



Appearances

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Quick Links to the Study

I. [Context](#)

- a. [Historical](#)
- b. [Literary](#)

II. [Message](#)

- a. [Jesus shows up, vv. 36-49](#)
- b. [Jesus ascends up, vv. 50-53](#)

One of the absolutely fascinating aspects of the Passio Christi narratives is the way the four gospel writers describe the various appearances of Jesus to his followers over the forty day period between Easter Sunday and his ascension back into Heaven at the end of that period. The four narratives follow one another pretty closely up through the women's discovery of the empty tomb. Then each gospel writer goes his own very different direction.

Critics who doubt Jesus must acknowledge that in no way did the four writers come together and "line up their stories" with one another in order to present a "unified front" in claiming that Jesus did indeed rise from the dead. Each of the gospel writers describe separate appearances over this month plus time period. No overlapping of stories takes place, except for the Sunday evening appearance. A couple of centuries later we begin seeing some rather feeble efforts to "line up the story" when a variety of proposed endings to the Gospel of Mark began to be inserted after Mark 16:8, where the original gospel writing ended.¹ The effort fails in part because in so reaching out to some of the appearances in Luke and John as sources, the various individuals sought in insert heretical teaching into their narratives as well. Thus Jesus is made to put a stamp of approval on handling poisonous snakes and drinking poison to prove one's Christianity -- as one example. Most of the Greek text copyists recognized this and did not include these phony additions. Unfortunately, the text tradition under the Latin Vulgate and ultimately then in the English Bible down through the King James Version picked up one of these endings with the false teaching and preserved it. But this has generally been corrected with American English Bible translations beginning with the Revised Standard Version in 1947.



¹For a helpful, but non-technical explanation of this, see [Footnotes](#) 136 ff. for Mark 16:9-20 in the New Revised Standard Version. Footnote 136 states: "Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful."

With [Luke 24:36-50](#) we are privileged to listen in to the final appearance of Jesus to his disciples before he led them out to Bethany and then ascended before their eyes into Heaven. The freedom of ancient writers to tailor their narratives according to the particular situation they were addressing is clearly seen when the same Luke begins his Acts of the Apostles by recounting this very event of the final appearance and the ascension in [Acts 1:1-11](#) by using a very differently focused depiction of the same events. Each gospel writer's use of sources to selectively recount the appearances of Jesus after his resurrection signals a particular theological point intended by the writer. Understanding this becomes imperative to correct interpretation of each of the accounts.

The jubilation of the disciples at realizing their Lord was alive and then having watched him ascend back to Heaven before their very eyes becomes the major lesson for subsequent readers. We as later disciples should find the same exhilarating experience as they did. This was Luke's goal in narrating these events. If nothing else comes from this study, we should at least join the disciples as ["they worshiped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God."](#)

I. Context

From [previous studies](#) in the Gospel of Luke we will draw the bulk of the background material, only supplementing it when needed for this particular study.

a. Historical

External History. Regarding the compositional history of the Gospel of Luke, let me summarize a lot of Lukan scholarship by the following. William Beard in the *Interpreter's One Volume Commentary on the Bible* (iPreach online) summarizes the basic issue this way:

According to tradition this gospel was written by Luke, 'the beloved physician' and travel companion of Paul (Col. 4:14; Philemon 1:24; 2 Tim. 4:11). Actually the tradition is not very old. It appears first in the writings of Irenaeus, who was a theologian living in Gaul during the latter part of the 2nd cent. The Muratorian fragment (ca. A.D. 200), a document which presents an official list of Christian scriptures, supports the same conclusion.

With the acceptance of this early church tradition -- although not all do and since the gospel itself makes no effort internally to identify its author -- then the issue becomes trying to locate a setting for the writing of this gospel. Again Bill Beard summarizes quite effectively these questions:

"The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate knowledge of the destruction of Jerusalem by the Romans (19:41-44; 21:20-24; see pp. 1029-31) he evidently wrote after A.D. 70. He must have written before 140, when his gospel was included in the canon of the heretic Marcion. Since the situation of the church reflected in the gospel fits well the political situation of the reign of the Emperor Domitian (81-96), a date from about 85 to 95 is most likely.

According to one tradition Luke wrote his histories in Rome. Another locates his writing in Greece. Since



