

## **Dr. Daniel K. Darko, Gospel of Luke, Session 34, Resurrection (Luke 24) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Darko, Luke, Session 34, Resurrection (Luke 24), Biblicalelearning.org, BeL**

Dr. Daniel K. Darko's Session 34 lecture on Luke 24 from his Biblica eLearning series focuses on the resurrection narratives in the Gospel of Luke. The lecture analyzes the accounts of the women at the tomb, Peter's visit, and the appearance of Jesus on the road to Emmaus, highlighting key details and comparing them with other Gospel versions. Darko emphasizes the eyewitness accounts that validate Jesus' resurrection and discusses the disciples' initial disbelief and their evolving understanding of Jesus' mission. Ultimately, the session connects these resurrection events to the themes of witness and the continuation of Jesus' ministry as presented in the subsequent book of Acts.

**2. 17 - minute Audio Podcast Created on the basis of  
Dr. Darko, Luke, Session 343 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (New Testament →  
Gospels → Luke).**



**Darko\_Luke\_Session  
34.mp3**

### 3. Briefing Document: Darko, Luke, Session 34, Resurrection (Luke 24)

#### Briefing Document: Dr. Daniel K. Darko on Luke 24 - Resurrection Narratives

**Overview:** This briefing document summarizes the key themes and important ideas presented by Dr. Daniel K. Darko in Session 34 of his lecture series on the Gospel of Luke, focusing specifically on the resurrection narratives found in Luke 24. Dr. Darko meticulously walks through the events following Jesus' burial, highlighting Luke's unique perspective and emphasizing the significance of eyewitness accounts, the fulfillment of prophecy, and the commission of the disciples as witnesses.

#### Main Themes and Important Ideas:

##### 1. The Discovery of the Empty Tomb and the Role of Women:

- Dr. Darko begins by reiterating the events leading up to the resurrection, including Jesus' burial by Joseph of Arimathea and the women preparing spices and ointments. He highlights the importance of the Sabbath as a delaying factor.
- He then details the women's visit to the tomb "on the first day of the week at early dawn" (Luke 24:1), their discovery of the rolled-away stone and the absence of Jesus' body.
- Luke emphasizes that the women "did not find the body of the Lord Jesus" (Luke 24:3), leading to their perplexity.
- The appearance of "two men stood by them in dazzling apparel" (Luke 24:4) is a key element in Luke's account. These men deliver the news of the resurrection, asking, "**why do you seek the living among the dead? He is not here but has risen**" (Luke 24:5-6).
- Dr. Darko stresses that in Luke's narrative, women are the first witnesses to the empty tomb and the initial messengers of the resurrection to the apostles, although Luke doesn't explicitly state Mary Magdalene was the *first* to announce the resurrection.
- The initial reaction of the apostles was disbelief: "But these words seemed to them an idle tale. They did not believe them" (Luke 24:11).

## 2. Peter's Verification and the Eyewitness Account:

- Dr. Darko notes Peter's reaction to the women's report: "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" (Luke 24:12).
- Peter's investigation serves as a corroborating eyewitness account to the empty tomb.

## 3. The Messengers at the Tomb: Angels or Men?

- Dr. Darko addresses the apparent discrepancies in the Gospel accounts regarding the messengers at the tomb (two men in Luke, a singular angel in Matthew, and a young man in Mark).
- He clarifies that "an angel is a messenger of God" and that angels can appear in human form, referencing the story of Sodom and Gomorrah.
- He poses the question to students: "why are there two men in Luke, an angel singular in Matthew and a young man singular in Mark?" but emphasizes that all accounts point to a "spiritual being on-site to announce... what had really happened."
- He highlights that God did not leave the understanding of the resurrection to human interpretation but provided divine messengers.

## 4. The Significance of "Why Seek the Living Among the Dead?":

- Dr. Darko emphasizes the profound message delivered by the messengers: "**Why do you wait and look for the dead for the living among the dead?**" He interprets this as a challenge to move beyond the expectation of death and recognize Jesus' triumph over it.
- He poses the rhetorical question: "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?"

