

Third Sunday of Easter
Cycle A RCL
Revised

Acts 2:14a, 36-41

The author of Luke-Acts often interrupts speeches in Acts at their climax in order to have the crowd pose a question or in order to provide a summary of events. Both occur here. The summary in verses 42-47, however idealized, reflects the continued loyalty of the first Jewish Christians to Temple worship and describes their unique system of holding goods in common. The crowd's response and the ensuing summary also form a kind of outline of the major themes of the book of Acts.

Psalm 116:1-3, 10-17

This belongs to the *thanksgiving psalms*. When a Judahite experienced difficulties, that person might go up to the Temple in Jerusalem to implore the Lord's aid, choosing a prayer of entreaty, from among those we now call *laments*." Such laments often contained a promise to declare to the congregation the Lord's faithfulness and mercy in time of trouble should the Lord answer the person's entreaty. Thanksgivings are the prayers people used to fulfill these vows. Note the reference in 116:3-4 to an unknown previous lament.

1 Peter 1:17-23

The actual author of 1 Peter is unknown but evidently belonged to an association of Christian teachers who wrote and taught in a tradition associated with the Apostle. The author wrote the epistle between the time of the Roman destruction of Jerusalem in 70 CE and the commencement of the persecution of Christians under Domitian in 95 CE. The indeterminate address of the letter in 1:1-2 suggests that the work was designed especially for the edification of the churches of Asia Minor (modern Turkey).

Luke 24:13-35

Although the story of Jesus' passion has some uniformity in the four Gospels, the stories of his resurrection appearances have little uniformity, with no two Gospels telling exactly the same stories. Our lesson comprises but one of the many and varied stories the earliest Christians told about seeing the risen Lord after his crucifixion. The "breaking of bread," the third evangelist's term for the Eucharist in Acts, corrects the spiritual blindness of the travelers and they so that they could recognize Jesus.