

Luke Chapter 24 – John Karmelich

1. As I stated in the last lesson, my title for my final lesson on Luke is "Sunday's coming". That title to me is kind of like saying, "Things will be better soon" or the biblical expression, "This too shall pass". The last two lessons have been fairly depressing as they deal with the final events of Jesus' life leading up to the crucifixion. In those lessons I focused on how we should have the strength to do what needs to be done in difficult times. Here in the "Sunday's coming" lesson, or better yet to say, "Sunday's come" the focus is on how we should live based on the news that Jesus did rise from the dead that Sunday morning roughly two thousand years ago.
 - a) After six months of work writing about Luke not including break time, I'd like to end our study of this book on a positive note. Many of you can read this lesson and think, "Here it comes, another lesson on Jesus rising from the dead, I've heard this a million times." What I'd like you to consider as we study this final chapter in the book is that just as "Sunday is coming for the disciples of Jesus" so we should have joy in our lives no matter what we're facing at any given time. I'm not saying we have to be happy during the worst moments of our lives, but just to realize that just as "Sunday's coming" for those original disciples, so we should always have joy knowing that whatever we're dealing with, at the worst it will last for this lifetime. Hopefully we can all have joy in our lives through whatever we are dealing with at this time, and that internal joy is based on our hope for our future or to put it briefly, "Sunday's coming".
 - b) With that said, let me summarize the events of the final chapter and show the joy that the disciples had based on the events of the resurrection. Before I begin, keep a few thoughts in mind: First, the disciples didn't expect to ever see Jesus again. That's a great argument against the notion that the disciples stole the body. Second if the disciples were not 100% convinced that Jesus rose from the dead, I'm positive the New Testament never would be written in the first place. Why bother worshipping Jesus unless one's convinced beyond a shadow of a doubt that Jesus did rise from the dead? As I love to state, being a Christian is summarized with the idea that we believe Jesus is Lord (in charge) of our lives and God the Father raised Him from the dead. That's from Romans 10:9, and effectively is a good summary of the whole chapter. With that said, let's discuss a few details of this chapter:
2. The chapter opens with a bunch of women going to Jesus' tomb to anoint his body. My guess is the women figured the guards would let them do that as what their doing is harmless as they had no intent of stealing Jesus body. When they got there they noticed the guards were gone and the stone that was in front of the grave had been removed. By the way, the stone wasn't removed to let Jesus out, but to let visitors in as to see the empty tomb. The bottom line is that angels told the women that Jesus had risen from the dead and that's why His body wasn't there.
3. When these women told the disciples what happened, they didn't believe them. Peter and John ran to the tomb to see the empty place for themselves. Since they weren't expecting Jesus to rise from the dead they left wondering what happened. My point is none of them realized, "Sunday was here" in the sense they weren't expecting to see a very much alive Jesus. They probably were thinking what it would mean that Jesus is gone. My point is in order to have joy in life, we have to keep the fact of "Sunday's here" in mind in order to have the strength to deal with our lives.
4. Next we get a story of two disciples (not part of the original twelve) walking home after all of the events surrounding the crucifixion took place. Jesus joined their discussion of what happened in that city even though these other two people didn't realize Jesus was talking to them. After Jesus explained how the Old Testament predicted He had to be killed and be raised up on the third day these other two men realized they were talking to Jesus, as He disappeared right in front of them. In this lesson I'll talk about what I think Jesus looked like and how He could instantly appear and disappear. The point is the other two were happy as "Sunday's here".

5. Next we get an encounter of Jesus with the Eleven (a title of the 11 of the 12 disciples since Judas is no longer with them) and whoever else was part of that group. This group feared for their own lives after Jesus was arrested and killed. When He appeared within this locked room, those there essentially stood there in shock. Jesus encouraged them to touch His hands and feet where His nail prints were located. (This leads to the speculation that the only man-made thing in heaven is those nail prints.) The point is the disciples were sad as they figured they've wasted the last three years of their lives and now didn't know what to do with their lives. By appearing in that room it encouraged the disciples that all they've learned from Jesus and all the miracles they'd witnessed was not a waste of time. In other words they were starting to grasp the idea that the Messiah had to die for their sins and then live again.
 - a) The final part of the chapter tells the story of Jesus being taken up into heaven. There are more details of that event in "Luke 2" or as more commonly known, the Book of Acts.
6. Ok, we all know the story of Jesus resurrection. This is old news for all of us. How do we apply it to our lives? Just as the disciples were now filled with joy realizing all they saw Jesus do in the last few years had a purpose beyond healing people who would eventually die again. Effectively they're starting to get the idea what "Sunday's coming" means that for the rest of their lives, they now have a purpose in life greater than their daily occupations: They'll get to use the rest of their lives to make a difference for Jesus because well, Sunday has come. For us, it is also about using our lives to make that difference as we too know Sunday as come as well as "Sunday's coming" based on eternal life we'll have as part of Jesus family. With that said, time for the details:
 7. Chapter 24, Verse 1: On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. ² They found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus.
 - a) I don't think the words Monday, Tuesday, Wednesday etc. was part of the vocabulary at this time. It was simply a "count" of the number of days until the next "Sabbath" which is what we refer to as Saturday. Jesus had died and was buried before the last Sabbath, and now it is the first day of the week after that Sabbath. For religious Jews such as almost all the characters in this story, it now means they can resume their normal lives. To state the first verse in modern English, "Early Sunday morning, some of the women who followed Jesus went to his tomb to give Jesus a proper burial". I'm guessing that they knew guards were watching the tomb, but that such guards would consider it harmless for what were probably five women going to put spices in or on Jesus dead body.
 - b) Luke's gospel doesn't mention the parts about the guards being scared away by angels or the fact that angels rolled away the big stone that covered the entrance. If I had to guess, Luke wanted to focus on the reaction of the disciples to "Sunday's here", which is why we don't get all the facts as stated in the other gospels. To get a full account of all the details that occurred, one has to study all four gospel accounts. What we do get is some women showing up at Jesus' grave to find the stone has already been rolled away and Jesus body was gone. Other accounts mention that there were probably five women who are named here. These verses counter the idea that the disciples stole Jesus body as these women did get their first and no one expected Jesus to be alive in the sense of His body being gone.
 - c) In John 20.19 we read that Jesus in His resurrected state entered a locked room. My point is that the stone was not moved to let Jesus out, but to let others in to see He's not there. It is best to see the early verses of this chapter as evidence of Jesus rising from the dead.
 8. Verse 4: While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them.
 - a) There is a false tendency to think that all angels are winged creatures. I don't know what all angels look like in heaven, but usually when they appear on earth, they resemble men as they do here in this verse. I think they looked different enough that these women knew they were not ordinary people, but didn't look different enough that it would scare away the girls from just stopping to stare at them.

