

South Pacific School Of Missions

Melbourne
May 2013

PURPOSE OF THE SCHOOL OF MISSION

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.” 2nd Timothy 2:15

“to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.” Ephesians 4:12-14

o j r q o t o m e ÷ w o r t h o t o m e é o œ
[to cut a straight path, teach
aright]

Biblical Exegesis

WHAT IS EXEGESIS?

- This is an ancient Greek word
- “EX” means “Out Of”
- “EGESIS” means “To Lead” EX-EGESIS means “to lead out from” the Biblical Text
- Exegesis’ goal: “What did the author intend for his original readers to understand?”
 - What did he say? (Content)
 - Why did he say it then and there? (Context)
- The opposite approach is “EISEGESIS”, where “EIS” means “Into”... thus Eisegesis is leading our own preconceptions into the Text
- Be Aware, however, that none of us is a blank slate!

EXEGESIS

- The Goal of Exegesis: “What did the author intend for his original readers to understand?”
 - The **CONTENT** of his message
 - The **CONTEXT** of his message

EXEGESIS: CONTENT

- Word meanings and Semantics
- Grammar
- Syntax
- Case Study: John 3:5
 - I tell you the truth, no one can enter the Kingdom of God unless he is born of water and Spirit.
 - Word study: “hudor”
 - Grammar: Coordinating conjunction “and”
 - Syntax: one preposition governs two nouns

EXEGESIS: CONTEXT

- “A proof text taken out of context is a pretext.”
 - Read section by section, not verse by verse
- Literary Context
 - Who is writing to whom
 - What is the flow of thought and argument
 - Can this harmonize (1 Sam 31/2 Sam 1; Jn 7:42)
- Historical Context
 - Circumstances for the writing
 - Nature of previous relationship
 - Manners and customs (Needle’s Eye fallacy: Mk 10: 23)

WHAT IS HERMENEUTICS ?

- Derived from the GK 'to interpret'
- Is Investigative; The broader term that encompasses exegesis and contextualization
- Somewhat of a 'science' and provides a logical, orderly classification of the rules of basic interpretation
- Does have an artful aspect; requiring both spiritual and imaginative powers

HERMENEUTICS

“The big problem with Bible study today is that we think it should be easier than other things we do. We study recipes for quality meals, how-to books for all kinds of things—carpentry, plumbing, automobile maintenance and so on—and read vociferously for our hobbies. Why do we think the Bible is the only subject we should not have to study?! Let me challenge you—make the Bible your hobby. At one level I do not like the analogy; the Bible must be so much more than a hobby! But at another level, what if we spent as much time and money on Bible study as we do our hobbies?”

-Grant Osborne; The Hermeneutical Spiral-

WE ALL INTERPRET

- “We don’t interpret the Bible, we just do what it says”
- “We simply let the bible interpret itself”
- We read the bible in translation (a form of interpretation!)
- We all bring preconceptions to the text
- Exegesis and Hermeneutics recognizes and controls our preconceptions, biases and worldviews
- These disciplines protect & illuminate Gods word!

