

Luke 24 - The Resurrection; The Road to Emmaus; The Ascension

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

(6) Resurrection (24:1-53)

(A) Resurrection (24:1-12)

(B) Resurrected Christ appears on road to Emmaus (24:13-35)

(C) Christ appears to the eleven (24:36-53)

(a) Proof of His resurrection (24:36-45)

(b) Great commission (24:46-49)

(c) The Ascension (24:50-53)

Luke 24

(6) Resurrection (24:1-53)

(A) Resurrection (24:1-12)

(3) Arrival of the Women (Cf. Matt 28:5-8; Mark 16:2-8; Luke 24:1-9; John 20:1)

1 But on the first day of the week, at early dawn, **they** came to the tomb bringing the spices which they had prepared.

1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.

1 But at early dawn on the first day of the week, they went to the tomb, taking the spices they had prepared.

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

- The Feast of Firstfruits was celebrated on the morning after the Sabbath after Passover (Lev 23:15)

— The Seven Feasts of Moses are prophetic (Col 2:15-16). They are not only predictive, they are fulfilled on the day that they are celebrated.

- "...they" - Mary Magdalene, Joanna, Salome, and Mary *the mother* of James, plus evidently other women ("certain *others*"; Cf. v10)

2 And they found the **stone rolled away** from the tomb,

2 And they found the stone rolled away from the tomb,

2 They found the stone rolled away from the tomb,

2 And they found the stone rolled away from the sepulchre.

- "...stone rolled away" - the stone was not rolled away to permit Jesus to come out; He had already left the tomb

— It was rolled back so that the people could see for themselves that the tomb was empty (Mary Magdalene will visit again later that morning)

3 but when they entered, they did not find the body of the Lord Jesus.

3 but when they entered, they did not find the body of the Lord Jesus.

3 but when they went in, they didn't find the body of the Lord Jesus.

3 And they entered in, and found not the body of the Lord Jesus.

- Luke contrasted what they "found" (the stone rolled away, v2) with what they did not find (the body of Jesus, v3)

4 While they were perplexed about this, behold, **twomensuddenly** stood near them in gleaming clothing;

4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;

4 While they were puzzling over this, two men in dazzling robes suddenly stood beside them.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

- "...two men" - two angels: Matt 28:2 and Mark 16:5 only mention one of the two, the one who gave the message to the women

— There are always two witnesses (Cf. the Ascension)

5 and as the women were terrified and bowed their faces to the ground, *the men* said to them, "Why are you seeking the living One among the dead?"

5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, "Why do you seek the living One among the dead?"

5 While the women remained terrified, bowing their faces to the ground, the men asked them, "Why are you looking among the dead for someone who is living?"

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

- The angels' words stressed the fact that Jesus was alive; it was inappropriate to look for a living Person in a tomb

— The angels then flatly proclaimed that Jesus had risen, and they reminded the women of Jesus' prophecy that He would rise after three days (9:22,43-45; 18:31-33)

— Luke had noted that the meaning of Jesus' prediction was incomprehensible to the disciples when He gave it (18:34; Cf. 24:16), however God's messengers clarified it

6 He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

6 He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

6 He is not here, but has been raised. Remember what he told you while he was still in Galilee:

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 saying that **the Son of Man *must* be handed over to sinful men, and be crucified, and on the third day rise from the dead.**"

7 saying that **the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**"

7 'The Son of Man must be handed over to sinful men, be crucified, and rise on the third day.'"

7 Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**

- More than once Jesus had told them that He would suffer, die, and be raised from the dead (Matt 16:21; 17:22-23; 20:17-19; Luke 9:22,44; 18:31-34)

- "...must" - *dei*, indicates divine necessity

8 And they remembered His words,

8 And they remembered His words,

8 Then the women remembered Jesus' words.

8 And they remembered his words,

- The angels jarred the women's recollection on the prophecies they heard from Jesus, but had not understood at the time

— The resurrection began to clarify many things that Jesus had previously taught His disciples (Cf. Acts 11:16)

(4) Reports of the Women (Cf. John 20:2-10)

9 and returned from the tomb and reported all these things to the eleven, and to all the rest.

9 and returned from the tomb and reported all these things to the eleven and to all the rest.

