

LUKE

Chapter 24

The Resurrection

But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. 2 And they found the stone rolled away from the tomb, 3 but when they went in they did not find the body of the Lord Jesus. 4 While they were perplexed about this, behold, two men stood by them in dazzling apparel. 5 And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? 6 He is not here, but has risen. Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” 8 And they remembered his words, 9 and returning from the tomb they told all these things to the eleven and to all the rest. 10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, 11 but these words seemed to them an idle tale, and they did not believe them. 12 But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

24:1 *first day of the week.* Sunday began by Jewish time at sundown on Saturday. Spices could then be bought (Mk 16:1), and they were ready to set out early the next day. When the women started out, it was dark (Jn 20:1), and by the time they arrived at the tomb, it was still early dawn (see Mt 28:1; Mk 16:2). (CSB)

Sunday is the day God said, “Let there be light” (Gn 1:3, 5). (TLSB)

at early dawn – ὄρθρου βαθέως—The genitive signifies the period of time (the one known as “deep dawn”) *during* which the action takes place. (BDF § 186 [2], calls this an unclassical usage for the point of time *at* which.) Perhaps the most illuminating comment on this phrase is the remark of B. B. Rogers in his commentary on Aristophanes, where he describes ὄρθρος βαθέως as “the dim twilight that precedes the dawn ... the thick dullness of night [that] has not yet yielded to the clear transparency of day” (*The Wasps of Aristophanes*, 32, n. 216). (CC pp, 963-964)

spices – Used for the final burial rites (23:55–56). (TLSB)

went to the tomb – ἦλθον—The subject of “they went” is the women in 23:55 (who will be identified at 24:10). This is confirmed by the feminine plural participle θέρουσαι and the reference to the spices that these women had prepared in 23:56a. (CC p. 964)

The hearer of the gospel observes a transformation taking place in the women as they move through these events. Having kept the Sabbath according to the commandment, the women come to the tomb from the perspective of the old covenant of salvation. Note how the tomb is emphasized in this section: they are coming to the tomb to anoint Jesus’ body because they think Jesus is dead. This is the attitude of those who are still living in the old covenant: they have confidence in resurrection on the Last Day, as Martha says in Jn 11:24 (see, e.g., Job 19:25–27; Is 25:6–9; Dan 12:2–3), but they certainly do not expect resurrection *now*. So the women are perplexed when they find that the tomb is empty. The stone has been rolled away, but entering

(the tomb!) they did not find the body of Jesus. Luke uses the word “find” (εὑρον) in an ironic way to emphasize the emptiness of the tomb: the women “found” the stone rolled away from the empty tomb but “did not find” Jesus. To find the tomb empty may seem to be to find nothing, but in finding nothing, the women will make the greatest find: the discovery that Jesus is risen! (CC pp. 965-966)

24:2 *the stone rolled away.* A tomb’s entrance was ordinarily closed to keep vandals and animals from disturbing the bodies. This stone, however, had been sealed by Roman authority for a different reason (see Mt 27:62–66). (CSB)

Resurrection Appearances

EVENT	DATE	Matthew	Mark	Luke	John	Acts	1 Corinthians
At the empty tomb outside Jerusalem	Early Sunday morning	28:1–10	16:1–8	24:1–12	20:1–9		
To Mary Magdalene at the tomb	Early Sunday morning		16:9–11		20:11–18		
To two travelers on the road to Emmaus	Sunday at midday		16:12–13	24:13–32			
To Peter in Jerusalem	During the day on Sunday			24:34			15:5
To the ten disciples in the upper room	Sunday evening			24:36–43	20:19–25		
To the eleven disciples in the upper room	One week later		16:14		20:26–31		15:5
To seven disciples fishing on the Sea of Galilee	One day at daybreak				21:1–23		
To the eleven disciples on the mountain in Galilee	Some time later	28:16–20	16:15–18				
To more than 500	Some time later						15:6
To James	Some time later						15:7
At the	Forty days			24:44–		1:3–8	

Ascension on the Mt. of Olives	after the resurrection	49
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23:3 *they went in* – Boldly seeking their Lord. (TLSB)

did not find the body – οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ—Luke leaves absolutely no doubt that the resurrection is historical fact. This pericope is framed by the empty tomb. Here the women “did not find the body of the Lord Jesus.” At the end of the pericope Peter runs to the tomb and sees “the linen cloths alone” (24:12, implying that the body they once covered was not there). The Emmaus disciples will tell Jesus that the women reported that they did not find his body (24:23; μὴ εὐροῶσαι τὸ σῶμα αὐτοῦ), and this was confirmed by the disciples who found the tomb just as the women had reported and who also did not find Jesus’ body (24:24). (CC p. 964)

24:4 *while they were perplexed* – ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου—The antecedent of τούτου is the empty tomb; that is what perplexed them. (In 21:25 Jesus said that nations would be bewildered by the cosmic signs in creation at the coming of the Son of Man.) L. T. Johnson, *The Gospel of Luke*, 387, notes: “The *fact* of the empty tomb does not itself lead to faith. It must be interpreted” (emphasis Johnson). Likewise, the Emmaus disciples know of the fact of the empty tomb in 24:22–24 but do not understand until Jesus interprets it for them in 24:25–27. (CC p. 964)

behold two men – καὶ ἰδοῦ—Luke uses καὶ ἰδοῦ three times in Luke 24 (vv 4, 13, 49). This repetition increases the continuity between the three major pericopes of this chapter: 24:1–12; 24:13–35; and 24:36–53. (CC p. 964)

two men. They looked like men, but their clothes were remarkable (see 9:29; Ac 1:10; 10:30). Other reports referring to them call them angels (v. 23; see also Jn 20:12). Although Matthew speaks of one angel (not two, Mt 28:2) and Mark of a young man in white (Mk 16:5), this is not strange because frequently only the spokesman is noted and an accompanying figure is not mentioned. Words and posture (seated, Jn 20:12; standing, Lk 24:4) often change in the course of events, so these variations are not necessarily contradictory. They are merely evidence of independent accounts. (CSB)

Identified as angels (v 23). As angels announced Jesus’ birth (2:8–14), they also announce His resurrection. (TLSB)

dazzling apparel – Similar term is used for Jesus’ clothing at His transfiguration (9:29), reflecting God’s splendor. (TLSB)

ἀστράπτω—See comments at 9:29. In the transfiguration account ἐξαστράπτω (9:29) describes the dazzling nature of Jesus’ clothing, and here ἀστράπτω (24:4) describes the dazzling apparel of the angels. Perhaps the compound form ἐξαστράπτω (9:29), a hapax legomenon in the NT, indicates that Jesus’ clothing was even brighter than that of the angels. (CC p. 964)

However, the women, like other participants in the gospel, need to have the significance of the facts explained to them. They are still in a state of confusion; they do not grasp the import of the empty tomb they see before them. With two typically Lukan phrases, “it came to pass” (24:4; καὶ ἐγένετο, used twenty-nine times in Luke) and “and behold” (24:4; καὶ ἰδοῦ, used twenty-six times

in Luke), the evangelist signals that a great moment of revelation is about to take place. And indeed it does, with two men appearing in dazzling clothes. (CC p. 966)

Luke's resurrection narrative and the transfiguration account have a striking parallel in the phrase "and behold, two men," καὶ ἰδοὺ ἄνδρες δύο. In the transfiguration account at 9:30, that phrase introduces Moses and Elijah, who appear in glory discussing, Jesus' "exodus [ἐξοδὸν], which he was about to fulfill in Jerusalem" (9:31). Only Luke mentions that Moses and Elijah appeared "in glory" (9:31), and Luke also emphasizes the glory of Jesus (9:32). Luke alone uses ἐξοδος, "exodus," to describe what Jesus is about to fulfill in Jerusalem. Using that term, only Luke alludes to the death and resurrection of Jesus in the transfiguration account. The passion themes in these few verses of the transfiguration parallel the resurrection narrative in 24:4–7, where the two angels call the women to remember Jesus' prediction of his passion. Now that Jesus has accomplished in Jerusalem what he set out to do, Luke reflects back on both the prophecy of Jesus in Galilee in 9:22 (cf. 9:44) and the prophecy of the entire exodus event in the OT Scriptures, which foretold of Jesus' passion and resurrection as the glorified figures discussed (9:31). (CC pp. 966-967)

24:5 *frightened and bowed their faces* – Reverential awe in recognition of the angels. (TLSB)

ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν—This genitive absolute is translated causally, as expressing the reason why the angels spoke the words that they did. It could also be construed temporally, "when they became afraid ..." The feminine participle κλινουσῶν shows that the women are the ones who became afraid, and the feminine pronoun αὐτάς in the next phrase indicates that the words were spoken to the women. (CC p. 964)

The women perceive that the angels are a heavenly visitation; fearful, they bow their faces to the ground. The angels ask the women a question that invites them to see things from the perspective of the new era of salvation. The women had come to anoint a dead body, but the angels ask, "Why are you seeking the living one among the dead?" (24:5). Then they interpret what the women observed with their own eyes—that the tomb is empty! "He is not here, but he has risen" (24:6).

the living – τὸν ζῶντα—This is translated "the living one" because of the article. This is not just any living being, but "*the living one*," who is the source of life. Luke emphasizes that the resurrected Christ is alive and is the one who gives life. This theme will continue throughout Luke 24. Cf. Rom 14:9. (CC p. 964)

Tombs are for the dead. They are led to remember His promised resurrection (v 7). (TLSB)

24:6 *he is not here but has risen* – ἔστιν ὧδε, ἀλλὰ ἠγέρθη—J. Fitzmyer, *Luke X–XXIV*, 1537, calls this phrase "the *praeconium paschale*, the essential Easter proclamation in the Synoptics." *It is the focus of Luke's final chapter.* The aorist passive of ἐγείρω could have either a passive sense, "be raised," or an intransitive sense, "rise" (BAGD 2 c). The passive would be theological: "raised" by God. The intransitive "he has risen" emphasizes the divinity of Jesus; he himself has the power to rise. An intransitive sense is supported by the use of the second aorist *active* infinitive ἀναστῆναι, "to rise," in 24:7. (CC pp. 964-965)

In this *praeconium paschale*, the order of the two phrases in Matthew (28:6) and Luke (24:6) agree: "He is not here ... he has risen," whereas Mark (16:6) has the reverse: "He has risen; he is not here!" Matthew includes the words "as he said," which Luke expands with a passion

statement (see comments below). The two-phrase proclamation in Luke is the third (so-called) “Western non-interpolation,” since some manuscripts omit it (D it geo^B). Some argue that Lukan manuscripts containing it have been influenced by Matthew and Mark, but B. Metzger, *A Textual Commentary*, 183–84, 191–93, notes that the majority of the UBS³ committee considered it authentic to the text because Luke alone casts it in the antithetical form “He is not here, *but* [ἀλλά] he has risen,” while Matthew and Mark lack the adversative ἀλλά. (CC p. 965)

Then Luke alone records the angels’ announcement in 24:6b–7. (Matthew and Mark preserve other angelic words not included in Luke.) It is a complete kerygmatic statement about the passion and resurrection of Jesus that recalls what Jesus said while he was in Galilee. As the angels urge the women to remember, so also are the hearers of the gospel urged to go back to the Galilee narratives (i.e., the gospel from 4:14 to 9:50) and ponder how the full kerygma about Jesus was latent already there. These angelic words are the first of two *hermeneutical* instructions in Luke to “read back” from the perspective of Luke 24 and observe how this great moment—the revelation of Jesus’ resurrection—was adumbrated in the evangelist’s record of Jesus’ teaching and miracles (cf. 24:44). (CC p. 967)

The passion statement in 24:6–7 stands out for several reasons. First, it is only found in Luke. Second, the matter-of-fact tone, “remember ... it is necessary,” contrasts dramatically with the bewilderment of the women. The reliability of the statement is reinforced by connotations of the aorist imperative μνήσθητε, “remember.” That verb (μυμνήσκομαι) is used in Luke only six times and in each case that which is to be remembered (by God or by people) has to do with something God said or did. (Lk 1:54, 72; 16:25; 23:42; 24:6, 8) This imperative may therefore have suggested to Luke’s hearers that Jesus’ words in Galilee were worthy of the greatest trust and confidence because they were the words of God. Third, this passion statement mentally transports the hearer back to 9:22, where Jesus, *during his ministry in Galilee*, makes the first prediction of his passion. (CC pp. 967-968)

remember how he told you – These women from Galilee (23:55) may have also heard what Jesus taught the disciples. (TLSB)

was still in Galilee. Jesus had predicted his death and resurrection on a number of occasions (9:22), but the disciples failed to comprehend or accept what he was saying. (CSB)

>Why Did Jesus Fold the Napkin?