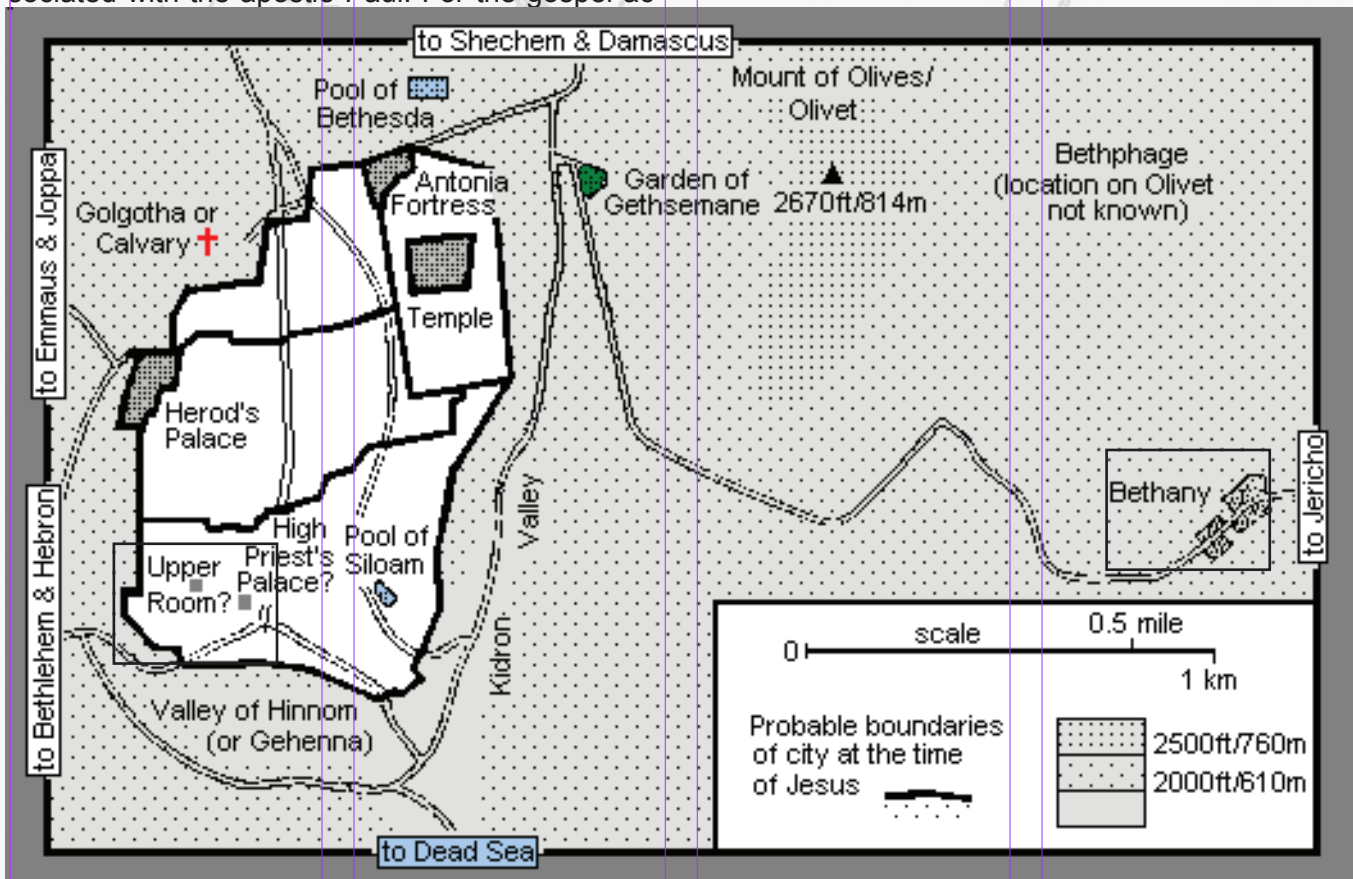
there is a correlative tradition that the evangelist died in one of the Greek provinces, this latter tradition has better support. Any of these locations assumes the traditional authorship and bears the same burdens. Perhaps all we can say is that the gospel was written from some locale where Greek was the primary language and where cultured readers like Theophilus

(1:3) would be at home.”

According to [Luke 1:1-4](#), this gospel -- and subsequently the book of Acts (cf. [Acts 1:1](#)) -- was dedicated to a Theophilus who as a patron supported the cost of producing these documents as well as the making of copies of them for distribution to various Christian communities in the late first century world. Evidently [Theophilus](#) was a wealthy Roman who had become a Christian and wanted to contribute to the spread of Christianity by supporting Luke's writing of these two documents. The gospel preface ([Lk 1:4](#)) suggests the purpose of the document was “so that you may know the truth concerning the things about which you have been instructed.”

The Gospel of Luke and the book of Acts together stand as a two volume testimony of the beginning of the Christian religion with its founder, Jesus Christ, and the first three decades of the beginning of this movement in its spread from Jerusalem to Rome from AD 30 to AD 61. The author was closely associated with the apostle Paul. For the gospel ac-

count Luke made use of a variety of sources, as he indicated in [Lk 1:1-3](#), since he was not personally present with Jesus during his earthly ministry. Modern scholarship generally concludes that among these sources are the gospels of Mark and perhaps also Matthew, although more likely the material in Luke, that is also found in Matthew, may very well be drawn from a common, unknown source. That is generally called the Q document from the German word Quelle meaning source. Thus with at least Mark and Q in front of him, along with notes from interviews with various people around the earthly Jesus, Luke set out to tell his story of Jesus in a way that would enhance understanding of the enormous significance of this Jewish carpenter from the little village of Nazareth in the northern Palestinian province of Galilee. As best as we can determine, this happened sometime in the 70s or perhaps in the early 80s of the first Christian century, possibly while Luke was living in Rome.



Internal History. The place markers inside 24:36-53 center on two locations in or near Jerusalem: 1) the meeting place for the resurrection appearance somewhere in Jerusalem, and the 2) ascension spot near Bethany just to the east of Jerusalem. In the climatic statement in v. 53, the disciples are back

in Jerusalem and spending time in the temple, thus giving a third location in the narrative. See the two boxes on the map above highlighting these locations. Luke does not provide information about the location of where the disciples were gathered. In v. 33, his identification is simply that the disciples who had

encountered Jesus at Emmaus “got up and returned to Jerusalem; and they found the eleven and their companions gathered together.” Where this was in Jerusalem, Luke doesn’t say. Traditionally the so-called “upper room” where Jesus had celebrated Passover and then the Lord’s Supper with them on Thursday evening (cf. Lk. 22:12 and Mk. 14:15) is the assumed location. But nothing in the text so marks this as the spot. In the Acts 1:12 reference to the ascension of Jesus, the disciples returned from Bethany / Mount of Olives to Jerusalem and “went to the room upstairs where they were staying.” Traditionally this spot has been identified as in the southwest sector of the old city of Jerusalem.

The location of the ascension is marked in Lk.



24:50 as near Bethany. The Greek text spots it as ἕως πρὸς Βηθανίαν. This wording suggests that they got near Bethany, but did not enter it. But Acts 1:12 implies that it took place at the Mt. of Olives: “Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.” The above map doesn’t clearly indicate it, but Bethany was on the eastern slope of the same hill while the Mt. of Olives was on the western slope. Bethany was a little over a mile outside Jerusalem and the Mt. of Olives a little over half a mile (= sabbath’s day journey). Already, Luke had identified the Mt. of Olives as being near both Bethpage and Bethany (cf. 19:29), as did Mark (cf. 11:1): “When they were approaching Jerusalem, at Bethpage and Bethany, near the Mount of Olives,....” So there is no real discrepancy between the Gospel and Acts location

b. Literary

Genre. The broad genre label is that of ‘gospel.’ As has been mentioned many times in various studies done on passages in one of the four gospels,

of the ascension.

