SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Twenty-Four, Verses 1–53

He Is Not Here, but He Has Risen — an empty tomb at dawn, a stranger on the Emmaus road, bread broken at evening, and a Lord who blesses as He ascends

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

At dawn the women find the stone rolled away and hear that the living One is not among the dead; that afternoon two downcast disciples walk with a stranger who opens Moses and the prophets to them, and they know Him in the breaking of the bread; that night He eats fish before the eleven, sends them as witnesses, and at last is carried up into heaven blessing them. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 24:1–53

tomb · road · table · hands · witnesses

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Five movements from the empty tomb to the temple full of praise

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"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?"" — Luke 24:32

SECTION I · THE PASSAGE

Luke 24:1–53

He Is Not Here, but He Has Risen — The first day of the week — opened eyes, burning hearts, opened minds, and witnesses sent to the nations

† How to Read This Study

This study walks Luke 24 in 5 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 24:26

"△ Was it not necessary for the Christ ◷ to suffer these things and ☆ to enter into His glory?"

† Before the Passage

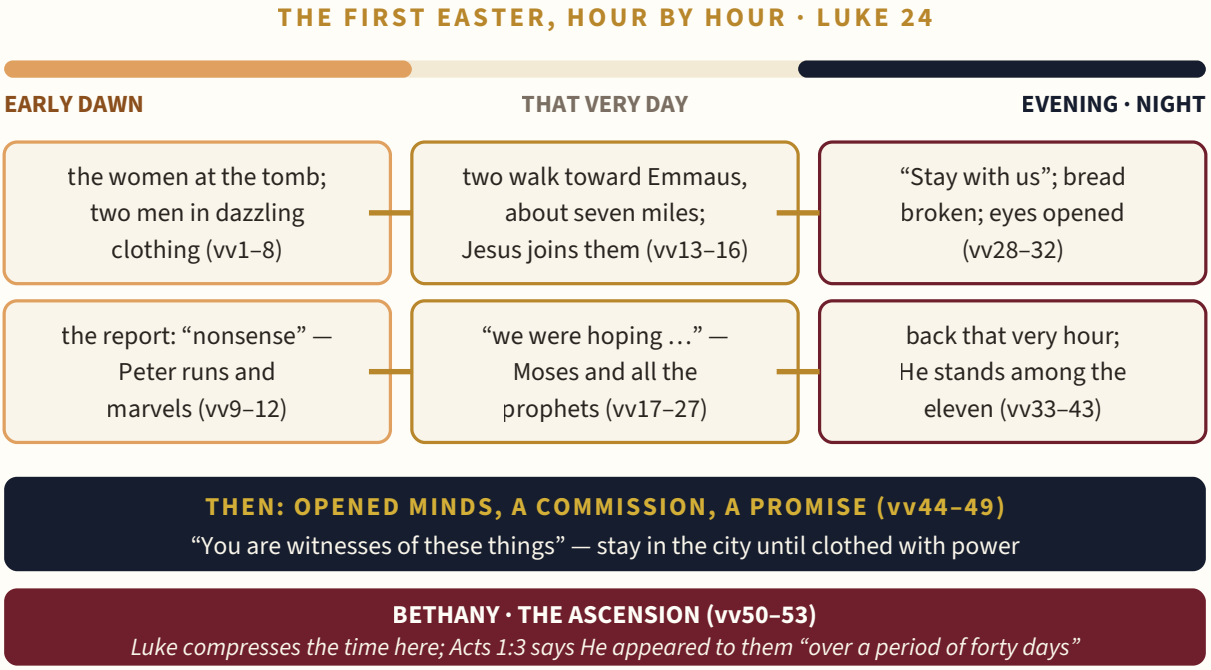
Luke 23 closed with the women who had followed Jesus from Galilee watching where His body was laid, going home to prepare spices, and resting on the Sabbath "according to the commandment" (23:56). Chapter 24 opens at early dawn on "the first day of the week" (v. 1). Jesus had told the twelve plainly that He would be killed and "the third day He will rise again" (18:33), but Luke had added, "the disciples understood none of these things" (18:34). Nobody that morning was expecting a resurrection. They came with spices for a corpse.