>

**>This is one I can honestly say I have never seen circulating in the e-mails so; I'll
>start it, if it touches you and you want to forward it.**

>

**>Why did Jesus fold the linen burial cloth after His resurrection? I never noticed
>this....**

>

**>The Gospel of John (20:7) tells us that the napkin, which was placed over the
>face of Jesus, was not just thrown aside like the grave clothes..**

>

**>The Bible takes an entire verse to tell us that the napkin was neatly folded,
>and was placed at the head of that stony coffin.**

>

- >Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb
 - >and found that the stone had been rolled away from the entrance.
- >
- >She ran and found Simon Peter and the other disciple, the one whom Jesus loved..
- >She said, 'They have taken the Lord's body out of the tomb, and I don't know where
 - >they have put him!'
- >
- >Peter and the other disciple ran to the tomb to see. The other disciple out ran
 - >Peter and got there first. He stopped and looked in and saw the linen cloth lying
 - >there, but he didn't go in.
- >
- >Then Simon Peter arrived and went inside. He also noticed the linen wrappings
 - >lying there, while the cloth that had covered Jesus' head was folded up and lying
 - >to the side.
- >
- >Was that important? Absolutely!
- >Is it really significant? Yes!
- >
- >In order to understand the significance of the folded napkin, you have to understand
 - >a little bit about Hebrew tradition of that day.
 - >The folded napkin
 - >had to do with the Master and Servant, and every
 - >Jewish boy knew
 - >this tradition.
- >
- >When the servant set the dinner table for the master, he made sure that it was
 - >exactly the way the master wanted it.
- >
- >The table was furnished perfectly, and then the servant would wait, just out
 - >of sight, until the master had finished eating, and the servant would not dare touch
 - >that table, until the master was finished.
- >
- >Now if the master were done eating, he would rise from the table, wipe his fingers,
 - >his mouth, and clean his beard, and would wad up that napkin and toss it onto the
 - >table.
- >
- >The servant would then know to clear the table. For in those days, the wadded
 - >napkin meant, "I'm finished."
- >
- >But if the master got up from the table, and folded his napkin, and laid it beside
 - >his plate, the servant would not dare touch the table, because.....
- >
- >The folded napkin meant,
 - >"I'm coming back."

24:7 *Son of Man must be delivered* – Jesus' prior teaching, briefly summarized, but hard to accept and remember (9:44; 18:31–33). *must be*. A divine plan foretold by Scripture and by Jesus (1Co 15:3–4). (TLSB)

Fourth, the language used by Luke in 24:7 appears throughout Luke-Acts with reference to Jesus' passion. For example, the title "Son of Man" is used in Jesus' three Lukan passion predictions at 9:22, 44; 18:31, and it also occurs in the context of a passion allusion at 17:24–25. The term of divine necessity, δεῖ, "it is necessary," links 24:7 with 9:22 (cf. 17:25) and is used three times in Luke 24 (vv 7, 26, 44). Luke clearly portrays the death of Jesus as a divine necessity. Other important passion words in 24:7 are "betray," παραδίδομι (Lk 9:44; 18:32; 24:20; Acts 3:13), "hands of men," χεῖρας ἀνθρώπων (Lk 9:44), "crucify," σταυρώω ("cross," σταυρός; 9:23), "rise," ἀνίστημι (9:22 [variant reading]; 18:33; 24:46), and "on the third day," τῇ τρίτῃ ἡμέρᾳ (Lk 9:22; 18:33; 24:21, 46; Acts 10:40). (Interestingly, this is the first time the word "crucify" [σταυρώω] occurs in a passion statement, for in 9:22 Jesus said simply that he must be killed. Now that the crucifixion is a historical fact, the method of Jesus' death is included in the passion statement.) *In summary, by incorporating allusions to the other passion statements into the story of the empty tomb, Luke affirms that the sufferings and resurrection of Jesus are part of the divine plan as foretold by the ancient Scriptures and by Jesus himself.* (CC p. 968)

24:8 *they remembered* – The first moment of comprehension. (TLSB)

The women respond (24:8) by remembering what the angels recalled for them: the prophesied passion and resurrection facts. Luke's phrase in 24:8 "and they remembered his words," καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, contrasts with the comments in 9:45 and 18:34, after Jesus' second and third predictions of the passion. There the apostles "did not understand this word [ῥῆμα], and it was hidden from them ... and they were afraid to ask him concerning this word [ῥῆμα]" (9:45); "this word [ῥῆμα] was hidden from them, and they did not know the things that were spoken [τὰ λεγόμενα]" (18:34). No direct response to Jesus' first passion prediction (9:22) is recorded, but the behavior of Peter, John, and James at the transfiguration, which occurred "after these words [λόγοι]" (9:28), immediately after the first prediction, certainly evidenced a lack of comprehension. (CC p. 968)

But now a breakthrough occurs. The Word of God—finally—penetrates the uncomprehending minds of sinful humans and produces faith. For the first time, Jesus' words are "remembered" (24:8)—that is, understood by faith and believed, as shown by the women's faithful reporting of "all these things" (ταῦτα πάντα; 24:9), "these words" (τὰ ῥήματα ταῦτα; 24:11). At long last, minds and eyes are being opened to understand God's Word. And the process will continue with still more followers of Jesus in the rest of Luke 24. (CC pp. 968-969)

The women began this eighth, eschatological day—"the first day" of the new week (24:1)—from the perspective of the old covenant. But now they remember the words of the Lord and through faith are incorporated into the new covenant. They have been transformed through the announcement of the angels on the first day of the new era of salvation. "Something more than 'prophecy/fulfillment' is at work here. The words of Jesus are regarded as critical for understanding the events, providing a first interpretation that shapes their very perception." Only when the historical facts are interpreted by the divinely revealed Word do enlightenment and faith follow. The enlightened women are the first human participants to witness the empty tomb, to hear the significance explained by an appeal to Jesus' own words, and then to remember those words with an understanding of faith created by those very words of Jesus. (CC p. 969)

24:9 *to the Eleven and to all the rest.* "Eleven" is sometimes used to refer to the group of apostles (Ac 1:26; 2:14) after the betrayal by Judas. Judas was dead at the time the apostles first met the risen Christ, but the group was still called the Twelve (Jn 20:24). The "others" included disciples who, for the most part, came from Galilee. (CSB)

Judas's replacement was not yet chosen (24:33; Ac 1:26). *all the rest*. Includes the two disciples returning to Emmaus (Lk 24:13, 22–24) and the larger group of Jesus' followers, possibly some of the 120 of Ac 1:15. Some modern interpreters emphasize that since God chose to have women first bear witness to the resurrection, this means God specially ordained them for service in the Church. This argument fails on two counts: the angels were actually the first to bear witness to the resurrection (v 5), and God has always called all of His people to bear witness to His mighty acts (cf Ps 145), even children (Ps 8:2). The “go-and-tell” passages in the Gospels are not about ordaining or commissioning people to offices in the Church, but about people acting as couriers or witnesses (e.g., Mt 11:4; 18:15; Mk 5:19; Lk 7:22; 13:32). (TLSB)

ἀπὸ τοῦ μνημείου—This is the fourth “Western non-interpolation,” which a majority of witnesses include in the text. (CC p. 965)

The women, who continue to be the subject, return from the tomb, the locale for the previous section, and report to the Eleven and all the rest (24:9; τοῖς ἑνδεκά καὶ πᾶσιν τοῖς λοιποῖς). The women become the first evangelists. “The Eleven” is a reference to the Twelve minus Judas, and “all the rest” would most likely include the seventy (-two) from Luke 10 and the larger group of Jesus' followers. The Emmaus disciples probably would have been among “all the rest” (see comments on 24:13). What the women reported were the passion and resurrection facts, “all these things” (24:9; τὰ πάντα), especially the empty tomb and the appearance and words of the angels. (CC p. 969)

24:10 Mary Magdalene. She is named first in most of the lists of women (Mt 27:56; Mk 15:40; but cf. Jn 19:25) and was the first to see the risen Christ (Jn 20:13–18). She was a leader among these women because she had received more than all the rest, and therefore her measure of devotion and love was greater. Fourteen times Mary is mentioned by name. In eight of these her name leads the list. (CSB)

Somehow the name of this woman has come to be associated with fallen womanhood of the world over largely because some scholars chose to identify her with the unnamed sinful woman of Luke 7:36-50. There is no evidence in the Bible to support this thought.

In 24:10 the evangelist records for us who these women were. Some were the same as in 8:2–3, i.e., “the Magdalene Mary and Joanna” (ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα). Mary, the mother of James, is added here, and Susanna (8:3) is not mentioned. “The rest of the women with them” (αἱ λοιπαὶ σὺν αὐταῖς) indicates that there were more women at the empty tomb than the three named. The women who were with Jesus in Galilee, supported him with their own resources (8:3), and viewed the crucifixion (23:49) are the first witnesses of the resurrection. Luke repeats that these women are the first evangelists to announce to the apostles the resurrection facts. The imperfect ἔλεγον, “they were telling” (24:10), suggests that the women's telling was ongoing and repeated. (CC pp. 969-970)

Joanna. See 8:3. She is named by only Luke at this point (Mark is the only one who adds Salome at this time, Mk 16:1). (CSB)

Note from TLSB on 8:2-3: Accompanied Mary to anoint Jesus' body. As wife to the household manager of Herod Antipas, she would have belonged to a higher social class.

Mary the mother of James. See Mk 16:1. She is the “other Mary” of Mt 28:1. The absence of the mother of Jesus is significant. She was probably with John (cf. Jn 19:27). (CSB)

Likely referred to in Mk 15:40. James’s identity is uncertain, but he may be “the son of Alphaeus,” one of the Twelve (Lk 6:15). (TLSB)

other women – αἱ λοιπαὶ σὺν αὐταῖς—The gender of both the adjective and the pronoun is feminine, “the rest [feminine plural] with *them* [feminine plural].” (CC p. 965)

Those from Galilee who witnessed Jesus’ death and burial (23:49, 55). (TLSB)

the apostles – τοὺς ἀποστόλους—See above at 6:13; 9:10; 11:49; 17:5; and 22:14 on “apostles.” (CC p. 965)

24:11 *did not believe* – The imperative *apistoun*, “they were not believing” indicates ongoing disbelief of the report despite the fact that the women continued to speak. (CC p. 970)

seemed to them an idle tale – Nonsense; hopeful but impossible. This continues the theme in Lk of the disciples’ slowness to believe and understand (cf v 25). (TLSB)

The angels’ announcement to the women prompted them to remember—and believe—Jesus’ words. But the announcement of the women to the apostles is met with a completely different response. The apostles consider the passion and resurrection facts “nonsense” (24:11; λῆρος), and they do not believe the women. The imperfect ἠπίστουν, “they were not believing” (24:11), indicates ongoing disbelief of the report despite the fact that the women continued to speak (ἔλεγον, “they were telling”; 24:10) to the apostles. The apostles’ lack of understanding of the passion and disbelief at the resurrection (24:11) is emphasized most in Luke’s resurrection narrative. At this point, the apostles still do not comprehend God’s plan of salvation in Jesus Christ. (CC p. 970)

If the whole tomb experience is now to become a contrasting episode to the risen Lord’s own instilling of the Easter faith (24:25ff.), then the painstaking establishment of all the *bruta facta* [“bare facts”] of the experience will serve only as the foil *ex parte hominis* [“on the part of man”] to the risen One’s activity! ... The *fact* of the empty tomb begets *perplexity* and requires the *interpreting word* of the angels. Here we encounter the first of three combinations of *unintelligible facts* versus *elucidating word* which will constitute the controlling pattern of this chapter’s design (vv. 2–3 vs. 5–7; 19–24 vs. 25–27; 36–43 vs. 44–49) (CC p. 970)

24:12 *Peter ... ran*. John’s Gospel (20:3–9) includes another disciple, John himself. (CSB)

True to his impetuous nature, Peter dashed off to the tomb. *linen cloths*. Burial shroud of 23:53. Jesus’ body is absent, but no theft has occurred. (TLSB)

This entire verse is the fifth “Western non-interpolation.” The majority of witnesses include it in the text. (See B. Metzger, *A Textual Commentary*, 184, 191–93.) (CC p. 965)

