

Luke 24:33-46. A Spirit Hath Not Flesh and Bones

Luke 24:33-46. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

Historical veracity was important to Luke. “As many have ... set forth in order a declaration of those things which are most surely believed among us, ... delivered ... from ... eyewitnesses; ... it seemed good to me also ... to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things,” Luke 1:1-4.

And the historical fact that’s most important for Luke, and for the reliability of the gospel as a whole, is probably the resurrection; which will also form the basis of Luke’s sequel. “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach; ... also he shewed himself alive after his passion by many infallible proofs, being seen of [the apostles] forty days; ... and he said, ... Ye shall be witnesses unto me,” Acts 1:1-8. One of the main things the apostles were chosen to witness to is the resurrection. “It is written in ... Psalms, ... His bishoprick let another take. Wherefore of these men ... must one be ordained to be a witness with us of his resurrection,” Acts 1:20-

So, Luke goes into a lot of detail about Jesus' resurrection body when he describes his appearance to the disciples in Luke 24. Only John provides a similar level of testimony to the reality of Jesus' physical resurrection body. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side," John 20:27. (A parallel account of the four gospels is provided on the last page.)

On Sunday evening, the eleven apostles, except for Thomas, and some other disciples, were gathered in a room. While they were there, Cleopas and another disciple arrived, and were told, "The Lord is risen indeed, and hath appeared to Simon" (Luke 24:37). Perhaps Peter was there, but let the others tell the newcomers what he had already announced to the group. Cleopas and the disciple with him then told the other disciples how Jesus had appeared to them also while they walked to Emmaus. And while they were yet speaking, Jesus appeared to the whole group.

I've often wondered, why Jesus chose to spend most of his resurrection day with those two. Perhaps while being seen by Peter and the disciples is the most important thing for the veracity of the gospel, Jesus also wanted us to know that every Christian is important to him. In fact, I love it that the first person he appeared to after his resurrection was a woman, Mary Magdalene. Cleopas and the other disciple must have left Jerusalem before that happened, because they had only heard about "certain women ... saying, that they had also seen a vision of angels, ... and certain of them which were with us [Peter and John] went to the sepulchre, and found it even so as the women had said: but him they saw not," Luke 24:22-24.

It's quite an honor that a woman was first to see Jesus resurrected, and also an honor that only a woman believed him when he said was going up to Jerusalem to die. "In

that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her,” Matt. 26:12-13.

It’s also interesting Paul doesn’t mention Mary Magdalene or Cleopas and the other when he lists those who saw the resurrected Lord. “He was buried, ... he rose again the third day, ... he was seen of Cephas, then of the twelve,” 1 Cor. 15:4. Perhaps Paul didn’t want to bring Mary into this formal testimony of the resurrection to the churches in general, but perhaps informally Paul recounted to others the testimony of Mary and Cleopas, since Paul worked much with women as they provided hospitality to the saints, etc. as evidenced in the salutations in his epistles.

Before Peter had testified he had seen the Lord, the disciples were having a hard time believing the Lord had risen. When the women told about the empty tomb and the angels “their words seemed to them as idle tales, and they believed them not” (Luke 24:10-11). When Mary Magdalene told them “he was alive, and had been seen of her, [they] believed not” (Luke 16:11). When Jesus walked with the two on the Emmaus road he scolded them, saying “O fools, and slow of heart to believe all that the prophets have spoken” (Luke 24:25). And when the two told the gathered disciples, “neither believed they them” (Mark 16:13), though Luke implies they believed Peter. Each person that saw Jesus personally believed, but usually not if they only heard it from others. John, just by going in the empty tomb, “saw and believed” (John 20:8). Why didn’t all the other disciples then go to the tomb? Perhaps access restricted after the chief priests heard about it. “Now when they [the women, especially Mary Magdalene] were going [to tell the apostles about having seen Jesus], behold, some of the watch ... shewed unto the chief

priests all the things that were done,” Matt. 28:11. But I don’t understand why the apostles had such a hard time believing Jesus was resurrected, when they had seen Jesus raise the widow’s son in Nain, and Lazarus about a week earlier, and they were all nearby when Jesus raised the twelve-year-old girl back to life.

So, when Jesus appeared to the disciples gathered together in that room, they “were terrified and affrighted, and supposed that they had seen a spirit” (Luke 24:37). Perhaps it had something to do with the way he joined them. “As they thus spake, Jesus himself stood in the midst of them, and saith unto them, [Boo!, just kidding] Peace be unto you,” Luke 24:36. John said, “when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you,” John 20:19.

