

Tuesdays

in Classroom 5 Taught by Don Hooton

Overview

- This final chapter of Luke briefly summarizes the astonishment and perplexity of finding the empty tomb, giving the experience of the Galilean women (Luke 24:1-12), then giving a full and vivid account of an appearance of Christ to the disciples on the road to Emmaus (Luke 24:13-35), and then recounted the appearance of Jesus to the Eleven and those with them, including the disciples returned from Emmaus (Luke 24:36-43). Luke then shows the commission Jesus gave (Luke 24:44-49, that may coincide and overlap with Acts 1:7-8) and then concludes with a brief account of the ascension (Luke 24:50-53).
 - The conversation with the Emmaus-bound disciples which is unique to Luke (vv. 13-35).
 - The final appearance in vv. 36-53 appears also to be a unique account to Luke.
- A key feature of this section is the perplexity (4), terror (5), disbelief (11) and sadness (17) even though they were hoping (21) that Jesus would be their Deliverer. Even among the women, the disciples and the Emmaus travelers there is no hint that resurrection was anticipated. Such surprise is important, because it shows that even Jesus' own followers had to be convinced of his resurrection. They were not a gullible group that simply took resurrection as a given.
- Still, their surprise indicates their need for growing their faith in His words, given Jesus' predictions of his resurrection as early as 9:22. But as late as 18:34, it is clear that the disciples never grasped the point of what Jesus was promising.
- As we come to the end of the Gospel, it is important to recall that Luke is only half finished with his story to Theophilus. The sequel comes in Acts. The resurrection-ascension is the link between the two volumes. That the ascension itself is crucial is clear from Peter's speech in Acts 2: Now that Jesus is raised and seated at God's right hand, the Messiah is at the Father's right hand, evidenced by the outpouring of God's Spirit (Acts 2:30-36).
- Just the first few verses debunk modern theories that try to refute the resurrection of the body of Jesus:
 - The wrong tomb theory: Luke 23:55; the women knew exactly which tomb Jesus was buried in.
 - The wishful thinking theory: Luke 24:4 and 24:11, which note the surprise of the women and the disciples of the news of Jesus' resurrection.
 - The animals-ate-the-body theory is answered by the presence of the stone (Luke 24:2).
 - The swoon theory is answered by the presence of the stone (Luke 24:2).
 - The grave robber theory is answered by the presence of the Roman guard and seal (Matthew 27:62-66).

- This resurrection account is one of the most dramatic stories in the Bible. Part is that the reader knows more about what is taking place than the two disciples who unknowingly encounter Jesus. The reversal of emotion within the account from perplexing fear (4-5) to praise and blessing (53) shows how powerful a truth resurrection is. If God has power over Jesus' life and death, he also has power over all life and death. God is Creator of life and Sovereign over death. How can humanity doubt him?
- The Discovery (24:1-3).
 - "Now on the first day of the week, very early in the morning."
 - Crucified on Friday and entombed, Jesus was in a tomb that had been sealed and guarded by Roman soldiers (Matthew 27:62-66). It stayed sealed until discovered by these women very early in the morning.
 - This became the day of worship for Christians (Acts 20:7). From Sabbath to first Day is in itself strong evidence of Resurrection because it shows the Jewish conviction of what really happened on that day.
 - "The stoned rolled away." The entrance blocked by a heavy circular shaped stone, securely rolled in a channel, could only be moved by strong men. This was done to ensure that no one would disturb the remains.
 - John 19:42 specifically tells us that the tomb of Joseph of Arimethea was close to the place of crucifixion (and each of the two suggested places for Jesus' death and resurrection bear this out) and coincidentally (?), it reminds us that in God's plan, the cross and the power of the resurrection are always permanently and closely connected.
 - "They" and certain other women with them: These women from Galilee who saw Jesus put in the tomb (Luke 23:55-56) which from Mark 15:47 and Matthew 27:61 included Mary Magdalene and Mary the mother of James (24:10). The certain other women with them included Joanna, (24:10) and others, unnamed (and the other women with them, Luke 24:10).
 - The body of Jesus was hastily prepared for burial by Joseph of Arimathea and Nicodemus (John 19:38-41). The women came to properly complete the hurried job performed immediately after Jesus' death.
 - Mark 16:3 tells us that the women discussed the problem of what to do with the heavy stone blocking the entrance to the tomb.
 - "But they found the stone rolled away from the tomb." Then they went in and did not find the body of the Lord Jesus: The actual event of Jesus' resurrection is nowhere described and the lack of dramatic embellishment of those details affirm historicity with the discovery with the simple: women who intended to give a more proper burial discover that the stone was rolled away, and that the body of Jesus was not inside the tomb.

