

Week 5 – Essential Meanings

March 3, 2021

A. Luke 24:13-35

1. Some Key things to consider in Luke

- a. Shape and connection to Acts
- b. Themes of Gentiles, Widows, Orphans & Outsiders

2. Luke 24:13-35

- a. "Luke's Gospel organizes its account of the resurrection into three parts:
 - i. the tomb
 - ii. Emmaus,
 - iii. the gathered disciples.

This organization pays especial attention to the Lukan symbolic geography.

- i. The first story establishes Jerusalem as the place of death and unbelief
- ii. The Emmaus story, then — moving away from Jerusalem in despair
- iii. establishes a word that is brought back to Jerusalem

The longed-for redemption of Jerusalem comes about surprisingly, from outside of Jerusalem, as Jesus himself comes from outside of Jerusalem" - Gordon Lathrop

- b. The passage speaks about mission in its movement. It contains at least nine verbs describing movement.
 - i. The two men "are going" (24:13)
 - ii. Jesus "came near
 - iii. and went with them" (24:15)
 - iv. They "came near" Emmaus (24:28)
 - v. Jesus "walked ahead of them" (24:28)
 - vi. "he went in to stay with them" (24:29)
 - vii. "he vanished from their sight" (24:31)
 - viii. "they got up
 - ix. and returned to Jerusalem" (24:33)

"Some of the verbs tell of movements made by Jesus; others tell of the two men. Either way, both Jesus and his followers are on the move. But it is not movement for its own sake. The moves being made have a purpose, and that is to tell the story of Jesus, to interpret it, to have fellowship (communion) with Jesus and others, and to share it all with others. That is what it means to be the church." – Arland Hutgren

- c. Connection to Travel Narrative in Luke 2:41-52
 - i. At the beginning of Luke, Mary and Joseph go to Jerusalem for Passover.
 - ii. When they all go home, Jesus stays back at the temple.
 - iii. They spend 3 days looking for Jesus

- iv. The surprise of Mary and Joseph mirrors the two people going away from Jerusalem
 - v. Jesus again says, isn't it obvious
 - vi. Their eyes are open, and they see
- d. Jesus as both guest and host – a Lukan theme. These are almost exactly the words that Luke used to describe Jesus' actions at the Last Supper (22:19). **Note especially the four verbs: took, blessed, broke, and gave.** Jesus took these same actions at the feeding of the five thousand (9:12-17). Normally, the host would perform these actions in a home and the celebrant would perform them in a worship service. Jesus, the guest, becomes both host and celebrant at this table.
- e. OT echoes in Emmaus
- i. It echoes Adam and Eve
 - Adam and Eve eat from the Tree of Knowledge of Good and evil and their eyes are opened to see.
 - In the Emmaus story, when the two people go to eat (and yes, many commentators suggest that they are a man and woman), their eyes are opened when Jesus breaks bread with them.
 - ii. This story echoes the story of the angels' appearance to Abraham and Sarah at Mamre (Genesis 18:1-15).
 - Abraham and Sarah extend hospitality to the stranger in their midst and it is a space of divine promise.
 - In both stories, hospitality leads to revelation — to blessing.
 - iii. It is an exodus story
 - When the stranger breaks bread with the strangers who are outside Jerusalem, it is God meeting people 'away' from the place of expectation or wilderness.
 - God provides food (manna and quail) when the people are in the wilderness
 - It is a Passover image and Lord's Supper (Eucharist) imagery that are pulled together.
- f. Two Primary Traditions of the Church are Established
- i. Exposition of scripture
 - ii. Breaking of bread

"Our final destination is not the empty tomb itself, central though that is, but the way from the tomb, the road that leads from the place of Jesus' victory into every corner of the world. And for this road we need a passport and a map, to open the way to new places and to assure us that our travelling is worthwhile. The passport is the Easter story itself." – NT Wright