Only Luke gives us the long walk to Emmaus, the meal at which the two disciples knew Him, the broiled fish eaten before the eleven, and the blessing at Bethany. His Gospel began in the temple, with Zacharias burning incense (1:9), and it ends in the temple, with the disciples "continually … praising God" (v. 53). And it hands straight on to his second volume: Acts opens with the same forty days, the same promise of the Father, and the same ascension (Acts 1:1–11).

The geography is short and walkable. The tomb lay just outside Jerusalem's walls. Emmaus was "about seven miles" away (v. 13, literally sixty stadia); its exact site is still debated. Bethany, where the chapter ends, sat on the eastern slope of the Mount of Olives, "about two miles off" (John 11:18). The women are named: Mary Magdalene, Joanna — the wife of Herod's steward, who had supported Jesus from her own means (8:2–3) — and Mary the mother of James (v. 10).

The chapter's great theme is that all this was written. Twice Jesus walks His disciples through the Old Testament — "Moses and … all the prophets" (v. 27), then "the Law of Moses and the Prophets and the Psalms" (v. 44), the three divisions of the Hebrew Bible. Paul later summed up the gospel the same way: "that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (1 Corinthians 15:3–4).

FIGURE · THE FIRST EASTER, HOUR BY HOUR



Read left to right across the day: tomb at dawn, road in the afternoon, table at evening, the eleven at night — then the commission and, weeks later, Bethany.

I
MOVEMENT

LUKE 24:1–12

Why Seek the Living One Among the Dead?

Spices for a corpse, a stone rolled away, two men in dazzling clothing, and a report called nonsense

> 1 *But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had*
> *prepared.* 2 *And they found the stone rolled away from the tomb,* 3 *but when they entered, they did not find*
> *the body of the Lord Jesus.* 4 *While they were perplexed about this, behold, two men suddenly stood near them in*
> *dazzling clothing;* 5 *and as the women were terrified and bowed their faces to the ground, the men said to them,*
> *"Why do you seek the living One among the dead?* 6 *"He is not here, but He has risen. Remember how He*

spoke to you while He was still in Galilee, [7] saying that △ the Son of Man must be delivered into the hands of sinful men, and be crucified, and ⟳ the third day rise again." [8] And they remembered His words, [9] and returned from the ⟳ tomb and reported all these things to the eleven and to all the rest. [10] Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles. [11] But ⚠ these words appeared to them as nonsense, and they would not believe them. [12] But Peter got up and ran to the ⟳ tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.

LUKE 24:1–12

τὸν ζῶντα

TON ZŌNTA · "THE LIVING ONE" · G2198

The present participle of *zaō*, to live, with the article: not "a living man" but "the Living One." The angels' question in verse 5 is almost a rebuke — a cemetery is the wrong address for Him. Verse 23 repeats the verb: angels "said that He was alive (*zēn*)." Acts 1:3 picks it up: He "presented Himself alive." And the risen Lord names Himself this way to John: "the living One; and I was dead, and behold, I am alive forevermore" (Revelation 1:18).

λῆρος

LĒROS · "NONSENSE" · G3026

Its only use in the New Testament: silly talk, babble, the kind of story no sensible man repeats; the KJV says "idle tales." That is what the apostles called the first Easter report (v. 11). Luke, the careful historian, does not hide that the men who would preach the resurrection to the world began by dismissing it. Faith was not their starting point; the facts overcame their unbelief.

DAVID GUZIK · Enduring Word

Guzik notes first what the women did not expect: "They did not expect to find an empty tomb." They came to finish a burial, and the surprise and restraint of the account argue against wishful thinking. The stone was moved for the witnesses, not for the Lord — "The stone was not rolled away to let Jesus out." Hope began with memory: "The first notes of hope were sounded in the hearts of the women when they remembered Jesus' words." And when the apostles dismissed the report, Peter ran to see for himself; Guzik adds from John's account, "Peter and John both observed what was in the tomb and John believed (John 20:8)."

