

Third Sunday of Easter

FIRST READING – Acts 3:11-21

11 While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. 12 And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? 13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. 14 But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, 15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all. 17 "And now, brothers, I know that you acted in ignorance, as did also your rulers. 18 But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. 19 Repent therefore, and turn back, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

3:11 *clung to* – The beggar would not leave the side of his benefactors. After the time of prayer, perhaps cutting short their own devotions, the people gathered around the three men. (PBC)

Remarkably, the lame man is physically present even at the hearing before the Sanhedrin after the apostles' arrest (4:14). He is a persistent reminder of the power of Jesus' name. (Tannehill)

ran together to them - Literally "ran together toward them." (Sacra)

The hundreds of worshipers surrounded the three men. (LL)

Solomon's Colonnade. A porch along the inner side of the wall enclosing the outer court, with rows of 27-foot-high stone columns and a roof of cedar. (CSB)

On the east side of the court of Gentiles. (TLSB)

3:12 *men of Israel* – This was to remind them of their responsibility as people who had been especially blessed in receiving God's written word and God's revealed religion. It was to challenge them to react responsibly to the miracle they had witnessed and the message he would preach. (PBC)

Peter addresses the "men of Israel" (v 12). They were the first-century sons of the covenant God made with their ancestors, and they were also the sons of the prophets. (The NIV translates *uioi*, "sons," as "heirs.") Samuel is singled out because he was instrumental in the rise of the Davidic monarchy which

culminated in Christ. He anointed David asking (1 Sam 16:13). All the prophets who followed, not just those who uttered the well-known “Messianic prophecies,” spoke of Christ (cf. also Luke 24:25–27). (Concordia Pulpit Resources - Volume 1, Part 2)

why do you wonder – Peter first makes certain all understand that neither he nor John made this man to walk by their own power and immediately directs attention elsewhere. And he leaves no doubt as to the elsewhere directing his hearers and us to the source of this healing power. (LL)

3:13 *the God of our fathers* – Peter was identifying with his hearers and insisting that he and John were true Israelites. He would not wash his hands of his people but would try to win them to faith in Christ. (PBC)

his servant Jesus. A reminder of the suffering servant prophesied in Isa 52:13–53:12 (see Mt 12:18; Ac 4:27, 30). (CSB)

Greek *paidon*, “child.” Not “slave” (cf. 2:18) or “minister,” as is used sometimes of apostles. Derived from LXX version of Is. 52:13, where it expresses both submission to the Lord and intimacy with Him. (TLSB)

Peter’s choice of the word *pais* is significant. It designates Jesus as God’s servant, thus connecting him with the servant of Is 52:13–53:12 (see Jeremias, *pais*, TDNT 5.654). This healing is a fulfillment of Is 53:5, where God’s servant bears our infirmities and illnesses (see Mt 8:17). (Concordia Pulpit Resources - Volume 7, Part 2)

delivered – Strong emphasis on their complicity in Jesus’ death. Perhaps some faces were familiar from Pilate’s courtyard and from Calvary. (TLSB)

denied. Voted against Jesus, spurned him, denied him and refused to acknowledge him as the true Messiah. (CSB)

Pilate ... had decided to release him. See Jn 19:12. (CSB)

3:14 *Holy and Righteous One*. Blameless in relation to God and man. (CSB)

Pointed contrast between Jesus’ innocence and the guilt of the criminal Barabas. Yet Jesus placed Himself under the curse of all sin. (TLSB)

3:15 *author of life* - The word *archēgos* can mean “originator,” “author,” or “founder.” Its use here by Peter underscores the irony that the originator of human life had his life snuffed out through human hands. (Concordia Pulpit Resources - Volume 7, Part 2)

As “founder” (Heb. 2:10; 12:2), Jesus serves as “the firstborn among many brothers” (Rom. 8:29). Luther: “(The OT saints) believed that He would come in the future; but we believe that He has appeared, and that He has gone away to the Father to prepare dwelling places for us (John 14:2), and that He is sitting at the right hand of the Father and is interceding for us” (AE 1:348). (TLSB)

You killed ... God raised ... We are witnesses. A recurring theme in the speeches of Acts (see 2:23–24; 4:10; 5:30–32; 10:39–41; 13:28–29; cf. 1Co 15:1–4). (CSB)

The hammer blows of the Law pounding and crushing, exposing sin and sinfulness for what they really are, followed almost in the same breath with the most unbelievable and joyous words human ears can ever hear – the Gospel. (LL)

3:16 *faith in the name* - Jesus’ holy name works not by magic but through trust, or faith. (TLSB)

faith that is through Jesus - Faith in Jesus completes the people’s existing faith in the God of Israel and His promised Messiah. (TLSB)

3:17-18 Although the Jewish people and their leaders killed Jesus in ignorance, Peter doesn’t excuse this ignorance. Instead, his words prepare them for the repentance that leads to forgiveness for such sins of ignorance. And far from being merely a tragic consequence of ignorance, Christ’s suffering and death were a part of God’s plan as foretold by the prophets. (Concordia Pulpit Resources - Volume 7, Part 2)

