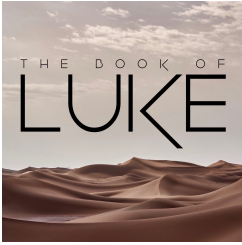


The Gospel of Luke



“He’s Alive!”

Luke 24:1-12

Theme: The discovery that Jesus is alive is life changing.

Introduction: The truth of the resurrection settles the despair caused by sin and death. Without the resurrection, the sacrifice of Christ on the cross would have fizzled and died along with Him. The most important truth in the redemptive plan of God is that which animates all the rest – the resurrection of Christ. The church has always embraced the resurrection as the foundation of our faith. It consumed the preaching of the early church – as it vindicates the hope of the Gospel. “On the Day of Pentecost, in the first Christian sermon, Peter said of Jesus, “God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power” (Acts 2:24). When the Sanhedrin, “being greatly disturbed because [Peter and John] were teaching the people and proclaiming in Jesus the resurrection from the dead” (Acts 4:2), arrested Peter and John, Peter boldly proclaimed to them, “Let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health” (v. 10).¹ To the Corinthians, Paul wrote: “He who raise the Lord Jesus will raise us also with Jesus” (2 Cor. 4:14). It is the truth that pivots our despair in sin to hope of life. As we read earlier, if there is no resurrection, and Jesus is not risen, we remain dead in our sins and are to be pitied for our foolish superstitions. But since Jesus is alive, the fools are they who reject Him. Let us look at how the truth of the resurrection is revealed, reported, and realized. ***“The discovery that Jesus is alive is life changing!”***

I. The Resurrection Is Revealed – 24:1-3

A. THEIR OUTLOOK WAS SULLEN – v. 1

¹ John MacArthur, [Luke 18–24](#), MacArthur New Testament Commentary (Chicago, IL: Moody Publishers, 2014), 407.

The Gospel of Luke

1. **“But”** ... Our text provides a flow of action for the patient waiting required by the Sabbath pause of activity to the immediate effort to honor the body of Jesus.
2. **“... on the first day of the week”** – this marks the day as Sunday – the 1st day after the Sabbath as the 3rd day Jesus had been in the tomb and became the day for the weekly assembly of Christians to celebrate the resurrection of the Lord – cp. **Acts 20:7; 1 Corinthians 16:2; Revelation 1:10.**
3. These women had waited as long as they could – thus they shuddered to think of Jesus’ body beginning to decay and emit the noxious odors of decomposition.
4. Therefore, they went out **“... at early dawn, they came to the tomb ...”** – literally, this is in “deep daybreak” [ὄρθρου βαθέως] meaning that it was still dark, and the sun had just begun to glow dimly on the horizon – cp. **John 20:1.**
5. They were **“bringing the spices which they had prepared”** – their grief had intensified as they waited and now, they would honor Jesus as He deserved.
6. Their hope had been devastated and their walk to the tomb was certainly a sullen trudging along in anguish and heartbreak.
7. This models the very outlook that Paul declares is necessary if Jesus was in the grave – cp. **1 Corinthians 15:16-17.**

B. THEIR OBSERVATION WAS STARTLING – vv. 2-3

1. However, when they approached the tomb, **“they found the stone rolled away from the tomb ...”**
2. When the women arrived at the tomb – **“... when they entered, they did not find the body of the Lord Jesus.”**
3. This describes both what they did find – the stone rolled **“away from the tomb”** – out from the mouth of the tomb out of the groove cut for it; and what they did not find – **“the body of**

The Gospel of Luke

the Lord Jesus.”

4. We are told that Mary immediately jumped to a conclusion and left, running to tell the disciples – cp. [**John 20:1-2**](#).
5. We must not miss the very significant reference to Jesus as *“the Lord Jesus”* – Luke had referred to Him as the Lord prior to this, but this is the first time he gave the title and the name.
6. *“While they were perplexed ...”* [ἀπορέω] – describes their being in a confused state of mind, “at a loss for an explanation.”
7. The fact that the tomb was empty was not enough to generate their faith – they were truly unable to process it.