R.C. SPROUL · Ligonier · St. Andrew's

In "The Resurrection" (25 Sept 2016) Sproul tells the morning plainly: "they found the stone rolled away, but they did not find His body; it was gone." The angels' question — "Why are you seeking the living among the dead?" — sent the women back to Jesus' own words, and Sproul imagines them answering, "Yes, now that you say it, He did say that He would rise on the third day." The apostles were no credulous audience: "They did not believe it for a second." But the grave cloths moved Peter: "When Peter saw these grave cloths, he went home astonished, marveling at what had taken place." For Sproul, the resurrection is the foundation of all Christian hope.

MATTHEW HENRY · Commentary on the Whole Bible

Henry is gentle with the women's confusion and searching with ours: "Good Christians often perplex themselves about that with which they should comfort and encourage themselves." The angels came, yet the women had come for Jesus, and Henry approves: "A dying Jesus has more beauty in the eyes of a believer than angels themselves." Much that troubles us, he says, would be plain if we remembered what Christ had told us — "There is many a thing puzzling and perplexing to us which would be both plain and profitable" if we understood the Scriptures rightly.

II
MOVEMENT

LUKE 24:13–27

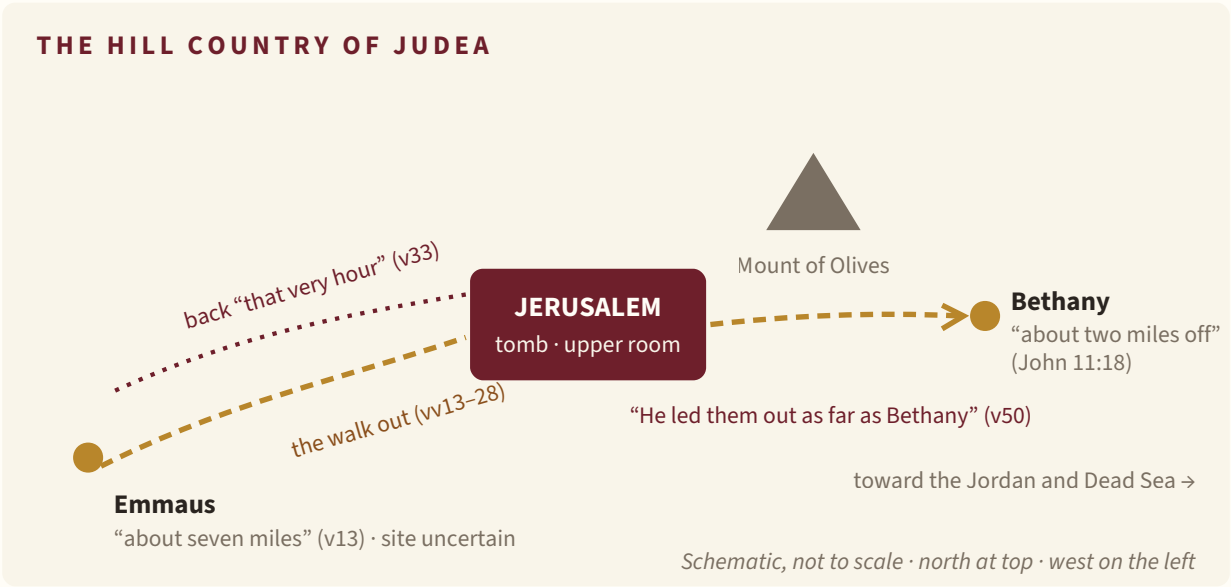
Slow of Heart to Believe

Two sad disciples, a stranger on the road, and Moses and all the prophets

13 *And behold, two of them were going that very day to a village named Emmaus, which was about seven miles*
from Jerusalem. 14 *And they were talking with each other about all these things which had taken place.* 15 *While*
they were talking and discussing, △ Jesus Himself approached and began traveling with them. 16 *But ◷ their eyes*
were prevented from recognizing Him. 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. 18 *One of them, named Cleopas,*
answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have
happened here in these days?" 19 *And He said to them, "What things?" 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, 20 *and*
how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 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. 22 *"But also some women among us amazed us. When they were at the ⇄ tomb early in the*
morning, 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. 24 *"Some of those who were with us went to the ⇄ tomb and found it just exactly as the women also*
had said; but Him they did not see." 25 *And He said to them, "⚠ O foolish men and slow of heart to believe in all*
that the prophets have spoken! 26 *"△ Was it not necessary for the Christ to suffer these things and to enter into His*
glory?" 27 *Then beginning with Moses and with all the prophets, He explained to them △ the things concerning*
Himself in all the Scriptures.

