

JESUS APPEARED TO THE DISCIPLES: THE GREAT STATEMENTS OF THE CHRISTIAN FAITH LUKE 24:36–49

Introduction

This was the first appearance of Jesus to *all the disciples at once*. He shared the two great statements (explanations) of the Christian faith.

- I. The first statement: Jesus is risen (vv. 36-43).
- II. The second statement: all Scripture must be fulfilled (vv. 44-49).

Luke 24:36–49 Another Outline

The Great Statements of the Christian Faith.

- I. Statement 1: Jesus is risen (vv. 36-43).
- II. Statement 2: All prophetic Scripture must be fulfilled (vv. 44-46).
 - a. The whole Old Testament.
 - b. The death and resurrection of Christ.
- III. Statement 3: Repentance and forgiveness of sin are imperative (vv. 47-48).
 - a. The place: To all nations.
 - b. The witnesses: You – disciples.
- IV. Statement 4: Power is to come upon you (v. 49).
 - a. The power is the Holy Spirit
 - b. The power is given by staying and tarrying (praying).

I. Luke 24:36–43 Jesus Christ is Risen

Statement one is that Jesus is risen. The scene took place at night – the night of the very day of the Lord’s resurrection. It was a dramatic scene. The Lord had already made at least four appearances. The four appearances named were to...

- Mary Magdalene (Jn. 20:14f).
- the women visiting the tomb (Mt. 28: 1f; Mk. 16: 1f)
- the two walking to Emmaus (Lk. 24: 1f).
- Simon Peter (Lk. 24:34; 1 Cor. 15:5).

The apostles (excluding Thomas) and some other disciples had rushed to the known meeting place. The very air was electric. Excitement beat in the chest of every one, and minds were grasping for understanding. Wonder was beginning to overcome sadness and

despair, and hope was beginning to stir great anticipation. Reports of appearances were being buzzed about and argued about. Then all of a sudden out of nowhere, into the very midst of all this, “*Jesus Himself stood.*” Note three things:

1. The very first words Jesus spoke to the disciples after His death: “Peace be with you.” This was the regular greeting of the Jews of that day, but it had a very special significance now. The disciples needed peace, the peace that only He could give. And He had now risen from the dead to give that peace to them. (See *Peace, Jn. 14:27.*)

Eph. 2:13-14 *But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility.*

John 14:27 *“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”*

John 16:33 *“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”*

2. The impact of Christ’s resurrection. The disciples interpreted His sudden appearance in their midst just as they had always interpreted His words — spiritually. When He suddenly appeared, the immediate thought flashing across their minds was that a spirit was appearing to them. They were...
 - startled, terrified, frightened, and troubled
 - questioning

Thought 1. Unbelievers respond to the resurrection in five ways.

- 1) They are startled, terrified, frightened, and troubled by the resurrection. Why? Because it means they must obey and serve Christ. If He is the *living Lord*, then man is His subject.
 - 2) They question the resurrection, the truth of it. The idea that a man could arise from the dead is beyond their acceptance.
 - 3) They ignore the resurrection, pay no attention to it, and count it as being meaningless.
 - 4) They respond to the resurrection, accepting Jesus Christ as their Saviour and Lord.
 - 5) They react to the resurrection — react all the way from mild opposition and cursing to the persecution of any who bear witness to the resurrection.
3. The proof of Christ’s resurrection, that He had risen bodily. The outline of the Scripture above shows the four things Christ did to prove that it really was He and not a spirit who stood before the disciples (See *Resurrected Body of Jesus*, Lk. 24:39-43).

JOHN 14:27 THE SOURCE OF PEACE

“Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

John 14:27

Peace (eirene) means to bind together, to join, to weave together. It means that a person is bound, woven and joined together with himself and with God and others.

The Hebrew word is *shalom*. It means freedom from trouble and much more. It means experiencing the highest good, enjoying the very best, possessing all the inner good possible. It means wholeness and soundness. It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes.

