SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 24

He Is Not Here, but He Has Risen — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is not among the dead — He is risen in a real body, and He spends the first Easter walking with discouraged men, opening the Scriptures until their hearts burn, and showing them that the cross was always the plan. Then He sends them, clothed with power, to tell the nations, and the last thing they see is His hands raised in blessing.

00 The Text

LUKE 24 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.

2 And they found the stone rolled away from the tomb,

3 but when they entered, they did not find the body of the Lord Jesus.

4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;

5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?

6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,

7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

8 And they remembered His words,

9 and returned from the tomb and reported all these things to the eleven and to all the rest.

10 Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.

11 But these words appeared to them as nonsense, and they would not believe them.

12 But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

14 And they were talking with each other about all these things which had taken place.

15 While they were talking and discussing, Jesus Himself approached and began traveling with them.

16 But their eyes were prevented from recognizing Him.

17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.

18 One of them, named Cleopas, answered and said to Him, “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?”

19 And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,

20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.

21 “But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

22 “But also some women among us amazed us. When they were at the tomb early in the morning,

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

24 “Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.”

25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!

26 “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

27 Then beginning with Moses and with all the prophets, He explained to them
the things concerning Himself in all the Scriptures.

28 And they approached the village where they were going, and He acted as though He were going farther.

29 But they urged Him, saying, “Stay with us, for it is getting toward evening, and the day is now nearly over.” So He went in to stay with them.

30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.

31 Then their eyes were opened and they recognized Him; and He vanished from their sight.

32 They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,

34 saying, “The Lord has really risen and has appeared to Simon.”

35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

36 While they were telling these things, He Himself stood in their midst and said to them, “Peace be to you.”

37 But they were startled and frightened and thought that they were seeing a spirit.

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

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.”

40 And when He had said this, He showed them His hands and His feet.

41 While they still could not believe it because of their joy and amazement, He said to them, “Have you anything here to eat?”

42 They gave Him a piece of a broiled fish;

43 and He took it and ate it before them.

44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

45 Then He opened their minds to understand the Scriptures,

46 and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

48 “You are witnesses of these things.

49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

51 While He was blessing them, △ He parted from them and was carried up into heaven.

52 And they, after worshiping Him, returned to Jerusalem ☆ with great joy,

53 and were continually in the temple praising God.

Marked in the text

- **v1** “on the first day of the week” — Time / place / contrast
- **v3** “did not find the body of the Lord Jesus” — Time / place / contrast
- **v5** “Why do you seek the living One among the dead” — God — His character & actions
- **v6** “He is not here, but He has risen” — God — His character & actions
- **v6** “Remember how He spoke to you” — Command / instruction
- **v7** “the Son of Man must be delivered” — God — His character & actions
- **v11** “these words appeared to them as nonsense” — Sin / warning
- **v15** “Jesus Himself approached and began traveling with them” — God — His character & actions
- **v16** “their eyes were prevented from recognizing Him” — Time / place / contrast
- **v21** “we were hoping that it was He who was going to redeem Israel” — Time / place / contrast
- **v25** “O foolish men and slow of heart to believe” — Sin / warning
- **v26** “Was it not necessary for the Christ to suffer these things and to enter into His glory” — God — His character & actions
- **v27** “the things concerning Himself in all the Scriptures” — God — His character & actions
- **v29** “Stay with us” — Command / instruction
- **v30** “He took the bread and blessed it, and breaking it” — God — His character & actions
- **v31** “their eyes were opened and they recognized Him” — Promise / blessing
- **v32** “Were not our hearts burning within us” — Promise / blessing
- **v34** “The Lord has really risen” — God — His character & actions
- **v36** “Peace be to you” — Promise / blessing
- **v39** “See My hands and My feet, that it is I Myself” — God — His character & actions
- **v39** “a spirit does not have flesh and bones” — Time / place / contrast
- **v45** “He opened their minds to understand the Scriptures” — God — His character & actions
- **v47** “repentance for forgiveness of sins would be proclaimed in His name to all the nations” — Command / instruction
- **v48** “You are witnesses of these things” — Command / instruction
- **v49** “I am sending forth the promise of My Father upon you” — Promise / blessing
- **v49** “clothed with power from on high” — Promise / blessing
- **v51** “He parted from them and was carried up into heaven” — God — His character & actions
- **v52** “with great joy” — Promise / blessing
- **v27** “Scriptures” — Key repeated word (every occurrence)
- **v7** “the third day” — Key repeated word (every occurrence)
- **v1** “tomb” — Key repeated word (every occurrence)

