideas. For the Father, the difficulty of that moment was so intense that he could not even bear to watch it. But at the same time He realized the absolute necessity of this death as the key element in the plan of salvation being put in place for all humanity.



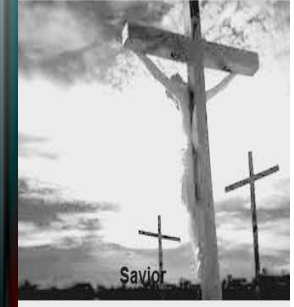
Good Shepherd



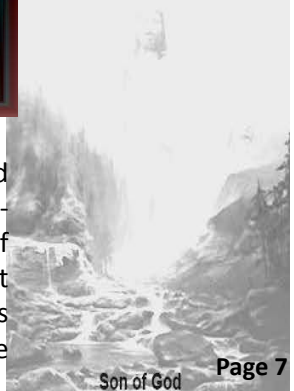
Miracle Worker



Teacher



Savior



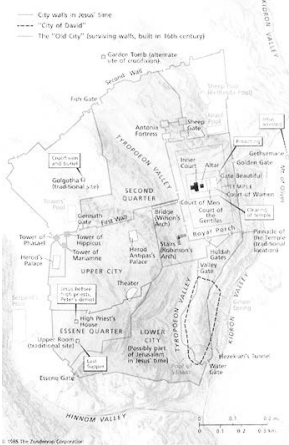
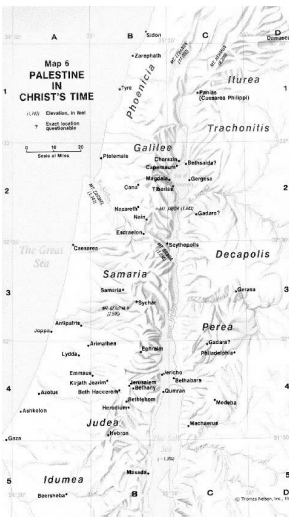
Son of God

**THE LIFE AND MINISTRY OF CHRIST**  
**DAY FIVE: SAVIOR AND LORD**  
**Resurrection & Appearances**  
**CHRONOLOGY ISSUES**

> **Lining out the events chronologically**

Appearance to:	MATTHEW	MARK	LUKE	JOHN
	28:1-20 (2%)	16:1-8 (3%)	24:1-53 (5%)	21:1-21:25 (6%)
Empty Tomb	28:1-10	16:1-8	24:1-12	20:1-10
Bribing the soldiers	26:11-15	-----	-----	-----
11 in Galilee	28:16-20	-----	-----	-----
2 on Emmaus Rd	-----	(16:12-13)	24:13-35	-----
Disciples in Jerusalem	-----	(16:14-18)	24:36-49	-----
Ascension of Jesus	-----	(16:19-20)	24:50-53	-----
Mary Magdalene	-----	(16:9-11)	-----	20:11-18
Disciples in Jerusalem	-----	-----	-----	20:19-23
Disciples + Thomas	-----	-----	-----	20:24-29
7 Disciples at Sea of Tiberias	-----	-----	-----	21:1-25

Even though Jesus had tried to alert His followers about what would happen after His death, that Sunday morning was the most shocking experience of their lives when the women discovered the empty tomb of Christ. All four gospel writers present a depiction of the empty tomb, but in very different ways from one another. The one common point that is central to all four accounts is that women were the ones who made the discovery that Jesus had been raised from the dead.



Resurrection morning is not described in great detail, at least what happened inside the tomb where Jesus' dead body lay. Instead, the impact of Jesus coming back to live in a new glorified body is the focus of all four gospel accounts. Yet, each gospel writer has a distinct perspective on these events, as is evident from the table listing the scripture texts.

As these verses clearly indicate, each gospel writer had individual sources that they drew from. Still the basic elements and characters of the story are in common: (1) angels and (2) women going to the tomb. Matthew adds a personal encounter of the women with Jesus (Mt. 28:9-10). John will have a version of this in the subsequent pericope in his narrative. Luke and John contain segments narrating Peter and/or Peter and John coming to the tomb to check out the story of the women. In all accounts the women first went to Peter and the disciples to report what they had seen. Their reaction is handled somewhat differently by the gospel writers.