LUKE 24:13–27

FIGURE · JERUSALEM, EMMAUS, BETHANY



The two walk west to Emmaus and hurry back the same night; at the end Jesus leads the disciples east over the Mount of Olives toward Bethany.

λυτροῦσθαι

LYTROUSTHAI · "TO REDEEM" · G3084

From *lytron*, a ransom price paid to free a slave or captive. Three New Testament uses: Cleopas's lament here (v. 21), and two letters that use it of Christ's ransom — Titus 2:14 and 1 Peter 1:18, where the price is "precious blood." The two on the road thought the cross had ended the hope of redemption. In fact the cross was the ransom price.

ἔδει

EDEI · "WAS IT NOT NECESSARY?" · G1163

The "must" of God's plan runs through the chapter: the Son of Man "must (*dei*) be delivered" (v. 7); "Was it not necessary (*edei*) for the Christ to suffer?" (v. 26); everything written "must (*dei*) be fulfilled" (v. 44). Sproul: "Notice that Jesus said that all these things happened by necessity." Then verse 27: He "explained" (*diermēneuō*, G1329, to interpret fully) the things concerning Himself in all the Scriptures.

DAVID GUZIK · Enduring Word

Guzik likes that the Lord spent Easter afternoon with ordinary believers: "These weren't famous apostles, they were simple and half-anonymous followers of Jesus." He did not rush them: "Jesus came along side these disciples, and went with them for a while," and "Jesus opened the conversation by asking them what they had talked about." Their trouble was not a lack of facts — they had the empty tomb and the angels' report — but a lack of trust: "Jesus told them that the problem with their belief was more in their heart than their head." So He took them through Moses and the prophets until the suffering Christ made sense.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul preached the passage on Easter Sunday (27 March 2016). "Luke tells us that Jesus Himself drew near and went with them, but their eyes were kept from recognizing Him." On Jesus' rebuke he is careful: "He did not call them stupid." "It is not an intellectual assessment. It is a moral one." Then the Bible study of the ages: "Jesus started with Moses" — the curse on the serpent, Abraham and Isaac on Moriah, the Passover, the tabernacle, Micah's word about Bethlehem. Sproul stresses the verb in verse 26: "Notice that Jesus said that all these things happened by necessity." They were ordained from the foundation of the world.

MATTHEW HENRY · Commentary on the Whole Bible

Henry commends the two for their conversation: "It well becomes the disciples of Christ, when they are together, to talk of his death and resurrection." And he sees the promise in Jesus' drawing near: "They who seek Christ shall find him: he will manifest himself to those that enquire after him." The rebuke "O foolish men" is fair, for "Those are fools that act against their own interest." Best of all, the Teacher on the road is the Author of the text: "Jesus Christ is himself the best expositor of scripture, particularly the scriptures concerning himself."

III
MOVEMENT

LUKE 24:28–35

Known in the Breaking of the Bread

"Stay with us," eyes opened at the table, hearts on fire, and a night run back to Jerusalem

28 *And they approached the village where they were going, and He acted as though He were going farther.* 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.* 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.* 31 *Then their eyes were opened and they recognized Him; and He vanished from their sight.* 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?"* 33 *And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,* 34 *saying, "The Lord has really risen and has appeared to Simon."* 35 *They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.*

LUKE 24:28–35

διανοίγω

DIANOIGŌ · "TO OPEN FULLY" · G1272

From *dia*, "through," and *anoigō*, "to open": to open up completely. Luke uses it three times in this chapter, and the order is the lesson. Their eyes were opened (v. 31); He opened the Scriptures to them on the road (v. 32, NASB "explaining"); He opened their minds to understand the Scriptures (v. 45). Earlier the meaning had been "concealed from them" (9:45). The same verb describes Lydia: "the Lord opened her heart" (Acts 16:14).

