

Resurrection, Repentance, Remission

a. The Resurrection – a Guarantee (24:1-12,36-43)

24:1-12 Just as the disciples had once seemed certain that Jesus could not die, what seeming certainty now blinds them? (John 20:24-29)

[1] [24:12] An appearance of Jesus to Peter had overcome all the doubts left by the accounts of the women. This appearance should probably be placed at the time when Peter returned home (ver. 12), after his visit to the tomb. Paul places it (1 Cor. 15) first of all. He omits Luke's first (the two going to Emmaus) and John's first (Mary Magdalene). For where apostolic testimony is in question as in that chapter, unofficial witnesses, not chosen Acts 1:2), are left out of account. Peter was not at that time restored as an apostle (compare John 21), but he received his pardon as a believer. If tradition had invented, would it not, above all, have imagined an appearance to John? **Frederic Louis Godet** Luke p. 507

24:36,37 What seems to be the limit of the disciples' faith and theology (or is it better called fear)?

[2] [24:36] The risen Lord was not bound by the limitations that beset men in general and His sudden appearances and disappearances underline this. **Leon Morris** Luke p. 341

[3] [24:37] The term [*pneuma*] (ver. 37) denotes the spirit of the dead returning without a body from Hades, and appearing in a visible form as [*phantasma*] (Matthew 14:26). This impression naturally arose from the sudden and miraculous appearance of Jesus. **Frederic Louis Godet** Luke p. 508

[4] [24:37] Thomas would explain away their evidence by maintaining that this first impression respecting what they saw was the right one. **Affred Plummer** Luke p. 559

[5] [24:37] It is not surprising that the disciples were startled. After all, to have the risen Lord suddenly appear in their midst must have



been something of a shock. That they were *frightened* is not quite so explicable. They had just been telling the two from Emmaus that 'The Lord has risen indeed'. But it is one thing to accept such a statement on the word of someone else about an absent Person and quite another to accept it for oneself when the Person is suddenly present despite locked doors. Small wonder that they *supposed* that they saw a *spirit*, i.e. a ghost! Their fear was the natural reaction to the super-natural. **Leon Morris** Luke p. 341

24:38-43 What must Christ do to overcome their unbelief? (Acts 17:30-31)

[6] [24:39] This seems to imply that His feet as well as His hands had been nailed. Jesus first convinces them of His identity, that He is the Master whom they supposed that they had lost; and secondly of the reality of His body, that it is not merely the spirit of a dead Master that they see. **Alfred Plummer** Luke p. 559

[7] [24:38-40] The invitation to handle Him and the reference to *flesh and bones* show that Jesus' resurrection body had physical aspects, or at least that it could conform at Jesus' will to physical laws. **Leon Morris** Luke p. 342

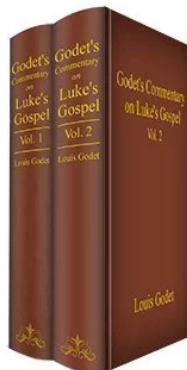
[8] [24:41] With the double sign granted here, the handling and the seeing Him eat, *comp*, the double sign with Moses' rod and hand (Exodus 4:1-8) and with Gideon's fleece (Judges 6:36-40). **Alfred Plummer** Luke p. 560

[9] [24:43] Strauss finds a contradiction between the act of eating and the notion of a glorified body. But the body of Jesus was in a transition state. Our Lord Himself says to Mary Magdalene, "I am not yet ascended... but I ascend" (John 20:17). On the one hand, then, He still had His terrestrial body. On the other, this body was already raised to a higher condition. **Frederic L. Godet** Luke p. 508

b. No Excuse NOT to Repent & Be Saved! (24:44-53)

24:44-46 As we saw in the Emmaus event, something more than an 'experience of Christ' is necessary to durable faith? (vv.25-27)

[10] [24:44-49] This section seems to be a condensation of what was said by Christ to the Apostles between the Resurrection and the Ascension, partly on Easter Day and partly on other occasions. But we have no sure data by which to determine what was said that same evening, and what was spoken later. Thus Lange assigns only ver. 44 to Easter Day, Godet at least vv. 44,45, Euthymius vv. 44-49, while Meyer and others assign all the remaining verses also (44-53) to this same evening. On the other hand Didon would give the whole of this section to a later occasion, after the manifestations in Galilee. **Alfred Plummer** Luke p. 501



Luke's relation to the preaching of Paul

[11] The author of our Gospel followed same tradition as Paul (see the appearance to Peter, mentioned only by Paul and Luke). It is, moreover, impossible, considering his relations to that apostle and to the churches of Greece, that he was not acquainted with the first Epistle to the Corinthians. Now, in this epistle a considerable interval is necessarily supposed between the resurrection and the ascension, first because it mentions an appearance of Jesus to more than 500 brethren, which cannot have taken place on the very day of the resurrection, and next, because it expressly distinguishes two appearances to the assembled apostles, the one undoubtedly that the account of which we have just been reading (1 Cor. 15:6); the other, which must have taken place later (v. 7). **Frederic L. Godet** Luke p. 509

