

Resurrection of Jesus in the Gospel of Luke

Scripture Analysis

I. The Historiographical Framework of Luke

The document identifies Luke's primary mission as the compilation of a consecutive, investigated account for a recipient named Theophilus.

- **Source Material:** Luke relies on "eyewitnesses and servants of the word" who handed down the accounts from the beginning.
- **Methodology:** The text emphasizes that Luke "investigated everything carefully" to ensure the reader could know the "exact truth" (Luke 1:1-4).
- **Historical Anchoring:** The narrative connects the resurrection to real history, naming specific people (Cleopas, Simon, Mary Magdalene, Joanna), places (Jerusalem, Emmaus, Galilee), and timeframes (the first day of the week, the third day after the crucifixion).

II. Detailed Eyewitness Account: The Women at the Tomb

The resurrection narrative begins at early dawn on the first day after the Sabbath.

The Discovery

- **Participants:** Mary Magdalene, Joanna, Mary the mother of James, and other unnamed women.
- **Intent:** They arrived at the tomb with prepared spices for the aeration and preservation of the body against decay.
- **Observation:** They found the stone rolled away—a notable detail given that the tomb had been secured by guards (as noted in the Gospel of Matthew).
- **The Empty Tomb:** Upon entering, they did not find the body of Jesus, leaving them "perplexed."

The Divine Proclamation

Two men in "dazzling" or "luminous" clothing suddenly appeared. Their message was twofold:

- **Declaration of Fact:** "He is not here, but He has risen."
- **Instruction to Remember:** They reminded the women of Jesus's earlier teachings in Galilee, where he prophesied that the Son of Man must be delivered to sinful men, be crucified, and rise on the third day.

III. Apostolic Skepticism and Investigation

Despite the women's report, the initial reaction from the eleven apostles was one of disbelief.

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Linguistic Analysis of Disbelief

Greek Term	Translation	Contextual Meaning in Luke
Λῆρος / layros	Nonsense	Defined as "idle speech" or "talk." It occurs only once in the Greek Scriptures, specifically in this context.
θαυμάζω / thaumazō	Amazed	Derived from <i>thauma</i> ("admiration"). Occurs 44 times in the Greek Scriptures, with 13 occurrences in Luke.

Peter's Investigation

Even though he did not initially believe, Peter ran to the tomb to see for himself.

- **The Evidence:** He stooped to look in and saw only the linen wrappings that had previously shrouded Jesus.
- **The Response:** Peter went home "marveling" or "amazed" at what had transpired. The document notes that going home was an atypical response, as the disciples were later instructed to meet Jesus in Galilee.

IV. The Emmaus Encounter: Cleopas and Simon

The second major eyewitness account involves two men traveling seven miles from Jerusalem to the village of Emmaus.

- **The Participants:** One man is named Cleopas; the other is identified as Simon.
- **The Incognito Appearance:** Jesus approached and traveled with them, but "their eyes were prevented from recognizing Him."
- **The Discussion:** They expressed their sadness and dashed hopes that Jesus would "redeem Israel," while also noting the "amazing" report from the women regarding the empty tomb and a vision of angels.

The Scriptural Explanation

Jesus rebuked them as "foolish" and "slow of heart," then systematically explained "the things concerning Himself" throughout the entire Hebrew Scriptures, beginning with Moses and the Prophets.

- **Burning Hearts:** The two men later described their hearts as "burning," an idiom suggesting their thoughts were "kindled" by Jesus's explanation of the Scriptures.

Recognition and Vanishing

- **The Meal:** In Emmaus, Jesus took bread, blessed it, and broke it. This was an idiom for sharing a meal, rather than a formal observation of the Lord's Supper.
- **The Reveal:** At the moment of breaking bread, their eyes were opened, and they recognized Him. Jesus then "vanished" (or was "done being") before them.

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- **Immediate Action:** Despite the seven-mile distance and the late hour, they returned to Jerusalem immediately to report their experience to the eleven apostles.

V. Final Appearance to the Collective Group

While Cleopas and Simon were relating their experiences, Jesus appeared in the midst of the entire group in Jerusalem.

Physical Proof of Resurrection

The group was initially "startled and frightened," believing they were seeing a ghost or spirit. Jesus countered this perception through physical evidence:

- **Tactile Evidence:** He invited them to touch Him, stating that "a spirit does not have flesh and bones."
- **Visual Evidence:** He showed them the wounds in His hands and feet.
- **Metabolic Evidence:** He requested food and ate a piece of broiled fish in their presence.

The "Opening of the Mind"

Jesus repeated the scriptural synthesis He gave on the road to Emmaus, focusing on the Law of Moses, the Prophets, and the Psalms.

- **Instructional Nature:** The document clarifies that Jesus "opened their minds" not through a mystical act, but through the act of instruction, allowing the disciples to bring together all available information into a coherent understanding.

VI. Conclusion: The Persistence of the Message

The historical accounts provided by Luke and the other authors of Scripture are presented as relevant beyond their 1st-century context.

- **The Mission:** The disciples were commissioned as witnesses to proclaim "repentance for forgiveness of sins" in Jesus's name to all nations, starting from Jerusalem.
- **The Power:** They were instructed to wait in Jerusalem until "clothed with power from on high" (the Holy Spirit).
- **The Core Relevance:** The document concludes that the resurrection is the cornerstone of a message addressing the "hostility" of human nature toward God. It asserts that Jesus's death served as a sacrifice for the sins of humankind, and His resurrection serves as God's approval of that sacrifice.
- **Final Call to Action:** The text frames the resurrection as a personal invitation to belief, citing John 11:25-26: "I am the resurrection and the life; he who believes in Me will live even if he dies... Do you believe this?"