

OTHER CONCERNS



IN THE TOMB



- Read Mt 27: 62-66*
- Day of Preparation
- Three days
- Stealing the body
- Securing the Tomb

DAY OF PREPARATION



- The day of Preparation - is the day that the faithful prepare for the Passover Meal.
- In 33 AD, Friday was the day of Preparation, therefore the Lambs were sacrificed that day in preparation for the for the Passover meal - at supper.
- Lambs were generally sacrificed mid-afternoon.

DAY OF PREPARATION



- The **Passover dinner** generally was eaten in the evening of the **15th of Nisan**, which is the also the beginning (*the first day*) of the Feast of Unleavened bread.
- In his *Wars of the Jews*, **Flavius Josephus** records that in 4 BC over **250,000 lambs** were sacrificed for Passover.
- This meant that **not all lambs were sacrificed in the Temple.**

DAY OF PREPARATION



- In actuality, then, there were really **two Passover observances** happening **at the time of Jesus**:
 - **One led by the priests** at the Temple; and the **other observed by the people** in their homes.
- These separate observances were also at different times. One observance ‘during the day of Preparation’, and the ‘other on the day before.’ www.bibletools.org

DAY OF PREPARATION



- The **Temple-kept Passover** was observed on the *evening*, ie.: the **vigil of the 15th of Nissan, (FRI)**.
- The **Home-kept Passover** at the *beginning*, the **vigil of Nissan 14, (THU)**.
- As the Gospels show, Jesus and His disciples ate the *[Last Supper] Passover on a home-kept date observing it Thursday evening, when after twilight it was the 14th of Nissan.*
 - — *Recall a Jewish day starts at night.*

DAY OF PREPARATION



- **The Temple-kept Passover** was observed after the lambs were sacrificed in the afternoon of Nissan 14, (*Preparation day daytime*).
- Those who had **Temple** sacrificed lambs on that Friday afternoon of 33 AD, **ate the Passover Lamb on Friday evening**, which was the evening marking the beginning of the 15th of Nissan, as per **Leviticus 23:5-8**.

THREE DAYS



- Jesus said in three days, He would be raised up. Mt 27: 63.
- "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."
(Mark 9: 30-32).
- How is Friday afternoon, to Sunday sunrise ... 3 days?
- Seems more like 1 ½ or 2 days!

THREE DAYS

- Here we need to think like **Jews** celebrating the **Spring Feasts**, rather than like **Americans** who tend to count **hours**.
 1. **Friday** was the Feast of Passover, (when the **Temple Lambs** were sacrificed and cooked).
 2. **Saturday** was the first day of the Feast of Unleavened Bread. (and the **Temple Passover Lamb** was eaten that Friday night).
 3. **Sunday** was the Feast of First Fruits. (The **first Sunday** within the octave of the **Feast of Unleavened Bread**).



THREE DAYS

- We can see how **Jesus fulfills the law**, and thus fulfills the **Spring Feasts** with His passion and resurrection, *according* to the Jewish calendar.
 1. **Friday** was the Feast of Passover, - He labored and was sacrificed for our salvation.
 2. **Saturday** was the **first day** of the Feast of Unleavened Bread. He who had no leaven in Him, rested in tomb, on the seventh day.
 3. **Sunday** was the Feast of First Fruits.
The 1st day of the week, the *beginning of a new creation*. **1Cor 15:20-23*** and **2Cor 5:17***



STEALING THE BODY



- Some committed non-believers, seeking to deny the resurrection note a “GAP” between Joseph of Arimathea rolling the stone to close the Tomb just before Friday Evening, and the Pharisees and Priests gathering before Pilate on Saturday morning - the day *after* the Day of Preparation. (cf Mt 27: 62*).
- Oh NO! Did they take His body?

STEALING THE BODY

- Is it simply a case that because facts are not explicitly stated, then Faith, *apart from reason*, must provide?
- Several things point to the reality that Jesus' body was not stolen:
 - **First**, the **Apostles would have to have lied** about all the **appearance accounts** that followed including **St Paul's** assertion that Jesus was seen by many - who were then *still* alive. **1 Cor 15:3-8.**
 - **Second**, that means the **Apostles would have died** for a known lie.

STEALING THE BODY

- **Third**, given that stated fear by the Pharisees and Priests - it seems more *reasonable to believe the tomb was kept under watch during the night*, than that it was abandoned and then the concern only materialized the next day.
- **Fourth** — assuming the Tomb was under some watch — we have to believe that Friday, the *stone was first put in*, then the *stone was pulled out*, then *put in again*, and then on Sunday once more *pulled out*.

sounds *more* like a Tombstone Hokey Pokey story!

SECURING THE TOMB



- **Pilate** finally says to the Priests and Pharisees: **The guard is yours, go and secure it as best you can.”**
- The **Greek** Gospel account, leaves it *ambiguous* as to whether:
 - **Pilate** gave them **Roman guards** to secure the Tomb, and seal it, or.
 - **Pilate** simply gave the **Jews** permission to **secure the site** of an executed man with their own Temple guards.

SECURING THE TOMB



- When we reflect on the report of the Guards, after the Resurrection - the ambiguity is resolved.
- The Jewish **Temple Guards** are assigned to **guard** and **seal** the tomb.
 - There will be **no Roman guards** assigned by Pilate.
 - Later we will confirm this looking at the **Gospel of Matthew**

HE IS RISEN!



EASTER MORNING



- Mary Magdalene, Mary (mother of James and Joses, wife of Clopas), Salome (mother of James and John, wife of Zebedee), Jonna, and other women go to the tomb at sunrise on Easter morning. Luke 24:10.

EASTER MORNING

- **Matthew 28: 1-4*** An **angel** appears, and with a great **earthquake**, rolls away the stone, **frightening the guards who became like dead men.**
- **John 20:2** **Mary Magdalene**, upon seeing the open tomb, runs to find the Apostles, and finding **Peter** and **John** reports the Tomb is empty.
- **Luke 24: 4-8*** The **other women** enter the tomb and see **two angels** and are addressed by **one**. **He** reminds the **women** that Jesus said He would be raised on the third day. **Matthew 28: 5-8** The **women run overjoyed** to announce to the disciples what they have seen.

EASTER MORNING

- **Luke 24: 11-12** The story seemed like nonsense to some of the disciples, but **Peter** got up.
- **John 20:3-10*** Persuaded by **Mary Magdalene**, **Peter** and **John** leave to investigate the empty Tomb. They pass the **women** on the way, *not speaking to them*, go to the tomb, see it empty. **John believes**. They both return back.
- **John 20:11-15*** **Mary Magdalene**, who followed **Peter** and **John**, remains in the garden, **speaks to the two angels**, seeking where they have laid Jesus, her Lord.

EASTER MORNING

- **John 20:16-18*** **Mary** sees a gardner, but it is **Jesus** who speaks: *“Mary”* **Mary** replies *“Rabbouni.”*
 - **Jesus** then says to **Mary**: *“Do not touch me for I have not yet ascended to the Father, but go to my brothers and tell them ‘I am going to my Father and your Father, to my God and your God.’”*
- **Matthew 28: 9-10** **Jesus** greets **the other women** as they ran after meeting the angel and seeing the empty tomb. **They did Him homage**, and then **Jesus** tells the women to tell the disciples to **go to Galilee and there they will see Him.**

EASTER MORNING



- **John 20:18*** **Mary Magdalene**, returns from speaking to Jesus and reports to all “**I have seen the Lord!**”
- **She** then relays to the disciples all that **He** had told her.

EASTER MORNING



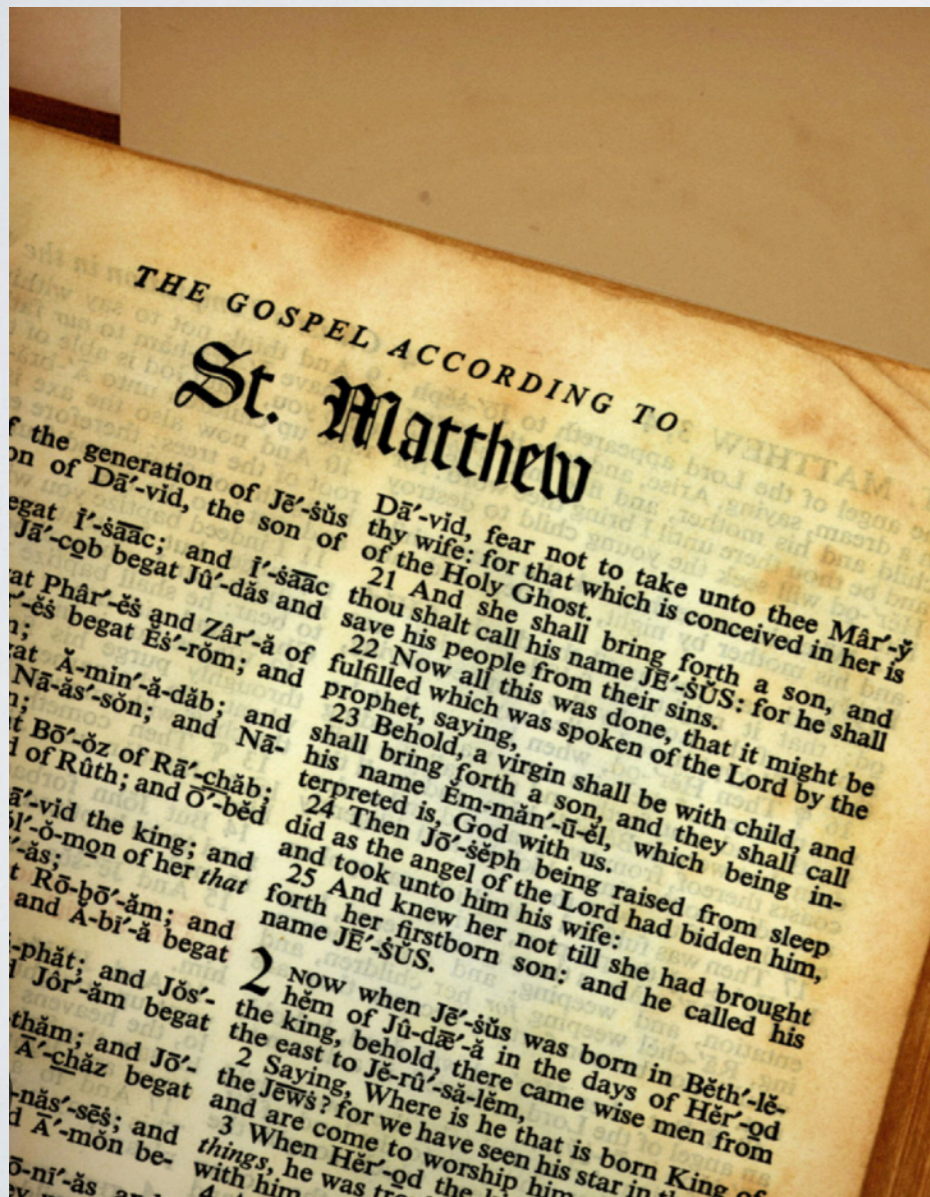
- **Matthew 28: 11-15*** Some of the **Tomb guards** go back and tell the **Chief Priests** what happened.
 - ★ We know for sure they were **Temple guards** because they reported to the **Chief Priests**.
- The **Sanhedrin** then meets and agrees to **bribe the guards** with a **large sum of \$\$\$**, to say *“Jesus’ disciples came at night and stole the body while they were asleep.”*