- b) It's interesting to me to consider that fact that during the three years of Jesus' ministry, we don't read of angels being around other than to minister to Jesus at moments He suffered such as after His forty day fast in His battle with Satan early in the story, or when the text says Jesus "sweated blood" before the crucifixion events took place. My point is through all of the miracles we read through most of the Gospel accounts nobody describes angels there on the scene as part of those miracles. In effect, angels are only around to announce the birth of Jesus and here again to announce the resurrection of Jesus. In other words we mainly see angels in the Gospels to announce good news, first of Jesus birth and then here to announce His resurrection.
 - c) So how do I know for sure these were angels and not ordinary men? By the way the text describes how they dressed in Verse 4. It's like their appearance was so "white", the girls could barely stand to look at them. The idea is that God wanted these women to realize this sight is something special but not scary enough to make them run away in fear. Since Luke wrote this book, roughly 30 years after the event, I suspect Luke interviewed one or more of them and this is how they remember that event occurring.
9. Verse 5: In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? ⁶ He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷ 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.' " ⁸ Then they remembered his words.
- a) So if Jesus in His resurrected state could be anywhere, why wasn't He here Himself to tell these women He was alive? I suspect it was to counter the false argument that Jesus lived through the crucifixion and He walked out of that grave. With Jesus not being here when witnesses showed up, it adds to the proof that Jesus did rise from the dead. Meanwhile, we have a handful of women "scared to death" as they knew they were in the presence of angels who were telling them Jesus had risen. Since Jesus has risen, God sent angels there to announce that fact to whoever showed up expecting to see Jesus again. In summary we are reading of angels announcing the good news that Jesus has risen.
 - b) At this point the angels reminded these women of what Jesus told all of them probably a good while ago how He knew He was going to suffer all of this, and return to life again. The point being that none of these events were "shocks" to Jesus that they would happen.
 - c) OK John, you're preaching to the choir again. We know all of this. Why should we care? If for no other reason, then to keep the "Sunday's coming" message fresh in our minds. We have some women here who are now scared and didn't know what all of this would mean to their future. The idea of "Sunday's coming" isn't just the realization that Jesus is going to live for them, but that He's always there for us guiding us through the best and worst of all situations for His glory. That's the good news of "Sunday's coming".
 - i) Let me try to explain all of this another way: There was a pastor who passed away recently who used to say, "Every day can be a great day". Other men questioned him saying, "How can every day be a great day when we're all dealing with this or that situation?" He replied, it can be a great day not based on circumstances, but just knowing God's in charge of all things and He's guiding all believers for His glory through whatever we're dealing with in life." I've never met a man who had so much joy in his life and he's secretly been a hero of mine for many years.
 - ii) Meanwhile, back to the confused women over what happened to Jesus.
10. Verse 9: When they came back from the tomb, they told all these things to the Eleven and to all the others. ¹⁰ It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles.
- a) In Verse 10, we get the names of some of these women. If nothing else, these verses show us that it wasn't just a bunch of men who followed Jesus around. I don't know how many disciples Jesus had at this point, but it wasn't a lot.

