

**Sunday, April 26<sup>th</sup>**  
Sermon Series: "Saved"  
"Told You So"  
Luke 24:44-49

The "Resurrection Appearances of Jesus"

The \_\_\_\_\_.

*Luke 24:44-46 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." <sup>[45]</sup> Then he opened their minds so they could understand the Scriptures. <sup>[46]</sup> He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day....,*

*Deuteronomy 21:22-23 If a man guilty of a capital offense is put to death and his body is hung on a tree, <sup>23</sup> you must not leave his body on the tree overnight. Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.*

*Isaiah 53:8-12b For he was cut off from the land of the living; for the transgression of my people he was stricken. <sup>9</sup> He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. <sup>10</sup> Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. <sup>11</sup> After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.... because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.*

*Psalms 22:15-18 My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. <sup>16</sup> Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. <sup>17</sup> I can count all my bones; people stare and gloat over me. <sup>18</sup> They divide my garments among them and cast lots for my clothing.*

*Matt 12:40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.*

*Luke 18:31 Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled.*

The \_\_\_\_\_.

*...<sup>[47]</sup> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. <sup>[48]</sup> You are witnesses of these things.*

The \_\_\_\_\_.

*<sup>[49]</sup> I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."*

(Answers: Plan, Purpose, Promise.)

□ **Day #1--Monday, April, 27<sup>th</sup> Read: *Luke 24:36.***

The first century, Jewish theological understanding about resurrection was focused in the future. At the end of history, when God sends the Messiah, all the faithful dead would be raised. For example, when Jesus tells Martha that her brother Lazarus would rise again Martha replies: “I know he will rise again in the resurrection at the last day” (John 11:24). Against this future resurrection worldview, we read about the disciple’s astonishment that Jesus is alive—now! In all of the resurrection accounts those who Jesus appears to are frightened, confused, excited, joyful, and doubtful—just about every human emotion! In these resurrection appearances and in response to fearful, doubting disciples, Jesus invites people to touch him and see that he has indeed been raised.

This section that we will study this week, Luke 24:36-49, involves three aspects: First, proofs of the bodily resurrection of Jesus; second, the interpretation of scripture and the commissioning of the disciples by Jesus; and third, the departure, or ascension, of Jesus. For Luke, preaching and writing about Jesus’ resurrection is fundamental to the theological affirmation that Jesus is the Messiah (See Acts 2:36; 3:26; 9:22; and 17:18) and that Jesus’ physical resurrection is the fulfillment of the hope of the resurrection of the righteous and confirmation of God’s justice. The “proofs” of the resurrection would be especially vital to those in Israel who understood the resurrection as a vindication of God’s justice in history and beyond.

The report that Jesus “stood” among the disciples (v.36) is similar to the language in Old Testament “angelophanies,” the appearance of angels. (See Genesis 18:2, 1 Chronicles 21:15-16, and Daniel 8:15 for just a few examples). In antiquity, some held a belief in ghosts (same as today) without considering that it contradicted the idea of afterlife in paradise or hell (Gehenna) and the doctrine of the bodily resurrection. Perhaps this is why Jesus assures them that he is not a ghost or some disembodied spirit. Jesus’ greeting, “Peace be with you” here in Luke, is similar to John’s account of Jesus’ appearances to the disciples, including Thomas, in John 20:19-26. This greeting was a common Semitic greeting and follows the pattern of Jesus’ instructions to speak “Peace” to whatever house one enters (Luke 10:5-6). The “God of peace,” as Paul will refer to God, has raised Jesus from the dead. Because of Jesus’ sacrificial death on the cross, all people can now have peace with God (See Romans 5:1) and enjoy the peace of God (See Philippians 4:6-7).

**Reflect and Pray:** How much peace do you have in your life? Where do you need to hear Jesus say to you “Peace be with you?”

□ **Day #2--Tuesday, April, 28<sup>th</sup> Read: *Luke 24:37-40.***

The disciples react in the manner typical of those who have witnessed angels and the divine: they are terrified! Luke adds that the disciples thought they were seeing a ghost. By thinking that Jesus was a ghost, the disciples may have either misunderstood the nature of resurrection or perhaps thought that a “spirit” was deceiving them. In response to the disciples’ fear, Jesus calmed them by showing the disciples His wounded hands and feet, assuring them that He was not a ghost. Here, again, the issue of doubt raises its head! ☺ Doubting Jesus was not limited to Thomas. In Matthew 28:17 Matthew writes that some standing around Jesus doubted and Mark also describes the doubting disciples (See Mark 16:11, 13-14). Jesus confronts the doubters in Luke as he did in the Gospel of John: by showing his hands and feet. Similar to John’s account, Jesus shows the disciples his hands and feet as a way to demonstrate that the same person, who was crucified days earlier, was now standing before them! As I mentioned in the sermon and BRICK last Sunday, Jesus’ scars are intimately connected with Jesus’ mission and vocation—to die for our sins. (See Revelation 5:6, 9, and 12).

Reflect and Pray: Why do you think the disciples have so much trouble believing that Jesus resurrected? Where is the “trouble” for you when it comes to believing in Jesus? Is there an action you can take to address this trouble?