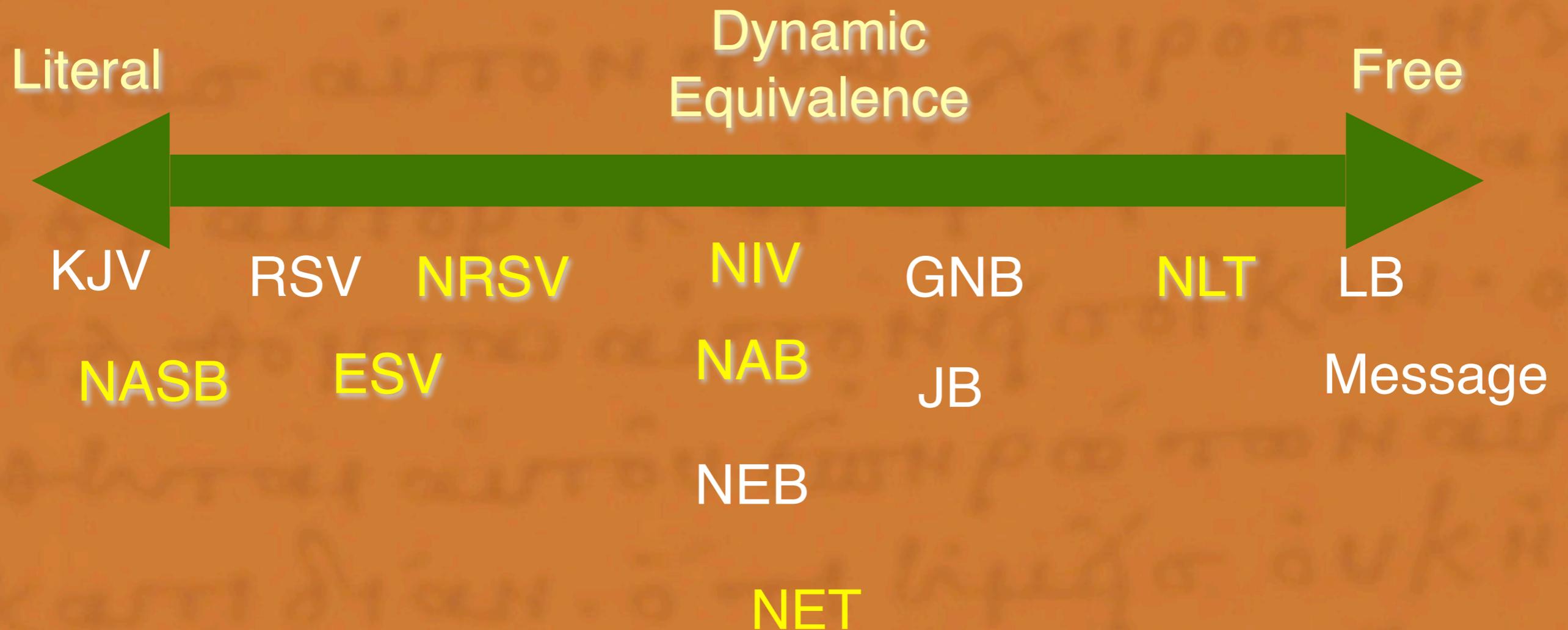
EXEGESIS, NOT JUST FOR EGGHEADS...

- What you need for effective Exegesis
 - Prayerful Spirit
 - Reverent Awe
 - Good Translations
 - Bible Dictionary
 - Inquisitive Mind
 - Common Sense
 - A little imagination
 - Humble spirit -