EASTER MORNING



- **The plan**, they reasoned needed to not **disturb Pilate**, if somehow he got wind of it.
- **Mt 28:15** is interesting:
 - “The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to *the present [day]*.”
- So what **was** the “present day?”

EASTER MORNING



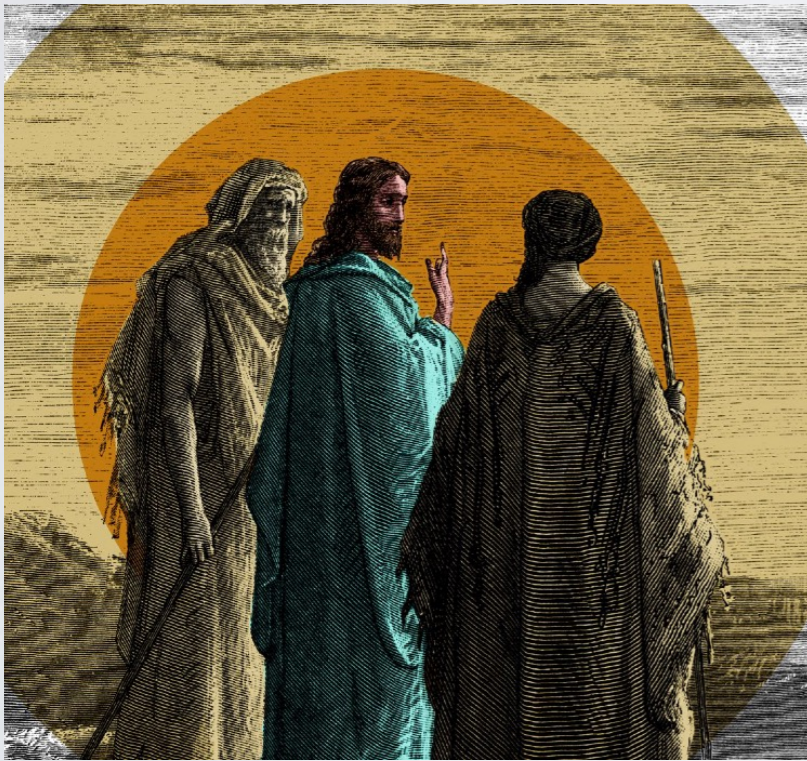
- Matthew wrote his Gospel while Peter and Paul were preaching in Rome. [This would be 63-65 AD],
- Irenaeus records this in his famous work: *Against Heresies* at 3.1.
- Irenaeus was a student of Polycarp, and Bishop Polycarp of Smyrna was not only a student of the Apostle John, but was ordained by John.
- So Irenaeus would be in a position to **know!**

THE ROAD TO EMMAUS

- **Mark 16:12** - records that **Jesus** appeared in another form to two walking along the way to the country.
- **Luke** records the **Appearance** in great detail as they travel home, on the road to Emmaus,
- Lets **Read**
Luke 24: 13-35*

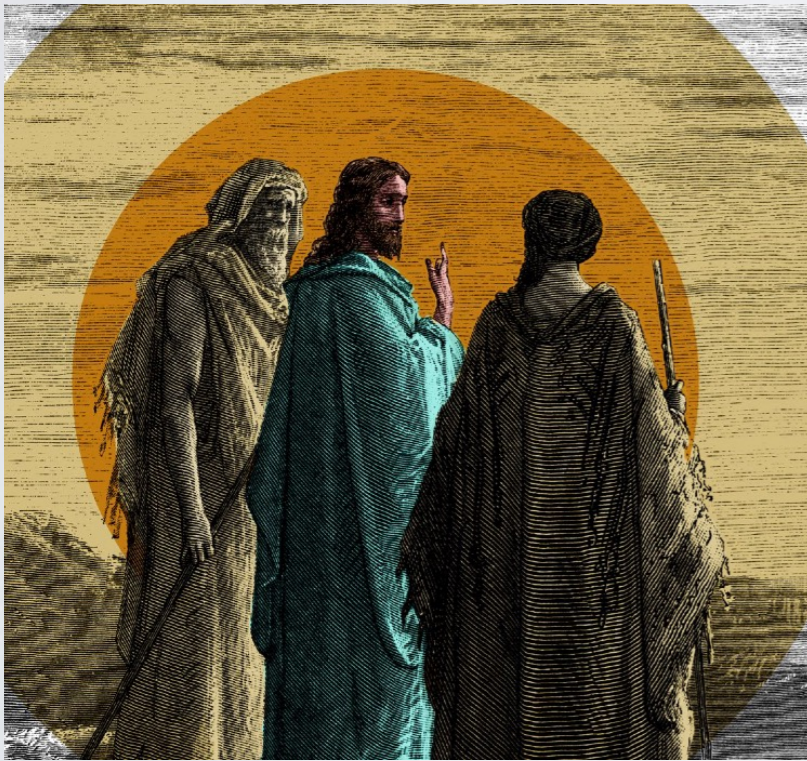


THE ROAD TO EMMAUS



- **Jesus' conversation** with the two disciples on the road to Emmaus gives us a **very good idea of the *disillusionment* felt by his disciples** after his apparent total failure.
- **Cleopas' words** summarize **Christ's life and mission** (v. 19), **His passion and death** (v. 20), **the despair felt by His disciples** (v. 21), and **the events of that Sunday morning** (v. 22),
 - Saint Luke's Gospel. (2005). (p. 199). Dublin; New York: Four Courts Press; Scepter Publishers.

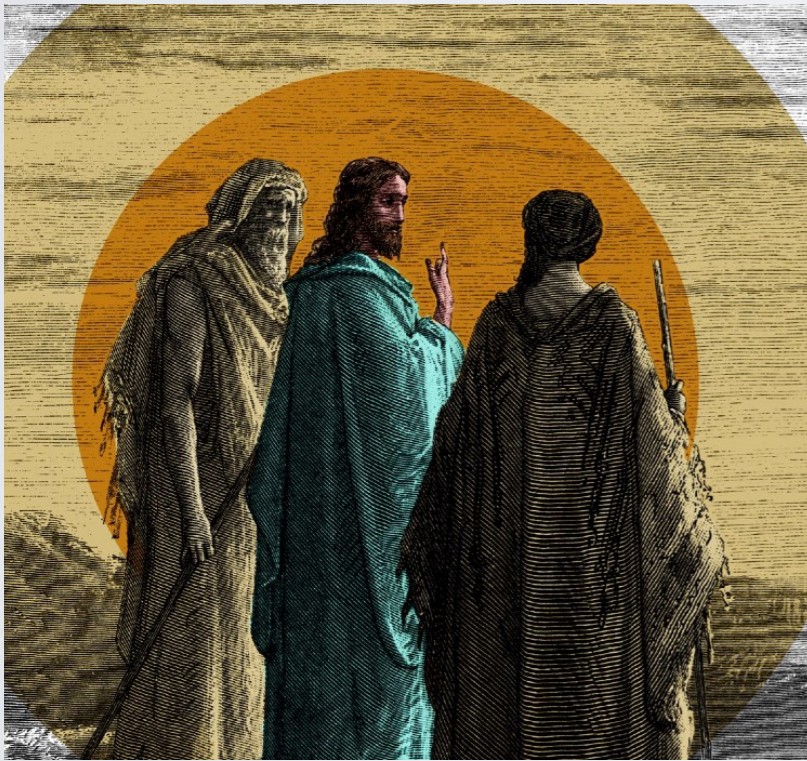
THE ROAD TO EMMAUS



- Earlier in His ministry **Jesus** had said to the Jews: “**You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to Me**” (Jn 5:39).
- In saying this He indicated the **best** way for us to get to **know** Him,
 - Saint Luke’s Gospel. (2005). (p. 199). Dublin; New York: Four Courts Press; Scepter Publishers.