## 5. The Road to Emmaus Narrative: Jesus' Unrecognized Appearance and the Opening of Scriptures:

- Dr. Darko details the story of the two men traveling to Emmaus who encounter the resurrected Jesus, initially unrecognized by them.

- He highlights their conversation, their sadness, and their recounting of the recent events in Jerusalem, including their dashed messianic hopes: **"But we had hoped that he was the one to redeem Israel"** (Luke 24:21).
- Dr. Darko emphasizes that their focus on a nationalistic liberation of Israel had "blindsided" them to the broader scope of the "kingdom of God," a recurring theme in Luke's Gospel. He draws a parallel to the disciples' later question in Acts 1:6: "Lord, will you at this time restore the kingdom back to Israel?"
- Jesus rebukes their lack of faith: **"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?"** (Luke 24:25-26).
- Jesus then "interpreted to them in all the scriptures the things concerning himself" (Luke 24:27), starting with Moses and the prophets.
- Recognition occurs during a meal: "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" (Luke 24:30-31). Dr. Darko notes the prevalence of mealtime narratives in Luke and the symbolic resonance with the Eucharist.
- The men's emotional and spiritual awakening is described: "They said to each other, did not our hearts burn within us? While he talked to us on the road, while he opened to us the scriptures?" (Luke 24:32).
- They immediately return to Jerusalem to share their experience.

#### 6. Jesus' Appearance to the Disciples in Jerusalem: Physical Proof and the Commission:

- While the two men from Emmaus are sharing their story, "Jesus himself stood among them, and he said to them, Shalom, peace to you" (Luke 24:36).
- The disciples' initial reaction is fear, believing they saw a spirit. Jesus addresses their doubts by offering physical proof: **"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"** (Luke 24:39). He even eats a piece of broiled fish to further demonstrate his physical reality.
- Jesus reminds them of his previous teachings about the fulfillment of scripture: **"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 Psalms must be fulfilled"** (Luke 24:44).

- He then "opened their minds to understand the scriptures" (Luke 24:45), explaining 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**" (Luke 24:46-47).
- The disciples are commissioned as witnesses: "**You are witnesses of these things**" (Luke 24:48).
- Jesus promises the Holy Spirit: "**Behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high**" (Luke 24:49), serving as a direct segue to the book of Acts.

### 7. The Significance of Eyewitnesses in Luke:

- Dr. Darko emphasizes Luke's focus on verifiable eyewitness accounts to counter any notion that the resurrection was merely an "elusive imagination."
- He identifies four sets of eyewitnesses in Luke's resurrection narrative:
- The women at the empty tomb.
- Peter's inspection of the tomb.
- The two men on the road to Emmaus who encountered the risen Jesus and shared a meal.
- The disciples in Jerusalem to whom Jesus appeared, offering physical proof and sharing a meal.

### 8. The Ascension and Luke's Theological Framework:

- Dr. Darko briefly mentions Jesus leading the disciples out to Bethany, blessing them, and being taken up into heaven (Luke 24:50-51), which provides a transition to the book of Acts.
- He highlights Luke, a Gentile writer, addressing Theophilus, emphasizing that Jesus came according to Jewish prophetic tradition but as the Messiah for the entire world, not just the Jews.
- He notes that while Jesus operated within Jewish traditions, his disciples often misunderstood the scope of his ministry.

### 9. Areas for Further Study in Luke-Acts:

- Dr. Darko suggests several themes for deeper exploration in Luke-Acts, including:

- The Holy Spirit
- Mealtime fellowship
- Healing and compassion ministry
- Angels and demons
- The portrayal of Sadducees and Pharisees
- The wealthy and the poor
- The Samaritans
- Sin and salvation
- The conditionality of forgiveness on repentance.
- The prophetic Jesus and the motif of witness.
- He encourages students, particularly those from diverse cultural backgrounds like the Middle East, to explore these themes through their own cultural lenses.

#### **10. The Purpose of Luke-Acts:**

- Dr. Darko concludes by emphasizing that Luke-Acts is written for Christians to deepen their understanding of their faith and grow in their walk with God.
- He urges readers to engage with the text from a Christian perspective, live according to Jesus' teachings, be open to the Holy Spirit, serve others, preach the Gospel, and make a difference in the world.