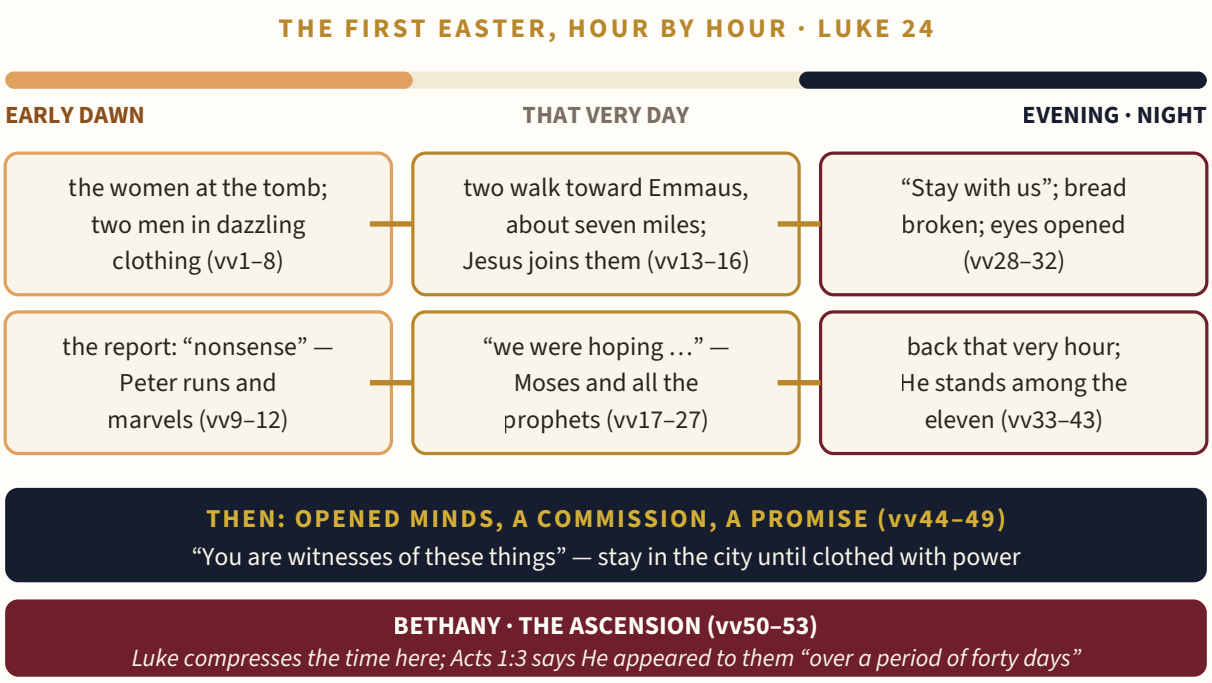
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 24:6

"He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,"

FIGURE · THE FIRST EASTER, HOUR BY HOUR



Read left to right across the day: tomb at dawn, road in the afternoon, table at evening, the eleven at night — then the commission and, weeks later, Bethany.

Setting. Sunday, "the first day of the week," from early dawn (v1) to night (vv29, 33), and then — compressed into a few verses — the ascension at Bethany (v50), which Acts 1:3 places forty days later. Places: the tomb outside Jerusalem (vv1–12); the road to Emmaus, about seven miles away (vv13–28); a house in Emmaus at evening (vv29–32); the room in Jerusalem where the eleven are gathered (vv33–49); Bethany (v50); the temple (v53).

Structure:

- vv1–12 — **the empty tomb:** the women come with spices at early dawn (v1); the stone rolled away, no body (vv2–3); two men in dazzling clothing — "Why do you seek the living One among the dead? He is not here, but He has risen" (vv4–6); "Remember how He spoke to you" — they remembered (vv6–8); the report to the eleven — "nonsense" (vv9–11); Peter runs and marvels (v12).

