

## **190414-1 Luke Series, 24, 1-53, Christ, The Resurrection—CThurman**

The day of Passover is now past. Jesus Christ was judged, crucified, nailed to a tree as if he were a notable criminal, and died sometime late that Wednesday afternoon. A Roman soldier pierced His side, and confirmation that He was dead was sent to Pilate, who then allowed Joseph of Arimathaea to take His body for burial.

Near the place where Christ was crucified was a garden, and there Joseph had hewn out of the rock a new tomb where no man had ever been lain. He bought clean, fine linen to wrap the body in, and Nicodemas came and brought with him a mixture of myrrh and aloes. Together they wrapped the body of our Lord with the spices as the manner of the Jews is to bury. Then they laid the body of the Lord Jesus in the tomb as the two Mary's, Magdalene & Mary, the mother of our Lord (? , Mt.27.61; Mk.15.47), observed how and where the body was laid. Joseph then rolled a very large stone to the opening of the tomb, after which everyone departed because the Sabbath of Unleavened Bread came in at the evening hour.

It was early the very next morning that the chief priests and Pharisees came again to Pilate because they remembered Jesus said that He would rise from the dead in three days. So to prevent any notion of a resurrection they requested Pilate to grant them Roman guards to secure the tomb against any that might want to steal away Christ's body. Pilate consented and gave them their guards.

Now, a careful attention to the Scriptures is very important as we begin to read into Luke chapter 24. We can know accurately the lapse of time between the closing of chapter 23 and the opening of chapter 24. It is not as the Catholic/ Protestant, and most of Christendom observes it. I'm asking that you listen with your Bible in hand, and if the Lord is willing we can all learn the truth as God would have us know it. Let's begin reading at Lk.23.54.

*Lu 23:54 And that day was the preparation, and the sabbath drew on.*

Again, the day of the preparation refers to the day of Passover, which was our Wednesday. Reference here to the Sabbath is not to the 7<sup>th</sup> day of the week, but to the Sabbath of the Feast of Unleavened Bread. This feast was coming in at evening.

John calls this *an high day*, meaning a great day, which was a Sabbath day that functioned much like our *holidays* do because they could fall on any day of the week.

*Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.*

An high day belongs to the feasts of the Lord.

*De 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty ...*

These feasts began and ended with Sabbaths. And these are the *great days* or *high days*.

The Feast of Unleavened Bread began and ended with a Sabbath. (Lev.23.7, 8)

The Feast of Tabernacles began and ended with a Sabbath. (Lev. 23.34-36)

Our Lord Jesus died on the cross, and his body was taken and buried on the day of preparation, which is Passover.

*Joh 18:39 But ye have a custom, that I should release unto you one at (ἐν, on; cf. Mt.24.20; Jn.19.31) the passover: will ye therefore that I release unto you the King of the Jews?*

*55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.*

*56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.*

See the words, *and rested the Sabbath day according to the commandment.* Very likely all of us have in our Bibles marginal references. If you have a marginal reference provided it will refer to Ex.20.10. This reference is to the place where the 10 Commandments are written, which commandments the LORD gave to Israel. Verse 10 contains the commandment for Israel to rest on the 7<sup>th</sup> Day of the week Sabbath saying ... *thou shalt not do any work* ... But this is not the commandment to which Luke refers, and this marginal reference, if we follow it blindly, influences us sometimes so that we come to a wrong conclusion about Christ's death, burial and resurrection. The correct references are those which refers to the Sabbath of the Feast of Unleavened Bread which are found in Lev.23.5-7 (8) and Nu.28.15-18.

*Lev.23.5 In the fourteenth day of the first month at even is the LORD'S passover.*

*6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.*

*7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.*

*Nu.28.16 ¶ And in the fourteenth day of the first month is the passover of the LORD.*

*17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.*

*18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein ...*

Look at Mk.16.1. If the Scriptures be our guide everything about Christ's resurrection will fall into place.

*Mr 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

So, after the Sabbath *was past* these women went to buy spices so that they might be applied to the body of the Lord Jesus. The women went to buy spices after the Sabbath was past. Here's the problem if Jesus died on Friday and the Sabbath here refers to the 7<sup>th</sup> day Sabbath. When would these women have had the opportunity to buy their spices? If Christ died on Friday, and since the 7<sup>th</sup> day of the week Sabbath is the day which follows and they rested, but on the first day of the week, early in the morning, while it was yet dark the women came to apply their spices to the body of Christ. So, when did they buy the spices? The truth is, they would have not have had time. This is just part of the problem with a Friday crucifixion and Sunday morning resurrection. But to be clear, the problem is not with the word of God. The problem is created by those who have departed from the truth of the word of God, and it continues because so many blindly follow these in their error. Brethren, it takes diligence to keep to the truth of God's Word and from error.