- b) The plot point here is the women who found the empty tomb reported back to "The 11" who were the leaders of however many did follow Jesus around for the last three years.
 - c) One has to remember that in Israel at that time, the testimony of women wasn't legally considered worth much. Women as a general rule couldn't testify in court. To put all of this another way, if I were writing a Gospel story, I might have Jesus just appearing alive to the whole group at once or all the disciples at once. For women to find Jesus grave as empty first makes the story more convincing as such testimony wasn't accepted. That's why we'll next read of two of the disciples going to check it for themselves. We'll get a clue in the next verse that the testimony of women wasn't accepted in society back then.
 - d) Stop and think what you would do if you saw something you couldn't explain. The first thing you'd want to do is go tell someone who also knew what did happen. That's what we read these women doing here.
11. Verse 11: But they did not believe the women, because their words seemed to them like nonsense. ¹² Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.
- a) We learn from another Gospel account that both Peter and John ran to the tomb. Whoever Luke interviewed for this part of the story wanted to focus on Peter, as he's the one who actually first went into the tomb to study the evidence. The key to reading sections like this is to study it from a perspective of verifiable evidence. If someone stole Jesus' body as some people claim, why would the "strips of linen" still be there? In other words, why would someone unwrap the body if they were going to quickly steal it?
 - i) Verse 12 also argues against the "Shroud of Turin" being real as the text says Jesus was wrapped in strips (plural) as opposed to one big linen piece.
 - ii) Now consider that Peter did not believe that Jesus physically rose from the dead. It is another set of proofs that the disciples didn't steal the body as they themselves were wondering what happened here.
 - b) OK John, I may not have studied the text from a standpoint of evidence but I believe Jesus rose from the dead. How do we apply this? Here is another example of a situation where someone is confused and not knowing what's going to happen in the future. The idea of "Sunday's coming" is that no matter how bad things may look at any given moment, we need to recall that God's in charge, God's got a plan and God's going to work out the lives of believers for His glory. That's the good news of "Sunday's coming".
12. Verse 13: Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognizing him. ¹⁷ He asked them, "What are you discussing together as you walk along?"
- a) The story now moves away from any of the "11" disciples and even the women who were at the tomb, to another pair of people who believed that Jesus was something special. We know from the text coming up that whoever these two people are, they were aware that Jesus was crucified. They were also aware of the story of the women at the tomb. I state all of that to begin with so we know the time line of when they began their journey home.
 - b) The original Greek text says that these men were traveling 60 "stadia" which is about 7 miles from where Jerusalem is located to a village called Emmaus. Scholars debate over the exact location of the village of Emmaus, and the short version is we don't know where it's located today. The point is these men were walking home disappointed as Jesus didn't overthrow the Roman Government as they had hoped and now Jesus who they trusted in was now dead.
 - c) The cute part of this story is Jesus walks up behind them and joins their conversation. It's sort of fun to consider that Jesus as God knows all things but says effectively what's up?
 - d) A key point is God arranged this so these two other people didn't recognize Jesus.

- e) Before we get back to the story, stop and consider our prayer life for a moment. If we're praying to a God who knows all things, why are we explaining our situations to Him if He knows everything anyway? Why do we pray as if God does not know all things? The answer is I believe God enjoys hearing things from our perspective. Just as Jesus says in effect, "What's up?" It's God's way of getting us to talk out our situations so that we can understand better what's happening. My point is by us talking out our situations before God, it helps to give us, not God, some perspective about whatever we're dealing with at any given moment. Praying helps us to see our problems from God's perspective as we realize we're bringing our "case" to a God who knows all things including all that will happen in our future. In short, it helps us to see the "Sunday's coming" perspective of whatever we have to deal with at the moment in life.
13. Verse 17, Part 2: They stood still, their faces downcast.¹⁸ One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?"
- a) Here we get the name of one of the two people who were talking to Jesus. I'm willing to bet that Luke interviewed this man himself. As I heard John MacArthur preach, "I'd bet that Cleopas spent every day of his life sharing this story with someone as that was His way of preaching Jesus to others based on his own personal encounter with Him".
- b) Whoever Cleopas is, we know he wasn't one of the original disciples as the 12 are named several times in the Gospel accounts. If nothing else, it shows that Jesus had more than just the original twelve and some women who followed Him around.
- c) Coming back to the story, what we know is that this man who joined their conversation is Jesus as He reveals Himself coming up in a few verses. Again we know that they didn't know it was Jesus who they were talking to, or else their conversation would be different.
- d) One has to remember that the crucifixion of Jesus was the "big talk of the town" during the annual Passover holiday celebration. Also remember that Jerusalem grew greatly in size for this holiday. There were thousands if not more who walked out of town after the holiday was over. Cleopas and whoever was walking with him were just two of the many who were leaving town after it was over. I picture Cleopas with a strong Brooklyn Jewish accent asking Jesus, "Are you the only man in Jerusalem who didn't know what happened to Jesus during this time?"
14. Verse 19 Part 1: What things?" he asked.
- a) Notice we don't get a big speech by Jesus here explaining who He is. All Jesus says is the words translated "What things"? This is not Jesus doing a marketing survey. If nothing else it shows us that Jesus cares about all people who care about Him, not just the "11" or even the women who followed Him. It's kind of like Jesus leading us in prayer by saying in effect, "Tell me what's on your mind so you can think it out as you talk to Me".
15. Verse 19 Part 2: "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people.²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him;²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place.²² In addition, some of our women amazed us. They went to the tomb early this morning²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive.²⁴ Then some of our companions went to the tomb and found it just as the women had said, but him they did not see."
- a) Here in these verses, we get this man named Cleopas repeating to Jesus all the key events of the past few days as if Jesus had no idea any of this occurred. At the least it shows us what events Cleopas was aware of. It also shows that they didn't start their journey home until after they heard the report of the women seeing the empty grave and most likely it was after Peter came back as its mentioned later in the text. Notice Cleopas was aware it was "Day 3". He expected something to occur, but he didn't know what.

