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# Knowing Jesus

## **The Resurrection of Christ**

**Luke 24:1-27**

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**4/21/2019**

**Main Idea: Jesus' resurrection secures our hope and gives us confidence that God is with us in all that we do.**

**Lesson Objective: Believe and Proclaim the Resurrected Christ.**

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## Introduction

*As your class time begins, use this section to introduce the topic of discussion.*

We plan most of our lives these days, whether it be a daily routine and schedule or planning a trip or a party. Those of us who are planners love our plans and itineraries, but they can fall apart. God's plans are all-encompassing, and He orchestrates the world to His plan. When we fail to understand God's plan we can miss the most important things. In the resurrection story we will see the disciples who did not understand God's plan until the resurrection showed them all that Christ had come to do.

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## Resurrection

### Luke 24:1-7

*<sup>1</sup>But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. <sup>2</sup>And they found the stone rolled away from the tomb, <sup>3</sup>but when they went in they did not find the body of the Lord Jesus. <sup>4</sup>While they were perplexed about this, behold, two men stood by them in dazzling apparel. <sup>5</sup>And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? <sup>6</sup>He is not here, but has risen. Remember how he told you, while he was still in Galilee, <sup>7</sup>that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.”* [The Holy Bible: English Standard Version](#)

Notice how all of the resurrection accounts in the Gospels have the same identification of what day it was when Jesus rose from the grave. We did not grow up under the Levitical Law, so we miss the significance of that day. It was the day and time of the Feast of the Barley Firstfruit (Leviticus 23:11). We will go into greater detail of why this day was so important during our Sunday Morning Service, but for those who are outside our fellowship, there will be more information at the end of our lesson (enjoy!).

The women came to anoint Christ's body. With the exception of John, the disciples did not go to the crucifixion. When Christ was arrested, they hid to try to protect themselves. These women had journeyed from Galilee to Jerusalem with Jesus and had witnessed His death on the cross. They followed Joseph of Arimathea to the tomb where Jesus was laid and then returned home to prepare materials for the anointing Jesus' body. The onset of the Sabbath delayed the

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completion of their task (23:55-56). They returned to Jesus' tomb very early on Sunday morning, as soon as the first rays of dawn provided sufficient light to illuminate their way. They planned to perform their final ministry to their beloved friend and teacher by anointing His body with fragrant spices.

Luke is the only Gospel writer to use the phrase "**Lord Jesus**," and the phrase occurs only here in his Gospel. Luke employed the phrase often in the Book of Acts (for example Acts 1:21; 4:33). The phrase emphasizes Jesus's nature. Jesus, the teacher and miracle worker, was also the Lord. Jesus was not a representative of God, but God Himself in human flesh (John 1:14). The women had not yet made this connection, but they soon would.

Arriving at the tomb, the women encountered an unexpected situation. The heavy stone that prevented animals and humans from entering the tomb and disturbing the body had been rolled away. They must have thought someone had disturbed Jesus' body. With increasing concern they rushed to the opening. Entering the tomb, the women discovered the body was no longer there. Perhaps they assumed the priests or the Romans had moved the body to dishearten Jesus's disciples completely. The women did not expect Jesus to have risen from the dead. The empty tomb bewildered the women rather than leading them to hope Jesus had been resurrected. Bodies can be moved (see Matt. 28:12-15), but dead people do not move themselves. Experienced Roman soldiers had confirmed Jesus' death. Jesus had raised others from the dead, but no one believed He could raise Himself.

As they stood wondering about this, suddenly two men in dazzling clothing stood beside them. Matthew 28:2-7 and Mark 16:5-7 both report the presence of one angel, while Luke 24:4 and John 20:12 report two angels at the empty tomb. Matthew and Mark evidently focused their accounts on the angel who

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provided the powerful and joyous explanation for Jesus's missing body, while Luke and John gave a more detailed account. The women responded to the presence of the angels with fright, as Zechariah and Mary had done (Luke 1:12,28-30). Heavenly beings reflect the glory of God, and their presence reveals our sinfulness, causing humans to fear them out of both respect and unworthiness. The women bowed down, not daring to look at the angels.

The angels gently admonished the women, asking them why they sought the living among the dead. The women had come to the wrong place to look for Jesus. A corpse might be found in a tomb, but not a living person.

24:6. The angels urged the women to remember what Jesus had told them while He was still with them in Galilee. Jesus prophesied His death and resurrection only to His inner circle of twelve disciples (9:18-22; 18:31-33).

Certainly the disciples would have shared the prophecies with the larger group, including the women who traveled with Jesus (8:1-3; 23:55). The angels knew that the women, if prompted, would remember Jesus' words.

