



Grace Fellowship Church
Pastor/Teacher, Jim Rickard
Tuesday, September 19, 2023

Luke Chapter 24

VI. The Vindication of the Son of Man before Men, Luke 24:1-49, (Sunday - Jewish, Monday - Roman).

1. The Victory over Death, vs. 1-12.

c. The women report Jesus' resurrection to the apostles, vs. 9-11.

In Luke's Gospel, **vs. 9-11**, we have the narrative of the women reporting to the disciples what they had witnessed and been told at the tomb. **Vs. 10**, gives an abbreviated list of the women who were there and also notes that other women were with them. **Vs. 11**, presents the disbelief of the disciples upon hearing the women's report.

Vs. 10

Luke 24:10, "Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles."

In Matthew and John, it appears that after the women's interaction with the angels and empty tomb of Jesus, yet prior to arriving where the apostles were staying and telling them about Jesus' resurrection, the women were met by Jesus Himself as noted in **Mat 28:9-10**. Mark's Gospel does not include this, as it concludes in **Mark 16:8**, with the women fleeing the tomb, presumably to tell Peter and the other disciples about Jesus' resurrection. John also writes about this interaction, but as stated above, he only identifies Mary Magdalene in this scene and not the other women, **John 20:11-18**.

In both Matthew and John's account, they mention the women taking hold of or clinging to Jesus' feet and worshiping Him. "**Worshiping**" in Matthew is the Verb PROSKUNEO from PROS, "to" and KUENO that means "kiss or adore." Literally it can mean "a face-to-face kiss," which emphasizes a close personal relationship. Yet, the women were "at the feet of Jesus," so it means as normally in the Greek, "to fall down and worship, bow down to, show reverence to, welcome respectfully." Cf. **Mat 2:2, 8, 11; Luke 4:8; 24:52**.

In John's account, Jesus tells Mary to "**stop clinging to Him**," using the Negative ME with the Present, Middle, Imperative of the Verb HAPTO, "touch, cling to, adhere to, fasten to, etc." Though this word is used extensively in the NT, this is the only time John uses it.

We do not know how long Mary and the women clung to Jesus, but by the word itself, it conveys a long time of holding on to something. As such, Jesus was not admonishing Mary and the women for touching Him lest He be defiled in some way or something of that nature. Instead, He was admonishing them from detaining Him and themselves further, especially in the light that Jesus wanted the women to convey a message back to the disciples, who were unaware of Jesus' resurrection. In addition, He is saying that He would be with them for some time longer (40 days), as He stated "**for I have not yet ascended to the Father**." In addition, we also know that through the Spirit after His ascension, He would be with them and us forever. In other words, "I am not going anywhere until I ascend, so you'll have plenty of time to interact with Me before then." As we can imagine, Mary and the other women were so overwhelmed with relief and joy that their Lord was back that they embraced Him and held on tightly for a long time, as though if they let go, they would lose Him all over again. Therefore, Jesus commands them to stop clinging to Him.

One of the reasons Jesus gives for telling her/them to let go of Him is, "**for I have not yet ascended to the Father**," which uses the Perfect, Active Indicative of the Verb ANABAINO, "ascend, go up, bring up, etc." The second reason was so they could "go tell this to the disciples," which uses the same word ANABAINO for "ascend" in this second command to tell the disciples.

“I have not yet ascended to the Father,” does not mean that Jesus was going to ascend to the Father at this time for some special presentation of His new resurrection body, (although He may have, as we will note below). It points to the future time when He would officially ascend to the Father forty days from now, **Luke 24:50-51; Acts 1:1-9** (also in the later addition to Mark, **Mark 16:19**), and be seated at the right hand of the Father, **Luke 22:69; Eph 1:20; Col 3:1; Heb 8:1**. This is especially noted in the message Jesus gave Mary and the others to communicate to the disciples. Therefore, the main reason Jesus stated this was to round out the Gospel message that Jesus would be crucified, die, buried, raised on the third day, ascend to heaven, and seated at the right hand of the Father, (i.e., His death, resurrection, ascension, and session). Therefore, this is a reference to the 3rd part of the Gospel “ascension,” which fulfills the victory Jesus Christ won over sin and death. Jesus wanted Mary and the others to convey this message along with the message that He had been resurrected.