- vv13–27 — **the Emmaus road:** two disciples walking and talking (vv13–14); Jesus draws near; their eyes prevented (vv15–16); "What things?" — Cleopas tells the story; "we were hoping" (vv17–24); "O foolish men and slow of heart" (v25); "Was it not necessary …?" (v26); Moses and all the prophets (v27).
- vv28–35 — **the table:** He acts as though going farther; "Stay with us" (vv28–29); bread taken, blessed, broken — eyes opened; He vanishes (vv30–31); "Were not our hearts burning?" (v32); back that very hour; "The Lord has really risen and has appeared to Simon" (vv33–35).
- vv36–43 — **hands and feet:** "Peace be to you" (v36); startled, thinking it a spirit (v37); "See My hands and My feet … touch Me and see" (vv38–40); joy and amazement; broiled fish eaten before them (vv41–43).
- vv44–53 — **witnesses:** all written in the Law, the Prophets and the Psalms must be fulfilled (v44); minds opened (v45); suffer, rise, repentance for forgiveness to all nations, beginning from Jerusalem (vv46–47); "You are witnesses" (v48); the promise of My Father — stay until clothed with power (v49); Bethany, hands lifted, blessing, carried up (vv50–51); worship, great joy, the temple (vv52–53).

Repeated words, with counts:

- "things" ×12 — vv9, 10, 14, 18, 19 (×2), 21, 26, 27, 36, 44, 48.
- "see / saw / seen / seeing" ×7 — vv12, 23, 24, 37, 39 (×3); fear words — "perplexed / terrified / amazed / marveling / startled / frightened / amazement" ×7 — vv4, 5, 12, 22, 37 (×2), 41.
- "tomb" ×6 — vv1, 2, 9, 12, 22, 24.
- "Jerusalem" ×5 — vv13, 18, 33, 47, 52; "found / find" ×5 — vv2, 3, 23, 24, 33.
- "word(s)" ×5 — vv8, 11, 17, 19, 44.
- "prophet(s)" ×4 — vv19, 25, 27, 44; "Scriptures" ×3 — vv27, 32, 45; "written" ×2 — vv44, 46; "Moses" ×2 — vv27, 44.
- "risen / rise" ×4 — vv6, 7, 34, 46; "the third day" ×3 — vv7, 21, 46.
- "women" ×4 — vv5, 10, 22, 24; "hands" ×4 — vv7, 39, 40, 50.
- "telling / reported / relate" ×4 — vv9, 10, 35, 36.
- "believe" ×3 — vv11, 25, 41; "heart(s)" ×3 — vv25, 32, 38.
- "must / necessary" ×3 — vv7, 26, 44; "suffer" ×2 — vv26, 46.
- "recognize(d)" ×3 — vv16, 31, 35; "eyes" ×2 — vv16, 31.
- "bless / blessed / blessing" ×3 — vv30, 50, 51; "joy" ×2 — vv41, 52.
- "remember(ed)" ×2 — vv6, 8; "bread" ×2 — vv30, 35; "explained / explaining" ×2 — vv27, 32.

Contrasts: The dead ⟷ the living One (v5). Spices for burial ⟷ a risen Lord (vv1, 6). Nonsense ⟷ the truth (vv11, 34). Eyes prevented ⟷ eyes opened (vv16, 31). "We were hoping" ⟷ "The Lord has really risen" (vv21, 34). Slow of heart ⟷ hearts burning (vv25, 32). A spirit ⟷ flesh and bones (vv37, 39). Troubled and doubting ⟷ peace (vv36, 38). Stay in the city ⟷ go to all the nations (vv47, 49). Parted from them ⟷ great joy (vv51–52).

Shape of the chapter: One long day in four scenes — tomb, road, table, room — each moving from confusion to recognition. Twice Jesus opens the Scriptures, and both times He explains the cross before He explains the mission. The chapter ends where Luke began, in the temple, but now with joy instead of doubt (1:20; 24:52–53).

Chapter theme (my words): The crucified Jesus is alive in a real body. He finds His discouraged followers, shows them from the whole Bible that the Christ had to suffer and rise, opens their eyes, hearts and minds, and sends them as witnesses in the power of the Spirit — blessing them as He goes.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 24:27

"Then beginning with Moses and with all the prophets, He explained to them △the things concerning Himself in all the Scriptures."

