Epistle
1 John 3:1-7

[1]See what love
the Father has given us,
that we should be called
children of God;
and that is what we are.

The reason the world does not know us
is that it did not know him.

[2]Beloved,
we are God's children now;
what we will be has not yet been revealed.

What we do know is this:
when he is revealed,
we will be like him,
for we will see him as he is.

[3]And all who have this hope in him
purify themselves, just as he is pure.

4 Everyone who commits sin
is guilty of lawlessness;
sin is lawlessness.

[5]You know that he was revealed to take away sins,
and in him there is no sin.

[6]No one who abides in him sins;
no one who sins has either seen him or known him.

[7]Little children,
let no one deceive you.
Everyone who does what is right is righteous,
just as he is righteous.

Reading the Epistle this Week

The RCL jumps over c2 'Antichrist' talk,
And omits 3:8-9 devil or 'can't sin' talk
Leaving us with 'children of god' nuggets

In the Johannine 'us/them'
The flip side of 'we' are 'cog' is that 'they' are not
We are 'cog' now – what we will be, yet to be seen

Do we claim to much, or too little, for being 'cog' now
Do we differ in how we imagine Jesus then, now, or ultimately?
Each has a corollary for how we relate to 'sin' *hamartia*

A state of 'sin', and 'sins' *hamartia*
'lawlessness' *anomia or* 'pure' *hagnos*
convey more, and less, than transgressions of rules

the divine revealed/appeared *ephanerōthē*
sin not in, taken away
so if we abide in that, we too have no sin?

You have hung around long enough to be skeptical
of Christians claiming too much for ourselves
shunning or excluding those who sin from 'us'

How do we claim what is revealed
Without these awkward realities,
Of righteousness, purity,
become hypocrisy, self-righteousness?

Thanks Kathy for hosting a Tuesday 11am Zoom April 9
I'll be online for Thursday 7pm Zoom April 11

Gospel
Luke 24:36-48

36 While they were talking about this,
Jesus himself stood among them
and said to them,

'Peace be with you.'

37 They were startled and terrified,
and thought that they were seeing a ghost.

38 He said to them,

'Why are you frightened,
and why do doubts arise in your hearts?

39 Look at my hands and my feet;
see that it is I myself.

Touch me and see;
for a ghost does not have flesh and bones
as you see that I have.'

40 And when he had said this,
he showed them his hands and his feet.

41 While in their joy
they were disbelieving
and still wondering,
he said to them,

'Have you anything here to eat?'

42 They gave him a piece of broiled fish,
43 and he took it and ate in their presence.

44 Then he said to them,

'These are my words
that I spoke to you
while I was still with you—

that everything
written about me
in the law of Moses,
the prophets,
and the psalms
must be fulfilled.'

45 Then he opened their minds
to understand the scriptures,

46 and he said to them,

'Thus it is written,
that the Messiah is to suffer
and to rise from the dead
on the third day,

47 and that repentance
and forgiveness of sins
is to be proclaimed
in his name
to all nations,
beginning
from Jerusalem.

48 You are witnesses
of these things.

Reading the Gospel this Week

We're given this orphan reading from Luke
following the more familiar 'road to Emmaus' tale
apparition in the midst of 'them', as they discuss former events

The greeting anticipates 'Peace be with you' in John's tales
many early manuscripts omit it as not original but added
fewer MSS differ on showing his hands and feet (not his side)

What's the nature of their incredulity, or of the reassurance?
If not the wounds, does eating broiled fish help,
or it that too a later borrowing, John 21 'BBQ on the beach'?

Reinforcement of teaching, fulfilling scriptures, echoes Emmaus
Specifically, it alludes to Hosea 6:2 – as a prediction, or a type:

"Come, let us return to the LORD;
for it is he who has torn, and he will heal us;
he has struck down, and he will bind us up.
After two days he will revive us;
on the third day he will raise us up,
that we may live before him."

The formula of starting from Jerusalem, going to 'all nations',
echoes and anticipated other contested extensions:
Matthew 28:16-20 'great commission'
Mark 16:16 longer ending, John 21, Acts 1:8

What do we proclaim, from these contested orphan texts?
What's a missionary message of witnesses, *martyres*
in a reading cut short before the ascension segue that follows?

Thanks to Kathy for hosting Tuesday Zoom April 9
I'll be hosting again on Thursday Zoom April 11

This Week Only:

11am Tuesday April 9 Zoom link:

Kathy Underwood is inviting you to a scheduled Zoom meeting.
Topic: Preachers' Preview for Tuesday April 9, 2024
Time: Apr 9, 2024 11:00 AM Eastern Time (US and Canada)
Join Zoom Meeting
https://us06web.zoom.us/j/82847232267?pwd=WJslU0j6dxnP4pv66BvbU9BMWjXayX.1
Meeting ID: 828 4723 2267
Passcode: 313190

7pm Thursday April 11 Zoom link:

Bill Bruce is inviting you to a scheduled Zoom meeting.
Topic: Lectionary Study
Time: Apr 11, 2024 19:00
Join Zoom Meeting
https://us02web.zoom.us/j/89777349263
Meeting ID: 897 7734 9263