



# Coptic Orthodox Diocese of the Southern United States



## The Holy Gospel According to St. Luke

### Chapter 24

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# Introduction

## Chapter Outline

- The Empty Tomb: He Is Risen 24:1-12
- The Road to Emmaus 24:13-35
- Jesus Appears to His Disciples 24:36-43
- Jesus Teaches His Disciples 24:44-49
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# The Empty Tomb: He Is Risen

## 24:1-12



- Jesus was crucified on Friday
- After His burial, the tomb was sealed and guarded by Roman soldiers (Matthew 27:62-66)
- The tomb stayed sealed and guarded until discovered by these women *on the first day of the week, very early in the morning*
- The women observed the Sabbath rest obediently, so they could not return to the tomb until daybreak on the day after the Sabbath
- *they, and certain other women with,* They were all the women mentioned in Luke 24:10; and Mark 16:1; and certain others with them; they went out very early, carrying the spices which they had prepared



# The Empty Tomb: He Is Risen

## 24:1-12



- They may have gone individually or in small groups
- There is no discrepancy in the different narratives of the gospels
- All the four evangelists give an account of the Resurrection
- There are some differences but there are no contradictions
- Each Gospel probably shared the story with his audience in mind
- *The stone* which Joseph had rolled *against the door of the tomb*, Matthew 27:60, and the Jews had sealed, Matthew 27:66
- On their way they had considered how they should get over this difficulty, since the stone was “very great” (Mark 16:3)

# The Empty Tomb: He Is Risen

## 24:1-12



- How it came to be rolled away, St. Matthew tells us, *behold there was a great earthquake*, Matthew 28:2
- The actual *event* of Jesus' resurrection is nowhere described
- The evangelists did not describe the Resurrection because they were not trying to make up a story, but they were witnesses, and had nothing to say as to an act that no man had seen
- But the discovery of it is recorded in some detail by all of them
- Here, the women who intended to give Jesus' body a more proper burial discover that the stone was rolled away from the tomb, and that the body of Jesus was not inside the tomb

# The Empty Tomb: He Is Risen

## 24:1-12



- Matthew 27:65-66 reminds us that there was a guard set round the tomb
- The stone could not have been rolled away by the women (they were not strong enough) or by the disciples (even if they were brave enough, they could not overcome the armed guards)
- No one else would have wanted to roll away the stone, and Matthew 28:2 tells us that it was an angel who rolled it away
- The stone was not rolled away to let Jesus out
- John 20:19 tells us that Jesus, in His resurrection body, could pass through material barriers



# The Empty Tomb: He Is Risen

## 24:1-12



- The stone was *rolled away* after the resurrection so that others could see in and be persuaded that Jesus Christ was and is risen from the dead
- St. John Chrysostom says “The stone was rolled after the resurrection for the women’s sake, so they believe the Lord has risen, on witnessing the tomb without the body, and hence witnessing the Truth.”

# The Empty Tomb: He Is Risen

## 24:1-12



- Once the women saw the stone rolled away and the tomb empty, their immediate reaction was that they were *greatly perplexed*
- They did not expect to find an empty tomb
- They were wondering what has happened to it?
- Whether it was removed, and by what means, and by whom; whether by a friend, or an enemy, for they had no thought, nor expectation of a resurrection
- This shows that the resurrection accounts cannot be the result of a plan; they were not even *expecting* that it could happen



# The Empty Tomb: He Is Risen

## 24:1-12



- Angels announced the birth of Jesus (Luke 2:8-15)
- And angels also announced His Resurrection
- The announcement of His birth was made to a few humble people
- His resurrection was announced to a few women
- *Why do you seek the living among the dead?*, This was a wonderfully logical question
- *Remember how He spoke to you when He was still in Galilee*, How remarkable it is to hear angels quoting a whole sentence of Christ's to the disciples, mentioning where it was spoken, and wondering if it is still fresh in their memories