FIGURE · LAW, PROPHETS, PSALMS

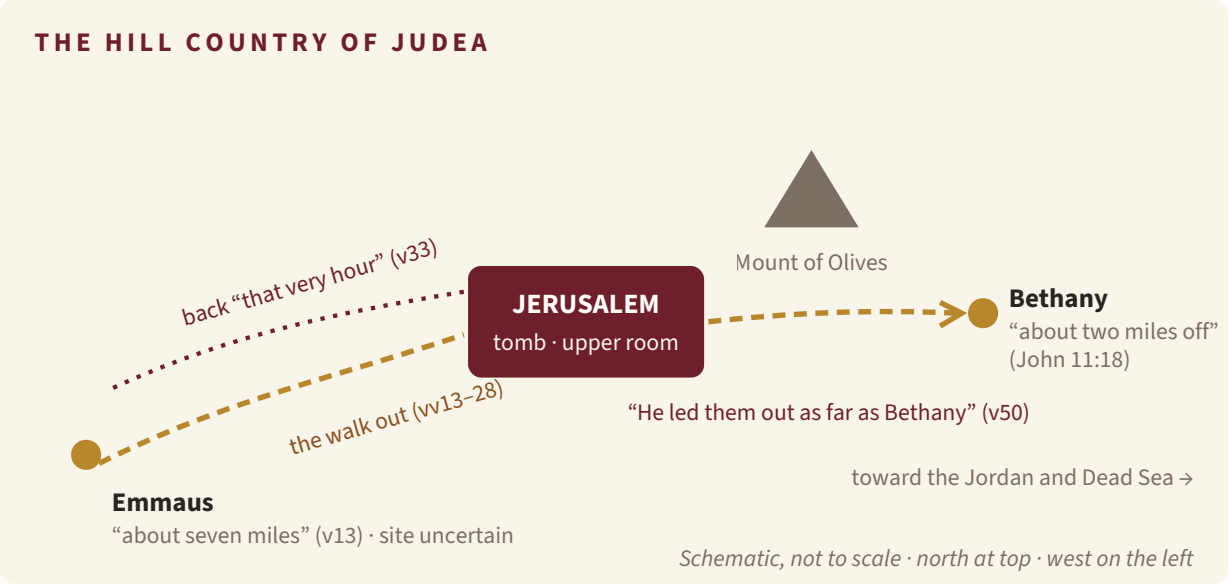
"ALL THINGS WHICH ARE WRITTEN ABOUT ME" · LUKE 24:27, 44

THE LAW OF MOSES	THE PROPHETS	THE PSALMS
the woman's seed and the serpent (Gen 3:15)	pierced for our transgressions (Isa 53)	forsaken; hands and feet pierced (Ps 22)
Isaac on Moriah (Gen 22)	born in Bethlehem (Mic 5:2)	not abandoned to Sheol (Ps 16:10)
the Passover lamb (Exod 12)	the Son of Man given a kingdom (Dan 7:13–14)	into Your hand I commit my spirit (Ps 31:5)
the Day of Atonement (Lev 16)	Messiah cut off (Dan 9:26)	at My right hand (Ps 110:1)
a Prophet like Moses (Deut 18:15–18)	they will look on Me (Zech 12:10)	

the Christ would suffer and rise again the third day, and repentance be proclaimed to all the nations (vv46–47)

Jesus named all three divisions of the Hebrew Bible; each column gives a few of the passages Christians have long read as pointing to His death and rising.

FIGURE · JERUSALEM, EMMAUS, BETHANY



The two walk west to Emmaus and hurry back the same night; at the end Jesus leads the disciples east over the Mount of Olives toward Bethany.

Why didn't the disciples believe the women? Guzik: "They did not expect to find an empty tomb." Sproul: "They did not believe it for a second." Luke does not hide it — the report was *lēros*, "nonsense" (v11). That is good evidence: the resurrection was not the fruit of wishful thinking. Jesus had told them plainly (9:22; 18:33), but it had been hidden from them (9:45; 18:34).

What did Peter see? "the linen wrappings only" (v12). Sproul: "When Peter saw these grave cloths, he went home astonished." Guzik adds John 20:8 — John, with him, "saw and believed." Grave robbers do not leave the linen behind.

Why were their eyes "prevented" on the road? Luke uses a passive — their eyes were held (v16), and later "their eyes were opened" (v31). I read both as God's doing: they had to learn Him first from the Scriptures, and then know Him at the table. What God conceals only God can open (24:31, 45).

What does "slow of heart" mean? Sproul: "He did not call them stupid. … It is not an intellectual assessment. It is a moral one." Guzik: the problem "was more in their heart than their head." Henry: "Those are fools that act against their own interest." They had the facts; they did not trust what God had said.