The **time markers** inside the passage are limited. The appearance takes place while the disciples are discussing the report of the two disciples from Emmaus (v. 36). The appearance of Jesus to the two disciples on the road to Emmaus took place on that first Sunday afternoon (cf. v. 13). Thus in Luke’s chronology, this appearance to the larger group of disciples occurred on the first Sunday evening. The ascension -- in Luke’s gospel narrative -- seems to take place sometime later that evening or the next day, as verses 50 implies. But such wasn’t the case as will become clear.

The challenge to the gospel chronology is what Luke comes back to say at the beginning of Acts (1:1-4a):

In the first book,² Theophilus, I wrote about all that Jesus did and taught from the beginning *until the day when he was taken up to heaven*, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, *appearing to them during forty days* and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father.

In Acts, Luke presents the ascension of Jesus (vv. 6-11) as coming at the end of the forty days, rather than on the first Sunday, as his gospel seems to imply by itself. Only these two sources attempt to describe the ascension of Jesus, although the fourth gospel clearly implies that one would take place (cf. (John 3:13; 6:62; 14:3-4; 16:5-7; 20:17)). The only way to resolve the chronological tension between Luke’s gospel account and his Acts account is to assume that a time lapse of appx. 39 days takes place between verses 49 and 50 in the gospel account. Without Acts, a reader would not sense this time lapse. But, with it, and with the two sources coming from the same author who demonstrates in his story of Jesus a willingness to reposition the chronology of the events of Jesus’ life, we can safely make this assumption. But it is an assumption, derived from looking at scripture indications; not a clearly established assertion in scripture.

²=The Gospel of Luke

this ancient literary form is distinctive to early Christianity. It reflects elements of both ancient history and biography, but stands apart from both of them

in distinctive fashion. The gospel writers were mainly concerned to tell the story of Jesus from a religious advocacy point of view. Modern insistence on objective, factual history were not a part of their concerns. This doesn't imply a disregard for historical accuracy, but does suggest that their priorities lay elsewhere. As discussed under [External History](#) above, the Lukan Prologue in 1:1-4 indicates that Luke had carefully checked out all his sources and information that he used in the writing of his gospel. But his stated purpose was to present Jesus to Theophilus "so that you may know the truth concerning the things about which you have been instructed." Theophilus needed an accurate theological understanding of Jesus, and Luke sought to present it to him, and to other readers.

The sub-genre concerns with our passage focus on these verses as resurrection narratives. They are a part of the larger *Passio Christi* narrative that detailed the last week of Jesus' earthly life, but stand apart from that by recounting appearances of a resurrected Jesus to his followers subsequent to his crucifixion. In the presumption of the [Two Source](#)

[Hypothesis](#), scholars believe that Luke and Matthew had available to them both the gospel of Mark and another unnamed document, called Q for the German word Quelle. But in the instance of 24:36-53, neither of these sources was used. Instead, Luke turned to other sources uniquely available to him from his research that he mentions in 1:2-3.

Some discussion exists about the possible connection of Lk. 24:36-43 to [John 20:19-23](#). In the Johannine passage Jesus appears to the Eleven without Thomas on Easter Sunday evening, then eight days later again with Thomas present (Jhn. 20:24--29). Some similarities certainly do exist between the two accounts, but some real differences are also present. Chronology would suggest the connection, but the differences between the two narratives urge some caution about linking them up. Thus, we can't be absolutely sure whether the two gospel writers are attempting to narrate the same event. If such were the case, then John could possibly be using either the Lukan gospel, or -- more likely -- sources similar to those that Luke used.

Literary Context. The literary setting for our passage is complex, and important to grasp. Each gospel writer comes at the depiction of the resurrection with two emphases: (1) the event of the resurrection with the women as the first witnesses, and (2) subsequent resurrection appearances to the Twelve over the forty days before Jesus ascended back to Heaven. From the outline of the *Life of Christ Summarized* page [<http://Cranfordville/Christot.htm>] posted at Cranfordville.com comes this basic summary:

	Matthew:	Mark:	Luke:	John:
VI. Resurrection appearances and ascension	28:1-20 (2%)	16:1-20 (3%)	24:1-53 (5%)	20:1-21:25 (6%)
A. The Empty Tomb (Early Sunday Morning)	28:1-8	16:1-8	24:1-12	20:1-10
B. The Appearances to His Disciples (over next 40 days)	28:9-20	(16:9-20)³	24:13-53	20:11-21:25
<i>Sunday afternoon and evening events:</i>	178. Report of the guard, Mt. 28:11-15		167. Jesus' appearance to the two on Emmaus road 24:13-35 168. Jesus' appearance to the disciples in Jerusalem 24:36-49	93. Jesus' appearance to ten disciples, Jn. 20:19-23 94. Jesus' appearance to eleven disciples, Jn. 20:24-29
<i>Eight Days Later:</i>				

³Since Mark 16:9-20 isn't a part of the original gospel writing, these will not be listed here. For a detailed discussion of the nature and implications of the various endings of Mark, see my [Lecture Notes](#) on the Life of Christ, topic 3.2.2.5.6 at Cranfordville.com.

Toward end of the 40 days:

179. Resurrection appearance to the eleven in Galilee, Mt. 28:16-20

96. Epilogue: Appearance to the disciples on sea shore, Jn. 21:1-14
 97. Epilogue: Peter's encouragement, Jn. 21:15-19
 98. Epilogue: Death of the beloved disciple predicted, Jn. 21:20-23

169. Jesus' ascension Lk. 24:50-53 / Acts 1:6-11

The complexity of these narratives, especially from a chronological view, is clear. The above proposed chronological listing is tentative. It does, however, adequately account for most of the information provided in the various gospel accounts.