As Jesus told the Pharisees / Sanhedrin during His Third Trial in **Luke 22:69**, **“But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD.”**

And told by Paul in **Eph 1:20**, **“Which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places.”**

And for the disciples John recorded Jesus’ words in **John 16:7**, **“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”** Cf. **Acts 2:34; Eph 4:8-10**.

As we know, Jesus’ human spirit previously ascended to heaven upon His death on the Cross. At that time, He presented His sacrifice for sins in the heavenly Tabernacle to the Father. As we noted previously, His resurrection being on the Feast of First Fruits was the time when the first sheaf of the barley harvest was to be waived by the high priest before the Lord, **Lev 23:9-14**, in the Tabernacle or Temple. Jesus’ resurrection and that of all resuscitated that day, **Mat 27:52-53**, was the fulfillment of this waving before the Temple in Jerusalem. Perhaps, if Jesus did ascend that day to the heavenly Tabernacle, it was the waving of the First Fruits of the resurrection before God in the heavenly Tabernacle, cf. **1 Cor 15:23**. Unfortunately, nothing further is stated of that in the rest of the NT. Nevertheless, now in resurrection body, Jesus could easily pass back and forth between the earth and heaven at will, so this is possible. Therefore, upon His death He presented His blood “spiritual sacrifice” in the heavenly Holy of Holies sprinkling it on the Mercy Seat. Then upon His resurrection, as High Priest, He presented His resurrection body as a wave offering of the First Fruits of the resurrection to God before the heavenly Tabernacle.

This new relationship is also emphasized in the additional message Jesus gave Mary (and the other women) to convey to the disciples in the last part of **John 20:17**. The italic is from the Complete Biblical Library Commentary, and the non-italic are my edits.

“My Father,” is His eternal relationship with the One whose commission He has carried out.

“Your Father,” is the disciples’ relationship with His Father by virtue of His redemptive work, whose commission we need to carry out for our lives.

“My God,” refers to Jesus’ relation to God in His humanity. It was in His manhood as well as in His deity that He restored the loss which came through Adam’s sin.

“Your God,” implies our relationship with the Father who has a perfect plan for our lives in worship and service of Him.”

Cf. **Heb 2:11-12; Rom 8:15-17, 29; Gal 3:26**.

Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”

Principles of this scene:

1) The women went to the tomb to add further spices to the body of Jesus, rather and going in anticipation of His resurrection. In essence, their initial reason for going to the tomb is human good works. Therefore, we see that our human good works (along with sin and evil) brings us to the tomb / grave, rather than to a right relationship with Christ.

2) Nevertheless, in grace, Jesus met them at the tomb, just as Jesus meets us in our sin, evil, and human good works to bring us to restoration and/or salvation.

3) Yet, Jesus did not remain at the tomb but told them to meet Him in Galilee. When Jesus meets us in our sin, human good, and evil, we are not to stay in them, but instead leave the tomb behind and follow Jesus to where He is going. That is why Jesus said many times to leave the past (sin, human good, and evil) behind and follow Me.

Mat 8:22, “But Jesus said to him, “Follow Me, and allow the dead to bury their own dead”.”

Mat 16:24, “Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, (*sin, human good, evil*), and take up his cross and follow Me”.”

John 10:27, “My sheep hear My voice, and I know them, and they follow Me.”

Luke 9:59-60, “And He said to another, “Follow Me.” But he said, “Lord, permit me first to go and bury my father.” ⁶⁰But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God”.”

John 12:26, “If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”