Notice he didn’t walk through the wall! They didn’t see him coming through the wall, and walking to the “midst” of them. Nor will we ever be able to walk through a closed door in our future glorified bodies. Jesus teleported in, like the Holy Spirit teleported Philip later. “When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, ... but Philip was found at Azotus,” Acts 8:39-40. Physical bodies can’t walk through physical walls.

Jesus went to great lengths to show he was not a spirit. First, he said, look. “Behold my hands and my feet, that it is I myself,” Luke 24:39. Then he said, touch. “Handle me, and see,” Luke 24:39. Then he explained, “a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet,” Luke 24:39-40. Then he ate something to show it didn’t fall on the ground. “And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they

gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them,” Luke 24:41-43. Despite all this, almost every believer I talk to today thinks we will be resurrected as spirits. They haven’t thought it through. If our bodies are spirits then how can they hold our spirits inside them?

Resurrection applies to bodies, not spirits. Spirits are never resurrected. When a believer dies, his body ‘goes to sleep’; his spirit doesn’t go to sleep. Most believers today (thanks to their preachers) think their body is not part of the ‘real’ them, and is dispensable, and they will get a new, replacement body at the resurrection. But that is not resurrection; that’s replacement. If it’s not the same body that was buried down, that is raised back up, it’s not resurrection. Jesus’ tomb was empty. He didn’t get a replacement body, and neither will we. His body was solid flesh and bone; it couldn’t go through walls. It might have been more helpful for us today if he had walked into the door, instead of having eaten the honeycomb.

So, why do these misconceptions persist so strongly today? Of course, the underlying root is Covenant Theology and Replacement Theology that ‘spiritualizes’ away everything physical: the future physical Messianic Kingdom, with its physical temple described in minute details in the last nine chapters of Ezekiel, in the midst of the land divided among the twelve physical tribes of Israel. But that’s just the underlying philosophical problem.

More directly, Christians are misled by verses like, “flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50). That’s true, but “flesh and bones” (Luke 24:39) apparently can – or Jesus won’t be there. And verses like, “It is sown a natural body; it is raised a spiritual body” (1 Cor. 15:44). But the contrast there is natural and spiritual, not

physical and spiritual, and certainly not physical and spirit. This verse is read today as if we will have a spirit body rather than a spiritual body.

“Spiritual” connotes the source; it doesn’t mean it’s a spirit. After the Israelites in the wilderness collected manna, they “ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it” (Num. 11:8), but they “did all eat the same spiritual meat [food]” (1 Cor. 10:3). “Spiritual,” because it’s source was from God. “He ... opened the doors of heaven, and ... rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food,” Ps. 78:23-25.

It’s difficult to imagine all the harm the church is suffering today because of this doctrinal error. We are body, soul, and spirit. My body is Wayne, my spirit is Wayne, and my soul is Wayne. If God replaces my body at resurrection, he will have lost a part of Wayne. “I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that *of all which he hath given me I should lose nothing*, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,” John 6:38-40. Spirits are not raised up at the last day, bodies are; and if we don’t get our same bodies back, then he has lost something when he said he would “lose nothing.”

We hear over and over that spiritual things are more important than physical things, and that’s true. But that doesn’t mean physical things aren’t important. They are still of immense value; and spiritual things are of even more immense value. Christians are taught to undervalue physical things; but to God, physical things are precious. “Even the very hairs of your head are all numbered,” Luke 12:7. “Men [are] to love their wives as

their own bodies. ... For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones,” Eph. 5:28-30. A higher esteem of our physical bodies would lead to less sin, not more. People sin because they devalue and profane their bodies.

1 Cor. 6:13-20. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. ... Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ... Glorify God in your body, and in your spirit, which are God's.

Jesus' teaching to the disciples gathered in the room that resurrection evening emphasized the importance of his resurrection. “And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled. ... Then opened he their understanding, that they might understand the scriptures. And said, ... Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day,” Luke 24:44-46.

Paul said, “If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ,” 1 Cor. 15:14-15. But if Messiah's same flesh and bones he had before he died were not brought back to life, then Messiah wasn't raised. True, they are no longer mortal flesh and bones, but immortal, because he can no longer die; no longer corruptible flesh and bones, but incorruptible, because they can no longer rot. They are no longer lowly, but now brightly shining and glorious; no longer weak, but powerful. But they are still physical, material flesh and bones; not incorporeal, immaterial spirit.