# The Empty Tomb: He Is Risen

## 24:1-12



- So the angels' gently reproached them, how they could expect to see the living in the tomb, for He has overcome death
- This was declared to the disciples ahead of time, concerning His resurrection
- At that moment, they remembered the Savior's words!
- *He is not here, but is risen*, These words were repeated in each of the angelic communications at the tomb
- *The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.* To the women, it must have seemed like a long time ago that Jesus said these words (Luke 18:31-33)

# The Empty Tomb: He Is Risen

## 24:1-12



- Nevertheless, they needed to remember them and the angels remind them of what Jesus said
- *The Son of Man must*, The words declare, that all these things must be
- Must is the critical word here; just as much as His crucifixion was necessary, so was His resurrection
- Jesus would have never come to the place of Calvary unless there will be also an empty tomb of His Resurrection



# The Empty Tomb: He Is Risen

## 24:1-12



- *they remembered His words*, The words of Christ which they had forgot, and it may be had never truly been understood until now
- They had now their memories refreshed by the angels, and their understandings opened by the Spirit of God
- The women who saw the evidence of the resurrected Jesus and remembered His words were excited about what seemed to be the most wonderful news possible – that Jesus *was* alive and had triumphed over death
- The news of His Resurrection meant so much more to them
- It meant He was the conqueror over death and that He was everything they had hoped for and more

# The Empty Tomb: He Is Risen

## 24:1-12



- *they returned from the tomb*, They fled from the tomb in great haste, as they were frightened and amazed, with fear and reverence, because of the vision they saw, and with joy at what they heard
- When the women were ahead of the apostles in going to the Lord's tomb, they were thus blessed by preaching of the Lord's resurrection among the apostles
- St. Cyril the Great says, "the woman who was once to serve death, now is the first to receive the mystery of the awesome resurrection, and was the first to be informed of it. In this way the woman has obtained salvation from the shame and the curse."

# The Empty Tomb: He Is Risen

## 24:1-12



- *Mary Magdalene, Joanna, Mary the mother of James*, These were the women mentioned in Luke 24:1 as those who discovered the empty tomb
- Three are mentioned specifically, and then an unnamed group of *other women*
- These were given the privilege of being the first to tell others of the risen Jesus
- The only references to *Mary Magdalene* in the Gospels as a witness of the crucifixion were in Mark 15:40 and John 19:25
- And of the resurrection were in all four gospels



# The Empty Tomb: He Is Risen

## 24:1-12



- And as one from whom Jesus had cast out seven demons (Luke 8:2, Mark 16:9)
- *Joanna* is mentioned in Luke 8:2 as one of the women who accompanied Jesus and provided for His needs
- She is also noted in Luke 8:3 as the wife of Chuza, who helped manage Herod's affairs (a steward)
- She was likely a woman of privilege and wealth
- Despite their excitement, the testimony of the women was not believed
- In fact, to the apostles, it seemed as if the women told *idle tales*

# The Empty Tomb: He Is Risen

## 24:1-12



- The disciples had no thought, nor expectation of Christ's rising from the dead
- They did not know that He was to rise again, according to the Scriptures; nor did they understand Him when He told them of His rising again; and had no faith in it, nor hope concerning it, and therefore the women *words seemed to them like idle tales*
- Both the Gospels of Luke and John report that Peter ran to investigate the tomb, but St. John includes the information that the "beloved disciple"/the "other disciple," believed to be St. John himself, also ran to the tomb and discovered the tomb empty except for the burial cloths (John 20:2-10)

# The Empty Tomb: He Is Risen

## 24:1-12



- It is significant that both accounts mention the burial cloths
- They saw the burial clothes of Jesus lying in perfect order, as if a body had just passed out of them (John 20:6-7)
- Which means if robbers had disturbed the tomb, they would not have left burial cloths in perfect order
- 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
- Peter analyzed the situation



