

Dr. Daniel K. Darko, Gospel of Luke, Session 34, Resurrection Narratives, Luke 24

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This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 34, Resurrection Narratives, Luke 24.

Welcome back to the Biblica eLearning [Biblicalelearning.org] series on the Gospel of Luke.

As you got it from the previous lecture on the arrest and trial of Jesus, I took you through a longer lecture series to be able to highlight the details of the arrest, the death, and Jesus being laid in the tomb. Here, we come to a shorter version of the lecture series to highlight the resurrection and post-resurrection narratives. Jesus is laid in the tomb.

Joseph of Arimathea made this provision. Eyewitness accounts, according to Luke, proved that he was actually laid in that tomb. Eyewitness accounts also suggested that the woman went in preparing some anointing oil to come back to the tomb to anoint.

In Luke's narrative, we are also told that the Sabbath is going to be an important feature as to why there will be delays in the process until the Sabbath is over. So, following that account, let's begin to talk about what, in tradition, we have referred to as the Easter story or the Resurrection Sunday story. Beginning with what was going on with the woman, Luke 23:54 to 56 reminds us that it was the day of preparation and the Sabbath was beginning.

That was the day he was crucified. The woman who had come with him from Galilee followed and saw the tomb and how his body was laid. Then they returned and prepared spices and ointments.

On the Sabbath, they rested according to the commandments, but beginning from chapter 24, verse 1, on the first day of the week at early dawn, they went to the tomb, taking the spices they had prepared, and they found the stone rolled away from the tomb but when they went in they did not find the body of the Lord Jesus. While they were perplexed about this, behold two men stood by them in dazzling apparel, and as they were frightened and bowed their faces to the ground, the man said to them, why do you seek the living among the dead? He is not here but has risen. Remember how he told you while he was still in Galilee that the son of man must be delivered into the hands of sinful men and be crucified and, on the third day, rise. Verse 8, they remembered his works, remembered his words, and returned from the tomb. They told all these things to the eleven and to all the rest.

Now it was Mary Magdalene and Joanna and Mary, the mother of James and the other woman with them, who told these things to the apostles. But these words seemed to them an idle tale. They did not believe them.

But Peter rose and ran to the tomb. Stooping and looking in, he saw the linen cloths by themselves, and he went home, marveling at what had happened. The first thing to pick up from this account is to look at the woman at the tomb.

First, this woman came with the ointment they had prepared, and we were told that they did not stand afar. They went into the tomb and found no body, and Luke uses the word they did not find the body of the Lord Jesus, and they were perplexed. Something I'll come back to is that they found two men in shining clothes who shared with them about the resurrection, reminding them that the one they were looking for had risen.

They were frightened. They bowed their faces to the ground, and we were told that the woman had come to report the story to the eleven and others. What we are being told here is this.

The resurrection was the first witness. The first witnesses to the scene were women. Other gospels will even remind us that the first person to announce that Jesus is risen would be Mary Magdalene.

Luke does not say that. Luke tells us that the woman went to the scene and saw the two men. They were told that Jesus had risen.

They came and told the disciples. They were perplexed. Others were wondering what is going on.

Peter said no, let me cross-check this, so Peter ran to the site to check for himself what was going on in the tomb. he found out that the body was not there, but the linen cloth that was wrapped around the body was still there. The first thing I would like to highlight in this basic account that we are so familiar with is the fact that Luke talks about two men who were in the scene. As we think about resurrection narratives, different gospel accounts present this man in different scenes.

In Luke, there were two men who were wearing shining clothes. When we come to Matthew, Matthew describes them as angels. In fact, Matthew did not describe them in the plural.

Matthew points to an angel who will share the news, and Mark talks about a young man who will tell them about the account. Now I don't want you to be confused about the discussion about angels or humankind because an angel is a messenger of

God, and I do not want you to believe for a minute that whenever we think about biblical angels, we are thinking about some people with two wings on the back and wearing white and always looking like the movies. That is a good way for us to imagine those social beings and how they operate in the sphere of mankind.

But angels can be sent in the form of humankind. An angel can appear in the form of a traditional human being, as we hear about the incident of Sodom and Gomorrah and the angels appearing. They were almost in the human features to the extent that the inhabitants of the city would like to even sleep with them.

Angels appear in many forms. So, that is not the issue here. If you are a student, the assignment for you, though, is why are there two men in Luke, an angel singular in Matthew and a young man singular in Mark.