The Sabbath of Mk.16.1 and the commandment to rest to which Luke refers is to the Feast of Unleavened Bread. It was after this Sabbath that the women went to buy their spices. They bought the spices on Friday, a day which fell between the two Sabbaths, the Sabbath of Unleavened Bread and the 7<sup>th</sup> day Sabbath. Then when the first day of the week came, the women would have expected to have been granted access to the tomb by the Roman soldiers because the three-day assignment would have been completed by late Saturday afternoon. (cf. Mt.27.63-65) The Scriptures are very clear about the time Christ was in the grave.

Luke chapter 24 begins by giving us the number of the day of the week so that we know the time from His death to His resurrection. By the time the women came to the tomb the Lord Jesus' body would have been there four days. This is confirmed by the testimony of the two disciples that took to the road to go to Emmaus.

*Lu 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

*Since* here means that three days have past *since* then.

He has been in the tomb a Thursday evening and a day (the Sabbath rest of the Feast of Unleavened Bread), a Friday evening and a day (the time when the women bought their spices), and a Saturday evening and a day (7<sup>th</sup> day Sabbath rest). Now it is come to a Sunday evening and a day, the first day of the week.

Always remember that the Biblical accounting days are first the evening, and then the day. (cf. Ge.1.5)

And what is it that the women which came to the tomb discovered? Jesus Christ was already risen from the dead. Mark 16.9 is the only text which could be construed to say that Jesus raised *on* the first day of the week.

*Mr 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

But it doesn't say that. It simply states as a matter of fact (aor. part., ἀναστάς) that *when* he was risen early the first day of the week that he appeared first to Mary Magdalene.

**1 ¶ Now upon the first day of the week, very early in the morning,**

*Mt 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, or literally, At even, at the dawning (brightening) into the first of the week ...*

*in the end, ὄψε, adv., 3 times in the N.T., tss. Mt.27.1, in the end; Mk.11.19, even was; Mk.13.35, at even.*

In other words at evening when the first day of the week came in a number of spectacular events began to unfold in that quiet garden, in dark of evening. They are:

*2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*

*3 His countenance was like lightning, and his raiment white as snow:*

*4 And for fear of him the keepers (that is, the Roman watch/guards feared at the sight of the angel) did shake, and became as dead men.*

*5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*

All of these things took place during the evening of the first day of the week, which preceded the daylight hours of the same day. Not a word here says that Jesus raised on this day. Rather, these things were to prove that He was already gone.

**1 ¶ Now upon the first day of the week, very early in the morning, they came unto the sepulchre,**

The plural pronoun *they* refers to the *women* in Lk.23.55. Luke provides the names of these women as we look forward into chapter 24.10.

*Lu 24:10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.*

Each of the four gospels, Matthew, Mark, Luke, and John give accounts of the truth of Christ's resurrection. Each testifies that certain women came to the tomb early in the morning of the first day of the week. But John tells us that Mary Magdalene was the first to come there.

*Jn.20.1 ¶ The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

Then after her came others. That they did not all come at one time.

***bringing the spices which they had prepared, and certain others with them.***

1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνημα φέρουσαι ἃ ἠτοίμασαν ἀρώματα καὶ τινὲς σὺν αὐταῖς

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

2 εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου

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

Mary, having discovered that the tomb was empty and thinking that someone had stolen the body of the Lord, immediately ran back to tell Peter & John.

*Jn.20.2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved (we know this disciple to be John, Jn.13.21; 21.18, 24), and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

*3 Peter therefore went forth, and that other disciple, and came to the sepulchre.*

*4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

*5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.*

*6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,*

*7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.*

*8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. **(Believed what? John believe the report of Mary Magdalene, that someone had stolen the body of the Lord.)***

*9 For as yet they knew not the scripture, that he must rise again from the dead.*

***10 Then the disciples went away again unto their own home.***

Peter will leave probably late in the afternoon to go with another Cleopas to the village of Emmaus. (Lk.24.34)

*11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,*

*12 **And seeth two angels** in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

*13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

*14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

*15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if*

*thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

*16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

*17 Jesus saith unto her, **Touch me not**; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

*18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*

Following after her other women came to visit the tomb with the same purpose to help tend to the body of the Lord Jesus.