καιομένη

KAIOMENĒ · "BURNING" · G2545

The present participle of *kaiō*, to set on fire, to burn — the word for a lamp that is lit (12:35) and for John the Baptist, "the lamp that was burning" (John 5:35). The two did not notice the fire while it burned; they noticed it afterwards. Sproul: "It was visceral." Henry: the expounding of the Scriptures about Christ has "a direct tendency to warm the hearts of his disciples."

DAVID GUZIK · Enduring Word

Guzik notices the courtesy of the risen Lord: "Jesus acted as if He might continue on farther, but did not want to force His company on these disciples." They pressed Him to stay, and at the table He took the host's place, blessed and broke the bread, and their eyes were opened. The burning hearts had been private: "Neither of them knew the other's heart burned until Jesus left." Guzik draws a word for us: "God's word can have this same effect on our heart, even when we don't know that it is Jesus doing that work." Then, though it was night, they ran the seven miles back to tell the eleven.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul slows down at the table — "He took the bread, blessed it, broke it, and gave it to them" — and at the disciples' confession afterward. The burning was not mere agreement: "It was visceral." It was the Spirit's work in the depths of a man. He speaks personally: "I know that the day I was converted to Christ, my heart was set on fire." And he closes with a warning against casual, cavalier churchgoing, and a prayer for his hearers: "Oh, that God would set fire to your soul."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verses 28–29 as "The Blessed Guest Detained" (23 April 1882). Jesus does not force Himself on anyone: "It is the way of him not to stay anywhere except he is invited and pressed." The danger to our fellowship is usually carelessness: "Communion with the Lord is oftener broken by want of thought than by want of heart." And pride empties a room of His presence: "Nothing drives Christ and holy angels out of a room like the foul odour of pride." He applies "it is toward evening" to trouble, dryness, old age and dark days for the church — all reasons to say "Stay with us." "Jesus does not draw nigh to a man for nothing."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads "they urged Him" as a pattern for prayer: "Those that would have Christ dwell with them must invite him, and be importunate with him." Having tasted His company on the road, they wanted more — "Those that have experienced the pleasure and profit of communion with Christ cannot but covet more of his company." The fire in their hearts had a cause: "The expounding of those scriptures which speak of Christ has a direct tendency to warm the hearts of his disciples." And the opened eyes were a gift: "If he that gives the revelation do not give the understanding, we are in the dark still."

IV
MOVEMENT

LUKE 24:36–43

See My Hands and My Feet

Peace in the room, a body of flesh and bones, and broiled fish eaten before their eyes

> 36 *While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you."*
> 37 *But they were startled and frightened and thought that they were seeing 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 *While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?"* 42 *They gave Him a piece of a broiled fish;* 43 *and He took it and ate it before them.*
>
> LUKE 24:36–43

> *"Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.""*
>
> JOHN 20:27

ψηλαφήσατε

PSĒLAPHĒSATE · "TOUCH" · G5584

To feel, to handle, to grope for something with the hands. Jesus does not ask them to imagine Him; He invites them to touch. John uses the same verb at the start of his first letter, of the Word of Life he had seen and touched with his own hands (1 John 1:1). The resurrection was not a vision or a feeling; it was handled.

σάρκα καὶ ὀστέα

SARKA KAI OSTEA · "FLESH AND BONES" · G4561, G3747

Sarx, flesh, and *osteon*, bone. The disciples "thought that they were seeing a spirit" (*pneuma*, v. 37); Jesus answers that "a spirit does not have flesh and bones as you see that I have" (v. 39). The body that was laid in the tomb is the body that stands in the room — with the wounds still in it — yet now glorified. Sproul: "I am flesh and blood, even though it is glorified flesh and blood."

