

# Bible Nerd Guide Week 1

Luke 24:13-35 Learning to Read the Bible with Jesus

## Big Idea

Luke 24 is not just a resurrection story. It is a model of how Scripture is meant to be read. The risen Jesus interprets the Bible as a unified story that points to His suffering and glory, correcting misread expectations and reshaping how His followers understand God's work.

## 1. Start Where the Text Starts: A Misread Story (vv. 13-24)

Two disciples are walking away from Jerusalem. That detail is not incidental, it is interpretive.

They are:

- leaving the place where God has just acted
- processing events they do not understand
- narrating the story... incorrectly

Their summary is the key: "We had hoped that he was the one to redeem Israel" (v. 21)

## Linguistic Note

"ἐλπίζομεν" (ēlpizomen "we had hoped") is an imperfect verb, indicating an ongoing expectation that has now collapsed.

This is not casual disappointment. It is the failure of an interpretive framework.

## Reading Insight #1

You can know the facts of Scripture and still misread the story.

They know:

- Jesus' identity as a prophet
- the crucifixion
- the empty tomb report

What they do not understand is how those things fit together.

## Method Connection

This is where good Bible reading begins:

Before asking, “*What does this mean?*”  
we must ask, “*Am I reading this story correctly?*”

## 2. Jesus Identifies the Real Problem (v. 25)

“O foolish ones, and slow of heart to believe all that the prophets have spoken...”

### Key Terms

- **ἀνόητοι (anoētoi)** lacking understanding, not unintelligent but misperceiving
- **βραδεῖς τῇ καρδίᾳ** “slow of heart,” pointing to a deeper interpretive resistance

The issue is not:

- lack of Scripture
- lack of access
- lack of information

The issue is: failure to believe **all** that the prophets have spoken

### Reading Insight #2

Partial reading leads to distorted conclusions. They likely emphasized:

- glory
- victory
- redemption

But ignored or minimized:

- suffering
- rejection
- death

## Method Connection

Good Bible reading requires:

- resisting selective reading
- holding together the full witness of Scripture
- letting tension remain until the text resolves it

### 3. “Was It Not Necessary?” Reframing the Entire Story (v. 26)

“Was it not necessary that the Christ should suffer these things and enter into his glory?”

**Key Word:** δεῖ (dei) “it is necessary”

This word signals:

- divine necessity
- God’s determined plan
- fulfillment of Scripture

The cross is not:

- an interruption
- a tragedy
- a failure

It is central to the story.

### Intertextual Trajectory

Jesus is reframing the Scriptures around a pattern:

**Suffering → Glory**

Likely textual threads include:

- Isaiah 52-53 (Suffering Servant)
- Psalm 22 (Righteous Sufferer)
- Daniel 7 (Son of Man receiving glory)
- Genesis-Exodus patterns of suffering before deliverance

### Reading Insight #3

The Bible’s story often moves through patterns, not just isolated statements.

## Method Connection

When reading Scripture, ask:

- What pattern is this part of?
- Where else have I seen this movement before?

This guards against:

- flattening passages into isolated meanings
- missing the larger narrative arc

## 4. Jesus Models How to Read the Bible (v. 27)

“Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”

### Key Term: διερμήνευσεν (diermēneusen)

This is where we get “hermeneutics.”

It implies:

- careful explanation
- structured interpretation
- connecting texts across Scripture

### What Jesus Does Here

He does not:

- quote a single proof text
- give a quick summary
- isolate one passage

He:

- walks through the Scriptures
- connects multiple texts
- shows a unified story

## Reading Insight #4

The Bible is meant to be read:

- across books
- across genres
- across the whole story

## Method Connection (Core Question #1)

Before asking anything else, ask:

***What kind of thing is this?***

Because:

- Law speaks differently than narrative
- Poetry speaks differently than wisdom
- Prophecy speaks differently than apocalyptic

Jesus honors the diversity of Scripture *while* revealing its unity.

## 5. Recognition Comes Through Opened Scripture (vv. 28-32)

They later say:

“Did not our hearts burn within us... while he opened to us the Scriptures?”

### **Key Connections**

- v. 31 “their eyes were opened” (διηνοιχθησαν)
- v. 32 “he opened the Scriptures” (διηνοιγεν)

The same root verb is used.

## Reading Insight #5

There is a direct connection between:

- Scripture being opened
- eyes being opened

Recognition of Jesus is tied to understanding Scripture.

## Method Connection

Good Bible reading is not merely informational. It is:

- revelatory
- formational
- transformational

## 6. The Turn: Interpretation Leads to Transformation (vv. 33-35)

“They rose that same hour and returned to Jerusalem...”

They had been:

- leaving
- confused
- disoriented

Now they:

- return
- testify
- rejoin the community

## Reading Insight #6

Right interpretation leads to reoriented living.

## Method Connection

If our reading increases knowledge but does not reorient our lives we are still missing something.

## 7. Putting It All Together: A Framework for Reading

Luke 24 shows us that reading Scripture well involves:

### 1. Identifying what kind of text you are reading

Narrative, poetry, wisdom, prophecy, etc.

## 2. Paying attention to the whole story

Not just isolated verses

## 3. Recognizing patterns across Scripture

Suffering → glory, exile → restoration, etc.

## 4. Letting Scripture interpret Scripture

Seeing connections across the canon

## 5. Reading toward Christ

Not forcing Him into the text, but recognizing how the story leads to Him

## 6. Expecting transformation

Not just information

## 8. Summary

Luke 24 is not only about recognizing the risen Jesus. It is about learning how to read the Bible in a way that makes that recognition possible. The disciples' problem was not lack of access to Scripture. It was that they were reading it with the wrong expectations. Jesus does not give them new information. He teaches them how to read.

## 9. For Further Study and Reflection

1. How do first-century expectations of Messiah shape the disciples' misunderstanding?
2. What Old Testament passages most clearly follow the "suffering → glory" pattern?
3. How does Luke 24 compare with other New Testament examples of interpreting the Old Testament (Acts 2, Acts 7, Hebrews)?
4. In what ways might modern readers repeat the same interpretive mistakes as these disciples?
5. How does recognizing genre change the way you read a passage this week?