1) **Setting** (Luke 24:1) *Early on Sunday, the women go to the tomb with spices.*	Time	Location	Character
[1] On the first day of the week, very early in the morning, they came to the tomb, bringing the spices they had prepared.	On the first day of the week, very early in the morning	the tomb	they

2) **Tension** (Luke 24:2-5a) *They find the stone rolled away, and two angels appear.*	Time	Location	Character
[2] They found the stone rolled away [RPP] from the tomb. [3] They went in but did not find the body of the Lord Jesus. [4] While they were perplexed about this, suddenly two men stood by them in dazzling [PAP] clothes. [5] So the women were terrified and bowed down to the ground.	While the woman were perplexed, suddenly	The woman went in the tomb where suddenly two men stood by	They (the women) went in the tomb where suddenly two men stood by

3) **Climax** (Luke 24:5b-7) *Angels declare His rising, and remind of His prophecy.*	Time	Location	Character
"Why are you looking for the living [One] [PAP, τὸν ζῶντα] among the dead [τῶν νεκρῶν]?" asked the men. [6] "He is not here, but he ~~has risen~~/was raised [API, ἐγείρω]! Remember! [APM] how he spoke to you when he was still in Galilee, [7] saying, 'It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day'?"	When the Son of Man was sill in Galilee, he said he would rise on the third day	The Son of Man was not here (among the dead, in the tomb)	You (the woman) were asked by the men (in dazzling clothes) why they looked for Him (the Son of Man)

4) **Resolution** (Luke 24:8) *The women remember Jesus' words.*	Time	Location	Character
[8] And they remembered his words [Luke 9:22, 43b-45, 18:31-34].			They remembered his words

5) **New Setting** (Luke 24:9-12) *The disciples doubt, but, at the tomb, Peter marvels.*	Time	Location	Character
[9] Returning from the tomb, they reported all these things to the Eleven and to all the rest. [10] [IAI] Mary Magdalene, Joanna, Mary the mother of James, and the other women with them were [IAI] telling the apostles these things. [11] But these words seemed like nonsense [λῆρος] to them, and they did not believe [ἀπιστέω] the women. [12] Peter, however, got up and ran to the tomb. When he stooped to look in, he saw only the linen cloths. So he went away, ~~amazed~~/marvelling [θαυμάζω] at what had happened [RAP].	When he (Peter) stooped to look into the tomb	The woman returned from the tomb, reporting to the eleven, so Peter went to the tomb, looking in, and went away, amazed	They (Mary Magdalene, Joanna, Mary the mother of James, the other woman) reported to the Eleven (the apostles), and all the rest, who didn't believe, but Peter saw, and was amazed

Sermon preparation worksheet

Passage: Luke 24:1-12

1. How has the author organised this passage? *a) An outline, b) Tools, c) The emphasis.*

a) 1) Early on Sunday, the women go to the tomb with spices (Luke 24:1).

2) They find the stone rolled away, and two angels appear (Luke 24:2-5a).

3) They declare His rising, and remind of His prophecy (Luke 24:5b-7).

4) The women remember Jesus' words (Luke 24:8).

5) The disciples doubt, but, at the tomb, Peter marvels (Luke 24:9-12).

b) I identified narative and used plot analysis (identifying the setting, tension, climax, resolution, and new setting). Flow of ideas (The woman come to the tomb, are suddenly confronted by angels, who declare the resurrection and remind them that Jesus said as much, which they remember, and witness to the apostles, who disbelieve). Keywords (the tomb, the stone, dazzling, the woman, Remember, he was raised, the Son of Man, crucified, rise, the Eleven, the apostles, nonsense, they did not believe, marvelling). Contrasts (the living/the dead). Key verses (Luke 24:6, He is not here, but he has risen!).

c) The resurrection of Jesus validates His prophecy, commissions His witnesses, and confronts doubt with evidence.

2. How does the context inform the meaning of this passage? *a) Literary, b) Historical, c) Cultural, d) Biblical.*

a) 1) In Luke 23:44-49, Jesus died, which was witnessed by the woman, and in Luke 23:50-56, Jesus was placed in a tomb, which was witnessed by the woman. In Luke 24:1-12, The woman go to the tomb to complete the burial process, and hear that Jesus has been raised, which validating the words He'd spoken, which they then report to the apostles.