1. There is the peace of the world. This is a peace of escapism, of avoiding trouble, of refusing to face things, of unreality. It is a peace that is sought through pleasure, satisfaction, contentment, absence of trouble, positive thinking or denial of problems.
2. There is the peace of Christ and of God. This is, first, a *bosom peace*, a peace deep within. It is a tranquillity of mind, a composure, a peace that is calm in the face of bad circumstances and situations. It is more than feelings — even more than attitude and thought.

This is, second, the *peace of conquest* (see Jn. 16:33). It is the peace independent of conditions and environment; the peace which no sorrow, no danger, no suffering, no experience can take away.

John 16:33 *“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”*

This is, third, the *peace of assurance* (see Rom. 8:28). It is the peace of unquestionable confidence; the peace with a sure knowledge that one’s life is in the hands of God and that all things will work out for good to those who love God and are called according to His purpose.

Rom 8:28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

This is, fourth, the *peace of intimacy with God* (see Phil. 4:6-7). It is the peace of the highest good. It is the peace that settles the mind, strengthens the will, and establishes the heart.

3. There is the source of peace. Peace is always born out of reconciliation. Its source is found only in the reconciliation wrought by Jesus Christ. Peace always has to do with personal relationships: a man’s relationship to himself, to God, and to his

fellow men. A man must be bound, woven, and joined together with himself, with God, and with his fellow man.

Eph 2:13-14 *But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility.*

Col 1:20-21 *And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds because of your evil behaviour!*

Man secures peace in the following manner:

=> by justification

Rom 5:1 *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.*

=> by loving God's Word

Psa 119:165 *Great peace have they who love your law, and nothing can make them stumble.*

John 16:33 *"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

=> by praying about everything

Phil 4:6-7 *Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*

=> by being spiritually minded

Rom 8:6 *The mind of sinful man is death, but the mind controlled by the Spirit is life and peace.*

=> by keeping his mind upon God

Isa 26:3 *You will keep in perfect peace him whose mind is steadfast, because he trusts in you.*

Phil 4:8 *Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things.*

=> by obeying God's commands

Isa 48:18 If only you had paid attention to my commands, your peace would have been like a river, your righteousness like the waves of the sea.

Phil 4:9 Whatever you have learned or received or heard from me, or seen in me – put it into practice. And the God of peace will be with you.

The subject of peace is often divided into:

- 1) the peace *with* God, which is wrought through salvation (Rom. 5:1; Eph. 2:14-17);
- 2) the peace of God, which is the very peace of God Himself and which points to God as the Source of peace (Lk. 7:50; Phil. 4:6-7);
- 3) the peace *from* God, which God gives to dwell in the heart of the believer as he walks day by day in the Lord (Rom. 1:7; 1 Cor. 1:3). □

LUKE 24:39–43 RESURRECTED BODY OF JESUS CHRIST

The risen Christ was not a spirit (v. 39); not a vision, a phantom, an hallucination or any other figment of man's imagination. He was the risen Lord – bodily – not someone else nor some other spirit. His body was none other than that of Jesus, the carpenter from Nazareth. He had physically risen from the dead and His body was real. It differed, yes, but it was His body. It was perfected and no longer subject to the limitations and frailties of the physical universe and its laws; it was now glorified by the power and spoken Word of God (Rom. 1:3-4).

How did the Lord's resurrected body differ from His earthly body? Some idea can be gleaned by looking at His resurrected body and the glorified body promised to the believer.

1. The resurrected body of the Lord was His body, but it was radically changed. It had all the appearance of a physical body, but it was not bound by the physical world and its material substance.
 - a. It was the same body, not some other body. We know this because His resurrected body bore the marks of the nails in His hands and feet (Jn. 20:20, 27), and the disciples could recognize Him after close observation.
 - b. It was a body that could travel and appear any place, at will and by thought – a body unhampered by space, time, material, or substance. When He appeared it was suddenly, even behind locked doors (Lk. 24:36; Jn. 20:19).
 - c. It was a body that differed enough that it was not clearly recognized at first, not until it was closely observed.