#### **Key Quotes:**

- "why do you seek the living among the dead? He is not here but has risen." (Luke 24:5-6)
- "But these words seemed to them an idle tale. They did not believe them." (Luke 24:11)
- "But we had hoped that he was the one to redeem Israel." (Luke 24:21)
- "Oh foolish ones, slow of heart to believe all that the prophets have spoken!" (Luke 24:25)
- "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" (Luke 24:32)

- "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." (Luke 24:39)
- "You are witnesses of these things." (Luke 24:48)

**Conclusion:**

Dr. Darko's lecture on Luke 24 provides a comprehensive overview of the resurrection narratives, highlighting Luke's careful presentation of eyewitness testimonies, the fulfillment of Old Testament prophecies, and the pivotal role of the resurrection in the mission and message of Jesus Christ. He emphasizes the shift from disbelief to joyous awe among the disciples as they encounter the resurrected Lord and are commissioned as his witnesses to the world. The lecture also serves as a bridge to the book of Acts, emphasizing the continuity of Luke's theological framework and encouraging further study of key themes within Luke-Acts.

## 4. Study Guide: Darko, Luke, Session 34, Resurrection (Luke 24)

### Luke 24 Study Guide: Resurrection Narratives

#### Quiz:

1. According to Luke's Gospel, who were the first witnesses to the empty tomb, and what did they initially find?
2. Luke's account mentions two men in shining clothes at the tomb. What message did they deliver to the women, and what did they remind them of?
3. How did Peter react upon hearing the women's account, and what did he find when he went to the tomb himself?
4. Describe the encounter Jesus had with the two disciples on the road to Emmaus. What prevented them from recognizing him initially?
5. How did the disciples on the road to Emmaus finally recognize Jesus, and what was their immediate reaction?
6. When Jesus appeared to the assembled disciples in Jerusalem, what was their initial reaction, and how did Jesus reassure them?
7. What did Jesus do in the presence of the disciples in Jerusalem to further prove his physical resurrection?
8. According to Jesus in Luke 24, what was written in the Law of Moses, the Prophets, and the Psalms that needed to be fulfilled?
9. What mission did Jesus give to his disciples before his ascension, and what promise did he make to them?
10. According to Dr. Darko, who are the four eyewitnesses to the resurrection presented in Luke's Gospel?

#### Answer Key:

1. The first witnesses to the empty tomb, according to Luke, were women, including Mary Magdalene, Joanna, and Mary the mother of James, along with other women. They found the stone rolled away from the tomb and the body of the Lord Jesus missing.



2. The two men in shining clothes told the women, "Why do you seek the living among the dead? He is not here but has risen." They reminded the women of what Jesus had told them while he was still in Galilee: that the Son of Man must be delivered into the hands of sinful men, be crucified, and rise on the third day.
3. Peter rose and ran to the tomb after hearing the women's account. Stooping and looking in, he saw the linen cloths by themselves, and he went home marveling at what had happened.
4. Jesus drew near and walked with two disciples who were on their way to Emmaus. Their eyes were kept from recognizing him as they discussed the recent events surrounding Jesus' crucifixion.
5. The disciples on the road to Emmaus recognized Jesus when he took bread, blessed it, broke it, and gave it to them during a meal. Immediately after recognizing him, he vanished from their sight, and they recalled how their hearts had burned within them as he spoke to them on the road and opened the scriptures.
6. When Jesus appeared to the assembled disciples in Jerusalem, they were startled and frightened, thinking they saw a spirit. Jesus reassured them by showing them his hands and feet and inviting them to touch him, explaining that a spirit does not have flesh and bones.
7. To further prove his physical resurrection, Jesus asked if they had anything to eat, and they gave him a piece of broiled fish, which he took and ate before them.
8. According to Jesus, the scriptures foretold that the 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.
9. Jesus commissioned his disciples to be witnesses of these things and promised to send them the promise of his Father, instructing them to stay in the city until they were clothed with power from on high.
10. According to Dr. Darko, the four eyewitnesses to the resurrection in Luke are the women at the tomb, Peter's visit to the tomb, the two men on the road to Emmaus, and Jesus' appearance to the disciples in Jerusalem.

