

Vicarious Sacrifice: Post-Resurrection Events of Jesus: the Appearance to the Ten Disciples, Luke 24:36–43; John 20:19–25: Jesus Enters through a Locked Door; the Disciples Observe His Stigmata; Confirmation Solicits *Esōterikē Harmonía*; Jesus Informs the Ten They Will Inaugurate the Church Age; Old Testament Saints Will Be Transferred from Paradise into Heaven; Communication Gifts Will Be Distributed, Eph 4:8, 11

The Appearance to the Ten Disciples:

Luke 24:36–43; John 20:19–25

- The ten disciples (they are minus Thomas) were gathered together in a locked room:

John 20:19 - When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, "Peace be with you."

- It is important to note that the doors were not simply shut but bolted, indicated by the perfect passive participle of the verb **κλείω (kleiō)**: "to prevent passage at an opening; shut, lock, bar."¹
- The perfect tense with the passive voice indicates that the door had been previously locked by the disciples.
- Usually a heavy bolt slid through rings attached to the door and the frame.²
- This is followed by the imperfect active indicative of the verb **εἰμί (eimi)**: "were assembled."
- The imperfect tense is durative progressive: it contemplates the process as having gone on in past time up to the time denoted by the context, but without inference as to whether or not the process has been completed.³
- The disciples had sequestered themselves in this locked room and continued there indefinitely.
- The reason is because they were afraid of the Jews.
- Regardless of their efforts to secure the room from any intruders, Jesus suddenly appears before them.
- The text reads, "Jesus came and stood," the aorist active indicative of the verb **ἔρχομαι (érchomai)**: "He came." The constative aorist contemplates the action in its entirety.
- Jesus did not knock, ring, push, or hold, He just walked on in and "stood," a second aorist active indicative, this time of the verb **ἵστημι (histēmi)**: "to stand."
- This is followed by the locative of place of the preposition **εἰς (eis)** and the accusative of place of the noun **μέσος (mésos)**: "midst."
- Paralyzed by fear and having faith in a bolted door, the disciples' gathering is suddenly visited by the resurrected Messiah who walked through that door in into their midst saying, "Peace be with you."

¹ Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., rev. Frederick W. Danker (Chicago: University of Chicago Press, 2000), 546, s.v. "κλείω," 1.

² Cleon L. Rogers, Jr. and Cleon L. Rogers III, *The Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 226.

³ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 187.

- The word “peace” is the noun εἰρήνη (*eirēnē*): tranquility, prosperity, or ἑσωτερικὴ ἁρμονία (*esōterikē harmonía*), namely, the copacetic spiritual life based on the doctrine of reconciliation.
- The Lord in resurrection body is proof positive that God the Father was propitiated thus confirming that Jesus’s sacrifice resulted in removal of the barrier, or reconciliation.
- These people are afraid and the first thing the Lord needs them to do is relax, orient to His presence, and then place their trust and faith in Him.
- To help them maintain this spiritual status quo, the Lord showed them the healed wounds on His body:

John 20:20 - And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord.

- Luke’s account provides a few more details:

Luke 24:37 - They were startled and frightened and thought that they were seeing a spirit.

v. 38 - And He said to them, “Why are you troubled, and why do doubts arise in your hearts?”

Luke 24:39 - “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.”

- Jesus had told the disciples on three occasions that He would be resurrected which we documented in Matthew 16:21; 17:23; and 20:19 along with parallel references in the Gospels of Mark and Luke.
- Knowing this, Jesus wonders why they are troubled and have doubts. To assuage their fears, He shows them His scars and orders them to see and touch His body which is made of “flesh and bones.”
- He specifically mentions his hands, feet, and side, three areas where vicious wounds were inflicted.
- The word translated “hands” is the noun χεῖρ (*cheir*) which is defined by these two sources:

χεῖρ. Originally it meant the whole arm from the shoulder to the end of the fingers.⁴

Hand (ἡ, *yath*; χεῖρ, *cheir*: The hand included the wrist, as will be seen from all passages in which bracelets are mentioned as ornaments of the hand, e.g. Genesis 24:22, 30, 47; Ezekiel 16:11; 23:42, or where the Bible speaks of fetters on the hands (Judges 15:14).⁵

- Seeing and doing as they were commanded, the disciples rejoiced, the aorist passive indicative of the verb χαίρω (*chairō*): inner happiness restored.
- The aorist tense is ingressive denoting entrance into a state or condition, i.e., *esōterikē harmonía*.

⁴ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1472.

⁵ H. L. E. Luerig, “Hand,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1333.

- The passive voice indicates that the Lord's presence in resurrection body enabled them to receive this inner happiness while the indicative mood is the assurance of the historical reality of the Jesus' resurrection body.
- From this a principle emerges: true happiness in time finds its primary source in one's belief that Jesus is resurrected thus guaranteeing our future resurrection bodies.
- The disciples "saw" the Lord's resurrection body which resulted in inner happiness. This inner happiness is the result of three sources: (1) Recall of wheel-tracks in the memory center related to the Lord's Incarnation, (2) capacity to love Him in an intensified way, i.e., φιλέω (*philéō*),⁶ and (3) the application to God and others under the principle of "outer harmony": εξωτερική ἁρμονία (*exōterikē harmonía*).⁷
- Jesus then addressed them a second time:

John 20:21 - So Jesus said to them again, "Peace be with you; as the Father has sent [ἀποστέλλω (*apostéllō*)] Me, I also send [πέμπω (*pémpō*)] you."

- This level of the copacetic spiritual life emphasizes grace function under the ministry of the Holy Spirit. God sent Jesus to accomplish salvation for anyone that believes.
- Jesus now sends out His disciples to take the message of salvation to both the Jew and the Gentile.
- Notice that the Father has "sent" Jesus, the perfect active indicative of the verb *apostéllō*. This word means that Jesus was sent into the Incarnation with the authority to fulfill the salvation plan of God.
- The perfect tense is consummative indicating a completed action. The Father produced the action of sending Jesus. The indicative mood indicates it is a historical fact.
- In the phrase, "I send you," the verb is the present active indicative of *pémpō*. This word means to send as a representative. They as disciples are to represent Him during the ten days He will be absent between the ascension and the advent of the Holy Spirit in Acts 2.
- The present tense is futuristic indicating a future event regarded as so certain it is to be contemplated as already coming to pass.
- This assignment will move them into the intensified stage of the angelic conflict. They will become targets of Dark-Side strategies and tactics.
- In order to have the power and endurance required to do battle, the Lord later delegates them as apostles, noted in:

Ephesians 4:8 - When He ascended on high, He led captive a host of captives, and He gave gifts to men.

v. 11 - And He gave some apostles, and some prophets, and some as evangelists, and some as pastor-teachers.

- As apostles, they had superior rank over those who held the other communication gifts and over the churches that were systematically established.

⁶ See John 21:15–17 and its analysis in lessons 54–56 in *Vicarious Sacrifice*.

⁷ For further study on the principles of inner and outer harmony, see 2011 Shreveport Bible Conference: *The Copacetic Christian: How to Be Happy in the Devil's World* (<http://www.joegriffin.org/Pages/ClassArchive.aspx?SeriesID=SBC11&ArchiveTitle=Shreveport+Bible+Conferenc%3a+The+Copacetic+Christian>).