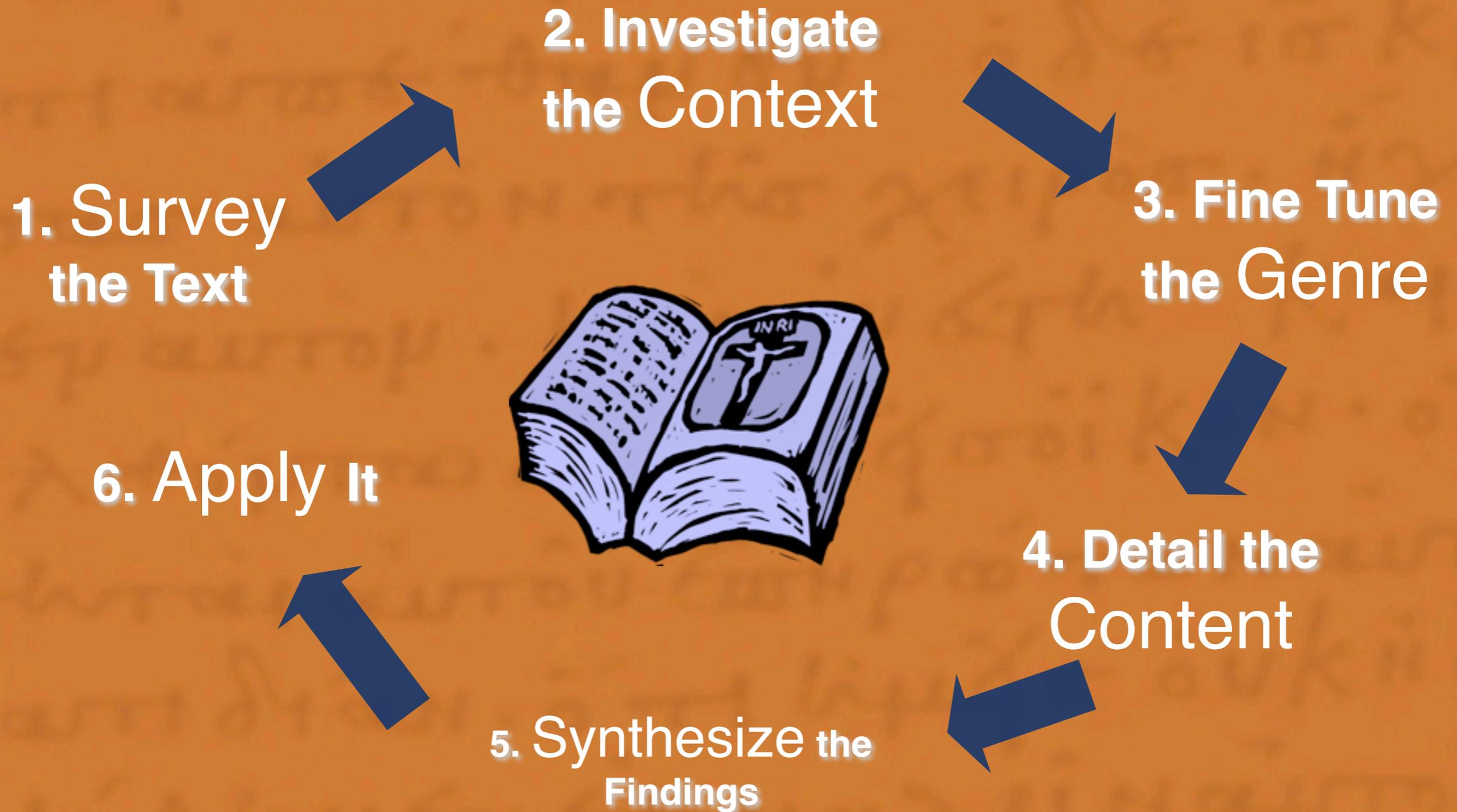
LET'S GET TECHNICAL

- Exegesis
- Hermeneutics
- Genre
- Textual Criticism
- Higher Criticism
- Lower Criticism
- Rhetoric
- Dynamic Equivalence