2) In Luke 24:13-35, Jesus reveals Himself to two men on the road to Emmaus, who then report everything to the apostles. In Luke 24:1-12, the woman also report everything to the apostles, who think these words seem like nonsense, and they do not believe.

b) Not much can be ascertained of the first audience.

c) 1) Spices (Luke 24:1) were used to slow decomposition and mask the smell of decay (John 19:39-40). This confirms that the woman, who'd witnessed the death and burial of Jesus (Luke 23:49, 23:55), believed Jesus had died.

2) The large stone (Luke 24:2) would have prevented animals, or people from raiding the tomb (Mark 16:3-4).

3) The two men have clothes which dazzle (Luke 24:4), signifying an angelic, or heavenly, presence (Luke 9:29). The terror of woman in response to the sudden appearance of the two men (Luke 24:5), also signifies an angelic appearance (Luke 1:12-13, 1:29-30, 2:9-10).

4) The use of the phrase Son of Man, as a title for Jesus (Luke 24:7), in conjunction with His prophetic knowledge of His death and resurrection, and His super natural resurrection, would have been seen in the light of Daniel 7:13-14, as indications of Jesus' humanity and deity.

5) The use of the phrase third day (Luke 24:7), would have been counted as a day or part thereof. For example, in Esther 4:16-5:1, a fast was declared for three days, but she goes to the king on the third day.

6) The women wouldn't have been considered reliable witnesses (Luke 24:9-11). This is consistent with Luke's other use of unreliable witnesses (Luke 2:16-20).

d) Luke 24:8, alludes to Luke 9:22, 43b-45, 18:31-34. In Luke 9:22, Jesus prophesied His death and resurrection straight after Peter confessed Him as the messiah. In Luke 9:43b-45, Jesus prophesied His death after He'd performed a mighty miracle and they'd marvelled, however they did not understand this statement as it was concealed from them so that they could not grasp it. In Luke 18:31-34, He took the twelve aside and told them of His death and resurrection, but they understood none of these things, because meaning of the saying was hidden from them, and they did not grasp what was said.

3. What is the main point the author is arguing to *his audience?*

The resurrection of Jesus fulfils His prophecy, transforming fearful woman to faithful witnesses, stirring disbelieving sceptics to curious wonder.

4. How does this passage connect to the gospel of Jesus Christ?

The death and resurrection of Jesus is explicitly stated in Luke 24:7, It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day. This presents Jesus, as man, and God, dying by crucifixion, and rising on the third day.

5. What is the main point you will argue to *your audience*?

The fulfilment of Jesus' prophesy of His death and resurrection transforms our fear to faith, and confronts the skeptic with wonder.

6. What applications will you make? *a) To believers, b) To unbelievers.*

a) Take the message of the death and resurrection of Jesus to your world, trusting God to open their eyes of unbelief, even as He opened your own.

b) The Son of Man died, for your sin, and rose, in victory over the grave, giving life to those that believe on His Name.

7. What is your sermon title and your preaching outline? *a) Sermon outline, b) Sermon title.*

b) Proof that gives hope

a) 1) Devote woman (Luke 24:1) – Devotion that was faithful to the end, the woman come to honour their dead Lord.

2) Divine confrontation (Luke 24:2-5a) – Shock as God shakes their expectations with an empty tomb and an angelic message.

3) Decisive word (Luke 24:5b-7) – Wonder as the angels' point to Christ's prophecy of His death and resurrection.

4) Dawning Faith (Luke 24:8) – Discovery as the women discern the truth of Jesus' words, their despair turning to hope.

5) Divided response (Luke 24:9-12) – Decision as some dismiss it as nonsense, while others marvel – where do you stand?