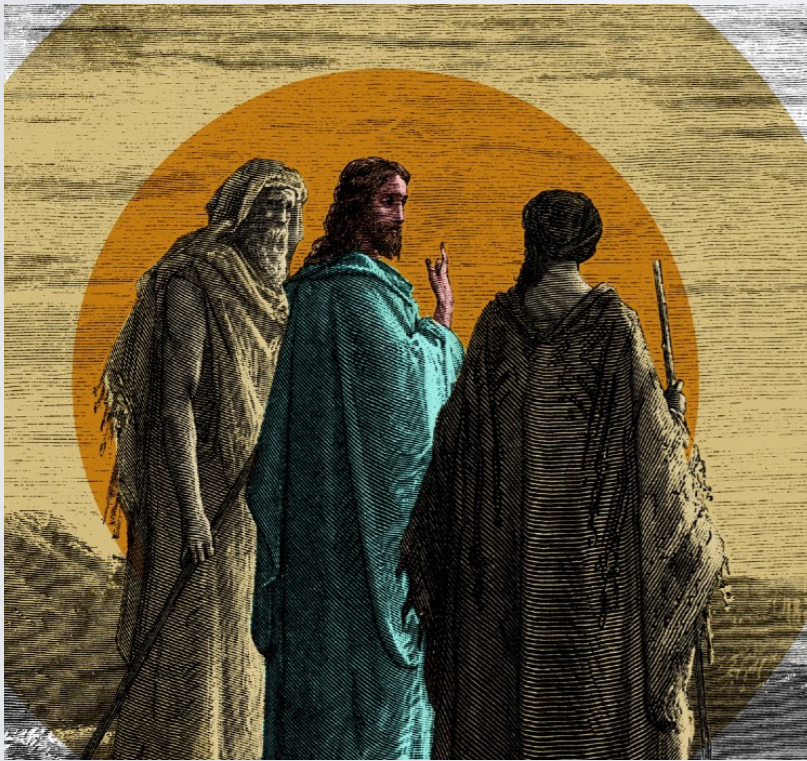
THE ROAD TO EMMAUS

- Now, because the **disciples** were so **downhearted**, **Jesus** *patiently* **opens their minds** to the scriptural passages concerning **the Messiah**.
- “**Was it not necessary that the Christ should suffer these things and enter into his glory?**” With these words He enlightens them ***away*** from *the notion of an **earthly and political Messiah*** and shows them, **His mission is a supernatural one** — **the salvation of all mankind**.



THE ROAD TO EMMAUS

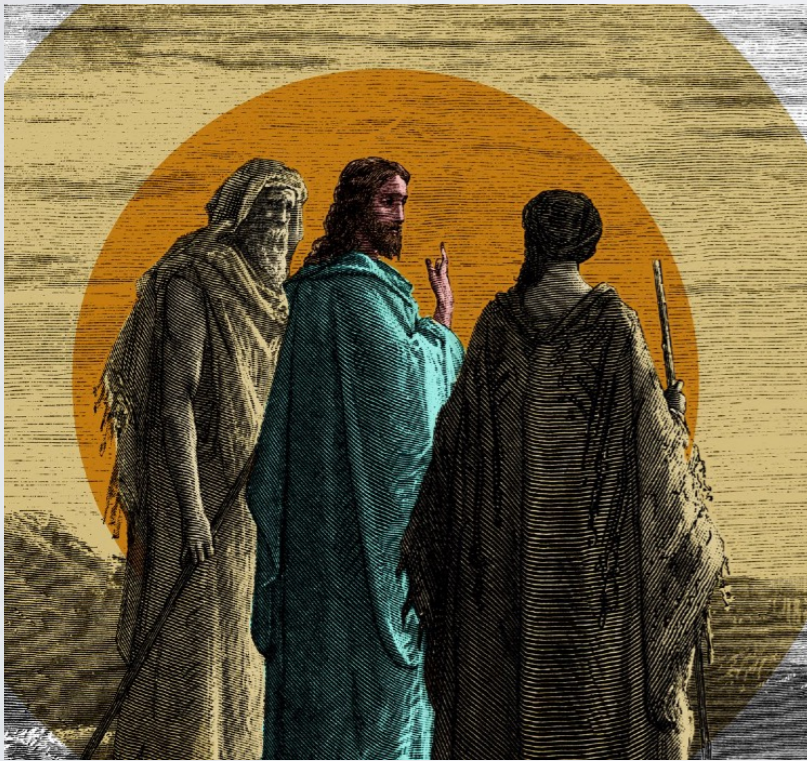
- The **Cross**, therefore, *does not mean failure*, it is the route chosen by God for Christ to achieve definitive victory over sin and death.
 - (Read. I Cor 1:23–24*).
- **Many** of our Lord's contemporaries **failed to understand** His mission because *they misinterpreted the Old Testament texts.*



On Easter Sunday, Jesus personally quashes “Sola Scriptura.”

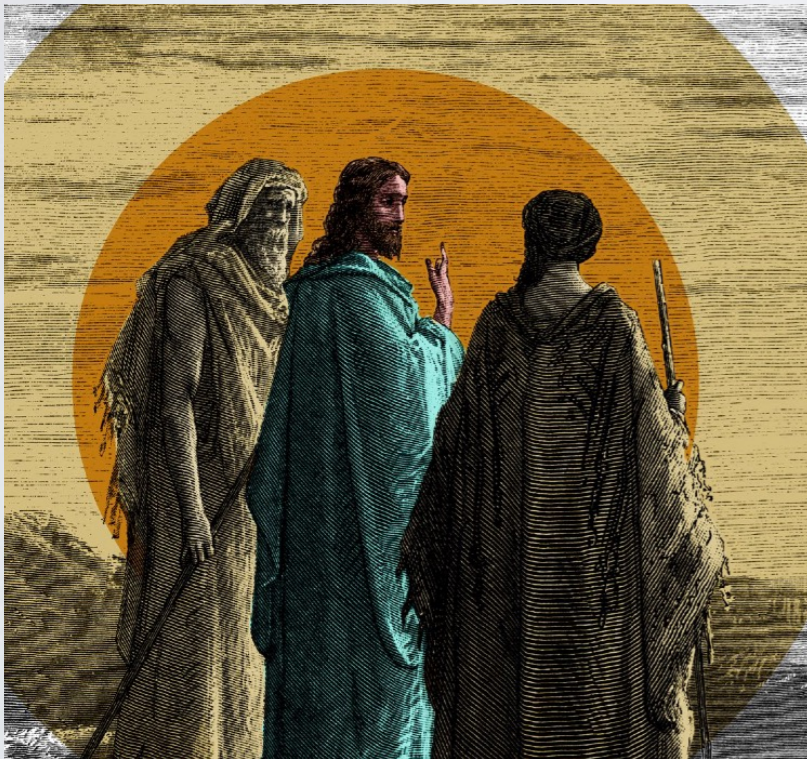
THE ROAD TO EMMAUS

- No one knew the meaning of Sacred Scripture like Jesus. After Him, *only* the Church has the mission and responsibility of conserving Scripture and interpreting it correctly:
 - “All that has been said about the manner of interpreting Scripture is ultimately subject to the judgment of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God” (Vatican II, Dei Verbum, 12).



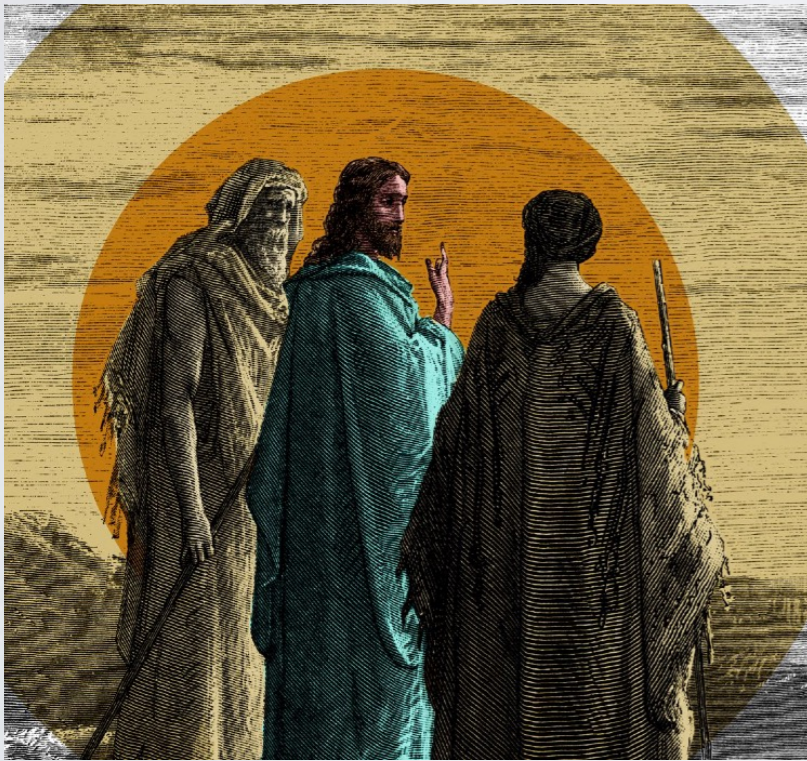
THE ROAD TO EMMAUS

- The veiled appearance - Our Lord concealed His appearance both to Mary Magdalene and the two disciples on the road to Emmaus.



- cf. Jn 20:14, 21:4, Lk 24:37
- This seems a persistent Post-Resurrection theme and is *intentional*, first as a **gardener**, then as a **stranger**, later perceived as a **ghost**.
- Many reasons for this are suggested.