=> Mary Magdalene thought He was the gardener (Jn. 20:15).

=> The two disciples walking toward Emmaus thought He was a traveller (24:31).

=> The disciples who were fishing did not recognize Him standing on the seashore (Jn. 21:4).

However, after close observation, the Lord was recognized in all these instances.

2. The resurrected, glorified body that is promised to the believer gives some additional insight into the kind of body Christ has. One of the most wonderful promises ever made to man is given in the words:

Phil 3:21 *Who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.* (see Mt. 13:43; Rom. 8:17)

Rom 8:29 *For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.* (see 1 Cor. 15:49; 2 Cor.3:18)

1 John 3:2 *Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.*

The body of the believer will undergo a radical change just as the Lord's body was radically changed. Several changes are promised to the believer.

- a. The believer shall receive a spiritual body.

1 Cor 15:44 *It is sown a natural body [soma psuchikon], it is raised a spiritual body. If there is a natural body, there is also a spiritual body.*

Note: the spiritual body (soma) still retains the qualities of the earthly body (soma). The same Greek word is used for both bodies. The difference lies in that it will not be a *natural* (soulish) body but will be a spiritual body. What does this mean? In essence, the body will be perfected; no longer subject to pain, tears, death, sorrow, or crying (Rev. 14:4).

=> It is sown in corruption; it is raised in incorruption.

=> It is sown in dishonour; it is raised in glory.

=> It is sown in weakness; it is raised in power.

=> It is sown a natural body; it is raised a spiritual body.

Note that it is the same body on earth that will be in heaven. The body just undergoes a radical change of nature. The believer will be the same person in heaven that he is on earth, differing only in that he is perfected. Also note the strong, emphatic declaration: *There is a "natural body", and there is a "spiritual body"* (1 Cor. 15:42-44)

- b. The believer shall receive a body that is not “flesh and blood.” Flesh and blood are corruptible; they age, deteriorate, die and decay.

1 Cor 15:50 I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

- c. The believer shall receive a body that shall be radically changed.

1 Cor 15:52-53 In a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality.

- d. The believer shall be given a body that will not need reproduction for continuing the (redeemed) human race.

Mat 22:30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. □

II. *Luke 24:44–49 Prophecy Fulfilled: Death of Jesus Christ*

Statement two is that all Scripture must be fulfilled. Note four points:

1. The forewarning Jesus had given in His predictions. His death and resurrection — the literal events happening just as He had said they would — should not have been a surprise. He had foretold the events and forewarned His followers. (Lk. 18:31-34.)

Thought 1. Scripture predicts much that is to happen in the future. However...

- some still will not accept and believe.
- some still spiritualize the predictions.

The greatest of all tragedies is that some still do not accept and believe the Lord’s death and resurrection despite the irrefutable evidence.

2. The utter necessity that Christ die and arise. The word *must* (dei) means that His death was an imperative, a necessity, a constraint.

Mat 5:18 “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”

Acts 2:23-24 This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

Acts 17:2-3 As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ

had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said.

Note that Christ gave the three divisions of the Old Testament: the law, the prophets, and the psalms. The whole Old Testament prophesied of His coming and His salvation.

3. The spiritual insight needed to understand the Scriptures. Christ opened the disciples' eyes so they could understand.

1 Cor 2:14 *The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.*

4. The particular prophesies were threefold.

- a. Christ must suffer and arise (Lk. 18:31-34).
- b. Repentance and forgiveness must be preached (See *Repentance*, Acts 17:29-30; *Forgiveness*, Mt. 26:28).
- c. The Holy Spirit and power must be sent. As the disciples went forth witnessing, they were to be given the *wonderful* promise (the Holy Spirit) and power of the Father. Note two points.

- 1) The believer was to be equipped for witnessing.

