Beyond Doubt
Luke 24:21-27, 30-31

Sermon Outline

A. Impossible (vs. 21-22a):

1. Their confident expectation that they were actively trusting with no
desire to ever stop trusting (imperfect, active) was for Christ would deliver
Israel from the oppression of the Romans.
   a) These men were walking along this road the same day that the ladies
(vs.22-24), Peter and John went to the tomb. They heard that the body was
missing. They were still in doubt.
   b) These men respected Jesus as a prophet (vs. 19) and as the promised
Messiah (vs. 21) but not as the Lord the Savior of the world (vs. 25-27).
They wanted liberation from Rome Christ wanted to set them free from
sin.

2. Their desire was temporal focused on good fortune, a time of prosperity like
in the days of David.

3. This can also be translated “I am” – in other words Jesus is the Messiah the
one who existed before time and will be forever. He has absolute power and
ability for existence.

4. Because He is the true Messiah has all power they had confident expectations
that He would liberate them from the oppression of the Romans and set them
free to live in promised Davidic kingdom.

5. If there was any hope for Christ to rise again it is now lost because this is the
third day. The Jews believed that after the third day there was no hope for
the spirit to return to the body.
   a) They wanted to see the resurrected Jesus. Thomas was not alone in
his doubts (John 20:25).[1]
   b) The third day was important in many ways for the disciples in this
context. By the third day the body would start to decay (cf. the four days
of John 11:39). Three days should have given the news about Jesus time to
circulate for all people to know about it. And three days was the time
Jesus set for his being raised from the dead (Luke 9:22).[2]

B. Incredible (vs. 23-24):

1. The report the women gave overwhelmed their minds with amazement.
   a) What the women reported was an event that would bring something
out of nothing – impossible.
b) More than one disciple (cf. Jn. 20:3–10, diff. Lk. 24:12) went to the tomb to check up on the story and found things just as the women had said, but him (αὐτὸν δέ, emphatic) they did not see. The content of these verses is modeled on that of 24:1–12 and is Lucan in character, but can well be based on an actual conversation; the characterization of the disciples’ estimate of Jesus is certainly realistic.\(^3\)

2. This carries with it the idea to scrutinize something, meaning when the women went they look carefully and thoroughly and could not find a body.

3. They had a realistic, bodily experience with a total mental clear understanding that what they saw was a vision provided by angels. This is prominent in their minds.

4. Christ who lives independent from everyone and who provides life for everyone has manifested that life once again.

5. The focus here is not just that Christ came back to life but that He is and will always be the source of all lives. He is continuously the very nature of what life itself.

6. Peter and John joined the ladies and returned to the tomb confirming what they ladies experienced.

7. The same kind of scrutiny was exercised with the same results.

8. These disciples came to a full perfect understanding that Christ was not there. This was an understanding gained from experience so they completely supported what the women said.

C. Believable (s. 25-27, 30-31):

1. Christ challenged these men because did not put all the facts together with all the information they know from the prophets to come to the right conclusion. They gave him a correct factual report but did not balance it with scripture.

   a) The stranger’s reply is introduced by ὦ, an exclamation which implies strong emotion (9:41 par. Mk. 9:19; Acts 13:10; Gal. 3:1; weak use in Acts 1:1; 18:14; 27:21; Zerwick, 35)\(^4\)

2. They were continuously slow to develop a deep commitment to the divine knowledge of God based on the evidence provided them. They did not demonstrate confidence in the Word of God.

3. When there is a deep conviction in God’s Word no difficulty removes it, the difficulties confirm it.

4. The pain executed by the evil nature of all those who crucified Him was foretold so they should not have been surprised.

5. Christ need to go to space already set aside for Him in God’s presence.

6. Christ had to suffer these things so that God’s purpose for man is accomplished.
7. Christ had to suffer these things so that all that He is for eternity comes to its full expression (Ephesians 1:22-23; Colossians 1:15-20).

8. Christ explained to them:

   a) “Moses and the Prophets” is a shorthand way of describing the Old Testament—the Law, the Prophets, and the Writings (see comments on 16:16, 19; and comments on 24:44). The whole Old Testament points forward to Jesus the Messiah. The early church recognized the suffering of the Messiah in passages like Psalms 2; 16; 22; 118; Isaiah 50:4–9; 52:13–53:12.\(^5\)

   b) Nicodemus came at night to talk with Christ because of the evidence (John 3:1-21).

9. It was important, just like with the fish fry (John 21:12-15; same with Thomas; John 20:24-29), for Jesus to demonstrate that He was still flesh or there was no resurrection. He would be a ghost.

10. Literally means to open someone’s mind or heart to recognize what is taking place before them. It can also mean to provide someone the ability to see (vs. 16 says that they were prevented from seeing – Christ wanted to teach them so that they will always see).

11. Their eyes were closed because of unbelief (Luke 24:16) but it is now open because they believe (Luke 24:31).

12. They came to a full knowledge that the person sitting with them is the Messiah, the Christ the Son of the living God.

13. All the evidence they heard was confirmed by the grace and kindness of God. Jesus was concerned for all those who loved Him because they truly believed in Him.

14. They reconnected with Christ because they trusted the evidence with conviction.

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