3:17 *acted in ignorance* – Peter did not mean to say that ignorance is innocence. They could not be excused for disowning God’s servant and killing the author of life. But Peter was leading into the thought that God in his grace had used their evil act for his good purpose and that the gracious Lord was ready to forgive their sins. His words were in the spirit of Jesus who prayed from the cross, “Father, forgive them, for they do not know what they are doing” (Luke 23:34). God did not order them to act as they did or will that they do it. He did not cause their ignorance. But through their ignorant actions he accomplished what had to occur because his word had prophesied it. (PBC)

Because Christ rarely showed His divine majesty on earth, the people did not fully understand who He was. (TLSB)

3:18 *foretold by the mouth of all the prophets.* Echoes what Jesus had said (Lk 24:26–27). The suffering was prophesied (compare Isa 53:7–8 with Ac 8:32–33; Ps 2:1–2 with Ac 4:25–26; Ps 22:1 with Mt 27:46; see also 1Pe 1:11). (CSB)

Popular Jewish belief did not think of Messiah as suffering. It still does not. I once heard a hero of the modern state of Israel say, “A Messiah who suffers and dies cannot be Israel’s Messiah. (PBC)

3:19-21 Turning to God in repentance will bring *kairoi anapsuxeōs*. The NIV translates this phrase as “times of refreshing.” The verbal form of the second word denotes a spiritual strengthening and invigoration that gives comfort (only in 1 Tim 1:16 and as a variant reading at Rom 1:32). The connotation of the word, also suggested by its etymology, is new life. Most commentators see these words as referring to the final era of salvation, the period of new life and baptismal rebirth in Jesus Christ. F. F. Bruce suggests that the sense of this refreshment is a respite from the judgment that Jesus had pronounced on Jerusalem.² Also, note the translation differences: “whom heaven must receive” (NKJV; KJV) versus “He must remain in heaven” (NRSV; NIV). Lenski observes that some mistakenly have taken this verse to mean that Christ’s human body and nature are confined to heaven in such a way as “to make it impossible for him to be present anywhere else.” (Concordia Pulpit Resources - Volume 7, Part 2)

3:19 *Repent.* † Repentance is a change of mind and will arising from sorrow for sin (see note on 2:38). (CSB)

your sins ... blotted out. † Your sins will be forgiven as a result of faith (here called “turning to God”), a gift of God by the working of the Holy Spirit through word and sacrament. (CSB)

Peter uses the concept of erasing to describe the totality and beauty of God’s forgiveness of our sins in Christ. Those of us still troubled with guilt over past sins are making ourselves miserable over something God simply cannot understand. As impossible as it is for us to make erased words on a blackboard reappear, so impossible is it for our God to remember sins that have been erased with the blood of Jesus. (LL)

3:20 *times of refreshing* – Like “breathing space,” times free from end-times distress. (TLSB)

The expression as such occurs only here, and its specific meaning is not clear. In the literal sense, the terms *anapsycho/anapsyxis* refer to the sort of respite or refreshment that comes from a good drink of water (e.g., Judg 15:19; 2 Sam 16:14; Macc. 4:46). The verb is used for the Sabbath rest of slaves and animals in Exodus 23:12, for the soothing of Saul’s spirit by David’s music in 1 Sam 16:23, for the cessation of suffering in Ps. 38:14, for the revival of the people in 2 Macc. 13:11. The noun occurs only once, but most intriguingly: in Exodus 8:15 it refers to the respite in punishment from the plagues that comes when Pharaoh obeys Moses! (Sacra)

This is when sins are wiped out and there is peace with God. God sends the Christ when the gospel is preached and when people believe in Him. The times of refreshing and the sending of Christ do not refer to a thousand-year reign of the Messiah, as some people believe. Rather, the times of refreshing are simply the day of salvation, the day when a sinner is brought to faith in the Savior. (PBC)

3:21 *must receive.* † An alternate translation is: “It is necessary for heaven to receive him,” which does not preclude his presence at the gatherings of believers and at the Lord’s Supper. (CSB)

Christ ascended to the Father, yet His present reign still links Him with His Church. (TLSB)

The original language does not say, “He must remain in heaven.” That would suggest that Jesus is confined to a particular place. The Greek says, “Heaven must receive him.” In God’s plan heaven must accept him as its Lord for he is the maker of heaven and earth. Jesus’ ascension means that he now used his eternal divine power in the interest of his church, although he is no longer visible. (PBC)

restoring all the things - He will undo all the damage done to humankind in the fall. Cf. Is. 65:17-25. (TLSB)

EPISTLE – 1 John 3:1-7

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure. 4 Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. 5 You know that he appeared in order to take away sins, and in him there is no sin. 6 No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. 7 Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

3:1-7 Easter is both the proclamation of an accomplished fact and the down payment of what is not yet, but is coming in Christ. The glory of Easter is known only in part now, and God has not yet shown forth this glory to us and through us. For now, we wrestle with the principedoms and powers of this world, against spiritual enemies and physical temptations, with those around us, and even our own flesh and blood. But we walk along, some might say plod along, toward the goal that is before us. We shall be like him, but what he is shall be clear to us only when he comes again. First John compares and contrasts what we see and know now with that which is to come. (Concordia Pulpit Resources - Volume 22, Part 2)

3:1-2 The theme of 2:28–3:10 is the righteousness that results from being God’s child. The argument is stated simply: every child of the righteous Father also practices righteousness, while every person who practices sin is of the devil. The character of a person’s life reveals whose child he or she is. The wonderful contrast between the old and the new life is described in terms of the new birth. As St. John had made clear in his gospel, the new birth is through water and the Spirit in Holy Baptism. (Concordia Pulpit Resources - Volume 4, Part 2)