We have a problem today because our words are different than the words the Greeks had available to them when the New Testament was written. The Greeks originally had no word for material, that could cover both material bodies and material rocks, for

example, so Aristotle used the Greek word for “wood,” “ule” to mean material. It occurs once in the New Testament. “Behold, how great a ‘matter’ a little fire kindleth,” James 3:5. The KJV translates it as “matter,” but most versions translate it as “wood” or “forest.” The New Testament doesn’t consider “ule” an appropriate word to represent all physical matter. The word “physical,” is in the New Testament, as “phusis,” but unfortunately it means “natural,” which is what our word “physical” used to mean about 500 years ago.

1 Cor. 15:35, “But some man will say, How are the dead raised up? And with what body do they come?” The word body is “soma” in Greek, and there’s no case of it being a spirit. It’s the opposite of spirit. An immaterial, incorporeal body/soma is an impossible contradiction in terms.

1 Cor. 15:36-38, “Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.” The seed sown, and that which grows from it, have some differences, but both are physical.

1 Cor. 15:39, “All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.” Different kinds of flesh, but all physical flesh.

1 Cor. 15:40-41, “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.” Even the non-solid, gaseous, celestial bodies, like our sun, are physical, not spirit.

1 Cor. 15:42-43, “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.” A corruptible, humble, weak, physical body dies; and an incorruptible, glorious, powerful, physical body is resurrected.

1 Cor. 15:44, “It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.” The word “natural” here is “psuchikos,” meaning “soulish.” What is being contrasted is something immaterial soulish, versus something immaterial spiritual; not something material versus something spiritual. Two immaterial things, soul and spirit, have different influences on material bodies, so there are soulish physical bodies and spiritual physical bodies.

1 Cor. 15:45, “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” The first Adam was a living soul in a physical body. The last Adam, Messiah, is a life-giving spirit in a physical body.

1 Cor. 15:46, “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” First the soulish, physical body; then the spiritual, physical body.

1 Cor. 15:47, “The first man is of the earth, earthy; the second man is the Lord from heaven.” Adam was a man from earth with a physical body. Jesus is a man from heaven with a physical body.

1 Cor. 15:48-49, “As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the

earthy, we shall also bear the image of the heavenly.” Our physical bodies will be glorified and shine brightly like Jesus’ physical body does now.

1 Cor. 15:50, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” This is a very confusing verse, and I’m looking forward to asking Paul if he knows why God wanted it written like that. Jesus offered his blood in the holy tabernacle in heaven, so I don’t believe Jesus has blood now; and the [natural] life of the flesh is in the blood. What Luke said about Jesus being flesh and bone can prevent us from misunderstanding Paul, but it would have made things easier if Paul had written, “Flesh and blood cannot inherit the kingdom of God; but flesh and bone can when changed to be glorious.”

1 Cor. 15:51, “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.” By “we,” he means our bodies. Our spirits have already been changed by justification and regeneration, but our bodies haven’t changed at all, except to get older and weaker.

1 Cor. 15:52, “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Changed, yes; but not from body to spirit. Corruptible physical flesh will be changed to incorruptible physical flesh that can’t decay or rot. Mortal physical flesh will be changed to immortal physical flesh that can’t die.

So, Jesus is not a spirit living inside a spirit-body. His body is still flesh and bones. You can't put your hand through him. When he eats, the food doesn't fall on the ground. If we try to walk through walls after our bodies are glorified the results will be the same as if we try it now, except it probably won't hurt then.