That notwithstanding, all gospel writers were pointing to the fact that there was a spiritual being on-site to announce to those who came to the site what had really happened. In other words, God did not leave it to the imagination of the visitors to the tomb to try to conceptualize what had happened, but they were told by a divine messenger what had happened. This is not new in Luke that divine messengers will deliver the news.

If you remember, a divine messenger will deliver news to Mary. A divine messenger will deliver news to the shepherds on the field. Divine messengers will deliver news in Luke.

It is not inconceivable in the conceptual framework if you like the cosmology of the first century to imagine in those terms. Christ has risen, and a statement that stands out to me is this: Why do you wait and look for the dead for the living among the dead? Why do you come as though you are coming to take some kind of care for a dead body, a corpse, a lifeless being when he is alive and out there already in continuing his ministry? Why do you look for defeats of life in the form of death when the Lord has triumphed over life and has risen from the dead and is out there proclaiming the power of God and the coming of this Messiah into our world? As you take a look at this passage, I want to draw some parallels and show you other parallels you may observe as you read other gospels.

First is to observe that when you read Matthew's account, as I showed you, Matthew talks about the angel, Luke talks about two young men, and Mark talks about a young man. The other thing you observe is that in Matthew, an angel of the Lord descended from heaven, came, rolled back the stone, and sat on it. Mark did not care about those details that much but only indicated that they saw that the stone had been rolled away, and the same for Luke, the stone had been rolled away.

I can go on to show you some more parallels. As we look at this, you look at the woman who went in, and you realize that in Matthew, it is Mary Magdalene, the other Mary, who went to the tomb. In Mark, it was Mary Magdalene who married the mother of James and Salome, who Matthew does not mention, and then you come to Luke. It's Mary Magdalene. It's Joanna and Mary, the mother of James and other women. He does not mention Salome. I, however, do not want you to lose sight of what is going on in Mark and Luke in this regard because, in the case of the women, they all mention other women, the point being that they emphasize some women that they thought were of significant note in their narrative.

The message of the resurrection is this. Why do you seek the living among the dead? He is not here but has risen. Remember how he told you while he was still in Galilee that the son of man must be delivered into the hands of sinful men and be crucified and, on the third day, rise, and they remembered his words from verse 13.

That very day, namely that very day of resurrection, two men were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them, but their eyes were kept from recognizing him. He asked them what conversation they were holding with each other as they walked. And they stood still looking sad, then one of them, named Cleopas, by the way, this is the only place Cleopas is mentioned, answered him, are you the only visitor to Jerusalem who does not know the things that have happened there in these days? And he said to them, what things? And they said to him concerning Jesus of Nazareth, a man who was a prophet, mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death and crucified him.

But we had hoped that he was the one to redeem Israel, yes, and besides all this, it is now the third day since these things happened. Moreover, some women from our company amazed us, they went to a tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but they did not see him.

And he said to them, oh foolish ones, slow of heart to believe all other prophets have spoken, was it not necessary that Christ should suffer these things and enter into his glory and begin with Moses and all the prophets? He interpreted to them in all the scriptures the things concerning himself. These accounts often refer to as Jesus appearing to the two on the road to Emmaus. One should remember that in this appearance, we are talking about two men who are not part of the 11 apostles.

So, we are not talking about the 11 from whom Judas is now no longer in existence. We are talking about other apostles unnamed and one of them will be named here

by Luke as Cleopas. The other thing to observe in this part of the account that I read so far is the fact that Jesus joined in the conversation with him, with them about him.

It was the same day he had risen from the dead, and we are told that at this point, nobody had had physical contact with Jesus yet. The woman heard from the two men that he had risen. Peter went to the site and saw that he was not there.

These men will report that what they saw or what they heard from the woman is a recounting of the event as if it were a vision of an angel telling them what had happened. Jesus joined in the conversation about him, and he pretended as if he did not know what was going on. perplexed as these two men were, they were sad and were wondering why this would happen. They seemed troubled on the road to Emmaus, wandering in that several-mile journey.

Though we don't know the exact site of Emmaus, Luke tells us that it's a town of Jews that is just several miles away from Jerusalem. By the way, if you don't live in America, walking several miles is nothing. I used to walk far more to my uncle's farm.

Okay, so these men were just thinking what we would do, but Jesus would meet them on the way. It is as if others have gotten the news and had a support system in Jerusalem. It is as if these two followers of Jesus were so overwhelmed that they needed Jesus himself to come in and show them something.