9 They returned from the tomb and reported all these things to the eleven disciples and all the others.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

- Mary Magdalene arrived before the other women, saw the stone rolled away and the tomb empty, saw no angels, and assumed the body had been moved to another location
 - She then ran to tell Peter and John (John 20:2)
- The angels were witnesses to the women; the women, in turn, were witnesses to “all the rest” of the disciples
 - They would be witnesses of it to the ends of the earth (Acts 1:8)

10 Now *these women* were Mary Magdalene, Joanna, and Mary the *mother* of James; also the other women with them were telling these things to the apostles.

10 Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles.

10 The women who told the apostles about it were Mary Magdalene, Joanna, Mary the mother of James, and some others.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

- The other women (Joanna and Mary, mother of James) saw the angels along with the empty tomb, and reported what they had seen and heard from the angels to the other nine disciples
 - The other nine disciples who heard the women’s report of the Resurrection did not believe it and did not follow the order to proceed to Galilee

11 But these words appeared to them as nonsense, and they **would not believe** the women.

11 But these words appeared to them as nonsense, and they would not believe them.

11 But what they said seemed nonsense to them, so they did not believe them.

11 And their words seemed to them as idle tales, and they believed them not.

- Later Jesus rebuked them for their unbelief (Mark 16:14). Mary Magdalene asked Peter and John to examine the tomb for themselves (John 20:2).

- “...would not believe” - this is amazing, since Jesus had predicted His resurrection, and they had seen Him raise at least three people from the dead (Cf. 7:11-17; 8:49-56; John 11:38-44)

— Their reluctance to believe is actually a strong argument for the Resurrection...they knew that Jesus had died and been placed into the tomb. They did not expect the Resurrection, so they could hardly have dreamed it up.

12 Nevertheless, Peter got up and ran to the tomb; and when he stooped and looked in, he *saw the linen wrappings only; and he went away to his home, **marveling** at what had happened.

12 But Peter got up and ran to the tomb; stooping and looking in, he *saw the linen wrappings only; and he went away to his home, marveling at what had happened.

12 Peter, however, got up and ran to the tomb. He stooped down and saw only the linen cloths. Then he went home, wondering about what had happened.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

- "...marveling" - *thaumazon*, Peter could not understand what had happened; he lacked comprehension of the situation; he neither believed or disbelieved that Jesus had risen.

(B) Resurrected Christ appears on road to Emmaus (24:13-35) (Cf. Mark 16:12-13)

(8) Third Appearance: The Road to Emmaus

13 And behold, on that very day two of them were going to a village named **Emmaus**, which was sixty **stadia** from Jerusalem.

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

13 On the same day, two of Jesus' followers were walking to a village called Emmaus, about 60 stadia from Jerusalem.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

- "...Emmaus" - due west of Jerusalem, toward the Mediterranean

- "...stadia" - a Greek measure of distance equal to 606 feet and 9 inches (Luke 24:13; John 6:19; 11:18; Rev 14:20, 21:16)

— Three score (60) furlongs = 6.89 miles

14 And they were talking with each other about all these things which had taken place.

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14 They were talking with each other about all these things that had taken place.

14 And they talked together of all these things which had happened.

- They were discussing the events of Jesus death, burial, and reports of His resurrection, but were not sure what to make of them

15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them.

15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them.

15 While they were discussing and analyzing what had happened, Jesus himself approached and began to walk with them,

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were kept from recognizing Him.

16 But their eyes were prevented from recognizing Him.

16 but their eyes were prevented from recognizing him.

16 But their eyes were holden that they should not know him.

- The key to recognizing Jesus for who He is, we come to learn, is the illumination of God through the Scriptures

17 And He said to them, "**What are these words that you are exchanging with one another as you are walking?**" And they came to a stop, looking sad.

17 And He said to them, "**What are these words that you are exchanging with one another as you are walking?**" And they stood still, looking sad.

17 He asked them, "**What are you discussing with each other as you're walking along?**" They stood still and looked gloomy.

17 And he said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?**

18 One of *them*, named Cleopas, answered and said to Him, "Are You *possibly* the only one living near Jerusalem who does not know about the things that happened here in these days?"

18 One of *them*, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"

18 The one whose name was Cleopas answered him, "Are you the only visitor to Jerusalem who doesn't know what happened there in the past few days?"

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

- Cleopas' casual comment shows that Jesus was the talk of Jerusalem

— According to tradition, Cleopas was Jesus' uncle, Joseph's brother, and later became a leader in the Jerusalem church

— He also could've been the husband of Mary, the wife of Clopas (a variant spelling of the same name), who was present at Jesus' crucifixion (Cf. John 19:25)

— It is possible that Mary, Cleopas' wife, was his companion on the road
— Cleopas may be Alphaeus (Matt 10:34), the father (or father-in-law) of James ("James the Less," Cf. Mark 15:40), the disciple. If so, James might have been his companion.

