

4/10/15

Luke 24

We come to the closing chapter of the gospel of Luke and it is about the resurrection of Jesus Christ.

1. The resurrection is the very corner stone of Christianity.
2. It is the central message of the book of Acts.
3. Without it our faith is in vain, we are still in our sins, all who have died in Christ have perished and we are of all men the most pitiable. 1Cor. 15 :17-19

24:1-12 The visitation to the tomb.

24:1-3 The women were the first to the tomb.

- 1) The day was the first *day* of the week, Sunday, very early in the morning. vs. 1a-b
* All four gospels affirm the time early Sunday, John said it was while it was yet dark. Jn. 20:11
- 2) The women were taking spices they had prepared. vs.1 c-d
 - 1) Mary Magdalene, Joanna and Mary the mother of James. vs. 10
 - 2) Solome. Mk. 15:40
- 3) But they found the stone rolled away from the tomb. vs. 2

a) They said, “Who will roll away the stone?? Mark 16:3

b) There was an earthquake and an angel rolled away the stone and sat on it. Matt. 28:2

3) They entered and discovered the body of the Lord Jesus was not present. vs. 3

24:4-7 The women encountered angels at the tomb.

- 1) The women became greatly perplexed, when all of a sudden two men stood by them in shining garments, angels. vs. 4
* Matthew and Mark say one.
- 2) Being afraid and bowed *their* faces to the earth and were asked by the angels, “Why do you seek the living among the dead?” vs. 5
- 3) The angels declare Jesus was not there because He had risen, as he told them in Galilee about His betrayal, crucifixion and resurrection. vs. 6-7
* Matthew and Mark they say go tell his disciples He is going to Galilee, to a certain mountain appointed. Lk. 9:22; Matt. 26:32; 27:7; 28:16; Mk. 16:7

24:8-12 The women return to tell the apostles.

- 1) They remembered the words of Jesus. vs. 8

- 2) They told the eleven and the rest present. vs. 9
- 3) The particular women. vs. 10
 - a) Mary Magdalene was the first to see the Lord, who was delivered from seven demons. Mk. 16:9; Lk. 8:2; Jn. 20:16-18
 - b) Joanna the wife of Chuza, Herod's steward. Lk. 8:3
 - c) Mary the Mother of James. Matt. 27:56; Mk. 16:1
 - d) The other Mary, maybe Mary's sister? Matt. 27:61; 28:1; Jn. 19:25
- 4) The apostle dismissed the words of the women as idle tales "letros", nonsense. vs. 11
 - * The word is a medical term to describe the babbling of a fevered and insane mind.
- 5) Peter ran to the tomb, stooped down, saw the linen clothes lying by themselves, departing wondering what had happened. vs. 12
 - * John tells us Peter and John ran, John outran Peter and stooped to look in, but Peter ran in and saw the linen clothes and face cloth folded by itself apart from the linen cloth. Then John entered and believed. Jn. 20:3-8

24:13-35 The two disciples on the road to Emmaus.

* The account is unique of Luke.

24:13-16 The two disciples are joined by Jesus. Sunday the same day.

- 1) They were traveling seven to Emmaus, due to the restrictions of 5/6 of a mile on the Sabbath. vs. 13
 - * The same day is Sunday. vs. 1
- 2) They were trying to figure out what had happened with the death of Jesus, when Jesus joined them. vs. 14-15
 - * The word reasoned "suzeteo", means to seek to investigate and examine.
- 3) They did not recognize Jesus, their eyes were hindered. vs. 16
 - a) The word restrained "ekraounto", means they were held from recognizing Jesus by God.
 - b) Mark says He appeared in another form. Mk. 16:12
 - c) John says Mary thought Jesus to be the gardener. Jn. 20:15

24:17-27 The two disciples are engaged in conversation by Jesus.

- 1) Jesus asked the two the topic of their conversation that was so grievous. vs. 17
- 2) Jesus was responded to with amazement. vs. 18

- * The word stranger “paroikeo”, means one who is not a native, but come from elsewhere.
- 3) Jesus then enquired, “what things?”. vs. 19-20
- a) About Jesus of Nazareth, prophet mighty in deed and word before God. vs. 19
 - b) How the religious leaders delivered Jesus to Pilate to be crucified. vs. 20
- 4) They expressed their lost hope of Israel’s redemption. vs. 21
- a) The word redeem “lutroo”, means to release on receipt of the paid ransom.
 - b) The infinitive means, “the One about to pay the ransom or price and thus deliver Israel.” Lenski
 - c) They were very aware of the words of Jesus rising after the third day.
- 5) They expressed their confusion to Jesus. vs. 22-24
- a) The women had gone to the tomb and found it empty and saw angels. vs. 22-23
 - 1)) Mary Magdalene, Joanna and Mary the mother of James, Solome. vs. 10; Mk. 15:40
 - 2)) In the morning bringing spices to anoint the body of Jesus. vs. 1
 - 3)) Two angels in shining garments were at the tomb and asked the