In this passage, the final verse (which some manuscripts omit; see textual note above) prepares for another announcement of the resurrection, this time to Peter (24:34). After the women’s report, dismissed by the apostles as nonsense, Peter, rising up, runs to the tomb and finds only the linen cloths. Just as the baby wrapped in strips of cloth (2:12; βρέφος ἐσπαργανωμένον) was a sign of the Messiah’s birth, so now “the linen cloths alone” (τὰ ὀθόνια μόνα) are a sign of the Messiah’s resurrection. Peter’s reaction—“marvelling” (θαυμάζων)—is the same reaction seen earlier throughout the gospel to Jesus’ miracles and teaching as the mighty acts of God happened

among the people. (Lk 4:22; 8:25; 9:43; 11:14, 38; 20:26) “To marvel, be amazed” (θαυμάζω), as in those earlier passages, is a mixed, ambiguous response. It acknowledges that something extraordinary, even supernatural, has happened. And it is not a response of outright rejection or unbelief (contrast 24:11). But neither is it a response of understanding, acceptance, and faith. It is the response of one who is struggling to comprehend words and facts he cannot explain. (CC pp. 970-971)

Later on, the Eleven will report to the two Emmaus disciples that not only did Peter visit the tomb and see that it was empty, but that the Lord also appeared to him (24:34). Here, Peter’s response appears to be one of transition. Is his dash to the tomb the result of disbelief (24:11), as if Peter wishes to disprove the women’s report? Or is it, as seems more likely, a move away from blatant unbelief, a search for evidence that might confirm hope—even if that resurrection hope may have seemed unbelievably optimistic to Peter at the time? Regardless of Peter’s intent here, by the time the two disciples return from Emmaus (24:34), the apostles are convinced that Jesus is risen indeed. Jesus’ appearance to Simon (24:34), it seems, restored the apostle to his role as the one appointed to be the first among the *confessing, believing* apostles (cf. 9:20). (CC p. 971)

24:1–12 The women find the stone has been rolled away from the tomb. They find not the body of Jesus but two angels who say that Jesus is alive. Do we ever fail to believe the things Jesus has told us because they are impossibly good? “He is not here, but has risen” means that someday the graves of all His followers will be opened, and they, too, will rise to live with Him. Take comfort and joy! • In keeping with Your Word, fill our hearts, dear Lord Jesus, with the knowledge and comfort of Your empty tomb. Amen. (TLSB)

On the Road to Emmaus

13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, **14** and they were talking with each other about all these things that had happened. **15** While they were talking and discussing together, Jesus himself drew near and went with them. **16** But their eyes were kept from recognizing him. **17** And he said to them, **“What is this conversation that you are holding with each other as you walk?”** And they stood still, looking sad. **18** Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” **19** And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, **20** and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. **21** But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. **22** Moreover, some women of our company amazed us. They were at the tomb early in the morning, **23** and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. **24** Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” **25** And he said to them, **“O foolish ones, and slow of heart to believe all that the prophets have spoken! **26** Was it not necessary that the Christ should suffer these things and enter into his glory?”** **27** And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. **28** So they drew near to the village to which they were going. He acted as if he were going farther, **29** but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. **30** When he was at table with them, he took the bread and blessed and broke it and gave it to them. **31** And their eyes were opened, and they recognized him. And he vanished from their sight. **32** They said to each other, “Did not our hearts burn within us

while he talked to us on the road, while he opened to us the Scriptures?” 33 And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, 34 saying, “The Lord has risen indeed, and has appeared to Simon!” 35 Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

24:13–35 Unique to Lk. The passage contains much irony and even humor. (TLSB)

Meyer Minutes – April 3/2013 – It was the end of the day. Two people were walking to the parking garage when a stranger asked where they were going. “To the northern suburbs,” they said. “Could I hitch a ride?” Well, you’d be wary if that happened to you but the man was nicely dressed, bit of a beard, not pushy, polite. “Yeah, we can take you, but only as far as we’re going.” So they all got in and began the commute. The stranger sat in the back seat, quiet but listening. He had gotten into the middle of an ongoing conversation and could tell that the two friends were quite bothered. Finally, he leaned forward and said, “Excuse me, but may I ask what you’re talking about?” “We’re talking about relevance, man. We’re Christians who actually go to church. Sunday was Easter. We got a lot of talk about Jesus being raised from the dead but we’re not sure what to make of it. Same work today. Same commute. Now that Easter is over, same old same old.”

The stranger really leaned forward; he could, hadn’t put on his seat belt. “Listen. The distance from your heads to your hearts is about 18 inches. Those 18 inches can be the longest distance in the world, especially for you church people. You get religious factoids in your heads but don’t get it together down in your heart.” And then he gave them a run-through of Old Testament passages that talked about Jesus dying and rising. They must have thought, “This guy seems to know what he’s talking about.”

The commute was near its end; the driver got off the interstate. The stranger said, “You can pull into that gas station over there and let me out.” But the two said, “Why don’t you come home with us and have a bite? Then we’ll take you to wherever it is you’re going. You’ve got our interest.” The stranger agreed. They got home, put a quick meal on the kitchen table, and they sat down. The stranger asked, “Could I say grace?” “OK,” said the two, who honestly didn’t always pray before meals. So he prayed and for a fleeting moment they saw that the stranger is Jesus. He vanishes. Didn’t see Him again for all we know. Didn’t need to. His words had made Easter relevant. They still do.

The Emmaus meal is the climax of Luke 24, which is itself the conclusion of the gospel. The table fellowship of Jesus, highlighted in the Emmaus account, has been a prominent aspect of Jesus’ ministry throughout the gospel, a manifestation of God’s eschatological kingdom present among people. Jesus’ regular practice of eating with his disciples continues in his post-resurrection appearances. In addition to the meal at Emmaus, Luke also records the fact that Jesus eats a piece broiled fish before the Eleven to prove that, unlike a spirit, he possesses flesh and bones (24:41–43). In John’s gospel too, Jesus has a breakfast of fish with his disciples (Jn 21:9–14). (CC p. 978)

In Acts 10:41, Peter’s sermon to Cornelius includes the apostle’s claim to be a witness to the resurrection of God’s Anointed One: Peter was among those “who ate and drank with him after he rose from the dead.” Thus in Luke’s table fellowship matrix, Jesus’ meals after his resurrection are significant in apostolic preaching as an attestation that the disciples were present with their risen Lord. The Emmaus meal is part of God’s pattern of table fellowship with his people—a pattern that stretches back to the creation and will continue in the Christian church through these

last days until the Lord returns. The Emmaus meal is particularly important *because it is the first post-resurrection meal described in Luke-Acts, and it helps define the significance of all Jesus' fellowship meals, both before and after the resurrection.* (CC p. 978)

24:13 They were possibly returning home after Passover. (TLSB)

that – καὶ ἰδοῦ—This typical Lukan construction introduces something of particular importance. It also occurs in 24:4, where the angels know that Jesus is in glory, and at the transfiguration in 9:30–32, where Moses and Elijah see Jesus in glory (see also 24:49). Here in 24:13, the two disciples are about to see Jesus revealed in glory. J. Fitzmyer, *Luke I–IX*, 121, considers καὶ ἰδοῦ a Septuagintism since this phrase is very common in the LXX. If, as some have claimed, Luke is interested in writing a history in continuity with the OT histories, the use of καὶ ἰδοῦ to introduce significant sections of his gospel could be a device to reinforce that continuity. It occurs twenty-six times in Luke, three times in Luke 24 (vv 4, 13, 49). (CC p. 973)

very day – ἐν αὐτῇ τῇ ἡμέρᾳ—This first of five time notices in the Emmaus story marks the day as Easter Sunday. Additional time notices will follow in 24:18, 21, 29, 33. (CC p. 973)

two of them. One was named Cleopas (v. 18.) (CSB)

δύο ἐξ αὐτῶν—The antecedent of “them” is *not* “the Eleven” in 24:9, since these two disciples will return to the Eleven at the end of the story (24:33). Rather, the two Emmaus disciples probably were among “all the rest” (24:9; πᾶσιν τοῖς λοιποῖς), which likely would include the seventy (-two) commissioned by Jesus in Luke 10. (CC p. 973)

were going – ἦσαν πορευόμενοι—This periphrastic construction (imperfect with participle) relates the Emmaus narrative to Luke’s journey motif. The Emmaus journey is a recapitulation of the entire journey of the gospel. (CC p. 973)

Emmaus – About seven miles from Jerusalem. – σταδίου ἐξήκοντα ... Ἐμμαους—It is difficult to identify the site of Emmaus. A stadion is 607 feet or 192 meters, making the distance roughly seven miles, or about a two-hour walk. (Some have suggested that the sixty stadia represent the round-trip distance, requiring about one hour each way.) In any event, the Emmaus meal took place near, but well outside the boundaries of Jerusalem. For possible identifications of Emmaus, see J. Fitzmyer, *Luke X–XXIV*, 1561–62; P. Benoit, *The Passion and Resurrection of Jesus Christ*, 271–74. (CC p. 973)

This journey is catechetical. They are transformed from catechumens into initiates—believers with understanding—through the teaching of Jesus on the road (literally, “in the way” [24:32, 35]), where their hearts burn, and through the breaking of the bread, when their eyes are opened. The round-trip journey recapitulates the journey of the entire gospel, which began with *doubting* Zechariah in the temple (1:5–25) and ends with joyful *worshippers* in the temple (24:52–53). It is also a précis of Jesus’ ministry of table fellowship and catechesis, beginning with his sermon in Nazareth (4:16–30) until his Passover on the night in which he was betrayed (22:14–20). (CC p. 983)

24:14 *were talking* – ὠμίλου—This imperfect corresponds to the periphrastic construction (imperfect with participle) in the previous verse: while they “were journeying” they “were conversing” about the events in Jerusalem. Another theme of the Emmaus account is the conversation on the journey, i.e., the catechesis, which Luke accents here. In the NT ὁμιλέω is

used only by Luke, twice here in the Emmaus account (24:14, 15) and twice in Acts (20:11; 24:26). (CC p. 973)

with each other – πρὸς ἀλλήλους—This phrase is used with verbs of speaking in 24:14, 17, 32. Neither of these disciples understood the passion facts, so their conversation with “one another” needed input from another: Jesus himself. (CC p. 973)

all these things that had happened – περὶ πάντων τῶν συμβεβηκότων τούτων—This is the first reference to the passion and resurrection facts. See the textual note and commentary on 24:19 and the commentary on the neuter plural constructions in 24:8–11. (CC p. 973)

24:15 *while they* – καὶ ἐγένετο—This is another typical Lukan construction. Along with καὶ ἰδοῦ (24:13), it echoes OT language and therefore underlines that the history Luke is writing is biblical salvation history. Luke may be employing language in 24:15 similar to that of 24:4 in order to suggest a parallel between the appearance of the angels, with their resurrection announcement, and the appearance of Jesus, who will explain his resurrection. καὶ ἐγένετο will also introduce the climax of the gospel at 24:30. See comments at 1:8. (CC p. 974)

they talked and discussing – ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν—Luke repeats ὁμιλέω from 24:14 and adds a synonym, “were discussing,” συζητέω, to emphasize the conversation on the road. (CC p. 974)

These verbs mean “to look out, search out, investigate,” “to discuss, debate, and argue.” Also “to meditate.” It was an animated discussion. (Concordia Pulpit Resources – Volume 12, Part 2)

24:16 *kept from recognizing him.* By special divine intervention. (CSB)

Without recognizing Jesus, the disciples focused on His teaching and were prepared for the upcoming recognition (v 31). (TLSB)

ἐκρατοῶντο τοῦ μὴ ἐπιγνῶναι αὐτόν—There are two grammatical and theological possibilities for the interpretation of this phrase. The passive ἐκρατοῶντο does not specify *why* or *by whom* their eyes were held back, and the articular infinitive τοῦ μὴ ἐπιγνῶναι could either be one of purpose, “so that,” or of result, “with the result that” they did not recognize Jesus. (CC p. 974)

The first possibility is that the disciples’ eyes were held back because of their sinful condition, and the infinitive is one of result. The implication then would be that natural man is blind to the presence and working of Jesus; people are spiritually blind unless Jesus grants spiritual sight. See the comments on 2:30 regarding the Lukan theme of closed and opened eyes, and also see John 9, especially vv 39–41. (CC p. 974)

On the other hand, the passive, like so many other passives in Luke, could be theological; then the implication would be that God purposefully held back their eyes. The purpose might be so that Jesus, unrecognized, could impart the teaching of 24:25–27 and then be recognized when he broke bread. If he had been recognized earlier, his breaking of the bread would not have had the same significance as the first visible revelation of the risen Christ in Luke. The passive in 24:31, διηνοίχθησαν, is most certainly theological: their eyes will be *opened by God*. (CC p. 974)

In both 24:16 and 24:31, ἐπιγινώσκω, “recognize,” corresponds to the translation of the same verb in the prologue (1:4). (CC p. 974)

Isaiah 42:2, “He will not shout or cry out, or raise His voice in the streets.”

