



Biblical Text	Luke 24:13 - 35	Your Reflections
<p><sup>22</sup>Moreover, some women of our group astounded us. They were at the tomb early this morning, <sup>23</sup>and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. <sup>24</sup>Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."</p> <p><sup>25</sup>Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! <sup>26</sup>Was it not necessary that the Messiah should suffer these things and then enter into his glory?" <sup>27</sup>Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.</p> <p><sup>28</sup>As they came near the village to which they were going, he walked ahead as if he were going on. <sup>29</sup>But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. <sup>30</sup>When he was at the table with them, he took bread, blessed and broke it, and gave it to them. <sup>31</sup>Then their eyes were opened, and they recognized him; and he vanished from their sight. <sup>32</sup>They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"</p> <p><sup>33</sup>That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. <sup>34</sup>They were saying, "The Lord has risen indeed, and he has appeared to Simon!" <sup>35</sup>Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.</p>		

## Tips For Reading Biblical Narrative -- Diane Jacobson

### I. Know the General Themes and Purpose of the Book

II. Set the story in context. Know the plot and put story in the context of the larger plot. Connect details with what comes before and after. Note use of similar words in seemingly unconnected events. Note objects such as clothing, water, etc.

### III. Describe the major movement/structure of the story (type-scene; forms)

- A. Outline story (which events are crucial or peripheral)
- B. Identify other stories with similar structure  
(Genesis: endangerment of matriarch; betrothal; rival wife; birth of children)
- C. Notice what happens at the beginning, end, and middle of the story
- D. Notice repeated words or phrases and descriptive details  
(also puns, irony, symbolism, dramatic connections)
- E. Attend to issues of causality and conflict  
(Why do events happen and where are the major conflicts)

### IV. Identify major & minor characters (round, stock, and flat; full-fledged, type, and agent; multi-dimensional, stereotyped, one dimensional)

- A. Notice who has name
- B. Notice who has voice. How does speech function? Who talks to whom?  
(dialog, reporting --all Hebrew narrative is drawn toward dialog)
- C. Notice who is both subject and object of action
- D. What do you know about characters and how do you know?  
(Do you know from narrator, from character, or from another character's speech or action?)
- E. What don't you know?
- F. When do you learn what you know?
- G. With whom do you sympathize, empathize? Who do you dislike? Why?

### V. What are the settings of the text?

- A. Attend to spatial settings. (inside/outside; sacred space; doors)
- B. Attend to temporal setting (time of day; festival). Time can be chronological or typological; locative or durative.
- C. Attend to social settings. (banquets; gates; wells)

### VI. What is the narrator's point of view? How do you know? What is the rhetoric of the text? How does it persuade?

### VII. Notice important themes such as the role of violence, power, election, morality.

### VIII. Where is God in the text? Do we know God's point of view concerning the action and characters? How? Where is the theological/moral force?

Sources: Alter, Robert. *The Art of Biblical Narrative*, N.Y.: Basic, 1981.

Berlin, Adele. *Poetics and Interpretation of Biblical Narrative*. Winona Lake: Eisenbrauns, 1994.

Powell, Mark Allen. *What is Narrative Criticism?* Minneapolis: Fortress, 1990.