3 καὶ εἰσελθοῦσαι οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ

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

Like Mary Magdalene, other women that came to the tomb also saw two angels.

*Lu 24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;*

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

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

Others, which seem to be of the last group that followed after, saw only one angel.

*Mt 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*

*Mr 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις

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

5 ἐμόφβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν εἶπον πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν

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

6 οὐκ ἔστιν ὧδε ἀλλ' ἠγέρθη μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ

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

*and the third day rise again, means the third day rise again.* That means that our Lord Jesus raised from the dead late Saturday afternoon, probably just before the evening that began the first day of the week. Here is what we need to remember as we consider the words of our Lord Jesus which are difficult to understand and reconcile. Jesus also said that He would rise after three days.

*Mr 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.*

To fulfil both of these seems like an impossibility and irreconcilable. How can He both rise on the third day and yet after three days? The answer is that one refers to His body and the other refers to His spirit.

The Lord Jesus said that He would be three days and three nights in the heart of the earth, using the prophet Jonah as a type. This refers to where Christ would go when He dismissed His spirit at His death. (cf. Lk.23.46)

*Mt 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

It was in this place where all of the O.T. saints that had died since the beginning of time. (cf. Lk.16.22; Ps.68.18; Eph.4.8) Christ descended here the moment He died on the cross. He died at the ninth hour. The ninth hour is anytime after 3:00p and before 6:00p. So, Christ died late Wednesday afternoon on Passover

Also, as we read in our text, Lk.24.7, it said that Christ would rise the third day. This is with reference to His body. His body was placed in the tomb just before the beginning of the Sabbath of the Feast of Unleavened Bread, which feast began at the evening hour, 6:00p. So, if he rose from the dead just before 6:00p on our Saturday afternoon His spirit would have been three days and three nights in the heart of the earth and yet His body would have raised *on* the third day, and all of this just before the beginning of the first day of the week at evening, which begins the fourth day since all these took place.

The testimony of God in His word concerning His only begotten Son is true.

7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι

**8 And they remembered his words,**

8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ

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

Peter and John already having come and gone to the tomb since Mary Magdalene's report that the body of Christ was gone. They now hear the reports of these women.

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς

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

Luke parenthetically states those basic points I have remarked on to this verse.

10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα

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

11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν καὶ ἠπίστουν αὐταῖς

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

This ends the section of Luke's account of the women's reports (at least 3 reports) to the disciples and their unbelief. So far Christ has shown Himself alive from the dead twice; first to Mary Magdalene (Mk.16.9), and then later to the group of women that saw just the one angel at the tomb. (Mt.28.9)

At this it seems that before reports began to come in that Jesus had appeared to some of the women.

*Mt 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.*

Note that these women, unlike Mary Magdalene who was commanded not to touch the Lord Jesus, held Him. And these reports came in after Peter left the disciples to go to the village of Emmaus. Then the Lord Jesus

appears to both Peter and Cleopas as they walk to the village. For this reason they return back to Jerusalem to tell the others.

*Mr 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.*

*13 And they went and told it unto the residue: neither believed they them.*

*14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*

Luke now now relates the experience of the two, Peter and another disciple, as they go to Emmaus.

12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός

**13 ¶ And, behold, two of them**

*of them* refers to those which were there with the eleven, one of whom is Simon Peter. (v.34)

***went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.***

Where exactly this village might be located cannot be told with any certainty, but we have all the information that we need, in that two brethren went to this place.

13 Καὶ ἰδοῦ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ ἣ ὄνομα Ἐμμαοῦς

καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους     περὶ  
**14 And they     talked together     of     all these things**  
conversed one to the other concerning

***which had happened.***

*talked*, ὠμίλουν, hōmiloun, 3ppl. imperf. of ὁμιλέω, from which is derived the English homiletics; **v.15, *communed*** (ὁμιλεῖν, pres. inf.); the imperfect verb ‘... dwells on the course of an event instead of merely stating its occurrence.’ *A Manual Grammar of the New Testament*, Dana & Mantey, p.186.

14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων

**15 And it came to pass, that, while they communed together and reasoned,**

*communed*, ὁμιλεῖν, pres. inf. of ὁμιλέω, v.14.

*reasoned*, συζητεῖν, pres. infin. of συζητέω; KJV, *questioned* (5), *reasoned* (2), *enquired* (1), *disputed* (2); the noun, συζήτησις, *disputation, disputing, reasoning* (once each); and the noun συζητητής, *disputer* (1Co.1.20).