- b) Notice what Cleopas thought of Jesus. This man spoke of Jesus in the past tense. He said that Jesus was a mighty prophet of God who was a powerful speaker and did great deeds in God's name. Notice that Cleopas didn't believe Jesus wasn't God. This man also knew it was the third day as Jesus spoke of rising again on that 3rd day. You can't argue that Cleopas stole Jesus body, as he didn't expect Him to be alive again. Even though he knew some of the women who followed Jesus reported an empty grave, it's obvious he didn't put it all together that Jesus is alive and was raised from the dead.
 - c) I'd like you to consider "why this guy"? After all, he wasn't one of the named disciples. Why would Jesus pick someone else to appear to as is told here in Luke's Gospel. To state the obvious, Jesus knew the truth and He could have appeared anywhere to anyone. He could have appeared to Pilate or the Jewish leaders or the Roman emperor for that matter. Why do you think Jesus picked this "nobody" to reveal Himself to? First it shows that He is interested in reaching out to those who are seeking Him but need more truth. What's to be learned here is that those seeking Jesus will get drawn closer to Him if they're willing to seek Him in the first place. It's also like the idea that God will save who He chooses to save and we have to accept it. We don't know who God picks so we witness to all people. Still it shows God's sovereignty in picking who He chooses to save.
 - i) When it comes to evangelism what I like to pray for is people's hearts to be open to His truth. I don't know who God is going to pick, so I witness to all. With that said, we have to be open to the fact God picks, who God picks and accept it.
 - ii) Also, we have to have our eyes open for the Cleopases of the world. If we notice someone does have some interest in God, if possible and if they're willing share with them more truth so that they can draw closer to Him.
 - iii) What this text shows us is that Cleopas had interest in Jesus. He didn't know all the truth, but was willing to learn the truth. Therefore, we read of Jesus Himself working in this man's life at his level to draw him closer to Jesus.
 - iv) With that long introduction completed, time to get back to the story.
16. Verse 25: He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken!"²⁶ Did not the Christ have to suffer these things and then enter his glory?"²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.
- a) Remember at that this point Cleopas and the other unnamed person didn't realize they're talking to Jesus. In Verse 25 we have Jesus calling these two people foolish which refers to an willingness to believe what is true about God. Notice Jesus doesn't say, "You didn't get it, too bad for you two, off to hell you go"! Instead because God loves people so much He's always willing to work with people who have interest in Him to draw them closer to Him in the first place. To paraphrase Jesus, "Don't you get it by now?"
 - b) What this text teaches me, if nothing else that if you are an adult and live in a country that has the bible readily available for one to read and study, there is no excuse one can say for not being aware of the facts about Jesus. Just as Jesus explained the facts to this man, that means you and I have no excuse as we have the written word right in front of us.
 - i) As I like to say, the good news of knowing one's bible is it draws us closer to God. The bad news is God holds us accountable for what we know about Him. It does not mean we as Christians can go to hell for sinning to much. However, to ignore God's will for our lives once we understand what He expects of us means we can lose eternal rewards if we fail to do what He says. Understand that knowing what is His will is not a game like, "You're getting warm or cold". It's simply a matter of using our time and our resources to make a difference for Him. What is best is if we do what we enjoy doing anyway to make a difference for Him.
 - c) Coming back to Cleopas, this man in Verses 26-27 then gets a private bible study by Jesus Himself of explaining how He is the Messiah strictly by using the Old Testament.

- i) Let me explain those two verses another way: The New Testament wasn't written at this time. Jesus strictly used the Old Testament to give these men a bible study as they were walking down the road. Jesus wasn't pointing to certain text to say "see what it says here"? He just explained to two people who believed what was written in the Old Testament is the word of God.
 - ii) I have to admit, that I enjoy teaching the Old Testament more than the New. Only because I enjoy discovering how it so often talks about Jesus "all over the place". I have Jewish friends who've told me, "You are misinterpreting the Scripture." If I read of Jesus teaching about Himself from the Old Testament, then I figure that He can and does give us the privilege of doing the same thing, which I love to do. Ask yourself, if you had to, can you explain the basic's of who Jesus is and why He had to die strictly using the Old Testament? Consider that Jesus does it here and Peter and Paul both do it in the book of Acts on a few occasions? My point isn't to make us all experts in Old Testament studies. It's only to realize that if those books were all we had, we can still explain who Jesus is and what He did.
 - iii) Let me explain all of this one more way, and then I'll get back to the text. If one is studying an Old Testament passage and is confused about what it means, often the solution is to put Jesus in the middle of that passage and see if it makes sense. That won't work every time, but I'm amazed at how much more I do understand why a particular Old Testament passage is there, when I apply that rule to my studies.
 - d) In the meantime, we left Jesus teaching the Old Testament to these two people. We don't know what Jesus taught, and I admit I would have loved to be there. What we do know is it made a difference as these two people now knew who Jesus truly was even though they didn't know yet it was Jesus Himself giving them that study.
17. Verse 28: As they approached the village to which they were going, Jesus acted as if he were going farther. ²⁹ But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.
- a) Remember again this bible study was a "walking and talking study". It's not a classroom setting with everybody having open bibles in front of them. That alone shows that we can teach others about Jesus without it being in a formal setting. What I suspect is happening here is that the seven-mile journey to the village where these two men lived is now over, and Jesus was acting like He had to go further. These two people didn't know whom they were talking to, just liked what they heard and invited this "stranger" to spend the night with them so they could hear Him talk some more about the bible and Jesus.
 - b) I'm reminded here of the old show business expression of "Always leave your audience wanting more". It's better to give someone not enough information and wanting them to learn more than to overload them with everything on one's mind. If I remember that I'm sure these studies would be shorter. I picked the length that I do as I figure that's enough for one week and hopefully it draws people to want more. My point is that's what I see Jesus doing here. He wants to teach them more and He's willing to accept their invitation to spend the night to learn more. That's the way Jesus works in our lives as well. We do learn some things about Jesus and as it draws us closer to Him, it also inspires us to want to learn more. In other words, the old show business rule works here with Jesus as it has drawn multitudes of people closer to Him that way for about 2,000 years now.
18. Verse 30: When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognized him, and he disappeared from their sight.
- a) Once they're back at their home and they were eating dinner with Jesus, He broke bread and gave some to these two men. At that point, they realized they were talking to Jesus. We don't know why this action made them realize it was Jesus. We just know it worked. At that moment, Jesus used the show business rule of leaving the audience wanting more.