- The Angelic Revelation and further discovery (24:4-12).
 - "Two men stood by them in shining garments"
 - Angels announced His birth (2:8-15) and now His resurrection: To a few humble men then, considered unimportant by the culture; and also, now again, at His resurrection to a few humble women.
 - "Why do you seek the living among the dead?"
 - This surprise of the Angels at the women's surprise; Angels knew what Jesus had said regarding His resurrection, and the women had heard it also. Why did you not believe?
 - "As places of burial were unclean, it was not reasonable to suppose that the living should frequent them; or that if any was missing he was likely to be found in such places." (Clarke).
 - The angels' question made a point: the living are not to be found among the dead.
 - "He is not here"
 - "The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again" To the women, it must have seemed a long time since Jesus said these words (18:31-33).
 - "And they remembered His words": The first notes of hope were sounded in the hearts of the women. The empty tomb, the presence and words of the angels did not necessarily make them believe it was being reminded of the words of Jesus Himself that could change and cheer their hearts.
 - These words from the most important ever spoken by angels to men: Tombs abound in the human landscape of life – but in the world that is God's, no one will never find Jesus' tomb – because He lives.
 - The women tell the apostles and are not believed.
 - Their words seemed to them like idle tales, and they did not believe them.
 - The women were excited about the news that Jesus was alive and had triumphed over death.
 - Not because He had only somehow miraculously survived the ordeal of the cross.
 - It was the news that He was alive and had conquered death.
 - Mary Magdalene was a witness of the crucifixion (Mark 15:40, John 19:25) and of the resurrection (all four gospels) and one from whom Jesus cast out seven demons (8:2, Mark 16:9).
 - Joanna is mentioned (8:2) as one of the women who accompanied Jesus and provided for His needs, the wife of Chuza (8:3) who helped manage Herod's affairs making her a woman of privilege and resource.
 - Mary the mother of James is only mentioned in connection with the resurrection appearances of Jesus. She was apparently the mother of one of the apostles, James the Less (not James the brother of John).
 - "In the first century the testimony of women was not deemed authoritative. Luke's inclusion of the incident serves to emphasize his high regard for women."

- The Angelic Revelation and further discovery (24:4-12).
 - The apostles come to believe (12).
 - But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.
 - We know from John 20:3-8 that both Peter and John ran to the tomb together. They saw grave clothes, but not as if they had been ripped off after a struggle. They saw the grave clothes of Jesus lying in perfect order, as if a body had just passed out of them (John 20:6-7). When John saw that, he believed, and Peter marveled. They had not seen the risen Jesus, but they knew that something powerful had happened to cause a body to leave behind the grave clothes in such a manner.
 - They had yet forgotten the words of Jesus regarding His fulfillment of Scripture (John 20:9) and did not yet understand and believe the way the women had.