The individual distinctives especially surface with the different narrative details about these two basic elements. Each gospel writer has a different way to describe the angel(s) who were present. Although some of the women's names appear in common as composing those who went to the tomb, the gospel writers will include different names or different numbers of women who were present.

Matthew comes the closest to describing the resurrection moment itself when he associated it with an earthquake and the descent of the angel who rolled away the stone blocking the entrance to the tomb.

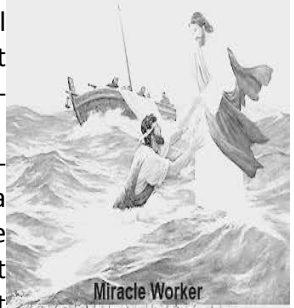
Time and some place markers in the narrative will differ somewhat. For Matthew it was "After the sabbath, as the first day of the week was dawning..." But Mark states "When the sabbath was over,... 2 And very early on the first day of the week, when the sun had risen,..." Luke's perspective is "1 But on the first day of the week, at early dawn,..." John has a somewhat different take on the situation with his "Early on the first day of the week, while it was still dark,..."

From the initial encounter with the women, three of the gospel writers move to describing unique appearances of Christ to the Twelve and others at different occasions over the subsequent forty day period. This second section contains, mostly, a series of appearances by Jesus to different segments of his disciples at different times and in various locations. The one exception is the first pericope recorded by Matthew in 28:11-15. Matthew seeks to provide proof of Jesus' resurrection by recounting the report of those guarding Jesus' tomb to the temple authorities. The remaining pericopes, then, describe appearances of the resurrected Jesus. Interestingly, no duplication of accounts exist, apart from the so-called 'Longer Ending' of Mark 16:8-20. This text was a much later addition to the gospel of Mark, which originally ended at 16:8.

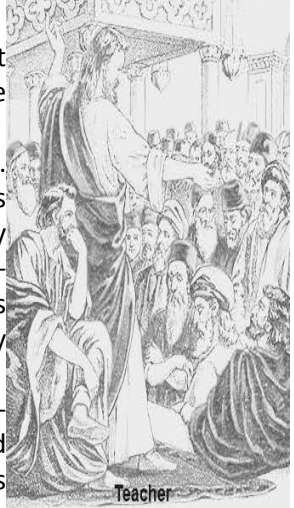
Before examining the various pericopes, the issue of the ending of Mark needs some attention. The issue relates to what was added later to the second gospel in order to bring the document to a close more like the other three gospels. By the fifth century of the Christian era individuals were becoming increasingly uncomfortable with the seemingly 'abrupt' ending of the Marcan gospel with the empty tomb narrative and the closing statement regarding the women who had seen the angel at the tomb of Jesus: "So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid." Consequently, revisions of this gospel began appearing which provided a more common type ending of the gospel with resurrection appearances to the