As they talk about what had happened in Jerusalem, we are told that they were prevented from recognizing him, though very sorrowful. They recap the experiences or the stories they have heard about Jesus. What is interesting about that account is their messianic expectation.

I found it intriguing in verse 21, a line that is often not mentioned at all when people talk about this, that this man had hoped that Jesus would be the liberator of Israel. Why do we lose sight of that line? I don't want you to forget that. I don't want you to forget that, but before I elaborate on that, let me remind you that they also mentioned to Jesus that, in fact, the eyewitness account of the scene had been transferred to them as well that they know from the woman that Jesus had risen and a son from their group.

As we were told earlier, Peter had gone to the site to check whether it is true, and they had verified that the body was not in the tomb and Jesus was listening to how the story of his own resurrection was being told by his own disciples and while he was listening to how they were telling this story, intriguing in this story account is something almost intertwined with their sadness that the liberator of Israel has dashed their hopes and they don't know what was going on. Let me remind you Jesus spoke about the kingdom of God in a series in the gospel of Luke. So far, I have drawn your attention again and again and again as Jesus talks about the kingdom of

God, but too often, these guys were interested in Israel to the point that they were blindsided by the kingdom of God and the scope of the kingdom of God. Do you remember when they were trying to negotiate who would be the greatest? I mean, if you knew the disciples of Jesus, they would be like you and me.

They really wish that the messianic prophecies would come true, that God's liberator, the Messiah, would come, the messiah would get rid of these foreign occupations, and then the messiah would restore the kingdom and his territories like the time of David, and God's people would live at peace. They expected that, but is that what Jesus was telling them? No! Jesus was talking about the kingdom of God. Even when Jesus was beyond Jewish territory, he talked about the kingdom of God. When he was in Samaria, he talked about the kingdom of God. Is it not interesting that followers of Jesus want to believe what they want to believe? I have a friend who likes to remind me, and he likes to say things to the effect of Daniel. Let me tell you this profound thing you should never forget, and I will typically say it. He was saying people will do what they want to do, and people will not do what they don't want to do. Full stop.

How profound is that? Well, it seems very simple, but this is the thing. We occupy our minds with our own expectations, conceptions, presuppositions, and assumptions, and we say, God, this is the package.

We want you to work through that. The disciples were doing just that, even on the road to Emmaus. Let me remind you about something else.

In the book of Acts, we are told that Jesus appeared in Acts chapter 1, verse 3. He appeared to the disciples for 40 days after the resurrection, and he preached about the kingdom of God. And then in Acts, chapter 1, verse 6, in the whole, the same loop, telling us about what we should remember whenever we read this account here, is the disciples turn around and ask Jesus, Lord, will you at this time restore the kingdom back to Israel? Now, be patient with those who are nationalistic. Be patient.

If anything, the disciples of Jesus who were with him remind us that if they could not follow the teachings of Jesus himself with that absolute clarity and needed pentacles to switch things on, then if you think they have very hard heart or strong minds, maybe your mind and my mind are like stones stronger than theirs. They were, they had hoped, Luke says. We should know what they were hoping. They were hoping that he was coming to liberate Israel, and he did not.

And then they go on to say, by the way, the woman went there, and in other words, the crucifixion dashed their aim. In John, the crucifixion dashed their aims to the point that Peter took six of the disciples to go back to Galilee and start fishing in the Jordan. They think all is gone.

But while we are still talking about these two guys, remember what will happen as they draw near to the village of Emmaus to which they were going. He, Jesus, acted as if he were going further, but they urged him strongly, saying, stay with us for this is toward evening, and the day is now far spent. So, he went in to stay with them.

When he was at the table with them, he took the bread, blessed it, broke it, and gave it to them. Their eyes were open, and they recognized him, and he vanished from their sight. They said to each other, did not our hearts burn within us? While he talked to us on the road, he opened the scriptures to us, and there rose that same hour. They returned to Jerusalem, and they found the eleven, and those who were with them gathered together, saying, the Lord has risen indeed. He has appeared to Simon.

Then they told what had happened on the road and saw and how he was known to them in the breaking of the bread. Now, before you get into so many Eucharistic constructions here, let me just highlight some key things from this passage so we can remember what is going on. On the road to Emmaus, the men were actually blindsided.

They were hindered from being able to recognize who Jesus was. And so, the cool thing happened, which is something I would have wished to be in Jesus' shoes to actually listen because I think that would be cool to be able to hear, oh have you do not know about that Jesus guy, and they crucified him and then by the way we had a story about the woman and Jesus realized that actually, they got all the story intact. That is good.