συνεπορεύετο  
**Jesus himself drew near, and went with them.**  
proceeded

15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς

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

*were holden*, ἐκρατοῦντο, 3ppl. imperf. pass. of κρατέω, *to take, hold, retain, obtain*; the action of imperfect passive verb is that their eyes were acted upon so that they were held them from knowing (being able to recognize who was speaking to them).

*should ... know*, ἐπιγνῶναι, aor. inf. of ἐπιγινώσκω, cf. v.31.

16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν

**17 And he said unto them, What manner of communications are these that ye**

ἀντιβάλλετε

*have one to another, as ye walk, and are sad?*

*cast*

*of a sad countenance (cf. Mt.6.16, only other place, for σκυθρωπός)*

*have, ἀντιβάλλετε, 2ppl. pres. ind. of ἀντιβάλλω, ἀντί a contrast of contradiction + βάλλω to cast; only this once by Luke.*

LXX, also, only once, ἀντιβάλλω, cf. 2Mac11.13, casting.

17 εἶπεν δὲ πρὸς αὐτοὺς τίνας οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες καὶ ἐστὲ σκυθρωποὶ

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

18 ἀποκριθεὶς δὲ ὁ εἷς ᾧ ὄνομα Κλεοπάς εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις

**19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty (able, capable, δυνατός, functioning as a noun & adjective) in deed and word before God and all the people:**

*mighty, δυνατός, functions as a noun & adjective; here an adjective, able, capable.*

19 καὶ εἶπεν αὐτοῖς Ποῖα οἱ δὲ εἶπον αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ

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

20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν

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

*trusted*, ἠλπίζομεν, 1ppl. imperf. of ἐλπίζω, KJV, *trust* (18), *hope* (13); these two had been hoping that Jesus was the One to redeem Israel (probably from Roman dominion).

*to day is the third day since these things were done* tells me that these things happened four days ago. There was the day when these things were done to the Lord Jesus and three days since.

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ ἀλλὰ γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο

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

*made ... astonished*, ἐξέστησαν, 3ppl. aor. ind. of ἐξίστημι, ἐκ forth, from, of, out of + ἵστημι, to stand; from this we have the English *ecstasy*; KJV, *to amaze*, to be beside, outside ourselves, *to be astonished, to wonder*.

*early*, ὀρθριαί, nom. pl. fem. of ὀρθριός; ὀρθρινός, *morning* (1); ὄρθρος, *early in the morning* (3),

22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθριαί ἐπὶ τὸ μνημεῖον

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

23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἔωρακέναι οἱ λέγουσιν αὐτὸν ζῆν

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

Peter and this disciple left before Mary Magdalene and the others had come back to tell them that Jesus had appeared to them.

24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὔρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον αὐτὸν δὲ οὐκ εἶδον

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

*slow*, βραδεῖς, nom. pl. masc. of βραδύς; forms of the word are tss. in the KJV as *slow, to tarry, to be slack*; in a good sense, to be *slow* to speak, *slow* to wrath (Ja.1.19), but in an bad sense, to be *slow, tarrying, slack* in the heart to believe the truth. **We are to be swift to believe what is confirmed by the word of God.**

25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς ὦ ἀνόητοι καὶ βραδεῖς τῆ καρδία τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται

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

*... to enter into his glory*; Jesus Christ being raised from the dead is now on the *glory* side of His office. It was necessary that He came meek and lowly and as the Servant of the LORD. It was necessary that in His first coming He should suffer the Just for the unjust. It was necessary that He die in our place, in the place of His people to bear their sins on the cross. It was necessary that He bear *our* judgment that God held against us for *our* sins against Him. And only by His death have the sins of the elect been forgiven. (Is.53) Then he rode into the city of Jerusalem on a colt of an ass. (Mt.21.5) He came once to serve. But never again.

Now He's on the glory side of His office. He is King of kings and Lord of lords. And to Him is due all honor and praise.

*1Ti.6.14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:  
15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;  
16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

*Re 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

All rule shall be subject to Him. No one shall ever rule this earth as He shall. In His second coming, which the world constantly mocks in some way or another, He shall be glorified by all!

*Re.19.12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.  
13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.  
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.  
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.  
16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

*Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ...*

All of the unbelieving, at the time of His return, shall be removed from the earth.

*2Th.1.7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,  
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:  
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;  
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

If you don't know Christ this is the future that is awaiting you.

*Ac 16:31 ... Believe on the Lord Jesus Christ, and thou shalt be saved...*

He is coming to rule and reign the earth for a thousand years.

*Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

He shall be the sovereign monarch of the whole earth. No man shall ever reign as He shall reign. Jesus Christ is now on the eternal glory-side of His office now!

26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ

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

27 καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν  
διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ

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

walk

*made as though*, προσεποιεῖτο, 3ps. imperf. mid. of προσποιέω, προς at, to, toward, unto + ποιέω, to do, to make; made himself as though ...

*further*, ποῤῥωτέρω, adv.; *to be far, a great way off, further.*

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο καὶ αὐτὸς προσεποιεῖτο ποῤῥωτέρω πορεύεσθαι

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

*constrained*, παρεβιάσαντο, 3ppl. aor. ind. of παραβιάζομαι, παρά by, near, with, from, at + βιάζομαι to press, to suffer violence; so, *pressed at.*

*abide*, μεῖναι, aor. infin. of μένω; KJV, *to abide, continue, dwell, endure, remain, stand, tarry.*

Notice the time. It is late. It is almost evening. It is almost come into the next day.

29 καὶ παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον μεθ' ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς

**30 And it came to pass, as he sat at meat with them,**

*sat at meat*, κατακλιθῆς, 2ps. aor. subj. pass. of κατακλίνω, tss. *sit down* (Lk.9.14; 14.8) and *sat at meat* (Lk.24.30).

**he took bread, and blessed it, and brake, and gave to them.**

*brake*, κλάσας, nom. sing. masc. part. aor. of κλάω; if it is revealed what is eaten it is either bread and/or flesh (fish) which is said to be

broken. It is broken so that it may be distributed and partaken of by others.

30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδίδου αὐτοῖς

**31 And their eyes were opened, and they knew him;**

*were opened*, διηνοιχθησαν, 3ppl. aor. ind. pass. of διανοίγω, διὰ by, through + ἀνά again, re-, up + οἶγω; **cf. 32.**

*knew*, ἐπέγνωσαν, 3ppl. aor. ind. act of ἐπιγινώσκω, upon knowing; the aorist verb pointing out the important fact that they knew Him, not emphasizing *when* they came to know Him.

καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν  
**and he vanished out of their sight.**  
was unseeable from them  
invisible

*vanished out of ... sight*, ἄφαντος, noun, ἄ negative particle + φαίνω, to see, appear, shine

ἐγένετο, untranslated, 3ps. aor. ind. of γίνομαι, to be.

31 αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτὸν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν

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

Jesus never told them who He was. They knew it was Him.

32 καὶ εἶπον πρὸς ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς

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

33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ καὶ εὔρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς

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

And they didn't believe the report even though Peter gave it.

*Mk.16.13 And they went and told it unto the residue: neither believed they them.*

34 λέγοντας ὅτι ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη Σίμωνι

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

35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου

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

*Mr 16:14 Afterward he appeared unto the eleven as they sat at meat (emphasizing the place where they were, though one is gone, Thomas), and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (Referring to the women and these two disciples.)*

Thomas must have left at this.

*Joh 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.*

*Joh 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled*

*for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν

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

37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν

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

38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν

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

39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι αὐτός ἐγώ εἰμι ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα

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

40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

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

41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἐχετε τι βρώσιμον ἐνθάδε

***42 And they gave him a piece of a broiled fish, and of an honeycomb.***

42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου

**43 And he took it, and did eat before them.**

43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν

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

44 Εἶπεν δὲ αὐτοῖς Οὕτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ

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

45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς

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

46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ

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

47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενον ἀπὸ Ἱερουσαλήμ

**48 And ye are witnesses of these things.**

48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων

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

For the next 40 days the Lord Jesus will company with the disciples going up as He said He would and meet with them there Galilee (cf. Jo.21)

*Ac 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God ...*

And about 10 days away from the day of Pentecost the Lord Jesus will leave his disciples.

49 καὶ ἰδοῦ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους

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

*Ac 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

*10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;*

*11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

50 Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς

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

51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν

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

52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης

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

This they did over a period of about ten days. This is the attitude of the disciples as they wait according to the commandment of Christ for the promise of the Father. This is the time when the church at Jerusalem was not was begun, but was empowered by the Holy Spirit to be witnesses of the resurrected Lord until His second coming. And every true church of Jesus Christ has been this witness to the day.

Are you ready for that day? Have you believed that Jesus Christ is the Son of God come in human flesh, born of a virgin, to die for the sins of men.

This concludes our study through the gospel according to Luke. The scope of the book was simple.

*Ac.1.1 ¶ The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,  
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen ...*

53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θεὸν Ἀμήν