MATTHEW	MARK	LUKE	JOHN
THE WOMEN SAW ANGELS 28:1 Mary Magdalene and the other Mary [saw] the angel, ... his raiment white as snow. ... ⁸ And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	THE WOMEN SAW ANGELS 16:1 Mary Magdalene, and Mary the mother of James, and Salome ... saw a young man, ... clothed in a long white garment. ... ⁸ And they went out quickly, and fled from the sepulchre; ... neither said they any thing to any man; for they were afraid.	THE WOMEN SAW ANGELS 24:55 The women ... came unto the sepulcher. ... ⁴ And ... two men stood by them in shining garments. ... ⁸ And they ... returned from the sepulchre, and told all these things unto the eleven, and to all the rest. ¹⁰ It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. ¹¹ And their words seemed to them as idle tales, and they believed them not.	THE WOMEN SAW ANGELS 20:1 Mary Magdalene [saw] the stone taken away from the sepulchre. ² Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved.
PETER AND JOHN SAW THE EMPTY TOMB 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself.		PETER AND JOHN SAW THE EMPTY TOMB 20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre. The other disciple did outrun Peter, ... yet went he not in. ⁶ Then cometh Simon Peter ... and went into the sepulcher. ... ⁸ Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. ⁹ For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰ Then the disciples went away unto their own home.	
MARY MAGDALENE SAW JESUS 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. ¹⁰ Then said Jesus unto them, ... Go tell my brethren that they go into Galilee, and there shall they see me.	MARY MAGDALENE SAW JESUS 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ¹⁰ And she went and told them that had been with him, as they mourned and wept. ¹¹ And they, when they had heard that he was alive, and had been seen of her, believed not.	MARY MAGDALENE SAW JESUS 20:11 But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre. ¹² And seeth two angels in white sitting ... ¹⁴ And when she had ... turned herself back, and saw Jesus standing, and knew not that it was Jesus. ... ¹⁶ Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. ... ¹⁸ Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.	
THE CHIEF PRIESTS BRIBED THE GUARDS 28:11 Now when they were going, behold, some of the watch ... shewed unto the chief priests all the things that were done. ... ¹⁵ So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.			
JESUS APPEARED TO TWO ON THE ROAD TO EMMAUS 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country. And they went	JESUS APPEARED TO TWO ON THE ROAD TO EMMAUS 24:13 And, behold, two of them went <u>that same day</u> to a village called Emmaus. ¹⁵ And ... Jesus himself drew near, and went with them. ¹⁶ But their eyes were holden that they should not know him. ... ¹⁸ And ... Cleopas ... said, ... Certain women ... came, saying, that they had also seen a vision of angels which said that he was alive. ²⁴ And certain of ... us went to the sepulchre, and found it even so, ... but him they saw not. [These two left Jerusalem before Mary returned the second time after seeing Jesus.] Then he said, ... O fools, and slow of heart to believe all that the prophets have spoken: ²⁶ Ought not Christ to have suffered these things, and to enter into his glory? ... ³⁰ And ... he ... took bread, and blessed it, and brake, and gave to them. ³¹ And their eyes were opened, and they knew him; and he vanished out of their sight. And they rose up the same hour, and returned to Jerusalem		
THE DISCIPLES WERE GATHERED IN A ROOM 24:33 and found <u>the eleven</u> gathered together, and them that were with them. ³⁴ Saying, The Lord is risen indeed, and hath appeared to Simon.		THE DISCIPLES WERE GATHERED IN A ROOM 20:19a The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews,	
THE TWO TOLD THE DISCIPLES 16:13 and told it unto the residue: neither believed they them.	THE TWO TOLD THE DISCIPLES 24:35 And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake,		
JESUS APPEARED TO THEM 24:36 Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.		JESUS APPEARED TO THEM 20:19b came Jesus and stood in the midst, and saith unto them, Peace be unto you.	
JESUS SHOWED THEM 24:37 But they were terrified and affrighted, and supposed that they had seen a spirit. And he said, ... Why are ye troubled? and why do thoughts arise in your hearts? ³⁹ Behold my hands and my feet, that it is I myself: handle me, and see; for A Spirit Hath Not Flesh and Bones , as ye see me have. ⁴⁰ And when he had thus spoken, he shewed them his hands and his feet. ⁴¹ And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? ⁴² And they gave him a piece of a broiled fish, and of an honeycomb. ⁴³ And he took it, and did eat before them.			JESUS SHOWED THEM 20:20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
JESUS TAUGHT THEM 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled. ... ⁴⁵ Then opened he their understanding, that they might understand the scriptures. ⁴⁶ And said, ... Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.			JESUS TAUGHT THEM 20:21 Then said Jesus to them again, Peace be unto you. ... ²³ Whose soever sins ye remit, they are remitted ...
THOMAS WAS ABSENT 20:24 But Thomas, ... was not with them when Jesus came. ²⁵ ... He said, ... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.			
JESUS APPEARED TO ALL ELEVEN 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, ... because they believed not them which had seen him after he was risen.	JESUS APPEARED TO ALL ELEVEN 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, ... and said, Peace be unto you. ²⁷ Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. ²⁸ And Thomas answered, ... My Lord and my God. ²⁹ Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.		