19 And He said to them, "**What sort of things?**" And they said to Him, "Those about Jesus the Nazarene, who proved to be a prophet mighty in deed and word in the sight of God and all the people,

19 And He said to them, "**What things?**" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,

19 He asked them, "**What things?**" They answered him, "The events involving Jesus of Nazareth, who was a prophet, mighty in what he said and did before God and all the people,

19 And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
- Jesus was baiting His companions, getting them to articulate what they knew and what was important to them

20 and how the chief priests and our rulers handed Him over to be sentenced to death, and crucified Him.

20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.

20 and how our high priests and leaders handed him over to be condemned to death and had him crucified.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

- They laid the blame for Jesus' death on the Jewish religious leaders

21 But we were **hoping** that it was He who was going to redeem Israel. Indeed, besides all this, it is *now* the **third day** since these things happened.

21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

21 But we kept hoping that he would be the one to redeem Israel. What is more, this is now the third day since these things occurred.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

- "...hoping" - *elpizo*, they, in contrast to Israel's leaders, hoped Jesus proved to be their nation's Deliverer (Cf. 1:68; 2:30,38; 21:28), the Messiah

— It's possible these two were not yet believers. They appear to have recognized that Jesus was a prophet, but not yet that He was the divine Son of God.
- "...third day" - implied they had expected something important to happen by then; the fact that nothing had happened, from their standpoint, disappointed them

22 But also some women among us left us bewildered. When they were at the tomb early in the morning,

22 But also some women among us amazed us. When they were at the tomb early in the morning,

22 Even some of our women have startled us by what they told us. They were at the tomb early this morning

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

23 and didn't find his body there, so they came back and told us that they had seen a vision of angels, who were saying that he was alive.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

- There was evidence of an empty tomb, but no evidence of Jesus (Cf. v12)

24 And so some of those who were with us went to the tomb, and found it just exactly as the women also had said; but Him they did not see."

24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."

24 Then some of those who were with us went to the tomb and found it just as the women had said. However, they didn't see him."

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

- Cleopas and his companion must have been with the disciples when the women reported Jesus' resurrection

25 And *then* He said to them, "You **foolish men** and slow of heart to believe in all that the prophets have spoken!

25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!

25 Then Jesus told them, "O, how foolish you are! How slow you are to believe everything the prophets said!

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

- "...foolish men" - in the OT, a person who does not allow the Scriptures to influence their thinking or behavior

- These disciples had failed to do that; they were also "slow of heart to believe" what they knew and understood that the prophets and Jesus had revealed

26 Was it not necessary for the Christ to suffer these things and to come into His glory?"

26 Was it not necessary for the Christ to suffer these things and to enter into His glory?"

26 The Messiah had to suffer these things and then enter his glory, didn't he?"

26 Ought not Christ to have suffered these things, and to enter into his glory?

- Jesus remains incognito: He uses the third person pronoun

- They had overlooked the prophecies about the Messiah having to suffer, preferring to focus only on those prophecies that predicted His glorification

- This is a warning to us...all Scripture is profitable, and we should strive for a comprehensive understanding of its teaching

- If these disciples had understood and believed what the OT and Jesus had revealed, they would have been full of joy instead of depressed

27 Then **beginning with Moses** and with all the Prophets, He explained to them the things *written* about Himself in all the Scriptures.

27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

27 Then, beginning with Moses and all the Prophets, he explained to them all the passages of Scripture about himself.

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

- "...beginning with Moses" - Jesus confirms that Moses wrote the *Torah*

- Rom 15:4: For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

- Jesus gives these privileged disciples a short course in OT Christology

- He evidently pointed out passages that spoke of Messiah's sufferings

- Jesus found Himself in the OT...something that some modern Christians do not seem able to do

— Jesus method of bringing spiritual illumination to these two disciples was followed by the apostles in their preaching in Acts: explaining the meaning of what God had revealed. This method is still essential for spiritual enlightenment (Cf. 2 Tim 3:16-17; 4:1-2).