24:17 *stood still* – Jesus’ question astounds them. (TLSB)

σκυθρωποί—It is difficult to capture the full sense of this word: “with a sad, gloomy, or sullen look” (BAGD R. Dillon, *From Eye-Witnesses*, 113, says that Luke portrays “the travelers *still under the pall of the passion-mystery*” (emphasis Dillon; cf. 24:25, ἀνόητοι καὶ βραδεῖς τῆ καρδίᾳ). (CC p. 974)

looking sad – This is dramatic description. They are dumbfounded. They stop in their tracks. (Concordia Pulpit Resources – Volume 12, Part 2)

24:18 *Cleopas*. Mentioned only here as a disciple. Early Church tradition suggests that Cleopas (Gk) is the Clopas (Hbr) referred to in Jn 19:25, the brother of Joseph and thus the uncle of Jesus and that the unnamed second disciple was his son Simeon, the later head of the Jerusalem Church. However, his exact identity remains unknown. (TLSB)

Are you only a visitor – Even a visitor should have known. The irony was that Jesus’ “visit” on earth was indeed drawing to a close. (TLSB)

σὺ μόνος παροικεῖς Ἰερουσαλήμ καὶ οὐκ ἔγνων—σὺ μόνος is emphatic and goes with both verbs, παροικεῖς and ἔγνων, which are loosely coordinated with καί. This appears to be an example of parataxis in vernacular direct speech (BDF, § 471). The meaning requires the second clause to be restrictive: Jesus is one who sojourns in Jerusalem *and who also* (apparently) does not know of the recent events. (CC p. 974)

There is an element of past action still in progress in the present verb παροικεῖς: Cleopas assumes that Jesus is not a permanent resident of Jerusalem, but a pilgrim who came to Jerusalem to celebrate Passover and who then lingered in Jerusalem for a few days, but now is perhaps on the way home. While παροικέω means to “reside as a non-native,” it does not imply unfamiliarity with current events. Even a temporary visitor surely would know about the momentous events that have just taken place. Out of the thousands of Passover pilgrims in Jerusalem, this must be the only one who does not know. In Acts 2:5–11 Luke lists some of the many places from which thousands of pilgrims came to Jerusalem for Pentecost. Cf. E. Burton, *Moods and Tenses*, § 17; BAGD 1 a and 2. See also the commentary below. (CC pp. 974-975)

happened here – ἐν αὐτῇ—The reference is to Jerusalem, a feminine proper noun in the form Ἰερουσαλήμ. (CC p. 975)

in these days – ἐν ταῖς ἡμέραις ταύταις—This is the second time notice in the Emmaus story (also 24:13, 21, 29, 33). (CC p. 975)

24:19 *concerning Jesus of Nazareth* – τὰ περὶ Ἰησοῦ—This phrase defines τὰ γενόμενα in 24:18. It is a reference to the passion and resurrection of Jesus. See comments below. (CC p. 975)

a prophet. They had respect for Jesus as a man of God, but after his death they apparently were reluctant to call him the Messiah. (CSB)

Jesus’ teaching and mighty deeds (4:32, 36; 6:19; 7:16) showed Him to be a prophet, as predicted in Dt 18:15. (TLSB)

ὃς ἐγένετο ἀνὴρ προφήτης δυνατός—ἀνὴρ and προφήτης stand in apposition to one another. This phrase accents the first phase of Luke’s Christology: Jesus as a teacher and miracle worker. See the excursus “Luke’s Prophet Christology.” While the Emmaus disciples may have hoped that Jesus was the final, eschatological prophet promised in Deut 18:15, they did not understand the second phase of Christology: Jesus’ rejection and suffering. (CC p. 975)

24:20 *chief priests and rulers*. Despite Pilate’s role, the nation’s religious leaders rejected Jesus (22:66; 23:10, 13) and bear responsibility. (TLSB)

delivered him up – παρέδωκαν—This word is a technical term for Jesus’ betrayal, leading to his suffering and death. Jesus prophesied his betrayal using this verb in 9:44 and 18:32. Other occurrences with the same meaning are in 20:20; 22:4, 6, 21, 22, 48; 23:25; and 24:7. In 21:12, 16 Jesus speaks of others betraying his disciples. (CC p. 975)

crucified him – ἐσταύρωσαν—This is the final explicit reference to the crucifixion in Luke’s gospel. On σταυρός and σταυρώω. (CC p. 975)

24:21 *hoped he was the one* ἡλπίζομεν ... λυτροῦσθαι—The imperfect captures the hopeful state of the Emmaus disciples. They kept hoping that Jesus was the Redeemer—until their hopes were shattered by his crucifixion. The infancy narrative spoke of λύτρωσις, “redemption,” in 1:68; 2:38. And Luke will record that Jesus is “Redeemer,” λυτρωτής, in Acts 7:35. But Lk 24:21 is the only occurrence of λυτρόομαι, “redeem,” in Luke-Acts. (CC p. 975)

to redeem Israel. To set the Jewish nation free from bondage to Rome and usher in the kingdom of God (1:68; 2:38; 21:28, 31; cf. Tit 2:14; 1Pe 1:18). (CSB)

The Messiah was thought of as the deliverer of Israel from Rome. They did not yet understand that the cross was the means of redemption. (TLSB)

Many believed that the Messiah would physically “restore the kingdom of Israel” (Acts 1:6), others that in the Messiah, God had “come and has redeemed his people...to give knowledge of salvation through the forgiveness of their sins” (Luke 1:68, 77) (Concordia Pulpit Resources – Volume 12, Part 2)

the third day. A reference either to the Jewish belief that after the third day the soul left the body or to Jesus’ remark that he would be resurrected on the third day (9:22). (CSB)

ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο—This is one of the more difficult Greek sentences in Luke’s gospel. It is translated literally: “But whereas [ἀλλά γε καί] in addition to all these things [σὺν πᾶσιν τούτοις] he is spending this third day [τρίτην ταύτην ἡμέραν ἄγει] since these things happened [ἀφ’ οὗ ταῦτα ἐγένετο].” ἄγει is not elsewhere found as impersonal for the passing of time (BAGD 4; BDF § 129), hence “he is spending this third day” rather than “it is now the third day” (RSV) (CC p. 975)

24:22 *moreover* – ἀλλὰ καί—This adversative indicates a contrast. It could be translated “but despite this.” (CC p. 975)

women...amazed us – They were astonished, but the women had convinced them. (Concordia Pulpit Resources – Volume 12, Part 2)

24:23 *didn't find his body* – It was reported that the grave was empty, but the two gave no hint of anything more. (Concordia Pulpit Resources – Volume 12, Part 2)

vision of angels. In a vision, God gives sight that is usually hidden. (E.g., Zechariah in a vision sees an angel in the temple, 1:22). (TLSB)

24:24 *some of those who were with us.* Again, they determined that women's word was not enough. They had prejudged ideas on how this news should have been announced. (CSB)

Implying that after Peter's visit (v 12), others went to the tomb, but no apostle is yet reported to have seen Jesus. (TLSB)

If it were as the women reported, why did Jesus not appear to Peter and John? (Concordia Pulpit Resources – Volume 12, Part 2)

24:25 *foolish ones* – *anoatōi* meaning literally “without sense” or “not understanding.” – These two wayfarers were thus in the greatest spiritual distress and in imminent danger of sinking into the despondency which ends in despair. So Jesus comes to them, before He is revealed to the eleven. He does not break a bruised reed, and smoking flax shall He not quench. In evil days He is near to them that fear Him. (Ylvisaker)

Without understanding, they could not believe. (TLSB)

The problem is in their human mind and thinking. (Concordia Pulpit Resources – Volume 12, Part 2)

believe all. They believed that a Messiah would usher in God's rule, but not that He would suffer, die, and rise again. (TLSB)

24:26 *Was it not necessary.* They should have known this essential part of God's divine plan. (TLSB)

the Christ – τὸν χριστόν—Here and 24:46 are the only places in Luke where Jesus refers (obliquely) to himself as “the Christ,” the Greek term for the Messiah. See comments at 2:1–20. In 4:18 Jesus publicly declared that God had “anointed” him with the Spirit, and that use of the verb *χρίω* implies that Jesus is *ὁ χριστός*. (CC p. 976)

should suffer – They had overlooked such predictions of suffering as Psalm 22; and Isaiah 53. (Concordia Pulpit Resources – Volume 12, Part 2)

and – καί—This is another example of parataxis in place of a subordinate construction (see also textual note on 24:18). The meaning requires a consecutive sequence: he had to suffer first before entering glory. (CC p. 976)

His glory? The resurrection is the gateway to the climactic glory of His ascension and exaltation to God's right hand. (TLSB)

24:27 *Moses and all the Prophets.* A way of designating the whole of the OT Scriptures. (CSB)

πάντων τῶν προφητῶν ... ἐν πάσαις ταῖς γραφαῖς—These two references, “*all the prophets*” and “*all the Scriptures*,” emphasize that Jesus included the *entire* Scriptures in his explanation. (CC p. 976)

he interpreted – Augustine: “All that there is of those former Scriptures tells of Christ; but only if it finds ears. He also ‘opened their understanding that they might understand the Scriptures.’ Whence we also must pray for this, that He would open our understanding” (NPNF 1 7:469). (TLSB)

διερμήνευσεν—The verb can mean “translate” from one language into another (Acts 9:36). In 1 Cor 12:30; 14:5, 13, 27 it refers to translation or interpretation of Spirit-given “tongues.” But here and in the Western addition to Acts 18:6, it refers to the interpretation of the OT Scriptures. Jesus caused a major reorientation of the disciples’ view of *all* Scripture, not just an adjustment of their understandings of particular passages. The whole of Scripture is Christological. All revelation centers in the person and work of Jesus, “the Christ” (Lk 24:26). This is the hermeneutical orientation that is necessary if one is to understand the Scriptures. Luke’s second volume, Acts, gives examples of the hermeneutic of the apostles—the hermeneutic they learned from Jesus himself. See, for example, Acts 2:22–41 and 8:30–38, where the Christological hermeneutic leads to repentance, faith, and Baptism. (CC p. 976)

concerning himself – τὰ περὶ ἑαυτοῦ—This refers to the passion and resurrection facts concerning the Christ. Jesus gave the Emmaus disciples a Christological interpretation that focused on the suffering, death, and resurrection of the Messiah as taught in the OT. His interpretation was radically different from their previous views, which seem to have been held by the other disciples as well. (CC p. 976)

Jesus had often in his ministry specifically impressed upon his disciples the necessity of his “suffering and subsequent glory”: John 2:19; Mt. 12:40; 16:21; 17:23; 20:19; 26:32. (Concordia Pulpit Resources – Volume 12, Part 2)

24:28-29 Jesus’ action evokes their hospitality. (TLSB)

24:28 *drew near the village* – ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο—This is the second occurrence of ἐγγίζω in the Emmaus story as the disciples draw near to Emmaus, where, in Luke, the kingdom of God is first unveiled to the disciples. In both the first occurrence in 24:15 and here in 24:28, ἐγγίζω is accompanied by the more general synonym πορεύομαι (once with the prefix συν in 24:15; twice without it in 24:28). Luke continues his geographical journey motif of movement toward a place of revelation. (CC p. 976)

as if he were going farther. If they had not invited him in, he apparently would have continued on by himself. (CSB)

24:29 *stay with us* – μεῖνον μεθ’ ἡμῶν ... εἰσηλθεν τοῦ μεῖναι—μένω may be translated as “remain,” “stay,” or “abide”; the *presence* of the crucified and risen Christ at the table with the Emmaus disciples is one of the great themes of this section. τοῦ μεῖναι is an infinitive of purpose. (CC p. 976)