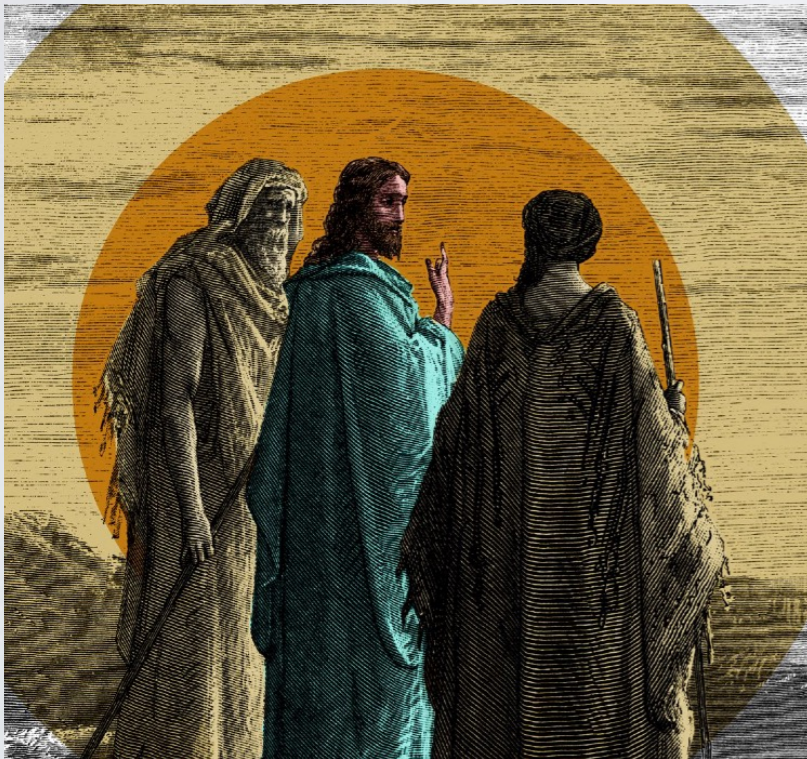
THE ROAD TO EMMAUS



- In this account on the way to Emmaus, it appears **Our Lord** *conceals Himself*, in order to ascertain **from their own admission** the *thoughts* of their minds, the *weakness* of their faith and their *hesitancy*, which **He meant to remedy**.
- For this reason **He asks**, “**What sort of things?**” *In short*, what are the things you refer to as having happened?
 - MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 237). Dublin: Gill & Son.

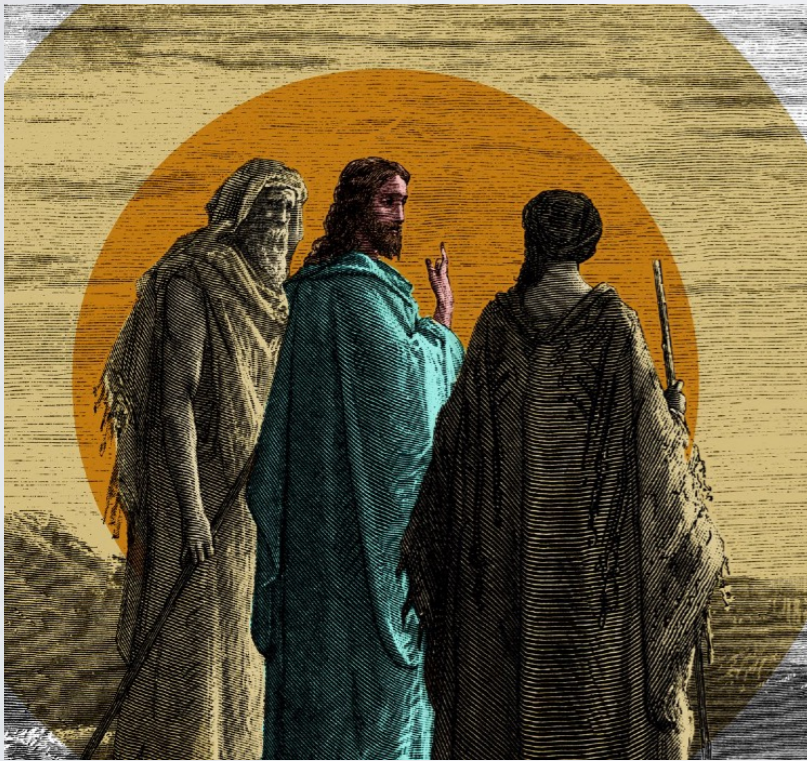
THE ROAD TO EMMAUS

- (v 21) “But we were hoping that He would be the one to redeem Israel; and besides all this, it is now the **third day** since this took place.”
 - One might think this as a reference that Jesus would rise by the third day, but *most commentators see this as part of the disciples’ despair* - in that after the **third day**, their understanding was the **soul** of the departed **left the deceased**.



THE ROAD TO EMMAUS

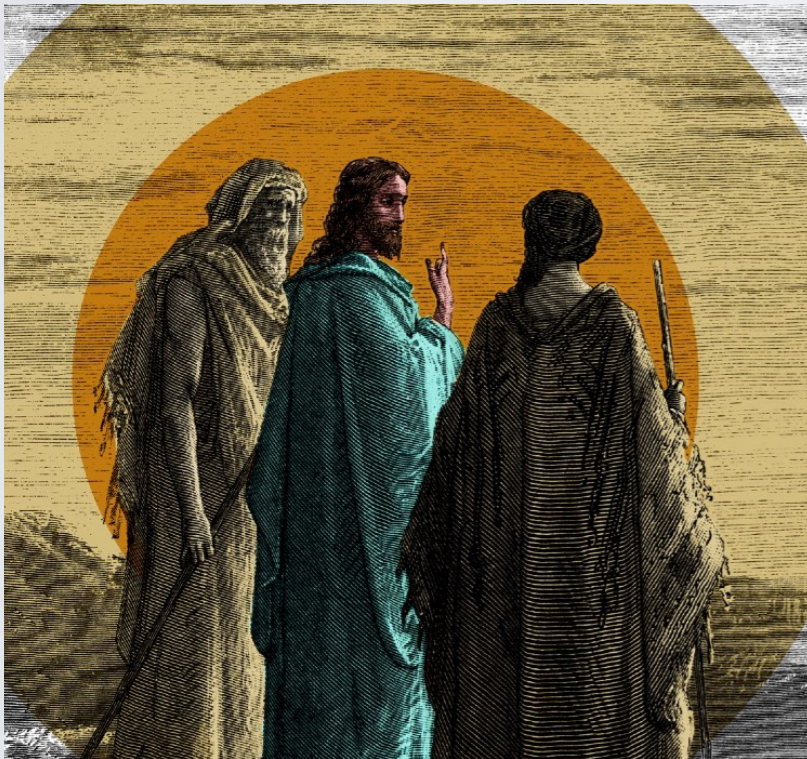
- (v 22-24). They had also been **astounded by women** who said the **Tomb was empty** and that they had seen a **vision of angels** who said He was alive.



- **Some of those** who were *with these disciples* had gone to the tomb but **had not seen Him**.
- The testimony of **women witnesses**, *deemed generally unreliable and insufficient*, along with the **lack of corroboration** further crushed their hope.

THE ROAD TO EMMAUS

- Crucifixion by action of the Chief Priests and rulers. (v.20). These disciples see it as an action by the Jewish clergy.



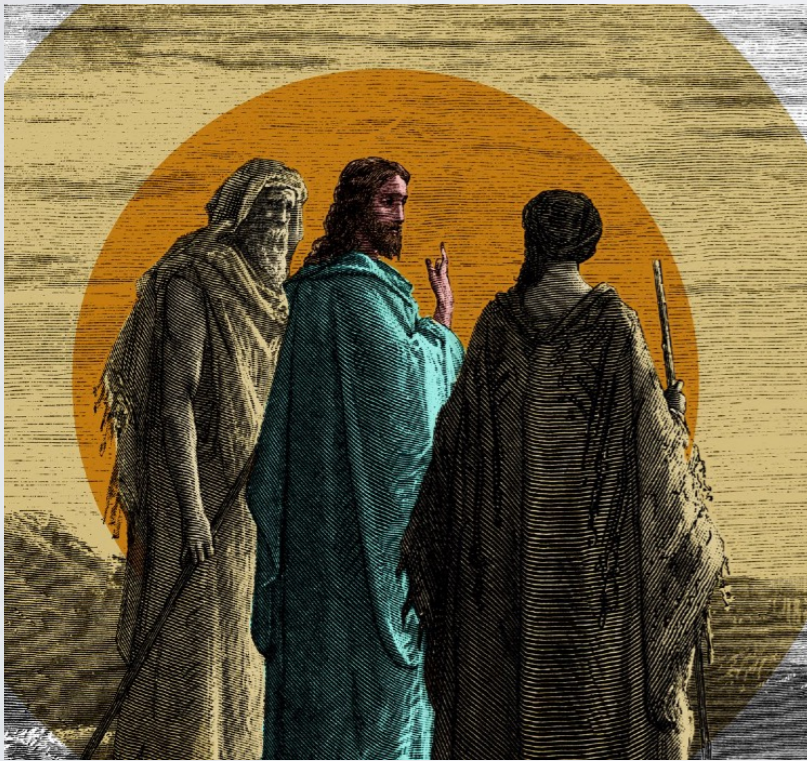
- *To those who see this as mostly a Johannine view, we now have Luke also documenting this as the common view by Jesus disciples;*
- ... and by Peter Acts 2:36 and Peter again 'filled with the Holy Spirit' saying it to the Sanhedrin. Acts 4:10.
- ◆ Again this is not a basis for anti semitism.

THE ROAD TO EMMAUS

- “While He was with them at table, He took the Bread, said the Blessing, broke it, and gave it to them [His disciples].
- “With that their *eyes were opened* and they *recognized* Him, but He *vanished* from their *sight*.” Luke 24: 30-31
- Jesus thus taught them that from then on, the normative way that Our Lord would come and stay with His disciples, would be through the **Breaking of the Bread**.



