

In the Word – Class Outline 3.18.18
The 40 of Waiting

“After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.” (Acts 1:3)

A TIME OF CONVINCING PROOFS and REORIENTATION

- **ANGELIC WITNESS**
 - Mark 16
 - State of mind of disciples: sorrow, confusion, shame, fear, uncertainty
 - Hardness of heart, refusal to believe (longer ending of Mark)
 - Matthew, Luke, and John
 - Not much harmony; different accounts; confusion or no ability to understand
 - More Marys
 - Miriam – Hebrew root word “mr” means bitter and “mry” means rebellion
 - Mercy extending back to Adam and Eve
 - 2nd Exodus motif
 - The angels
 - The angel on top of the stone – the fount of hope
 - John’s account – juxtaposition of Peter and the beloved disciple
 - Disbelief/ reluctance – “Saw and believed”
 - Deductive reasoning vs. emotional intuition
- **APPEARANCES OF JESUS** – ministry after the cross
 - To the women
 - To the two on the Road to Emmaus
 - To Peter (a silent account)
 - To the disciples/ Doubting Thomas
 - Luke 24:38, “Why are you troubled and why do doubts arise in your hearts?”
 - John 20:30 “Now Jesus did many other signs in the presence of his disciples, which are not written in this book.”
 - To 500 in Galilee
- **GALILEE OR JERUSALEM?**
 - Significance of Galilee – where it all began
 - A place of belief
 - The worshiped him (Mt. 28:17)
 - ...but some doubted (who was there who did not yet believe?)
 - A place of missional and spiritual victory
 - His most devoted followers were from Galilee – a return home (homecoming and Jesus will meet them there; chicken soup for the soul)
 - Which mountain?
 - Mount of Transfiguration – (either Mt. Tabor or Mt. Hermon)
 - Moses (the Law) and Elijah (the Prophets) discuss his departure

- Mount of Beatitudes (near Sea of Tiberias)
 - Jesus' greatest teaching – Sermon on the Mount (Mt. 5-7)
 - Near Sea of Tiberias – John 21
 - 1st call of Peter (Luke 5)
 - public reinstatement of Peter
 - Jn. 21:14, the 3rd time he revealed himself to the disciples (3x)

*Significance of Jerusalem – where it ended and began again

- Death is not the final word
 - Possibility that the disciples were in BOTH places per Jerusalem festivals
 - Pentecost – the Harvest Festival or Week of Weeks

- **AN UTTERLY NEW WORLD**

- Understanding of Scripture – God's fulfillment
 - Luke – Road to Emmaus 24:27
 - Luke 24:45 “Then he opened their minds to understand the scriptures... thus it is written...”
- Peace – (3x in John 20: 19, 21, 26)
- Presence –
 - “I am with you always, even to the end of the age.” (Mt. 28:20)
 - Blessing – Led them out as far as Bethany and blessed them (Luke 24:50-51) – A sense of continued blessing (“While he blessed them...”)
- Mission
 - The Great commission – Matthew 28: 18-20
 - “Sent ones” John 20:21
 - Make disciples – Matthew 28:19
 - Teach – Matthew 28:20
 - Baptize – Fellowship with Father, Son, and Holy Spirit
- Holy Spirit
 - John 20:22 holy breath
 - Luke 24:49 – Promise of Holy Spirit. Sets up Luke's continued narrative in Acts
 - Stay in Jerusalem until the promise comes and you are clothed with power
 - Acts 2

MARY, THE MOTHER OF JAMES AND JOSES

We are told practically nothing about this particular Mary, save that she was the mother of two children one of whom Jesus chose as an apostle, namely, James (Matthew 27:55-61; Mark 15:40, 47; 16:1; Luke 24:10, see Luke 23:49-56). Some writers identify her as “the other Mary” (Matthew 27:61), or as the wife of Cleopas or Alphaeus (Matthew 10:3; Luke 24:18), or as a sister of Mary, the mother of Jesus. We do know that she was one of the women who followed Jesus and, having sufficient wealth, ministered unto Him and His disciples in material things thereby assisting them in their work (Luke 8:2-3). The narrative suggests that her two fine sons likewise followed her from Galilee to Jerusalem. “It is interesting to note that two mothers with their sons joined the company of the disciples and that three out of the four became members of the apostolic group.” We feel that Mary’s sons were older than Jesus else they probably would not have dared to interfere with Him by force (Mark 3:21). These facts are evident—

Mary was among the women from Galilee who followed Jesus to Jerusalem there to witness His death on the cross (Matthew 27:56; Mark 15:40). She was likewise a spectator at the tomb and fled when told by the angels that Jesus was not there (Mark 16:8). She was among the first to bear spices to anoint the dear dead body of her Lord, and with joy went forth to declare that He was alive forevermore.

She was the mother of a son who became an apostle, known as “James the Less,” or James the Little to distinguish him from the more conspicuous apostle of the same name. She thus sacrificed both her sustenance and her son for the service of the Master. Motivated by the inner urge of gratitude to Him for all He had done for her, she became generous, faithful, loving and true. Hers was a simple faith and a trusting love. Thousands of Christian women down the ages have been likened to her because she loved her Lord and served Him unobtrusively. Kuyper, comparing this Mary with Mary Magdalene by an analogy of our two types of letters, calls Mary Magdalene “a vowel” and Mary, the mother of the apostle, “a consonant.”

The same analogy holds if we compare Peter with James the Less. We should then name Peter, who always took the initiative, the vowel, and James, who always remained in the background, the consonant. This Mary and those other quiet women were very much like James. They were consonants, they harmoniously joined in with the song of love that was sung for Jesus, but they were not originally creative.

Then applying this analogy and pointing out that the world generally deems quiet, unobtrusive and ordinary service somewhat tame and unambitious, Kuyper goes on to remark—

But God’s scale of values weighs differently than ours does. In our alphabet, God gave us five vowels and twenty-one consonants. And He has given the human race very few people to assume the solo parts. To the many others He has granted only the capacity to harmonize when others lead in creation’s hymn of love and praise. That situation is quite appropriate. Only in that way can a supreme harmony be attained. A company of successive soloists would be repulsive to our aesthetic taste.

The question is, Am I content to be a *consonant*?

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