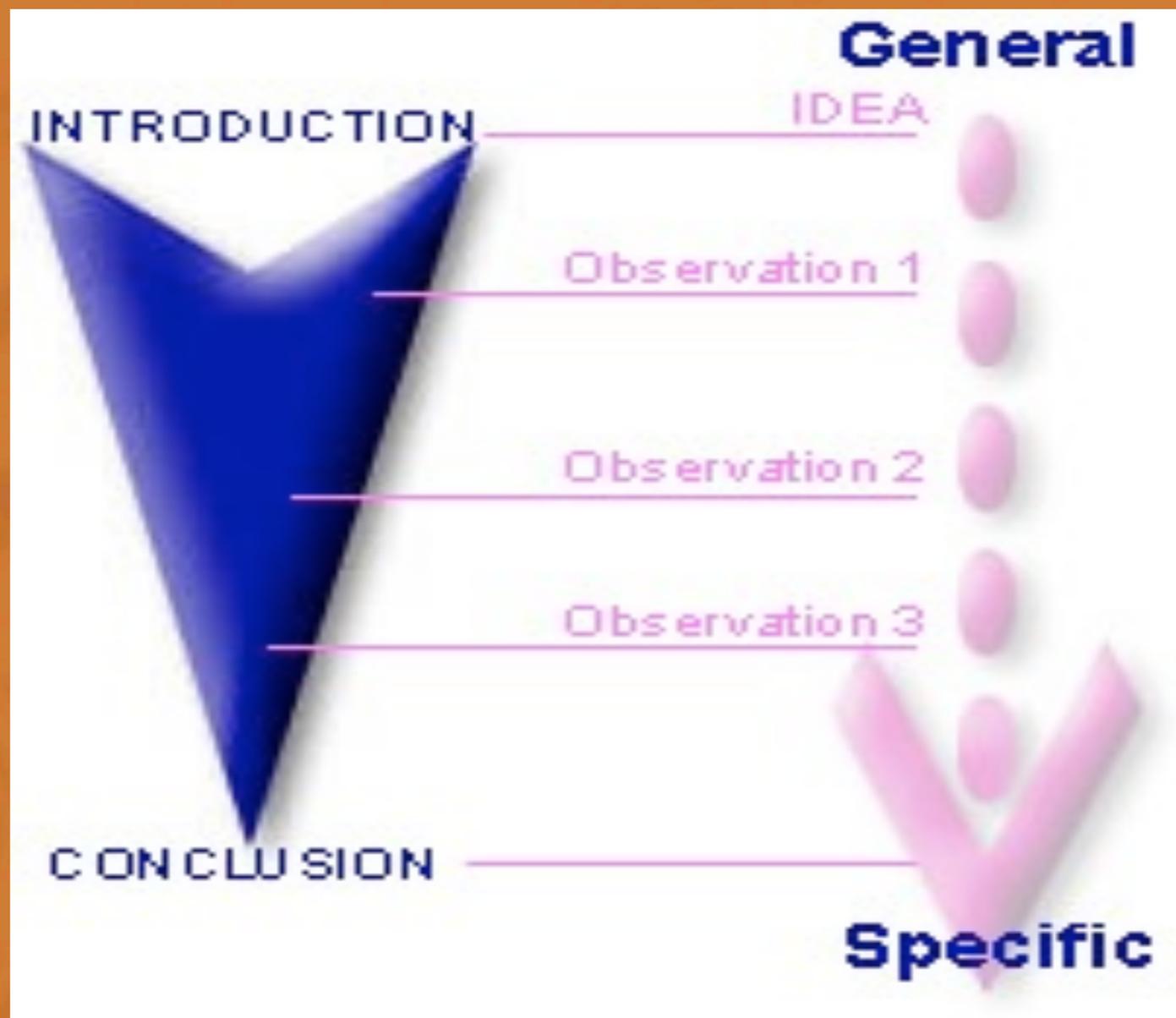
BIBLE TRANSLATIONS



THE EXEGETICAL “METHOD”