The angels repeated the teachings of Jesus regarding His death and resurrection, stressing the necessity of Jesus's death. The events of the past few days had to occur for God to complete His plan for redeeming lost sinners. Only through Jesus' death and resurrection could salvation be provided for all who would believe and trust in Him. Since Jesus's prophecies regarding His betrayal and crucifixion had come true, His resurrection also must have occurred. The women and the other disciples already should have made this connection and should've expected the resurrection. The harsh reality of His death, however, overwhelmed their memory of Jesus's prophecy of rising from the dead.

**Why is it hard to trust God when our plans don't match up with His plan?**

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## Proclamation

### Luke 24:8-12

*<sup>8</sup> And they remembered his words, <sup>9</sup> and returning from the tomb they told all these things to the eleven and to all the rest. <sup>10</sup> Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, <sup>11</sup> but these words seemed to them an idle tale, and they did not believe them. <sup>12</sup> But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.* [The Holy Bible: English Standard Version](#)

The angels' words, however, prompted the women to recall what Jesus had said. Jesus' betrayal, trial, crucifixion, and burial began to make sense. God had been at work in Jesus, accomplishing His plan to make possible salvation for all people. As surely as Christ had died and been buried, He must have risen again. The empty tomb gave witness to the resurrected Lord Jesus Christ. Jesus Christ knew what He was getting into. He knew He would die, and He told the disciples that after He died, He would rise on the third day. The idea of their leader dying was difficult for the disciples, and they missed out on Christ's glimpse into God's plan.

The women hurried from the tomb and returned to the Eleven and to all the others. In Jesus' day women were not considered to be credible witnesses. The Eleven did not believe the women's report about what had happened at Jesus' tomb, viewing it as nonsense. Peter was the one who had to see it for himself. He had followed Jesus to the High Priest's house and denied Christ three times. If Christ was raised, then he could see Christ again and possibly make up for his mistakes. He was curious enough to run to the tomb and look

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for himself. When he saw only the linen cloths in which Jesus had been wrapped (23:53), he was amazed, but still skeptical. Peter marveled at the empty tomb.

**Why might the disciples not have believed the testimony of the women?  
Did they remember Jesus' teaching that He would be raised from the dead?**

**How did Peter react to the news of an empty tomb? Why do you think he was the one to run to the tomb?**

**How can we marvel as Peter did when we experience and better understand God's plan?**

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## Explanation

### Luke 24:13-27

*<sup>13</sup> That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, <sup>14</sup> and they were talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. <sup>18</sup> Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” <sup>19</sup> And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. <sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning, <sup>23</sup> and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” <sup>25</sup> And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?” <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. [The Holy Bible: English Standard Version](#)*

Perhaps still on the first day of the week, two disciples were going home to Emmaus after having been with the disciple band in Jerusalem. The two disciples had one topic of conversation—the events of the day. Their conversation was interrupted by a new traveler. Jesus joined the pair on the way

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and walked quietly with them. At first, they did not recognize Him, but their lack of recognition did not come from His being a stranger. It came because God kept them from recognizing Him until God was ready for the Son to be known.

For one entering into the middle of a conversation, Jesus asked the natural question: What are you talking about? His question halted their progress. Their immediate response came from their faces, not their mouths. Sadness and grief were inscribed all over their faces. Finally, we learn the name of one of the disciples—Cleopas. He was amazed that someone could have been in Jerusalem during the last couple of days and not heard the news. This must be a visitor, new in town today, he thought. Everyone knew about the crucifixion and the rumors of angels and an empty tomb.

Jesus continued His probing, noticing how the disciples were reacting. They identified the central figure of their conversation: Jesus of Nazareth. They described Jesus as **“a prophet mighty in deed and word before God and all the people”** (v. 19). Jesus’s actions were not hidden. He performed miracles and issued authoritative teaching in the open where both God and the people could witness them. However, they had expected more from Him; they thought He was the Messiah, the powerful ruler who God promised to send to rescue Israel from their oppression. The implication is that both God and people saw, heard, and approved Jesus’ words and actions.

Cleopas placed all the blame on the Jewish leaders for Jesus’ death. They took the initiative to arrest and accuse Him. They took Him to the Roman authorities. The Romans shared guilt in that they carried out the crucifixion that the Jews demanded. When Jesus died on the cross, so did their hope in Him and in their deliverance. The disciples found themselves in an uncertain situation. They had witnessed the death of their teacher, but they also heard

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rumors of an empty grave. We can see from the disciples actions that they did not believe the women. The women proclaimed that Jesus was alive, and the disciples did not go out looking for Jesus. They did not stay together waiting for the risen Jesus to come to them. The disciples simply left Jerusalem for the safety and familiarity of Emmaus. Telling the story of resurrection did not elicit faith immediately from the disciples. It simply brought astonishment. The women's story was verified (v. 24). Some of the men went to check it out. This would probably include Peter's experience. The tomb was empty as the women said, but no Jesus.