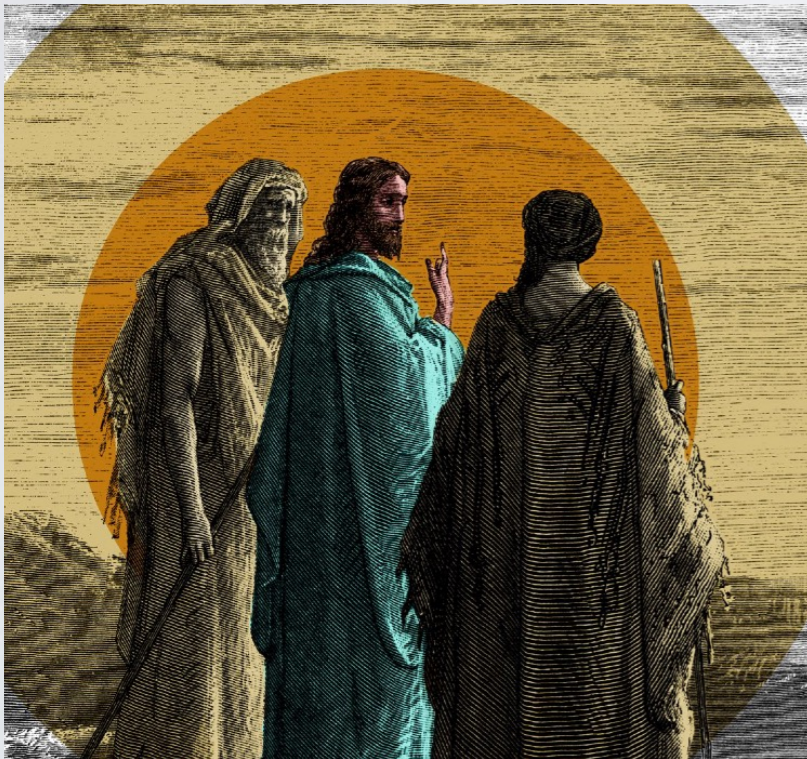
THE ROAD TO EMMAUS



- **Breaking of the Bread** - The ancient Fathers taught that our Savior *consecrated*, on this occasion, and *administered* the **Eucharist** to the two disciples.
- In the **Acts of the Apostles**, this same term, *Breaking of the Bread*, is explained without difficulty as the **Eucharist**. cf. **Acts 2:42** — *St. Luke seems fond of this manner of expression, to signify that sacrament,*
 - Haydock, G. L. (1859). Haydock's Catholic Bible Commentary (Lk 24:30). New York

THE ROAD TO EMMAUS

- Cleopas and the other disciple, set out at once - to **Jerusalem (7 miles away)**, and having found the Apostles.
 - **The Apostles** said: “The Lord has been raised and appeared to Simon.”
- *Then* - the two disciples recounted what had taken place... and how ‘**He was made known**’ to the them in the **Breaking of the Bread!**
 - **Why the recurring reference to the Breaking of the Bread?**

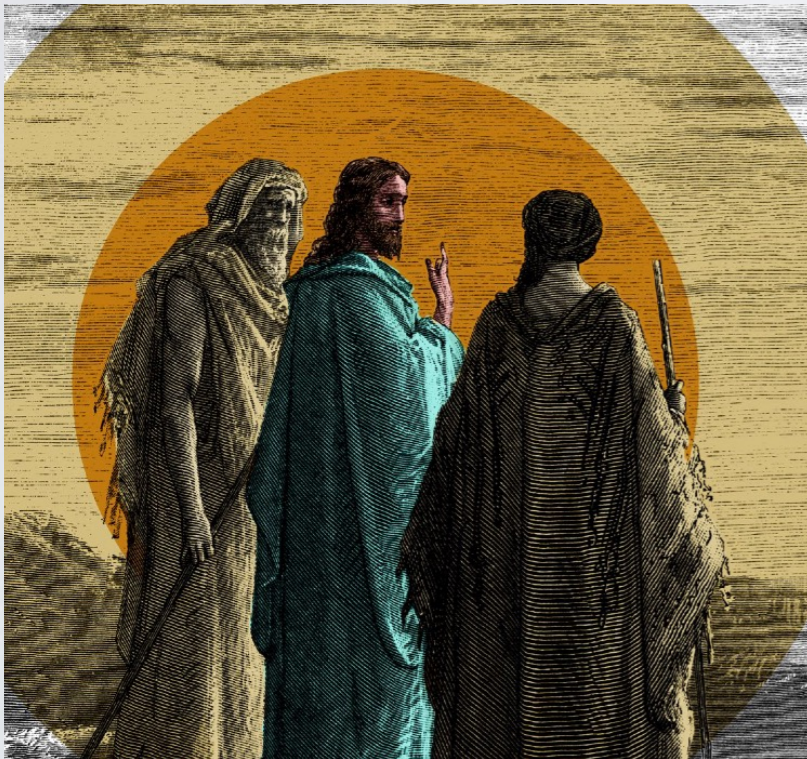


THE ROAD TO EMMAUS

- This *Easter Sunday* appearance of *Jesus to Simon*, appears only in the *Gospel of Luke*.

- Perhaps this is the answer to *Jesus'* prayer as stated in **Luke 22: 31-32**:

- “*Simon, Simon*, behold, *Satan* demanded to have you, that he might sift you like wheat, **but I have prayed for you** that your faith may not fail. And when you have turned again, strengthen your brothers.”



THE ROAD TO EMMAUS



- Verse 32: “Were not our **hearts** ❤️ **burning** while He spoke to us on the way and *opened* the scriptures to us?”
- “If you are an apostle, *these words of the disciples of Emmaus*, should rise spontaneously to the lips of your professional companions when they meet you along the way of their lives.”
(St Josemaría Escrivá, *The Way*, 917).

◆ That is an amazing challenge, agree?

EASTER EVENING

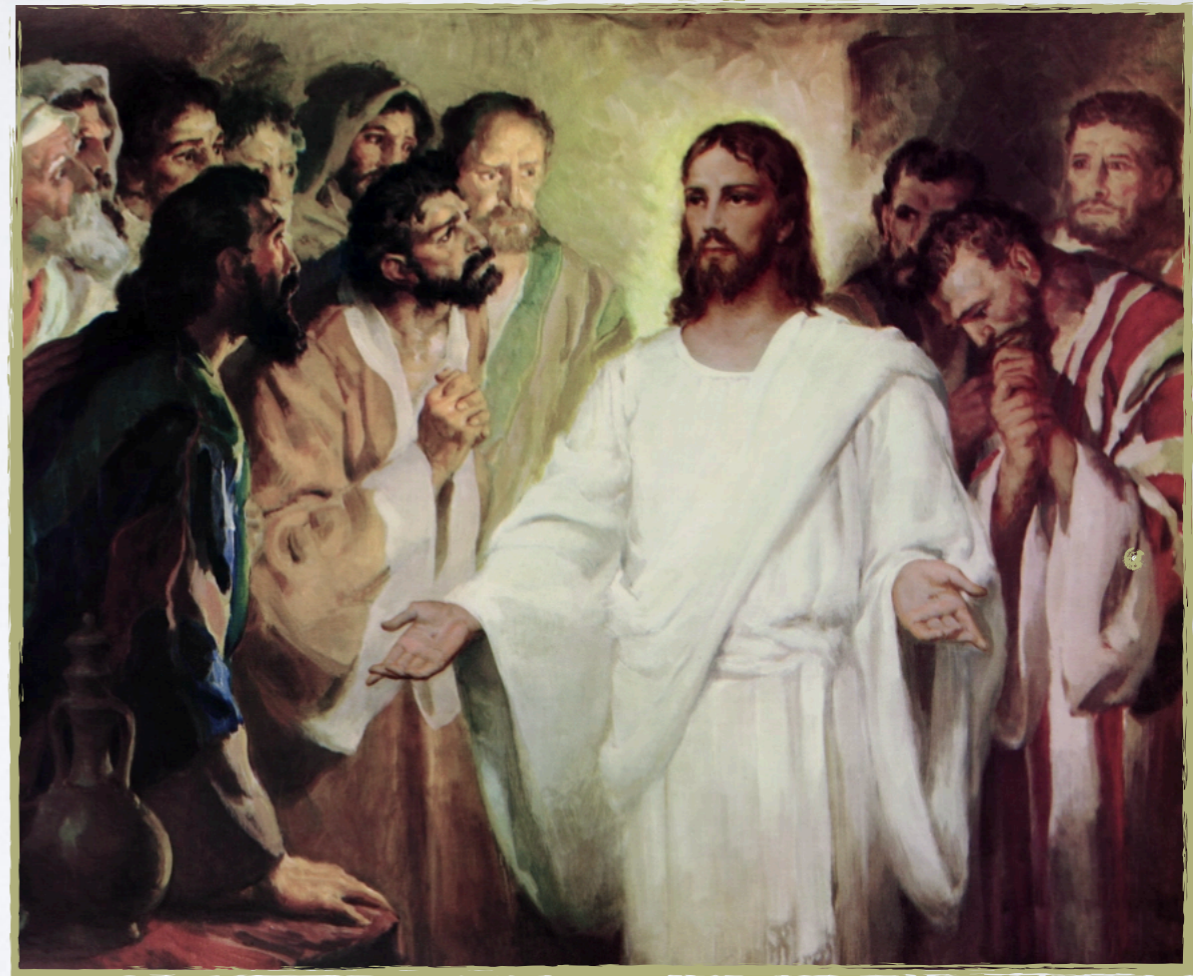


*Then he breathed on them and said,
Receive the Holy Spirit.*

Appearance to the Disciples at Night

EASTER EVENING

- Read John 20: 19-23*
- Shalom Aleichem.
- Doors were locked.
- The manner of sending.
- The Power to forgive sins.



EASTER EVENING

- Shalom Aleichem.
 - שְׁלוֹם עֲלֵיכֶם “Peace be upon you”
 - a common Hebrew greeting still used even today.
 - Modernly a more formal greeting: Often said when being introduced to someone of a certain dignity.
 - The proper response is Aleichem Shalom “To you, peace.” not unlike “And also with you.”



EASTER EVENING

- A more informal approach:
 - **Shalom** by itself, is used in Modern Hebrew as a greeting, to which the common reply is: **Shalom, Shalom.**
- **Jesus says Peace be with you two times** within minutes of His appearance.
 - This inspired confidence and consolation, especially when **He showed His hands and Side.**



EASTER EVENING

- We extract this need for confidence, especially on account that the doors were **locked** consistent with their **fear**.
 - and yet, **Jesus** was able to “**stand in their midst**” without the doors first being opened.
 - *perhaps*, this was an **apparition**, rather than an **appearance** - something a **ghost** might cause.



EASTER EVENING

- In fact, a **ghost** was their initial reaction as **Luke documents** at **Luke 24: 36-43.***
- So, their initial reaction was to be startled and terrified - a **Ghost!**
 - It is then that **He shows them His hands and feet, confirming it is He.**
 - “A ghost does not have flesh and bones, as you can see.”