=> He was to receive the promise of the Father (the Holy Spirit).

=> He was to receive power, being clothed (endues the) with power.

- 2) The source of the spirit and power was God.

=> Christ was to send the promise.

=> The promise was "from the Father." God gave the promise.

=> Believers had to stay, that is, wait upon the Lord and pray for the promise.

=> The promise was to come from "on high." God Himself was the Source of power for all evangelism.

John 16:8 *"When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment."*

Acts 1:8 *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

Eph 3:20 *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us. ■*

ACTS 17:29–30 REPENTANCE

Repentance means to change; to turn; to change one's mind; to turn one's life. It is a turning away from sin and turning toward God. It is a change of mind, a forsaking of sin. It is putting sin out of one's thoughts and behaviour. It is resolving never to think or do a thing again. (See Mt. 3:2; Lk. 13:2-3; Acts 2:38; 3:19; 8:22; 26:20.) The change is turning away from lying, stealing, cheating, immorality, cursing, drunkenness, and the other so-called glaring *sins of the sinful nature*. But the change is also turning away from *the silent sins of the spirit* such as self-centeredness, selfishness, envy, bitterness, pride, covetousness, anger, evil thoughts, hopelessness, laziness, jealousy, lust.

1. Repentance involves two turns. There is a negative turn away from sin and a positive turn toward God. It is a turning to God away from sin, whether sins of thought or action.
2. Repentance is more than sorrow. Sorrow may or may not be involved in repentance. A person may repent simply because he wills and acts to change; or a person may repent because he senses an agonizing sorrow within. But the sense or feeling of sorrow is not repentance. Repentance is both the change of mind and the actual turning of one's life away from sin and toward God. □

MATHEW 26:28 FORGIVENESS (APHESIN)

Forgive means to send off, to send away. The wrong is cut out, sent off, and sent away from the wrongdoer. The sin is separated from the sinner.

There are four main ideas in the Biblical concept of forgiveness.

1. There is the idea of why forgiveness is needed. Forgiveness is needed because of wrongdoing and guilt and the penalty arising from both (see Rom. 3:23; 6:23; 8:1).
2. There is the idea of a *once-for-all* forgiveness, a total forgiveness. A man is *once-for-all* forgiven when he receives Jesus Christ as his Saviour. Belief in Jesus Christ is the only condition for being forgiven *once-for-all* (Eph. 1:7; Rom. 4:5-8).
3. There is the idea of forgiveness that maintains fellowship. Fellowship exists between God as Father and the believer as His child. When the child does wrong, the fellowship is disturbed and broken. The condition for restoring the fellowship is confessing and forsaking the sin (Psa. 66:18; Prov. 28:13; 1 Jn. 1:7).
4. There is the idea of a *releasing from guilt*. This is one of the differences between man's forgiving a man and God's forgiving a man. A man may forgive a person for wronging him, but he can never remove the guilt that his friend feels.

And often he cannot remove the resentment he feels within his own heart. Only God can remove the guilt and assure the removal of resentment, and God does both. God forgives and erases the guilt and resentment (Psa. 51:2, 7-12; 103:12; 1 Jn. 1:9). □

JESUS' LAST APPEARANCE: THE ASCENSION LUKE 24:50–53

Introduction

Luke closes his gospel with the ascension of Christ and begins Acts with the ascension of Christ (Acts 1:9-11). The ascension closes the Lord's earthly ministry, His mission to save the world. Therefore, the ascension can be said to be the final chapter, the close, the consummation of His journey upon earth. On the other hand, the ascension opens the Lord's heavenly ministry. His mission of intercession for the world and His mission of bearing witness through the lives of believers. Therefore, the ascension can be said to be the first chapter, the opening, the beginning of His journey into heaven as the Risen Lord. In heaven, Jesus Christ is the risen Lord who is the propitiation "for the sins of the whole world" (1 Jn. 2:1-2).