□ **Day #3--Wednesday, April, 29<sup>th</sup>** Read: *Luke 24:41-43*

Even with Jesus offering his body as evidence, the disciples “did not believe it because of joy and amazement.” The emotional reaction of the disciples (and us!) whether it is fear, joy, and/or amazement, must not freeze us in perpetual disbelief. Again, as I mentioned last week, honest doubting and questioning is different than unbelief—the willful decision to NOT believe that leads to disobedience. The question remains: do our doubts draw us closer to Jesus or farther away? In these verses, Jesus offers another proof of his bodily resurrection—he eats in the presence of the disciples. Jesus eats some honey and fish to prove to His doubting followers that He was alive and not a ghost. Another way of interpreting this text would be to understand the disciples’ lack of faith as an “It is just too good to be true!” emotion. Jacob had this same feeling when he got the news that Joseph was alive (See Genesis 45:26–28), and the nation of Israel experienced it when God gave them a great deliverance (Psalm 126:1–3). Jesus had told His disciples that they would rejoice when they saw Him again, and the promise was fulfilled (See John 16:22).

With our limited knowledge, we cannot explain how a human body can be solid flesh and bones and still pass through closed doors and appear and disappear, or how it can be glorified and still carry the marks of the cross. However, we do know that we shall one day be like Jesus and share His glory (See 1 John 3:1–2).

Reflect and Pray: How do your emotions inform your faith? What emotion tends to draw you away from Jesus? What emotion tends to draw you closer to Jesus?

□ **Day #4--Thursday, April, 30<sup>th</sup>** Read: *Luke 24:41-48*

A second proof that Jesus offers to the disciples is to eat in their presence. Again, ghost could not eat for, it was believed, and ghosts had no body. In the Emmaus story earlier in Luke 24:13ff, Jesus breaks bread with the two men; here, Jesus eats fish. Earlier in Jesus’ ministry Jesus fed 5,000 with bread and fish, a messianic act. Here, in the final days of Jesus he used bread and fish as evidences of his true messianic role. Jesus then goes on to remind the disciples that he fulfilled His missions as was written in the Old Testament about the Messiah. The “Law of Moses, the Prophets, and the Psalms” were often the major divisions of the Old Testament referred to in Jesus’ day. The suffering, dying, and resurrection of the messiah were God’s plan to redeem and reconcile a disobedient and lost humanity. It is because of Jesus’ death and resurrection that the message of repentance and forgiveness of sins can now be preached to all nations. This preaching was going to be done by those who were witnesses to Jesus’ death and resurrection. Verse 45 is interesting. Earlier (Luke 24:31) Luke reported that Jesus had “opened” the eyes of the two men on the road to Emmaus and “opened” the scriptures to them (v.32). Now Luke uses the same verb “*dianoigo*” in v.45. It is Jesus’ presence and power that makes it possible to believe in Jesus and understand the scriptural story culminating in Jesus. As Luther himself taught, we cannot come to or understand Jesus or the scriptures under our own power; rather the Holy Spirit calls us through the gospel and “enlightens” us with gifts of the Spirit. This is one reason why Lutherans and other Christians affirm the necessity of divine grace in all matters. We do not “choose” or come Jesus—he chooses and comes to us. We cannot understand

the message of the scriptures without the Spirit's power opening our eyes and hearts. As Christian, we can make no claims on Jesus—it is all Jesus' work for us. This is our witness—just like the disciple's (v.48).

□ **Day #5--Friday, May 1<sup>st</sup> Read:** *Luke 24:49-52; Acts 1:1-6.*

Jesus promised that He would send what God had promised: the Holy Spirit. Jesus is pointing to the day of Pentecost when the disciples will be given the power to go and preach what would soon be called the “Gospel:” Jesus' life, death, and resurrection. In the gospel of Luke, Luke carefully and diligently described the teaching and power of Jesus' earthly ministry. In Luke's second volume, the Book of Acts, Luke will describe Jesus' teaching and power through His now earthly body—the church! Dr. William Barclay connects the resurrection appearances of Jesus here in Luke 24:36-49 to the soon-to-come inauguration of the church. In Luke 24:36-49: “...certain great notes of the Christian faith are resonantly struck.

(i) It stresses *the reality of the resurrection*. The risen Lord was no phantom or hallucination. He was real. The Jesus who died was in truth the Christ who rose again. Christianity is not founded on the dreams of men's disordered minds or the visions of their fevered eyes, but on one who in actual historical fact faced and fought and conquered death and rose again.

(ii) It stresses *the necessity of the cross*. It was to the cross that all the scriptures looked forward. The cross was not forced on God; it was not an emergency measure when all else had failed and when the scheme of things had gone wrong. It was part of the plan of God, for it is the one place on earth, where in a moment of time, we see his eternal love.

□ **Day #6--Saturday, May 2<sup>nd</sup> Read Again:** *Luke 24:49-52; Acts 1:9.*

We continue William Barclay's comments on the resurrection appearances of Jesus as recorded in Luke's gospel. Jesus... "(iii) stresses *the urgency of the task*. Out to all men had to go the call to repentance and the offer of forgiveness. The church was not left to live forever in the upper room; it was sent out into all the world. After the upper room came the worldwide mission of the church. The days of sorrow were past and the tidings of joy must be taken to all men.” Finally, Jesus “(iv) stresses *the secret of power*. They had to wait in Jerusalem until power from on high came upon them. There are occasions when the Christian may seem to be wasting time, as he waits in a wise passivity. Action without preparation must often fail. There is a time to wait on God and a time to work for God.” (William Barclay, “The Gospel of Luke.” *The Daily Bible Study Series*. Philadelphia: The Westminster Press, 1975).

In v. 51, Jesus ascends into Heaven until the day that Jesus returns to” judge the living and the dead.”

**Reflect and Pray:** As Barclay writes, “There is a time to wait on God and a time to work for God.” What time is it for you?