## Essay Format Questions:

1. Compare and contrast Luke's account of the witnesses at the tomb with the accounts found in Matthew and Mark. What are the key similarities and differences, and how might these variations contribute to each Gospel's overall message?
2. Analyze the significance of the road to Emmaus narrative in Luke 24. How does this encounter demonstrate the disciples' misunderstanding of the Messiah's role and the nature of his resurrection?
3. Discuss the recurring motif of meals in Luke's resurrection narratives (the road to Emmaus and the appearance in Jerusalem). How do these shared meals function within the narrative and what might they symbolize?
4. Examine Jesus' post-resurrection teachings to his disciples in Luke 24. What are the key themes he emphasizes, and how do these teachings prepare them for their future ministry as described in the Book of Acts?
5. Evaluate Dr. Darko's assertion that Luke presents four key eyewitness accounts of the resurrection. How does each of these accounts contribute to the overall argument for the reality of Jesus' resurrection in Luke's Gospel?

## Glossary of Key Terms:

- **Resurrection:** The act of rising from the dead, specifically referring to Jesus Christ's rising from the tomb on the third day after his crucifixion.
- **Eyewitness:** A person who has directly seen an event and can give a first-hand account of it. Luke emphasizes the importance of eyewitnesses to the resurrection.
- **Sabbath:** The seventh day of the week, observed by Jews as a day of rest from work, commemorating God's rest after creation. The Sabbath is mentioned as a reason for the delay in the women anointing Jesus' body.
- **Ointments/Spices:** Aromatic preparations used for anointing the dead, a common practice in Jewish burial customs. The women brought these to the tomb to care for Jesus' body.
- **Emmaus:** A village located about seven miles from Jerusalem, significant in Luke's Gospel as the location of Jesus' post-resurrection appearance to two disciples.
- **Messiah:** The promised deliverer of the Jewish people, prophesied in the Hebrew Bible. The disciples on the road to Emmaus had hoped Jesus was this figure who would redeem Israel.
- **Kingdom of God:** A central theme in Jesus' teachings, referring to God's reign and authority over all things. Jesus' understanding of the Kingdom of God differed from the disciples' more nationalistic expectations.
- **Repentance:** A turning away from sin and towards God, often associated with a change of heart and behavior. Jesus states that repentance for the forgiveness of sins should be proclaimed in his name.
- **Witness:** Someone who testifies to what they have seen, heard, or experienced. Jesus instructs his disciples to be witnesses of his suffering, resurrection, and the message of forgiveness.
- **Prophetic Mantle:** A symbolic passing on of the role and authority of a prophet, as seen in the Old Testament examples of Elijah and Elisha. Jesus passing on this mantle signifies the disciples' role in continuing his mission.

## **5. FAQs on Darko, Luke, Session 34, Resurrection (Luke 24), Biblicalelearning.org (BeL)**

### **Frequently Asked Questions: Luke 24 - The Resurrection Narratives**

#### **1. Who were the initial witnesses to the empty tomb according to Luke's Gospel, and how did they respond?**

According to Luke 24:1-10, the initial witnesses to the empty tomb were women, specifically Mary Magdalene, Joanna, Mary the mother of James, and other women with them. They went to the tomb at early dawn on the first day of the week, carrying spices they had prepared. They found the stone rolled away and the tomb empty of Jesus' body. While perplexed, two men in dazzling apparel appeared to them and announced that Jesus had risen, reminding them of his earlier prophecies about his death and resurrection. Initially, the women were frightened and bowed their faces to the ground, but upon remembering Jesus' words, they returned from the tomb and told the eleven apostles and the others.

#### **2. How did the male disciples react to the women's report of the empty tomb and the message from the two men?**

Luke 24:11 states that the apostles did not believe the women's words, considering them an idle tale. However, Peter, upon hearing their report, rose and ran to the tomb. Stooping down and looking inside, he saw only the linen cloths. He then went home, marveling at what had happened. This highlights an initial skepticism among the male disciples towards the women's testimony, followed by Peter's personal investigation.