- I. The purpose of the ascension (vv. 50-51).
- II. The disciples' response to the ascension (vv. 52-53).

LUKE 24:50–53 ASCENSION OF JESUS CHRIST

The Lord ascended to the right hand of God, that is, to the position of sovereignty and power (see Mk. 16:19; Lk. 22:69; Acts 1:9-11; 2:36; 5:31; Eph. 1:20; Phil. 2:9-11; Rev. 5:12). The ascension assures (proves, confirms) that seven things are absolutely certain.

1. The ascension assures that God *is*, that He is alive and does exist. The fact that Christ was raised up from the dead and "taken up into heaven" (Lk. 24:51) proves that God is. Only God could do such a thing (1 Cor. 6:14; 2 Cor. 4:14; see Jn. 3:16. See Acts 2:24, 32; 3:15, 26; 4:14; 5:30; 10:40; 13:30, 33-34; 17:31.)
 2. The ascension assures that Christ is God's Son. The very fact that God raised up Christ and "was taken [Him] up into heaven" proves that Christ is God's Son (Mk. 16:19; Rom. 1:3-4; Phil. 2:5-11).
 3. The ascension assures that heaven is real (Phil. 3:20-31).
 4. The ascension assures that the gospel is true. When God raised up Christ and received Him into heaven, God validated the message of Christ. What Christ proclaimed and revealed was true: man faces a critical problem, the problem of sin and death and a future of condemnation and separation from God. However, man can be saved by the cross of Christ (Mk. 16:16; 1 Pet. 2:24).
 5. The ascension assures that the Great Commission is the call and mission of believers. Two things show this. First, Christ has ascended into heaven; therefore, He is gone, no longer on earth. If the gospel is to be carried to the ends of the earth,
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believers have to do it. They are the ones left on earth to do it. Second, it is the risen and ascended Lord who gave the Great Commission. *As the ascended Lord*, He demands that His commission be fulfilled (Mk. 16:15; see Mt. 28:19-20).

6. The ascension assures that power is available to carry out the Great Commission (Mt. 28:18; see Mk. 16:20).
7. The ascension assures that we have a very special Helper in heaven, One who really loves and cares for us. He is One who is sympathetic with “our weaknesses... tempted in every way, just as we are — yet was without sin” (Heb. 4:15). Therefore, He is ever ready to forgive and to look after us through all of life. □

I. *Luke 24:50–51 Purpose of the Ascension of Jesus Christ*

The purpose of the ascension. Two general purposes are given by Luke (See *Ascension of Jesus Christ*, Acts 1:9).

1. The first general purpose of the ascension was to bless the disciples. This was His final blessing, and note: it was the last thing He did on earth. His last gesture and act was to bless His disciples. This showed several things.
 - a. It showed that He was the High Priest who had the power to make the sin-offering for them and to bless them with the gift of peace with God.

Lev 9:22 Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down.

- b. It showed that His blessing was the blessing coming from the ascended Lord who was *in heaven* exalted to the right hand of God.

Eph 1:19-21 And his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

Eph 3:20 Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.

- c. It showed that His blessing was forever, without end, even to the end of the world.

Mat 28:20 “And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

- d. It showed that His blessing was unlimited, from their ascended and *eternal Lord*.

Col 1:17 He is before all things, and in him all things hold together.

Rev 22:13 “*I am the Alpha and the Omega, the First and the Last, the Beginning and the End.*”

- e. It showed that His blessing was upon them as they went forth as His representatives, witnessing for Him.

Mat 28:19-20 “*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*”

2. The second general purpose of the ascension was to provide a witness and give great assurance (See *Ascension of Jesus Christ*, Lk. 24:50-53).

ACTS 01:09 ASCENSION OF JESUS CHRIST

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. Acts 1:09

Jesus' ascended before the disciples' very eyes. Note Jesus' last words on earth (Acts 1:8). His concern was reaching the world for God. Now note what happened.

