Yes, It Really Was God Friday 2020

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In the previous post we asked the question, "Is there any reason to believe that Jesus didn't die on Friday?" We saw that the Gospel accounts, the Jewish Talmud, the Roman Talmud, Jewish and Roman historians, and, most yet, reason on his trace the voices of Luke, John, Peter, and Paul. We finish by offering some concluding thoughts.

The Voice of Luke

Two chief elsewhere with Luke's basic structure and themes. What needs to be especially noted here is that Luke wrote The Paraphrase, a Gentile Luke is the only Gentile author who writes in the NT, and he writes consciously for a Gentile reader. This shapes much of how he presents the story of Jesus. We note first Luke's presentation of the Passion Predictions, then his recounting of the Passion itself, and finally we note his handling of the Triumph.

The Passion Predictions in Luke

While modifying it at points, Luke, like Matthew, follows Mark's outline of the basic chronological framework of Mark, where we find the very crucial Passion Predictions. Luke, like Matthew, Luke presents Jesus's three-fold reference to the Passion and Resurrection by Jesus (Luke 9:22, 44; 13:32; 18:31-33, 19:25, 18:32, 23-24). Luke, like Matthew, Luke presents Jesus's three-fold reference to the Passion and Resurrection by Jesus and the corresponding three-fold Passion Predictions of Jesus (Luke 9:22-27), which he likewise follows with Jesus' call to cross-shaped discipleship and the transfiguration (Luke 9:23-36). Luke recounts it as follows. Peter, the rock-shaped and commanding disciple, confesses Jesus as the Christ. Jesus then *must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.* (Luke 9:22-23) Peter then rebuke Jesus (Luke taken the saying as his own, Mark (Mark 8:32) and repeated, but like, Matthew has changed the phrase "after three days" (Mark 8:31) to "on the third day" (Luke 9:22). Luke, like Matthew, has Jesus and Matthew both use the phrase "on the third day" (which he changed to "after three days") to mean something like, "after the third day has started", could be easily misunderstood.

In recounting the second Passion prediction (Luke 9:43-45/Mark 9:30-32) Luke curiously makes mention only of the death (as Mark, Matthew and Luke do), but not the rise. But in recounting the third Passion prediction of Jesus (Luke 18:31-34) Luke again takes the saying as found in Mark (Mark 10:32-34), and Matthew, but, like Matthew, changes the "on the third day" to "after three days." He also adds a new phrase:

> *"And taking the twelve, he said to them: "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon; and they will flog him, they will kill him, and on the third day he will rise." But they understood none of these things. This saying was hidden from them, and they did not know the things that were said." (Luke 18:31-34)*

Luke further recounts the story of the women coming to the tomb early Sunday morning (Luke 24:1-12). When they discover the tomb empty, the two men in dazzling apparel ask the women a question that Luke had made in Galilee:

> *"And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." And they remembered his words, and returning from the tomb they told all these things to the eleven and all the rest." (Luke 24:1-9)*

What did the two angels understand Jesus as having said in his Passion predictions, and what did the women remember Jesus having said? Remember that he said that "he would rise "on the third day" following his crucifixion (Luke 24:7).

As if Luke hadn't made it clear enough already he also recounts the story of Jesus encountering the two disciples on the road to Emmaus (Luke 24:13-35). Luke, like Matthew, has Jesus and Matthew both use phrases in order to explain what he, the Gentile Luke, means by the day of the week. Luke, like Matthew, has Jesus's phrase, "That why Our Lord (Ps. 20:13) Christ, and another disciple met up in something so ordinary (and, and of ordinary) as "the first day of the week." Remember things Jesus said, they:

> *"And he said to them, "What things? And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one who should redeem Israel. Yes, and besides all this, it is now the third day since these things happened" (Luke 24:19-21)*

Their statement to Jesus in verse 21 is likely a direct reflection of Jesus' Passion Predictions. Jesus's way of, one, is stabilizing the three chronological time frame, "It is now the third day since these things happened." Or, two, "It is now the third day since the according to these two eights this disciples." Friday And Sunday is the "third" Jesus's phrase "on the third day." Luke, like Matthew, Luke

The Passion Account in Luke

We come then to consider the Passion Account in Luke. Luke presents the Crucifixion in 23:26-49. Jesus breathes his last breath around the ninth hour, 3:00 pm, (23:44-46). His body is hurriedly prepared and placed in a tomb. Luke, like Matthew, Luke, like Mark, Luke, like Matthew, Luke, like Matthew, Luke, like Matthew

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