We need to go back to 1 Jn 2:28 to put this text in the context of being “children of God.” This is a theme that runs through the Epistle. We are begotten of (from) the Father. We are brothers and sisters in Christ. We therefore have fellowship with the Father and Jesus and with one another. Having been born from God, it is our new nature to want to live as children of God and to see Christ. (Concordia Pulpit Resources - Volume 10, Part 2)

The First Epistle of St. John, according to most commentators, was written to combat early versions of Gnosticism, that is, the belief that humans are basically good spirits that are trapped in an evil material world, including corrupt, inferior physical bodies. The way out of this dilemma is through special knowledge (*ginōsis*). This belief led to serious Christological heresies, such as a denial of the true, full

deity of Christ. The very first verses of 1 John clearly stipulate that the “Word of life,” Jesus Christ, was actually “seen” and “touched” and “heard.” In other words, Jesus Christ, the “very God of very God,” “Son of God,” truly did come in the flesh and yet remained uncorrupted. (Concordia Pulpit Resources - Volume 21, Part 4)

But there is more to 1 John than a condemnation of Christological heresy, for John also clearly preaches salvation by grace through faith, apart from works, but not without works. As Luther says, “Thus the epistle fights against both parties: against those who would live in faith without any works, and against those who would become righteous by their works. It keeps us in the true middle way, that we become righteous and free from sin through faith; and then, when we are righteous, that we practice good works and love for God’s sake, freely and without seeking anything else” (AE 35:393). John proclaims without equivocation the relationship between faith and works. Our salvation is totally dependent on Christ’s atoning sacrifice, who is the “propitiation” (*hilasmon*) for our sins (4:10). With statements such as “We love because he first loved us” (4:19), John makes clear the relationship and necessity of love in the Christian life. (Concordia Pulpit Resources - Volume 21, Part 4)

3:1 see. The pericope begins with the aorist imperative, “see” (*idete*), which has the sense of “take note,” “perceive,” “look.” For some reason, the NIV 1984 edition passes over this initial verb and thus misses the thought that John here is calling us to pay attention, to notice and appreciate the kind of love that the Father has lavished on his children.

3:1 what kind of love – “How great is the love”: (original language, “behold what sort of!; how great!”). “Love the Father has lavished on us”: (original language, “the Father has *given* to us”). His *agape* love has been (perf. act. ind.) given to us. It is the love that is unconditional, undeserved, unmerited, unlimited, unimaginable, and unfailing in the person of his Son. (Concordia Pulpit Resources - Volume 10, Part 2)

John can hardly get over the greatness of God’s love. Can anyone blame him for the amazement? That God should love us so as to come down from His glorious heaven to this sinful earth to redeem us by suffering and dying in our place – the whole story is so amazing it can hardly be believed. In fact, it would not be believed if the Holy Spirit has not convinced us the power of Gospel. (LL)

This new birth identifies us as the Father’s children. The wonder of this gracious act leads John to exclaim in effect, “See how great the gift of his love really is! Why, he has identified us as being his very own children! And this is exactly what we have become through his acts. We have really been born of him!” (Glenn Barker, *The Expositor’s Bible Commentary* [Grand Rapids: Zondervan, 1981] 12:330). The *agapē* love of God has given us our new, gracious birth. This love is indeed “lavished on us,” covering the old, sinful, anti-God nature and giving us our new nature. (Concordia Pulpit Resources - Volume 4, Part 2)

Quantity and quality of God’s love. Despite all our iniquity, our selfishness and sinfulness, He has called us His own children through the waters of Baptism. This love God has lavished on us is unique because it is not what our corrupted, and sinful nature deserves; it is not what our thoughts, words, and deeds have earned. (TLSB)

“Behold,” as in the KJV, conveys the thought of the original much better than the rather weak rendering “see.” Likewise, the force of *potapēn* (ESV “what kind of”) could certainly be strengthened to something more akin to what John is trying to say—for example, “how great” or “how wonderful”—when referring to the love that the Father has given to us. The perfect *dedōken* implies that this wonderful love was given but with its effects continuing up to and through the present. It is not something that was merely once given and perhaps taken away, but it is an everlasting love. The word for “love” (*agapē*) is a noun with a verbal idea behind it. *Agapē* is not merely an attitude or a feeling, but it is something that leads to action. The love spoken of here is expressed not only in emotion, but in the action of the Father in sending his Son as the propitiation for our sins. For this reason the KJV sometimes translates *agapē* as “charity.” (Concordia Pulpit Resources - Volume 21, Part 4)

This love from God has earned for us the right to be called his “children” (neuter plural *tekna*), and not only are we *called* children, but in fact we *are* (*esmen*) his children. Of course the world does not recognize (*ginōskō*, “to know, have knowledge of”) the child of God as such because it cannot fathom by its own “reason or strength” that someone born in sin, and who is still subject to the temptations of sin, could be considered holy, pure, and blameless in the sight of God by the imputed righteousness that is ours by faith. If the world does not know the love of God, it cannot comprehend the holiness of a child of God. (Concordia Pulpit Resources - Volume 21, Part 4)

His agape love. It is the love that is unconditional, undeserved, unlimited, unimaginable and unfailing.