EASTER EVENING

- So are ghosts real? *Jesus didn't say they weren't -and- He had the chance!*
- Men naturally feel terror at any **supernatural apparition**, or any interaction with the **beings of the invisible world**. *cf Mt 28: 2-5.**
- They might have assumed it to be an **angel**, or even a **demon** - so naturally they were thrown into confusion.



Recall Holy Spirit, used to be addressed as Holy Ghost.
Ghost is a good translation of the Greek for this verse.

EASTER EVENING

- It is after showing His body that **Our Lord** asks for something to eat.
 - **Jesus** took a piece of **baked fish** and ate it in front of them.
- Some confuse this with suggesting Jesus was trying to convince them that He was not a ghost. (or a spirit).
- He was instead demonstrating that **He remained True God and True man**, though with a glorified Human body.



EASTER EVENING



- Jesus bore the marks of His Passion in his Resurrected body.
- Does that mean that **John the Baptist**, *for instance*, will bear the mark of his **beheading** at his Resurrection?
- If not, what might be a good theological explanation for the difference?

The context. After His Resurrection, Jesus was providing **evidence** that it was truly Him. St Augustine (de Symb. ad Cat. ii. 8)

EASTER EVENING

- Read I Thess 4: 15-17*
 - That passage testifies that at the end, after our bodies are raised from the dead, we shall always be with the Lord.
 - Hence, the appropriate Theological conclusion we should draw — is that our Resurrected bodies will be *perfectly suited to spend eternity with the Lord*, in a new Heaven and a new Earth. cf.: Rev 21: 1-2



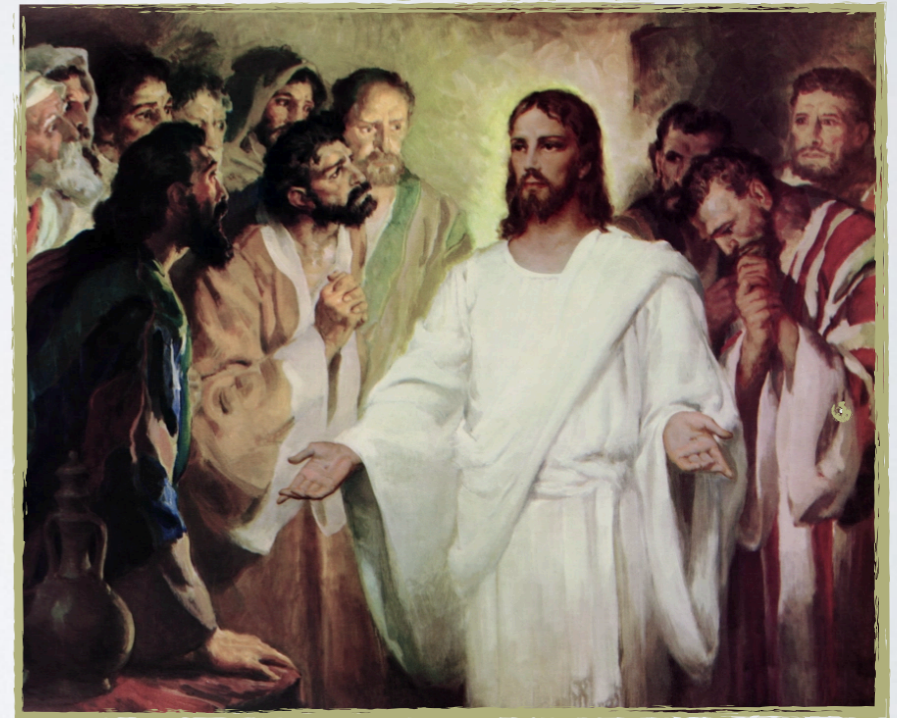
EASTER EVENING

- Now with his Apostles (the eleven)
Jesus repeats the same discussion He had on the Road to Emmaus.
 - He opened their minds to understand the Scriptures,
 - and confirmed everything that had been written about Him in the **Law of Moses, the Prophets and the Psalms** had to be fulfilled.
 - Jesus thereby also confirms the Pharisee list of the books that made up the complete Old Testament.



EASTER EVENING

- For the second time on Easter Sunday, Jesus had to open the Scriptures and explain them, even to His closest Apostles, even after all that had been written about Jesus had been fulfilled,
 - They still did not understand.
- ★ Read Acts 8: 26-39* Again, the Scriptures do not speak unless someone teach their meaning.
- ☑ Individual interpretation brings **division** in the Body of Christ.



EASTER EVENING

- The manner of sending the Apostles, is instructive of the power of the Church. **John 20:21-23.**
- Jesus sends the Apostles as the Father has sent Him with the power to teach and thereby to testify to the Truth,
 - anointed by the Holy Spirit,
 - with the explicit power to forgive or not forgive sins.



EASTER EVENING

- Note the distinction between New Testament forgiveness of sin and the Old Testament (Lev 4-8 generally).
 - Confession to a priest is still necessary! but...
 - NO Animal is needed for a sacrifice, since Christ died for the remission of that sin. *Leave your lamb at home.*
- The Sacrament of Confession was ordained by Christ for the Church.



EASTER EVENING

- If confession was to become only a **personal matter**, between a sinner and God - *without participation of the priest in the Church.*
 - Then **Christ's command to the Apostles was a meaningless sham.**
 - The **breath of the Holy Spirit** to aid in the **discernment to forgive or retain the sin**, was equally pointless,
 - ◆ and more importantly, **the Church got it wrong from the very beginning.**



EASTER EVENING

- Church Tradition enables us to specify the complete authority here communicated, in regard to the remission of sin, was reserved for the **Bishops**, as the successors of the **Apostles**;
- and to the **Priests**, to whom was also subsequently was **delegated the radical power of remitting sin**, it came with some limitations, as to its actual exercise.
- As such **some sins**, ie: Apostacy and Heresy, are still reserved to the **Bishops**.



