

## **Burial To Ascension Of Christ**

### Lesson 4

- In previous lessons a study of the significance of the burial of Christ was made.
- A study has also been made of the morning of the resurrection and the appearances of Jesus to Mary Magdalene and the other women.
- An examination has also been made of the false theories of the resurrection and the empty tomb.
- None of these erroneous theories explains the greatest fact of history - the empty tomb and the resurrection of Jesus Christ.

## **The Third Appearance Of Jesus**

### The Appearance To Peter

1. This is recorded by Paul. (1 Cor. 15:5).

1 Cor. 15:5 and that He appeared to Cephas [Peter], then to the twelve. See Jn. 1:42.

2. It is also recorded by Luke. (Lk. 24:33,34).

Lk. 24:33 And they got up that very hour and returned to Jerusalem [from Emmaus].and found gathered together the eleven and those who were with them,

Lk. 24:34 saying, "The Lord has really risen and has appeared to Simon."

3. The details of this appearance are not given by Paul or Luke. The other gospel writers do not mention it, but do not deny it. Each of the writers emphasize different facts.
4. It occurred before Jesus' appearance to these disciples from Emmaus.
5. It was after His appearance to Mary Magdalene and the other women. (Mk. 16:9; Matt. 28:9, 10).
6. It was probably shortly after Peter left the tomb.

## **Walk To Emmaus**

Mark 16:12,13; Luke 24:13-35

### **Mark's Brief Account**

**Mk 16:12 After that, He appeared in a different form to two of them while they were walking along on their way to the country [Emmaus].**

**Mk. 16:13 They went away and reported it to the others [apostles and others in Jerusalem]], but they did not believe them either. See Lk. 24:37.**

1. Mark records Jesus' appearance to two "walking along on their way to the country." Luke's gospel reveals this was a trip to Emmaus.

2. Mark does not give the gender and destination or conversation of these two witnesses of the resurrection.
3. He affirms Jesus “appeared in a different form to two of them.”
  - a. This is not explained by Mark.
  - b. Luke is also vague by saying, “their eyes were prevented from recognizing them.” (Lk. 24:16). See Lk. 24:31
  - c. No details are given on how their eyes were hindered from recognizing Jesus except the words “in a different form.” (Mk. 16:12).
  - d. Somehow they were unable to recognize Jesus and His voice and did not take notice of His hands and feet.
  - e. All of this must be explained by Divine intervention that made Jesus look different or hindered their vision.
4. These witnesses received the same skeptical response from those hearing their report. (Mk. 16:11,13).

**Luke’s More Detailed Account**  
Two Men Talking With Each Other

**Lk. 24:13 And behold, two of them were going that very day [of Jesus’ resurrection] to a village named Emmaus, which was about seven miles from Jerusalem.** Lit. “sixty furlongs” translated “about seven miles”... “that very day” is referring to “the first day of the week.” (Lk. 24:1). “two” refers to the “others” (Lk. 24:9).

**Lk. 24:14 And they were talking with each other about all these things which had taken place.**

1. Luke has additional information about these witnesses.
  - a. They may have been returning home after the Passover festival.
  - b. The Sabbath day was over and they could now walk home without violating the Sabbath.
2. He affirms they were traveling to “a village name Emmaus, which was about seven miles from Jerusalem.”
  - a. Technically it was “sixty stadious, that is, 60 times 207 feet.
  - b. This was about 6.8 miles.
  - c. The location of the city is not known.
    - 1) Some believe it was on the road to Joppa.
    - 2) They conjecture it was the ruins called “el kubeibah” that was northwest of Jerusalem.
3. They were conversing “about all these things which had taken place.”
  - a. News travels fast even without modern technology.
  - b. They had heard about His trial and crucifixion and the reports of the empty tomb and His resurrection.

## Jesus Begins To Travel With Them

**Lk. 24:15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them.**

**Lk. 24:16 But their eyes were prevented from recognizing Him.**

1. Luke reveals Jesus approached them “and began traveling with them.”
2. They did not recognize Jesus because “their eyes were prevented from recognizing Him.”
  - a. The prevention was a Divine action.
  - b. The reason for this is not revealed.
  - c. It might be that Jesus wanted to teach them before revealing Himself to them. (Lk. 24:19).
  - d. He taught them the Scriptures about His death and resurrection and how this was the fulfillment of Scriptures. (Lk. 24:25-27).

## Jesus Speaks To Them

**Lk. 24:17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.**

1. Jesus asked them what they had been discussing.
2. The all-knowing Jesus did not ask for information, but to get a response from these men who were manifesting sadness.
3. Luke remarks “they stood still, looking sad.”
  - a. This suggests they were followers of Christ although their understanding of Him was not nearly complete.
  - b. They viewed Him merely as “a prophet.” (Lk. 24:19).
  - c. Jesus later gave this a mild rebuke. (Lk. 24:25).