Inside the Lukan text itself, chapter twenty-four that contains the resurrection materials appears to be somewhat organized in a chiasmic sequence. Although different variations have been proposed by scholars over the past century, most all work off the basic foundational understanding as outlined here:

- A Angelic appearance to the women 24:1-12
 B Jesus' appearance to the two on Emmaus road 24:13-35
 B' Jesus' appearance to the disciples in Jerusalem 24:36-49
 A' Jesus' ascension 24:50-53

This perspective closely identifies the two appearances (B & B') with one another as centrally important evidence of Jesus' resurrection. The extraordinary circumstances of his resurrection (A) and subsequent ascension (A') are then closely linked as the parameters of Luke's presentation of this part of his story of Jesus. Direct intervention by the Heavenly Father sets the tone here. This may very well have set up Luke's strong emphasis upon the angels re-enforcing Jesus' instructions in his Acts narrative (cf. Acts 1:10-11). They first announced Jesus' resurrection to the women; they later stress his instructions to the disciples at his ascension.

In the exegesis of vv. 36-53, attention will be given to the duplication of language, motifs etc. in the parallels established by this chiasmic understanding of the narrative.

II. Message

Literary Structure. For a detailed assessment of the Greek text, see the [Block](#) and [Semantic Diagrams](#), along with the [Summary of the Rhetorical Structure](#), in the larger internet version of this study. The passage divides itself into two pericopes. The first event takes place on Easter Sunday evening most likely in the "upper room" inside Jerusalem (vv. 36-49). The second event takes place some forty days later near Bethany, just east of Jerusalem (vv. 50-53).

a. Jesus shows up, vv. 36-49

Greek NT

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου

NASB

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,

NRSV

36 While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you." 37 They were startled and terrified, and thought that they were seeing a ghost. 38 He said to them, "Why are you frightened, and why do doubts arise in your hearts? 39 Look at my hands and my feet; see

NLT

36 And just as they were telling about it, Jesus himself was suddenly standing there among them. "Peace be with you," he said. 37 But the whole group was startled and frightened, thinking they were seeing a ghost! 38 "Why are you frightened?" he asked. "Why are your hearts filled with doubt? 39 Look at

ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὐς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· 46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρχάμενοι ἀπὸ Ἱερουσαλὴμ 48 ὑμεῖς μάρτυρες τούτων. 49 καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσηθε ἐξ ὕψους δύναμιν.



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.

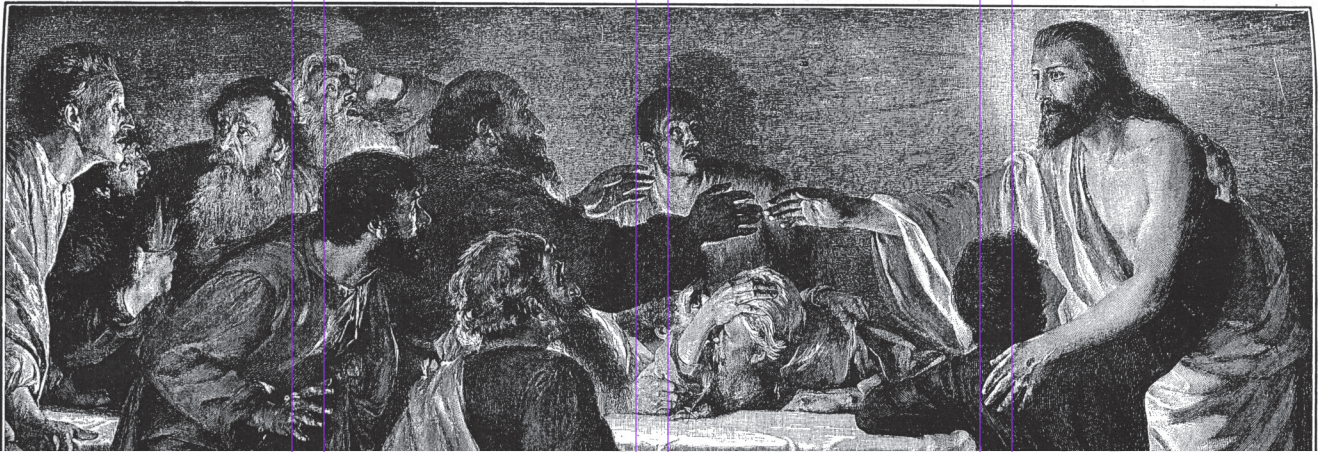
44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, “Thus it 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.”

that it is I myself. Touch me and see; for a ghost 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 in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” 42 They gave him a piece of broiled fish, 43 and he took it and ate in their presence.

44 Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, 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 Messiah is to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

my hands. Look at my feet. You can see that it's really me. Touch me and make sure that I am not a ghost, because ghosts don't have bodies, as you see that I do.” 40 As he spoke, he showed them his hands and his feet. 41 Still they stood there in disbelief, filled with joy and wonder. Then he asked them, “Do you have anything here to eat?” 42 They gave him a piece of broiled fish, 43 and he ate it as they watched.

44 Then he said, “When I was with you before, I told you that everything written about me in the law of Moses and the prophets and in the Psalms must be fulfilled.” 45 Then he opened their minds to understand the Scriptures. 46 And he said, “Yes, it was written long ago that the Messiah would suffer and die and rise from the dead on the third day. 47 It was also written that this message would be proclaimed in the authority of his name to all the nations, beginning in Jerusalem: ‘There is forgiveness of sins for all who repent.’ 48 You are witnesses of all these things. 49 “And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.”



Notes:

In this pericope some consideration will also be given to the previous appearance to the two disciples at Emmaus (24:13-27), the possible parallel appearance in John 20:19-23, and the overlapping with the Acts narrative in Acts 1:1-5. All four narratives share common elements.

Internally, vv. 36-49 move ideas around depiction of Jesus' words and actions with the disciples responding in both actions and words. As summarized at the [end of the internet version of the study](#), Jesus first appears and speaks. The disciples respond supposing they have seen a ghost. Jesus then speaks again explaining himself, shows them his hands and feet, and speaks again. The disciples give him a piece of boiled fish and he eats it. Once more Jesus speaks to them explaining himself; he "opens" their minds for understanding of scripture; and speaks more words of explanation.