- women, “Why do you seek the living among the dead”. vs. 4
- 3) “But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.” Mk. 16:6
- 2) The discussed who was going to roll away the stone from the tomb for them. Mk. 16:3
- b) The apostles also had gone to the tomb. vs. 24
- 1)) Peter and John were the apostles, “And certain of those *who were* with us went to the tomb and found *it* just as the women had said.” vs. 23a, 12
 - 2)) John outran Peter. Jn. 20:3-4

24:25-27 The rebuke for their lack of understanding God’s word.

- 1) He rebuked them for their unbelief, “Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!” vs. 25
 - a) The word “foolish”, means without sense or understanding, reproving their intellect. vs. 25a-b

* The word is translated, unwise and foolish. Rom. 1:14; Gal. 3:1

- b) He stated the cause of their unbelief, “slow of heart to believe.” vs. 25c
 - 1)) The word slow “bradus”, means dull, sluggish and unresponsive to trust all the prophets had spoken.
 - 2)) The heart “kardia” is the seat of personality, the intellect, emotions and the will, who we really are.
 - 3)) They believed in a conquering Messiah, not in a Suffering One.
- 2) He reproved them for misunderstanding the First Coming of Jesus, “Ought not the Christ to have suffered these things and to enter into His glory?” vs. 26
 - a) The prophecies of His sufferings had to be fulfilled.
 - * The word ought “dei”, is necessity or obligation. Acts 4:12; 5:29
 - b) The prophecies of entering His glory would follow. Jn. 17:1, 5; Phil. 2:9-11; Acts 3:21; 5:31
 - * “And now, O Father, **glorify Me** together with Yourself, with the glory which I had with You before the world was.” Jn. 17:5
- 3) He instructed them by pointing Himself out in the Scriptures, “And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” vs. 27

- a) First in the first five book of Moses the Pentateuch.
 - * Moses stands above the prophets!
 - b) Second in all the prophet.
 - * The Major and Minor prophets.
 - c) The Psalms or writings is the third Hebrew division.
 - d) The word expounded “diernhneuw”, is to unfold the meaning, to explain.
 - * He gave the interpretation of the texts about Himself.
- 24:28-29** The invitation for Jesus to spend the night with them.
- 1) The two had arrived at Emmaus, “Then they drew near to the village where they were going. vs. 28a
 - a) The seven miles could not of taken more than a little over one hour.
 - b) The time came to depart from Jesus.
 - 2) Jesus acted as if He was going to continue traveling alone, “and He indicated that He would have gone farther.” vs. 28b
 - a) Jesus does not force unbeliever to believer in Him.
 - b) Jesus does not impose His company on a believer.
 - 3) The two were concerned about Jesus traveling alone, “But they constrained Him, saying, “Abide with us, for it is

toward evening, and the day is far spent.”
vs. 29a-e

- a) The word constrained “parabiazomai” means to compel by force.
 - 1)) The context is care and concern.
 - 2)) The word is only one other time, for Paul staying at Lydia’s house.
Acts 16:15
- b) They asked Jesus to turn into their home because night was upon Him, so He stayed with them.
 - 1)) Travelling at night alone was very dangerous, due to robbers.
 - 2)) The word abide “meno”, means to remain or continue and used by Jesus for the vine and the branches to bring for the fruit. Jn. 15

24:30-32 The opening of their eyes at the breaking of bread with Him.

- 1) Jesus desires personal intimate fellowship, “Now it came to pass, as He sat at the table with them.” vs. 30-a-b
 - a) The word sat “katakline”, indicates to recline in the Jewish fashion, back on elbow at the table.
 - b) They would be very comfortable and relaxed enjoying their company.
- 2) Jesus is always the host, never the guest, even though He is invited, “that He took

bread, blessed and broke *it*, and gave it to them.” vs. 30c-e

- a) He acted as the Master of the house, He gave thanks and all partook of the same bread becoming one.
- b) They did not use utensils, but dipped into bowls with the bread, so what was nourishing Jesus was nourishing them, becoming one at meal.
- 3) Jesus reveals His presence to those who spend time with Him, “Then their eyes were opened and they knew Him.” vs. 31
 - a) The word opened “dianoigo”, means to cause their eyes to recognize Jesus, removing the restraint. vs. 31a
 - 1)) The aorist passive indicates their eyes were opened instantaneous.
 - 2)) G. Campbell Morgan translated the word “distracted”.
 - b) The word knew “epignosko”, is to fully perceive Jesus risen. vs. 31a
 - c) Jesus vanished “ginomai”, He disappeared from them at will, being in His glorified body. vs. 31b
- 4) The two bore witness to the work Jesus did in their hearts, “And they said to one another, “Did not our heart burn within us.” vs. 32a
 - a) They confirmed the supernatural work that took place in both of their hearts.
 - * The heart is always the problem!