DAVID GUZIK · Enduring Word

Guzik notes the order of proofs: "Jesus first displayed His wounded hands and feet to the disciples." He wanted them to know "that He was a real, physical body, though of a different order than our own bodies." Then a surprising line from Luke — they "still could not believe it because of their joy" (v. 41) — and Guzik comments, "Curiously, for that moment joy kept them from faith." So Jesus asked for food and ate it in front of them, not to satisfy hunger but to settle doubt: "Jesus wanted them to think and believe." Faith in the risen Christ is not a leap in the dark.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jesus Appears" (9 Oct 2016) closed his verse-by-verse series through all four Gospels. When Jesus stood in the room, the disciples were startled and frightened, as if they had seen a ghost, and Sproul hears the Lord's calm: "Don't be troubled, peace be with you." The risen body was the same body and yet changed — continuity and glory together. Sproul gives Jesus' point in His own paraphrase: "I am flesh and blood, even though it is glorified flesh and blood." And he enjoys Luke's detail: "It was not fried fish, but broiled." A ghost does not eat lunch.

MATTHEW HENRY · Commentary on the Whole Bible

Henry finds comfort in the greeting: "Those who know Christ aright, and know him as theirs, will have no reason to be terrified at his appearances." The wounds were kept on purpose: "Christ retained the marks of them in his glorified body, that they might be proofs that it was he himself." And the meal shows His condescension to slow believers. Henry's summary of the Lord's dealings fits the whole evening: "Christ is often better than his word, but never worse."

V
MOVEMENT

LUKE 24:44–53

You Are Witnesses of These Things

Opened minds, a message for all nations, the promise of the Father, and a blessing from heaven

44 *Now He said to them, "These are My words which I spoke to you while I was still with you, that all things*
which are 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 He said to them, "Thus it is written, that the*
Christ would suffer and rise again from the dead ⟳ the third day, 47 *and that repentance for forgiveness of sins*
would be proclaimed in His name to all the nations, beginning from Jerusalem. 48 *"You are witnesses of these*
things. 49 *"And behold, ☆ I am sending forth the promise of My Father upon you; but you are to stay in the city*
until you are ☆ clothed with power from on high." 50 *And He led them out as far as Bethany, and He lifted up His*
hands and blessed them. 51 *While He was blessing them, △ He parted from them and was carried up into heaven.*
52 *And they, after worshiping Him, returned to Jerusalem ☆ with great joy,* 53 *and were continually in the temple*
praising God.

LUKE 24:44–53

"And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight."

ACTS 1:9

FIGURE · LAW, PROPHETS, PSALMS

"ALL THINGS WHICH ARE WRITTEN ABOUT ME" · LUKE 24:27, 44

THE LAW OF MOSES	THE PROPHETS	THE PSALMS
the woman's seed and the serpent (Gen 3:15)	pierced for our transgressions (Isa 53)	forsaken; hands and feet pierced (Ps 22)
Isaac on Moriah (Gen 22)	born in Bethlehem (Mic 5:2)	not abandoned to Sheol (Ps 16:10)
the Passover lamb (Exod 12)	the Son of Man given a kingdom (Dan 7:13–14)	into Your hand I commit my spirit (Ps 31:5)
the Day of Atonement (Lev 16)	Messiah cut off (Dan 9:26)	at My right hand (Ps 110:1)
a Prophet like Moses (Deut 18:15–18)	they will look on Me (Zech 12:10)	

the Christ would suffer and rise again the third day, and repentance be proclaimed to all the nations (vv46–47)

Jesus named all three divisions of the Hebrew Bible; each column gives a few of the passages Christians have long read as pointing to His death and rising.

μάρτυρες

MARTYRES · "WITNESSES" · G3144

A *martys* is one who has seen and can testify, in court or anywhere. "You are witnesses of these things" (v. 48) becomes the theme of Acts: "you shall be My witnesses … even to the remotest part of the earth" (Acts 1:8); "This Jesus God raised up again, to which we are all witnesses" (Acts 2:32). So many witnesses paid for their testimony with their lives that the word came into English as "martyr."

ἐνδύσησθε

ENDYSĒSTHE · "YOU ARE CLOTHED" · G1746

Endyō, to put on clothing, to be dressed in. The disciples are not to manufacture power; they are to wait in the city until it is put on them like a garment "from on high" (v. 49). Paul uses the same verb: "put on the Lord Jesus Christ" (Romans 13:14). The "promise of My Father" is the Holy Spirit, poured out fifty days after Passover at Pentecost (Acts 1:4–5; 2:1–4).