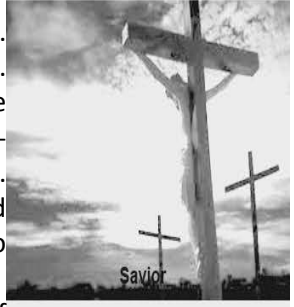
Good Shepherd



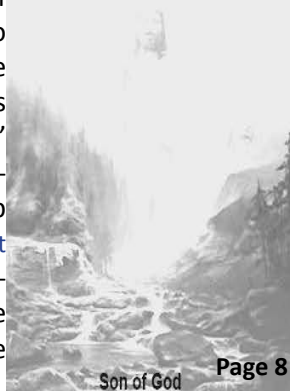
Miracle Worker



Teacher

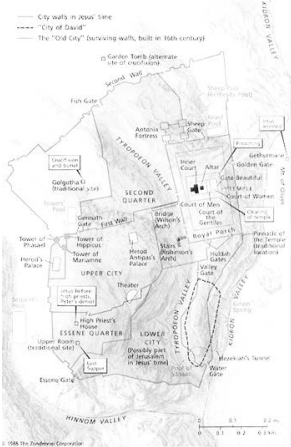
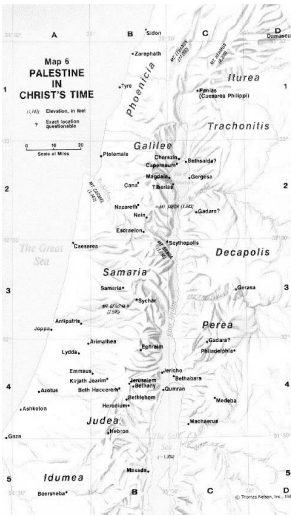


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apostles. Two essential versions -- with numerous variations of each -- began showing up in the various manuscript copies of the Marcan gospel.

The so-called 'shorter version' reads (NRSV): "And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation." Although this version naturally brings the gospel to a close, the language of the words, especially in the second sentence, reflect later church father kinds of expressions which are never found anywhere else in the New Testament. This, coupled with the very late and insignificant manuscript evidence, leaves the likelihood of this being a part of the original writing of the document virtually impossible.

The so-called 'longer version' reads (NRSV):

9 [Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went out and told those who had been with him, while they were mourning and weeping. 11 But when they heard that he was alive and had been seen by her, they would not believe it. 12 After this he appeared in another form to two of them, as they were walking into the country. 13 And they went back and told the rest, but they did not believe them.

14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.<sup>F137</sup> 15 And he said to them, "Go into all the world and proclaim the good news<sup>F138</sup> to the whole creation. 16 The one who believes and is baptized will be saved; but the one who does not believe will be condemned. 17 And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; 18 they will pick up snakes in their hands,<sup>F139</sup> and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20 And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.<sup>F140</sup>

FOOTNOTES:

F136: Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.

F137: Other ancient authorities add, in whole or in part, [And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now"--thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."]

F138: Or [gospel]

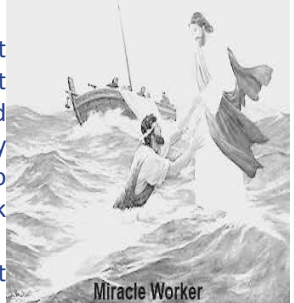
F139: Other ancient authorities lack [in their hands]

F140: Other ancient authorities add [Amen]

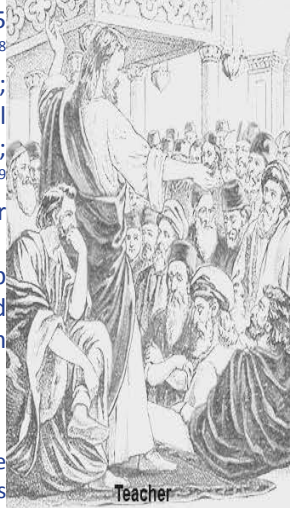
As can be easily noted from the above quote of the verses from the NRSV, along with the footnotes, this longer ending includes four specific resurrection appearances of Jesus to his disciples. However, these merely summarize and/or expand on accounts contained already either in the gospel of Luke or of John. Considerable variation in the wording of this longer ending can be found extensively in the later manuscript copies of the gospel document, indicating the existence of numerous versions of this longer ending by the sixth century of the common era. Comments on



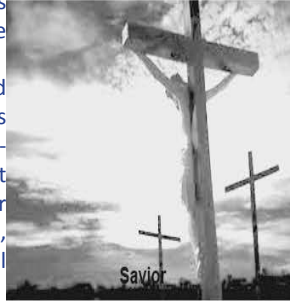
Good Shepherd



Miracle Worker



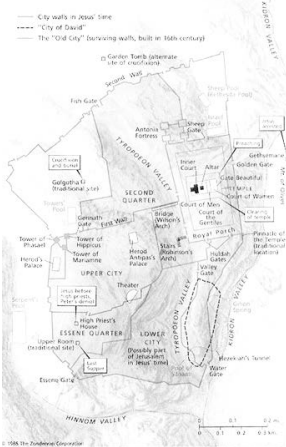
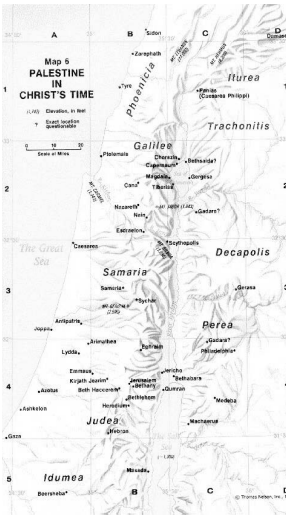
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the specifics will follow in the discussion of each pericope below.

