

Grow Weekend 2026

It Is Written

Session I: Jesus and His Bible

August 28th – Evening Plenary Session

“Then he said to them, ‘These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ Then he opened their minds to understand the Scriptures, and said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.’”

– Luke 24:44-47

This text gives us the scaffold for our weekend:

Session 1: written about me in the Law of Moses and the Prophets and the Psalms.

Session 2: that the Christ should suffer

Session 3: on the third day rise from the dead

Session 4: that repentance for the forgiveness of sins should be proclaimed in his name to all nations.

Outline for this Session 1:

1. Context in Luke
2. Key Concept: Jesus’ Unique Hermeneutic
3. The Tanakh
4. Post-exilic “editing”
5. Messianism in Tanakh
6. Messianism in Jesus’ hermeneutic of the Tanakh

Context: Where are we in the story?

- Jesus has been betrayed, tried, and crucified.
- Three women found the tomb found empty; Peter ran to confirm it.
- Jesus walked with two travelers on the road to Emmaus, “And beginning with Moses, and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (v. 27)
- Those two men ran back to Jerusalem that same night, found the 11, and told them what happened.
- “As they were talking about these things, Jesus himself stood among them” (v. 36). He had them touch his body, and he ate food in their presence, to demonstrate he was physically resurrected, not a ghost.

These are my words

“He said to them, ‘These are my words that I spoke to you while I was still with you...’”

What’s Jesus referring to? Luke records this teaching earlier in his gospel:

“The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised... ‘Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.’ But they did not understand this saying, and it was **concealed from them**, so that they might not perceive it. And they were afraid to ask him about this saying.” Luke – 9:22; 44-45

Key Concept: Jesus' hermeneutic was unique, distinct from the way his contemporaries—including his own disciples—had read the Scriptures. From the moment Jesus “opened their minds to understand the Scriptures,” the apostolic teaching represents a distinctively Christian hermeneutic, expanded beyond the interpretations of his day, revealed by Christ himself.

“But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed.” - 2 Corinthians 3:14-16

Where was it written?

“Law of Moses and the Prophets and the Psalms.”

Torah

Nevi'im

Ketuvim

Literally, Ketuvim means Writings. For Jesus to refer to it as Psalms is a figure of speech called a *synecdoche*. A common example is referring to a car as “wheels.”

Jesus elsewhere referred to this with similar shorthand, “All the Law and the Prophets hang on these two commandments” (Matt. 22:40). Paul uses the same terms to refer to the Jewish Scriptures in Romans 3:21, “to which the Law and the Prophets testify.”

Over time, these three words (Torah, Nevi'im, and Ketuvim) became referred to by an acronym, Ta-Na-K. By the 13th century A.D., Jewish scribes had adopted the nomenclature Tanakh as a term for the Hebrew Bible. The Tanakh contains the same content as the Christian Old Testament, but arranged differently—in a different “shape.” That shape is important to Jewish understanding of their Scriptures.

The Shape of the Tanak

While the content itself is consistent with our Old Testament, the Jewish tradition made intentional structural decisions that carried significance beyond just a table of contents.

- The Torah is one large chiasm centering on the Day of Atonement. It begins with a decision to choose the tree of life, and Deuteronomy ends with Moses setting before Israel two choices, life or death. In the center of the chiasm is God's provision to cleanse a temple where He can dwell among them.
- The Psalms, as an echo of the Torah, were arranged into 5 books.
- There are 24 books in the Tanak—two sets of 12.

When was it shaped?

This shaping of the Tanakh is believed to have been crafted post-exile, likely by Ezra himself, or a cohort of scribes under Ezra's leadership, in the period following his return to Jerusalem in 458 BC. By 400 BC, Torah had been edited into its final form.

That problematic word: Edited

Editing does not mean modifying. It means organizing and adding context. On a simple level, the phrase “to this day” appears 16x in Torah and 55x in Former Prophets. More pointedly, editorial comments also frame the conclusions that the editor intends you to draw. Editing, in this regard, can be (and, we believe, was) a part of the inspiration of Scripture.

- “And to this day it is said, ‘On the mountain of the Lord it will be provided.’” – Genesis 22:14
- “No prophet has risen since in Israel like Moses.” – Deuteronomy 34:10
- “In those days, Israel had no king...” Judges 21:25

The Messianic Shape of the Tanakh

1. Torah (Law)
 - a. Establishes the cosmic problem—sin—and God’s intervening solution: a covenant.
 - b. Points ahead to the Messiah
 - i. in Judah (Gen 49:10)
 - ii. A prophet like Moses (Dt. 18)
 - iii. The pattern for an eventual king (Deut. 17) who obeys on behalf of the people.
2. Nevi'im (Prophets)
 - a. Former Prophets: Joshua, Judges, Samuel, and Kings.
 - i. Joshua was a prophet. And the scroll that bears his name and describes the conquest was not merely “historical.” It served to describe the kind of life that would inherit the land—an important subject for post-exilic Jews.
 - ii. Judges, likewise, was an antithesis to Joshua; and, set up the need for a king.
 - iii. Samuel describes the kind of king that the Jews should be on the lookout for.
 - iv. Kings describes the kinds of king that got the Jews exiled in the first place.
 - b. Latter Prophets and “The Twelve”
 - i. Records the warnings which the post-exilic readers would have known came true.
 - ii. But, also record the promises which those post-exilic readers were hoping in.
3. Ketuvim (The writings)
 - a. The readings, songs, prayers and wisdom of a people in waiting.
 - b. The last book of the Ketuvim, and the last book of the Hebrew Bible, is Chronicles, which ends: “he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the Lord his God be with him. **Let him go up.**” It is a call to return, and ends with an expectant hope.

The dominant strand of Second Temple Judaism expected a Messiah who would complete Israel’s post-exilic restoration — deepening the return to the Law that Ezra and Nehemiah had begun — and who would regain the land and Israel’s standing through military victory, establishing God’s kingdom as a city on a hill to which the nations would stream. In that vision, the nations were outsiders who might come to share a blessing secured by Israel’s faithfulness.

Jesus' Unique Hermeneutic

The words that Luke records, "Thus it is written," are key to understanding that, while Jesus understood something hidden (what Paul elsewhere calls a "mystery"), He nonetheless was grounded in the authority of Scripture. Jesus' messianism was unique, not in that it came from a unique or novel source, but merely in the fact that it understood the same source—the Tanakh—in a way that was hitherto not understood. How one understands and interprets Scripture is called a *hermeneutic*. And Jesus' surprising hermeneutic was vindicated when He rose from the dead, appeared to, was touched by, and ate fish with His followers.

This means two key things:

1. Jesus' identity is consistent with the Old Testament. Attempts both ancient (e.g. Marcionism) and modern (e.g. the Jefferson Bible) to disconnect the teachings of Jesus from the theology of the Hebrew Bible are inconsistent with Jesus' own words.
2. Jesus' submission to the Father's will is evidenced by His submission to assume the identity that He found prescribed in the Scriptures, not presume to establish something novel Himself.

What Jesus said next drew the many threads of the Tanak into one distinct thesis no other had yet made: "the **Christ should suffer** and on the third day **rise from the dead**, and that repentance for the forgiveness of sins should be proclaimed **in his name to all nations**, beginning from Jerusalem."