The Johannine passage merits comparison to this Lukan episode:

Luke 24:36-43

36 While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you." 37 They were startled and terrified, and thought that they were seeing a ghost. 38 He said to them, "Why are you frightened, and why do doubts arise in your hearts? 39 Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." 40 And when he had said this, he showed

John 20:19-23

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." 22 When he

them his hands and his feet. 41 While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate in their presence.

had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

The common items between the two narratives include the following: 1) both took place on Easter Sunday evening; 2) Jesus suddenly appears and greets the startled disciples (εἰρηνὴ ὑμῖν); 3) he shows them his hands and feet (Luke) / side (John). The Lukan distinctives are: 1) their startled reaction to his sudden appearance that leads to his quizzing them over it; 2) even after seeing his wounds their reaction is a mixture of disbelieving joy and amazement, whereas in John it is only rejoicing; 3) their reaction prompts Jesus to eat a piece of boiled fish as demonstration of who he is as a resurrected person.

In the rest of the Lukan narrative, vv. 44-49, Jesus goes on to explain his death and resurrection as fulfillment of the OT scriptures. He then commissions the disciples to carry this message but only after the anointing of the Heavenly Father. They are to wait in Jerusalem until this happens.

John simply describes the coming of the Holy Spirit into the disciples lives through the breath of Jesus. They are then commissioned to proclaim the forgiveness of sins.

On the assumption of a common event being described by both gospel writers, one quickly recognizes the freedom of each writer to shape the narrative according to their individual purposes.

John mostly sees this event as the initial confirmation to the disciples that Jesus indeed was

alive. The disciples receive the Holy Spirit by Jesus breathing on them. This lays the foundation for their coming ministry. The absence of Thomas on Sunday evening provides the opportunity for a second appearance eight days later when he is present. He becomes the focus of this narrative (Jn. 20:24-29) with Jesus confirming himself to this disciple.

Luke, on the other hand, uses this episode to affirm Jesus' resurrection but with emphasis on the events of death and resurrection as the fulfillment of scriptural prophecy. The confirmation process takes the direction of his eating fish before them. He then "opens" the minds of the disciples to deeper grasping of the Old Testament. Growing out of this OT understanding comes their mission "that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things." The endowment with the necessary divine power for this mission is promised, but they are to remain in Jerusalem until it comes.

In the first two chapters of Acts, Luke will describe in greater detail this moment, which has come to be called in Christian tradition the Day of Pentecost.

The points of commonality of this Sunday evening appearance of Jesus to the one that afternoon at Emmaus (cf. 24:13-35) include 1) perplexity and bewilderment by the disciples, even after the report of the women who had seen Jesus; 2) serious failure to grasp the prophetic thrust of the Old Testament scriptures that pointed to these events in Jesus' life; 3) an invitation to examine his wounds; 4) Jesus eating a meal of real food in the presence of disciples; 5) Jesus expounding the deeper meaning of the OT to both groups of disciples.

Both events provided Luke the opportunity to affirm the resurrection of Jesus to his readers. The two at Emmaus reflect similar perplexity and confusion comparable to that of the Eleven in Jerusalem.

Jesus' death and resurrection are based on Old Testament prophecy for the Messiah. Both groups of disciples needed detailed instruction on the details. Both joy and astonishment are mingled together in response to the resurrected Jesus.

In Acts 1:1-5, Luke comes back to some of the points made in his gospel account:

1 In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning 2 until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. 3 After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. 4 While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This,"

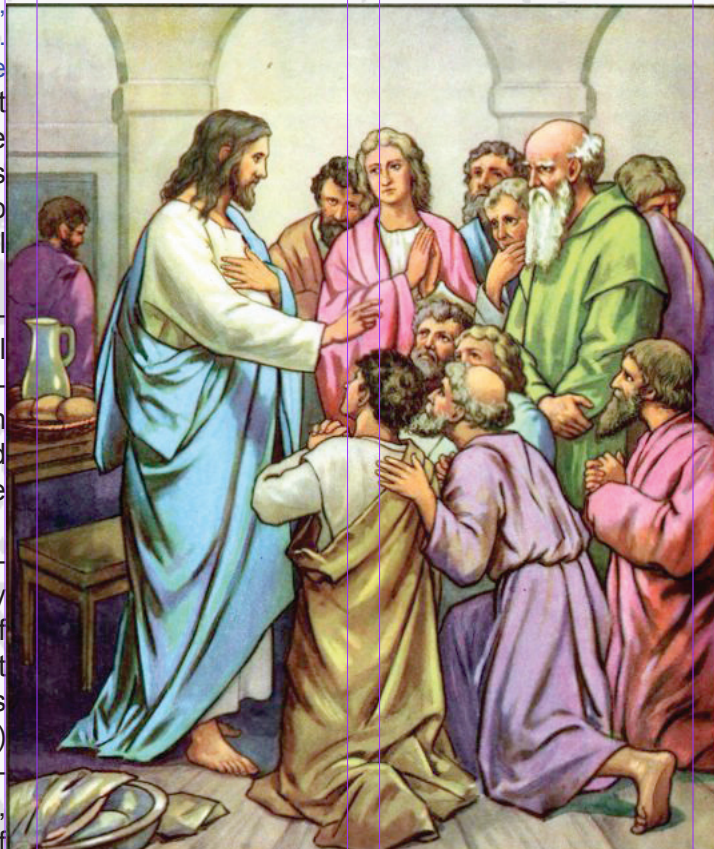
he said, "is what you have heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Luke characterizes this forty day period as dominated by Jesus' instruction to the Twelve. The central topic was the Kingdom of God, the same focus that characterized his earthly teaching ministry. He alludes to not just a couple of appearances, but to numerous ones in which he confirmed his resurrection. Luke reminds us in Acts of the same instruction given to the disciples to remain in Jerusalem until the "promise of the Father" was given. This

Luke now interprets as the coming of the Holy Spirit on the group.

In verses 36-49, Jesus does a lot of talking, especially in verses 38-39 and 46-49.

