

Second Sunday of Easter
Cycle A RCL
Revised

Acts 2:14a, 22-32

After the miracle of tongues on Pentecost (Acts 2:1-13), Peter defended the apostles against the charge of public drunkenness in a speech that contains our passage. Besides the fact that it was much too early for anyone to be drunk (2: 15: the “third hour” or 9 AM), the crowd should know that events of Pentecost, like all of the great events in the life, death, and resurrection of Jesus, were part of the definite plan of God shown in scripture. Our passage contains the argument that the resurrection of Jesus was prophesied in scripture and was part of this plan: Psalm 16 asserts in verse 10 that God will not allow the one who is faithful (*xasid*) to see the underworld (*Sheol*). The author of Luke-Acts took this to be a reference to Christ’s resurrection from the abode of the dead or, in Greek, *Hades*.

Psalm 16

This psalm has much in common with the laments, but in fact does not ask for deliverance so much as it expresses trust that God will protect the psalmist. As such, it is usually classified with the *psalms of trust* like Psalm 23. The setting of such psalms within the context of temple worship is not clear.

1 Peter 1:3-9

After the address and opening greeting, Greco-Roman letters usually contained a pious ascription or blessing designed to give thanks to the gods for the recipient of the letter. Our passage corresponds to this blessing. As St. Paul often did, the author of 1 Peter used the thanksgiving section to introduce the themes of the letter to follow.

John 20:19-31

The story of “doubting Thomas” comprised the original ending to the Gospel of John, to which a later hand added the present chapter 21. The Fourth Gospel began with the assertion that the story of Jesus was the appearance of the creative Word of God (*logos*) in human history, the “word” that was both “with God” and “was God” (John 1:1). In this passage, the author allows the sorrowful doubter to connect the end of the book with its beginning by calling Jesus “My Lord, and my God” (20:28).

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