# The Empty Tomb: He Is Risen

## 24:1-12



- He knew something spectacular had happened because of the condition of the burial clothes, but because he had forgotten the words of Jesus (John 20:9), he did not yet understand and *believe* the way John had
- The absolute surprise of the disciples at the Resurrection, which in their Gospels they truthfully acknowledge, is no small side-proof of the genuineness of these records of the event
- One can know that Jesus rose from the dead, but unless one knows His words, it will not make sense



# The Road to Emmaus 24:13-35

- The long narrative that follows is peculiar to St. Luke
- One of these two disciples was Cleopas (Luke 24:18), an abbreviation of 'Cleopatros' or 'the perfect glory'
- As for the second, some scholars think he is the evangelist St. Luke himself and he omitted his own name out of humility
- The scholar Origen and St. Cyril the great think the second person is called 'Simon', from among the seventy apostles, other than Simon Peter and Simon the Cyrene
- The two disciples were from among the seventy apostles
- *same day*, The first day of the week - the Resurrection Sunday



# The Road to Emmaus 24:13-35

- The evangelist specifies the historical time of this encounter
- *Emmaus*, St. Luke mentions that it was about seven miles from Jerusalem
- It was situated east-south-east from it
- They knew of the events of the early morning of the Resurrection
- As they talked, they spoke of the things that were biggest on their hearts which are the things regarding the arrest and crucifixion of Jesus
- They reasoned, doubtless, about the probability or improbability that Jesus was the Messiah





# The Road to Emmaus 24:13-35

- Or perhaps about the evidence of His resurrection; about the truth and credibility of the women's report
- Their minds were anxious about the state of things, and they tried to arrive at the truth
- In this state of things Jesus came to solve their doubts, and to establish them in the belief that He was the Christ
- It is a fulfilment of the comforting promise, *"for where two or three are gathered together in My Name, I am there in the midst of them."* Matthew 18:20
- Yet for a time they were miraculously prevented from seeing who Jesus was



# The Road to Emmaus 24:13-35

- There are two other instances of the same remarkable fact
- Mary of Magdala did not recognize Him (John 20:14), nor the disciples on the lake (John 21:4)
- The same thing is evidently implied in Luke 24:37 and in Matthew 28:17; and it exactly accords with the clear indications that the Resurrection Body of our Lord was a Glorified Body of which the conditions transcended those of ordinary mortality
- Another season why they could not recognize Him might be due to their weak faith, and slow spiritual understanding



# The Road to Emmaus 24:13-35

- Or maybe this was a divine purpose so that the Lord reveals to them His divine mysteries and the prophecy fulfillment in Him (Luke 24: 27)
- The two on their walk to Emmaus, and Mary Magdalene in the garden, were preoccupied with their sorrow
- The fisher-disciples on the lake were preoccupied with their work, so that the vision of the Divine was obscured





# The Road to Emmaus 24:13-35

- Jesus opened the conversation by asking them what they had talked about
- It was evident in their facial expression and perhaps even in their manner of walking that they were *sad*
- The things which had lately happened in Jerusalem were so many, and so unusual, that the disciples wonder that anyone coming from Jerusalem should ask, What things?
- They therefore ask Him if He was a mere stranger in Jerusalem, coming from some other country, or from some remoter parts of Judea or Galilee; or, if He was the only man who had been unconcerned in what was the common conversation both of the town and country?



# The Road to Emmaus 24:13-35

- Still appearing as if He was not aware of the events, encouraging them to reveal their hearts Jesus asked them, *What things?*
- Even though He knew their hearts, there was value in them saying it to Jesus
- They began telling Him what they know about Jesus
- *Jesus of Nazareth*, They knew His name and where He was from
- *a Prophet mighty in deed and word*, One who did not only in an extraordinary manner reveal the will of God unto men, but also did many great and mighty works
- He was powerful in working miracles, in raising the dead, healing the sick, etc.



