

The Gospel of Luke, Teacher's Guide

Lesson 26: The Last Supper, the Cross, and the Resurrection

Luke 22:1–24:53

Teaching Aim (Teacher Orientation)

This final lesson carries the greatest doctrinal weight of the entire study, and the teacher should prepare for it prayerfully. In three chapters Luke brings us to the institution of the Lord's Supper and the new covenant ratified in Christ's blood, the substitutionary suffering and death of the sinless Son of God, and the bodily resurrection that is the foundation of the whole gospel. Several core truths must be taught clearly here: the Lord's Supper as Christ's appointed memorial of His death, kept by the church on the first day of the week; the cross as the innocent dying in the place of the guilty; the resurrection as historical, bodily fact; and the risen Lord's own commission that repentance and forgiveness of sins be preached in His name, which is precisely the plan of salvation the apostles proclaimed from Pentecost onward (Acts 2). Tie the new covenant, the cross, and the resurrection together as the climax of Luke.

Two places call for special care. The penitent thief (23:39–43) is frequently used to argue that baptism is unnecessary today, and the teacher must handle this graciously and precisely. The thief lived and died before Jesus' death inaugurated the new covenant, before the Great Commission, and before Pentecost. Jesus on earth could and did forgive sins directly. The thief is therefore not the new covenant pattern for salvation today. Affirm the beauty of his faith without making him the template, and point students to what the risen and ascended Christ actually commanded for this age (Acts 2:38; Mark 16:16; Romans 6:3–4; Galatians 3:27). At the resurrection, guard against treating it as a symbol or a spiritual idea; Luke is at pains to show a body that could be touched and that ate fish. The empty tomb is fact, and the gospel stands or falls on it.

Yet this lesson is not only a doctrinal summit; it is the moment the whole study has been pressing toward in the student's heart. The aim is response. Set before students the love of a Savior who served while His disciples argued, who forgave while they nailed Him down, who looked at Peter with mercy rather than condemnation, and who rose to send forgiveness to all nations beginning at Jerusalem. The goal of twenty-six lessons is not admiration but discipleship. Help each person leave this study not merely informed about Jesus but surrendered to Him, ready to answer the risen Lord with the obedience of faith.

Question 1

Student Question:

On the night He was betrayed Jesus took bread and a cup and said, "This is my body, which is given for you. Do this in remembrance of me," and "This cup that is poured out for you is the new

covenant in my blood” (22:19–20). What does the Lord’s Supper teach about the meaning of Jesus’ death and the new covenant, and what does it mean that He commanded His church to keep this memorial until He comes (1 Corinthians 11:23–26)?

Commentary and Teaching Notes

Open with the table. On the night He was betrayed, Jesus deliberately took the Passover, the meal that had remembered God’s deliverance of Israel for fifteen centuries, and transformed it. He took bread, gave thanks, broke it, and said, “This is my body, which is given for you. Do this in remembrance of me” (22:19), and likewise the cup, “This cup that is poured out for you is the new covenant in my blood” (22:20). Help students see that Jesus is interpreting His own death before it happens. His body is given, His blood is poured out, and by that blood a new covenant is established, fulfilling the promise of Jeremiah 31 and bringing the old law to its end in Him (Hebrews 8–10; Colossians 2:14).

Teach the Supper as a memorial Christ appointed for His church, not a mere optional ritual. “Do this in remembrance of me” is a command. Paul received this same account from the Lord and passed it to the church, explaining that as often as we eat the bread and drink the cup we “proclaim the Lord’s death until he comes” (1 Corinthians 11:23–26). The Supper looks backward to the cross, inward in self-examination, and forward to His return. It is a proclamation, a remembrance, and an act of communion with the body and blood of Christ.

Connect this to the practice of the New Testament church. The disciples in Acts gathered to break bread on the first day of the week (Acts 20:7), which is the apostolic pattern for the church’s weekly observance. We do not keep the Supper because of tradition or sentiment; we keep it because the Lord commanded it and the inspired pattern shows the church doing it each Lord’s Day. This is worship offered in the way God has appointed, not as a Christian Sabbath but on the day Christ rose.