Why was it "necessary" for the Christ to suffer? Because God had planned it and written it (vv7, 26, 44). Sproul: "Notice that Jesus said that all these things happened by necessity" — ordained before the foundation of the world. Guzik: the cross was not "some unfortunate obstacle that had to be hurdled." Suffering first, then glory — for Him and for His people (Rom 8:17).

What did Jesus show them from Moses and the prophets? Luke does not list the passages, but Sproul suggests some: the curse on the serpent (Gen 3:15), Abraham and Isaac on Moriah, the Passover, the tabernacle, Micah's Bethlehem. Henry: "Jesus Christ is himself the best expositor of scripture." The whole Old Testament — Law, Prophets and Psalms — is about Him (v44).

Was Emmaus a Lord's Supper? The words echo the Last Supper — took, blessed, broke, gave (v30; 22:19). Our teachers stress the recognition more than the sacrament, and Luke calls it simply "the breaking of the bread" (v35). I take it as a meal where the risen Lord made Himself known in the same gestures He had used in the upper room — a reminder that He still meets His people at His table.

What kind of body did Jesus have? A real one: flesh and bones, hands and feet, able to eat (vv39–43). Sproul: "I am flesh and blood, even though it is glorified flesh and blood." Guzik: "a real, physical body, though of a different order than our own bodies." Henry: the wounds were kept "that they might be proofs that it was he himself." That body is the pattern of ours (Phil 3:21; 1 Cor 15:20).

What is the mission? "repentance for forgiveness of sins" proclaimed "in His name to all the nations, beginning from Jerusalem" (v47). Spurgeon: "The Saviour bade them begin at Jerusalem, because the biggest sinners lived there." Guzik: "it is good to begin where we may expect opposition." Acts 1:8 maps it out: Jerusalem, Judea, Samaria, the remotest part of the earth.

Why wait in the city? Because the work needs power they do not have (v49). Guzik: "They could not do the work … unless they were endued with power from on high." Henry: the Spirit gives "a power from on high, a supernatural power." The promise came at Pentecost (Acts 2:1–4).

What does the ascension mean? Sproul: His coronation — He reigns at the Father's right hand and intercedes as our High Priest. Spurgeon: "He has not changed His attitude of benediction, He will not change it till He shall descend in His glory." The angels of Acts 1:11 promise He will come back "in just the same way." I believe that return is literal and still ahead — the Son of Man coming with the clouds to receive the kingdom (Dan 7:13–14).

Word study (Greek):

- **the living One — *zaō* (G2198):** *ton zōnta*, v5; "alive," v23; Rev 1:18.
- **nonsense — *lēros* (G3026):** idle talk; only here in the NT (v11).
- **redeem — *lytroō* (G3084):** to set free by ransom (v21; Titus 2:14; 1 Pet 1:18).
- **foolish — *anoētos* (G453) / slow — *bradys* (G1021):** v25.
- **necessary, must — *dei* (G1163):** vv7, 26, 44.
- **explained — *diermēneuō* (G1329):** to interpret fully; v27.
- **urged — *parabiazomai* (G3849):** to press hard; v29.
- **opened — *dianoigō* (G1272):** eyes (v31), Scriptures (v32), minds (v45).
- **burning — *kaiō* (G2545):** v32.
- **touch — *psēlaphaō* (G5584) / flesh — *sarx* (G4561) / bones — *osteon* (G3747):** v39.
- **repentance — *metanoia* (G3341) / forgiveness — *aphesis* (G859):** v47.
- **witnesses — *martys* (G3144):** v48; Acts 1:8; 2:32.
- **clothed — *endyō* (G1746) / power — *dynamis* (G1411):** v49.
- **bless — *eulogeō* (G2127):** vv30, 50, 51, 53; **carried up — *anapherō* (G399):** v51.
- **worshiping — *proskyneō* (G4352) / joy — *chara* (G5479):** v52.

Key insights to carry (from the Deep Dive):

1. **They came with spices for a corpse** — the first witnesses were skeptics.
2. **The living One, not a living man** (v5; Rev 1:18).