First in vv. 38-39, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." When Jesus first appeared that evening the reaction of the disciples was to suppose they were seeing a ghost. The word that is used in the Greek



is πνεῦμα, which literally means 'spirit.' The English translation 'ghost' represents an interpretive understanding of the meaning of the Greek word in this context. In an unbelievably superstitious world, such a reaction would not be unusual. Jesus corrects their miss-perception by affirming that he still possesses flesh and bones, even in his resurrected body. Thus we have a glimpse into the nature of his resurrection body. It was real, and remained in continuity with his physical body prior to his death, even to bearing the marks of his execution. Jesus challenges the disciples to prove for themselves that he is real by touching him and closely examining him. This word of affirmation gives us hope as later followers of Jesus. He indeed came alive, and no longer is subject to death. But this coming to live produced a marvelous transformation of his existence.

Then in 46-49, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." In this second speech section, Jesus is continuing what he began (v. 44) to say, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Jesus understood his mission as God's Messiah to be framed by the Old Testament scriptures. He reminded them that this had already been communicated to them earlier. In Luke's narrative a couple of markers to this reach back to 18:31⁴ and 22:37.⁵ But this interpretation of the Old Testament was so radically different than what these disciples had grown up believing that it proved impossible for them to grasp until after the resurrection, and even after the ascension of Jesus.

Somewhat unusual is the reference to the ⁴³¹ Then he took the twelve aside and said to them, "See, we are going up to Jerusalem, and **everything that is written about the Son of Man by the prophets** will be accomplished. 32 For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. 33 After they have flogged him, they will kill him, and on the third day he will rise again." 34 But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

⁵³⁷ For I tell you, **this scripture must be fulfilled in me**, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled."

Psalms along side the law of Moses and the prophets. I. Howard Marshall (*New International Greek Testament Commentary*, Logos Systems) notes:

Here only in the NT are the Psalms (ψαλμός, 20:42; Acts 1:20; 13:33) named



alongside the law of Moses (2:22) and the prophets. It is debatable whether the reference is simply to the Psalms themselves as a primary source of messianic texts (Creed, 300f.) or to the 'Writings', i.e. the third division of the OT canon here named after its principal component. For the latter view cf. Philo, Cont. 25 (ὑμνος); the three-fold division of the OT was in existence by this date (Sir. Pr.).

In order to help the disciples, Jesus "opened their minds to understand the scriptures" (διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς). What did Jesus do? Most likely the explanation of this lies in the earlier comment of the two disciples at Emmaus in verse 32: "They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'" "Jesus' explanation of the meaning of the OT scriptures created understanding mixed with passion and excitement over what was being learned. Additionally, in Acts 16:14 Luke will use the idiom "to open the heart" (ὁ κύριος διήνοιξεν τὴν καρδίαν) to imply creating an openness -- in this case -- to accept the words of Paul about Christ.

What can we learn from this encounter of the resurrected Jesus with his disciples? Most importantly, we carry from this episode a clear affirmation that Jesus lives. He proved himself to unsure disciples -- both then and now. Secondly, his resurrection body continued his earthly identity but without the physical limitations prior to his death. That becomes an important part of our hope for a resurrection body after death. Third, his ministry, and in particular his death and resurrection, are framed by God's revelation in the Old Testament scriptures. To be sure, understanding this necessitated clearing out the confusion of the then current Jewish misunderstanding of those texts. Often, Jesus comes to us and demands a fresh approach to grasping God's word to us in

scriptures. But the key here is Jesus' interpretation of those texts, not the curious and novel ideas we may think we see in them. The teaching presence of Jesus through His Spirit is essential. Fourth, Jesus' mission ultimately involves us as his disciples. The message of his resurrection and salvation must be carried to all the world. We who have experienced

that resurrection life stand as witnesses who must share what we've experienced. Finally, the promised presence of the Heavenly Father is critical to that mission being fulfilled. The Day of Pentecost brought it to pass, and has made that presence available to all Jesus' followers.

b. Jesus ascends up, vv. 50-53

Greek NT

50 Ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης 53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

NASB

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 worshipping Him, returned to Jerusalem with great joy, 53 and were continually in the temple praising God.

NRSV

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.

NLT

50 Then Jesus led them to Bethany, and lifting his hands to heaven, he blessed them. 51 While he was blessing them, he left them and was taken up to heaven. 52 So they worshiped him and then returned to Jerusalem filled with great joy. 53 And they spent all of their time in the Temple, praising God.

Notes:

The chronology issue of the ascension narrative has already been explored under the [Internal History](#) section above. The conclusion reached is that this event historically took place toward the end of the forty day period of resurrection appearances, as Luke clearly indicates in his parallel narrative in Acts 1:6-11. Consideration of the parallels is therefore a necessary part of understanding the Gospel account.

Lk. 24:50-53 NRSV

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.

Acts 1:6-11 NRSV

6 So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" 7 He replied, "It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." 9 When he had said this, as they were watching, he was lifted up,

As becomes clear when looking at the texts side by side, the later Acts narrative is more detailed. Luke in this account reveals his lack of interest in precise spatial reference since the "had come together" reference alludes to meeting in Jerusalem, but at the end of the ascension narrative "they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away" (v. 12). The connection between Bethany and Olivet has also been treated in the [Internal History](#) section above. What Jesus said and did is far more important to Luke than where he did it.

and a cloud took him out of their sight. 10 While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. 11 They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

In the gospel, the event is shortened to focus on Jesus' blessing and ascension. The disciples respond first in worship and then later in praise of God in the temple in Jerusalem. But in Acts this skeleton is fleshed out to include an emphasis on the Kingdom of God and Jesus' commission to carry his message to the entire world. While watching Jesus' ascend, the disciples are confronted by two angels reminding



them of the second coming of Christ. They will then return to Jerusalem and to the upper room where they had been staying (cf. Acts 1:12-13). In Acts the exclusive focus is on what happened to Jesus, rather than dividing emphasis between Jesus and the disciples, as in the gospel account.