II. The Resurrection Is Reported – 24:4-10

A. THE ANNOUNCEMENT BY ANGELS – vv. 4-7

1. As we mentioned, having seen the empty tomb, Mary Magdalene had run away to tell the disciples and the other women were standing there confused and *“behold, two men suddenly stood near them in dazzling clothing ...”*
2. These same *“two men”* appeared to Mary Magdalene after she returned from her mission to tell the disciples – and are identified as angels – cp. [**John 20:11-12**](#).
3. They’re described as wearing *“dazzling clothing”* [ἀστράπτω] – *“gleaming like lightening, to flash.”*
4. Their appearance frightened the women – *“and as the women were terrified and bowed their faces to the ground, the men said to them ...”*
5. They were *“terrified”* [ἔμφοβος] – filled with fear.
6. Clearly, they didn’t know what to make of all of this – so the angels *“... said to them, ‘Why do you seek the living One among*

The Gospel of Luke

the dead?”

7. This is the first announcement that Jesus was not dead, but He Himself is *“the Living One”* – cp. ***Revelation 1:18***.
8. Their question is not a rebuke, rather, it is an announcement – *“He is not here, but He has risen.”* [ἠγέρθη] – an aorist passive indicative reference demonstrating that God has caused Him to be awakened from death; caused life to return to Him – cp. ***Acts 2:24; Hebrews 13:20***.
9. Their perplexity was not resolved until they were reminded of the Word spoken by Jesus – faith always comes from exposure to the Word of God – *“Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”*
10. Their point is that since Jesus had predicted this, they ought to have been expecting it – cp. ***Matthew 17:22-23***.

B. THE ACCOUNT BY THE WOMEN – vv. 8-10

1. Suddenly, bursting into their hearts was a recollection of the Word of Christ and faith was birthed – *“And they remembered His words ...”*
2. Their immediate awareness of what had happened caused them to desire to tell others – one of the great effects of genuine faith is to seek to enable others to believe the good news as well.
3. Hence, they left the tomb to go tell – *“... and returned from the tomb and reported all these things to the eleven and to all the rest.”*
4. *“reported”* [ἀπαγγέλλω] – *“to make something known publicly, to proclaim”* – thus, it was to women given the privilege for the first announcement of the Gospel – the good news.

The Gospel of Luke

5. Their excitement was barely containable – as they ran back to tell the disciples – cp. ***Matthew 28:8***.
6. The term *“the eleven”* would have been a title for the assembly of those members of Jesus Apostles present, since Peter and John had already left with Mary Magdalene to visit the tomb.
7. The identities of these privileged heralds of the Gospel are given – *“Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them ...”*
8. They kept repeating what they had seen and heard – *“... were telling these things to the apostles.”*

III. The Resurrection Is Realized – 24:11-12

A. THE DIFFICULTY ACCEPTING THE TRUTH – v. 11

1. However, the disciples were having a hard time believing the message of Jesus’ resurrection.
2. Luke reports: *“But these words appeared to them as nonsense ...”* [λῆρος] - that which is totally devoid of anything worthwhile, *idle talk, nonsense, humbug.*²
3. Despite the exclamations, excitement, emotion, entreaties by the women that the disciples would believe, they struggled to do so.
4. Later, Jesus rebukes Cleopas for failing to believe what the women had reported – cp. ***Luke 24:23-25***.

B. THE DISTRESS REFLECTING ON THE TRUTH – v. 12

1. This takes us back a bit from when the ladies arrived – as Mary Magdalene had come already reporting that Jesus had been stolen causing Peter and John to run back to the tomb

² William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 594.

The Gospel of Luke

to see for themselves.

2. This is recorded here for us – *“But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only”* – [μόνος], or alone ... still wound as if around a body, but without the body!
3. We are told that along with *“the linen wrappings”* was the face-cloth folded up – cp. [*John 20:7*](#).
4. He didn't have the benefit of hearing the word of God – but perhaps began to recall the prophecy of the Lord and was struggling to realize what had happened – *“he went away to his home,”* [ἀπῆλθεν πρὸς ἑαυτὸν] – literally *“went away to himself”* ... *to be alone* to think through what was happening – cp. [*John 20:8-9*](#).
5. Luke states that Peter was *“marveling at what had happened”* [θαυμάζω] - a word that can mean either to be extraordinarily impressed or disturbed by something – astonished – cp. [*Luke 24:38, 44-45*](#).

So What?

1. **Prior to realizing the resurrection of Jesus, there is no hope of life.**
2. **The truth of the resurrection is not confirmed primarily by our experiences, but by the Word of God.**
3. **Only when we accept God's Word as true are we able to know the joy of victory over sin and death in our own lives.**
4. **Jesus is Alive! ... so rejoice and hope in Him!**

The discovery that Jesus is alive is life changing.