Bring it home with reverence. Every time the church gathers around the table, it is standing again in the upper room, hearing the Lord say “for you.” The bread and cup preach a sermon no words can match: the Son of God gave His body and poured out His blood so that we who deserved death might live. Help students approach the table not casually but with awe and self-examination, discerning the body of the Lord.

Doctrinal / Christian Living Issues

- The Lord’s Supper as Christ’s appointed memorial of His death, commanded for His church (Luke 22:19; 1 Corinthians 11:24–25)
- The new covenant ratified in the blood of Christ, fulfilling and replacing the old law (Jeremiah 31:31–34; Hebrews 8–10; Colossians 2:14)
- The Supper as a proclamation of the Lord’s death until He comes, looking backward, inward, and forward (1 Corinthians 11:26)

- The first day of the week as the apostolic pattern for the church's weekly observance, the day Christ rose, not a Christian Sabbath (Acts 20:7)
- The need for reverence and self-examination, discerning the body of the Lord (1 Corinthians 11:27–29)

Discussion Prompts

- What does Jesus mean when He calls the cup “the new covenant in my blood,” and what does that say about His death?
- Why does it matter that the Supper is a command of Christ and not merely a tradition of men?
- How should knowing the church's pattern in Acts 20:7 shape our gathering on the first day of the week?

Question 2

Student Question:

The disciples argued about “which of them was to be regarded as the greatest” on the very night Jesus was preparing to die for them, and He answered, “let the greatest among you become as the youngest, and the leader as one who serves” (22:24–27). Where do you still measure your worth by status, recognition, or being served rather than serving, and what would it look like this week to take the lower place the way Jesus did?

Commentary and Teaching Notes

This is a self-examining question, and the irony Luke records is meant to sting us. On the very night Jesus was about to give His life, the disciples fell into “a dispute among them, as to which of them was to be regarded as the greatest” (22:24). With the cross hours away, they were jockeying for position. Before we judge them, we should recognize ourselves. The hunger to be recognized, deferred to, and served runs deep in every human heart.

Let Jesus' answer reframe greatness entirely. The Gentiles love titles and lordship, He says, “But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves” (22:26). Then He points to Himself: “I am among you as the one who serves” (22:27). The King of glory, on the night of His betrayal, defines greatness as servanthood and proves it with His own life. The cross itself is the ultimate act of service.

Guide students to be specific. Where do they measure their worth by status, by being noticed, by being waited on? Perhaps it shows up in resentment when overlooked, in keeping score of who serves whom, in seeking the visible role over the hidden one. Ask them to name the actual arena, at work, at home, in the church, where they crave to be great in the world's sense.

Press toward concrete imitation. Greatness in the kingdom is not abstract; it has a towel and a basin and a cross attached to it. Challenge each person to take one deliberately lower place this

week, to serve someone who cannot repay them, to do the hidden task no one will applaud, and to find in it the joy of walking in step with their serving Lord.

Doctrinal / Christian Living Issues

- True greatness in the kingdom defined as servanthood, against the world's pursuit of status (Luke 22:26; Mark 10:42–45)
- Christ as the supreme model of the servant, who served even to the cross (Philippians 2:5–8)
- The deceitfulness of pride and the call to humility (James 4:6)
- Discipleship as imitation of Christ in self-giving love (John 13:14–15)

Discussion Prompts

- Why is it so jarring that the disciples argued about greatness on this particular night?
- Where do you still measure your worth by status or recognition?
- What is one specific way you will take the lower place and serve someone this week?

Question 3

Student Question:

In Gethsemane Jesus prayed in agony, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done" (22:42), and an angel came and strengthened Him. What does this scene reveal about who Jesus is, about the real cost of the cross, and about what it means that He chose to drink the cup of God's wrath in our place?