#### **3. How does Luke's account of the messengers at the tomb differ from Matthew and Mark's accounts?**

Luke's Gospel (24:4) describes two men in shining clothes who deliver the news of Jesus' resurrection to the women. Matthew's Gospel (28:2-5) speaks of a single angel who descends, rolls back the stone, sits on it, and then speaks to the women. Mark's Gospel (16:5) mentions a young man dressed in a white robe sitting on the right side inside the tomb who delivers the message. Dr. Darko emphasizes that while the details differ, all three Gospel writers point to the presence of a divine messenger(s) announcing the resurrection, indicating that God directly communicated this news rather than leaving it to speculation. He also clarifies that angels can appear in human form.

#### **4. What is the significance of the story of Jesus appearing to the two disciples on the road to Emmaus?**

The account in Luke 24:13-35 is significant because it depicts the resurrected Jesus appearing to two followers who were not among the eleven apostles. It illustrates that the news of the resurrection was spreading beyond the immediate circle of disciples. Furthermore, it highlights the disciples' initial lack of recognition of Jesus, even as he walked and conversed with them about the very events of his death and resurrection and interpreted the scriptures concerning himself. Their recognition only occurred when Jesus took bread, blessed it, broke it, and gave it to them, reminiscent of the Last Supper, suggesting a deeper, perhaps Eucharistic, significance. This encounter also reveals the disciples' disappointment that their expectation of Jesus as the liberator of Israel had seemingly not been fulfilled, and how Jesus redirects their understanding towards the broader scope of his mission as foretold in scripture.

#### **5. How did the disciples in Jerusalem react when Jesus appeared to them, and how did Jesus reassure them?**

According to Luke 24:36-43, when Jesus appeared to the gathered disciples in Jerusalem, they were startled and frightened, believing they were seeing a spirit. To reassure them, Jesus showed them his hands and feet, inviting them to touch him to prove he had flesh and bones. He further demonstrated his physical reality by asking for food and eating a piece of broiled fish in their presence. These actions were crucial in establishing the tangible nature of his resurrection and refuting any notion that he was merely a ghost or spirit.

#### **6. What key points did Jesus emphasize to his disciples regarding the scriptures and their future role?**

In Luke 24:44-49, Jesus reminded his disciples of his earlier teachings, stating that everything written about him in the Law of Moses, the Prophets, and the Psalms (the scriptures) had to be fulfilled. He opened their minds to understand these scriptures, emphasizing that the Christ would suffer, rise from the dead on the third day, and that repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem. He then commissioned them as witnesses of these things and promised to send them the Holy Spirit ("the promise of my Father") to clothe them with power from on high, instructing them to stay in Jerusalem until this occurred.

## **7. According to Dr. Darko, who are the four eyewitnesses to the resurrection presented in Luke's Gospel?**

Dr. Darko identifies four key eyewitness accounts in Luke's narrative of the resurrection:

1. The women who visited the tomb and found it empty and heard the message from the divine messengers.
2. Peter, who ran to the tomb and found it empty with only the linen cloths remaining.
3. The two men on the road to Emmaus who encountered the resurrected Jesus, recognized him in the breaking of bread, and experienced his physical presence.
4. The assembled disciples in Jerusalem, including the eleven, to whom Jesus appeared, showed his physical wounds, and ate with them.

These multiple eyewitness accounts serve to emphasize the reality and verifiability of Jesus' resurrection.

## **8. What is the broader significance of Luke's resurrection narratives within the context of his Gospel and its connection to the Book of Acts, according to the lecture?**

Dr. Darko emphasizes that Luke's account of the resurrection serves as a crucial transition to the Book of Acts. The resurrection fulfills the prophecies and demonstrates Jesus' victory over death, paving the way for the proclamation of the gospel to all nations. Jesus' commissioning of the disciples as witnesses and the promise of the Holy Spirit in Luke 24 directly lead into the events of Pentecost and the subsequent spread of Christianity described in Acts. Furthermore, Luke, a Gentile writing to Theophilus, highlights that Jesus' mission was not limited to Israel but was for the entire world, encompassing outcasts, the poor, the rich, men, women, and children. The themes of prophecy fulfillment, witness, repentance, forgiveness, and the empowering presence of the Holy Spirit, all present in the resurrection narratives, continue as central motifs in the Book of Acts, showcasing the continuity of Luke's theological framework across both books.