- b) So why we're these guys eye's "blinded" to who Jesus was? Why didn't Jesus say who He was at the start of this little journey and why reveal Himself now? First, I've always been bored by the "how" question: I figure if God is God, He can do what He wants when He wants, so if God can blind us to recognize something, that's His business. I suspect part of the why answer is that Jesus wants us to think about things. He wants to communicate to us as if He doesn't know all things so that we can process our lives and think about them from His perspective. That is a big part of prayer life. Prayer does not have to be a formal "on our knees" ritual, but can be just talking about Jesus or talking to Him as we're going through life. That's what these two people were doing here.
 - c) So why the revelation at the end? To remind them and us that we're talking to God as we go through our lives. Yes of course it was to teach them that Jesus rose from the dead. It is also that reminder that Jesus is always there watching our actions and wants to be part of all that we do. It's a reminder that God wants to be part of every aspect of our lives and is always there. Does that mean we have to talk out loud to God as we're traveling? No, but we can communicate with Him anytime and that's what we can learn from this.
 - d) Before I move on, I admit, I'm fascinated by how the resurrected body works. Philippians 3:21 teaches us that whatever we look like in heaven, we'll be "like" Jesus. Therefore, as I read about Jesus' resurrected body, it fascinates me because we too will have a body like that when in heaven. I'm convinced that the resurrected Jesus will always be "fully God as well as fully man". After we're resurrected, I'm sure we can still recognize each other yet somehow those bodies will not decay and work in whatever atmosphere exists when we get there. For example, did Jesus in His resurrected state breathe? Did He have blood pumping from His heart? The text indicates He can eat. Do we digest food or does it just disappear after we eat it? However it exists, it must not decay or wear out. My point is simply to watch the text for clues as to how we exist eternally based on what we read of Jesus in His resurrected state.
 - i) One of those clues is here in this text. Jesus disappeared right in front of them. I am convinced that we can travel fast and instantly in our resurrected state just as Jesus did here. That's why I love to state I'm convinced we exist in more than three dimensions in heaven. That's how Jesus and us can just appear and disappear to be where we want to be. So does that mean we can go explore in heaven? Don't know. I just know that if I love God and want to serve Him, I want to be close to Him eternally. With those strange comments made, let's get back to the text.
19. Verse 32: They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"
- a) Meanwhile, "back at the ranch" we left these two who were talking to Jesus realizing what they experienced. They realized Jesus gave them a walking bible lesson. They knew how they cared about the things of God and wanted to learn more. That's a healthy sign of a saved person, that they care about being with Jesus and desire to learn more about Him. The point is the next time one is gathered with other believers, be it a formal study or any sort of casual gathering, remember that Jesus is in our midst and loves to be a part of any conversation where He can and does guide our lives for His glory.
20. Verse 33: They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, "It is true! The Lord has risen and has appeared to Simon." ³⁵ Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.
- a) Remember these guys just walked seven miles from Jerusalem to their hometown. They are so excited about what happened, the probably immediately reversed directions to go back to Jerusalem. They knew where the disciples where as they knew about the women who saw the empty grave and as indicated in Verse 34, they knew Peter also went into the "tomb room" and saw it was empty. Now they wanted to share their news with others.

- b) Let me return to my theme of "Sunday's coming". When we experience the joy of being with Jesus, we naturally want to share that joy with others. I'm guessing that seven-mile return journey was "nothing" as they were too excited to keep that news to themselves. I admit that I enjoy talking to new believers as their joy renews my own joy in experiencing the living Christ as part of my own life. The good news of sharing Jesus with others and having others share with me never gets old.
 - c) To explain it another way, I want as much joy in my life as I can. Despite whatever hard thing we may be dealing with in life, there is no greater feeling than internal joy and Jesus wants us to have joy. I define "happiness" as based on circumstances. I define "joy" as an internal feeling we can have anytime no matter the circumstances. My point is this text is all about joy of the disciples sharing their Jesus stories with each other. I love that type of joy and hopefully you do as well. That's a way of drawing close to God and close to each other as we share our love for God with each other. One of my daily prayers is for God to fill me with joy as well as endurance and patience so I can have joy as I go through life to make a difference for Him. (That prayer is based on Colossians 1:9-12.) The good news of "Sunday's coming" and "Sunday's here" should always fill us with joy. With that joyful thought stated, let's get back to the text.
21. Verse 36: While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."
- a) It's sort of fun to consider that while a group is full of joy discussing Jesus, He Himself decides to pop into the scene. This supports my theory that Jesus in His resurrected state can be anywhere and everywhere at once. He can appear when He wants and where He wants to. My point is if we're discussing Jesus or with believers having joy about Him, I am convinced He is there as He wants to share in that joy.
 - b) So if Jesus just popped there physically in our midst, what would He say? The same thing He says here, "Peace be with you." As I would put it, "Don't be scared that I'm here with you all, in fact, get used to it as I love to be where people are talking about Me." Think of it this way, if you knew that two people were talking about you, wouldn't you just want to ease drop to hear what they're saying? Of course our curiosity is drawn to that type of situation. The point is God cares about His name and His reputation and that's why He cares what we say about Him and wants to be there when He's being discussed.
 - c) Of course, having Jesus there in bodily form would scare us as it scared the disciples here in this verse. That's why Jesus opened with "Peace be with you". This verse also shows us that the disciples figured they would never see Jesus alive again. It gives us proof that the disciples never stole Jesus body as none of them thought they'd see Him alive again.
 - i) It's interesting to consider that the New Testament would never have been written if people were not convinced that Jesus had risen from the dead. Why risk being outcast from one's society or go through the risk of being captured to be tortured and killed unless one truly believes one's life depends upon the belief that Jesus is alive and did rise from the dead? Jesus is no good to us as a dead redeemer. That is why the disciples needed proof of Him being alive again so they could present that proof to others and lead to the New Testament as we have it today.
 - ii) What if you say, Jesus has never appeared in bodily form to me? How do I know all of this is true, just because the bible says it is? When it comes to the subject of studying evidence, I like the acronym "MAPS". The back of a bible has a bunch of maps, and it helps us to remember that word. The acronym MAPS is short for "manuscripts, archeology, prophesy and statistics". My point is you can pick any of those four topics and study the truth of what Jesus claimed to be true, and one can find incredible evidence to support the idea that Jesus did rise from the dead. I'm convinced the evidence is overwhelming if one is simply willing to study it to see the truth of the Gospel. Meanwhile, back to the "frightened disciples":