Commentary and Teaching Notes

Move to the garden, and slow down, for this is holy ground. Luke shows us a Jesus in genuine anguish: "being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground" (22:44). The teacher should resist any view that makes Jesus' suffering less than real. He was not playacting. The Son of God truly recoiled from what lay ahead, and an angel had to come and strengthen Him (22:43).

Teach what the cup is. "Father, if you are willing, remove this cup from me" (22:42). In the Old Testament the cup is repeatedly the cup of God's wrath against sin. What Jesus dreaded was not merely the nails and the mockery, terrible as those were, but bearing the full weight of God's judgment against the sin of the world, becoming sin for us though He knew no sin. The horror of Gethsemane is the horror of the sinless One about to be made the sin-bearer.

Hold together His full deity and full humanity. The same Jesus who is the Son of the Most High prays in real human dread, and yet submits in perfect obedience: "Nevertheless, not my will, but yours, be done" (22:42). Here is the second Adam succeeding where the first failed,

surrendering His will to the Father in a garden where the first man rebelled. His obedience is our salvation.

Apply it tenderly. Jesus does not despise our honest struggle. He invites us to bring our real anguish to the Father, to name what we wish were different, and then to come, as He did, to “not my will, but yours.” The strength to obey is found not in pretending we do not hurt, but in surrendering the hurt to a Father we trust. And let students marvel: He drank the cup so that we would never have to.

Doctrinal / Christian Living Issues

- The full humanity of Christ, who truly suffered and dreaded the cross (Hebrews 5:7–8; Luke 22:44)
- The cup as the cup of God’s wrath against sin, which Christ drank in our place (Isaiah 53:10; 2 Corinthians 5:21)
- The full deity and sinlessness of Christ, the obedient Son who submitted His will to the Father (Luke 22:42; Philippians 2:8)
- Substitutionary atonement: the innocent bearing the judgment due to the guilty (1 Peter 2:24)
- Prayer and surrender as the pattern for facing suffering, naming our anguish yet yielding to God’s will

Discussion Prompts

- What was the “cup” Jesus dreaded, and why was it more than physical pain?
- How does Gethsemane show both the real humanity and the perfect obedience of Jesus?
- What does it mean for you to pray “not my will, but yours” in your own season of testing?

Question 4

Student Question:

After Jesus told Peter he would deny Him three times, Peter insisted he was ready to go to prison and death, yet by the firelight he swore he did not know the man, and when the rooster crowed “the Lord turned and looked at Peter” and he “went out and wept bitterly” (22:61–62). When have you been more confident in your own loyalty to Christ than you should have been, and what does the Lord’s look of love rather than condemnation stir in you about how He meets you in your failures?

Commentary and Teaching Notes

This self-examining question turns on one of the most human moments in the Gospel. Peter, who had sworn, “Lord, I am ready to go with you both to prison and to death” (22:33), stood by a fire and three times denied that he even knew Jesus. Then “the rooster crowed. And the Lord turned and looked at Peter” (22:60–61). That look broke him, and he “went out and wept

bitterly” (22:62). The teacher should help students feel both the failure and the mercy in the scene.

Address self-confidence honestly. Peter did not fall because he loved Jesus too little in that moment; he fell because he trusted his own strength too much. Jesus had warned him and had prayed for him, “that your faith may not fail” (22:32). We are most vulnerable precisely where we are most sure of ourselves. Invite students to name where they have presumed on their own loyalty and been surprised by their own weakness.

Linger on the look. Luke does not record a word of rebuke. The Lord simply looked at Peter, and that look held both the full knowledge of Peter’s betrayal and an undiminished love. It was a look that led not to despair but to repentance. There is a world of difference between the worldly grief that destroyed Judas and the godly grief that restored Peter. The same Jesus prayed for Peter’s return and would later restore him fully.

Bring it to the student’s failures. Many carry shame over ways they have denied Christ, by silence, by compromise, by drifting. The risen Lord meets such failure not with condemnation but with a look of love that calls us back. Help students see that genuine repentance, the bitter weeping that turns back to Christ, is the doorway home, and that no fall is final for the one who returns to Him.