εὐλογέω

EULOGEŌ · "TO BLESS" · G2127

Literally "to speak well." Jesus blessed the bread at Emmaus (v. 30), lifted His hands and blessed the disciples at Bethany (v. 50), and was parted from them "while He was blessing them" (v. 51). Luke's last line uses the same verb for the disciples — they were in the temple "blessing God" (v. 53, KJV; NASB "praising God"). The Gospel ends with blessing going down from Christ and up from His people.

DAVID GUZIK · Enduring Word

Guzik smiles at verse 44: "Jesus almost said, "I told you so" by reminding them that all had happened just as He said it would." The cross was the plan, not a setback: "Jesus wanted them to understand that the cross was not some unfortunate obstacle that had to be hurdled." The mission would start in the hardest place — "Because it is good to begin where we may expect opposition" — and it could not be done in human strength: "They could not do the work Jesus had called them to do unless they were endued with power from on high." Guzik notes that Jesus appeared to them for 40 days, and that after He ascended, they obeyed: "This means they did just what Jesus told them to do."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul sees Jesus "teaching them anew how all of the Word of God pointed forward to His death and resurrection," and then sending them to the nations with repentance and forgiveness in His name. He calls the ascension an underrated event that belongs to Jesus alone — His coronation. The One who came down from heaven goes up to reign at the Father's right hand, and, like the high priest on the Day of Atonement, enters the holy place to intercede for His people. No wonder the disciples went back in joy: "So, they returned throwing their hats in the air and glorifying God." He ends with Revelation 5 and the Lamb on the throne.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Beginning at Jerusalem" presses the commission of verse 47: "Silence is sin when salvation is the theme." Why Jerusalem first? "The Saviour bade them begin at Jerusalem, because the biggest sinners lived there." So, "Begin at home," and "We ought always to try to do good where we think that it will not succeed." In "Our Lord's Attitude in Ascending" he lingers on the lifted hands: "This blessing was no unusual thing." The disciples saw the nail-prints as He rose — "Thus they knew that they were Christ's hands" — and "He has not changed His attitude of benediction, He will not change it till He shall descend in His glory."

MATTHEW HENRY · Commentary on the Whole Bible

Henry treats verse 45 as a lesson for every Bible reader: "The design of opening the understanding is that we may understand the scriptures," and "Christ's scholars never learn above their bibles in this world." We would understand His works better "if we did but better remember what he hath said." The promised Spirit brings "a power from on high, a supernatural power." And the closing scene shows that "The glory of Christ is the joy, the exceeding joy, of all true believers," and that "Praising and blessing God is work that is never out of season."

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the predictions on the road to Jerusalem to the promise of His return

> *"The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."*
>
> LUKE 9:22

> *"For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures,"*
>
> 1 CORINTHIANS 15:3–4

> *"He who was delivered over because of our transgressions, and was raised because of our justification."*
>
> ROMANS 4:25

> *"To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God."*
>
> ACTS 1:3

> *"but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."*
>
> ACTS 1:8

> *"They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.""*
>
> ACTS 1:11

> *"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."*
>
> DANIEL 7:13–14

> *"and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."*
>
> REVELATION 1:18

R.C. SPROUL · Ligonier · St. Andrew's

Sproul calls the ascension Christ's coronation and ends his Luke series with Revelation 5 — the Lamb who was slain, now reigning — as the picture of where the risen Lord went when the cloud hid Him.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text and keeps pointing to the evidence — real wounds, a real meal, witnesses who were slow to believe; Sproul presses the necessity of the cross, the glorified body and the ascension as coronation; Spurgeon pleads with us to press Christ to stay and to begin our witness at home; Henry turns every scene into counsel for Bible readers. All four take the bodily resurrection as plain fact.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The empty tomb	No one expected it; the stone moved for witnesses; hope began with remembering.	The body was gone; the apostles didn't believe it for a second.	— (no Spurgeon sermon on these verses sourced here)	Good Christians perplex themselves with what should comfort them.
II · The road	Half-anonymous followers; a heart problem more than a head problem.	Not stupid but slow — a moral verdict; "Jesus started with Moses"; necessity.	— (no Spurgeon sermon on these verses sourced here)	Talk of His death and rising; Christ is the best expositor of Scripture.
III · The table	He would not force His company; neither knew the other's heart burned.	It was visceral; "Oh, that God would set fire to your soul."	He stays only where pressed; carelessness, not malice, breaks communion.	Invite Him and be importunate; Scripture about Christ warms the heart.
IV · Hands and feet	A real body of a different order; for a moment joy kept them from faith.	Glorified flesh and blood; "not fried fish, but broiled."	— (no Spurgeon sermon on these verses sourced here)	The marks kept as proofs; Christ never worse than His word.
V · Witnesses	Almost "I told you so"; begin where you expect opposition; power from on high.	All Scripture pointed to Him; the ascension is His coronation.	Silence is sin; begin at home; His hands are still raised in blessing.	Never learn above your Bible; praise is never out of season.