# The Road to Emmaus 24:13-35

- He was not only highly favored of God, but in great reputation and opinion also among the people
- The words indicate the precise stage of faith which the two disciples had reached
- They believed in Jesus as a prophet; they hoped that He would redeem Israel
- They had not risen to the belief that He was the Christ, the Son of God; and now even that faith was shaking
- The whole narrative suggests that our Lord was choosing this exceptional method of dealing with them as a step in the spiritual learning which was to lead them on to the higher truth





# The Road to Emmaus 24:13-35

- *we were hoping*, We on the other hand, as opposed to *the priests and rulers*, were hoping; but the hope is now dead
- These disciples had a disappointed hope
- Their hope was not truly disappointed; but in some ways their hope was misguided *that it was He who was going to redeem Israel*
- Jesus would show them that their true hope was fulfilled in Him and His resurrection
- *today is the third day*, The expression seems to imply, 'if there had been any hope it would have been confirmed before now'



# The Road to Emmaus 24:13-35

- They continued sharing the testimony of others, but they were slow to believe
- The report of the women meant little to them
- Part of the women's story—the body gone—is accepted as a fact
- However, their explanation of the fact is regarded as doubtful, *they came saying that they had also seen a vision of angels who said He was alive*
- And the report of Peter and John who had seen the burial clothes meant little – because *Him they did not see*
- Jesus wanted to know from them what He wants to know from us today: can we believe without seeing with our own eyes?



# The Road to Emmaus 24:13-35

- Jesus told them that the problem with their belief was more in their *heart* than their *head*
- The word of reproof may sound strong, but we must remember that our Lord had already given them the true interpretation of prophecies on the Messiah (Luke 9:22,44; Mark 14:21)
- He reproached them for not seeing what He had Himself so clearly predicted, and what had been foretold by the prophets
- However, the word used in the original does not imply as much "reproach" as the word "fool" does among us
- *O foolish*, not in a natural sense, as if they lack intelligence; nor in a moral sense, as wicked men





# The Road to Emmaus 24:13-35

- Nor in a way of anger and contempt to provoke them; Christ will not act contrary to His own rule, in Matthew 5:22
- It was an expression meaning merely that they were "thoughtless," and that they did not properly "attend to" the evidence that He must die and rise again
- They had no understanding of the Scriptures, and were so blind to the knowledge of them; particularly those which concerned the sufferings and resurrection of the Messiah
- He therefore expresses Himself with much warmth, concern, and surprise, that He have been with them for so long and under His teaching



# The Road to Emmaus 24:13-35

- So, they were very slow of heart to believe, not only what the women reported from the angels, but even those of their brethren, who had seen Him after He was risen; Mark 16:14
- The significant points that should not be missed in Jesus' statement concerning belief about Him concerning the prophets are:
- Belief in Jesus and His mission is connected to a proper understanding of the Scriptures
- *all that the prophets have spoken*, Implies that all of Scripture bears a prophetic and Messianic significance



# The Road to Emmaus 24:13-35

- Jesus question demands an affirmative answer and refers to God's Divine Plan for man's salvation, especially in terms of the prophecies of the "Suffering Servant" described in Isaiah 52-53
- He led them to see that the Christ must suffer before He could be a triumphing Messiah
- The sufferings were a necessary condition of the glory that followed
- Thus Jesus led them to see the true meaning of the "prophets," whose burning words they had so often read and heard without grasping their real deep signification





# The Road to Emmaus 24:13-35

- *Beginning in Moses and all the Prophets*, He told them all about the Messiah
- *Beginning in Moses*, The promise to Eve (Genesis 3:15); the promise to Abraham (Genesis 22:18); the Lamb (Exodus 12); the Scapegoat (Leviticus 16:1-34); the brazen serpent (Numbers 21:9); the greater Prophet (Deuteronomy 18:15); and the Star and Sceptre shall rise (Numbers 24:17); the Rock (Numbers 20:11; 1 Corinthians 10:4)
- *the Prophets*, Immanuel and born of a virgin, Isaiah 7:14; “Unto us a Child is born, Unto us a Son is given.” Isaiah 9:6-7
- The Good Shepherd, Isaiah 40:10-11