Doctrinal / Christian Living Issues

- The danger of self-confidence and the reality of human weakness even in sincere believers (Luke 22:33–34; 1 Corinthians 10:12)
- Christ’s intercession for His own, that their faith may not fail (Luke 22:31–32; Hebrews 7:25)
- The difference between godly grief that leads to repentance and worldly grief that leads to death (2 Corinthians 7:10)
- Restoration and forgiveness for the repentant, against despair (John 21:15–19)

Discussion Prompts

- When have you been more confident in your own loyalty to Christ than you should have been?
- What is the difference between Peter’s grief and Judas’s grief?
- What does the Lord’s look of love rather than condemnation stir in you about how He meets your failures?

Question 5

Student Question:

Jesus stood trial before the council, before Pilate, and before Herod, and though He was found innocent again and again (“I find no guilt in this man,” 23:4), He was condemned while Barabbas, a man guilty of insurrection and murder, was released in His place (23:25). What does

this exchange of the innocent for the guilty teach about the meaning of Jesus' death, and how does the silence and innocence of Jesus before His accusers fulfill the Scriptures?

Commentary and Teaching Notes

Walk through the trials with an eye to one theme: the innocent condemned for the guilty. Before the council, before Pilate, and before Herod, Jesus is examined, and Pilate declares plainly, "I find no guilt in this man" (23:4), and says it again and again (23:14–15, 22). Luke is establishing, through hostile witnesses and a reluctant governor, that Jesus is innocent. He dies not for any crime of His own.

Center the lesson on the exchange. The crowd demands the release of Barabbas, "a man who had been thrown into prison for an insurrection started in the city and for murder" (23:25), and Pilate "released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will." Here, in living color, is the gospel: a guilty man goes free because an innocent man takes his place. Barabbas is every one of us. We are the guilty who deserve death, and Christ stands in our place.

Connect this to the prophetic Scriptures. The silent, innocent suffering of Jesus fulfills Isaiah 53, the Servant who "was oppressed, and he was afflicted, yet he opened not his mouth," who was "numbered with the transgressors" and bore "the sin of many." Jesus Himself had said the Scriptures concerning Him must be fulfilled. The cross is not an accident or a tragedy that overtook a good man; it is the deliberate, prophesied plan of God to save sinners.

Apply the substitution personally. Teach students to put their own name where Barabbas stands. The death Jesus died was the death we earned. He was condemned that we might be acquitted; He was bound that we might go free. This is the heart of why His death matters, and it should move the class from analyzing the trials to worshiping the One who took our place.

Doctrinal / Christian Living Issues

- The repeated declaration of Jesus' innocence, establishing that He died for no crime of His own (Luke 23:4, 14–15, 22)
- Substitutionary atonement pictured in Barabbas: the guilty released because the innocent is condemned (Luke 23:25; 2 Corinthians 5:21)
- The fulfillment of prophecy in the silent, suffering Servant (Isaiah 53:7–12)
- The cross as the deliberate, foreordained plan of God, not a tragic accident (Acts 2:23)
- Every sinner's place before God as the guilty one for whom Christ died (Romans 5:6–8)

Discussion Prompts

- Why does Luke take such care to record that Jesus was found innocent?
- How does the release of Barabbas picture what Jesus did for you?
- How does seeing the cross as the fulfillment of prophecy change the way you view it?

Question 6

Student Question:

As the soldiers nailed Him to the cross, Jesus prayed, "Father, forgive them, for they know not what they do" (23:34). Who in your life is hardest for you to forgive, and what does it do to your heart to watch the sinless Son of God extend forgiveness to the very men driving the nails, even before they ask for it?

