

**Luke 24, The Meaning of the Resurrection**  
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**Overview**

1. Luke spends more verses on the resurrection appearances of Christ than does any other evangelist (53, compared with 51 for John, 17 for Mark, and 15 for Matt.).

	<i>Matt</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
a) <i>Angel at the tomb</i>	8	8	12	10
b) <i>To the women</i>	2	2		8
c) <i>Road to Emmaus</i>		2	23	
d) <i>Upper Room, Sunday</i>		1	14	5
e) <i>Thomas</i>				6
f) <i>Commission in Galilee</i>	5			22
g) <i>Ascension day</i>		4	4	
<i>Total</i>	15	17	53	51

2. In his 24th chapter, he reports three different announcements of the Easter message, in three different episodes:
  - a) v.7 to the women at the tomb;
  - b) v.26 to the disciples on the road to Emmaus;
  - c) vv.46-47 to the disciples in Jerusalem.These build on one another toward a climax.
3. Today, we trace these three announcements. In each case, note progression in the hearers, the announcer, the authority that backs up the announcement, the message itself, and the application that we should draw from it.

**A. 1-12, In the Garden**

1. *Hearers*: v.10, the women who had come to anoint the Lord. While the men were huddled in fear, the women were ready to risk abuse at the hands of the Jews and the Romans in order to demonstrate their devotion to the Lord.
  - a) Mary Magdalene, probably = Mary of Bethany and sister of Lazarus. A prodigal, brought back to her family by her encounter with Christ in Galilee.
  - b) Joanna, wife of Herod's steward. "Not many rich," but she was one, and supported the Lord in his itinerant ministry.
  - c) Mary the mother of James, one of the apostles, the son of Alphaeus. Probably drawn to the Lord through her son's experience with him.
2. *Announcer*: 4, the angels.
3. *Authority*: 6, what Jesus had said during his earthly ministry.

The test here seems to be, "You claim to love him; do you believe what he told you before?" Thus initially they are not confronted with Jesus himself, but only with his teaching.

4. *Message:* 7

- a) The title "son of Man" emphasizes the humanity of our Lord. Nothing in this announcement presents him to them as more than a man.
- b) Three points, which he had often declared to them. All three are tangible, physical, applicable to any man by the power of God.
  - 1) his betrayal--a common human experience.
  - 2) his death on the tree--less common, and certainly inappropriate for one who had no sin, but still very human.
  - 3) his resurrection from the dead--rare, but not unknown. Lazarus; the son of the widow of Nain; the Shunemite's son by Elisha.

5. *Application:* Luke, who so often emphasizes the humanity of the Lord Jesus, begins with the human facts. If we would understand Easter, we must understand that there was once a good man who was betrayed by a friend, died an undeserved criminal death, and then rose the third day.

If we omit this historical emphasis, we shall be wrong. But we are equally wrong if we stop there. The Easter story has far more to say than this, and Luke goes on to say it.

**B. 13-35, On the Road to Emmaus**

1. *Hearers:* 18

- a) Cleopas, = Clopas the husband of Mary the mother of James, and thus = Alpheus (names very similar in Aramaic). Father of one of the disciples.
- b) Companion not identified; might be Mary, but then why not identify her? Perhaps Luke.
- c) Luke is finally bringing the men in. They are always slow to get the point, compared with the women!

2. *Announcer:* 15-16, Jesus himself, but his identity hidden from them.

3. *Authority:* 27, now advances to the scriptures.

Stronger evidence than just the earthly words of Christ, to which the angel had alluded. They might think that his death had invalidated his teaching, but they cannot so easily shrug off the OT scriptures.

Note that the appeal to Scripture comes AFTER the appeal to the words of Jesus. First we respond to Him; then we are open to the Scriptures. Only when the Spirit of Jesus has touched someone's heart is that person open to the written Word.

4. *Message:* v.26

- a) Title: "the Christ" (article in Greek). Moves their gaze beyond the man to the promised Messiah.

- b) Two points:
  - 1) "suffer these things"--sc. betrayal and death.
  - 2) "enter into his glory"
    - a> covers the resurrection
    - b> but includes far more.:
      - 1> Dan. 7:13,14
      - 2> Isa. 49:5,6
      - 3> Glory as an attribute of God: Isa. 42:8, "I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images."
  - 3) In fact, the Jews looked forward to the glory, but neglected the suffering. Here the Lord exhorts his disciples to recognize the scriptural nature of both.

5. *Application:* Luke now takes us beyond the humanity of Christ to a glimpse at his deity. If we stop with the physical resurrection of a man, we miss the point that this is a special man--the man chosen of God to deliver his people--one who shares the very glory of God. If in v.7 we focused on the "son of Man," here we are drawn to the "son of God."

### C. 36-49, In Jerusalem

- 1. *Hearers:* "the eleven" (v.33), probably used generically rather than as a strict count, since John's record shows that Thomas was not with them at this point.
- 2. *Announcer:* 36, The Lord Jesus, this time recognized from the first by them as himself.
- 3. *Authority:* Their physical senses (39, 43) and understanding (45). From "believe Jesus" through "believe the Scriptures," he brings them to "believe what you see." Our senses are a bad place to start ("We walk by faith, not by sight," 2 Cor. 5:7), but an excellent place to end up ("If you would believe, you should see the glory of God," John 11:40). Note that he must "open their understanding" before it becomes a reliable channel for knowledge.
- 4. *Message:* 46-49
  - a) Title: "the Christ," as in v.26. Implicitly recalls the glory from that passage.
  - b) Three points
    - 1) 46, the historical events of death and resurrection, as in v.7.
    - 2) 47, the purpose of his passion set forth for the first time: to stimulate people to
      - a> repent, when they see the ugliness of their sin in the death of Christ;
      - b> receive forgiveness, through his substitution
    - 3) 48-49, the Spirit-powered role of the disciples in spreading this message
- 5. *Application:*

- a) The Easter message does not stop with the power of God to raise a dead man (7), or even with the glorious reign of the promised Messiah (26).
- b) The objective of the physical resurrection of Jesus Christ is the spiritual resurrection of his people. He died and rose so that we who are dead in sins might live again.
- c) It should motivate us not only to repent of our sin and receive salvation, but to seek to make the Lord known to others.

**Hymn :**