LUKE 24:1–53 · A COMPARATIVE READING

† Key Insights to Carry

- **They came with spices for a corpse.** Guzik: "They did not expect to find an empty tomb." Sproul: the apostles "did not believe it for a second." The first witnesses were skeptics, which is why their testimony is strong. GUZIK
- **The living One, not a living man.** *Ton zōnta* (v5) — the angels give Him a title. Revelation 1:18: "the living One; and I was dead, and behold, I am alive forevermore." THE GREEK
- **Remember what He said.** The women's hope began when "they remembered His words" (v8). Henry: we would understand His works better if we better remembered what He said. HENRY
- **Slow of heart, not slow of mind.** Sproul: "It is not an intellectual assessment. It is a moral one." Guzik: the problem "was more in their heart than their head." SPROUL
- **The cross was necessary.** *Dei / edei* — "must" (vv7, 26, 44). Guzik: the cross was not "some unfortunate obstacle that had to be hurdled." THE GREEK
- **All the Bible is about Him.** Moses, the Prophets and the Psalms (vv27, 44). Henry: "Jesus Christ is himself the best expositor of scripture, particularly the scriptures concerning himself." HENRY
- **He waits to be invited.** Spurgeon: "It is the way of him not to stay anywhere except he is invited and pressed." "Stay with us" (v29) is a prayer He loves to answer. SPURGEON

- **Three openings.** *Dianoigō*: opened eyes (v31), opened Scriptures (v32), opened minds (v45). What God hides (9:45; 18:34) only God can open. THE GREEK
- **A ghost does not eat fish.** Flesh and bones, wounds and a meal (vv39–43). Sproul: "It was not fried fish, but broiled." The resurrection was handled, not imagined. THE TEXT
- **The last sight of Jesus is a blessing.** Spurgeon: "He has not changed His attitude of benediction." Sproul: the ascension is His coronation — and the disciples went home in great joy (v52). SPURGEON

† Questions for the Table

1 **The women came looking for a dead body. Where am I still "seeking the living One among the dead" — expecting nothing new from Jesus?**

They did not expect to find an empty tomb (Guzik).

24:1–6

2 **The two on the road said, "we were hoping …" What hope of mine died, and how might Jesus be walking beside me in that very disappointment?**

Jesus Himself approached and began traveling with them.

24:13–21

3 **Jesus called them "slow of heart to believe." Is my problem with faith more in my head or in my heart right now?**

It is not an intellectual assessment. It is a moral one (Sproul).

24:25–27

4 **When was the last time my heart burned while the Scriptures were opened? What would it take to press Jesus to "stay with us" in my daily reading?**

He stays only where He is invited and pressed (Spurgeon).

24:29–32

5 **Jesus showed His wounds and ate fish to prove He was really alive. Why does it matter to me that the resurrection was physical, not just spiritual?**

A spirit does not have flesh and bones.

24:36–43; 1 Cor 15:17

6 **Jesus told them to begin at Jerusalem. Where is my "Jerusalem" — the hard, close-to-home place where my witness should start?**

Begin at home (Spurgeon).

24:46–49; Acts 1:8

Luke 24 begins with spices for a dead man and ends with praise for a living King. In between, Jesus walks with the discouraged, opens the Scriptures until hearts burn, shows His wounds, eats a piece of fish, and sends ordinary men to tell the nations. The last thing they saw was His hands raised in blessing — and those hands are still raised over His people until He comes again.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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