28 And they approached the village where they were going, and He gave the impression that He was going farther.

28 And they approached the village where they were going, and He acted as though He were going farther.

28 As they came near the village where the two men were headed, Jesus acted as though he were going farther.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

- Jesus did not force them to believe or entertain them. He simply whetted their spiritual appetites, then left the decisions up to them

29 And so they strongly urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them.

29 But they urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them.

29 But they strongly urged him, "Stay with us, because it is almost evening and the daylight is nearly gone." So he went in to stay with them.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

- Jesus' evangelistic strategy worked, as they asked Him to stay for dinner so they could hear more

— Jesus accepted their invitation; He always gives more to those who receive and believe His words (Cf. Rev 3:20)

30 And it came about, when He had reclined *at the table* with them, that He took the bread and blessed *it*, and He broke *it* and *began* giving *it* to them.

30 When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began* giving *it* to them.

30 While he was at the table with them, he took the bread, blessed it, broke it in pieces, and gave it to them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

- Jesus is acting like the host in *their* house...He is *always* in charge

31 And *then* their eyes were opened and they recognized Him; and **He vanished from their sight.**

31 Then their eyes were opened and they recognized Him; and He vanished from their sight.

31 Then their eyes were opened, and they knew who he was. And he vanished from them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

- "...He vanished from their sight" - the resurrected Christ was physical, tangible, and localized. Yet, He was capable of disappearing in an instant, walking through walls, etc.
— He left them to carry out their duties as witnesses

32 They said to one another, "Were our hearts not burning within us when He was speaking to us on the road, while He was explaining the Scriptures to us?"

32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

32 Then they asked each other, "Our hearts kept burning within us as he was talking to us on the road and explaining the Scriptures to us, didn't they?"

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

- The supernatural power and convincing effect of the Scriptures on people when God empowers His Word (Cf. Rom 10:17)

— The Bible is what God uses to solve life's mysteries

(9) Fourth Appearance: Peter (Cf. 1 Cor 15:5)

33 And **they** got up that very hour and returned to Jerusalem, and found the eleven gathered together and those who were with them,

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,

33 They got up right away, went back to Jerusalem, and found the eleven disciples and their companions all together.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

- "...they" - Cleopas and his companion

— They could not keep the good news of Jesus' resurrection to themselves

34 saying, "The Lord has really risen and has appeared to Simon!"

34 saying, "The Lord has really risen and has appeared to Simon."

34 They kept saying, "The Lord has really risen and has appeared to Simon!"

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

- When they returned, they discovered that the Lord had also appeared to Simon
- Peter was the first disciple to see the resurrected Jesus
- No NT writer described this meeting in detail (Cf. 1 Cor 15:5)
- During the last Passover, Jesus predicted that Peter would deny Him three times, but eventually Peter would be established
- During this private appearance to Peter, Jesus established Peter, and in turn, Peter would later establish the other disciples

35 They *began* to relate their experiences on the road, and how He was **recognized by them at the breaking of the bread**.

35 They *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

35 Then the two men began to tell what had happened on the road and how they had recognized him when he broke the bread in pieces.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

- "...recognized by them at the breaking of the bread" - perhaps the reason Luke mentions this is because for Christians, this happens whenever they observe the Lord's Supper (though in a different sense)

— Some surmise that the two saw the nail prints in Jesus' hands as He was breaking the bread. Luke's note here seems to counter that theory.

(10) Fifth Appearance: Ten Disciples (without Thomas) (Mark 16:14; Luke 24:36-43; John 20:19-25)

On three previous occasions, Jesus instructed the disciples to leave Jerusalem and go to Galilee after His crucifixion. Here, on Resurrection Sunday afternoon, they were still in Jerusalem (1st time: last Passover; 2nd time: Mary Magdalene; 3rd time: the women). They didn't believe any report of His resurrection, including that of the two disciples who walked with Jesus on the Road to Emmaus. Therefore, Jesus had to appear to them in Jerusalem. The disciples were in a locked room because they feared the leadership of Israel. When Jesus appeared in the room, they thought He was a ghost. Jesus scolded them for their unbelief in the testimony of various witnesses (Mark 16:14). Jesus appeared to them suddenly, without opening a door; the disciples were afraid and thought they were seeing a ghost. To calm their unbelief, He allowed them to examine Him (Luke 24:39-40; John 20:20). He requested food (Luke 24:41-43); He did this because ghosts do not eat, not because He was hungry.

During this visit, Jesus also gave the 10 disciples (minus Thomas) the First Final Commission (John 20:21-25), authority in their ministry (John 20:21), and He gave them

the Holy Spirit (John 20:22). This was different than the indwelling of the Holy Spirit in Acts 2. They received the Holy Spirit's OT ministry of illumination rather than the permanent indwelling and baptism of the Holy Spirit.