Commentary and Teaching Notes

This self-examining question rises from one of the first words Jesus spoke from the cross: "Father, forgive them, for they know not what they do" (23:34). As the soldiers drove the nails, He prayed for their forgiveness. Let students sit with the staggering reality of it. This is not forgiveness offered after an apology; it is forgiveness extended toward men in the very act of murdering Him, before any of them sought it.

Use this to expose our own hearts about forgiveness. We tend to forgive only after the other person has suffered enough, apologized sufficiently, or earned their way back. Jesus forgives from the cross. The teacher should be careful and pastoral here, because some in the class may carry deep wounds, real betrayals, abuse, lasting damage. Forgiveness does not mean pretending the wrong did not happen or that it did not matter. It means releasing the debt to God and refusing to let bitterness rule us.

Ground forgiveness in the gospel itself. We are able to forgive because we have been forgiven at infinite cost. The same blood that purchased our pardon is the blood shed for those who wronged us. "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32). An unforgiving heart in one who claims the forgiveness of the cross is a contradiction Jesus warned against sharply.

Move toward a specific name. Ask each person to bring to mind the one who is hardest to forgive, and to begin, even haltingly, to release that person to God this week. Watching the sinless Son of God forgive His executioners does not make our wounds small; it makes His grace large enough to carry both them and us.

Doctrinal / Christian Living Issues

- Christ's forgiveness extended to His enemies even before they repented (Luke 23:34)
- The believer's call to forgive as we have been forgiven (Ephesians 4:32; Colossians 3:13)
- The seriousness of an unforgiving heart in one who claims Christ's forgiveness (Matthew 6:14–15)
- Forgiveness as release of the debt to God, not denial that the wrong occurred

Discussion Prompts

- Who in your life is hardest for you to forgive, and why?
- What does it stir in you to watch Jesus forgive the men driving the nails?
- What is one step you can take this week toward releasing a grudge to God?

Question 7

Student Question:

One of the criminals crucified beside Jesus turned to Him and said, "Jesus, remember me when you come into your kingdom," and Jesus answered, "Truly, I say to you, today you will be with me in Paradise" (23:42-43). Some use this dying thief to argue that baptism is unnecessary for salvation today. How should we understand this man's salvation in light of when he lived and died, and why is he not the pattern for how people are saved under the new covenant after the resurrection (Acts 2:38; Mark 16:16; Romans 6:3-4)?

Commentary and Teaching Notes

This question must be handled with both clarity and tenderness, because the penitent thief is one of the most beautiful conversions in Scripture and also one of the most misused texts in discussions of salvation. Begin by honoring the faith of the dying man. While one criminal railed at Jesus, the other rebuked him, confessed his own guilt and Jesus' innocence, and then, with breathtaking faith, said, "Jesus, remember me when you come into your kingdom" (23:42). Hanging beside a dying man, he believed Jesus was a king with a coming kingdom. Jesus answered, "Truly, I say to you, today you will be with me in Paradise" (23:43). This is real salvation, real grace, and we should marvel at it, not minimize it.

Now teach the crucial matter of timing, graciously and plainly. The thief lived and died under the old covenant, before Jesus' death inaugurated the new covenant in His blood, before the Great Commission was given, and before the church began at Pentecost. Throughout His earthly ministry Jesus exercised His personal authority to forgive sins directly. He told the paralytic, "your sins are forgiven" (Luke 5:20), and the sinful woman, "Your sins are forgiven" (Luke 7:48), with no mention of baptism, because the Son of Man had authority on earth to forgive sins. He did the same for the thief. The thief was saved exactly as those others were, by the direct word of Jesus during His earthly life.

Therefore draw the careful conclusion: the thief is not the new covenant pattern for how people are saved today. He could not have been baptized into Christ's death and resurrection, for Christ had not yet died and risen (Romans 6:3-4). To use him as the template for salvation in this age is to reach back across the cross and Pentecost for an example that predates the very gospel we are commanded to obey. We do not look to those saved before Calvary to learn how to be saved after it; we look to what the risen and ascended Christ commanded for this age.