- The Unveiling to Emmaus Bound Disciples (24:13-35).
 - As they walked together (probably returning from the Passover) it gave them opportunity to talk.
 - "There is considerable uncertainly about the original location of the village of Emmaus. Luke mentions that it was about seven miles (literally, 'sixty stadia') from Jerusalem. If he meant round-trip, the reference would fit rather nicely with a town Josephus identified as Emmaus, which he located thirty stadia from Jerusalem."
 - They conversed and reasoned about all of these things which had happened, the things regarding the arrest and crucifixion. Jesus Himself drew near and went with them for a while. Yet for a time they were [miraculously] prevented from seeing who Jesus was.
 - The disciples explain what they talked about.
 - "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."
 - Further evidence that the Narrative is authentic by describing their surprise and immediate disbelief.
 - The things the men knew about Jesus:
 - They knew His name and where He was from.
 - They knew He was a Prophet.
 - They knew He had spoke mighty words and works from God.
 - They knew He was crucified.
 - They knew He promised to redeem Israel.
 - They knew others had said He rose from the dead.
 - Jesus teaches them why the Messiah had to suffer
 - Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."
 - Mosaic Examples would have been: Deuteronomy 18:18
 - Prophetic Examples would have been Isaiah 53:3-5; Isaiah 50:5-7; Zechariah 12:10.

- The Unveiling to Emmaus Bound Disciples (24:13-35).
 - Jesus expounded to them in all the Scriptures: This describes how Jesus taught them. The idea of expounding is to simply let the text speak for itself; exactly what a Bible teacher should do his or her best to do.
 - The ancient Greek word for expounded (diermeneuo) has the idea of sticking close to the text.
 - In another passage when Luke used this word it is expressed with the word translated (Acts 9:36).
 - When Jesus explained things concerning Himself in the Old Testament He didn't use fanciful allegories or speculative ideas. He expounded, which means He stuck close to the text.
 - Jesus is revealed to the disciples on the road to Emmaus (28-35).
 - Jesus acted as if He might continue further but did not. They wanted Him to continue, showing that even though they didn't know this was Jesus, they knew they wanted to know what He had to say about Messiah.
 - "It is a very strong word that, 'they constrained him'; it is akin to the one which Jesus used when he said, 'The kingdom of heaven suffereth violence.' They not only invited him, but they held him, they grasped his hand, they tugged at his skirts, they said he should not go." (Spurgeon)
 - He took bread, blessed and broke it.
 - These men were not present at the last supper Jesus had with the 12 and would not have seen this any different than a common meal. It was a simple supper in their village home with their guest.
 - But it was in the eating of this meal, and not in any vision of resurrection splendor, that they knew that their companion was the Lord.
 - Then their eyes were opened and they knew Him.
 - Before their eyes were restrained (24:16); now their eyes were opened and He was known to them in the breaking of bread (24:35).
 - However it was, whether by word or hand, they felt irresistibly that this was Messiah.
 - He vanished from their sight.
 - As soon as their eyes were opened to who Jesus was, He left miraculously and they both said what was on their hearts. Their hearts burned as they heard Him speak and teach.
 - Neither of them knew the other's heart burned until Jesus left.
 - But once He did, they were left with a mission to share His love and to show His love to one another (c.f. John 13:34-25).
 - So they rose up that very hour and returned to Jerusalem: After a seven mile walk out, they went seven miles back and probably much faster on the return. They had the passion to tell the great news of Jesus' resurrection.

- The Unveiling Himself to the Eleven (24:36-43).
 - As they said these things, Jesus Himself stood in the midst of them.
 - This seems to be the same late Sunday meeting Jesus had with the eleven described in John 20:19-25.
 - In his Gospel, John specifically wrote that Jesus appeared to them when the doors were shut (John 20:19), apparently without making an obvious entrance.
 - Peace to you:
 - These were words with new meaning, now that Jesus had risen from the dead. Now, true peace could come between God and man and among men.
 - Behold My hands and My feet, that it is I Myself:
 - Jesus first displayed His wounded hands and feet to the disciples to establish both His identity and His bodily existence, and that it was in a transformed state in the same body He had before the cross, upon the cross, and set in the tomb. His body exhibited the wounds to the disciples, that they would know that it was the very same Jesus.
 - "In the apostles' case the facts were tested to the utmost, and the truth was not admitted till it was forced upon them. I am not excusing, the unbelief of the disciples, but I claim that their witness has all the more weight in it, because it was the result of such cool investigation." (Spurgeon)
 - Touch Me and see.
 - Jesus wanted to assure them that He was a real, physical body, though of a different order than our own bodies. The resurrected Jesus was not a ghost or phantom.
 - "He distinctly denied that His resurrection was of His Spirit only, for He invited them to touch His hands and His feet. The evidences of a material body are abundant." (G. Campbell Morgan)
 - A spirit does not have flesh and bones as you see I have:
 - Some make much of the fact that Jesus said His body had flesh and bones and not the more normal
 phrasing of flesh and blood. The idea is that perhaps the resurrection body of Jesus did not have blood, and
 perhaps neither will ours. However, it is also possible that Jesus said flesh and bones because blood could
 not be felt, but bones can be discerned by touch.
 - They still did not believe for joy, and marveled:
 - Curiously, for that moment joy kept them from faith.
 - This may have been true in the sense that we may believe something to be too good to be true. Yet it is also true that God wants from us a reasoned, thought-out faith, not a giddy easy-believism. Jesus wanted them to think and believe.