Jesus extended the disciples authority in the sense of church discipline and order (John 20:23); this authority was for the 11 apostles only, and was not passed on to anyone else.

(C) Christ appears to the eleven (24:36-53)

(a) Proof of His resurrection (24:36-45)

36 Now while they were telling these things, *Jesus Himself suddenly* stood in their midst and *said to them, "**Peace be to you.**"

36 While they were telling these things, He Himself stood in their midst and *said to them, "**Peace be to you.**"

36 While they were all talking about this, Jesus himself stood among them and told them, "**Peace be with you.**"

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace be unto you.**

- This appearance happened in sequence, coming immediately after the meeting on the road to Emmaus and Jesus' private meeting with Peter

37 But they were startled and frightened, and thought that they were looking at a spirit.

37 But they were startled and frightened and thought that they were seeing a spirit.

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

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And He said to them, "**Why are you frightened, and why are doubts arising in your hearts?**"

38 And He said to them, "**Why are you troubled, and why do doubts arise in your hearts?**"

38 But Jesus told them, "**What's frightening you? And why are you doubting?**"

38 And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?**

- Jesus' questions implied that they should have recognized Him

39 **See My hands and My feet, that it is I Myself; touch Me and see, because a spirit does not have flesh and bones as you plainly see that I have.**"

39 **See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.**"

39 **Look at my hands and my feet, because it's really me. Touch me and look at me, because a ghost doesn't have flesh and bones as you see that I have.**"

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

- They were allowed to touch and handle Him, unlike Mary Magdalene at the first appearance

- He encouraged them to satisfy their senses that His body was real

- His resurrected body had “flesh and bones”

- This shows that by this time (Sunday afternoon/evening, resurrection day), Jesus ascended to Heaven, sprinkled His blood and cleansed the heavenly sanctuary. Therefore, He was touchable (Cf. Heb 9:11-12,24; 10:12; also see note: **Why did Jesus forbid Mary Magdalene to touch Him, but later permitted the disciples to touch Him?** in John 20:17).

- This is not a spirit. This is tangible Person challenging them to be touched, handled, and felt:

1 John 1:1: What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—
1 John 3:2: Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

40 And when He had said this, He showed them His hands and His feet.

40 And when He had said this, He showed them His hands and His feet.

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

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

- He still bears the scars (Zech 12:10; Rev 5:6,9,12; Cf. John 20:20)

41 While they still could not believe *it* because of their joy and astonishment, He said to them, “Have you anything here to eat?”

41 While they still could not believe *it* because of their joy and amazement, He said to them, “Have you anything here to eat?”

41 Even though they were still skeptical due to their joy and astonishment, Jesus asked them, “Do you have anything here to eat?”

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

- Jesus wasn't hungry; He perceived that there was still some belief that He was a ghost

- Since spirits and ghosts do not eat, He showed that He was the real, resurrected One

42 They served Him a piece of broiled fish;

42 They gave Him a piece of a broiled fish;
42 They gave him a piece of broiled fish,
42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 and He took it and ate *it* in front of them.
43 and He took it and ate *it* before them.
43 and he took it and ate it in their presence.
43 And he took *it*, and did eat before them.

(15) Tenth Appearance: The Eleven Apostles (Cf. Acts 1:3-8)

44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all the things that are written about Me in the **Law of Moses** and **the Prophets** and **the Psalms** must be fulfilled."

44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

44 Then he told them, "These are the 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 had to be fulfilled."

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

- Jesus reminded the disciples that He had previously taught them that He would fulfill everything written about the Messiah in the OT

- "...Law of Moses" - the *Torah*

- "...the Prophets" - the *Nevi'im*

- "...the Psalms" - the *Ketuvim*

-- T+N+K is where we get **Tanakh**, meaning the entire Hebrew Bible (OT)

- "...must" - *dei*, a divine necessity

45 Then He opened their minds to understand the Scriptures,

45 Then He opened their minds to understand the Scriptures,

45 Then he opened their minds so that they might understand the Scriptures.

45 Then opened he their understanding, that they might understand the scriptures,

- He opened their understanding (Cf. v31), showing them first how He had fulfilled Scripture so far (Cf. v27)

— He explained how His sufferings and resurrection and the great psychological barriers to the Jews of Jesus' day had fulfilled prophecy