22. Verse 37: They were startled and frightened, thinking they saw a ghost. ³⁸ He said to them, "Why are you troubled, and why do doubts rise in your minds? ³⁹ Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."
- a) As I read this, all I can think of, "Is that what I'm going to look like one day? Am I going to have flesh and bones for all of eternity? Do I breathe whatever air exists in heaven and how does this eternal body last for eternity anyway?" The answer is we don't know what we don't know but we can study the clues that we have. The clue is that Jesus has hands and feet and is "flesh and bones". He can just appear in their midst and disappear just as quickly. My point is that instead of just being fascinated that Jesus just showed up here in the room, remember that we will be like Him after we are resurrected.
 - b) I admit that if one just reads this text without studying the bible as a whole, it reads like a fairy tale where a dead person shows up alive again. That's why I say that if one wants to see proof of our resurrection, study MAPS as I stated earlier. Since we live in an era with incredible information at our fingertips, let me lead you to a few of my favorite places on the internet to study such things. For the study of bible manuscripts (that's the "M" here) check out Dan Wallace on "Youtube". He is probably the world's leading expert on copies we have of New Testament Manuscripts. For archeology, there are lots of books. The one I keep in my library is the "Haley's Bible Handbook" which has been constantly updated with new archeology discoveries. On the topic of bible prophesy there are lots of good teachers out there. Two of my favorites to watch on Youtube is David Hocking or Chuck Missler. For statistics to prove Jesus' claim, the book "Evidence That Demands a Verdict" by Josh McDowell's is an excellent source on that topic. I'm not saying you have to read or watch "my guys" to study "MAPS", but these are just good sources to learn more.
 - i) I'm just saying there is lots of evidence out there to support the claim that Jesus is alive and if one's willing to study that evidence, it's there and I'm just giving a few examples of where to look to study that evidence.
 - c) OK, I've wandered away from the text. I wanted to do that to show that just as Jesus did show Himself alive to these disciples here, we can have outstanding evidence to show us how Jesus is just as much alive to us even though He doesn't stand next to us that we can physically see Him. However, these proofs are literally better than having Jesus actually be next to us because these proofs show us even more so that Jesus is very much alive.
23. Verse 40: When he had said this, he showed them his hands and feet. ⁴¹ And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate it in their presence.
- a) OK, back to the question of what can we do once we are resurrected? One answer is that we can eat. In fact in every reference to Jesus being alive again, we read of Him eating a meal. Again, it makes me wonder how we digest food in heaven and if heaven has some sort of "waste system". My view is that it somehow just disappears after we eat it. Again I hold the view that if God is God, He can do what He wants when He wants and if He is eating in heaven and we'll be like Him, then we too can experience eating in heaven.
 - b) With that said, let's go back to Verse 40 for a second. Why did Jesus show the disciples His hands and feet? John 20:27 says that the disciple Thomas touched the nail prints in Jesus' hands and feet. This may be the same scene as this verse here. My point is Jesus may still have those nail prints in His resurrected body when we see Him one day. It's like the old expression that the only man made things in heaven is the scars Jesus carries by what was done to Him on the cross.
 - i) Whatever it is that Jesus permanently has to deal with to pay the price for our sins, notice it didn't affect His appetite. Do I believe we should try to eat healthy? Of course, as I'd like to live as long as God wants me to live to be a witness for Him. At the same time, I realize that eating will be a "part of me" for eternity as I want to experience joy then and now, and eating should be a part of that joy.