Immediately after speaking the words, the most dramatic event began to happen. Jesus Christ began to slowly arise from the earth, ascending ever upward toward the sky above. The disciples were shocked and spellbound, gazing at the spectacular sight. They were beholding one of the most dramatic and phenomenal events ever experienced:

=> the Ascension of the Lord Jesus Christ.

=> the return of God's Son into heaven, into the spiritual world and dimension of being.

Note the words *before their very eyes* (v. 9, bleponton) and *they were looking intently* (atenizontes esan). The Lord ascended somewhat slowly in a dramatic, spectacular fashion. Why depart in this way? For the sake of the disciples. There are several significant reasons why they needed such a dramatic departure. (See *Jesus Christ, Exaltation*, Acts 2:33-36.)

1. Christ needed to dramatize and enforce His final departure. Since His resurrection He had been appearing and disappearing spontaneously, at will, as though by thought or light. This departure was to be final. He would never return again, not as He had been doing. Therefore this departure needed to be different; it needed to be impressed and enforced in the minds and consciences of the disciples once and for all.
2. Christ needed to dramatize and enforce His claim upon the disciples. This was the last time He would have to confirm His claims while on earth. He wanted the disciples to have additional confirmation, a most dramatic confirmation that He

was exactly whom He claimed to be. By actually ascending upward He was proclaiming seven glorious truths beyond all question.

- a. He is the ascended Lord. (Acts 2:36.)
- b. He is the ascended Mediator between God and man. (Jn. 10:7-8; 12:44-46; 14:6; 14:13-14; 1 Tim. 2:3-7. See Heb. 8:6; 9:15; 12:24.)
- c. He is the ascended Advocate of man before God. (The word *advocate* [parakleton] is the very same word used for the Holy Spirit, the Comforter [parakletos]. (See Jn. 14:16; Jn. 14:26; Jn. 15:26; Jn. 16:7.)

=> The Holy Spirit is God's Advocate on earth with men.

=> Jesus Christ is man's Advocate with God. (1 Jn. 2:1-2.)

- d. He is the ascended Son of God, the One who came "out of" heaven to earth to save man (Jn. 3:31; 3:32-34; 6:33; 7:25-31; 8:23; Heb. 7:25).
 - e. He is the ascended High Priest of God who makes reconciliation for the sins of men (Heb. 2:17-18. See 1 Jn. 2:1-2.)
 - f. He is the ascended High Priest who is touched with the feelings of our infirmities and delivers and succors us through all trials (Heb. 2:15-16. See Rom. 8:31-39; Heb. 2:17-18.)
 - g. He is the ascended Christ (Messiah) who makes intercession for us (Rom. 8:34; see 8:31-39).
3. Christ needed to dramatize and enforce His return to earth, that it shall take place exactly as He said. (Acts. 1:10-11.)
 4. Christ needed to dramatize and enforce that the disciples were not to be standing around "looking intently up into the sky." They were to get to the business at hand. They were to return to the upper room and...

- "wait" and pray for the presence and power of the Holy Spirit.
- move out witnessing to a world lost and reeling in desperate need.

Mark 16:19 *After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.*

Luke 24:51 *While he was blessing them, he left them and was taken up into heaven.*

Acts 1:9 *After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.*

Heb 4:14 *Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.*

Heb 9:24 *For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.*

1 Pet 3:22 *Who has gone into heaven and is at God's right hand — with angels, authorities and powers in submission to him. □*

ACTS 02:33–36 JESUS CHRIST, EXALTATION

Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said, 'The Lord said to my Lord: "Sit at my right hand until I make our enemies a footstool for your feet. Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."' Acts 02:33-36

The Exaltation and the Ascension of Jesus. Note three points.

1. Jesus was raised to be exalted. His resurrection involved the exaltation.

=> To be raised is for the purpose of exaltation.

=> To be raised is being exalted to the very presence of God.

=> To be raised and given eternal life is a state of exaltation.

=> To be raised means to be exalted.

