

## Notes for Next Sunday

Third Sunday of Easter

### The Point of this Week's Readings

**First Reading** (Acts 2:14a, 36-41). Devout Israelites were gathered for Israel's third great feast (Pentecost) commemorating the completion of the grain harvest (Lev. 23:15-21). They were fully taught (catechized) from Moses and the Prophets and the Psalms (OT). What they hadn't believed is the identity of the Christ whom they were expecting. The Spirit's Christ-centered emphasis is clear in Peter's preaching. "God has made this Jesus, whom you crucified, both Lord and Christ." The law convicts them and they are ready for the gospel which Peter quickly and rightly gives them. The gospel message does not fail to produce results, even great ones in this case.

**Epistle** (1 Peter 1:17-25). The people whom Peter addresses, perhaps due to severe trials, had slipped in their faith. His message at the beginning of this reading is a warning to live their lives in reverent awe of what God had done for them. The rest of the verses are one reminder after another of the great things God already done for them. In the verse 22 Peter tells them now that they have purified themselves they continue in that life style.

**Gospel** (Luke 24:13-35). This account takes place Easter Eve. After teaching the downcast disciples, Jesus breaks bread with them. This Emmaus meal is the climax of Luke 24, which is itself the conclusion of the gospel. The table fellowship of Jesus, highlighted in the Emmaus account, has been a prominent aspect of Jesus' ministry throughout the gospel, a manifestation of God's eternal kingdom present among people. Jesus' regular practice of eating with his disciples continues in his post-resurrection appearances. In addition to the meal at Emmaus, Luke also records the fact that Jesus eats a piece broiled fish before the Eleven to prove that, unlike a spirit, he possesses flesh and bones (24:41-43). In John's gospel too, Jesus has a breakfast of fish with his disciples (Jn 21:9-14). (CC p. 978)

*For more in-depth commentary on each reading, read the notes found after each text below.*

#### FIRST READING – Acts 2:14, 36-41

**<sup>14</sup> Then Peter stood up with the Eleven, raised his voice and addressed the crowd: <sup>36</sup> "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ." <sup>37</sup> When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" <sup>38</sup> Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. <sup>39</sup> The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." <sup>40</sup> With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation." <sup>41</sup> Those who accepted his message were baptized, and about three thousand were added to their number that day.**

*2:14 with the Eleven.* The apostles had been baptized with the Holy Spirit and had spoken in other languages to various groups. Now they stood with Peter, who served as their spokesman. (CSB)

*2:37 cut to the heart.* Reflects both belief in Jesus and regret over former rejection. (CSB) Deepest emotional wound. (TLSB)

*2:40 save yourselves.* This better translated "Be saved" (passive). (Concordia Pulpit Resources - Volume 15, Part 2)

2:41 *accepted his message*. Peter's message was God's effective word. Peter planted the seed and God made it grow. (PBC) Not all believed. (TLSB)

2:41 *three thousand souls*. Describes the stunning growth of the Church. Luke places special emphasis on the growth and spread of the Church. (TLSB)

#### EPISTLE – 1 Peter 1:17-25

**<sup>17</sup> Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. <sup>18</sup> For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, <sup>19</sup> but with the precious blood of Christ, a lamb without blemish or defect. <sup>20</sup> He was chosen before the creation of the world, but was revealed in these last times for your sake. <sup>21</sup> Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. <sup>22</sup> Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. <sup>23</sup> For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. <sup>24</sup> For, "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, <sup>25</sup> but the word of the Lord stands forever." And this is the word that was preached to you.**

*1:17 impartially*. God judges based on His perfect holiness and the righteousness of Christ. He alone is perfectly just. (TLSB)

*1:17 live your lives*. Don't live in the futile way of those who belong to this world, but live as those who are strangers to this world. (LifeLight)

*1:17 reverent fear*. Not terror, but wholesome reverence and respect for God, which is the basis for all godly living (cf. Pr 1:7; 8:13; 16:6). (CSB)

*1:22 sincere love*. This purifying of our record before God also begins the process of purifying our attitudes as well. (PBC)

*1:23 born again ... through the ... word of God*.† The new birth comes about through the action of the Holy Spirit (Tit 3:5), who works through the word of God and through the sacraments. God's word presents the gospel to the sinner and calls on him to repent and believe in Christ. (CSB)

#### GOSPEL – Luke 24:13-35

**<sup>13</sup> Now that same day two of them were going to a village called Emmaus, about seven miles <sup>a</sup> from Jerusalem. <sup>14</sup> They were talking with each other about everything that had happened. <sup>15</sup> As they talked and discussed these things with each other, Jesus himself came up and walked along with them; <sup>16</sup> but they were kept from recognizing him. <sup>17</sup> He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast. <sup>18</sup> One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?" <sup>19</sup> "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. <sup>20</sup> The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; <sup>21</sup> but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. <sup>22</sup> In addition, some of our women amazed us. They went to the tomb early this morning <sup>23</sup> but didn't find his body. They came and told us that they had seen a vision of angels,**

who said he was alive. <sup>24</sup> Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.”

<sup>25</sup> He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! <sup>26</sup> Did not the Christ <sup>b</sup> have to suffer these things and then enter his glory?” <sup>27</sup> And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. <sup>28</sup> As they approached the village to which they were going, Jesus acted as if he were going farther. <sup>29</sup> But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them. <sup>30</sup> When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. <sup>31</sup> Then their eyes were opened and they recognized him, and he disappeared from their sight. <sup>32</sup> They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” <sup>33</sup> They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together <sup>34</sup> and saying, “It is true! The Lord has risen and has appeared to Simon.” <sup>35</sup> Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

24:13–35 Unique to Lk. The passage contains much irony and even humor. (TLSB)

24:13 They were possibly returning home after Passover. (TLSB)

2:15 *They talked...discussed.* These verbs mean “to look out, search out, investigate,” “to discuss, debate, and argue.” Also “to meditate.” It was an animated discussion. (Concordia Pulpit Resources – Volume 12, Part 2)

24:17 *stood still.* Jesus’ question astounds them. (TLSB)

24:18 *Cleopas.* Mentioned only here as a disciple. Early Church tradition suggests that Cleopas (Gk) is the Clopas (Hbr) referred to in Jn 19:25, the brother of Joseph and thus the uncle of Jesus and that the unnamed second disciple was his son Simeon, the later head of the Jerusalem Church. However, his exact identity remains unknown. (TLSB)

24:19 *a prophet.* They had respect for Jesus as a man of God, but after his death they apparently were reluctant to call him the Messiah. (CSB)

24:21 *to redeem Israel.* The Messiah was thought of as the deliverer of Israel from Rome. They did not yet understand that the cross was the means of redemption. (TLSB)

24:21 *the third day.* A reference either to the Jewish belief that after the third day the soul left the body or to Jesus’ remark that he would be resurrected on the third day (9:22). (CSB)

24:25 *foolish you are. Foolish here has the meaning literally “without sense” or “not understanding.”* Without understanding, they could not believe. (TLSB)

24:27 *Moses and all the Prophets.* A way of designating the whole of the OT Scriptures. (CSB)

24:30 *bread...thanks...broke...gave.* This same constellation of words appears at the feeding of the five thousand (9:16) and the Last Supper (22:19–20). (CC)

24:33 *the Eleven and those with them.* Same group to which the women reported the empty tomb (v 9). (TLSB)