24. Verse 44: He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."
- a) One has to remember that the Old Testament was not called the Old Testament then, as there was no New Testament yet. A nickname for all of the books of the Old Testament is the "Law of Moses, the Prophets and the Psalms." At that time, all of these books were in separate scrolls. The smaller books were combined with others books in those scrolls.
 - i) Consider what these verses mean: First it says that Moses wrote the first five bible books. There has been a lot of criticism over the millenniums that someone other than Moses wrote them. My view is that if you don't believe Jesus, you have much bigger problems than who wrote those first five books.
 - ii) Next, remember the Pharisee's and the Saducee's? The Pharisee's believed that all of these books were part of the bible, while the Saducee's only believed the books of Moses were God inspired. My point is Jesus ends that debate right here. Again if you don't believe Jesus is God, you have a much bigger problem than which of the Old Testament books are God inspired.
 - iii) Bottom line, I believe Jesus and I trust those books as God inspired.
 - b) Speaking of God inspired, Jesus is saying that all those books speak of Him. A great joy of my life has been discovering Jesus all over those books. As I stated earlier in the lesson I enjoy teaching the Old Testament more than the New mainly because I love seeing Jesus all over the place as I study those books. Here in Verse 44, Jesus is verifying those books do speak of Him, and I admit one of my life's great joys is discovering where and how the Old Testament books do speak of Him. I could give dozens or hundreds of examples here but let's just say I want to encourage you to study them for yourselves and leave it at that.
25. Verse 45: Then he opened their minds so they could understand the Scriptures.
- a) I've met some wonderful devout Jewish bible teachers who know their Old Testament by heart. There are Jewish people who spend their lifetimes studying those books. With that said, Jesus tells these two disciples of His that He is "opening their minds" to understand what those books are saying. Translation: Without the Holy Spirit to guide one's life, one can't see Jesus in those books. When I mention where I see Jesus in those passages, they'll tell me, "I'm seeing things that are not there" or something like you Christians are always misinterpreting the Scriptures. The point is without the Holy Spirit to guide us we miss the big picture of seeing Jesus all over the bible.
 - i) To put this concept another way, reading and studying the bible can be dull and boring. What is essential to reading one's bible is to ask the Holy Spirit to guide us to His truth about God's word. That's what Jesus is doing here for these two men and that's what Jesus invites us Christians to do as we study His word. The point is simply to invite Jesus to join us as we study His word. If we do that, I promise we'll see Jesus "all over the place" in the Old Testament as well as the explanations of those texts constantly in the New Testament.
 - ii) Let me give an example of that as we go to the next verse.
26. Verse 46: He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day,⁴⁷ and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.
- a) So when Jesus says "it is written" about The Christ (The Greek word for Messiah or King) will suffer and rise on the 3rd day, what is Jesus quoting? I'd mainly say Psalm 22 which is written 1,000 years before the Cross, but it's written as if it was written from the cross itself as it describes Jesus suffering as He was hanging there. If you have doubts, I invite you to read my commentary on that psalm or just study the psalm itself. I also could site Hosea 6:3 that talks about God how raise Him up on the third day. If you read that verse in context, it's describing the fact that God will restore the nation from it's suffering. The idea of "seeing Jesus everywhere" is a good example of how He's all over the bible.

- b) An interesting bible study to do sometime is to study some of the references to "third day" throughout the scripture. For example, in the Genesis creation story, it's only on the third day where God says, "It is good" twice, and never says that twice on any other day. My point is simply that one can see little references to Jesus all over the place, if one's willing to let the Holy Spirit guide us in the scripture. OK John, what if you're wrong? What if it is just meant to be read in context? The point is to see Jesus all over those books is when we have the Holy Spirit guiding us in the Scriptures and we can then see it in a light we'll never see it if we just read it in context of the story. My point is the whole bible is meant to draw us closer to Jesus and help us live a better life here on earth. Seeing Jesus "all over the place" helps us to draw closer to Him.
- c) With that speech out of my system, let's return to the text: The next point that Jesus make is effectively "The Great Commission". That means He's telling those listening to Him to preach in His name to all nations to believe in Him for the forgiveness of sins. The good news of "Sunday's coming" is that we're forgiven of all sins we have ever have committed, are committing and will commit. There's a false view that Jesus only died for the sins we have committed up to the point we've accepted Him and then it's only up to us. The good news of "Sunday's coming" or that Sunday is already here, so we no longer have to worry about sinning too much. Out of gratitude for that free gift of salvation, we should live a life pleasing to God, not to earn rewards with Him, but again strictly out of gratitude for what He's already done for us. That's the Gospel message that we're called to spread in the "Great Commission" and that's the good news of "Sunday's coming".
- i) OK John, we know all of that, so why are we still dealing with our problems? God never promised us life would be easy, only that we're forgiven. We put our hope in our trust in Jesus to keep that promise based on the biblical evidence so we can use our lives to make a difference for Him. That's the "Sunday's coming" message and that's what Jesus calls us to do in this verse or the official "Great Commission" as written in Matthew 28:31.
27. Verse 48: You are witnesses of these things. ⁴⁹I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."
- a) To paraphrase Jesus, "Now that you've seen my rise from the dead, hang tight here in town until you receive the power of the Holy Spirit so you can preach me to all nations." In other words Jesus is also saying, "I know it's not easy to talk to others about Me but I'm going to give you the power and the boldness to make a difference for Me in the world."
- b) OK, so why didn't the Holy Spirit come then and there? Why wait until Acts Chapter 2, when the "tongues" came down on Pentecost if you know the story? The short answer is Jesus wanted as many disciples gathered together as possible to start the church. Recall that the Passover holiday is now over and most of the Jewish people have gone home. Jesus is saying, "let's wait until the next big gathering of Jewish people" so that when the Holy Spirit comes upon all of you, there will be lots of people there to witness to them. That's why the Spirit came on the next big holiday on their calendar called "Pentecost" in the Greek language. Also, I think Jesus wanted the disciples to digest all the events that happened over the last few days before they experienced the great growing of the church.
- c) Also know its only another 10 days for that next event that I'll explain in these next verses.
28. Verse 50: When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. ⁵¹ While he was blessing them, he left them and was taken up into heaven. ⁵² Then they worshiped him and returned to Jerusalem with great joy. ⁵³ And they stayed continually at the temple, praising God.
- a) Know that there is a 40-day time gap from resurrection to Jesus departing. Luke wrote in Acts 1:3 that Jesus appeared to them over a forty day time period. In the bible, when one reads of the number "40" it's always a time of testing. The test was to see if the disciples would still trust in Jesus even though He'd come and go at various times.