μεθ’ ἡμῶν—This is also part of Luke’s vocabulary for divine presence and will be used again in the next verse (μετ’ αὐτῶν). See comments at 1:26–38. (CC p. 976)

it is toward evening – κέκλικεν ἤδη ἡ ἡμέρα—The perfect tense emphasizes that the day has already declined and is practically over (cf. BAGD This is the fourth time notice in the Emmaus story (also 24:13, 18, 21, 33). The two other climactic meals in Jesus’ table fellowship practice, the feeding of the five thousand and the Last Supper, both took place when the day was near its end or after sundown (9:10–17, which also has κλίνω in 9:12, and 22:7–38). (CC p. 976)

24:30 *when he was* – καὶ ἐγένετο—See comments above at 24:15. This introduces 24:30–31, which constitute the climax of the Emmaus story. (CC p. 977)

at the table with them – ἐν τῷ κατακλιθῆναι αὐτόν—This verb, used also in 7:36; 9:14–15; 14:8 and only in these verses in the NT, implies a festive meal. See comments at 7:36. (CC p. 977)

bread...thanks...broke...gave – Jesus, though guest, becomes host. To take, bless, break, and distribute bread ordinarily began a meal. This was not necessarily the Lord’s Supper, though the words and actions are reminiscent of the Supper, and by them Jesus is recognized for the first time as the crucified and risen Messiah. “Although we do not object if some interpret these passages as referring to the Sacrament, it does not make sense that only one part of the Sacrament was given” (Ap XXII 7). (TLSB)

λαβῶν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς—This same constellation of words appears at the feeding of the five thousand (9:16) and the Last Supper (22:19–20). The main verbs here are “blessed” and “was giving.” “Having taken” and “having broken” are participles that modify the main verbs and express prior action. The imperfect ἐπέδιδου suggests that Jesus was in the process of distributing the bread when they recognized him. (CC p. 977)

The meal of broken bread at Emmaus reverses the first meal, the fruit of the tree of the knowledge of good and evil. Through the meal distributed by the risen Christ, eyes are now opened to see in Jesus the Seed of the woman promised in Gen 3:15. The disciples will be sent to proclaim this message throughout the creation (cf. the shorter ending of Mark and Mk 16:15 in the longer ending; also Lk 24:47; Acts 1:8). The table at which they now sit is the messianic table because, as they recognize, the Messiah is present with them at this table. Just as Adam and Eve’s eating of the forbidden fruit was the first recorded meal of the old era of the creation which fell into sin, so this meal at Emmaus is the first meal in the new era begun with Christ’s resurrection. So this meal takes place on the first day of the week, the start of God’s new work of new creation in Christ (cf. 2 Cor 5:17). (CC pp. 986-987)

24:31 *their eyes were opened*. Cf. v. 16; more than a matter of simple recognition. – The veil of their misunderstanding is removed and they recognize him. They finally get it. (CSB)

God opened them; the reverse of v 16. (TLSB)

διηνοίχθησαν—This is another theological passive: “their eyes were opened” *by God*. See the commentary on 2:30 regarding the Lukan theme of opened eyes. (CC p. 977)

Luke uses the metaphor of closed and opened eyes (ὄφθαλμοί) for the disciples’ spiritual condition in both 24:16 and 24:31a. In the gospel, the state of the eyes may describe understanding by faith or misunderstanding—unbelief—of God’s revelation in Jesus. Closed or opened eyes refer not to physical vision, but to an eschatological understanding of the work of Jesus. The motif stretches back beyond the Lukan writings to the very beginning of salvation history in Genesis 3. The phrase used in Lk 24:31 for their “eyes were opened” is διηνοίχθησαν οἱ

ὄφθαλμοί, the same phrase used in the LXX in Gen 3:7, where the eyes of Adam and Eve are opened to the knowledge of good and evil and they recognize their nakedness. There is a striking irony here. The opened eyes of Adam and Eve are the first expression of the fallen creation that recognizes that the image of God has been defaced and obliterated by disobedience; but the opened eyes of the Emmaus disciples are the first expression of the new creation that recognizes that the image of God now is restored through the new Adam, the crucified and risen Christ. This motif provides a clear transition from the old creation to the new, establishing the Emmaus meal as an eschatological event. (CC p. 986)

he vanished – When they realize Jesus is alive, His visible presence is unnecessary. (TLSB)

καὶ αὐτὸς ἄφαντος ἐγένετο—In 24:15, Jesus mysteriously appears and draws near to the disciples. In 24:31, he becomes invisible from them (ἄφαντος) as soon as he is recognized. The adjective ἄφαντος occurs only here in the Greek NT and never in the LXX but the verb ἀφανίζω is common in the LXX, and a similar adjective occurs with γίνομαι in 2 Macc 3:34. In the NT the verb has the meaning “disappear” in James 4:14. See also ἀφανής, “hidden from sight,” in Heb 4:13 and ἀφανισμός (common in the LXX) meaning “disappearance, vanishing” in Heb 8:13. If the adjective here is another of Luke’s Septuagintisms in Luke 24, then it reinforces the thesis that Luke is writing *biblical* history. See R. Dillon, *From Eye-Witnesses*, 153, n. 239; J. Fitzmyer, *Luke X–XXIV*, 1568; I. H. Marshall, *The Gospel of Luke*, 898, who notes that “it is as a supernatural visitor that the risen Jesus is portrayed” and offers similar references: Euripides, *Orestes*, 1496; *Helena*, 605–6; Virgil, *The Aeneid* 9:657. (CC p. 977)

24:32 hearts burning – The words of Jesus illuminate and change our “cold and selfish” nature with his words, which are “spirit and life” (John 6:63) (Concordia Pulpit Resources – Volume 12, Part 2)

Filled with wonder and holy joy. (TLSB)

while he talked – ἐλάλει ... διήνοιγεν—The two imperfects imply that Jesus’ catechesis on the road was ongoing and continuing. (CC p. 977)

opened the Scriptures to us – ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς—These two clauses are coordinate, with the second clause explaining the first. Jesus’ catechesis on the road was an interpretation of the Scriptures. (CC p. 977)

Jesus explained the true meaning of Scripture (v 27). Such insight comes only from God. Cf 1Co 2:6–16. (TLSB)

24:33 same hour returned – αὐτῇ τῇ ὥρᾳ—This is the fifth time notice in the Emmaus story (also 24:13, 18, 21, 29) *and the final time notice in the gospel*. (CC p. 977)

the Eleven and those with them. Same group to which the women reported the empty tomb (v 9). (TLSB)

τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς—This is essentially the same group to which the women reported the empty tomb in 24:9. It would most likely include the seventy (-two) Jesus sent in Luke 10. (CC p. 977)

24:34 *appeared to Simon!* The decisive evidence of the resurrection. This appearance is not recounted in the other Gospels; however, St Paul specifically refers to it: “He appeared to Cephas, then to the twelve” (1Co 15:4). (TLSB)

24:35 *they told* – ἐξηγοῶντο—“Were expounding” suggests that the Emmaus disciples conveyed an explanation and interpretation of both the catechesis on the road and the revelation in the breaking of the bread. This verb, source of the English word “exegesis,” is related to the noun Luke used in the prologue to describe his gospel: “a narrative” (διήγησις; 1:1). The verb denotes Jesus’ revelation of the Father to the world in Jn 1:18. (CC p. 977)

Seeing Jesus confirms Peter’s experience. (TLSB)

on the road – τὰ ἐν τῇ ὁδῷ—These “things” are the passion and resurrection facts in fulfillment of the OT. See also the textual notes on the neuter plurals in 24:14, 18, 19. (CC p. 978)

told what had happened – ἐγνώσθη αὐτοῖς—Earlier in the Emmaus account ἐπιγινώσκω was used in 24:16, 31 for recognizing Jesus. (CC p. 978)

was known...breaking of bread – ἐν τῇ κλάσει τοῦ ἄρτου—The two articles are reflected in the translation: “in *the* breaking of *the* bread.” It is not any or all breaking of any or all bread; the hearers of the gospel know that the articles are anaphoric, referring to a *known* breaking of a specific “bread.” (CC p. 978)

24:13–35 Jesus joins two disciples discussing what happened in Jerusalem. He interprets His death and resurrection through the OT before revealing Himself in the breaking of the bread. “Slow of heart to believe” describes us when we doubt or do not accept all that the Scriptures teach about Jesus. God, who has given us the Scriptures to make us “wise for salvation” (2Tm 3:15), opens our eyes to believe Jesus. • “Lord Jesus Christ, with us abide, For round us falls the eventide. O let Your Word, that saving light, Shine forth undimmed into the night.” Amen. (LSB 585:1) (TLSB)

Jesus Appears to the Disciples

36 As they were talking about these things, Jesus himself stood among them, and said to them, **“Peace to you!”** **37** But they were startled and frightened and thought they saw a spirit. **38** And he said to them, **“Why are you troubled, and why do doubts arise in your hearts? 39** See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” **40** And when he had said this, he showed them his hands and his feet. **41** And while they still disbelieved for joy and were marveling, he said to them, **“Have you anything here to eat?”** **42** They gave him a piece of broiled fish, **43** and he took it and ate before them. **44** Then he said to them, **“These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”** **45** Then he opened their minds to understand the Scriptures, **46** and said to them, **“Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47** and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. **48** You are witnesses of these things. **49** And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

24:36-49 Luke is ambiguous as to which day these verses took place. Notice that Luke’s final chapter could be understood on its own as all happening in one day. We know this is not the case

(the ascension taking place forty days after the resurrection), but Luke’s theological point is clear: the day we now live in is the day of resurrection, the new day of the Gospel, the eighth day, the eternal day that will not end. (Concordia Pulpit Resources - Volume 19, Part 2)

Today’s Gospel seems closely related to that of last week from John. It is possible that this is Luke’s version of John 20 and the events of that first Easter night. Same proclamation of peace by Jesus, same showing of hands and feet, same “groping” of Jesus. Yet Luke’s emphasis is different, and it is this difference that focuses us today on the “opening” work of Jesus. (Concordia Pulpit Resources - Volume 19, Part 2)

24:36 *talking about* – ἄλλα ... λαλούντων—“These things” are the words exchanged in 24:34–35. The present participle signals action in progress at the time of the main verb. This phrase ties what follows to the end of the Emmaus narrative. (See the commentary below on the question of chronology and time here.) (CC p. 1037)

tauta de autōn lalountōn, “as they were talking about these things.” The disciples were not engaged in idle chatter (*legō*), but were speaking (*laleō*) the “things” that Jesus had spoken to them on the road to Emmaus. What “the prophets have spoken” (v 25) and Jesus “interpreted to them” (v 27) they now present to the others. The *Verse* assigned for this day also makes this connection to Emmaus. (Concordia Pulpit Resources - Volume 19, Part 2)

he – αὐτός—This pronoun often refers to Jesus in the Emmaus story, i.e., at 24:15, 25, 28, and 31, and also in 24:39, 42, 50, 51, 52. Jesus is never named in this final episode, except that he refers to himself as “the Christ” (24:46). See comments at 24:13–35. (CC p. 1037)

Jesus himself stood among them. Behind locked doors (Jn 20:19), indicating that his body was of a different order. It was the glorified body of the resurrection (cf. Mk 16:12). (CSB)

Jesus appears as suddenly as He had disappeared (v 31). (TLSB)

καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν—This is the fifth so-called “Western non-interpolation,” and like the others, it is included by this commentary in the Lukan text. (See B. Metzger, *A Textual Commentary*, 186–87, 191–93. Also see R. Dillon, *From Eye-Witnesses*, 182–84, who discusses the “Western non-interpolations” in 24:36–53.) The identical greeting also occurs in John’s resurrection narratives (20:19, 21, 26). (CC p. 1038)

*Jesus appears to them in the physical and sociological locale of a house-church setting, the very context in which catechesis and liturgy will be carried out in the early Christian communities.*⁷ It is significant that Jesus “stood in the midst [ἐν μέσῳ] of them,” for this, like “I AM,” is part of Luke’s vocabulary for the real presence of Christ in ministry (22:27; cf. Mt 18:20 and see comments on Lk 1:26–38). This phrase announces Jesus’ *active* presence in the midst of his *congregated* disciples. (CC p. 1045)

Peace be with you. The traditional greeting, now given new significance by the resurrection. (CSB)

Traditional Israelite greeting. Jesus gives what the Word says, perfect harmony between God and humankind. (TLSB)

εἰρήνη—See comments at Lk 1:67–80; 2:1–20; 10:1–24; and 19:37–44. (CC p. 1038)

J. Fitzmyer, *Luke X–XXIV*, 1572, says: “Christ appears to the nucleus Christian community, the house-church of his followers, gathered together in bewilderment, astonishment, and incredulity (24:36–43).” (CC p. 1045)