## Cleopas Speaks To Jesus

**Lk. 24:18 One *of them*, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and [being] unaware of the things which have happened here in these days?"**

1. One of these men was named “Cleopas.”
  - a. Nothing is known about this man who appears to be a follower of Christ.
  - d. Some think it was his wife who was near the cross.

John 19:25 Now by the side of the cross of Jesus were his mother, and his mother's sister Mary, **the wife of Clopas**, and Mary Magdalene.

- d. It seems, however, that the “Cleopas” of Luke 24:18 is a different person than the “Clopas” of John 19:25.

- 1) “Cleopas” is a shortened form of the Greek name Cleopatros that was the masculine form of Cleopatra.
  - 2) “Clopas” is a Hebrew/Aramaic name.
  - 3) Without evidence they are the same person, it is best to regard them as two different men with similar names.
2. He was amazed that Jesus, who he did not recognize, had not heard of the events of that morning.

### **Jesus Asks “What Things?”**

**Lk. 24:19a And He said to them, "What things?"**

1. Jesus asked “What things?”
2. Jesus knew what they had been discussing, but again He was seeking a response from these men.

### **Two Men Answer Jesus**

**Lk. 24:19b And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,**

**Lk. 24:20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.**

**Lk. 24:21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.**

**Lk. 24:22 "But also some women among us amazed us. When they were at the tomb early in the morning,**

**Lk. 24:23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.**

**Lk. 24:24 "Some of those who were with us [Peter and John] went to the tomb and found it just exactly as the women also had said; but Him they did not see." See John 20:3-8.**

1. These men immediately indicate they had been talking about “Jesus the Nazarene. (Lk. 23:49).
  - a. They recognized Him as “a prophet.” (Lk. 24:19). See Luke 7:16, 39; 9:8, 19. Jesus used this as a self-designation. (Lk. 4:2; 13:33). Jesus is called “a prophet” in Acts 3:22,23; 7:37).
    - 1) There is no evidence, at this point, that they believed Jesus was “the Son of God.”
    - 2) The apostles believed He was “the Son of God.” (Matt. 14:32;16:17; Jn. 6:69).
    - 3) The apostles were very unsure about Jesus after His crucifixion.
  - b. They also recognized Him “a prophet mighty in deed and word.” See Lk. 4:14; Acts 1:1; 2:22.
    - 1) More than likely they had personally heard Jesus speak and witnessed His miracles.
    - 2) One can be sure they also knew people who had heard Jesus and who had witnessed His miracles.
  - c. Jesus was “mighty in deed and word in the sight of God and all the people.”
    - 1) It is obvious from the following verse that “all the people” was a hyperbole.
    - 2) They were aware that Jesus had enemies who hated and rejected Him. (Lk. 24:20).

- d. “The chief priests” and “rulers” hated Jesus and condemned Him to death and delivered Him to Pilate to be crucified. (Lk. 24:20). See Lk. 22:71-23:2; 23:25; Acts 3:13; 13:27-28.
2. They had been hopeful Jesus was going “to redeem Israel.”
    - a. They had no concept of the fact Jesus had come to save all men. See Matt. 11:28; Jn. 3:16; Heb. 2:9.
    - b. They likely held to the belief that salvation was only for Jews and those who converted to Judaism.
    - c. Even the apostles had this understanding until the conversion of Cornelius recorded in Acts 10.
    - d. Cleopas may have had primarily in mind liberating Israel from the yoke of Rome.
  3. They mentioned it was “the third day” since Christ was crucified.
    - a. This is a reference to Jesus’ resurrection predictions. (Lk. 9:22; 13:32; 18:33).
    - b. Jesus had been crucified on Friday, and it was now Sunday.
    - c. They interpreted Jesus being crucified on Friday leading to the events of Sunday as three days.
  4. They had already heard the report of the women.
  5. Luke 24:22-23 are a short summary of Luke 24:1-12.
    - a. These verses spoke of the empty tomb and the angelic appearance. (Lk. 24:3,4).
    - b. These verses also included the report that Jesus was alive. (Lk. 24:5).
  5. Others [Peter and John] had gone to the tomb and witnessed it was empty. (Lk. 24:24). See Lk. 24:12; Jn. 20:2-10.

### **Jesus Speaks Again**

**Lk. 24:25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!**  
**Lk. 24:26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?"**  
**Lk. 24:27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.**

1. Jesus calls these men foolish “and slow of heart to believe in all that the prophets have spoken.” They did not believe in a suffering Messiah. They believed the Messiah would be an earthly King.
2. Jesus emphasized that it was necessary “for the Christ to suffer these things and to enter into His glory.”
  - a. The words “into His glory” or “saw His glory” are used earlier in Luke. (Lk. 9:26, 32; 21:27).
  - b. The resurrected Jesus had now entered “into His glory.”
    - 1) He was now the Savior of the world. He had made atonement for sin.
    - 2) He would never have to suffer again.
    - 3) He had “all authority.” (Matt. 28:18).