Quantity and quality of God’s love. (TLSB)

has given – We have received Christ through faith. (Concordia Bible)

dido – bestow, bring forth, commit, deliver.

Despite all our iniquity, our selfishness and sinfulness, He has called us His own children through the waters of Baptism. This love God has lavished on us is unique because it is not what our corrupted, sinful nature deserves, it is not what our thoughts, words and deeds have earned. (TLSB)

love of the Father – Original language, “the Father has given to us.” His agape love has been (perfect active ind) given to us. It is the love that is unconditional, undeserved, unmerited, unlimited, unimaginable, and unfailing in the person of His Son. (Concordia Pulpit Resources – Volume 10, Part 2)

children of God. Membership in God’s family is by grace alone – the gift of God [Eph 2:8-9]. It is never a human achievement. (CSB)

In making guilty, polluted rebels and heirs of endless perdition holy – not merely servants but children, heirs of God, and partakers of endless life and glory – the grace of God surpasses all finite conception,

and will be a theme of adoring praises from multitudes that no man can number, for ever and ever.
(Concordia Bible)

We are God's children now by the declaration of the Father acting in Christ to restore us to himself. In Baptism, we have the seal of that promise applied to us by water and the Word. The world does not know this or see this because the world does not see things through the eyes of faith. So the world rejects us as it rejected Jesus. (Concordia Pulpit Resources - Volume 22, Part 2)

“Children of God” (cf. 2:29) “born (begotten of/from) of him.” *Tekna*—little or young children. They have been born (begotten) of/from the Father. (See 3:9; 4:7; 5:1, 4, 18.) “And that is what we are!” A parenthetical, personal expression of joy. What a great thing it is that we are children of God! (See the endearing term “children” of those begotten of God, in 1 Jn 2:1, 12, 28; 3:7, 18; 4:4; 5:21.) “The reason the world does not know us is that it did not know him” (cf. Jn 15:18–19). (Concordia Pulpit Resources - Volume 10, Part 2)

Children of God! Amazing! But it was not always so. When we first entered this world, it was as God's enemies. God had other adjectives to describe our first status – foolish, disobedient, deceived, and enslaved. The dominant emotions that govern the lives of sinful rebels are malice, envy, and hatred, says Paul in Titus 3:3 (PBC)

God calls believers by various new names: we are His servants, a nation, His royal priests, soldiers. But the dearest term of all is that He calls us His children. And that's not just an honorary title – He has literally adopted us into His family, making us brothers and sisters of His Son Jesus, through Baptism. Paul writes in Galatians 3:26 that we are all God's children through faith in Christ Jesus, for all who were baptized into Christ have been clothed with Christ. Our baptismal certificates are also our adoption papers. (PBC)

What a great fear and doubt destroyer it is to be God's children! This is not a patronizing term – the point is not to make us feel little, like babies. The point is to make us feel loved, important, and secure. God the Father has solemnly obligated Himself to do for us what all good fathers do for their children – provide for our daily needs, protects, and guidance. He provides us with a sense of being worth something, of being precious. He is there for us in emergencies just as good fathers bail their children out of trouble. When we need help, when we pray, we don't have to feel as though we are approaching a stranger. We are talking to our Father! We can call on a relationship that He initiated – was His idea, His doing, His adoption, not ours. He stooped down to us since we couldn't climb up to Him. (PBC)

so we *are* – Believers are not just “named” children of God, but are actually reborn as His children, are actually “fathered” by God. This is no metaphor, for a new being is created (2 Cor 5:17). God promises that He has made us His children. Despite the lies, deceptions, and partial truths of the world, God has never lied to us, and He has never failed to do what He has promised. You can count on Him. (TLSB)

did not know him – It did not understand His true character. (Concordia Bible)

The world is blind to this new relationship of grace, for it is spiritually discerned only by those who themselves are children of God. The world identifies us as church-goers, members of a local congregation, but it does not perceive our relationship to God. Because for now God is the *Deus absconditus*, the “God hidden from the eyes of the world,” this special parent/child relationship is also hidden from the world—and so much the better! Lenski comments, “Grieve not that the world does not know you; this is proof that you are God’s child. If the world knows you, you should grieve, for then there is proof that you are not God’s child” (pp. 450–51). (Concordia Pulpit Resources - Volume 4, Part 2)

Believers, the children of God possess eternal life now in time. Yet the corruption of our sin hides the glory that is already present in us. This glory is seen by faith. Although the world cannot see the glory of God in His children, the world does encounter the different lifestyles of believers. Often, the world hates believers. This hatred arises from the fact that a good life, when encountered, will always draw a comparison or judgment, confronting the world with how far it has fallen short. (TLSB)

This new, spiritual godly character of Christians is not particularly conspicuous at first sight to worldlings. If they come to see something of the righteous life in Christians, they are not aware of the source from which it springs. And the reason is that the children of this world have never learned to know the heavenly Father and His power and love. Therefore Christians should not be perturbed by the disrespect they receive or the lack of respect they experience from the world. (Stoekhardt)