- The disciples failed to grasp these things as Jesus taught them before His passion
- Luke again stressed the importance of Scripture to understanding God's program
- As Jesus opened the Scriptures, God opened the disciples' minds

(b) Great commission (24:46-49)

46 and He said to them, "So it is written, that the Christ would suffer and rise from the dead on the third day,

46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

46 He told them, "This is how it is written: the Messiah was to suffer and rise from the dead on the third day,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

47 and then repentance and forgiveness of sins is to be proclaimed in his name to all the nations, beginning at Jerusalem.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

- Next Jesus showed them how the OT also predicted that the gospel should go to everyone ("all nations" = Gentiles), beginning at Jerusalem (Is 2:2-3; 42:6; 49:6; 60:3; Joel 2:28-29,32; Micah 4:1-2)

48 You are **witnesses of these things.**

48 You are witnesses of these things.

48 You are witnesses of these things.

48 And ye are witnesses of these things.

- "...witnesses" - used 29x in the Book of Acts; witnessing is not something we do for the Lord; it is something that He does through us *if* we are filled with the Spirit

- "...these things" - the messianic prophecies that Jesus fulfilled

— The disciples were "witnesses" to the fact that Messiah had come as predicted

— Evangelizing the nations could only be fulfilled if the disciples bore witness

49 And behold, I am sending the **promise of My Father** upon you; but you are to stay in the city until you are clothed with power from on high."

49 And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

49 I am sending to you what my Father promised, so stay here in the city until you have been clothed with power from on high."

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

- "...promise of My Father" - the Holy Spirit, which God promised in the OT to pour out on His people (Is 32:15; 44:3; Ezek 39:29; Joel 2:28-29; Cf. John 14:16-17)

— These OT prophecies are of an outpouring of the Spirit in the messianic kingdom, as the contexts indicate, but a similar outpouring of the same Spirit came on Pentecost (Acts 1:4-5; 2:16)

— It was perhaps this promise of the Spirit's outpouring that led the disciples to view it as inaugurating the kingdom (Acts 1:6), however Jesus corrected their understanding (Acts 1:7)

- Jesus' instructed them to remain in Jerusalem until the Spirit "endued" them

The Ascension (Mark 16:19-20; Luke 24:50-53; Acts 1:9-11)

The Ascension was in view as early as Luke 9:51, where Luke presents it as the ultimate goal of Jesus' first advent ministry. Jesus' ascension would have occurred even if the Jews had accepted Him as their Messiah, therefore we should not view Jesus' ascension as an afterthought. Rather, it was a culmination of Jesus' first coming.

(c) The Ascension (24:50-53)

50 And He led them out as far as **Bethany**, and **He lifted up His hands and blessed them.**

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

50 Later, he led them out as far as Bethany, lifted up his hands, and blessed them.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

- "...Bethany" - located on the lower, east side of the Mount of Olives (not on the top of the Mt of Olives where a church stands to mark the spot)

— Parallel passages (Mark 16:19; Acts 1:2-11)

- "...He lifted up His hands and blessed them" - He blessed the disciples with a traditional Jewish blessing

— Lifting hands symbolized a priestly transference of blessing from heaven above to the recipients below (Cf. 1:22,42,64,68; 2:28,34)

51 While He was blessing them, He **parted** from them and was carried up into heaven.

51 While He was blessing them, He parted from them and was carried up into heaven.

51 While he was blessing them, he left them and was taken up to heaven.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

- "...parted" - *diistemi*, Luke described Jesus' ascension/departure as a "parting," not a permanent separation

— His ascension took place 40 days after His Resurrection (Acts 1:3)

52 And they, after worshiping Him, returned to Jerusalem with great joy,

52 And they, after worshiping Him, returned to Jerusalem with great joy,

52 They worshipped him and returned to Jerusalem filled with great joy.

52 And they worshipped him, and returned to Jerusalem with great joy:

- This is the first reference to the disciples worshipping Jesus

- They returned to Jerusalem with "great joy" because they finally understood and accepted God's program for Messiah and for them (Cf. 2:10)

53 and were continually in the temple praising God.

53 and were continually in the temple praising God.

53 They were continually in the Temple, blessing God.

53 And were continually in the temple, praising and blessing God. Amen.

- Their praising God in the temple, the place of prayer, was undoubtedly for the gospel

- Thus, Luke sets the stage for his "Volume 2": The Book of Acts

— Peter preached his sermon on the day of Pentecost, 10 days later (Acts 2:1)