# The Road to Emmaus 24:13-35

- The Meek Sufferer, Isaiah 1:6
- He who bore our griefs, Isaiah 53:4-5
- The Branch, Jeremiah 23:5, 33:14-15; Zechariah 6:12
- The heir of David, Ezekiel 34:23
- The Ruler from Bethlehem, Micah 5:2
- The lowly King, Zechariah 9:9
- The pierced Sufferer, Zechariah 12:10
- The struck Shepherd, Zechariah 13:7
- The Messenger of the Covenant, Malachi 3:1
- The Sun of Righteousness, Malachi 4:2 and many other prophecies



# The Road to Emmaus 24:13-35

- Jesus acted as if He might continue on farther, but did not want to force His company on these disciples
- The Lord would have left them then to themselves, had they not asked Him with real earnestness to abide with them
- He waits for our invitation
- This was the crucial test of the effect of the Lord's previous teaching
- They probably felt a new light flowing in upon their souls, bringing new meanings into what had before been unclear and hard sayings





# The Road to Emmaus 24:13-35

- Were they content to let the unknown Teacher pass on, and see no more of Him?
- Their answer showed that their “hearts” already “burnt within them”
- *they constrained Him*, They urged Him, pressingly invited Him
- Still not recognizing Jesus, they invite Him to their home to have dinner and to spend the night
- His conversation was so engaging, and His teachings and dialogs were so heavenly and instructive, so powerful and moving, that they desired more and were exceeding desirous of His continuance with them, even though He was a stranger to them



# The Road to Emmaus 24:13-35

- Some, as St. John Chrysostom, St. Augustine, think what the Lord Jesus did here is the 'Eucharist Sacrament', and that the Lord manifests Himself through this mystery
- Others think that this was not the Eucharist Sacrament because we do not read that He also took the cup and gave them to drink
- Moreover, He did not mention, when breaking the bread that this is His body that is shed for them, as He did at the last supper
- They believe that Jesus blessed the bread as He used to do at all meals and as He did, when He fed five thousand at one time, and four at another, Matthew 14:19



# The Road to Emmaus 24:13-35

- The obscurity and the incomprehensibility was removed
- They saw Him to be the Messiah
- Their doubts were gone, and they saw clearly that He was risen, and was truly, as they had long hoped, the Savior of people
- 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
- The work for which He had come to them was done
- He had conveyed comfort and insight, and had brought them into communion with Himself





# The Road to Emmaus 24:13-35

- *Did not our heart burn within us,* Even when they didn't know it was Jesus, even when they did not believe He was risen from the dead, their heart still burned because of the ministry of God's Word and of Jesus, the Living Word of God
- They did not waste any time
- They probably left meal half finished, with no fear of the night journey; it was towards evening when they had arrived at Emmaus
- After a seven mile walk one way, they were so excited that they went seven miles back – and probably much faster on the return



# The Road to Emmaus 24:13-35

- All they thought about is that the eleven must be told at once what has happened
- *has appeared to Simon*, These words are not said by the two disciples, but by the apostles, whom they found gathered
- And who, just as these two entered the room, said to one another, or rather to these two disciples, and as soon as they saw them, not being able to hold it in, they communicated the good news they had just heard
- Perhaps, Peter had been just telling them
- They had mutual confirmation of the resurrection of Jesus



# The Road to Emmaus 24:13-35

- The two travelers now tell the eleven their marvelous story
- *in the breaking of bread*, These words are significant to Church Fathers who believe that it was Eucharist Sacrament
- It is an expression which, at the time when St. Luke wrote his Gospel, had acquired a definite meaning in the language of the Christian Church, and was applied to breaking bread in the "Supper of the Lord" (Acts 2:42,46; 1 Corinthians 10:16)





# The Road to Emmaus 24:13-35

- This is the aim of God's work in us, that He grants us the power of the resurrection, for He says 'they rose up'
- With this resurrected life we go back to Jerusalem above which we have left, we return to *the city of God the great king* (Matthew 5:35)
- We go back to (Galatians 4:26) *the Jerusalem above is free, which is the mother of us all.*
- In other words, God changes our direction
- After we were heading to Emmaus, and were giving our backs to Jerusalem, now we are giving our backs to Emmaus, and heading with our faces, our hearts and our thoughts towards Jerusalem