For the Gospel account, Jesus' ascension brings the story of Jesus to a wonderful climax. The incarnation brought Jesus from Heaven to earth; the ascension takes Jesus back to Heaven. Thus his divine nature is affirmed at the beginning and at the end of the story, as well as in between. His departure is linked to his blessing of the disciples (ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς). His parting prayer was for the Father to take care of and lead these whom he was leaving behind. As he ascended, they fell to their knees in adoring worship (αὐτοὶ προσκυνήσαντες αὐτὸν...). Once he was out of sight, they returned to Jerusalem where they continued praising God in the temple in joyful celebration of Christ (ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν). THE END!

But not quite. For Luke had in mind from the outset to write a 'volume 2' that would trace the story of the movement that Jesus left behind in his ascension. In setting the stage for tracing the first three decades of the Christian movement (appx. AD 30-60) Luke retells the story of the ascension, but this time the story has a different point to make. Jesus' departure is related to the promise of the coming Kingdom of God. The disciples had asked whether Jesus was going to establish that rule of God then. But, he indicated that the time of establishment lay solely in the hands of the Heavenly Father. Much more important was the heavenly anointing with divine power to carry out the mission of being witnesses to the gospel message ultimately to all the world (Acts 1:8). In his departure, Jesus disappears through a cloud from sight, but two angels affirm to the bewildered disciples that Jesus will come again in the same way they have watched him leave. Mission as preparation for his return must



now stand on the front burner, and will consume the attention of the disciples from this point forward.

In these two narratives we catch a glimpse of Luke's understanding of the ascension of Jesus. He is the only NT writer to specifically describe the event. The rest of the New Testament affirms the ascension in one way or another, and provides theological interpretation of its importance to early Christian belief. Andrew Trotter ("Ascension of Jesus Christ," [Baker's Evangelical Dictionary of Biblical Theology](#)) provides a helpful summary of that diverse perspective:

The New Testament authors theologically distinguish the event by connecting it to the atoning work of Jesus on the cross, the high priestly ministry of the exalted Christ, the regaining of Christ's glory with the Father, the sending of the Holy Spirit, the present power of Christ as ruler over all authorities and dominions in heaven and earth, and the fact that Jesus ascends for the benefit of his people.

In his exaltation (to use Paul's term) Jesus returns to the glory that he had left behind in the incarnation. He resumes his position of power and authority at the right hand of the Heaven Father. This in anticipation of returning again to earth to establish the complete reign of God and to claim his bride, the church. Paul's most eloquent celebration of this can be found in his use of an ancient Christian hymn in [Phil. 2:5-11](#):

5 Let the same mind be in you that was in Christ Jesus, 6 who, though he was in the form of God, did not regard equality with God

as something to be exploited, 7 but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, 8 he humbled himself and became obedient to the point of death — even death on a cross. 9 Therefore God also highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

What can we learn from the ascension of Jesus? May we learn the humility and confidence of God being with us, as He was with Jesus, our Lord.

Greek NT

36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτοῖς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37 πτοηθέντες δὲ καὶ ἔμβοφοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὐς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· 46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνό-

NASB

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. 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

NRSV

36 While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you." 37 They were startled and terrified, and thought that they were seeing a ghost. 38 He said to them, "Why are you frightened, and why do doubts arise in your hearts? 39 Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost 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 in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate in their presence. 44 Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, 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 Messiah is to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all

NLT

36 And just as they were telling about it, Jesus himself was suddenly standing there among them. "Peace be with you," he said. 37 But the whole group was startled and frightened, thinking they were seeing a ghost! 38 "Why are you frightened?" he asked. "Why are your hearts filled with doubt? 39 Look at my hands. Look at my feet. You can see that it's really me. Touch me and make sure that I am not a ghost, because ghosts don't have bodies, as you see that I do." 40 As he spoke, he showed them his hands and his feet. 41 Still they stood there in disbelief, filled with joy and wonder. Then he asked them, "Do you have anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he ate it as they watched. 44 Then he said, "When I was with you before, I told you that everything written about me in the law of Moses and the prophets and in the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures. 46 And he said, "Yes, it was written long ago that the Messiah would suffer and die and rise from the dead on the third day. 47 It was also written that this message would be proclaimed

ματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλήμ 48 ὑμεῖς μάρτυρες τούτων. 49 καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσηθε ἐξ ὕψους δύναμιν.

50 Ἐξήγαγεν δὲ αὐτούς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης 53 καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

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.

nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.

in the authority of his name to all the nations, beginning in Jerusalem: ‘There is forgiveness of sins for all who repent.’ 48 You are witnesses of all these things. 49 “And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.”

50 Then Jesus led them to Bethany, and lifting his hands to heaven, he blessed them. 51 While he was blessing them, he left them and was taken up to heaven. 52 So they worshiped him and then returned to Jerusalem filled with great joy. 53 And they spent all of their time in the Temple, praising God.

Greek NT Diagram

36

δὲ

Ταῦτα αὐτῶν λαλούντων

1

αὐτὸς ἔστη

ἐν μέσῳ αὐτῶν

καὶ

2

λέγει αὐτοῖς,

a

Εἰρήνη ὑμῖν.

37

δὲ

πτοηθέντες

καὶ

ἔμβοβοι γινόμενοι

3

ἔδókουν πνεῦμα θεωρεῖν.

38

καὶ

εἶπεν αὐτοῖς,

4

Τί τεταραγμένοι ἐστέ

b

καὶ

διὰ τί

c

διαλογισμοὶ ἀναβαίνουσιν

ἐν τῇ καρδίᾳ ὑμῶν;