3:2 beloved – “Dear friends” is a weak translation (lit. “beloved,” “ones whom I love”). (See 3:21; 4:1, 7, 11 for same endearing expression, “dearly beloved.”) (Concordia Pulpit Resources - Volume 10, Part 2)

what we will be – “What we will be has not yet been made known”: see 1 Cor 13:12. We cannot begin to imagine what it will be like to see God and to experience fully his love and life—to become fully aware of what it means to be a “child of God” Paul “was caught up to paradise. He heard inexpressible things” (2 Cor 12:4). “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him” (1 Cor 2:9). This is true of spiritual things now and of eschatological fulfillment (Is 64:4; 65:17). (Concordia Pulpit Resources - Volume 10, Part 2)

John emphasizes the “now” and “not yet” nature of the believer’s relationship with the Father. We are now (*nun*) God’s children. It is a realized fact. Yet, at the same time, there is something awaiting us, as what we will be has not yet appeared. The holiness and righteousness that is ours by faith leads to palpable blessings in this life, such as a clean conscience, joy in the face of trouble and persecution (cf. Mt 5:10–12), and a peace that passes all understanding. Yet there is something more, a similitude to Christ (*homoioi autōi*) such as we have not experienced in this life. In the future there will be a time when “we shall see him as he is” (*kathōs estin*). This similitude to Christ does not imply that the distinction between the Creator and the creature will be obliterated, as so many heresies seem to hope, but rather we will experience Christ in an even more direct and complete way, and, as Luther said, “Yet, we shall be like him. God is life. Therefore we, too, shall live. God is righteous. Therefore we, too, shall be filled with

righteousness. God is immortal and blessed. Therefore we, too, shall enjoy everlasting bliss, not as it is in God but the bliss that is suitable for us” (AE 30:268). This is most clearly depicted for us in the first assigned lesson for All Saints’ Day from Revelation 7. (Concordia Pulpit Resources - Volume 21, Part 4)

1 Corinthians 13:12 – “Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”

2 Corinthians 12:4 – “(Paul) was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.”

1 Corinthians 2:9 – “However, as it is written: “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him”

Isaiah 64:4 – “Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him.”

Isaiah 65:17 – “Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.”

At this time our dignity as children of God, our new life obtained in our new birth is covered up by our sinful flesh as well as by cross and sorrow and so many humiliating experiences of life. But this disgraceful shroud shall someday completely be removed. (Stoekhardt)

God’s children - Our description, “children of God,” is used in both vv 1 and 2. We will understand the full meaning of this relationship only in the parousia. In the present age our understanding is limited by our minds and experience. Yet the basis for our faith does not depend upon a perfect understanding; our faith is not in what we shall be then, but in our God now. As Lenski suggests, “There is no stage of existence beyond being ‘children of God’ to which we shall be raised by God at the time of Christ’s coming. . . . Here on earth we are in a humiliation that is similar to that of Christ; eventually we shall be in a glory that is also similar to that of Christ” (p. 453). (Concordia Pulpit Resources - Volume 4, Part 2)

he ... him. Christ. (CSB)

when he appears we shall be like him – The beatific (bestowing bliss”) vision. (Concordia Pulpit Resources – Volume 10, Part 2)

You were a dying sinner before God called you His child in Baptism. When Christ comes in glory, He will reveal the glory that He has given to you now. Luther: “God is infinite, but we are finite creatures. Moreover, the creature will never be the Creator. Yet we shall be like Him. God is life. Therefore we, too, shall live. God is righteous. Therefore we, too, shall be filled with righteousness. God is immortal and blessed. Therefore we, too, shall enjoy everlasting bliss, not as it is in God but the bliss that is suitable for us” (AE 30:268). (TLSB)

Our identity, however, cannot be separated from Jesus. We are God’s children now in Christ. This is a statement of fact not under dispute; he repeats it for the third time. We may look like other folks in the world, and others may not recognize anything different about us, but we are God’s children in Christ. We belong to the Lord not because we look or act or feel different but because of God’s Word and promise, extended to us in Baptism. (Concordia Pulpit Resources - Volume 22, Part 2)

Romans 8:29 – “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.”

2 Corinthians 4:6 –“ For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.”

Because we are now wearing Christ’s holiness, we have everlasting life in us already. We don’t know as yet exactly how our heavenly bodies will differ from our earthly bodies. But we can get a pretty good idea that it will be wonderful, because we will be like Jesus. Imagine that – He loves us so much that He kept His body even after resurrection and ascension, just so that He could remain our human brother forever! Paul says in Philippians 3:21 that by the power that enables Jesus to bring everything under His control, he will transform our lowly bodies so that they will be like His glorious body. Wow! Is this worth waiting for or what? If these are promises waiting for us, why would we go off looking for something better? What new revelations, new insights, or new knowledge could the Gnostic cults offer that is better than that? (PBC)

God is infinite, but we are finite creatures. Moreover, the creature will never be the Creator. Yet we shall be like Him. God is life. Therefore we, too, shall live. God is righteous. Therefore we, too, shall be filled with righteousness. God is immortal and blessed. Therefore we, too, shall enjoy everlasting bliss, not as it is in God but the bliss that is suitable for us. (Luther)

“When he appears, we shall be like him for we shall see him as he is”: Cf. 2:28, “when he appears.” The beatific (“bestowing bliss”) vision. “This is our destiny and glory (Rom 8:29) to be like Jesus who is, like God (2 Cor 4:6).” (A. T. Robertson, *Word Pictures in the New Testament*, vol 6 [Nashville: Broadman, 1933] 221). (Concordia Pulpit Resources - Volume 10, Part 2)

see him as he is – That transforming power of seeing Christ continues by faith as we “with unveiled faces all reflect [better contemplate] the Lord’s glory, are being transformed into His likeness with ever

increasing glory, which comes from the Lord, who is the Spirit” (2 Cor 3:18). It finally consummates in seeing Christ “face to face.”