# Jesus Appears to His Disciples

## 24:36-43



- While the two disciples, that came from Emmaus, were telling the disciples what happened; just as they had finished it, *Jesus Himself stood in the midst of them*
- The account agrees with that in John 20:19, who adds the fact that the doors of the room had been closed for fear of the Jews
- *Peace to you*, This was a form of salutation among the Hebrews denoting a wish of peace and prosperity
- Now these words have a new meaning, after Jesus had risen from the dead

# Jesus Appears to His Disciples

## 24:36-43



- Now, true peace could come between God and man and among men
- The doors were shut, and the suddenness of his appearance led them to suppose they had seen a spirit
- He had just given them His peace
- He proceeds further to calm their fears
- *Why are you troubled?*, Who had more reason to rejoice, and be glad, as they were when they knew that it was Jesus?



# Jesus Appears to His Disciples

## 24:36-43



- St, Cyril of Alexandria comments on these two verses saying, “To convince them firmly and absolutely that He is the same one who suffered, He immediately shows that being God by nature, He knows what is hidden. The tumultuous thought within them do not escape Him.”
- Jesus first displayed His wounded *hands* and *feet* to the disciples
- In this Jesus wanted to establish both His identity and His bodily existence, and that it was in a transformed state *the same body* He had before the cross, upon the cross, and set in the tomb

# Jesus Appears to His Disciples

## 24:36-43



- He showed them His wounds that they might be convinced He was not a spirit, and be assured of the truth of His resurrection, and that in the same body in which He suffered
- By these wounds they would know that it was the very same Jesus
- Also that they observe how great was His love to them, to endure what He did for them
- These wounds were the weapons with which He defeated death
- The Resurrection was a reality, not an appearance

# Jesus Appears to His Disciples

## 24:36-43



- Pope Gregory the great mentions four justifications to these wounds
- (a) To build up His disciples in the faith by means of His resurrection
- (b) These wounds remain so as to declare His intercession for redemption and atonement to the Father instead of us
- (c) So the believers remember His love to them and His mercy towards them
- (d) These wounds remain to judge the wicked ones on the great day of the Lord



# Jesus Appears to His Disciples

## 24:36-43



- Jesus proceeds to give them evidence that He was truly the same person that had been crucified and *He showed them His hands and His feet*
- Be convinced, for you could not thus touch a spirit
- The object here was to convince them that His body had really come to life
- They no doubt believed at the time, otherwise they would not have rejoiced
- Their joy was so great, and His appearance was so sudden and unexpected, that they were perplexed, and still sought more evidence of the truth of what they "wished" to believe

# Jesus Appears to His Disciples

## 24:36-43



- Although they had been prepared for the belief of resurrection, by the report of the women, by Simon Peter, and the account of the two disciples that came from Emmaus; yet they could barely believe
- The Master would not permit this state of wondering to continue; so He changes the current of their thoughts by thus descending into the region of everyday life and asked them *Have you any food here?*
- Not that He needed any, or was hungry, but to give them a further proof that He was not a spirit; and that He was risen from the dead in a true and real body

# Jesus Appears to His Disciples

## 24:36-43



- *Fish* was part of the common food of the disciples - we see this from the miracles of the five thousand and the four thousand, and also from the narrative of John 21:9
- *Honey*, we know, in Canaan, *the land flowing with milk and honey*, was common enough to be part of the diet of the poor (Exodus 3:8, 17; Deuteronomy 26:9, 15; Jeremiah 11:5; Isaiah 7:15,22; Matthew 3:4)
- *He took it and ate in their presence*, Jesus did that to convince the disciples that He had a body and that He was risen
- This was one of the proofs appealed to in Acts 10:41 “*who ate and drank with Him after He arose from the dead,*”