- The Unveiling Himself to the Disciples (24:44-48).
 - These are the words which I spoke to you while I was still with you:
 - Jesus almost said, "I told you so" by reminding them that all had happened just as He said it would.
 - To help His disciples take it all in, "He opened their minds to understand the Scriptures."
 - Before the outpouring of the Spirit in Acts 2 which would guide them into all truth (John 16:13), Jesus secures their ability to understand by Divine assistance.
 - In that one moment, with Jesus's assistance, Scripture became a new book to the disciples and it would never be the same again.
 - It was necessary for the Christ to suffer and to rise from the dead the third day.
 - Jesus wanted them to understand that the cross was not some unfortunate event in a Jewish mob but was the outworking of a predetermined plan from God (c.f. Acts 2:22-23).
 - It was a necessary part of God's redemptive plan for man, and that it would be in the name of a crucified and risen Savior that repentance and remission of sins will be brought to the world.
 - You are witnesses of these things.
 - Jesus solemnly told them that they were witnesses of these things a word that means martyrs.
 - Not only witnesses of the events surrounding the work of Jesus, but also of the commission itself to spread the gospel.
 - · Beginning at Jerusalem.
 - Their work was to begin at Jerusalem; there are many reasons why it was fitting for the preaching of the gospel to begin there. it would be to the Jew first (Romans 1:16).
 - Because the Scriptures say it should be so (Isaiah 2:3, Joel 2:32).

- The Ascension of Jesus before the Disciples (24:49-53).
 - The Last Commission
 - "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.
 - I send the Promise of My Father upon you: They will only be able to do this work with help and power from on high, and that power would come as the Holy Spirit was poured out upon them just as Jesus had promised (John 14-16).
 - He lifted up His hands and blessed them... while He blessed them:
 - Jesus continued to appear to His people for 40 days following His resurrection (Acts 1:3).
 - However, the day came here for Him to ascend to heaven. When He did, Jesus left the earth blessing His Ambassadors; And through them, He continues to bless them, as much as His people will receive.
 - He was parted from them and carried up into heaven.
 - Jesus ascended before them to assure them and to demonstrate to them that "power from on high" was the power that would move them into all the world.
 - Acts 1:3 tells us that this ascension into heaven happened 40 days after Jesus' resurrection. He spent those 40 days proving the truth of His resurrection and preparing His disciples for His departure.
 - The ascension differs radically from Jesus' vanishing from the sight of the disciples at Emmaus and similar happenings. There is an air of finality about it. It is the decisive closer. And the outpouring of the Spirit will announce the beginning of a new day.
 - They worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.
 - They worshipped Him: This means they knew that Jesus was God, and they gave Him the honor He deserves.
 - They returned to Jerusalem: This means they listened to the word of command Jesus gave them and obeyed.
 - And they went with great joy: The resurrection had enlarged their hearts and faith to embrace the dawning of new life that would be theirs' in Christ.
 - Continually in the temple praising and blessing God: This means they professed their faith publicly. 10

The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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