Revelation 22:4 – “They will see his face, and his name will be on their foreheads.”

For now, that father-child relationship is not visible to the rest of the world. Frankly, to the naked eye, we don’t look like heavenly royalty. But even if we don’t get any respect from the rest of the world, that is no cause to doubt the Father’s love – most of the world couldn’t figure out that Jesus was God’s Son either. (PBC)

Only he that is like God can see God face to face. Then we shall fully and completely be partakers of the divine nature, and we shall be entirely pure and holy. And then the spiritual, godly life will permeate and illuminate the frame of our glorified body. Then we shall be fully transformed to the image of God and appear as His children in perfected glory. (Stoekhardt)

In being begotten of/from the Father, God “made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (2 Cor 4:6). That transforming power of seeing Christ continues by faith as we “with unveiled faces all reflect [better ‘contemplate’] the Lord’s glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit” (2 Cor 3:18). It finally consummates in seeing Christ “face to face” and then “I shall know fully, even as I am fully known” (1 Cor 13:12). “They will see his face, and his name will be on their foreheads” (Rev 22:4). (Concordia Pulpit Resources - Volume 10, Part 2)

3:3-7 Once we are in Christ, though, we *do* begin to look like him. John now gives a description of the believer’s life of sanctification, emphasizing the similarities to Christ: The baptized “purifies himself as he is pure” (v 3). The believer is already purified in his Baptism; now he strives to live according to his new Christlike status. “In him there is no sin,” so “no one who abides in him keeps on sinning” (vv 5–6). “Whoever practices righteousness is righteous, as he is righteous” (v 7). (Concordia Pulpit Resources - Volume 22, Part 2)

Of course, even at this we see through the mirror dimly (1 Cor 13:12). On this side of heaven, our lives are a poor reflection of the Christ who lives in us. We have only a dim image of the future that Christ has gone to prepare for us (Jn 14:3). But when he comes again to bring to completion all things, then we will know and see what for now we know and see only by faith. Then we shall see him as he is, but we will also see ourselves clearly in Christ, with all impediments of sin and death fully removed from us. For now, we live like Christ did, in a state of “humiliation,” and we wait for the hour when we will be glorified, as Jesus waited and was glorified (Jn 12:23). (Concordia Pulpit Resources - Volume 22, Part 2)

3:3 *hopes*. Not a mere wish, but unshakable confidence concerning the future. (CSB)

The hope of being like Christ and seeing Him as He is. (Concordia Bible)

him. Christ. (CSB)

purifies himself. By turning from sin. (CSB)

Having been purified and made holy, and given the sure hope of eternal life, we seek that which is holy and right. Born of God, we are now free to serve our Savior. (TLSB)

Here John clearly articulates the only way to true sanctification in the narrow sense. One who hopes in the Gospel is pure. It is a purity that belongs to the believer through the grace of God, by faith. John states that the believer “is pure” (*ekeinos agnos estin*). It is an accomplished reality, apart from works of the Law. Yet, it is through that reality that the believer, then, is free to flee from sin and do works of righteousness, with pure motives—not from a fear of punishment or a hope of reward. True works of sanctification are possible in the eyes of God only when done freely, and the Gospel frees the believer to do them. (Concordia Pulpit Resources - Volume 21, Part 4)

Therefore, the one who hopes in Christ will purify himself (*agnizei heauton*). He will flee from sin and seek what is good and right in the sight of God and for the benefit of his neighbor. Thus, just as there are two extremes of Christological heresy to be avoided, a denial of Christ’s divinity or a denial of his humanity, there are two extremes to be avoided concerning the relationship between justification and sanctification. One side concludes that, being justified by faith, works of the Law are irrelevant. In other words, it is a justification that leads to licentiousness. The other side concludes that works of the Law are the necessary cause of righteousness in God’s eyes. But John maintains what Luther called “the true middle way,” by showing how God loves us, so we can love one another. (Concordia Pulpit Resources - Volume 21, Part 4)

He strives now to be pure as Christ is pure. The apostle here gives the distinguishing mark of a true hope, as contrasted with every false hope. (Concordia Bible)

Every man who has the hope of the gospel, by a true steadfast faith in Christ, and earnest prayerful, persevering efforts to imitate His example, becomes, through the grace of God, more and more like Him. (Concordia Bible)

John hates the concept of “cheap grace” (the idea that we can just call on God for forgiveness, bask in it, and then live any way we please). God’s grace is free, but it is extremely expensive. It claimed Christ’s life to give it, and demands ours as we receive it. Immediately after comforting us with the message that we are God’s children, John challenges us to act like God’s children. There is a seamless connection between our justification (God’s “not guilty” verdict) and our sanctification (the way in which we live our lives for God). The former costs us nothing. The latter costs us everything. With regard to justification, we say, “We can’t.” With regard to sanctification, we say, “Yes, we can. (PBC)