3. **Remember what He said** (vv6–8; Henry).
4. **Slow of heart, not slow of mind** (Sproul, Guzik).
5. **The cross was necessary** — *dei* (vv7, 26, 44).
6. **All the Bible is about Him** — Law, Prophets, Psalms (vv27, 44).
7. **He waits to be invited** — "Stay with us" (Spurgeon).
8. **Three openings** — eyes, Scriptures, minds (*dianoigō*).
9. **A ghost does not eat fish** — flesh and bones (vv39–43).
10. **The last sight of Jesus is a blessing** (vv50–51).

Cross-references: Gen 3:15; 22; Exod 12; Lev 16; Deut 18:15–18; Ps 16:10; 22; 31:5; 110:1; Isa 53; Dan 7:13–14; 9:26; Mic 5:2; Zech 12:10; Luke 1:9, 20; 9:22, 45; 18:31–34; 22:19; John 11:18; 20:8, 27; Acts 1:1–11; 2:1–4, 32; 16:14; Rom 4:25; 8:17; 13:14; 1 Cor 15:3–4, 17, 20; Phil 3:21; Titus 2:14; 1 Pet 1:18–19; 1 John 1:1; Rev 1:18; 5.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 24:48

"You are witnesses of these things."

Truth to face — I go looking among the dead. Like the women, I sometimes come to Jesus with spices — expecting a memory, not a living Lord. I treat my faith like a grave I visit. The angels' question is for me: "Why do you seek the living One among the dead?" This week I will pray as to Someone who is alive and listening.

Promise to trust — He walks with the discouraged. "We were hoping" is the saddest line in the chapter, and Jesus was already walking beside the men who said it (vv15, 21). Some of the men I sit with have buried hopes — a marriage, years lost, a name. Jesus does not wait for us to cheer up before He comes alongside.

Sin to confess — a slow heart. I have known the facts and still not trusted God's word (v25). That is not a head problem; it is a heart problem. I confess my slow heart and ask Him to open the Scriptures to me until it burns.

Command to obey — "Stay with us." Jesus "acted as though He were going farther" (v28); He waits to be asked. I will press Him to stay — in my morning reading, at my table, at the end of a long day — and I will not let carelessness break my fellowship with Him.

Example to follow — the two who ran back. They had walked seven miles; it was night; and "they got up that very hour" to tell the others (v33). When Jesus shows me something, I will tell somebody that same day.

Command to obey — be a witness, beginning at home. "You are witnesses of these things" (v48). My Jerusalem is my own house, my own street, the men I already know. Spurgeon: "Begin at home." And I will not try it in my own strength; I will ask for the power from on high.

Questions for the table (from the Deep Dive):

1. The women came looking for a dead body. Where am I still "seeking the living One among the dead" — expecting nothing new from Jesus? (24:1–6) *They did not expect to find an empty tomb (Guzik).*
2. The two on the road said, "we were hoping …" What hope of mine died, and how might Jesus be walking beside me in that very disappointment? (24:13–21) *Jesus Himself approached and began traveling with them.*
3. Jesus called them "slow of heart to believe." Is my problem with faith more in my head or in my heart right now? (24:25–27) *It is not an intellectual assessment. It is a moral one (Sproul).*
4. When was the last time my heart burned while the Scriptures were opened? What would it take to press Jesus to "stay with us" in my daily reading? (24:29–32) *He stays only where He is invited and pressed (Spurgeon).*
5. Jesus showed His wounds and ate fish to prove He was really alive. Why does it matter to me that the resurrection was physical, not just spiritual? (24:36–43; 1 Cor 15:17) *A spirit does not have flesh and bones.*
6. Jesus told them to begin at Jerusalem. Where is my "Jerusalem" — the hard, close-to-home place where my witness should start? (24:46–49; Acts 1:8) *Begin at home (Spurgeon).*

Worship. He is the living One who was dead and is alive forevermore. He walked seven miles with two sad men, explained the whole Bible about Himself, broke bread in their house, showed His wounds to frightened friends,

and ate fish to prove He was no ghost. He sends the promise of the Father, and He went up into heaven with His hands raised in blessing — and He will come again the same way.

Prayer. Risen Lord Jesus, forgive me for looking for You among the dead and for my slow heart. Walk with me in my disappointments. Open my eyes, open the Scriptures, open my mind, until my heart burns again. Stay with me — it is toward evening. Clothe me with power from on high, and make me a witness, starting at home. Thank You that Your hands are still lifted over Your people. Amen.

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