They can now be true witnesses. They can now tell the truth about what they know and hear. However, their eyes were going to be open when they were able to persuade Jesus to spend the night with them, and they began to eat.

Now, I would like to remind you that if you are a student who is thinking about graduate work and still trying to follow this lecture series, I want to encourage you to think about mealtime narratives in the gospel of Luke. So many things in Luke happen around mealtime. Mealtime is a place where a sinner will minister to Jesus to the disadvantage of a pharisaic host and pharisaic audience.

We have so many instances of mealtime that are remarkable. It's almost like what I said to my students in America, the American ministry, which the church has failed to do because, in America, we like food, and if you pick up the gospel of Luke, Jesus is American. He liked ministry around food.

He took the bread, broke it, and blessed it. It was just the Eucharistic formula, and as soon as he gave them the food, he gave it to them. Boom! It became clear. Jesus

points to the fact that they are foolish to disbelieve what the prophet had said about the suffering and the glory of the Messiah.

Yes, Jesus will stay with them and will share the bread with them, but as Jesus disappeared, they began to realize how his very words were bringing this burning from within, a positive edge from within, a positive sensation from within, and as they went to Jerusalem, they met the rest of the disciples. For the first time, we hear something that Luke has not told us. From the account that they were told in Jerusalem, it seems like Jesus had also revealed himself to Simon personally before they arrived there. What is Luke doing here? Well, Luke is telling us that the women were witnesses in the tomb to see that the tomb was empty.

Peter is a witness that the tomb is empty, and Luke tells us that the men, the two men on the road to Emmaus, are eyewitnesses of Jesus as a person who has been resurrected from the dead. He broke bread with them. He did not just interact with them.

He did that which was human with them, and he appeared with them in that human form. In the book of Acts, Luke reminds us that he appeared, taught, and dealt with them for 40 days. Luke wants us to realize that the resurrection of Jesus is not a fiction.

As Paul will say later on if Christ had not risen from the dead, then our faith would be in vain, and as subsequent to that, in the Jerusalem account, we are going to see something very, very interesting unfolding as Jesus as these two joined the rest of the 11 and shared their experience with Jesus. Following verse 36, as they were talking, that is now they are with them in Jerusalem, as they were talking in that house in Jerusalem with the 11 and some others about these things, Jesus himself stood among them, and he said to them, Shalom, peace to you. They were startled.

and frightened and thought they saw a spirit. Notice that they thought they saw a spirit. Luke will say that the issue will be addressed, and he said to them, why are you troubled, and why do doubts arise in your hearts? See my hands and my feet; that is me myself. Touch me and see.

For a spirit does not have flesh and bones as you see that I have. And when he said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, have you anything here to eat? Another food ministry.

They gave him a piece of broiled fish if you like grilled fish, and he took it and ate before them. 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 and the prophets and the sons must be fulfilled.

Then, he opened their minds to understand the scriptures. The scriptures here mean the laws, the prophets, and the Psalms. And he said to them. Thus, it is written that Christ should suffer and, on the third day, rise from the dead and that repentance for the forgiveness of sins should be proclaimed in his name to all nations beginning from Jerusalem.

You are witnesses of these things and behold; I am sending the promise of my father upon you. But stay in a city until you are clothed with power from on high. It's a lot of amazing.

Jesus appears to them, greets them, and says peace. Peace to you if you are in doubt if you are in trouble, peace, peace. In the past two years, my students from different parts of the world have grown tired of me saying the most important word I learned from Brazil.

Tranquilo, relax, peace. I could imagine Jesus seeing a bunch of men gathering with some women with them, scared, knowing not what to do, and even seeing Jesus among them, wondering if his spirit was there or not. He goes tranquilo, shalom, peace, relax.

If you are wondering, it is a spirit unlike the gospel of John, in which we talk about Thomas. Here, we don't have Thomas' story.

If you are wondering, it is a spirit. Luke says eyewitness account. Jesus said he is prepared to show them evidence of his crucifixion from his hands and his feet, and he will show them exactly that.

You see, the fear of thinking like a spirit prompted the need to provide evidence for something that can be touched and seen. False witnesses are those who testify to what they have not seen or heard, or experienced. Jesus offers these guys in Jerusalem, as in Emmaus, something to see and the food they would eat to touch to make them true witnesses.

With Jesus recounting events from the scriptures, namely the Torah, the prophets, and the Psalms, they become fully aware of the fulfillment of the scriptures as the Messiah makes clear to them. The second reaction of those who were frightened now changes to those who were overjoyed. The word marvel is used here in a positive way to say they were awestruck with joy.