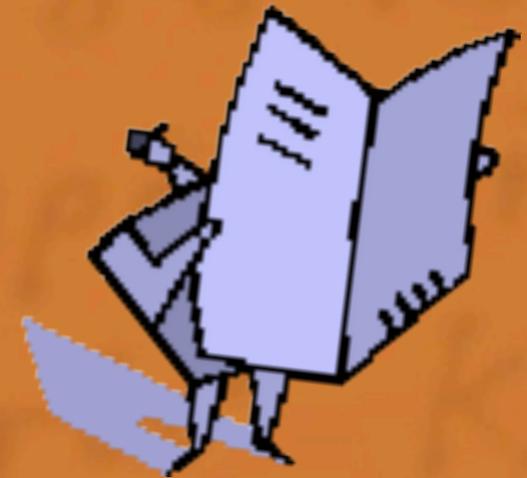


DEDUCTIVE REASONING

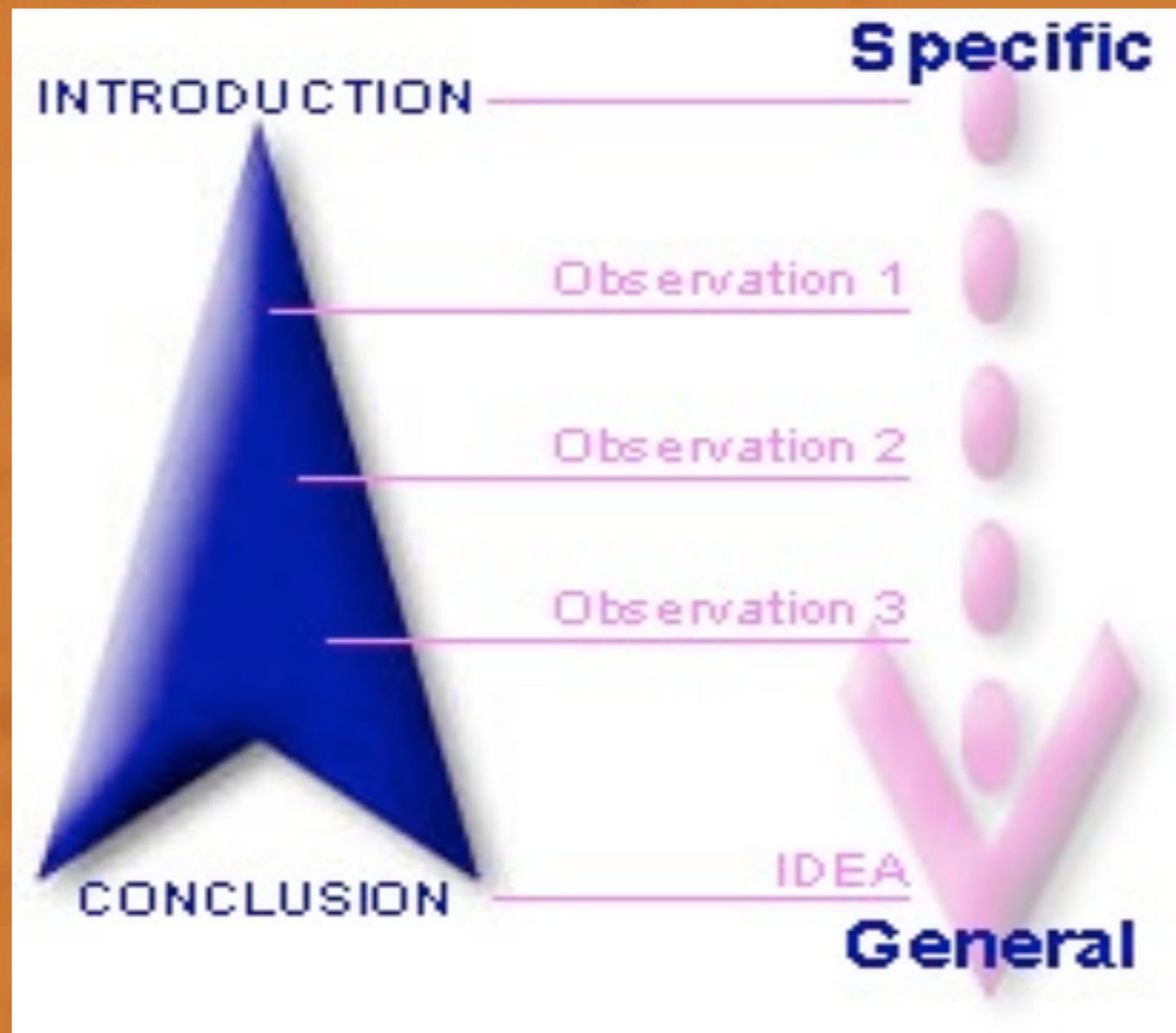


SURVEY THE TEXT

- **Read**
- **Re-Read**
- **Repeat**
- **Take notes**
- **Craft a Preliminary Thesis (Big Idea)**
- **Trace the Flow of thought or argument**