Then point to what Christ did command once He had died and risen. The risen Lord said that "repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning

from Jerusalem” (Luke 24:47), and “Whoever believes and is baptized will be saved” (Mark 16:16). When that preaching began at Pentecost, and convicted hearers asked what to do, the answer was, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). Paul teaches that we are baptized into Christ’s death and raised to walk in newness of life (Romans 6:3–4), and that as many as were baptized into Christ have put on Christ (Galatians 3:27). Baptism is not a human work that earns salvation; it is God’s appointed time and place where, by grace through faith, the penitent believer is united with the death, burial, and resurrection of Jesus.

Close graciously, not harshly. The thief teaches us the wonder of grace and the sufficiency of Christ to save even at the last hour. He does not teach us to ignore what our risen Lord plainly commanded. Help students hold both truths: deep gratitude for the grace shown to a dying man, and glad submission to the way Christ has appointed for us who live on this side of the empty tomb.

Doctrinal / Christian Living Issues

- The genuine salvation and beautiful faith of the penitent thief, by Jesus’ direct word (Luke 23:42–43)
- Jesus’ authority during His earthly ministry to forgive sins directly, under the old covenant and before Pentecost (Luke 5:20; 7:48)
- The thief lived and died before the new covenant was inaugurated, before the Great Commission, and before the church began, so he is not the pattern for salvation today
- Baptism as God’s appointed means for this age, commanded by the risen Christ and preached from Pentecost on (Mark 16:16; Acts 2:38)
- Baptism as union with Christ’s death, burial, and resurrection, by grace through faith, not a meritorious work (Romans 6:3–4; Galatians 3:27)
- The error of reaching back across the cross for a salvation example that predates the gospel we are commanded to obey

Discussion Prompts

- Why is the timing of the thief’s life and death so important to understanding his salvation?
- How can we honor the thief’s faith without making him the pattern for how we are saved today?
- What did the risen Christ actually command be preached, and how did the apostles answer the question “what shall we do” in Acts 2?

Question 8

Student Question:

On the road to Emmaus two grieving disciples walked with the risen Jesus without recognizing Him, until “he took the bread and blessed and broke it,” and “their eyes were opened,” and they

remembered how “our hearts burning within us while he talked to us on the road, while he opened to us the Scriptures” (24:30–32). When has Jesus felt distant or hidden to you in a season of disappointment, and how does this story encourage you to keep walking with Him and listening to His word even when you cannot feel His nearness?

Commentary and Teaching Notes

This self-examining question draws on the road to Emmaus, a story of grief slowly turning to joy. Two disciples walked toward Emmaus that first Sunday, “looking sad” (24:17), their hopes buried with Jesus. The risen Lord drew near and walked with them, “but their eyes were kept from recognizing him” (24:16). For most of the journey, Jesus was nearer than they knew, even when they could not perceive Him.

Notice how He met their discouragement. He did not first reveal Himself with a flash of glory; He opened the Scriptures, “and beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (24:27). The word came before the seeing. Only later, as He broke bread, “their eyes were opened, and they recognized him” (24:31), and they realized, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” (24:32).

Apply this to seasons of disappointment. Many believers know the experience of feeling that Jesus is distant, especially when prayers seem unanswered and hopes lie in ruins. This story is a gentle correction: He is often walking with us precisely when we cannot feel Him, and the way our eyes are opened is through His word. Encourage students who feel spiritually dry not to abandon the Scriptures and the gathering of the church but to keep walking the road and listening, trusting that recognition often comes after, not before, faithfulness.

Draw out the heart that burns. The aim is not merely to feel something but to be people whose hearts are warmed by Christ as the Scriptures are opened. Ask students where they have last sensed that burning, and what it would look like to keep company with the risen Lord through His word, even on the days the road feels long and He seems hidden.