Jesus had heard enough. He called the disciples foolish just as Paul referred to his Galatian readers (Gal. 3:1,3). The evidence stood before them, and they would not believe. They had not even placed this evidence against the greatest source of knowledge they had. Scriptures pointed to Messiah's suffering before entering His glory. The disciples had it all reversed. They wanted the Messiah to establish the glory of David's kingdom on earth before He died, His death probably marking the beginning of a new Davidic dynasty in Jerusalem. Jesus read Scripture in an entirely different way. He started with Isaiah 53 and saw suffering as the first necessity for Messiah. Only after suffering and death would glory be achieved, and this would be a glory entered into after death, not a glory established on earth.

The Bible said that Jesus taught through all the Scriptures the truth about Himself. These two disciples received what each of us would give anything to have: Jesus' interpretation of Scripture. Jesus showed just how the intention and wording of the Old Testament Hebrew Scriptures perfectly prepared the way for Him to come, minister, teach, heal, exorcise, be betrayed, suffer, die, and enter glory. All through the pages of the Old Testament the stage had been

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set for Jesus to do exactly what He had just done. What happened to Him was nothing new and unexpected. God had been preparing Israel for this all along. Scripture was full of Jesus. Any educated Israelite should have been able to read Scripture and see Jesus. The Bible tells one story, and Jesus is its main character. Throughout every book runs a thread pointing to Jesus and His work to redeem God's people, drawing them back to Him.

Like the disciples, a day will come when the hope we have in Jesus' return will become reality. Christ will return in accordance with the divine timetable, not ours. The Lord has not yet returned, because He is patient with us, not wanting any to perish without having a saving relationship with Him. Every day that goes by without Jesus's return is a reminder to us that we are to be about the work of spreading the gospel and helping more people come to know Him.

**How were these disciples confused about Jesus? What were the disciples' expectations of Jesus (vv. 20-21)?**

**What about Jesus gave the disciples this hope?**

**Is there someone on your heart right now who needs to know the hope Christ gives? How can you create the opportunity to share it with them this week?**

**What can you do this week to put yourself in a position to have your eyes opened to Christ in a fresh way?**

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## Feast of Firstfruits

Within the Levitical Law there were seven feasts that the people were to observe. Two of them were dedicated to Firstfruits. What is interesting is that three of the seven feasts are within a week of each other. It begins with the Feast of unleavened bread and goes into the Passover, which is the second feast. The Feast of Firstfruits is the third feast. It is the day after the Sabbath following Passover. That would have made the Day of Resurrection on the Sunday Morning (day after Sabbath following Passover).

While the women were heading to Jesus' empty tomb, the people of Israel were gathering together to celebrate the Feast of Firstfruits. In order to celebrate this feast, the high priest would take a sheaf of barley (which ripens in March-April) and offer it to the Lord as an offering for giving them the harvest. During the time of Jesus, the priest became very technical in trying to define the legal terms to every requirement of the Lord. The problem with the Firstfruit offerings was when it should be offered. Israel has many different elevations throughout its territory. With higher elevations the climate is typically cooler, and the harvest would have grown slower. In other areas with lower elevation, it would have been warmer and would have produced crops faster. While comparing the differences in soils throughout the land, we know that the lands that had the darker soil produced a harvest much quicker than the white chalky soils. So what should have been done? The land owners could not have sent their workers into the fields for the harvest until the Firstfruit offering had been made.

Rabbinic sources reveal that they took a handful of the barley that was taken from the Capernaum-Chorazin region. This region is located below sea level and has a black-brown volcanic soil. This barley sheaf would have been

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taken to the Temple during the Passover and given to the priest. The priest on the day following the Sabbath would have taken it to the altar before the people. This symbolized that the first had been given to the Lord, and then the people could go into the harvest. This process was repeated fifty days later (Pentecost) with wheat.

With Resurrection Day and the Feast of Firstfruits coinciding with one another, it would proclaim that the first had been offered, and then the harvest could begin! God raised Jesus from the dead so that we can go into the fields for the harvest. It also gives us assurance that we will be resurrected. Look at how Paul connected these two together in 1 Corinthians 15:20-22. Paul actually names the feast upon which Jesus was raised! He went on to mention death as it related to Christ and the resurrection. Through God's Power, He was a token of what would happen to all at the End-time harvest.