



Jim Rickard Bible Ministries
Tuesday, May 28, 2024

Luke Chapter 24

VII. The Ascension of the Lord, Luke 24:50-53.

We begin a new section in Luke's Gospel. After being in Galilee for approximately 30 days, the disciples returned to Jerusalem from Galilee where they witnessed Jesus' Ascension to heaven on the 40th day after His resurrection. The parallel to these verses are found in **Acts 1:9-11**.

Vs. 50

Luke 24:50, "And He led them out as far as Bethany, and He lifted up His hands and blessed them."

This passage begins with the Conjunction DE, "but, now, then, more over, and, etc.," used to begin this new clause and topic of Jesus' Ascension.

Then we have the Aorist, Active, Indicative of the Verb EXAGO, that means, "lead or bring out." Used 13 times in the NT. It is used 4 times in the Gospels that gives us an interesting picture, which we will note below. Then it is used 8 times in Acts (**Acts 5:19; 7:36, 40; 12:17; 13:17; 16:37, 39; 21:38**) and once in Hebrews, **Heb 8:9**.

In the Gospel usages, it is used in **Mark 8:23; 15:20; Luke 24:50; John 10:3**.

Mark 8:23, "Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?""

Mark 15:20, "After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they led Him out to crucify Him."

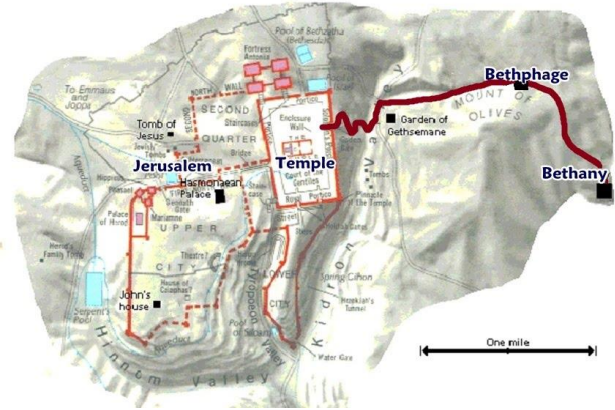
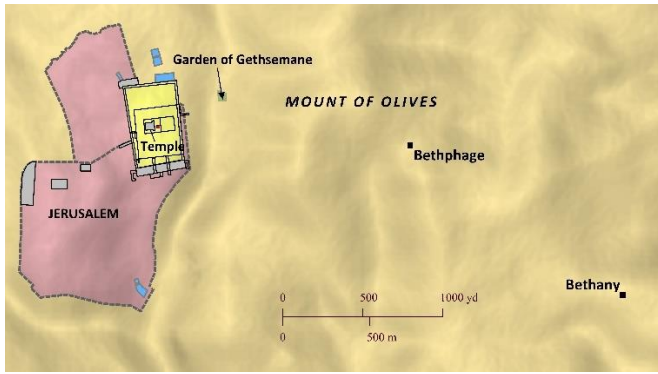
Luke 24:50, "And He led them out as far as Bethany, and He lifted up His hands and blessed them."

John 10:3, "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out."

Combined they speak of the reason Jesus came, His work on the Cross, His Ascension, and His ongoing leadership of the Church.

In **Luke 24:50**. Jesus led "**them**" AUTOS, speaking of the disciples "**out as far as Bethany**," EXO, "out, outside, etc.," with the Conjunction HEOS, "till, until, as long as, as far as, etc.," with PROS, "to or toward," BETHANIAN.

BETHANIAN or Bethany is used 12 times in the NT. Luke uses it only twice and we previously noted it in **Luke 19:29**, where Jesus prepared to enter Jerusalem in the "Triumphal Entry." The name means, "House of unripe dates," and this was the village where Mary, Martha, and Lazarus lived, located about 2 miles east of Jerusalem, **John 11:18**. So now, in full circle, He brings the disciples back to Bethany 43 days later where they will witness His ascension.



When they arrived at Bethany Jesus **“lifted up His hands and blessed them,”** which uses the Aorist, Active, Participle, Nominative of the Verb EPAIRO, “raise, lift up, etc.,” with the Accusative of HO CHEIR, “the hands,” and the Genitive Pronoun AUTOS, “His.” Having raised His hands Jesus **“blessed them,”** which uses the Aorist, Active, Indicative of the Verb EULOGEO, “speak well of, praise, or bless.” What was said or prescribed to them at this time is unrecorded, but the mere fact that they were in His presence and witnessed His Ascension is a blessing all of its own. Given what Luke recorded in the parallel to this scene in **Acts 1:9**, this blessing may be what Jesus stated in **Acts 1:8**.

Vs. 51

Luke 24:51, “While He was blessing them, He parted from them and was carried up into heaven.”

This is Luke’s recording of Jesus’ ascension in His Gospel. He parallels this in **Acts 1:9**, with more information in **Acts 1:10-11**.

“While He was blessing them,” is KAI with the Aorist, Middle Deponent, Indicative of the Verb GINOMAI, “to be, come into being, etc.,” with EN HO, “in the,” and Present, Active, Infinitive of the Verb EULOGEO with AUTOS in the Accusative Singular, “He,” and then AUTOS in the Accusative Plural, “them.”