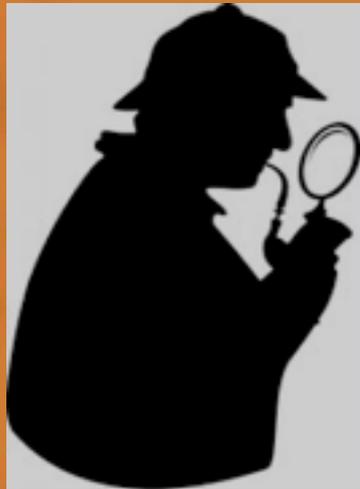
INDUCTIVE REASONING



BIBLICAL TOOLS

- A good translation
- A second, more literal translation
- A logical mind
- A pocket concordance
- A sound Bible Dictionary
- A good Bible Handbook
- Solid commentaries

HOW TO READ A TEXT



“Think of yourself as a detective looking for clues to a text’s general theme or idea, alert for anything that will make it clearer”

- How to Read a Book. Page 36

INVESTIGATE THE CONTEXT

Historical Context Notes:

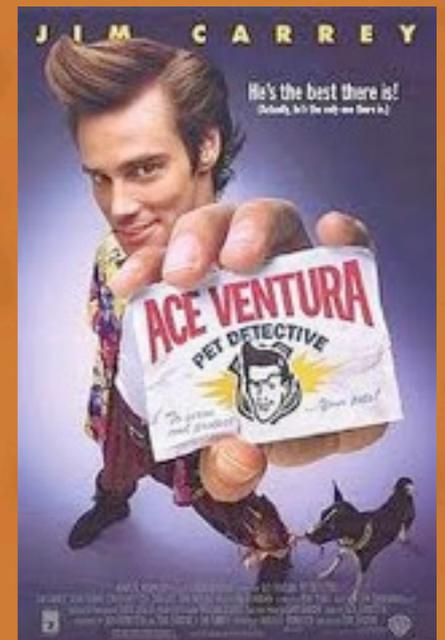
"In what historical, social, and cultural situation was the passage written?"

Literary Context Notes:

"How does the passage relate to what precedes and follows it, and to the document as a whole?"

“Why THIS and why HERE?”

“What is this text trying to DO to its original readers?”





CONTEXT IS KING!

1. A Proof Text Without Its Context Is A Pretext!
2. A Lack Of Context Is The Chief Cause Of Most Heresy
3. A Text Cannot Mean What It Never Meant!

