



Luke's Report



This report was compiled three captions written a full generation (about 40 years) after the death of Jesus. It is in fact a prelude to what was a more significant event for Luke — the ascension of Jesus (see 24:50) and the delivery of the promise of the Holy Spirit 70 days after the resurrection (see 24:49) (Luke's report).



PETER CLAIMS TO HAVE SEEN JESUS ALIVE

Jesus the prophet from Galilee who was executed on Friday for rebellion against Rome has been seen alive around Jerusalem, according to about 20 of his followers.*

Peter, the new leader of Jesus' band, is said to have been the first to see Jesus alive since his crucifixion. Disciples of Jesus say that Peter was alone when Jesus appeared to him, in the Jerusalem area on mid-Sunday morning.

(Peter came to a position of prominence among Jesus' followers when he claimed some months ago that Jesus was the long-awaited Jewish Messiah.)

First news of Jesus' return from the dead came from several Galilean women loyalists who claimed to have found the tomb opened early Sunday morning and occupied by 2 men dressed in white. They had gone to the tomb to anoint and treat the body even though it had been dead for 40 hours by this time. The men, they said, rebuked them for being there, telling them that they ought to have known that Jesus would no longer be dead. They reminded them that Jesus had told them while he was still in Galilee that he would rise from the dead within days. The women did not see Jesus.†

These women, led by Mary Magdalene, returned from the cemetery and told the leading 11 followers of Jesus of their experience with the 2 men.

These 11 followers did not believe the women. Peter, however, did go to the cemetery to investigate the state of the tomb where Jesus had been buried early Friday evening. He did not see the two men that the women claimed to have seen, but did claim to see the grave-clothes of Jesus neatly folded. It appeared that whoever took the body had not been in any haste.

Peter then left the tomb and it was some time after this while he was alone that he said Jesus appeared alive to him.



When Jesus appeared to his followers on Sunday, he attempted to prove that he was as much flesh and blood as they were by telling them to touch him, and then by eating some fish with them.

Peter told the other 10 leaders of Jesus' followers, and they all believed Peter's report, even though none of them claimed to have seen Jesus. Peter's report was sufficient to convince them that their executed leader had indeed come back from the dead.‡

Two other disciples of Jesus later reported to the eleven leaders that they had also seen Jesus alive. The 2 said Jesus had walked with them along a road-way without either of them recognizing him. They said they only knew his identity when he began a meal with them. Only at the moment he gave them the bread, they said, did they recognize him as Jesus. At the moment of recognition, however, they claimed that he vanished into thin air.

While these 2 disciples were reporting their experience to the 11 who already believed Jesus was alive as a result of Peter's claim, Jesus suddenly appeared among them in the room.

The 11 followers, however, were terrified at what they thought was a ghost, and could not accept that it was Jesus. It appears that they only came to believe it was Jesus when they touched him and saw him eat as a fellow flesh and blood human being.□

* 24:33, 34, 35-36.

† 24:24.

‡ 24:34.

□ 24:37-38.

DISCIPLES WAIT IN JERUSALEM FOR MISSION

Since Jesus is said to have appeared to Peter and then his ten other leading Galilean followers, they have remained in Jerusalem waiting for the arrival of a heavenly power to equip them for the mission of proclaiming salvation from sin to all nations.

Jesus is said to have appeared to Peter and then the other close disciples in and around Jerusalem on the Sunday after his execution on Friday.

Peter saw Jesus soon after visiting his tomb. Two other disciples then saw him on the road to Emmaus just outside Jerusalem. Finally the other inner circle of leading loyalists say he appeared to all of them in Jerusalem.

At this meeting late on Sunday, Jesus told his Galilean followers that they were not to leave Jerusalem at all, but were to stay in the city until they received a special power from heaven that would equip them to announce a message of salvation from sin in the name of Jesus among all nations. §

40 days later, Jesus' followers claim, they saw him carried into heaven on clouds. This happened not far outside Jerusalem.

His followers then returned to Jerusalem where they continue to wait for the promised power from heaven.

They pass their time waiting for this power by daily visits to the Temple.

They believe that when this power comes that they will then be in a position to carry out Jesus' command to be witnesses of Jesus around the world.

The first place where they are to publicize Jesus is in Jerusalem itself.¶ Only after this power comes, they say, will they leave Jerusalem and fan out to the regions of Samaria and Galilee and beyond. Until then, Jerusalem waits.□



§ 24:49, Acts 1:8.

¶ 24:47, Acts 1:8.

Lukes Report To The Roman Court

Craig S. Keener



Lukes Report To The Roman Court:

Luke's Report to the Roman Court D. Arthur Walker, 2003-06-01 *Summoned to the Roman Courts* Detlef Liebs, 2017-02-23 *Summoned to the Roman Courts* is the first work by Detlef Liebs an internationally recognized expert on ancient Roman law to be made available in English Originally presented as a series of popular lectures this book brings to life a thousand years of Roman history through sixteen studies of famous court cases from the legendary trial of Horatius for the killing of his sister to the trial of Jesus Christ to that of the Christian leader Priscillian for heresy Drawing on a wide variety of ancient sources the author not only paints a vivid picture of ancient Roman society but also illuminates how ancient legal practices still profoundly affect how the law is implemented today *Representatives of Roman Rule* Joshua Yoder, 2014-11-10 *Luke Acts* contains a wealth of material that is relevant to politics and the relationship between Jesus and his followers and the Roman Empire becomes an issue at a number of points The author's fundamental attitude toward Rome is hard to discern however The complexity of Luke's task as both a creative writer and a mediator of received tradition and perhaps as well the author's own ambivalence have left conflicting evidence in the narrative Scholarly treatments of the issue have tended to survey in a relatively short scope a great amount of material with different degrees of relevance to the question and representing different proportions of authorial contribution and traditional material This book attempts to make a contribution to the discussion by narrowing the focus to Luke's depiction of the Roman provincial governors in his narrative interpreted in terms of his Greco Roman literary context Luke's portraits of Roman governors can be seen to invoke expectations and concerns that were common in the literary context By these standards Luke's portrait of these Roman authority figures is relatively critical and demonstrates his preoccupation with Rome's judgment of the Christians more than a desire to commend Roman rule **The Case against Christ** George G. R. Dekle Sr., 2011-07-12 Some two thousand years ago in a small province of the Roman Empire an obscure Roman governor ordered the execution of a peasant leader It went virtually unnoticed at the time No official report of the event has survived and we would have no memory at all of it except for the efforts of a handful of followers of the condemned man Those followers who kept that memory alive changed the course of history and the results of their efforts continue to reverberate to this day Conventional interpretation says that the execution of Jesus of Nazareth came on the heels of a series of illegal trials before a number of different tribunals and at the culmination of that series of trials a moral coward by the name of Pontius Pilate ordered Jesus' execution despite being satisfied that he was innocent Revisionist interpretation says that there was no trial at all that Pilate simply executed Jesus because he was a nuisance and that Jesus' followers invented the story of his execution as a means of shifting the blame from the Roman government to a group of people whom they despised the Jews Are the Gospels good history or bad propaganda Does a fair reading of the Gospel accounts support either the conventional or the revisionist interpretation of the trial of Jesus Who if anyone should shoulder the blame for the crucifixion of Jesus *The Case against Christ* seeks to answer these

questions by treating the matter as a forensic death investigation and answering the questions as they might be answered by a prosecutor attempting to determine who should be held criminally responsible for the death of Jesus

Acts: An Exegetical Commentary : Volume 1 Craig S. Keener, 2012-09-01 Highly respected New Testament scholar Craig Keener is known for his meticulous and comprehensive research This commentary on Acts his magnum opus may be the largest and most thoroughly documented Acts commentary available Useful not only for the study of Acts but also early Christianity this work sets Acts in its first century context In this volume the first of four Keener introduces the book of Acts particularly historical questions related to it and provides detailed exegesis of its opening chapters He utilizes an unparalleled range of ancient sources and offers a wealth of fresh insights This magisterial commentary will be a valuable resource for New Testament professors and students pastors Acts scholars and libraries

A Trail of Tears Robert C. Bankhead, 2001 Drawing on texts from all three Synoptic Gospels this series of seven lessons traces the events of Jesus final journey into Jerusalem and toward crucifixion Through the study of parallel passages from Matthew Mark and Luke readers will discover both common elements and disparate viewpoints in the passion narratives Each study includes a listing of texts and themes plus a preparation guide for class members and discussion suggestions for group leaders These practical resources will be useful not only for pastors but for anyone who plans educational opportunities for adults during Lent Use them in combination with Bankhead's other Lenten titles for a complete interrelated program focusing on the journey to the cross

Also by Robert C Bankhead Jesus Lonely Road Devotional Guides For Lent And Holy Week Come In And Worship Liturgies And Sermons For Holy Week An active pastor for nearly 40 years Robert C Bankhead has served Presbyterian congregations in North Carolina South Carolina and Virginia He is a graduate of Davidson College B A Columbia Theological Seminary M Div McCormick Theological Seminary D Min and the University of Basel Switzerland D Th Bankhead is currently the Chaplain of the International Seamen's Service in Wilmington North Carolina

CSS Pub **Luke's Portrait of Paul** John Clayton Lentz, 1993 The purpose of this book is to seek a fuller understanding of how the characterisation of Paul in Acts would have been perceived by those who first read or heard the Lucan narrative As the author makes clear the careful reader of Acts should be amazed at the way St Paul is portrayed therein Dr Lentz demonstrates through a careful examination of particular texts the great improbability that a Jew of strict Pharisaic background would have held let alone been proud of Roman citizenship and citizenship of the city of Tarsus By investigating the social and legal expectations of the first century the author shows that Paul is seen to be deferred to in matters of legal minutiae by those in positions of authority He is given high social status and abundant moral virtue in order to attract to Christianity the high ranking citizen who would recognise in Paul the classical cardinal virtues

The Wycliffe Bible Commentary Charles Pfeiffer, Everett Harrison, 1962-06-01 You love God You long to know Him more intimately to see Him face to face Now is the time to dig deeper into the Scriptures to see the Bible come alive for you chapter by chapter sentence by sentence word by word Written by forty eight leading Bible scholars

this powerful handbook walks you through the entire text of the Old and New Testaments primarily in the KJV From the majestic Genesis account of all the Creator brought into being to Christ s words at the end of Revelation Yea I come quickly you ll find insights to help you wrap your heart and mind around God s Word in the pages of The Wycliffe Bible Commentary INCLUDES BONUS MATERIAL Commentary on Romans from The Moody Bible Commentary Michael Vanlaningham professor of New Testament at Moody Bible Institute introduces Romans and then takes you through it verse by verse Known as Paul s most thorough treatment on Christian doctrine Romans explores sin faith and God s redemptive purposes for the world in Jesus Familiarity with this famous letter is indispensable for growth and maturity in your Christian faith

Expository Thoughts on the Gospels ... St. Luke John Charles Ryle,1858 *Resourcing New Testament Studies* David L. Dungan,2009-03-01 Twenty internationally known scholars honor the distinguished teaching research and publishing career of Prof David Laird Dungan

Enjoying the Tune of Term: An Psychological Symphony within **Lukes Report To The Roman Court**

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