It is significant that Jesus “stood in the midst [ἐν μέσῳ] of them,” for this, like “I AM,” is part of Luke’s vocabulary for the real presence of Christ in ministry (22:27; cf. Mt 18:20 and see comments on Lk 1:26–38). This phrase announces Jesus’ *active* presence in the midst of his *congregated* disciples. (CC p. 1045)

Jesus is present to proclaim “Peace to you.” The greeting of “peace” has an extensive OT background and rich overtones elsewhere in Luke. Jesus’ greeting of “peace” corresponds to the angel’s greeting “rejoice” to the Virgin Mary (1:28), for both announce that God’s presence with his people has changed in a radical way, first by dwelling in human flesh, and now by virtue of the resurrection of that flesh. At the birth of Jesus the angels announced, “Glory in the highest to God, and on earth *peace* among men of his favor” (2:14). When Jesus forgave sins (7:50) or healed those with diseased bodies (8:48), he said, “Go in *peace*” (cf. also 1:79; 2:29; 14:32; but contrast 12:51). On Palm Sunday, beginning the week when he would give up his life in atonement, his disciples exclaimed, “Blessed the Coming One, the King, in the name of the Lord! In heaven *peace*, and glory in the highest!” (19:38). Through Jesus’ incarnation and atonement, there is *peace* in heaven and on earth; God and humanity are united in *peace*. This is the *peace* Jesus now announces since he has risen from the dead (see comments on 2:1–20 and 19:37–44). (CC p. 1045)

Particularly pertinent for this Lukan scene is the message of *peace* Jesus gave to the seventy (-two). As they traveled and preached the kingdom of God and healed, instructed Jesus, they were to center their ministry in houses and proclaim *peace*:

Into whatever house you enter, first say, “Peace to this house [εἰρήνη τῷ οἴκῳ τούτῳ].” And if there be a son of *peace* there, your *peace* will rest upon him; but if not, it will return to you. In that very house remain, eating and drinking the things from them; for worthy is the worker of his wages (10:5–7). (CC p. 1045)

As Jesus enters this household and announces his *peace*, he is following the pattern he first gave the seventy (-two) in their mission of proclaiming *peace*. A sign of the shared *peace* was the sharing of food (10:7). Now Jesus’ own request for food (24:41b–43’) too is part of what R. Dillon calls the “protocol for the household”: (CC pp. 1045-1046)

This combination of gestures [in 10:5–7], the greeting εἰρήνη τῷ οἴκῳ τούτῳ [“*peace* to this house”] and the boardsharing ἐσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν [“eating and drinking the things beside them”], presents a remarkable analogy to the terminal points of our appearance story, where the risen Christ seems to reenact precisely the procedure he had prescribed for his itinerant representatives! (CC p. 1046)

Jesus is, as it were, the “proto-missionary,” and his greeting of *peace* and table fellowship (24:36–43) will be followed by his instructions to the disciples (24:44–49) about the kerygma that will shape their preaching in Acts. The mission of the church will involve both proclamation of the kerygma and table fellowship. Jesus’ action at the table (24:41–43) is reminiscent of other table scenes in Luke. While here it is the risen Jesus who takes and eats before them, the matrix of fellowship at the table involves teaching and eating in the presence of God, who is present in

Jesus. They give to him the fish (recalling the feeding of the five thousand), and taking it, he eats it in their presence, at their table. Later these eyewitnesses of the resurrection will testify to their ongoing table fellowship, saying that Jesus was manifest “to us who ate and drank with him after he rose from the dead” (Acts 10:41). (CC p. 1046)

Why does Jesus complement his greeting of peace with his reception of hospitality and display of table fellowship in their presence? The rest of the Lukan frame provides the reasons. The first and most immediate reason is to calm the disciples’ fears and assure them of Jesus’ bodily resurrection. In terror and fear, the disciples think that they are seeing a ghost, and Jesus chastises them about the doubts arising in their hearts (24:37–38). Their reaction is similar to that of Zechariah and Mary at the presence of holiness (1:12, 29). It is the natural response of sinful humans who are suddenly aware that they are standing on holy ground. The disciples’ terror and fear turn to disbelief for joy on the other side of the frame (24:41a), but only after Jesus invites them to study his hands and his feet (24:39a—C), even encouraging them to touch him to see that he is not a spirit, for he has flesh and bones just as they have (24:39c–40) (CC p. 1046)

24:37 *were startled and frightened* – πτοηθέντες—In the LXX this verb describes a similar reaction to another theophany: the Israelites were terrified when Yahweh appeared to them on Mt. Sinai (Ex 19:16). The only other place in the NT where this verb occurs is in Jesus’ discourse on signs and warnings about the end times, where Jesus instructed the disciples not to “panic” when they hear of wars and revolutions (Lk 21:9). Here when the disciples see Jesus, they panic because they think he is a spirit. They also were afraid when they mistook Jesus walking on the water for an apparition (φάντασμα [Mt 14:26; Mk 6:49]). (CC p. 1038)

His sudden appearance caused fear. (TLSB)

ptoēthentes . . . emphoboi, “terrifyingly terrified.” Not just startled or afraid, but “scared out of their skin” afraid. The appearance of Jesus apart from his Word and Spirit brings fear. Only through the Word comes faith and peace in the promises of God. (Concordia Pulpit Resources - Volume 19, Part 2)

ἔμφοβοι—This is the same adjective used of the reaction of the women to the angels at the empty tomb (24:5). (CC p. 1038)

saw a spirit – People in those days generally believed that the souls of the dead were able to roam the earth. There was a great fear of ghosts. However, it was unthinkable that a dead person could make bodily appearances. (PBC)

ἔδόκουν ... θεωρεῖν—The imperfect and the present infinitive both indicate ongoing action: literally, “they were supposing to (continue to) see a spirit.” (CC p. 1038)

24:38 *why do doubts arise in your hearts* – Uncertain if He was a ghost or a real person. (TLSB)

tetaragmenoi, “troubled, stirred up.” Perfect passive participle, a completed action with enduring results. Jesus’ appearance has “stirred up” the minds of the disciples, troubling and confusing them. Only the Word of the Gospel can remove this agitation and give them peace. (Concordia Pulpit Resources - Volume 19, Part 2)

τεταραγμένοι—Forms of this same verb denote Zechariah’s (1:12) and Mary’s (1:29) troubled state when the angel Gabriel appeared to them. (CC p. 1038)

διαλογισμοί—Even after the resurrection, the prophecy of Simeon continues to come true: because of Jesus “the thoughts [διαλογισμοί] out of many hearts” are revealed (2:35). See textual note and commentary at 2:35. This theme recurs throughout Luke (5:22; 6:8; 9:46–47 [where a similar use of the noun also denotes a skeptical “thought” of the apostles that stems from a lack of faith and understanding]; 11:17). (CC p. 1038)

24:39 Jesus answers their doubts to confirm His resurrection. (TLSB)

my hands and my feet. Indicating that Jesus’ feet as well as his hands were nailed to the cross. (CSB)

Carrying the visible nail marks, they demonstrate the victory of life over death. (TLSB)

psēlaphēsate, “touch, grope.” Imperative. Jesus wants to be “groped”! Reminiscent of Thomas. See also 1 Jn 1:1. Jesus does not stand far off in holiness, but is here with frightened sinners. He is also here for us as his body and blood touch us in the Lord’s Supper. Contrast to Mount Sinai (Law), which could not be touched (Heb 12:18), for the Law has now been fulfilled in Christ! Now it is no longer “do not,” but “come, see, taste, touch”! (Concordia Pulpit Resources - Volume 19, Part 2)

μου ... μου—Jesus repeats the possessive pronoun “my” to emphasize that these hands and feet belong to him; he was crucified but now stands before them. (CC p. 1038)

I myself—The very same Jesus they had always known. (TLSB)

ἐγώ εἰμι αὐτός—“I AM myself” contains the Greek form of the OT title for Yahweh, “I AM.” See comments at 21:7–11; 22:24–27; 22:66–71. (CC p. 1038)

The center of this chiasmic structure is Jesus’ statement to those gathered, “I AM myself” (24:39b—D; ἐγώ εἰμι αὐτός). This is a profound affirmation that Jesus is the great “I AM” of the OT—the one to whom Moses, the Prophets, and the Psalms all testify (cf. 24:44). “I AM” stands before them in flesh and bones. By claiming for himself this OT title of God, Jesus is also confirming the claims he made earlier in his earthly ministry, particularly during his trial before the Sanhedrin, when Jesus was ascribed four divine messianic titles including this same one: “I AM” (22:70). *The same I AM who became flesh, was condemned, beaten, and nailed to a cross now is physically raised from the dead and remains the eternal I AM.* (CC p. 1043)

In its original context in Ex 3:12–15 and 6:1–8, “I AM” reassured the Israelites of God’s immanent and real presence with them to protect and redeem them through the exodus. By centering this first scene here in an announcement of Jesus’ real and abiding presence, the evangelist demonstrates that what matters now is the ongoing presence of the crucified and risen one in the midst of his catechumens. He has redeemed them through his own “exodus” (9:31) and remains with them to save, deliver, and empower them. The statement “I AM myself” hearkens back to other statements in the gospel that highlighted the shift in the locale of God’s presence from the Holy of Holies in the Jerusalem temple to the flesh of Jesus, who has now been crucified and raised. The hearer of the gospel may recall the angel Gabriel’s words to Mary announcing that the divine presence would soon move into Mary’s womb (1:28; see comments at 1:26–38). The hearer may further recall this same theme—the movement of the divine presence from the temple into the human flesh of Jesus—when the infant Lord and then the young Jesus came to the temple (2:21–40 and 2:41–52) and when Jesus spoke of the earthly temple’s destruction (21:5–

24). Relevant too are Jesus' own programmatic words about his presence in the dialogs that followed his giving of himself in broken bread and the cup of the new testament: “*I am* in the midst of you [ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἶμι] as the one who serves” (22:27; note ἐγὼ ... εἶμι). Now at the center of this resurrection meal scene is the real physical presence of the crucified and risen Lord. (CC p. 1044)

L. T. Johnson, *The Gospel of Luke*, 405, also accents this presence:

Luke uses the scene first to remind his readers of the way in which Jesus will be present to the community. At first glimpse the emphasis on touching the hands and feet and eating the fish may appear like crass physicalism. A closer reading, however, reveals that Luke has the delicate task of asserting (through the clumsy mechanism of narrative) both the reality of Jesus' presence and its difference from his former presence. The Emmaus story emphasized the elusiveness and indirection of Jesus' presence: Jesus could appear as a stranger without being recognized. This story emphasizes the other side: he is not a ghost, but a real person: “It is truly myself!” (CC p. 1044)

Touch Me. Confirming the reality of the resurrection. (TLSB)

24:40 *He showed them*. Aug: “He arose, with His wounds healed, His scars kept. For this He judged expedient for His disciples, that His scars should be kept, whereby the wounds of their hearts might be healed. What wounds? The wounds of unbelief. For He appeared to their eyes, exhibiting real flesh” (NPNF 1 6:456). False teachers deny the resurrection of the body. (TLSB)

τὰς χεῖρας καὶ τοὺς πόδας—“The hands and the feet” are *the* hands and feet of the crucified one. In Jesus' appearance to Thomas, the nail holes in Jesus' hands are the issue (Jn 20:20, 25, 27). (CC p. 1038)

24:41 *still disbelieved for joy* – The truth seemed too good to be true (TLSB)

ἔτι δὲ ἀπιστούντων ... καὶ θαυμάζόντων—These two participles indicate action simultaneous with Jesus' request for food. Jesus' request and consumption of the food counter the disciples' disbelief and skeptical amazement. Jesus' intent is to replace any doubt with faith. These same two verbs for “disbelieve” and “marvel, wonder, be amazed” occurred earlier in the chapter when the disciples disbelieved the women's report of the resurrection (Lk 24:11) and Peter marvelled at the empty tomb (24:12). ἀπιστέω, “disbelieve,” occurs in Luke only in 24:11, 41. θαυμάζω, “wonder, be amazed” occurs thirteen times in Luke, sometimes of those with faith (e.g., Jesus himself in 7:9) and at other times of Jesus' unbelieving opponents (e.g., 11:38; 20:26), but most often it is an ambiguous or neutral verb. (CC pp. 1038-1039)

ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς—This phrase seems paradoxical. If the disciples truly do not believe, why do they have joy? L. T. Johnson, *The Gospel of Luke*, 402, suggests two possible interpretations for this “disbelief for joy”: “a) Luke is portraying a purely *emotional* response which is so powerful that they are too overwhelmed to really ‘believe’ it in the sense of committing themselves to its reality; b) once more, we see how ‘fact’ or ‘experience’ is itself insufficient for faith; the interpretative word is also required.” Some have suggested that it means “too good to be true.” (Thus I. H. Marshall, *The Gospel of Luke*, 902. J. Nolland, *Luke 18:35–24:53*, 1214, suggests a parallel to 22:45: “[the disciples] sleeping from sorrow.”) But whatever the nuance here, this disbelief for joy will turn into full believing joy (χαρά again in 24:52) after Jesus ascends, making “joy” one of the themes of this final pericope. (CC p. 1039)

anything here to eat? Jesus offers the final evidence. (TLSB)

24:42–43 The Lord’s Supper announced His death. This simple meal announced His resurrection. (TLSB)

24:42 *a piece of broiled fish.* Demonstrating that he had a physical body that could consume food. (CSB)

ἐπέδωκαν—This same verb was used when Jesus gave the bread to the Emmaus disciples (24:30). It also occurs in 4:17; 11:11–12. (CC p. 1039)

ἰχθύος—Jesus also used fish in the feeding of the five thousand, providing another connection between Jesus’ post-resurrection meals and that climactic meal in Jesus’ Galilean ministry. See comments at 9:13, 16. Jesus’ breakfast on the beach also included fish and bread (Jn 21:13). (CC p. 1039)

24:43 *ate before them* – ἐνώπιον αὐτῶν—This phrase emphasizes that the disciples are *eyewitnesses* that Jesus bodily rose, as Luke stated in other words in the introduction to his gospel (1:2). In this episode Jesus is present at the meal as the crucified and risen Christ, as he was during the table fellowship at Emmaus. R. Dillon, *From Eye-Witnesses*, 200–1, argues for the following sense, based on a Septuagintal understanding of this prepositional phrase: “ ‘he ate it *at their table*’ or ‘*in their company*,’ ‘... *as their guest*’ ” (emphasis Dillon; cf. LXX 2 Sam 11:13; 1 Ki 1:25). (CC p. 1039)

24:44–53 The last chapter of Luke tells of the resurrection of our Lord and its aftermath. In 24:1–11, Jesus appears to the women at early dawn on the first day of the week. V 12 tells of Peter’s wonder and confusion at the empty tomb. In 24:13–35, Jesus appears on the road to Emmaus and breaks bread with two of his disciples. Vv 36–43 relate Jesus’ miraculous appearance to his frightened followers and his meal of broiled fish. Luke 24:41–43 contains Jesus’ description of how the whole Old Testament tells of his passion and resurrection, and his statement that they are witnesses of these things. Finally, vv 44–53 contain the gospel of Luke’s brief account of the ascension and the great joy of Christ’s disciples. (Concordia Pulpit Resources - Volume 2, Part 1)

The entire chapter portrays the reaction of Jesus’ followers to his resurrection. In those exciting days, they experienced great mood swings while their emotions ran wild. They ranged from unbelief (24:11), to confusion (24:12), to worry (24:37–38), to tentative joy (24:41), to great joy and praise (24:52–53). In the meantime, Jesus very gently and patiently taught them the meaning of all these things on the basis of the Scriptures (24:27, 45) and prepared them for his final departure. Directing them away from their emotions, Jesus pointed them to the external Word as the basis for both their witness and their praise. (Concordia Pulpit Resources - Volume 2, Part 1) Luke states that the events of 24:1–43 occurred on the first day of the week, that is, on Easter. There is no explicit indication in vv 44–53 that the events narrated occurred later. Yet in Acts 1:3, Luke says that 40 days transpired between Jesus’ resurrection and ascension. In vv 44 and 50, the particle *dē*, “used to connect one clause with another when it is felt that there is some contrast between them” (BAGD 171b), at least hints that vv 14–19 and 50–53 occurred on later occasions. (Concordia Pulpit Resources - Volume 2, Part 1)

24:44 *These are my words that I spoke to you* – His earlier teachings (9:22, 44; 17:25; 18:31–33; 22:37). (TLSB)

οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς—This statement refers to the passion predictions and statements at 9:22, 44; 17:25; 18:31–34; and 22:37. (CC p. 1039)

“This is what I told you,” literally, “these are my words.” Jesus previously had spoken about his death and resurrection (18:31–33; 19:23). Now, after the fact, his words no doubt had greater impact than before. “While I was still with you.” The way Jesus had interacted with his disciples during his earthly ministry was now shortly coming to an end. From now on, he would be with them in a different way: through his Word and by his Spirit. “The Law of Moses, the Prophets and the Psalms.” This is the only place in the New Testament where the traditional three-fold division of the Old Testament appears (the Psalms, being the first and largest book of the Writings, stands for that division). Jesus is emphasizing that the whole of Scripture is written about himself. (Concordia Pulpit Resources - Volume 2, Part 1)

was still with you – ἔτι ὦν σὺν ὑμῖν—Although Jesus is truly present with his disciples (as the bodily eating demonstrates), he implies that he is no longer “with” them in the same way as before his death and resurrection. In the church’s subsequent celebrations of the Lord’s Supper, the crucified and risen Christ will again be present truly and bodily, yet in a different way. (CC p. 1039)

Law of Moses, the Prophets and the Psalms. The three parts of the Hebrew OT (Psalms was the first book of the third section, called the Writings), indicating that Christ (the Messiah) was foretold in the whole OT. (CSB)

ψαλμοῖς—See comments on the psalms in the excursus “The OT Witness to Christ” and at 23:33–49. (CC p. 1039)

everything written about Me. The OT is Christ-centered from beginning to end. (TLSB)

must be fulfilled – δεῖ—The divine necessity here is the fulfillment of Scripture. In the passion statements in 9:22 and 17:25, δεῖ refers to the divine necessity of Jesus’ suffering, and in 22:37 to the divine necessity of Jesus’ fulfillment of Scripture. While δεῖ is absent in 18:31–34, the fulfillment of Scripture is the theme. Often, δεῖ refers to the divine necessity of some aspect of Jesus’ mission (Lk 2:49; 4:43; 9:22; 13:16, 33; 17:25; 19:5; 22:37; 24:7, 26, 44). (CC p. 1039)

24:45-46 “Then he opened their minds.” As he had done on the road to Emmaus (24:31), Jesus now gives them an understanding of the Scriptures’ meaning (see also John 20:22, which may be parallel). The content is the simple yet profound message of Jesus’ suffering, death, and resurrection. Christ is the center of all Scripture. This, no doubt, as well as the promise of the Spirit, was the basis for the joy and praise which they expressed later at his ascension (24:52-53). (Concordia Pulpit Resources - Volume 2, Part 1)

24:45 *opened their minds.* By explaining the OT Scriptures (cf. v. 27). (CSB)

God opens hearts and minds through His Word and faith. Jesus does for the many what He had done for the Emmaus disciples (v 27). Just: “I purpose to quote to you Scriptures, not that I am anxious to make merely an artful display of words ... but God’s grace alone has been granted to me to the understanding of His Scriptures” (ANF 1:225). (TLSB)

diēnoixen, “opened.” Jesus opens the minds of the disciples. The work of God, not man. In the same way, Jesus opened the eyes of the blind, the ears of the deaf, the mouths of the mute, and the wombs of the barren. This is no less of a miracle, to open minds and give faith. (“I believe

that I cannot by my own reason or strength believe”; Luther’s Small Catechism, p. 17). Put this word together with the repentance of v 47 (*metanoian*, “change of mind”), and there emerges a baptismal theology: the death and resurrection of Christ to which we are joined is a mind-opening miracle of repentance and faith (see also Lk 3:3). (Concordia Pulpit Resources - Volume 19, Part 2)

24:46 Luther: “All Scripture and the Word of God point to the suffering of Christ, as He Himself declares in the last chapter of Luke (24:46–47) that Scripture contains nothing else than the promised grace and forgiveness of sin through the suffering of Christ, that whoever believes in Him, and none other, shall be saved” (AE 14:168). (TLSB)

suffer ... rise from the dead ... third day. The OT depicts the Messiah as one who would suffer (Ps 22; Isa 53) and rise from the dead on the third day (Ps 16:9–11; Isa 53:10–11; compare Jnh 1:17 with Mt 12:40). (CSB)

24:47-49 “Repentance and forgiveness of sins.” The NIV follows the reading of most manuscripts, but the latest Greek New Testaments opt for the older reading *eis* instead of *kai*, yielding “repentance *for* forgiveness of sins.” It is significant that Jesus links the passion and resurrection of Christ directly with the forgiveness of sins (see also Matt 26:28, which uses the identical phrase with *eis* in reference to the Lord’s Supper). The forgiveness of sins is very specific and particular: it comes only through the proclamation of the name of Christ. “To all nations.” It is at the same time a universal forgiveness (Matt 28:19). The particularity as well as the universality of the Gospel come together in a striking way here in the words of Jesus, the *sola gratia* and the *gratia universalis*. (Concordia Pulpit Resources - Volume 2, Part 1)

“Beginning at Jerusalem.” The preaching of this message begins in the place where Jesus suffered, died, and rose. Jerusalem had been the goal and end of Jesus’ ministry. Now it is the starting place for the extension of his kingdom. It all begins at Jerusalem, that is, at the cross. That is where the disciples begin also. “You are witnesses.” Jesus doesn’t leave his disciples to figure out their own program. They are merely witnesses to what they have seen and heard; they merely attest to the truth (John 1:14; 14:6). “I am going to send.” Jesus has authority (Matt 28:18; John 20:21–23) to send what the Father promised (John 14:16, 17, 26; Acts 1:8). This is a reference to the Holy Spirit, anticipating Pentecost. That the Holy Spirit is promised (Is 44:3; Ezek 36:27; 37:14; Joel 2:28; Zech 12:10) indicates the source from which he will come: the Father and the Son. The disciples will not be witnesses based on their own abilities; they will be amply fortified by the Father through the Spirit. Thus, their power will be “from on high.” (Concordia Pulpit Resources - Volume 2, Part 1)

24:47 *repentance and forgiveness of sins.* † See Ac 5:31; 10:43; 13:38; 26:18. Christ’s death and resurrection (v. 46) is the basis for preaching repentance and forgiveness of sins; cf. Isa 49:6; Ac 13:47; 26:22–23. (CSB)

Besides the Passion (v 26), Jesus adds the proclamation of repentance and forgiveness. The mission begun by John the Baptist (3:3) continued in Ac. “God is superabundantly generous in His grace: First, through the spoken Word, by which the forgiveness of sins is preached in the whole world [Luke 24:45–47]. This is the particular office of the Gospel” (SA III IV). “*To repent* means nothing other than to truly acknowledge sins, to be heartily sorry for them, and to stop doing them. This knowledge comes from the Law. It is not enough for saving conversion to God if faith in Christ is not added. The comforting preaching of the Holy Gospel offers His merits to all penitent sinners who are terrified by the preaching of the Law. The Gospel proclaims the forgiveness of sins, not to coarse and self-secure hearts, but to the bruised or penitent (Luke

4:18). The preaching of the Gospel must be added so that the repentance may lead to salvation and not to the Law's contrition or terrors (2 Corinthians 7:10)" (FC SD V 8–9) (TLSB)

in his name – ἐπὶ τῷ ὀνόματι αὐτοῦ—See comments at 9:46–50; 21:12. Luke frequently speaks of preaching, teaching, and other activities in the “name” of Jesus (Lk 10:17; 21:8; Acts 2:38; 3:6; 4:10, 17–18, 30; 5:28, 40; 8:12; 9:15, 27–28; 10:48; 15:14; 16:18; 19:5; 22:16). (CC p. 1040)

beginning at Jerusalem. Cf. Ac 1:8. (CSB)

The narrative has moved toward Jerusalem. The mission narratives in Ac moved out from it (Ac 1:8). (TLSB)

ἀρξάμενοι ἀπὸ Ἱερουσαλήμ—The text is uncertain, but ἀρξάμενοι is the *lectio difficilior*, and the variants seem to be entering the grammatical correction of a genitive or accusative absolute. The syntax is irregular: a nominative “used absolutely in a quasi-adverbial sense” (BDF § 137 [3]). This phrase is to be taken with 24:47 and not with 24:48. The preaching of repentance to the forgiveness of sins will be preached to all nations, beginning from Jerusalem. R. Dillon, *From Eye-Witnesses*, 214, offers a theological rationale:

No less than the death and resurrection of Christ and the universal preaching in his name, the mission's starting point at Jerusalem is understood by Lk to be part of the provisions of OT prophecy. ... In fact, it is the planned complementary parallelism between our vv. 47–49 and Acts 1, 8 which brings out that the mission *to the Gentiles* must be inaugurated by a *Jerusalem 'beginning'* ” (emphasis Dillon). (CC p. 1040)

24:48 *you* – ὑμεῖς—This is placed in the emphatic position at the beginning of the sentence. It refers to the group gathered in 24:33, i.e., the Eleven and the larger group of disciples with them, probably including the seventy (-two) sent out in 10:1–12. ὑμεῖς is placed in an emphatic position again in 24:49b. (CC p. 1040)

are witnesses – Those who have experienced the ministry of Jesus, His Passion, and His resurrection. (TLSB)

24:49 *I am sending* – καὶ [ἰδοῦ] ἐγώ—J. Fitzmyer, *Luke X–XXIV*, 1584, notes that “most mss. (A, B, C, Θ, Ψ, 063, *f*^{1,13}, and the Koine text-tradition) have *kai idou ego*, which is preferable.” Cf. also B. Metzger, *A Textual Commentary*, 188–89. Significant variants are κάγω (κ L 33 1230 1253 and much of the Vulgate, Syriac, and Coptic traditions) and καὶ ἐγώ (P⁷⁵ and D). If ἰδοῦ is an authentic part of the text, and if καὶ is authentic in 24:4, then καὶ ἰδοῦ occurs three times in Luke 24, at vv 4, 13, and 49. Each time, it heightens the importance of what follows. Here the phrase introduces the final words of Jesus in the gospel, in which he speaks of sending the promise of the Father (the Holy Spirit) upon the disciples. This conclusion of the gospel foreshadows Acts. The mission for which the Spirit will anoint the disciples was anticipated by the commissions of the Twelve in 9:1–6 and of the seventy (-two) in 10:1–12. (CC p. 1040)

The sending of the Holy Spirit (Ac 1:4–5; 2:17), who equips people for Jesus' mission. (TLSB)

promise of my Father. Cf. Joel 2:28–29. The reference is to the coming power of the Spirit, fulfilled in Ac 2:4. (CSB)

clothed with power – dunamis force, miraculous power. Dynamite. (QV)

The Holy Spirit's power makes their witness effective. Luther: "It's as if he would say, 'I'll place armor on you that will withstand every shot' " (AE 54:149). (TLSB)

Easter points us to Pentecost. The disciples are instructed to stay in Jerusalem until Jesus sits at the right hand of the Father, from whence he will send the Spirit. (Concordia Pulpit Resources - Volume 19, Part 2)

24:36–49 Jesus dispels all doubt when He offers absolute proof of His resurrection. Again, He points to Himself as Scripture's center, but now includes the mission to all nations through the Holy Spirit's power. There is the danger that we keep to ourselves when Jesus is equipping us to go out—we accept the fact that He is risen but deny the mission on which He sends us. The resurrected Christ truly equips us for our witness to Him with the Holy Spirit, whom He provides.

- Come, Holy Spirit, as promised by Jesus. Enable us to bear witness to our crucified and risen Savior. Amen. (TLSB)

The Ascension

50 And he led them out as far as Bethany, and lifting up his hands he blessed them. 51 While he blessed them, he parted from them and was carried up into heaven. 52 And they worshiped him and returned to Jerusalem with great joy, 53 and were continually in the temple blessing God.

24:50-53 "He blessed them." Jesus assures them of God's favor and support. "Then they worshiped him." Their response to his ascension can only be understood as an acknowledgment that Jesus was God. "With great joy." They display no doubt or wonder this time, just sheer unbridled joy. "In the temple." Luke began his gospel in the temple (1:5). Now he closes it with his disciples continually there, praising God. God has not abandoned them; he is with them in Word and Spirit. He is in his dwelling place, his church, which is the only place from which to begin powerful and joyous witnessing to all the world. (Concordia Pulpit Resources - Volume 2, Part 1)

No longer on "that very day" (v 13), during which all of the preceding took place. Luke concludes his Gospel with the ascension, recounted in greater detail in Ac 1, where he indicates that it took place 40 days after the resurrection (Ac 1:3). Luke focuses the events as a fitting conclusion to Jesus' life begun in ch 1. *Bethany*. On the Mount of Olives (Lk 19:29). Cf Ac 1:12. *blessed*. Jesus bestows the grace that distinguishes them for service. See p 842. Sav: "What will you do, O child of man? Leave this world, enter the service of Christ. He is waiting for you, and will reward your service, for He is a bountiful rewarder. Let every one then hasten to serve Him. But because each one is bound to care for the salvation of his brother, and to lead him to Christ, therefore the Lord gives you the gift of love, by which you should warn your brother, your neighbor, your friend, your wife, every one, and with all your strength and zeal should lead them to Christ" (WGS, p 97). (TLSB)

24:50 *he led them out* – εὐλόγησεν—See comments on the vocabulary and theology of blessing in the textual note on 1:42 and in the excursus "The Lukan Beatitudes." This verb will be used again in 24:53. (CC p. 1040)

Bethany. A village on the Mount of Olives (see notes on 19:29; Mt 21:17). (CSB)

The ascension begins with Jesus leading his disciples out to Bethany, which is just outside Jerusalem on the southeastern part of the Mount of Olives (24:5). A journey away from Jerusalem, first taken by the Emmaus disciples, is now taken by all the disciples. This portends the movement of the church's mission from Jerusalem to the ends of the earth and from Jews to Gentiles. Bethany completes Luke's frame of Jesus' sojourn in Jerusalem, for he entered the city for his death and resurrection through Bethany (19:29), and he now takes his leave from the holy city by ascending from Bethany. (CC p. 1056)

24:51 *blessed them* – ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς—“While he was blessing them” suggests that Jesus continues to bless his disciples even as he ascends. (CC p. 1041)

It is here that Jesus imparts his final blessing as he lifts up his hands. This is the first of three occurrences of “bless,” εὐλογέω, in this scene (24:50, 51, 53), and Jesus' gesture reminds the hearer of Moses lifting his hands in victory for Israel (Ex 17:11) and the priestly blessing of Aaron (Lev 9:22). For Jesus to bless his disciples is for him to bestow upon them a new status. They are now designated as recipients of his grace and eschatological blessings. They are set apart as a worshiping community, a new people constituted by his catechesis, his Baptism, and his Supper. They have been re-created to worship Jesus, the agent of creation and the re-creator, who will continue to be present among them through these means of initiation and incorporation. The journey to Bethany was their final journey with him present visibly. After his ascension, when they return to Jerusalem, he will abide with them in a new way through the means he has ordained for their worship (Acts 2:38–47).

carried up into heaven. Different from his previous disappearances (4:30; 24:3; Jn 8:59). They saw him ascend into a cloud (Ac 1:9). (CSB)

The end of Jesus' visible presence with His disciples (however, cf Ac 7:55; 9:3–5; 23:11). Carried up by God, He entered into glory (Lk 24:26), seated at His Father's right hand (22:69). (TLSB)

καὶ ἀνεφέρετο εἰς τὸν οὐρανόν—The (imperfect) passive is theological: he “was taken up” into heaven *by God*. This entire phrase is omitted in significant Western manuscripts (D it) and in 8* and geo¹. The inclusion of this phrase explicitly identifies the scene as Jesus' ascension and so links the end of Luke with the beginning of Acts. The manuscript evidence supports its inclusion, and intrinsic arguments for its inclusion are provided in B. Metzger, *A Textual Commentary*, 189–90. (CC p. 1041)

24:52 *worshiped him* – The disciples now worship Jesus, acknowledging His divinity (cf 4:8). (TLSB)

προσκυνησαντες—The only other occurrences of this word in Luke's gospel are in the narrative of Jesus' temptation in the wilderness (4:7–8), when Satan asked Jesus to worship him (4:7; προσκυνήσης) and Jesus responded, “The Lord your God you will worship [προσκυνήσεις] and him alone you will serve” (4:8), quoting Deut 6:13; 10:20. The phrase προσκυνήσαντες αὐτόν is omitted from the Western text type. See B. Metzger, *A Textual Commentary*, 190, and 191–93 on the so-called “Western non-interpolations.” (CC p. 1041)

Matthew 28:17, When they saw him, they worshiped him; but some doubted.” Notes are below...

28:17 *worship...doubted* – Upon seeing Jesus, those present worshiped Him, though some were unsure. Does this mean they did not believe in the risen Christ, or simply that they entertained reservations? The meaning of *distzo* can range from “doubt” (Mt. 14:31) to “hesitate” (BAGD), he still expresses faith when he calls to Jesus, as Lord, to save him (Mt. 14:30). The other gospels too depict some of Jesus’ followers in varying degrees of uncertainty, even after His resurrection (e.g., Mk 18:8; Lk 24:11, 25; Jn 20:24-29). Concordia Pulpit Resources – Volume 6, Part 3)

Suddenly Jesus appeared before the eleven, Matthew goes on to report. The overwhelming effect of His divine presence was to lead the larger number to prostrate themselves in worship. How are we to understand this doubt attributed to “some” among the eleven? The apostles surely were not all alike; and there is the possibility that the perversity of their flesh, the deceitfulness of their hearts, darkened the faith of the minority in the miracle of the resurrection. A more likely explanation, however, is that some of the disciples questioned within themselves whether the figure who presented himself before them was indeed the resurrected Christ. Nothing in the context points to the matter of the resurrection itself. To assume these disciples’ uncertainty as to the identity of the person who stood at some distance from them would appear, furthermore, Easter afternoon the travelers from Emmaus “found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared to Simon” (Luke 24:33-34); and that the disciples in Jerusalem were glad, when they saw the Lord already Easter evening (John 20:20). There were also subsequent contacts of the eleven with the risen Christ during the forty-day period prior to His ascension. Perhaps the new glorious mode of Christ’s resurrection appearance was strange, wonderful, and such as to perplex. Mary Magdelene had not at first recognized Jesus in the garden Easter morning. We may further recall that even before Easter the entire band of disciples had not recognized Jesus when He was walking on the Sea of Galilee. (A Short Explanation of Matthew 28:16-20 – Walter A. Maier)

Though not in rank unbelief, they had a hard time absorbing the events that had transpired. (Cf. Luke 24:39). (TLSB)

24:53 *in the temple*. During the period of time immediately following Christ’s ascension the believers met continually at the temple (Ac 2:46; 3:1; 5:21, 42), where many rooms were available for meetings (see note on 2:37). (CSB)

Lk concludes where it began, in the temple (1:8–9). The early Christians continued worshipping there, but after Pentecost, they began to spread to the ends of the earth (Ac 1:8) (TLSB)

The gospel ends where it began—in the temple—and it ends how it began—with worship (1:5–25). Standing in the center of this final gospel chiasm is the *ascension of Jesus*, where he is enthroned in his humanity and divinity as the glorified Son of Man, and *the worship of the ascended Jesus* by the disciples. This is *the first time in the gospel Jesus is worshiped in knowledge of who he really is*. The whole gospel has been a catechetical journey toward this moment, when the ascended Jesus is worshiped by those who finally perceive that the cross and empty tomb were the goal all along. From Zechariah’s sacrificial offerings in the temple before the incarnation (1:5–25) to the blessing of God in the temple by the disciples after the ascension (24:53), the hearers and readers of the gospel, like the disciples themselves, have journeyed toward faith in Jesus as the Messiah who, according to Moses, the Prophets, and the Psalms is the crucified, risen, and ascended Lord. (CC p. 1055)

24:50–53 Jesus leads His disciples to Bethany, where He blesses them and is taken up into heaven. They worship Him and return to Jerusalem where they regularly worship God in the temple. We might take for granted all that Jesus has done, neglecting to worship and thank Him for our blessings. We are led to repentance and renewed faith each day, and Jesus continues to bless us with salvation and puts joy into our lives as we serve Him. • “Almighty God, our Father, Your blessed Son called Luke the physician to be an evangelist and physician of the soul. Grant that the healing medicine of the Gospel and the Sacraments may put to flight the diseases of our souls that with willing hearts we may ever love and serve You; through Jesus Christ, Your Son, our Lord.” Amen. (*LSB Altar Book*, p 980) (TLSB)