From the true faith issues forth a godly life. Whoever has this Christian hope cannot but cleanse himself from sin. We hope to be like God, free from every stain of sin. Then we should now already strive to be pure, so that we keep body and soul, as far as we can, without a blemish. Indeed, a Christian who daily bears in mind his Christian hope will find it an incentive to holiness and daily renewal of life. (Stoeckhardt)

3:4-10 The reason for this letter of John is the occurrence of false teachers in the church. But the message of the text is most appropriate for Christmas. (Concordia Pulpit Resources - Volume 2, Part 1)

While the letter does not identify the specific group of false teachers, it does set forth the characteristics of their errors. They arose from within the church. They had separated themselves from the church (or were expelled) and were continuing to be a threat as they carried out a vigorous propaganda campaign. They saw themselves as very religious people, claiming prophetic authority from the Holy Spirit and propagating an elitist form of piety. They denied the true humanity of Christ, saying Christ had not come in the flesh—the very opposite of what the Christmas message is all about! (Concordia Pulpit Resources - Volume 2, Part 1)

Where this basic truth of the Christian faith is denied, other errors follow. Sin and forgiveness, the work of the devil and Christ's victory over him, and the Christian life are also not taken seriously. Some believed that their possession of knowledge made them perfect; others maintained that sin doesn't matter because it can't harm the enlightened. Both positions are wrong! One is blind to sin and denies its existence; the other is indifferent to sin and denies its gravity. (Concordia Pulpit Resources - Volume 2, Part 1)

In response to the first error, John zeroes in on the universality of sin. You cannot deny your sin! To the second, he speaks of the incompatibility of sin in the life of the Christian. Errors are still prevalent today and need to be exposed for what they are—works of the devil—and countered with the message of who Christ is—God in the flesh—what he has done for us, and how he empowers us to live the new life. (Concordia Pulpit Resources - Volume 2, Part 1)

For us at Christmas, John describes the truth and significance of the incarnation of God's Son. People today who are complacent about their Christianity and even soft about some of the basic Christian teachings need a clear proclamation of Jesus Christ, God born in human flesh, who came on a mission to redeem fallen humankind. And it began at Bethlehem. (Concordia Pulpit Resources - Volume 2, Part 1)

3:4 *everyone* - *Pas*, "everyone" occurs 5 times in these verses (vv 4, twice in v 6, v 9, and v 10). The participle 6 note v, "he who" occurs 3 times (vv 7, 8, 10). John is stating universal truths that apply to all people. The Gospel proclaimed concerns all, not just some. Here is a reason for mission outreach! The phrase "who commits sin" also uses the present participle, depicting continuous action, as is the case throughout these verses: v 4 "does sin"; v 7 "does right"; v 9 "does sin"; v 10 "doesn't do right." The lifestyle and habitual actions of people reveal whether they are a Christian or a non-Christian. Note the clear and revealing definition of sin as *anomia*, "lawlessness," that which is contrary to God's law. This definition of the essence of sin reveals also the seriousness of sin, in stark contrast to our present society's understanding of sin! See Romans 14:23, James 4:17, and 1 John 5:17 for other definitions of sin. (Concordia Pulpit Resources - Volume 2, Part 1)

practice of sinning. Only thing one can do prior to being born of God through faith in Christ. (TLSB)

sin is lawless – The essence of all sin is the transgression of God’s law; in other words, sin is contrary to the revealed will of God, which must for ever be the rule of our action. (Concordia Bible)

The sinner’s natural orientation and inclination to hate God and violate His Law. (TLSB)

Some Christians might entertain the notion, it could not matter so much if they would yield to sin a little here or there; they could still retain their Christian character. So the Apostle here would have such people consider that every person who deliberately sins, much or little, flies into God’s face and lays violent hands on His majesty. And so the holy God would certainly be against him. Whoever bears that in mind will never make light of sin. (Stoeckhardt)

3:5-10 Here indeed is Good News of the highest order. In vv 5, 8 the Good News follows strong statements of Law, and these two verses contain the Christmas good news of the birth of the Savior. The verb *ephanerōthē*, “he appeared” (with Epiphany overtones) appears in each verse: “he appeared to take away sins” (v 5); “the reason the Son of God appeared was to destroy the works of the devil” (v 8). (Concordia Pulpit Resources - Volume 2, Part 1)

Here is the heart of your Christmas sermon. Why the incarnation? What’s it all about? It is about God taking away sin and destroying the works of the devil through Jesus Christ. God in Christ acts decisively to destroy our enemies. He acts! We receive! The heart and core of the Christmas message is “he appeared” to do all this for us. And it began at Bethlehem. (Concordia Pulpit Resources - Volume 2, Part 1)

The Greek words and sentence structure are extremely revealing in these verses. V 5: “he appeared (aorist for a completed historic fact) to (purpose clause) take away sin (aorist again; this is the same word used in John 1:29 by John the Baptist to describe Jesus taking away the sin of the world.) V 8: “The reason the Son of God appeared was to (purpose clause) destroy (aorist) the works (plural—not just some, but all!) of the devil.” (Concordia Pulpit Resources - Volume 2, Part 1)

God took human form in the person of Jesus, the Son of God. In him there is no sin (unlike us). Here is a choice opportunity to zero in on the often-forgotten message of the obedience and sinless life of Jesus, carried out as an integral part of saving us. He is without sin and his mission was against sin and its originator, the devil. (Concordia Pulpit Resources - Volume 2, Part 1)