THOMAS

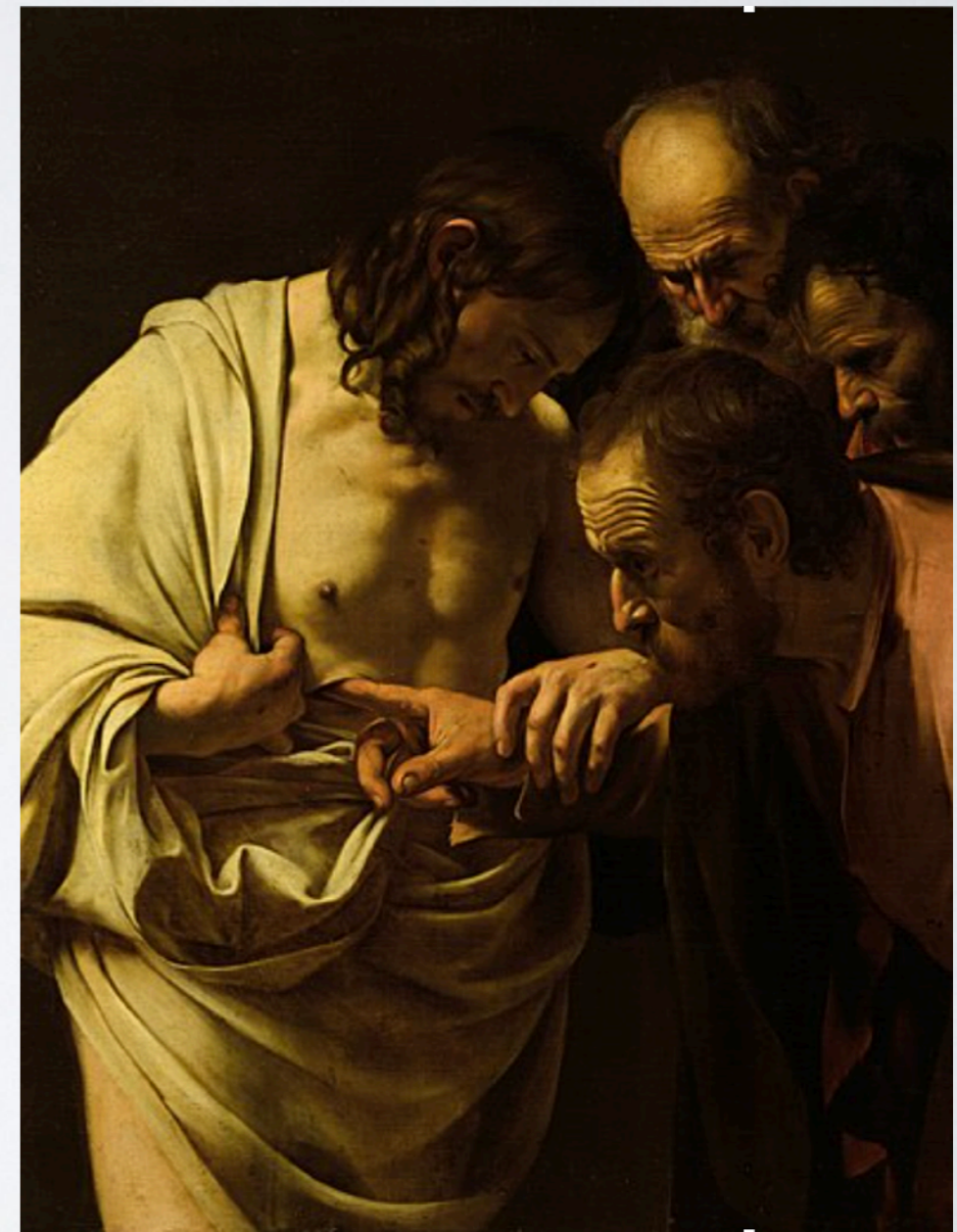
Read John 20: 24-29*



painting by Caravaggio

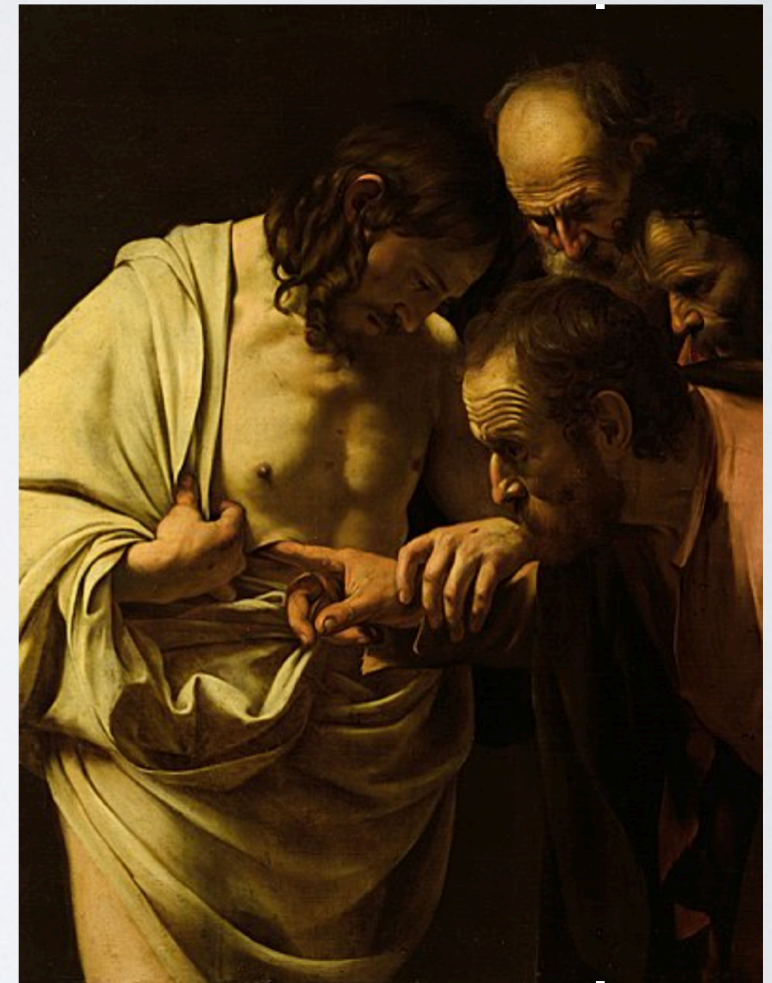
THOMAS

- Thomas called Didymus - means Twin - *one of the 12* - meaning the original twelve, was not there on Easter Sunday, and *like many of us confronted with a hard to believe occurrence, required proof.*
 - **A week later!**
He had to wait a whole week,
- ... even as he **watched the other Apostles rejoicing** - yet not able to bring himself to believe.



THOMAS

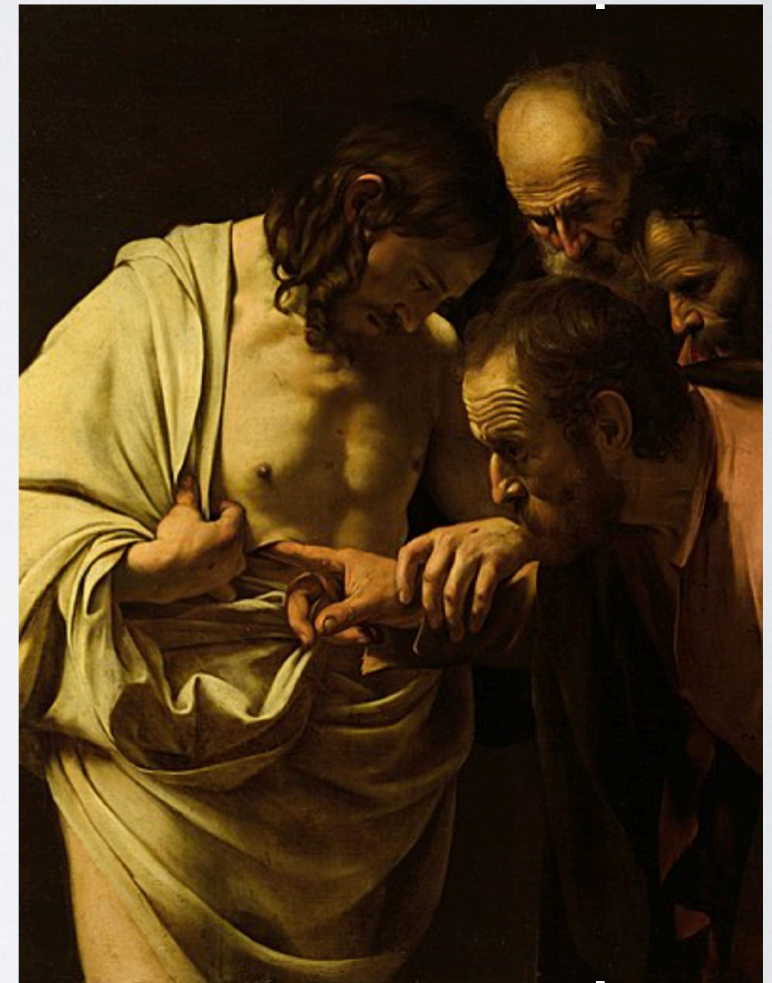
- St John's Gospel emphasizes that notwithstanding their Joy from the week before, **the Apostles** were also *fearful* - in that the doors were still locked.
- **Jesus** again passes through the locked doors,
 - **Shalom Aleichem,**
 - **Then He addresses Thomas.**



THOMAS

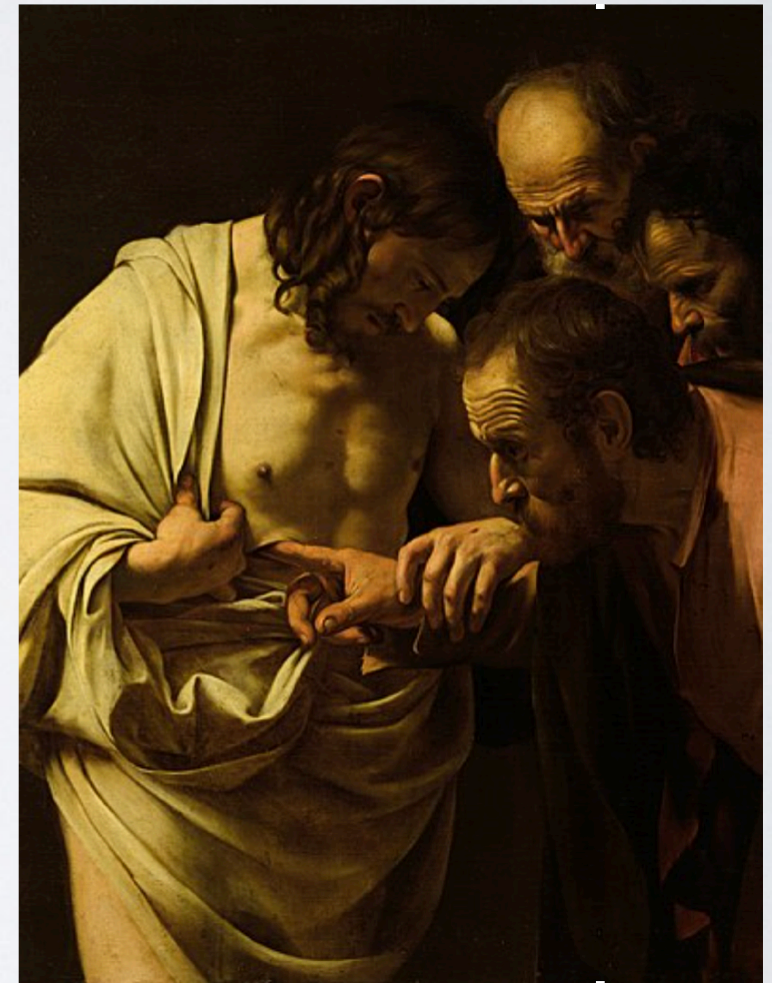
- “Put your finger ... and see ... don’t be unbelieving,”
 - The sense of vision now confirms his sense of touch.
- ◆ “My Lord and my God!”
- Our Lord mercifully permitted this hesitation on the part of Thomas, in order to **strengthen our faith**, and **remove all doubt** on our part.

(St. Gregory, Homil. in Evangel. 26).



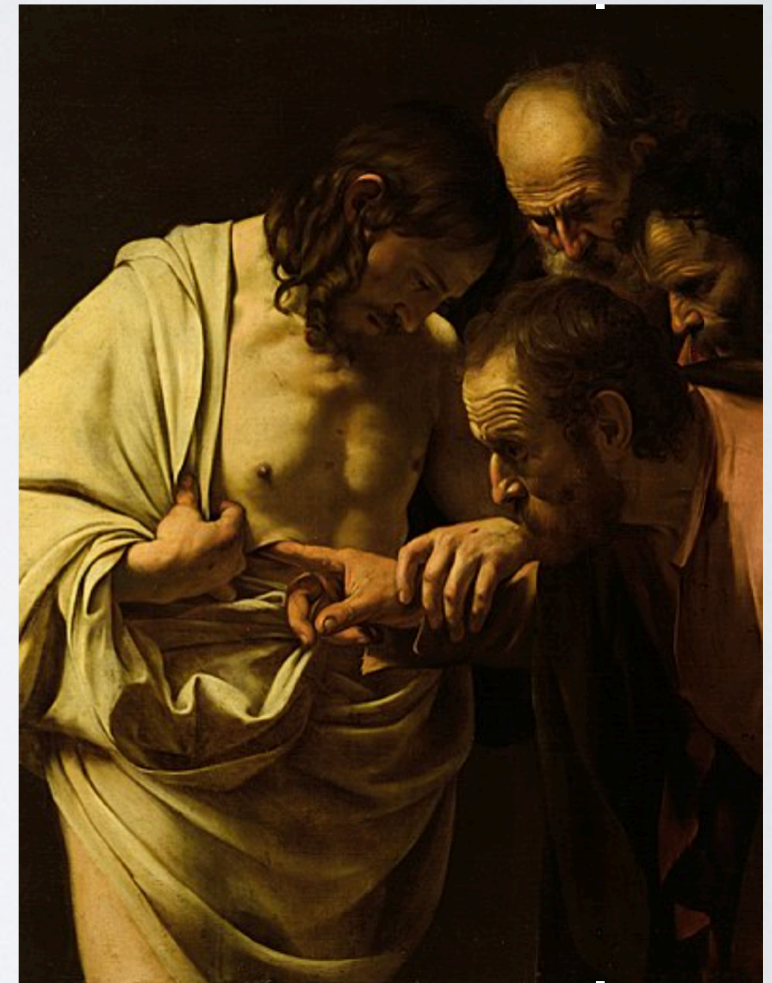
THOMAS

- “My Lord and my God!”
 - A clear **confession of Jesus’ humanity and of His divinity, but personalized,**
 - Jesus is not only **his Lord,** Jesus is also **his God.**
- Thomas acknowledges our Lord to be **Man and God,** and **that not only He rose again, but did so by His own power - for God requires *no assistance* to accomplish His will.**