Note the words “the right hand of God.” This is a position by the side of God, a place of honour, glory, authority, dominion, and rule (see Acts 5:31). Christ has been raised to sit by the right hand of God in such a position.

And note: Christ, who is the obedient Son of God and the exalted Lord, has received what God had promised Him, the Holy Spirit. The exalted Christ has the presence of God, the Holy Spirit, to *pour out* (execheen) upon us all. This is what “you now see and hear,” the glorious presence and energy of the Holy Spirit, of the very Spirit and presence of God Himself. (See Jn. 15:26; 16:7.)

Thought 1. The believer's heart should shout “hallelujah, praise the Lord.” Christ has sent the great promise and gift of the Spirit!

2. David prophesied the Lord's exaltation (see Psa. 110:1). David could not have been speaking of himself, for he never arose from the dead, nor has he ever been exalted. David was prophesying that God (Jehovah) had spoken to *David's Lord* (Messiah), promising that the Lord would sit on God's right hand. And the Lord

would reign until God subjected all the Lord's foes. The picture of the footstool is that of complete triumph and victory over all the enemies of Christ, both human and spiritual.

3. Peter declared emphatically: Jesus is both Lord and Messiah. "Let all...be assured" (asphalos). The word is emphatic. It means without any doubt whatsoever, with perfect assurance and certainty, be assured that...
 - Jesus is Lord (v. 33).
 - Jesus is Messiah (Mt. 1:18).
 - Jesus whom you crucified (Acts 2:23). □

II. *Luke 24:52–53 Response to the Ascension*

The disciples' response to the ascension was threefold.

1. The disciples worshipped Christ. The ascension stirred worship. Why? The disciples now knew beyond question that He was the true Messiah, the Son of God Himself. He had ascended to the right hand of God; therefore, He was due all the homage, adoration, and praise due God.

John 14:8-11 Philip said, "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves."

Phil 2:8-11 And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

2. The disciples were filled with joy.
 - a. They were filled with joy because their Lord was now exalted and privileged to take His rightful place: sitting at the right hand of God and being worshipped eternally. They were filled with joy and rejoicing *for Him*.
 - b. They were filled with joy because they now knew that His presence would always be with them. When on earth physically, He could only be in one place and with only a few people at a time. But now, since ascending He could send His Spirit to dwell with believers everywhere (Omnipresent). Nothing would ever again be able to *separate* their Lord from them.

John 16:7 *“But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you.”*

Rom 8:35, 38-39 *Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

3. The disciples were in the temple continually. The temple was the focus of God's presence and worship, and it was the centre of teaching, the place where the people were instructed in the Scriptures. The disciples were bound to focus their lives in the temple or church...

- because Christ had taught that the temple was His “Father's house” and “the house of prayer.”

Luke 19:46 *“It is written,” he said to them, “‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’”*

John 2:16 *To those who sold doves he said, “Get these out of here! How dare you turn my Father's house into a market!”*

- because they wished to praise God for sending the Messiah and to bear public testimony of Him.
- because the temple was the chosen place of God to manifest His presence among His people.

Scripture is saying, “you [all the Corinthian believers] are the temple and sanctuary of God in whom the Spirit of God dwells.” (1 Cor. 3:16). The stress is upon the presence of God: His very presence *dwells within* the sanctuary, within the shrine proper. The point is powerful: God dwells among all the believers of the church. The Spirit of God lives in, dwells within the church — in a very, very special sense — no matter where they meet. The church itself, the body of believers, is the sanctuary for God's presence. (See Jn. 14:20; 20:22; 1 Cor.6:19; Eph.3:6; Col. 1:26-27.)

Mat 21:12-13 *Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. “It is written,” he said to them, “‘My house will be called a house of prayer,’ but you are making it a ‘den of robbers.’”*

Acts 5:20 *“Go, stand in the temple courts,” he said, “and tell the people the full message of this new life.”*

Heb 10:25 *Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the Day approaching. ■*