# Jesus Appears to His Disciples

## 24:36-43



- What He did to help the faith of the disciples was exceptional in reference to the immortal condition of the body, which can have nothing to do with wounds or food
- “Even though there is no food or drink after the general resurrection for everyone, nor if anyone is wounded, there will be a resurrection with this wound, yet the Lord did so, that we believe all of us that the body that suffered and died is the same one that rose from among the dead.” Anba Paul El Boshy

# Jesus Teaches His Disciples

## 24:44-49



- Jesus reminded them that all had happened just as He said it would
- As with the travelers to Emmaus, so now with the eleven who were present, our Lord leads His disciples to the true method of interpreting the prophecies which foretold the Christ
- *the Law of Moses and the Prophets and the Psalms*, Under these three, the Jews were accustomed to comprehend all the books of the Old Testament
- The prophecies, as well as types, relating to the Messiah, are contained in one or other of these books

# Jesus Teaches His Disciples

## 24:44-49



- The words, *while I was still with you*, plainly show that, in the Master's mind, the period of His sojourn with men was, in the human sense of the expression, past
- The forty days between the Resurrection and the Ascension were not intended to be a continuous sojourn with the Disciples
- To help His disciples take it all in, *He opened their understanding, that they might comprehend the Scriptures*
- Especially in their reference to Him



# Jesus Teaches His Disciples

## 24:44-49



- He not only opened their hearts, to attend to what He said, and the proofs He gave of His resurrection from the dead in a true body; but He removed the veil from the eyes of their minds, and gave them an understanding of the sacred writings, respecting this matter

# Jesus Teaches His Disciples

## 24:44-49



- Verse 46 gives the conclusion of the explanatory conversation in Christ's own words
- The essence of prophecy is the suffering and resurrection of the Christ, and the preaching in the name of the Risen One, to all nations, of repentance unto the remission of sins
- Jesus wanted them to understand that the cross was not some unfortunate obstacle that had to be removed
- It was a *necessary* part of God's redemptive plan for men, 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

# Jesus Teaches His Disciples

## 24:44-49



- *beginning at Jerusalem, Why?*
- Because it is good to begin near to where we are
- Because the Scriptures say it should be so (Isaiah 2:3, Joel 2:32)
- Because that is where the facts of the gospel took place, and the truth of those facts should be tested straightaway
- To bring the Jewish people the gospel first



# Jesus Teaches His Disciples

## 24:44-49



- *you are witnesses of these things*, There is a link connecting the Gospel with the Acts, the key-note of which, especially in the earlier chapters, is that the disciples are to be “witnesses” of their Lord’s work and teaching, and above all of His resurrection (Acts 1:8,22, 2:32, 3:15, 5:32)
- Christ commissioned them to be witnesses of His life, His sufferings, His death, and His resurrection
- In like manner, "all" Christians are witnesses for Christ
- They are the testimonies of His mercy and His love, and they should so live that others may be brought to see and love the Savior

# Jesus Teaches His Disciples

## 24:44-49



- They could not do the work Jesus had called them to do unless they were bestowed with power from on high, and that power would come as the Holy Spirit was poured out upon them
- He asked them not to leave Jerusalem until after they had received this mission
- They were therefore soon to receive it, and they are not to begin their witnessing and their calling before receiving Him
- *I send the Promise of My Father upon you*, The promise of the Father, because He was promised by the Father to be sent, and poured on the saints in the times of the Messiah, Isaiah 44:3

# Jesus Teaches His Disciples

## 24:44-49



- This was clear to them from the conversation He had with them, John 14:16-17 *“And I will pray the Father, and He will give you another Helper, that He may abide with you forever, the Spirit of truth, whom the world cannot receive”*





# The Ascension 24:50-53

- Jesus continued to appear to His people for 40 days following His resurrection
- Eventually came the day when He would ascend to heaven
- This must be understood to have happened after forty days
- The traditional scene of the Ascension is the central point of the Mount of Olives which was within the boundaries of Bethany
- It was not the village Bethany, but that part of the mount of Olives which belonged to Bethany
- Our Savior had been often there praying; from thence He now ascends into heaven