What is one to make of this? For one thing, principles of textual analysis strongly imply that neither of these endings was a part of the original writing of the second gospel. Instead, they comprise later comments along the same lines as the section headings and study notes found in many translations today. The theology presupposed in the longer ending especially is highly questionable at several significant points, especially the validation of snake handling and of drinking poison as signs of true discipleship (cf. 16:16). These views are inconsistent with the remainder of the New Testament and become a degrading signal of what true discipleship means. The wise pastor and Bible student will read them for insights into how later religious beliefs were superimposed down on to Jesus and the apostles, but will avoid preaching or teaching from these verses as a sacred scripture text.

A second issue needing attention is that not all the resurrection appearances of Jesus are described in the four canonical gospels. Two other texts in the New Testament record appearances of Jesus to his disciples before his ascension back to Heaven: Acts 1 and 1 Cor. 15.

**Acts 1:1-11 (NRSV) reads:**

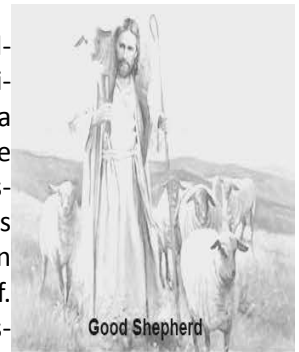
1 In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning 2 until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. 3 After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. 4 While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

6 So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" 7 He replied, "It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." 9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. 10 While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. 11 They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

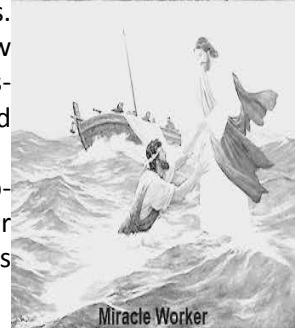
To be sure, this account is largely a summary of Luke's final appearance account in his gospel at 24:50-53.

In 1 Corinthians 15:1-11, Paul mentions six appearances, at least four of which, are not recorded in any of the four gospels (NRSV):

1 Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, 2 through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. 3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unfit to be called an apostle,



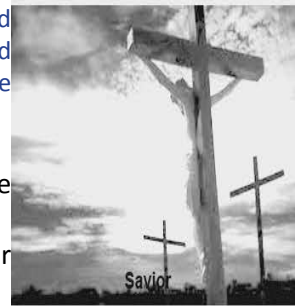
Good Shepherd



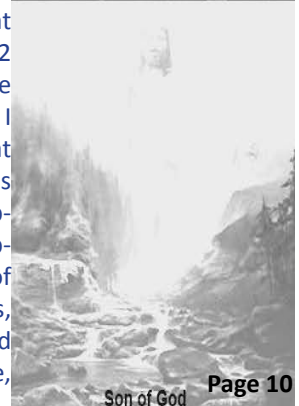
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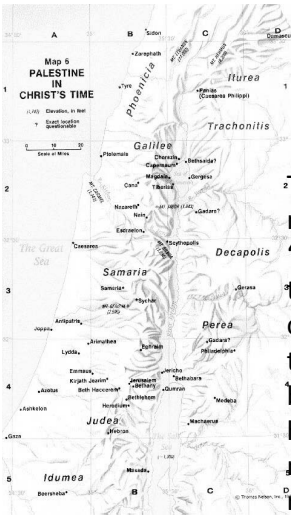
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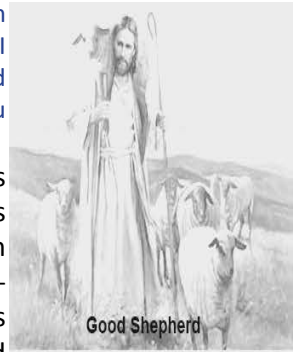
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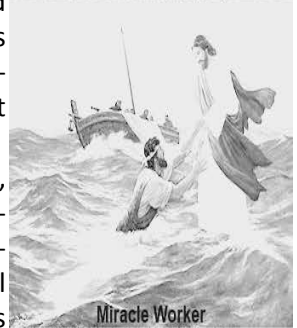
because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. 11 Whether then it was I or they, so we proclaim and so you have come to believe.