Pray

Read

1 On the first day of the week, very early in the morning, they
came to the tomb, bringing the spices they had prepared.
2 They found the stone rolled away from the tomb. 3 They
went in but did not find the body of the Lord Jesus. 4 While
they were perplexed about this, suddenly two men stood by
them in dazzling clothes. 5 So the women were terrified and
bowed down to the ground.
"Why are you looking for the living One among the dead?"
asked the men. 6 "He is not here, but he was raised!
Remember how he spoke to you when he was still in Galilee,
7 saying, 'It is necessary that the Son of Man be betrayed into
the hands of sinful men, be crucified, and rise on the third
day'?"
8 And they remembered his words.
9 Returning from the tomb, they reported all these things to
the Eleven and to all the rest. 10 Mary Magdalene, Joanna,
Mary the mother of James, and the other women with them
were telling the apostles these things. 11 But these words
seemed like nonsense to them, and they did not believe the
women. 12 Peter, however, got up and ran to the tomb. When
he stooped to look in, he saw only the linen cloths. So he
went away, marvelling at what had happened.

Introduction

- What do you do with an empty tomb? What if everything Jesus said—about betrayal, a cross, and the third day—actually happened? What if the body is gone, and the only voices left are those of angels? Would you remember His words? Would you believe?
- The women came grieving. The tomb was open. The body was missing. The message was clear: He is not here, but He has risen.
- But the apostles called it nonsense. They weren't ready to believe. And yet, Jesus doesn't shame the skeptic. He doesn't crush the doubter. He answers disbelief with evidence. He confronts confusion with clarity. He doesn't scold our doubts—He overturns them with truth.
- Luke gives us a story where fear gives way to faith, and doubt is swallowed up in wonder. The question is: where do you stand?

Argument

- The fulfilment of Jesus' prophesy of His death and resurrection transforms our fear to faith, and confronts the skeptic with wonder.

Arrangement

1. Devote woman (Luke 24:1)
2. Divine confrontation (Luke 24:2-5a)
3. Decisive word (Luke 24:5b-7)
4. Dawning Faith (Luke 24:8)
5. Divided response (Luke 24:9-12)

1) The devote woman (Luke 24:1)

[1] On the first day of the week, very early in the morning, they came to the tomb, bringing the spices they had prepared.

- Luke 23:44-49 records the death of Jesus. Which was witnessed by the woman.
- Luke 23:50-56, records Jesus being placed in a tomb. Which, again, was witnessed by the woman.
- Now, in Luke 24:1-12, the woman go to the tomb to complete the burial process.
- Spices (Luke 24:1) were used to slow decomposition and mask the smell of decay (John 19:39-40). This confirms that the woman, who'd witnessed the death and burial of Jesus (Luke 23:49, 23:55), believed Jesus was dead.
- Cold, dark, sad, disappointed, grief, mourning.

Summation

- Devotion that was faithful to the end, the woman come to honour their dead Lord.

Transition

-

2) The divine confrontation (Luke 24:2-5a)

[2] They found the stone rolled away from the tomb. [3] They went in but did not find the body of the Lord Jesus. [4] While they were perplexed about this, suddenly two men stood by them in dazzling clothes. [5] So the women were terrified and bowed down to the ground.

- The large stone (Luke 24:2) would have prevented animals, and people from raiding the tomb (Mark 16:3-4). It also would have presented an obstacle for the woman.
- Can you imagine their shock and confusion that the stone had been moved and the body had been removed. Their dread who's moved it. Was it grave robbers? Was it the soldiers? Was it the Pharisees?
- The two men have clothes which dazzle (Luke 24:4), signifying an angelic, or heavenly, presence (Luke 9:29). The terror of woman in response to the sudden appearance of the two men (Luke 24:5), also signifies other angelic appearances in Luke's gospel (Luke 1:12-13, 1:29-30, 2:9-10).
- They were scared, terrified, overwhelmed with fear.

Summation

- Shock as God shakes their expectations with an empty tomb and an angelic

message.

Transition

•

3) The decisive word (Luke 24:5b-7)

"Why are you looking for the living One among the dead?" asked the men. [6] "He is not here, but he was raised! Remember how he spoke to you when he was still in Galilee, [7] saying, 'It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day'?"

