

# “The Prophet Is Dead” Luke 24:13-21

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## Introduction:

How do you approach “Good Friday” and our service this evening?  
Is it with a heavy heart, grief at our Savior’s death, anger at the way He was treated?

## I. Conversing about Jesus (24:13-14)

- A. Returning from Passover in Jerusalem (v. 13)—going west toward the sun
- B. Rehashing the Events in Jerusalem (v. 14) [ὠμίλουν ... συμβεβηκότων]  
Discussion [ὀμιλέω > *homiletics*] of events having lingering results.

## II. Confronted by Jesus (24:15-18)

- A. Jesus’ Approach (vv. 15-17a) [ὀμιλεῖν ... καὶ συζητεῖν]  
They were deep in discussion. Searching OT prophecies?
  - 1. Incognito (vv. 15-16) [ἐκρατοῦντο] cp. Mark 16:12 [ἑτέρα μορφῇ]  
Cf. v. 31. Their recognition was restrained by God (divine passive). New body?
  - 2. Inquisitive (v. 17a)  
Jesus asked about their animated [ἀντιβάλλω: like casting a ball back and forth], heated discussion.
- B. Disciples’ Answer (vv. 17b-18) [ἑστάθησαν]  
They stopped in their tracks.
  - 1. Despondent (v. 17b) [σκυθρωποί]  
Sad, gloomy look. See Matt 6:16, “Whenever you fast, do not put on a gloomy face as the hypocrites *do*.”
  - 2. Disconcerted (v. 18) [παροικεῖς]  
They assumed Jesus was a Passover pilgrim like they. Public execution during a key Israelite festival could hardly go unnoticed.

## III. Confused about Jesus (24:19-21)

Jesus asked, “What *sort of things?*” [ποῖα]

- A. Extolled as a Prophet (v. 19) [ὃς ἐγένετο ἀνὴρ προφήτης]  
Cp. Deut 18. The longer they talked, the more they exposed unbelief.
- B. Executed as a Criminal (v. 20) [ὅπως τε]  
Stated almost as an indirect question.
- C. Expected as a Redeemer (v. 21) [ὁ μέλλων λυτροῦσθαι ... ἀλλά γε καὶ]  
“So when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the kingdom to Israel?’” (Acts 1:6)

## Conclusion:

The two disciples’ problem was not their heads, but their hearts (vv. 25-27, 46).  
With what attitude of heart and mind do you leave this service today?  
It should be the same attitude with which we are to observe the Lord’s Supper: “**until He comes.**”

Interesting parallels exist between this account and the conversion of the Ethiopian Eunuch (Acts 8:26–40). We find characters: traveling and confused (Luke 24:13–24; Acts 8:30–31); going from Jerusalem (Luke 24:13, 33; Acts 8:27–28); met by a messenger (Luke 24:15–19; Acts 9:29–30), who explains the Scriptures (Luke 24:27; Acts 8:32–35), showing the necessity of Jesus’ death (Luke 24:25–26; Acts 8:32). We find a sacrament—the Lord’s Supper or baptism (Luke 8:30; Acts 8:36, 38); the disappearance of the messenger (Luke 24:31; Acts 8:39); and people rejoicing (Luke 24:32; Acts 8:39). These similarities are helpful in pointing out Luke’s theological emphases in the two accounts.<sup>1</sup>

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<sup>1</sup>Robert H. Stein, *Luke*, electronic ed., New American Commentary 24 (Logos Library System; Nashville, Tenn.: Broadman & Holman Publishers, 2001, c1992), 609 n. 13.