Next, we see that **“He parted from them,”** that uses the Aorist, Active, Indicative, 3rd Person, Singular of the Verb DIISTEMI that means, “put apart, proceed, depart, part, etc.,” denoting separation that is only used 3x in the NT and all by Luke, here, **Luke 22:59; Acts 27:28**. With this is the Preposition, APO “from,” and the Genitive of AUTOS in the Plural, “them,” meaning the disciples once again. Seeing Jesus ascend was part of the blessing!

The last phrase, **“and was carried up into heaven,”** is not found in several ancient texts. It was not included in the NASB77 translation, but it is included in the NASB95 version. The addition speaks of the place Jesus departed to: “heaven.” It also indicates that Jesus received the action of being parted, as noted in **“and was carried up,”** using the Conjunction KAI with the Imperfect, Passive, Indicative of the Verb ANAPHERO meaning, “lead or bring up, carry or take up.” It can also be used for “offer up sacrifices and praise.” Therefore, we see the added emphasis of Jesus’ ascension based on His completed work upon the Cross. The place Jesus was carried up to was, **“into heaven,”** EIS HO OURANOS.

Though this may have been a later addition to the original text, we see is proved in **Acts 1:11**, as the two angels confirm that Jesus went up into heaven, just as He will return from that same place, heaven.

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

Therefore, we know that Jesus’ ascension was to heaven, the third heaven which is God’s throne room. We will see more of this below.

Now, the actual parallel to **Luke 24:50**, is found in **Acts 1:9**, which states, **“And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.”**

“And after He had said these things,” refers to His commands and promises of **vs. 4-8**, that may be the “blessings” referred to in **Luke 24:50**.

“He was lifted up” is the Aorist, Passive, Indicative, 3rd Person, Singular of the Verb EPAIRO, “raised, lifted up, etc.” Sometimes it can be used for “exalting,” which is the secondary understanding of Jesus’ Ascension.

Therefore, like ANAPHERO in **Luke 24:51**, Jesus received the action of Ascension. As such, the agent of His Ascension is God, and the recipient of Ascension is the humanity of Jesus Christ in resurrection body. This is the emphasis in these passages, even though Jesus in resurrected human body could have actively ascended by His own power. The emphasis here shows the precedence for our resurrection and ascension one day.

“While they were looking on,” uses the Present, Active, Participle, Genitive, of the Verb BLEPO, “See, notice, watch, beware of, look toward, perceive, behold,” with AUTOS, referring to the disciples. This is the added blessing these disciples received.

The final phrase is **“and a cloud received Him out of their sight,”** uses KAI and Noun NEPELE, “cloud.” In the LXX it is used for ANAN regarding the Pillar of Cloud that was a Theophany of Jesus over the Tabernacle that led the Israelites into the promised land, cf. **Ex 13:21; 14:19-20; 19:9; 33:9; 40:34; 1 Cor 10:1-2**. Luke first used NEPELLE for the covering cloud during the Transfiguration of Jesus in **Luke 9:34-35**, and then in analogy as Jesus taught them to discern the time of His presence the way they do the weather. When Jesus entered into this cloud He was then **“out of their sight,”** APO, “from,” HO OPHTHALMOS, “the eyes,” AUTOS, “of them, their.” As we will see in **Acts 1:10-11**, this establishes the imagery of Jesus’ return at His Second Advent.

Yet, at this time will note the principles found in the **Doctrine of Ascension**.

First off, in the passages noted above regarding our Lord’s Ascension, emphasis is placed on Christ’s departure from earth. Of which it concludes His earthly ministry in Hypostatic Union as the God-Man. Yet, the ascension narrative should also focus our attention on the heavenly side of the equation, His “Session.”

Luke 24:50, “He parted from them and was carried up into heaven.”

Acts 1:9, “He was lifted up while they were looking on, and a cloud received Him out of their sight.”

Acts 1:11, “This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”

As such, we see the main reason for Jesus’ ascension was so He could begin His “Session” seated at the right hand of God the Father in heaven. Therefore, the Ascension of Jesus Christ is directly tied to the Session of Jesus Christ.

a) The Ascension is a doctrine of Christology pertaining to the transfer of our Lord’s true humanity from planet earth to the 3rd Heaven in a resurrection body.

b) The Session is that doctrine of Christology pertaining to the glorification of our Lord’s humanity at the right hand of the Father.

Remembering our study of Christ’s resurrection in **Luke 24**, we noted **John 20:17**, that spoke of an ascension of Jesus on the morning of His resurrection.

John 20:17, “Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God’.”

Unfortunately, no reason or information is given to us as to why He should not be touched before that ascension, yet it is sufficient to understand it had to do with the final presentation of His Sacrifice and Victory upon the Cross to the Father in Heaven, before He could interact with men of this earth in resurrection form. All we are given is related to **Heb 9:23-25**.

Heb 9:23-25, “Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. ²⁴For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us; ²⁵nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.”