- τὸν ζῶντα (the living One, singular) τῶν νεκρῶν. The implication here is that they should have expected the resurrection of Jesus.
- He has risen/was raised [API, ἐγείρω]. This is an indication of a divine supernatural intervention, a miracle.
- The use of the phrase Son of Man, as a title for Jesus (Luke 24:7), in conjunction with His prophetic knowledge of His death and resurrection, and His super natural resurrection, would have been seen in the light of Daniel 7:13-14, as indications of Jesus' humanity and deity.
- The use of the phrase third day (Luke 24:7), would have been counted as a day or part thereof. For example, in Esther 4:16-5:1, a fast was declared for three days, but she goes to the king on the third day.
- Luke 24:8, alludes to Luke 9:22, 43b-45, 18:31-34. In Luke 9:22, Jesus prophesied His death and resurrection straight after Peter confessed Him as the messiah. In Luke 9:43b-45, Jesus prophesied His death after He'd performed a mighty miracle and they'd marvelled, however they did not understand this statement as it was concealed from them so that they could not grasp it. In Luke 18:31-34, He took the twelve aside and told them of His death and resurrection, but they understood none of these things, because meaning of the saying was hidden from them, and they did not grasp what was said.

Summation

- Wonder as the angels' point to Christ's prophecy of His death and resurrection.

Transition

•

4) Dawning Faith (Luke 24:8)

[8] And they remembered his words.

- Eureka moment. Joy, excitement.

Summation

- Discovery as the women discern the truth of Jesus' words, their despair turning to hope.

Transition

-

5) **The divided response** (Luke 24:9-12)

9 Returning from the tomb, they reported all these things to the Eleven and to all the rest. 10 Mary
Magdalene, Joanna, Mary the mother of James, and the other women with them were telling the apostles
these things. 11 But these words seemed like nonsense to them, and they did not believe the women. 12
Peter, however, got up and ran to the tomb. When he stooped to look in, he saw only the linen cloths. So
he went away, marvelling at what had happened.

- The kept on [IAI] telling the apostles these things.
- In Luke 24:13-35, Jesus reveals Himself to two men on the road to Emmaus, who then report everything to the apostles. In Luke 24:1-12, the woman also report everything to the apostles, who think these words seem like nonsense, and they do not believe.
- The women wouldn't have been considered reliable witnesses (Luke 24:9-11). This is consistent with Luke's other use of unreliable witnesses (Luke 2:16-20).
- Urgency, elation, disbelief, wonder.

Summation

- Some dismiss it as nonsense, while others marvel – where do you stand?

Transition

-

How does this passage connect to the gospel?

- The death and resurrection of Jesus is explicitly stated in Luke 24:7, It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day. This presents Jesus, as man, and God, dying by crucifixion, and rising on the third day.

Believers, how ought you to live?

- Take the message of the death and resurrection of Jesus to your world, trusting God to open their eyes of unbelief, even as He opened your own.

Unbelievers, how ought you to respond?

- The Son of Man died, for your sin, and rose, in victory over the grave, giving life to those that believe on His Name.

Conclusion

- So what do you do with an empty tomb?
- If Jesus really said He would suffer, die, and rise—and then He did—then the empty tomb is not just a mystery. It's a message. One that calls you to remember His words and believe.
- The women did. They went from grief to joy. From fear to faith. The apostles didn't—at least, not at first. To them, it sounded like nonsense. But even then, Jesus didn't reject them. He pursued them. He brought truth to their confusion, and turned their doubt into worship.
- And He still does. He still meets skeptics with wonder. He still answers disbelief with resurrection proof. He still transforms fear with gospel hope.
- The tomb is empty. The Word is true. The question now is not what if?—but how will you respond?

Argument

- The fulfilment of Jesus' prophesy of His death and resurrection transforms our fear to faith, and confronts the skeptic with wonder.

Arrangement

1. Devote woman (Luke 24:1)
2. Divine confrontation (Luke 24:2-5a)
3. Decisive word (Luke 24:5b-7)
4. Dawning Faith (Luke 24:8)
5. Divided response (Luke 24:9-12)

Benediction

-