

**"While He was Blessing them, He Left them and was Taken up into Heaven" (Luke 24:51). Our Lord's Bodily Ascension to Heaven, in Lucan's Account and Analysis**

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**Abstract**

The present study brings to our attention a topic that focuses on one of the most important and current subjects from a theological perspective: the Lord's bodily Ascension to Heaven, in Lucan account and analysis.

Considering the importance of the topic, I considered it necessary to develop my research beginning with an analysis of the scriptural reports related to the topic addressed, and as a first finding we note that this wonderful sacred mystery of our Lord's bodily Ascension to Heaven, is not related by all the evangelists, except St. Mark more stoned and Luke more broadly refer to this event, while the moment of the Ascension is not mentioned to the holy evangelists Matthew and John, because being part of the college of the 12 Apostles, they were aware of the presence of the Lord to the end of the age.

In the steps taken, we have highlighted the fact that the Holy Evangelist Luke in his two writings, gives us two different chronologies of the Lord's bodily Ascension to Heaven, differences which express the own theological interpretation of this saving act.

In the story comprised in chapter 24, 50-52 of his Gospel, St. Luke presents the event of the Ascension of the Lord from the chronological point of view, respectively at the end of the day of Resurrection, the first day of Easter, while in the book of Acts 1, 9-11, we may find expressed the teaching adopted and confessed by the Church, regarding the fact that the Lord's bodily Ascension to Heaven took place forty days after the Resurrection, during which the Lord repeatedly showed the apostles the reality of His Resurrection.

Although apparently the Lucan account seems to contain a slight contradiction, this fact is not real, but in order to understand correctly the intention of St. Luke the Evangelist, it must be noted that the Holy Gospels and other books of the Holy Scriptures are not chronicles that present accurate calculations at historian and material level, but their authors are concerned to transmit the divine message that results from the saving acts achieved by our Savior Jesus Christ.

If, in his Gospel, St. Luke strongly links the Resurrection of the Lord with His bodily Ascension to Heaven, he draws them closer that he places them on the same day to provide a theological interpretation of the two events, in the book of Acts of the Apostles, St. Luke states that the Lord ascended bodily to Heaven after 40 days, this because in the fifth historical book of the New Testament, the author focuses more on the process of training the disciples as witnesses of the Resurrection and as its preachers in the world, a function which, led by the work of the Holy Spirit, will lead to the spread of the Church.

Therefore, between the two Lucan accounts of the event of the Lord's bodily Ascension to Heaven, there is no contradiction, but in the content of his Gospel, St. Luke links the Resurrection of the Lord with His bodily Ascension to Heaven, bringing them closer to where they place them on the same day, to provide a theological interpretation of the two events, while in the book of Acts of the Apostles, the Lord's bodily Ascension to Heaven expresses the end of His earthly activity and the cessation of the way He was present in the world until that moment.