Now, they see something happy, but they don't even know how to explain it. The evidence of the resurrection is clear. He eats a grilled or broiled fish with them at another meal time, and he opens their minds to understand what the prophets have said about the Messiah.

The promise has been fulfilled, and then Jesus reminds them that there will be witnesses. In other words, what is going on is that he's going to pass on that prophetic mantle to them. We know this tradition from Israel, where we see Elijah and Elisha, as well as Moses and Joshua.

The prophetic mantle is being passed on. They are going to be the voice. They are going to be witnesses.

They are going to be the ones who will declare those oracles. And as you think about those as Luke narrates them, I want to bring it up again and read them as he says it. The prophets are for prophecy, the scriptures that are fulfilled here that it is written that Christ should suffer and on the third day rise from the dead and that appearance that repentance for the forgiveness of sins should be proclaimed in his name to all nations, not only Israel beginning from Jerusalem.

You are witnesses of these things and behold; I am sending you like prophets. I am sending you to replace me. I am sending you that the promise of the father will continue.

Basically, that prophetic pronouncement brings to bear these five key things. One that he would suffer and rise from the dead on the third day. That is what has just happened.

Subsequent to that, repentance will be preached to all the nations. That will be beginning from the book of Acts. People will receive forgiveness for their sins.

That will begin from the book of Acts chapter 2. Precisely Acts chapter 2, verse 38. We will hear some of this formula repeated. They shall be witnesses from Jerusalem.

Acts chapter 1, verse 8. The promise of the spirit will be coming upon them even as they would witness him ascending. Acts chapter 1 and chapter 2. As Johnson will put it. Here, at the end of the gospel, we find the components of prophecy and fulfillment.

- A. The scriptures speak of Jesus.
- B. There is a divine necessity for the events of his ministry, death, and resurrection.
- C. This divine necessity expresses itself in fulfillment of the meaning of the test of the Torah.
- D. The Torah includes the laws of Moses, the prophet, and the writings of the Psalms.

I cannot end the gospel of Luke without reminding you that as Luke tells about the resurrection and situates these events and talks about the power from on high

coming from the disciples, he is actually making the perfect segue to the beginning of the book of Acts. They shall be witnesses.

But here in Luke alone, Luke presents us four eyewitnesses to the resurrection. There are four eyewitnesses that we should not forget lest we think resurrection was elusive. In fact, the women were witnesses to the resurrection as they visited the tomb and found that the tomb was empty.

The stone had been rolled away, and the angel said, why do you look for the living among the dead? He is not here. Yes, he is risen. The eyewitness account of Peter who ran to the tomb, who scooped in and saw that the living lay dead, the body was not dead, the stone had been rolled away.

Jesus is risen and is risen indeed. He had won a victory over death. And the story of those two men on the road to Emmaus, in which they got into their own struggle and expectation of a Messiah for Israel, talking about this Jesus and then began to recount what the woman had told and how some of their peers had also gone to verify and tell about the stone that had been rolled away and realize, yes, Jesus is risen.

The third eyewitness account is about those two who saw Jesus break bread with them and their eyes open. The fourth incident, in terms of the eyewitness account, is what unfolded in Jerusalem, where Jesus appeared to the disciples in Jerusalem. The 11 and, as Luke explains, others who are present with them.

Luke tells us that there were eyewitness accounts to verify that the resurrection of Jesus was not an elusive imagination. But, in fact, these are things that people see. And the most human thing a resurrected person could do to rebuke any view that perhaps he was a spirit was that he ate.

He ate with the man in Emmaus, and he ate with those in Jerusalem. And then we are told he would ascend. This Jesus, Acts tells us, whom you see going will come back in the same way.

The resurrected Jesus. Friends, I hope that as you follow these lectures with us on the gospel of Luke, you do not forget that Luke left us from verse 50, reminding us that Jesus will lead them out far to Bethlehem. And then he will bless them.

And then he will be taken out from heaven. They would worship, and they would return to Jerusalem. Jesus, the one who came as the Messiah of the world, not only of the Jews, who came and functioned in the tradition of the Jews, who came never to deconstruct Judaism or Jewish traditions, but who came in fulfillment of messianic prophecies of the Jews, not as most expected, but as Messiah of the world, has come to save the world.

As Luke, a gentile, writes to Theophilus, he reminds him that Jesus came according to prophetic tradition and fulfilled all the prophetic expectations. He himself functioned as a prophet. The teachers of the law misunderstood him.