- b) The word burn “kaio”, means to set on fire.
- 2) The two knew exactly when it took place, “while He talked with us on the road, and while He opened the Scriptures to us?” vs. 32b-c
 - a) Jesus talked with them on the road.
 - b) Jesus interpreted the Scriptures to them about Himself, from Moses to all the prophets.

24:33-35 The appearance of Jesus had to be told to others.

- 1) They wasted no time, “So they rose up that very hour and returned to Jerusalem.” vs. 33a
 - a) The fact that it was night did not prevent them from going.
 - b) The truth that Jesus had risen had to be made known.
- 2) They went back to the apostles and others, “And found the eleven and those who were with them gathered together.” vs. 33b
 - a) The eleven as a name, like “the twelve” before Judas betrayed Jesus.
 - b) Thomas was not there. Jn. 20:24
- 3) They confirmed Jesus was alive, “Saying, “The Lord is risen indeed, and has appeared to Simon.” vs. 34
 - a) Risen a past fact.

- b) Verifying the report that Jesus appeared to Peter. vs. 12; 1Cor. 15:5
- 4) They witnessed about their personal experience with Jesus, “And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.” vs. 35
 - a) Their experience was made valid by their personal experience with Jesus by the word of God. vs. 35a
 - b) Their recognition of Him in the breaking bread. vs. 35b
 - * The pronoun “them” is emphatic.

24:36-43 **The appearance of Jesus to His disciples.**

24:36-37 The response of the apostles to Jesus.

- 1) As the men on the road to Emmaus were telling them about Jesus, He appeared in their midst saying, “Peace to you.” vs. 36
 - a) The door was shut and breathed on them the Holy Spirit. Jn. 20:19-23
 - b) Thomas was not there at the time, but Jesus appeared later and showed him his hands and side. Jn. 20:24-29
 - c) Galilee was the third appearance. Jn. 21:14
 - * The first to Peter, the upper room is the second time.

- 2) They were startled and terrified thinking they were seeing a spirit or ghost. vs. 37
 * “And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.” Matt. 14:26

24:38-43 The proof Jesus gave to insure He was not a spirit.

- 1) Jesus rebuked them for being terrified and questioning in their hearts that it was He. vs. 38
- 2) He offered and showed His hands and feet to touch that He was flesh and bone, not a spirit. vs. 39-40
 - a) The word handle “pselaphesate”, refers to the act of handling in order to investigate the nature of something. Jn. 20:20
 - b) The mystery of glorified body. 1Cor. 15:35-49
- 3) Jesus seeing and knowing their unbelief kept them from joy, still wondering, He asked if they had any food. vs. 41
- 4) They gave Him a piece of a broiled fish and some honeycomb and ate them in their presence. vs. 42-43
 * John tells us Jesus prepared fish for the apostle and ate also. Jn. 20:13

24:44-53 **The opening of the Scriptures to the apostles.**

24:44-45 The reminder of what Jesus had taught them about His ministry.

- 1) All the happened to Him were the prophecies of the Law of Moses, the Prophets and the Psalms. vs. 44
 * This are the three division of the Jewish Scriptures.
- 2) Jesus opened up their understanding and comprehend the Scriptures. vs. 45
 * Divinely enabling them, like the two on the road to Emmaus. vs. 31

24:46-49 The prophecies had to be fulfilled.

- 1) His sufferings, death and resurrection were written to come to pass. vs. 46
- 2) His atoning work would provide gospel proclamation of repentance, forgiveness of sins to every nation, starting at Jerusalem. vs. 47
 * The Great Commission, not suggestion. Matt. 28:19-20; Mk 16:15; Jn. 20:22-23; Acts 1:8
- 3) They were His witnesses of these things. vs. 48
 * We get our word martyrs from witnesses.
- 4) They would be enabled for the task, “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.” vs. 49

* Acts 1:1-8; 2:1-21; Jn. 14-16

24:50-53 The ascension of Jesus back to heaven.

- 1) Jesus led the apostles to Bethany, lifted up His hands and blessed them. vs. 50
 - a) The account of the angels telling the apostle Jesus would return in the same manner. Acts 1:9-11
 - b) This was the last time He would be with them on the earth and they with Him.
 - c) They would now walk by faith.
- 2) As Jesus was blessing them, He was carried up into heaven. vs. 51
- 3) They worshiped Jesus, returning to Jerusalem with great joy. vs. 52
- 4) They were continually in the temple praising and blessing God. Amen. vs. 53

* Acts 1:12-14