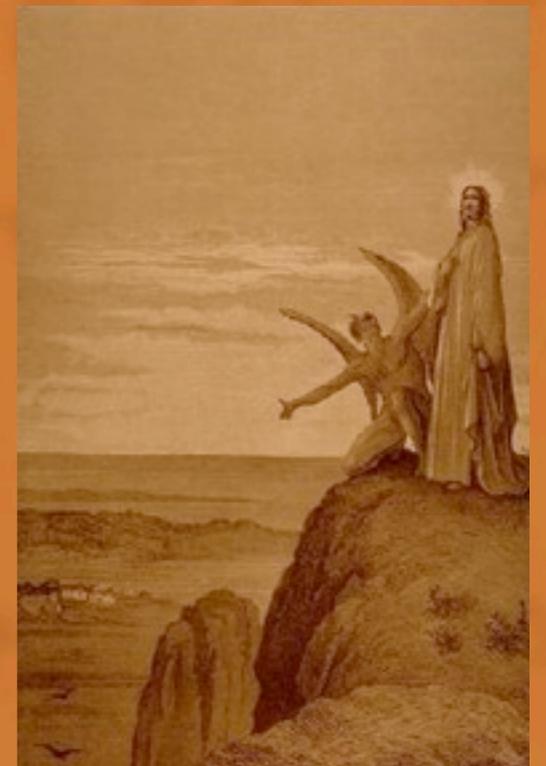
IT'S EASY TO CITE SCRIPTURE FOR YOUR OWN PURPOSE

"If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

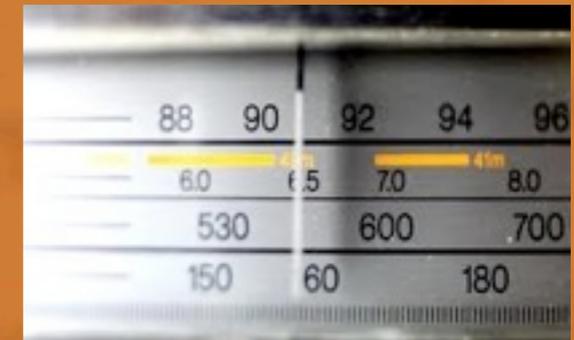
Matt 4:3

"The devil can cite Scripture for his purpose."

-William Shakespeare, *The Merchant of Venice*



FINE TUNE THE GENRE



- What is the literary Genre of this text? What are the general principles for exegesis of this genre?
- What kind of structure does this genre employ – repetition, contrast, parallelism, inclusion, chiasm, classic rhetorical argument, comedic or tragic narrative? Why would the author choose this form for his intended affect?
- How does the text “move” from beginning to end?

BIBLICAL GENRES

- Epistles
- OT Narratives
- Parables
- Laws
- Prophecy
- Gospel
- Poetry/Wisdom
- Apocalyptic

INVESTIGATE DETAILS OF CONTENT

“It is not in the interest of extravagant ambition that we trouble ourselves with this detailed exposition, but we hope through such painstaking interpretation to train you in the importance of not passing over even one slight word or syllable in the Sacred Scriptures. For they are not ordinary utterances, but the very expression of the Holy Spirit, and for this reason it is possible to find great treasure even in a single syllable.”

- John Chrysostom 4th Century AD

INVESTIGATE DETAILS OF CONTENT

- What does the text communicate and how?
- What are the key terms and images? Are these terms or images consistent in the major exegetical translations? What do they mean?
- Are there any key terms or ideas whose meaning may be explained by looking elsewhere in the book?
- Are there any literary or rhetorical devices (simile, metaphor, hyperbole, personification, repetition, irony, particularization etc.) and if so, what is their effect?

INVESTIGATE DETAILS OF CONTENT

- What kinds of sentences are used? What are the major components of each sentence? What verbal actions or states appear in these sentences, and what subjects are associated with them?
- Does the text include appeals to tradition or Scripture, such as stories, beliefs, laws, and well-known historical figures? If so, how do these appeals function?
- Does the text appear to use any other earlier sources, whether written or oral? If so, how do these appeals to tradition function?
- If the text is a narrative, what elements of setting, plot (conflict, suspense, resolution), and character development does each part of the text convey?

INVESTIGATE THE CONTENT

- Which elements of the text work, individually or together, to instruct, delight, convict, or move the reader?
- What is the tone, or mood, of the passage, and what elements convey that tone?
- How do the various parts of the passage reflect and/or address the situation of the readers?
- How does each part of the passage relate to the other parts?
- How does each Part contribute to the whole?
- How does my emerging understanding of the whole affect the meaning of the parts?
- Does the author use any technical terms?
- If I enter the narrative world of this text, what do I see and hear and feel?
- If I join the community that is receiving this letter, what am I being urged to do?
- If I join the psalmist in prayer/song, what are we imagining about God?
- If I am among this crowd encountering Jesus, how do I view Him?

SYNTHESIZE YOUR FINDINGS

“We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
- T. S. Elliot, Four Quartets

...AND MORE EXEGESIS

“And now the end has come.
So listen to my piece of advice: exegesis,
exegesis, and yet more exegesis!”