- b) The point here is the disciples were full of joy at the fact Jesus was alive again. As much as I love the idea of continuous joy, as expressed in Verse 52 at the fact Jesus is alive again, the test is whether or not they still worshipped Him even if He's not in their presence all the time. The point is the disciples continually went to the temple to praise Jesus as God despite the risks of being arrested. What He's teaching them and us is to regular praise Him even though "Sunday has come" and is coming again, in that we serve God because that's what He's called us to do despite whatever we give up in order to do that worship.
- c) Then it says Jesus was taken up to heaven. I have to admit, if Jesus is God, why didn't He just "fly up there" Himself? Why did angels take Him up there as the text implies? It can't be talking about outer space as God doesn't live in outer space. What the text means is He is taken to heaven, which is in dimensions we can't see or experience until we die.
 - i) Therefore I'm still wondering why was Jesus "taken there" as opposed to just going there by Himself? It just may have been so that the disciples saw Him leave in a dramatic way. It would give those disciples the courage to do the difficult job of preaching about Jesus without Him in their midst for them and us to see Him as He works in our lives.
- d) Bottom line is the book ends the way it started:
 - i) It started with angels announcing the birth of the Messiah.
 - ii) It ends with angels taking the Messiah up to heaven.
 - iii) It begins with people announcing the good news of the Messiah is here.
 - iv) It ends with people praising God for the Messiah coming to earth.
- e) The bottom line for you and me is that this book isn't some sort a fairy tale written to give us comfort through the difficulties of life. Luke is one big set of continual proof's that God is real, He cares about us and He wants to use us for the greatest purpose we can imagine: To share with others the love God has for us with Him and with others so we can use our lives to make a difference for Him in all that we do. That's the purpose of the Luke in one paragraph: To realize in effect "Sunday's come and Sunday's coming again" as we use our life for His glory. That'll bring us far more joy than any other reason we can possibly have for living. I can't top that, so that's my closing prayer for all of us that we use our lives for His glory as we continue to study His word and we realize how much God loves us and wants to use us for His glory.

29. My usual thanks for reading these studies and I hope they have blessed your lives. On the next page is my list of sources that have helped me prepare me to teach the Gospel of Luke. If you'd like further information on this book, I encourage you to check out some of these sources. I also encourage you to write to me if you have any questions on your mind. Thanks again for reading and hopefully we'll all met one day as we share in the joy of how God has used our lives for His glory. Now go use your life based on the realization that Sunday has come. Thanks, John

Supplement: Bibliography

"If I have seen further, it is because I have stood on the shoulders of giants." (Isaac Newton)

Without prayer and the guidance of the Holy Spirit, all these commentaries are useless. My prayer as I prepare these lessons was for God to show me the things He wanted *me* to learn, and second, the lessons He wanted me to pass on in my writings. I have quoted many sources throughout these lessons. If any of these speakers or writers appeal to you, I invite you to read or listen to further commentaries as listed below. I have also quoted other sources not listed, and those names are listed in those particular lessons. These other authors were usually quoted from the materials listed below and taken from those sources.

First and foremost, the greatest commentary on the Bible is the Bible itself. Here are the bible versions I use in this study. I mostly quote The New International Version (NIV), Copyright 1973, 1978, 1984 by International Bible Society; The New King James Version (NKJV). Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc.; The King James Version (KJV) and The Living Bible (TLB) Copyright © 1971, 1986 by permission of Tyndale House Publishers, Inc., Wheaton, IL 60189. "The Message" copyright © 1993 by Eugene H. Peterson. All rights reserved. I also have been reading the English Standard Version. (ESV) The copyright information for the ESV is in point #6 below. All the bible text (except the ESV) is taken from Parsons Software: Electronic Edition STEP Files Copyright © 1999, Parsons Technology, Inc., all rights reserved and from Zondervan Reference Software (32-bit edition) Version 2.6, Copyright © 1989-1998 The Zondervan Corporation.

Here are the commentaries I have referenced over the past lessons. The specific commentaries on Luke are listed first, and then the bible-wide commentaries. They are listed in alphabetical order by author. The reference to "audio" commentary means the information was gathered via the Internet in MP3® Format, unless otherwise stated:

1. Commentary on Luke by Jon Courson. It is in book form from Harvest House Publishing. It is also available in MP3® format at <http://www.joncourson.com/>
2. Commentary on Luke by Bob Davies. They are available in MP3® format at <http://northcountrychapel.com/category/bible-studies/luke/>
3. Commentary on Luke by David Guzik. It is available for free in text format. The web address is <http://www.enduringword.com/commentaries/42.htm>. David Guzik quotes a lot of writers on the Gospel of Luke and many of those comments influenced what I wrote in these studies.
4. Commentary on Luke by John MacArthur, verse by verse audio commentary. The web address is <http://www.gty.org/resources/sermons/scripture/luke> (My favorite commentary for this book.)
5. The English Standard Version Study Bible Copyright (2005-2009) The Standard Bible Society. The version itself is copyrighted 2008 by Crossway Bibles, a publication of "Good News Publishers"
6. The Expositor's Bible Encyclopedia, Zondervan Publications, (via CD-ROM 1998 release). This is a multi-volume encyclopedia with notes on every verse of the Bible. (It is available at Christian bookstores.) Paperback books are published on individual Bible books from this source.
7. The Life Application Bible, Zondervan Publishing: www.zondervanbibles.com/0310919770.htm
8. The MacArthur Study Bible with commentary by John MacArthur Nelson Bibles (1997) ISBN: 0849912229
9. I also refer to Greg Koukl's apologetic ministry, which is Stand to Reason at www.str.org.
10. I also refer to comments made by Dennis Prager that I've heard him say on his radio show or his writings.