John also makes some practical applications. Since God in Christ appeared to take away sin and destroy the devil’s works, Christians must not and indeed cannot compromise with sin or the devil. Don’t continue to sin; realize that if you are a Christian you cannot go on sinning (v 9). God in Christ has set you free. God the Holy Spirit brings that Christmas Good News to you, empowering you to do that which is right and to love your brother (v 10). We’re back to “doing” (sanctification)—doing right and loving others instead of doing sin. The Gospel changes and empowers us! (Concordia Pulpit Resources - Volume 2, Part 1)

In Christ, and specifically in our Baptism into Christ (John 3), we receive a new birth. V 9 says we are “born of God,” a perfect passive participle denoting a single act of God with continuous efficacy—BAPTISM, the means through which the Spirit imparts to us the blessings of Christ’s appearing! Likewise, “God’s nature abides” in those born of God. “Nature” is *sperma*, “seed.” Through Baptism we receive a new nature, the very seed or life-giving power of God. Here is a deep, radical, inward transformation. No wonder John emphatically states, “No one born of God commits sin” (leads a life characterized by sinning). For to keep on sinning habitually is to fail to see and know Christ (v 6). (Concordia Pulpit Resources - Volume 2, Part 1)

The Christmas message is Good News indeed. And it is an empowering message. Consequently, in v 10 we are called to do right and to love. That’s a call to action, to carry out the mission God gives us to “do.” The Christmas Gospel announces what God has done for us in Christ (“he appeared”) to deal with sin and the devil. The “new life” we have in Christ results in a life of appropriate Christ-like action, the fruit of our faith (Matt 7:20). (Concordia Pulpit Resources - Volume 2, Part 1)

3:5 *appeared* - God the Son appeared in human flesh, lived a perfect and righteous life without sin, gave His lifeblood in sacrifice to God to remove the guilt of our sins, and was raised from the dead so that we might know that the Father accepted Him as “the Lamb of God, who takes away the sin of the world!” (John 1:29). (TLSB)

take away sins – God on His own initiative transformed our identity from death row criminals into beloved children. (PBC)

The context suggests the concept of a complete removal of our sins. If Christ came to take away our sins, we certainly will feel ourselves under obligation to avoid every sin and never think of yielding to any sin. (Stoeckhardt)

in him there is no sins - See Hebrews 4:15. For those who are in Christ by faith, God no longer counts their sin against them (Romans 8:1). (TLSB)

3:6 *keeps on sinning*. John is not asserting sinless perfection (see 1:8–10; 2:1), but explaining that the believer’s life is characterized not by sin but by doing what is right. (CSB)

A person who practices sin habitually is only a sinner and not a child of God. Such a person cannot know the love of God in Jesus. “If sin does what it wants, the Holy Spirit and faith are not present” (SA III 44). (TLSB)

Sin is evil. So people redeemed by Christ, who are now brothers and sisters of Christ, hate sin too. They refuse to get comfortable with, and they declare war on it too. As we grow our in faith, we grow also in

our determination to let go of behaviors that insult and infuriate God. An automatic corollary of “I love God is” is “I hate sin.” Proverbs 8:13 says, “To fear the Lord is to hate evil.” (PBC)

Men who live in love and practice of known sin, secret or open, of omission or commission, of heart or of life, have no interest in Christ, and have never experienced His salvation. (Concordia Bible)

The ego that commits the sin is not the ego of the Christian, but rather the ego of his flesh. The ego of the Christian does not knowingly and deliberately enter upon sin, but rather shrinks back and refuses to sin. The ego of the Christ is in Christ and so is of one mind with Him, and also ever averse to sin. (Stoeckhardt)

either seen him or known him – Everyone who deliberately sins is ignorant of Christ. Whoever yet toys with, and yields himself to sin shows that he has absolutely no understanding of Christ, the Savior from sin, the Holy and Righteous One. To do sin and to know Christ are irreconcilable opposites. (Stoeckhardt)

“See” and “know” are used to speak of believing in Christ. No sinner can see God directly (John 1:18). God can be “seen” and “known” only by faith in Jesus. In Jesus, we see and know God (John 14:6-10). (TLSB)

Romans 6:1-2, “What shall we say, then? Shall we go on sinning so that grace may increase? ²By no means! We died to sin; how can we live in it any longer?”

3:7 *let no one deceive you* - There is no true Christian life without a complete break with the old life of sin. Those born of God deplore and reject their own sinfulness and daily repent of their sins. Christians are born with the desire to grow in the righteousness of Christ, which has credited to them through faith in Jesus. (TLSB)

he is righteous – He is righteous in his character. The tree – a righteous character – is known by its fruit – doing righteousness. (Concordia Bible)

Christians should not allow anyone to talk them into believing that sin is no serious a matter, or that as children of God they are free to do as they please. Only he who does right is righteous and is fashioned after Christ. Moreover, he who sins shows himself to be the opposite of Christ and therefore can have no part in Him or be a Christian. (Stoeckhardt)

GOSPEL – Luke 24:36-49

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* – αὐτὰ ... 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)

ἐδόκουν ... 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 (see note on Mk 15:24; cf. Jn 20:20, 27). (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)

ἐγὼ 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; ἐγὼ 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 εἰμι] as the one who serves” (22:27; note ἐγὼ ... εἰμι). 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 ὧν 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 – ἐν 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* (⋈ 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)