4) He would soon ascend into heaven to sit at the right hand of God. (Lk. 24:51; Acts 1:9; 2:32-36).

3. Jesus explained “the things concerning Himself in all the Scriptures.” (Lk. 24:27).

4. More than likely Jesus explained some or all these passages to them.

a. Deut.18:15-19.

Deut. 18:15 "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

Deut. 18:16 "This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.'

Deut. 18:17 "The LORD said to me, 'They have spoken well.

Deut. 18:18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

Deut 18:19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him.

b. Psalm 16:10

Psa 16:10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

c. Psalm 22:1, 16, 18

Psa. 22:1 My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.

Psa. 22:16 For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet

Psa. 22:18 They divide my garments among them, And for my clothing they cast lots

d. Isaiah 53:3-9

Isa. 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.

Isa. 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Isa. 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.

Isa. 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

Isa. 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

Isa. 53:8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke *was due?*

Isa. 53:9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

5. Jesus may have explained other passages such as the 2<sup>nd</sup> psalm and the 8<sup>th</sup> psalm to them. These, as well as Psalms 16 and 22, were Messianic psalms.

### **Men Urged Jesus To Stay With Them**

**Lk. 24:28 And they approached the village [of Emmaus] where they were going, and He acted as though He were going farther.**

**Lk. 24:29 But they urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them.**

1. As these men approached the village of Emmaus, Jesus acted as though He was going farther.
2. The day of Christ's resurrection was nearly over, and they urged Him to stay with them. (Lk. 24:29).
3. Jesus "went in to stay with them," but His stay was very brief as the text reveals.
  - a. The next verses set forth Jesus ate a meal with them. (Lk. 24:30,31).
  - b. Some of the resurrection appearances are associated with meals. (Lk. 24:41-43; Acts 1:4NIV; 10:41; Jn. 21:9-15).

### **Jesus Open Their Eyes At The Table And Vanished From Them**

**Lk. 24:30 When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began giving it* to them.**

**Lk. 24:31 Then their eyes were opened and they recognized Him; and He vanished from their sight.**

1. Jesus ate "at the table with them, and He took the bread and blessed it."
  - a. This event bears some resemblance to the feeding of the 5,000. (Lk. 9:16).
  - b. It is also similar to the Lord's supper. (Lk. 22:19).
2. After breaking it, He began giving it to them.
3. Luke reports "then their eyes were opened and they recognized Him."
4. He earlier mentioned that Jesus had prevented them from recognizing Him.
5. Jesus then miraculously "vanished from their sight."
  - a. The word "vanished" comes from "aphantos" [**ah** fahn tahs] meaning "to vanish, become invisible."
  - b. It seems to denote a miraculous disappearance.
  - c. Jesus had done something very similar during His ministry. (Lk. 4:28-30; Jn. 10:39).
6. Jesus was in His physical body, but He had the power to miraculously appear and disappear.
7. This is never explained, but the Bible is clear Jesus was in His physical body. (Lk. 24:39; Jn. 20:20-28; Rom. 8:11).

### **Men Speak To One Another And Return To Jerusalem**

**Lk. 24:32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"**

**Lk. 24:33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,**

**Lk 24:34 saying, "The Lord has really risen and has appeared to Simon."**

**Lk. 24:35 They *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread.**

1. These men indicate their hearts were burning within them when Jesus was explaining the Scriptures to them on the road to Emmaus. (Lk. 24:32).
2. They immediately got up and traveled about seven miles back to Jerusalem. (Lk. 24:33).
- 3 They found “the eleven” apostles and the others who were gathered together with them. (Lk. 24:33).
  - a. This probably included the women who had witnessed the risen Jesus and perhaps some of the 120. (Acts 1:15).
  - b. We cannot be absolutely sure all who were present.
4. They exclaimed that the Lord has really risen and has appeared to Simon. (Lk. 24:34).
  - a. They resurrection of Jesus was still doubted by the apostles.
  - b. They had not accepted Christ’s appearance to Peter as fact.
5. They told of their experiences on the road to Emmaus and He was “recognized by them in the breaking of the bread.” (Lk. 24:35).
  - a. He visibly revealed Himself in “the breaking of the bread” to these disciples.
  - b. He invisibly visits us when we partake of the Lord’s supper each Lord’s day. (Matt. 26:29).
6. “The eleven” are mentioned in Luke 24:33.
  - a. It seems Thomas was present when these men from Emmaus first arrived.
  - b. He evidently left before evening arrived. (Jn. 20:19). Thomas was not present. (Jn. 20:24).

John 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came

- c. Mark 16:14 is a summary of John 20:19-28 without the many details given by John.

Mark 16:14 Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

- d. Some hold “the eleven” may be a term designating the group of the apostles without meaning all were literally present.

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