His own disciples misunderstood the scope of his ministry. But this Jesus came for all. In Luke, he was there for the outcasts, the shepherd, the widows, the lepers, and the poor.

He was also there for the elite, the rich. Theophilus himself thinks about Joseph of Arimathea, thinks about Zacchaeus, and thinks about all these prominent people. Jesus came for them as well.

Jesus also came for men and women. Men were following him as much as women. He came to minister to children, and sometimes we use children as object lessons for the adults to follow.

If you are a student in Luke Act and you want to start exploring some key details of Luke Act as you follow this lecture series, I have put up a few areas you should look at and begin to explore more. Scholars have explored a few areas, but I think more needs to be done. A lot has been written about the Holy Spirit in Luke-Acts, but little is found with the time fellowship in Luke-Acts.

Little is written about the healing and compassion ministry of Jesus in Luke-Acts. Angels and demons scare people, so they don't want to study them. Do you want to study them? Sadducees and Pharisees in Luke, in the Gospel of Luke, and even Acts portraits are different from the other Gospels.

You want to study them. The wealthy and the poor, the Samaritans, sin and salvation, and perhaps I should make some pastors uncomfortable. If you are a pastor listening to me, in Luke-Acts, forgiveness is almost always conditioned on repentance.

So those who preach cheap gospel should remember that in Luke-Acts, one needs to repent of their sins in order to be forgiven. The other thing perhaps Luke Timothy Johnson should be set apart for bringing our attention to is the prophetic Jesus in the Gospel of Luke and the motif of witness as we find in the Gospel of Luke. There are many more things I could add to this theme, but I hope that as you see that screen, you can actually pause on what a list I have on the screen for you to be able to explore.

Think about these themes. If you're a student trying to study more, I think there are more things about Luke Acts, especially with global Christianity and the perspective different people from different parts of the world bring, that are yet to be explored.

For those friends of mine in the Middle East, I urge you to start thinking about exploring these subjects.

We need to know how these things play out from your cultural prism. I hope that as you follow this lecture series with us, you have begun to develop some interest in Luke's writings. Luke wrote perhaps a third of the New Testament, comprising the Gospel of Luke and Acts.

In this 34 lecture series, I have tried to take you through the entire Gospel, carefully trying to read every line of the text. I must admit that I could not delve into some details in some areas that I would wish to do because of the nature of the lecture series, but I've tried to highlight the issues that are prominent in this area so that you can explore them. When you finish following this series, I would highly recommend the Acts lecture series in the Biblical e-learning lecture series that is delivered by a colleague of mine, a friend of mine, who knows what he's doing far better than I know what I'm doing.

He has by far written the largest commentary on Acts that I have seen, 4,000 pages. Craig Keener delivered the lecture series on Acts for the Biblical e-learning lecture series on Acts. I will highly urge you to understand Luke's thinking, Luke's theological framework, and the continuum of Luke's thought pattern from this series to the series on Acts because when I teach Luke, for example, I teach Luke-Acts.

It is better to teach Luke-Acts together that way, and I highly encourage you to follow that as well. So far, I have tried to contain myself to prevent myself from being so pastoral in the process, but I want to add you a little bit here. This account written to Theophilus was a Christ follower writing to a fellow Christ follower or to inspire faith in Christ.

In other words, the gospel of Luke is meant for Christians to understand more about our faith and grow in our walk with God. It is not a text that is just meant for some secular purposes somewhere. As a Christian, I urge you to read Luke-Acts from a Christian prism.

I urge you to strive to live to the teachings of the Lord Jesus Christ. I urge you to be open to the work of the Holy Spirit. I urge you to embark on the task of service, serving the ordinaries among us.

I urge you to preach the good news to the poor as well as the rich. I urge you to rise and show the world the salvation in Christ Jesus and the hope that he brings to us. I urge you to think about what you could do with the help of the Lord Jesus Christ to make a difference in somebody else's life.

Thank you so much for following this lecture series. It has been my pleasure, and I'm honored to know that you are learning something with us in this lecture series. May God so bless you and ignite a new fire in you.

May he empower you and set you ablaze. May he cast aside fear from within your heart and set you aflame for the purposes of the gospel. May God grant you the grace to open your mouth and speak boldly about Jesus Christ.

And may that Lord Jesus Christ bless you and bless you in all you do for his name's sake. Amen. Thank you.

This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 34, Resurrection Narratives, Luke 24.