# The Ascension 24:50-53

- Bethany means 'the house of suffering'
- There was the garden in which His sufferings began; there He was in His agony
- Those that would go to heaven, must ascend from the house of sufferings and sorrows
- The disciples did not see Him rise out of the grave
- His resurrection could be proved by their seeing Him alive afterwards
- But they saw Him ascend into heaven; they could not otherwise have a proof of His ascension
- Nothing but blessing had ever come from those hands



# The Ascension 24:50-53

- He left them in love, He left a blessing behind Him
- The Acts (Acts 1:9) describe the act of ascension as: *“while they watched, He was taken up, and a cloud received Him out of their sight.”*
- What is surprising is that the disciples did not grieve over the Lord’s ascension, and His being physically separated from them
- They rather returned to Jerusalem with great joy
- It shows their faith in the promise that His spiritual presence should be even nearer and more precious (John 14:28, 16:7)





# The Ascension 24:50-53

- Where did they return to in Jerusalem to remain in prayer?
- Who was among those who were present? Mark 14:15; Luke 22:12; Acts 1:13-15
- They returned to the Upper Room in Jerusalem where they held the Last Supper and where they were staying
- The Apostles, the men and women disciples, the Virgin Mary and Jesus kinsmen remained in prayer, waiting for the coming of the Holy Spirit
- *were continually in the temple praising and blessing God*, This shows the wonderful result of the ministry of Jesus in the disciples' lives



# The Ascension 24:50-53

- There were 120 disciples of Jesus present in continuous prayer for nine days in the upper room of a house in Jerusalem (Acts 1:13,15)
- *they worshiped Him*, They believe He is God
- Their faith was now come to its highest
- They no longer look upon Him only as one sent of God, a great Prophet, nor only as the Son of David, the promised Messiah
- They now believe Him to be the eternal Son of God, being so manifested by His resurrection from the dead, and ascension into heaven before their eyes



# The Ascension 24:50-53

- *returned to Jerusalem*, They were obedient
- *were continually in the temple praising and blessing God*, This means that they lived as *public* followers of Jesus and could not hide their love and worship towards Him
- *continually*, At the hours of worship when the temple was open
- By going frequently to the temple, the disciples remained faithful to the Lord's command "beginning at Jerusalem"
- *in the temple*, The statement is obviously not inconsistent with that in the Acts (Acts 1:13), that they were abiding in an upper-chamber in Jerusalem





# The Ascension 24:50-53

- What it indicates is, that their days were spent, not in the routine of common life, but in the prayer of fervent expectation; and for this no place was so fitting as the Temple, which their Master had taught them to look on as in very deed His “Father’s house”



# Discussion

- Why was it necessary for Jesus to be resurrected in the flesh (Romans 4:24-25; 1 Corinthians 15:53-57)?
- The women who came to the tomb were expecting to find the dead body of Jesus but He did more than they expected. In what ways are your expectations limiting your walk with Jesus? Who was included in this group of women? What was the apostle's response to the message the angels gave to the women?
- What are the things that the women should have remembered? What are the passages in Luke?



# Discussion

- What does Peter see when he arrives at the tomb? If the body of Jesus had just been stolen would he had seen this? Why or why not?
- Why is our faith in vain if Jesus did not raise from the dead (verse 17)? What is the connection between the resurrection and the freedom from our sins?
- What is it about the resurrection that gives you hope? Do you feel the necessity of the resurrection of Jesus in your daily life?





# Discussion

- Put yourselves in the shoes of the disciples of Emmaus. How do you think you would feel as you reflect on the death of Jesus, the One you had hoped would be your redeemer?
- In this Scripture account, the disciples of Jesus on the road to Emmaus face a challenge to their faith. How would you describe their situation?
- Jesus' words to His disciples, "Peace to you!" are more than a greeting. What does it mean to have peace with God? How does any sinful human being receive divine peace? How does having peace with God produce having the peace of God?