Doctrinal / Christian Living Issues

- The risen Christ revealed through the Scriptures, which testify of Him from Moses and the Prophets (Luke 24:27; John 5:39)
- Christ’s nearness even when unrecognized, walking with His discouraged people
- The word of God as the means by which our eyes are opened and our hearts are warmed
- Perseverance in Scripture and fellowship through seasons of spiritual dryness

Discussion Prompts

- When has Jesus felt distant or hidden to you in a season of disappointment?
- Why did Jesus open the Scriptures before He revealed Himself?

- How can you keep walking with the risen Lord and listening to His word even when you cannot feel His nearness?

Question 9

Student Question:

On the first day of the week the women found the tomb empty and were asked, "Why do you seek the living among the dead? He is not here, but has risen" (24:5-6), and the risen Jesus later showed the disciples His hands and feet, ate before them, and declared that the Christ had to suffer and rise and that "repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem" (24:46-47). Why is the bodily resurrection of Jesus the foundation of the whole gospel, and how does the risen Lord's own commission tie the cross, the new covenant, and the plan of salvation together as the climax of everything Luke has been telling us?

Commentary and Teaching Notes

This is the heaviest and most glorious question of the lesson, and it gathers up the whole Gospel of Luke. Begin with the bare, world-changing fact: the tomb was empty. The women came with spices to anoint a dead body and instead found the stone rolled away, the body gone, and the announcement, "Why do you seek the living among the dead? He is not here, but has risen" (24:5-6). Luke records this as sober history with named witnesses, just as he promised in his prologue that he would.

Insist on the bodily nature of the resurrection. Luke will not let us spiritualize it. The risen Jesus stood among the eleven, and when they thought they saw a spirit He said, "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" (24:39). Then He asked for food and "ate before them" (24:43). This is no vision, no ghost, no mere survival of His teaching in the disciples' memory. The same body that was crucified was raised, transformed and glorified, but real. The teacher should make plain that the resurrection is the foundation of the entire gospel; if Christ has not been raised, our faith is futile and we are still in our sins (1 Corinthians 15:14-17). Because He is risen, His death is proven sufficient, His lordship is vindicated, and our own resurrection is assured.

Now show how the risen Lord ties everything together in His commission. He opened the disciples' minds to understand the Scriptures and said that the Christ "should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem" (24:46-47). Here the cross, the new covenant in His blood, and the resurrection converge into a single saving message. The Savior did not merely die and rise; He commissioned the proclamation of repentance and forgiveness in His name, beginning at Jerusalem. This is the climax of Luke, and it points straight forward to its fulfillment.

Trace that fulfillment to Pentecost, where this study has been heading all along. Beginning from Jerusalem, on the first Pentecost after the resurrection, Peter preached the crucified and risen Christ, declaring that God made this same Jesus both Lord and Christ (Acts 2:36). When the hearers were cut to the heart and asked, “Brothers, what shall we do?” the answer was, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). The very repentance and forgiveness the risen Lord commanded in Luke 24 is offered in Acts 2 through faith, repentance, confession of Christ as Lord, and baptism into His death and resurrection. The new covenant sealed at the table, the atonement accomplished at the cross, and the victory won at the empty tomb come to us precisely here.

End by lifting the whole Gospel to its summit. From Bethlehem to the empty tomb, Luke has shown the Son of Man who came to seek and to save the lost. He has done it. The Lamb who was slain is alive forevermore, reigning at the right hand of God, and from that throne He calls the nations to repentance and forgiveness in His name. Let the class feel the wonder: the story is true, the tomb is empty, the Lord is risen, and the gospel He commissioned is the same one we are still called to believe and obey today.