B. Matthew 28:16-20

1. A few Notes about Matthew

- a. Matthew set Jesus up like Israel's trip to Canaan
 - i. Both Israel and Jesus are called out of Egypt
 - ii. Crossing Red Sea is like Jesus Baptism
 - iii. Forty years in wilderness and forty days in wilderness
 - iv. Both deal with feeding of multitudes (manna and feeding of 5000/4000)
 - v. Jesus transfiguration is like theophany at Mt. Sinai
 - vi. Miracles (10 miracles of Numbers 14:22 are paralleled in Matthew 8-9)
 - vii. An exodus from the desert to take the land for God
 - viii. Jesus moments of teaching are usually done on top of a Mountain which connects it to Exodus & Torah
- b. Key to the structure of Matthew is noticing the 5 blocks of teaching interwoven with story
 - i. 5:1-7:29 – Sermon on the Mount – Law & Ethics
 - ii. 10:11-42 – 12 Apostles Sent – Evangelism/Mission
 - iii. 13:1-52 – Kingdom Parables – (heaven)
 - iv. 18:1-35 – Church Order
 - v. [23:1]24:1-25:46 – Following Jesus – Cost & Discipleship

Each concludes with a similar formula, "When Jesus had finished [saying these things]" It's hard not to see this and equate it with a Jewish connection to the Torah (5 books) and the Psalms (5 books)

2. Matthew 28:16-20 – The Great Commission

- a. "The number 'eleven' limps.... The church that Jesus sends into the world is fallible, 'elevenish,' imperfect. Yet Jesus uses exactly such a church to do his perfect work.... Jesus takes this imperfect number and gives it a *perfect* vocation" - Dale Bruner
- b. Notice that the commission begins at the top of the Mountain. It is a Matthean theme, but it also ties back to the idea of 'what does it mean to live in the land the Lord your God is giving you.'
- c. Jesus, therefore, grew up in a remote area, far from the Temple. Galilee was known as Galilee of the Gentiles (4:15) because it was home to many Gentiles. "So Galilee for Matthew marks a stage of separation from the 'purity' of the holy city and as such represents the Gentile world that lay beyond" – Pfatteicher Most of Jesus' ministry took place in Galilee, and he returns there to commission his disciples. This is also a theme of the gospel of Mark.
- d. While our focus might be drawn towards the commission, the emphasis is as much on Jesus' authority as it is to the human calling.

- When Jesus is on trial in the high priest Caiaphas' house in Matthew 26. Jesus speaks about destroying the temple and building it in 3 days.

“The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.” “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” Matthew 26:63-64
 - The high priest in Matthew 26:63 has echoes of Psalm 2 and Matthew 7 when he discussed kingship. Jesus says, you have said it. Jesus says that you will see the son of man, sitting at the right hand of God, coming on the clouds. The passage is about the vindication of God like the story of Daniel 7. Of course, Caiaphas is angry because it places he and his colleagues as equal to the beasts.
- e. “In the Greek, "make disciples" is the only imperative verb. Going, baptizing, and teaching are participles and are subordinate to "make disciples." The mission is to "make disciples." Going, baptizing, and teaching are actions necessary to accomplish the mission, which is "make disciples." Going, baptizing, and teaching are critical tasks, so there is an imperative quality to each of those participles — but the only imperative verb (and the primary mission) is "make disciples." A disciple is a learner — a student — a follower — a person committed to learning what a teacher has to teach. Typically, a young man aspiring to be a rabbi would ask a practicing rabbi to accept him as a disciple. A modern parallel is an apprentice — or a student musician asking a master musician to be his/her teacher. The disciple is expected not only to learn what the rabbi teaches, but also to practice what the rabbi preaches. In other words, the idea is not simply learning, but also living. Hence "teaching them to obey everything that I have commanded you" (v. 20) is a natural component of Jesus' Great Commission.” – Richard Donovan
 - f. ‘all nations’ – While we might think of this as a statement of mission with respect to reaching every people group (and that is included), the emphasis on ‘all nations’ speaks to the covenant that God made with Adam and Abraham whereby God’s presence and promise is not just for some people, but for all people.
 - g. The promise to ‘be with’ the disciples until the end of the age again has connections to the Daniel 7 passage relating to the ‘Ancient of days’ and the ‘age to come.’ It also connects the end of the gospel to the beginning when we remember that Jesus was given the name ‘Immanuel’ meaning ‘God with us.’
 - h. Baptism is the naming of God, claimed by God, Father, Son and Spirit. Father and son because it connects to the king and inheritance. But drawn into the reality, the spirit is given to the presence of the love that exists between Father and Son.