

The Risen Jesus is Not A Ghost (3rd Sunday of Easter, Year B)

Acts 3:13-15, 17-19—Peter Proclaims the Gospel

1. Context: after Peter heals the man “lame from birth” (Acts 3:1-12)
2. The Cross: God “glorified” his “servant” Jesus (3:13)
3. Divinity of Jesus: “you killed the Author (Greek *archēgos*) of Life” (3:15)
4. Conversion: he their “ignorance”; calls the people of Jerusalem to “Repent” (3:17-19)

Psalm 4—Lord, Let Your Face Shine on Us

1. Prayer: “the Lord hears when I call on him” (v. 3)
2. Peace: “In peace I will both lie down and sleep”; God is my “safety” (v. 8)

1 John 2:1-5—If Anyone Sins, we Have an Advocate with the Father

1. Paraclete: “we have an Advocate (Gk *paraklētos*) with the Father, Jesus Christ” (2:1)
2. Obedience: “whoever keeps his word... in him love for God is perfected” (2:5)

Luke 24:35-48—Jesus is Not A Ghost

1. Context: some time after Jesus’ appearance on the Road to Emmaus (24:35)
2. Greeting: Jesus stood among them “Peace to you” (24:36)
3. Ghost?: they “supposed they saw a spirit (Greek *pneuma*)” (24:37)
4. Risen Body: Jesus gives proof of his bodily resurrection (24:39)
 - a. Hands and Feet: “see” them (evidence of the wounds)
 - b. Flesh and Bones: “touch me; a spirit has not flesh and bones”
 - c. Eating: “have you anything here to eat?” (24:41)
5. Jewish Bible: known as the Tanakh
 - a. Law = 5 Books of Moses (Hebrew *Torah*)
 - b. Prophets = Historical Books and Prophets (Hebrew *Nebi'im*)
 - c. Psalms = beginning of the writings (Hebrew *Ketubim*)
6. Typology: Jesus “opened their minds to understand the Scriptures” (24:45)
 - a. Prophecy of Death and Resurrection of the Messiah
 - b. Prophecies of Conversion of the Gentiles
 - c. “You are witnesses (Greek *martyres*)”

Living Tradition: the Wounds of Christ

Cyril of Alexandria: To convince them firmly and absolutely that he is the same one who suffered... He gives this to them as a sign: his knowledge of the tumult of thoughts that was within them. In another way, he proves that death is conquered and that human nature has put off corruption in him. He shows his hands, his feet, and the holes of the nails. *He permits them to touch him and in every way to convince themselves that the very body that suffered was risen.* Let no one quibble at the resurrection. Although you hear the sacred Scripture say that the human body is sown a physical body but raised a

spiritual body (1 Cor 15:44), do not deny the return of human bodies to incorruption. (Cyril of Alexandria, *Commentary on Luke 24*; trans. Arthur A. Just, p. 385-86).

Questions for Discussion and Reflection (3rd Sunday of Easter, Year B)

1. Why do the disciples assume that Jesus is a “ghost” or a “spirit”?

2. What were the three parts of the Jewish ‘Bible’ to which Jesus appealed for prophecies of his passion, death, and resurrection? Why is it necessary for Jesus to “open our minds” to understand the Scriptures?

3. Why does Jesus show the disciples his “hands and feet”? What does this reveal about the bodily nature of the resurrection?

For Further Study

1. Brant Pitre, *Jesus and the Jewish Roots of the Eucharist* (Doubleday, 2011), pp. 196-202. A short discussion of the Road to Emmaus that highlights the connections between the this encounter with the Risen Jesus and the Eucharistic liturgy.
2. Arthur A. Just, Jr. *Luke* (Ancient Christian Commentary on Scripture, New Testament III; Downers Grove: IVP Academic, 2003), 384-87. A wonderful collection of ancient Christian interpretations of Luke’s Gospel and the appearance of Jesus to the disciples after the Resurrection.