[12] [24:44] The expression: *while I was yet with you*, is remarkable; for it proves that in the mind of Jesus, His separation from them was now consummated. He was with them only exceptionally; His abode was elsewhere. **Frederic Godet** *Luke* p. 509

[13] [24:44] Not that the new intercourse will be less close or continuous, but it will be of a different kind. His being visible is now the exception and not the rule, and He is ceasing to share in the externals of their lives. **Alfred Plummer** *Luke* p. 561

[14] [24:44] He can say, *while I was still with you*, for His presence now (and on other occasions like this) was exceptional. The definitive break had taken place and He no longer abode on earth. The solemn division of Scripture into *the law of Moses and the prophets and the psalms* (the three divisions of the Hebrew Bible) indicates that there is no part of Scripture that does not bear its witness to Jesus. This incidentally appears to be the only place in the New Testament where this threefold division is explicitly mentioned.

Leon Morris *Luke* p. 342

[15] [24:44-49] The fulfilment of Scripture is a major theme of Luke's. He sees God as setting out His purpose in those ancient writings and then as bringing to pass what He has foreshadowed. He was not frustrated by the machinations of wicked men. **Leon Morris** *Luke* p. 342

24:47 Which is the element most often missing from modern preaching of the Christian message?

[16] [24:47] The priority of the Jewish nation in its right to the Gospel is still acknowledged, in spite of their rejection of the Messiah. **Alfred Plummer** *Luke* p. 563

[17] [24:47,48] It follows from His saving acts that repentance and forgiveness of sins are to be preached. It is often said that Luke does not see the cross as accomplishing an atoning function, so these words connecting forgiveness with the passion are important. Luke may not stress the atonement in the way some other New Testament writers do, but it is there. *In his name* connects this repentance and forgiveness with what Jesus is and has done. Men are not called to a repentance based on general principles and to receive a forgiveness always available. **Leon Morris** *Luke* p. 343

24:48.49 Note there is still, in addition to resurrection faith & Old Testament scripture, a THIRD element necessary to fruitful New Testament witness (1 Cor.

15:1-11, Isaiah 32:14,15, Jer.31:31-34, Ezek.36:24-33

[18] [24:49] The Holy Spirit is the divine promise *par excellence*. It is in this supreme gift that all others are to terminate. And this aid is so indispensable to them, that they must beware of beginning the work before having received it. **Frederic L. Godet** *Luke* p. 510

24:50-53 Can we discern the sources of the passionate faith of the formerly doubting disciples?

[19] [24:50-53] It is not improbable that, at the time when he wrote his Gospel, Luke did not know the exact amount of interval between the Resurrection and the Ascension. That was a piece of information which he may easily have gained between the publication of the Gospel and of the Acts. **Alfred Plummer** *Luke* p. 564

[20] [24:52] Whatever their view of His Person during His ministry, the passion and resurrection and now the ascension had convinced them that He was divine. He was worthy to be worshipped and they gave Him His due. Worship is their response to His ascension. It is interesting that their feeling at this final parting was not one of grief but of *great joy* (c.f. John 14:28). They were understanding more than they had previously. Luke began his Gospel in the Temple (1:5). Now he brings it to an end with the disciples *continually in the temple blessing God*. **Leon Morris** *Luke* p. 345

[21] [24:53] It savours of childish captiousness to find a contradiction between [*die pantos*, continually] here and Acts 1:13, where it is stated, and 2.44, where it is implied, that the Apostles were sometimes elsewhere than in the temple. No reasonable critic would suppose that [*dia pantos*] is meant with absolute strictness. It is a popular expression, implying great frequency in their attendance both at the services and at other times. Compare what is said of Anna, 2:37, which is stronger in wording and may mean more. **Alfred Plummer** *Luke* p. 565

[22] [24:50-53] Theologians also see in the ascension the taking into heaven of the humanity of Jesus. The incarnation is not something casual and fleeing but a divine action with permanent consequences. And Moule argues that if the ascension means the taking of Christ's humanity into heaven, 'it means that with it will be taken the humanity which He has redeemed – those who are Christ's, at His coming. It is a powerful expression of the *redemption* of this world, in contrast to mere *escape* from it. **Leon Morris** *Luke* p. 344



ALFRED PLUMMER
(1841-1926)
“The priority of the
Jewish nation in its right
to the Gospel ...”

Our Lord's approval of our senses and reason

[23] Our Lord might fairly have commanded His disciples to believe that He had risen. He might justly have said, "Where is your faith? Why do ye not believe my resurrection, when ye see me with your own eyes?" But He does not do so. He stoops even lower than this. He appeals to the bodily senses of the eleven. He bids them touch Him with their own hands, and satisfy themselves that He was a material being, and not a spirit or ghost. A mighty principle is contained in this circumstance, which we shall do well to store up in our hearts. Our Lord permits us to use our senses in testing a fact or an assertion in religion. Things above our reason we must expect to find in Christianity. But things contrary to reason, and contradictory to our own senses, our Lord would have us know, we are not meant to believe. **J.C. Ryle** *Luke* Vol. 2 p. 511