Doctrinal / Christian Living Issues

- The bodily, historical resurrection of Jesus, with named witnesses and a body that could be touched and that ate (Luke 24:5–6, 39–43)
- The resurrection as the foundation of the gospel; without it faith is futile and we remain in our sins (1 Corinthians 15:14–20)
- The risen Lord’s commission that repentance and forgiveness of sins be preached in His name to all nations, beginning from Jerusalem (Luke 24:46–47)
- The convergence of the new covenant, the cross, and the resurrection as the climax of Luke and the heart of the gospel
- The fulfillment of that commission at Pentecost, where repentance and baptism in Jesus’ name for forgiveness were preached (Acts 2:36–38)
- Christ’s present reign and lordship at the right hand of God, the risen King who calls all people to respond (Acts 2:33–36; Colossians 3:1)

Discussion Prompts

- How does Luke show that the resurrection was bodily and not merely spiritual or symbolic?
- Why does the whole gospel stand or fall on whether Jesus actually rose from the dead?
- How does the risen Lord’s command in Luke 24:46–47 connect to Peter’s answer in Acts 2:38?

Question 10

Student Question:

We have now walked all the way through Luke, from the angel's announcement to Mary, through the ministry, the parables, the journey to Jerusalem, and now the cross, the empty tomb, and the ascension. The same Jesus who was born in Bethlehem now reigns at the right hand of God, and He calls every person who hears His story to respond. Looking back across this entire study, name one specific way the Lord Jesus has formed you through the Gospel of Luke. What is the one truth from these final chapters, and from the whole book, that you most need to carry forward, and how will you answer the risen Christ who stands before you today?

Commentary and Teaching Notes

This capstone question closes not only the lesson but the entire study, and the teacher should treat it as a sacred moment of response rather than a final review. Resist the urge to introduce new material. The work now is integration and decision. Help the class look back across the whole of Luke: the angel's announcement to Mary, the boy in the temple, the baptism and temptation, the sermon at Nazareth, the calling of sinners, the parables of the lost, the journey to Jerusalem, the entry, the table, the garden, the cross, the empty tomb, and the ascension. One story, one Savior, from beginning to end.

Lift their eyes to the ascension that ends the Gospel. Jesus led the disciples out, "lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven" (24:50–51), and "they worshiped him and returned to Jerusalem with great joy" (24:52). The same Jesus who was born in Bethlehem now reigns at the right hand of God. He is not a figure of the past but the living Lord of the present, and the proper response to Him, the response of the first disciples, is worship and joyful obedience.

Now make it personal and direct, with great gentleness. The risen Christ commissioned repentance and forgiveness in His name, and that call comes to each person in the room. For the student who has never responded to the gospel, this is the hour to consider believing in Jesus as Lord and Christ, repenting of sin, confessing Him before others, and being baptized into His death and resurrection for the forgiveness of sins, then beginning the lifelong walk of faithfulness. For the believer who has grown cold or wandered, this is the hour to return and to remain faithful, for the saved are kept through ongoing trust and obedience, not by a single past decision. Be ready, lovingly, to help anyone who is ready to respond.

Press toward one concrete truth and one concrete step. A study that ends in vague good intentions changes little. Ask each person to name the single truth from these final chapters and from the whole book that they most need to carry forward, and the one specific way they will answer the risen Christ this week. Then close the entire study where Luke closes, in worship of the ascended Lord, sending the class out with great joy to live as His disciples and to proclaim in their own circles the repentance and forgiveness He purchased.

Doctrinal / Christian Living Issues

- Integration of the whole Gospel of Luke: incarnation, ministry, cross, resurrection, and ascension in one saving story
- The ascension and present reign of Christ at the right hand of God, the living Lord who is worshiped (Luke 24:50–52; Acts 2:33)
- The call of the gospel to respond: hearing, believing, repenting, confessing Christ, and being baptized for forgiveness of sins (Acts 2:38; Romans 10:9–10; Mark 16:16)
- Discipleship as a lifelong walk of faithfulness, in which the saved must remain faithful and can fall away if they turn back (Hebrews 3:12–14; 2 Peter 2:20–22)
- Worship and joyful obedience as the fitting climax of encountering the risen Christ (Luke 24:52–53)

Discussion Prompts

- Looking back across the whole study, what one truth from Luke do you most need to carry forward?
- How will you answer the risen Christ who calls you to repentance and forgiveness in His name?
- What is one specific way you will live or proclaim the gospel this week as His disciple?