d

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου

e

ὅτι ἐγὼ εἰμι αὐτός·

ψηλαφήσατέ με

f

καὶ

ἴδετε,

ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει

καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40

καὶ

τοῦτο εἰπὼν

5

ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

41

δὲ

ἔτι

ἀπιστούντων αὐτῶν

ἀπὸ τῆς χαρᾶς

καὶ

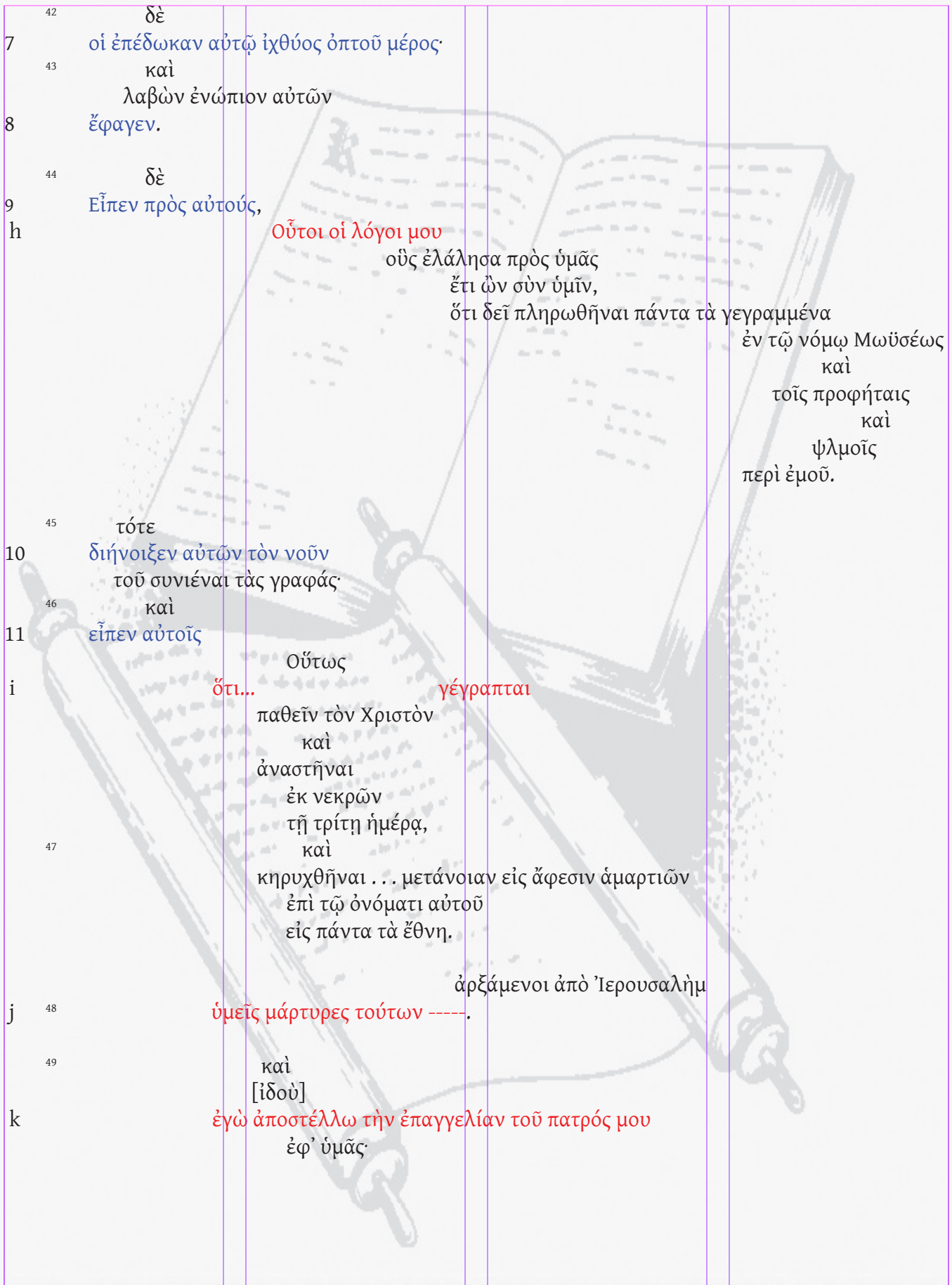
θαυμαζόντων

6

εἶπεν αὐτοῖς,

g

Ἔχετε τι βρώσιμον ἐνθάδε;



42 δὲ
7 οἱ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος
43 καὶ
8 λαβῶν ἐνώπιον αὐτῶν
ἔφαγεν.

44 δὲ
9 Εἶπεν πρὸς αὐτούς,
h **Οὗτοι οἱ λόγοι μου**
οὓς ἐλάλησα πρὸς ὑμᾶς
ἔτι ὧν σὺν ὑμῖν,
ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
ἐν τῷ νόμῳ Μωϋσέως
καὶ
τοῖς προφήταις
καὶ
ψλμοῖς
περὶ ἐμοῦ.

45 τότε
10 διήνοιξεν αὐτῶν τὸν νοῦν
τοῦ συνιέναι τὰς γραφάς
46 καὶ
11 εἶπεν αὐτοῖς

i **Ὅτως**
ὅτι... **γέγραπται**
παθεῖν τὸν Χριστὸν
καὶ
ἀναστῆναι
ἐκ νεκρῶν
τῇ τρίτῃ ἡμέρᾳ,
47 καὶ
κηρυχθῆναι . . . μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν
ἐπὶ τῷ ὀνόματι αὐτοῦ
εἰς πάντα τὰ ἔθνη.

j 48 **ὑμεῖς μάρτυρες τούτων -----.**
ἀρξάμενοι ἀπὸ Ἱερουσαλῆμ

k 49 καὶ
[ιδού]
ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου
ἐφ' ὑμᾶς

1 δὲ
ὕμεις καθίσατε
ἐν τῇ πόλει
ἕως οὗ ἐνδύσησθε
ἐξ ὕψους
δύναμιν.

50 δὲ
12 Ἐξήγαγεν αὐτοὺς
[ἔξω]
ἕως πρὸς Βηθανίαν,
καὶ
13 ἐπάρας τὰς χεῖρας αὐτοῦ
εὐλόγησεν αὐτούς.

51 καὶ
14 ἐγένετο
ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς
(ὅτι) διέστη
ἀπ' αὐτῶν
καὶ
--- ἀνεφέρετο
εἰς τὸν οὐρανόν.

52 καὶ
15 προσκυνήσαντες αὐτὸν
αὐτοὶ ...ὑπέστρεψαν
εἰς Ἱερουσαλήμ
μετὰ χαρᾶς μεγάλης

53 καὶ
16 ἦσαν . . . εὐλογοῦντες τὸν θεόν.
διὰ παντός
ἐν τῷ ἱερῷ