The first appearance mentioned by Paul was personally to Peter. This is not recorded by any of the gospel writers. The second appearance was “to the twelve” which could have been one of the several mentioned in the gospel accounts. The third appearance was to the five hundred disciples. No such account is recorded in the gospels, although sometimes this is related to the single appearance to the disciples in Galilee recorded by Matthew in 28:16-20. The fifth appearance was to James, the Lord’s half-brother, and nowhere else recorded in the New Testament. Then finally Paul mentions his Damascus road encounter with the risen Christ recorded in Acts 9.

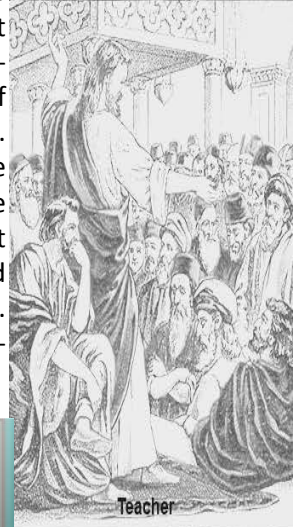
One observation needs to be made that is common to all the accounts, both in the four gospels and elsewhere in the New Testament. All the accounts record appearances by Jesus only to his disciples, never to anyone who was hostile or opposed to Jesus. From a modern historiographical viewpoint this poses problems of credibility since none of these accounts provides any ‘objective facts’ regarding the resurrection of Christ. But the New Testament writers weren’t trying to prove historically the resurrection of Jesus. As eye-witnesses to the resurrected Lord, the issue of whether or not Jesus had been raised from the dead was a non-issue. They had seen him personally and directly. Much more important was the religious meaning of the resurrection. It became the confirmation of the redemptive death of Jesus as the sacrifice for humanities’ sinfulness. It also became the basis of hope for a personal resurrection at the second coming of Jesus for those who surrender their lives to the risen Christ. Christ’s resurrection establishes him clearly as the divinely anointed deliverer and as the divine Son of God with all power and authority.



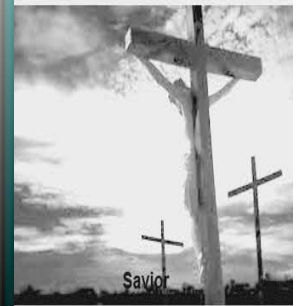
Good Shepherd



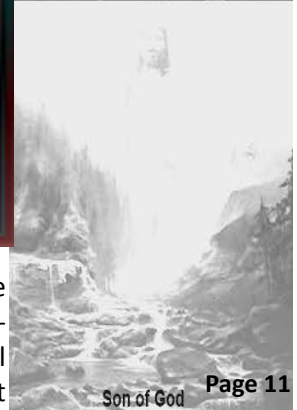
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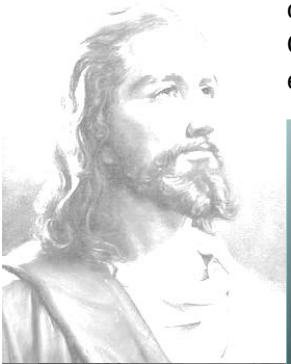
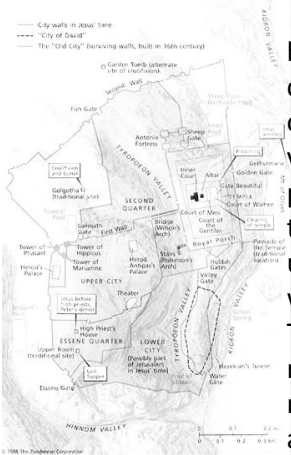
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Savior