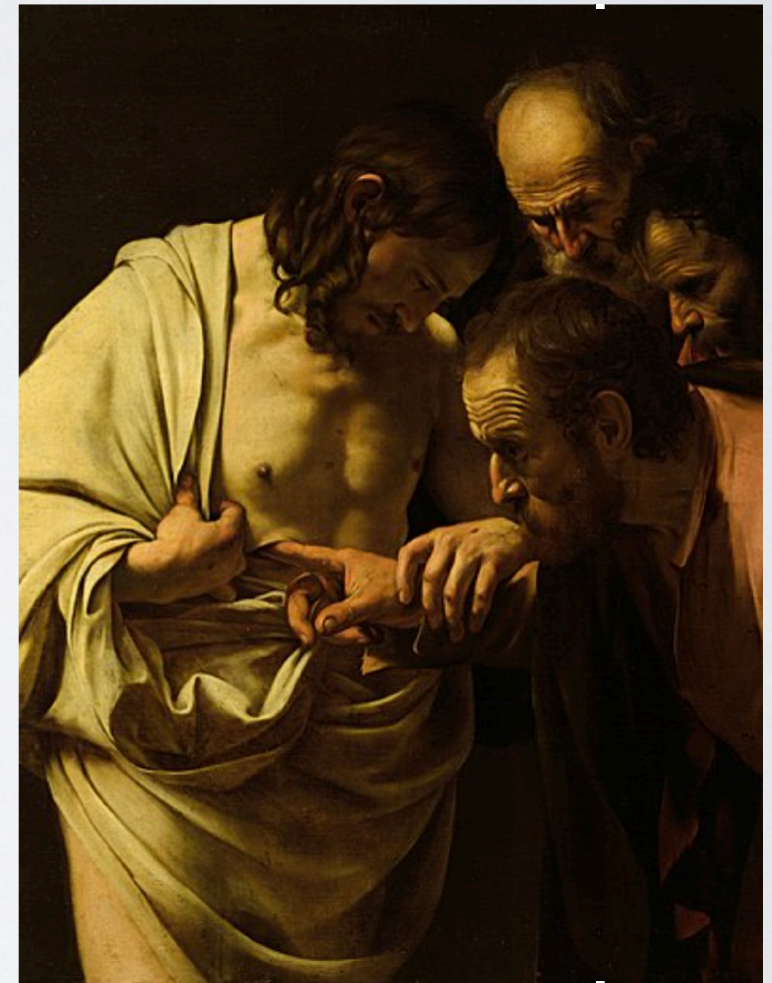
THOMAS

- “My Lord and my God!”
- Some today who still doubt - suggest that Jesus never said He was God.
 - He actually did, many times, with words that only God could utter given that culture,
 - Here, His silence on what otherwise would be blasphemy, speaks strongly - as testimony to His Divinity.



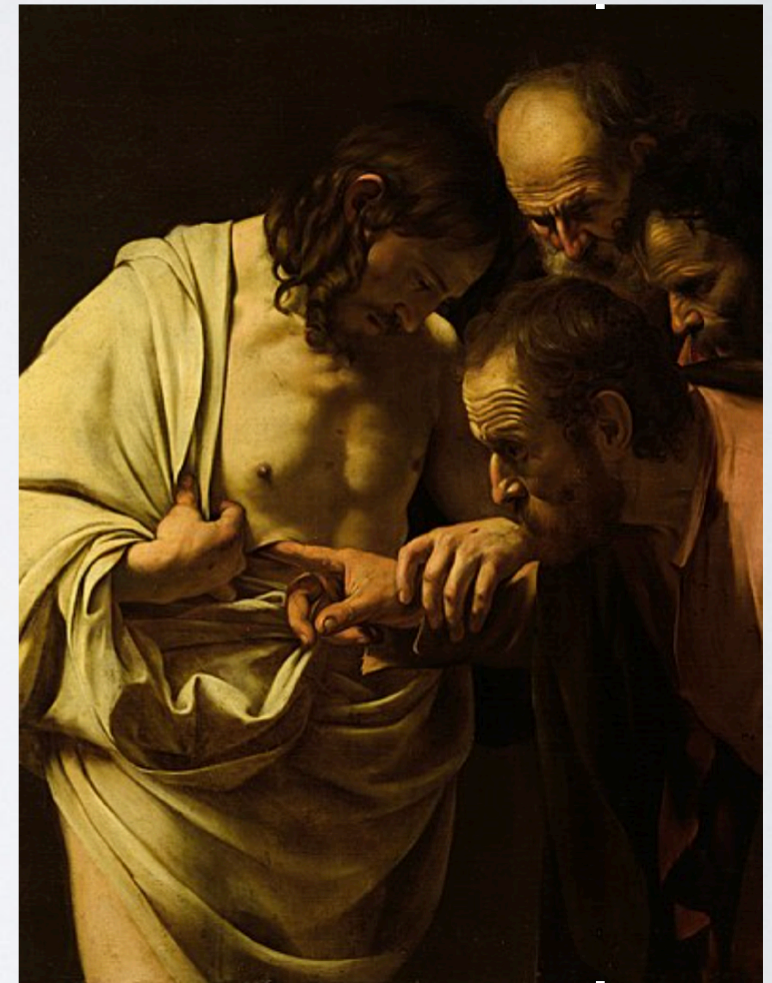
THOMAS

- “Because you have seen Me ... you have believed.”
- Our Lord clearly commends the faith of Thomas, who having seen the proofs of His Resurrection, **aided by God’s grace,**
- **believed in His invisible Divinity,** and,
 - **thereby also believed in what he did not see.**



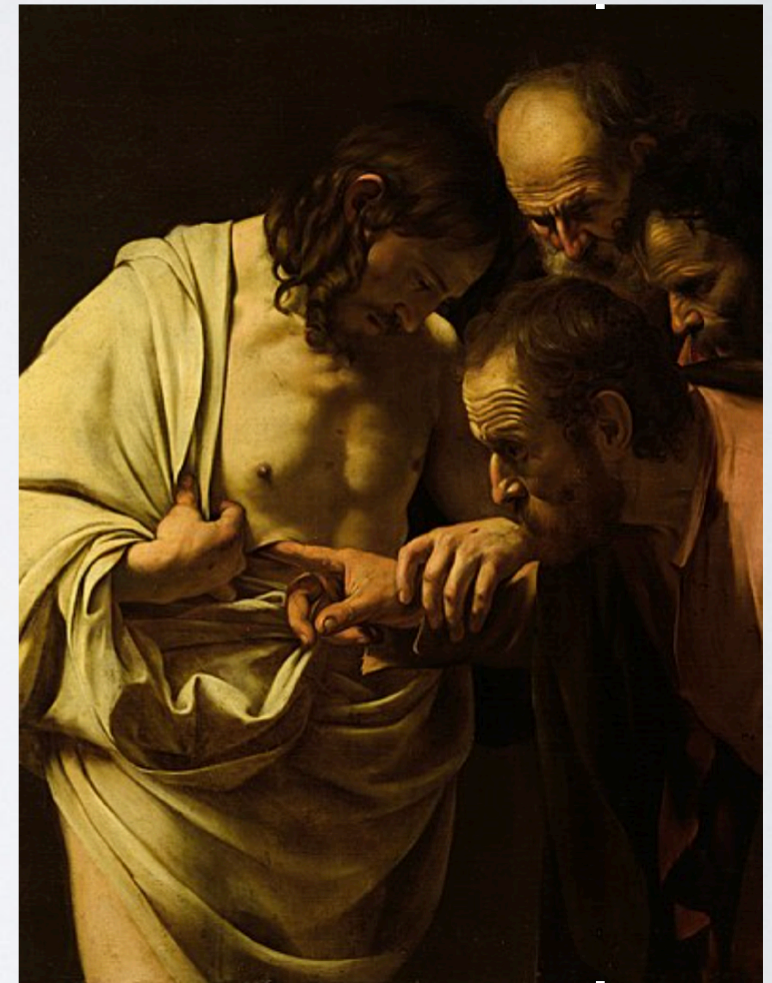
THOMAS

- “Blessed are those, who have not seen and have believed.”
 - “Blessed,” in the Greek here, it is used in a comparative sense, a thing, by no means unusual in Scriptures —which really renders as “More blessed,”
- Jesus makes this statement for us.



THOMAS

- “If any one then **says**,
Would that I had lived in those times,
and seen Christ doing miracles!
- let him **reflect**,
Blessed are they that have not
seen, and yet have believed.”
 - **St John Chrysostom**
Hom. (lxxxvii) Gospel of John



THOMAS

- What are we to make of the fact that **Jesus prohibited Mary Magdalene from touching Him**, yet that a week later, still before His Ascension - He not only **permits** but **commands Thomas to touch Him and even put a hand in His side?**
— What is the distinction?
- **St Augustine** suggests that touching was carnal proof, and that Mary Magdalene did not need to touch Him because **she recognized his voice, the voice of her Shepherd.**





THE GOSPELS

A Scholarly Biblical Study