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THE LIFE AND MINISTRY OF CHRIST

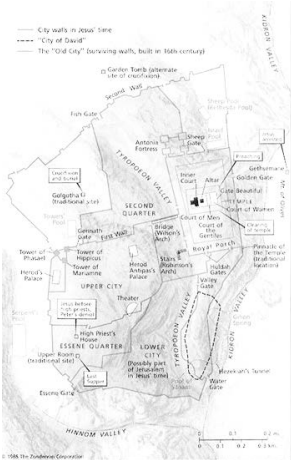
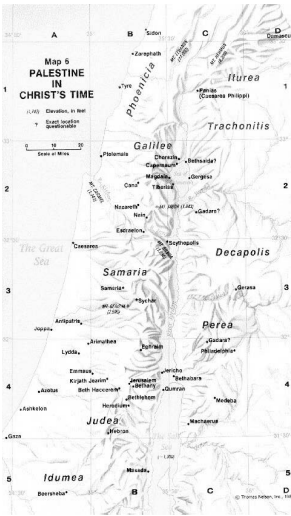
DAY FIVE: SAVIOR AND LORD

Resurrection & Appearances

THEOLOGICAL ISSUES

- **The function of these texts**
- ➔ Not to 'prove' that Jesus was raised
- ➔ Not to explain how Jesus was raised
- ➔ Affirm to later readers that Jesus appeared
- ➔ Jesus' resurrection the basis of our hope

When one begins analyzing the meaning of Jesus’ resurrection, the gospel texts provide only part of the answer. Other writers in the NT, especially Paul, go into substantially greater detail about the theological meaning of the resurrection of Jesus. Especially important here is First



Corinthians fifteen.

What can we learn from the gospel accounts?

- These texts do not attempt to 'prove' that Jesus was raised from the dead. The closest any of them comes to this is Matthew's pericope about the bribing of the soldiers (Mt. 28:11-15). But even there no attempt is being made to prove the resurrection.

- The empty tomb narratives in no way attempt to explain how Jesus was raised from the dead. None of them attempts to describe how God worked to bring Jesus back to life. Instead, the emphasis is upon the discovery of the tomb being empty of the body of Jesus when the women went to take care of it. The angelic appearances to them contain only the affirmation that Jesus was alive and prepared to meet His followers in Galilee as they had pre-arranged.

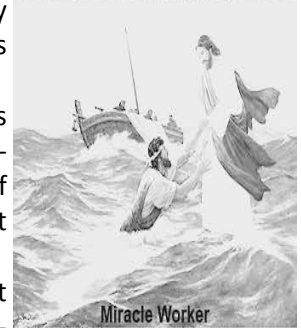
- What the gospel writers are attempting to affirm in their accounts is that Jesus indeed was alive and desired to meet with His followers, especially the Twelve. This was to encourage and instruct them as a part of His ongoing preparation of them to assume leadership of the movement He had begun.

One must remember that in that world accounts of very prominent people coming back from the dead circulated through Greco-Roman culture. Thus that accounts of Jesus coming back to life were not unusual, or particularly extraordinary. The gospel writers thus were focused on helping latter believers understand the legitimate authorization of the Twelve as the exclusive teachers of the principles of Christ bundled together in the Gospel message.

- What we gain from these accounts centers on the reality of a resurrected and living Christ who has now ascended back to Heaven. From there He assists believers to live out their faith commitment to Him appropriately. The legitimate source for understanding what that is depends upon the written witness of these 'apostolic' writers retelling to us the marvelous story of that first Easter Sunday morning!



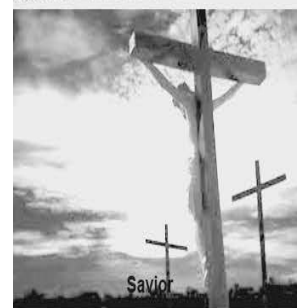
Good Shepherd



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