- Karl Barth, in his farewell to his
students before his 1935 expulsion from
Germany

NOT DON(NE) UNTIL YOU APPLY IT

“Search the Scriptures, not as though thou wouldst make a concordance but an application.”
- John Donne

OT Narrative

-Salvation History-

NARRATIVE BASICS

- “Stories with a theological point of view”
- 40% of the OT is Narrative
- Has Literary features; Plot, characters, tension and conflict, antagonist, agonist
- This is Gods Story, and we are players in it
- God is the hero of all biblical narratives
- If they had a story, implies we have a story line, too.

THREE LEVELS OF NARRATIVE

- Meta-narrative, the big picture of redemption the fall, reclaiming of land, apostasy, repentance, Jesus and the act of saving man, our eternal home in heaven...
- 2nd Level: Gods redeeming his people back to himself and forming a covenant with them, Abraham and the promised land, Passover, Conquest of Canaan, etc
- 3rd level: all the small stories that make up the big picture; “snapshots” that all contain elements of the bigger truths

The Question: How Do The Levels Work Together To Create The Picture Of What God Is Doing/Teaching?

FEATURES OF NARRATIVE

- The narrator is 'omniscient' but may not tell all he knows
- Narrator may be a 're-teller'
- Designed to be read aloud in public setting* -Esther
- They use stereotyped patterns
- Employ devices; foreshadowing, irony etc
- Assume knowledge of LAW and Previous History of Israel
- Assume we will draw implications of outcomes for ourselves
- Ultimately incomplete, we must connect ideas to principles
- Jonah 4:9ff

TEN PRINCIPLES: OT NARRATIVES

1. They usually don't directly teach a doctrine
2. They usually illustrate a doctrine taught directly elsewhere - Dt 17:16-17 with I Ki. 11:1-5
3. They record what happened – not necessarily what should have happened
4. What people do is not necessarily a good example for us, Abraham and Sarai, favoritism of Jacob, etc.
5. Most OT characters are far from perfect, no super heroes

TEN PRINCIPLES: OT NARRATIVES

6. We are not always told the end of the story – whether what happened is good or bad – but we are expected to understand it from other scripture
7. All narratives are selective and incomplete
8. They are not written to answer all our theological questions
9. They may teach either explicitly or implicitly
10. In the final analysis, God is the hero of all biblical narratives

NARRATIVES ARE NOT

- Allegories full of hidden meanings
- Intended to teach concrete moral lessons
- Intended to teach an explicit doctrine
- To be directly imitated as a guarantee of similar 'results' (Joseph/Gideon)
- Examples to imitate, but actual events, of good and bad people

CASE STUDY: RUTH NARRATIVE

RUTH 1: “IN THE TIME....”

What do we already know about that time?

Who is Ruth? Her situation? What do we know about how God feels about people like her? The Moabites? What precedes Ruth?

RUTH 2: BOAZ: What kind of man is he? What is his household like? How does he treat this widow? What does this suggest about him? His relationship with Torah?

RUTH 4:13–22: Why include a genealogy? Message?

SOME INTERPRETIVE CAUTIONS

- Implicit does not mean secret
- Desperation, impatience, and false expectations
- Allegorizing
- Selectivity
- False Combinations ...Syllogisms
- Redefinition
- Moralizing
- Personalizing/Individualizing

The Prophetic Voice

-Gods Eternal Covenant-

THE PROPHETS: GENERAL IDEAS

- The Call: Human and/or Divine (Is 6, Jer 1, I Ki 19)
- Not 'inheritance' like priesthood; Divine Call
- Prophet no longer controls own destiny, but is 'owned' by God
- Message is "Thus saith the Lord" and prophet may not even like it! (Jer 20:17-18)

THE PROPHETS

- Forth-telling vs Fore-telling
- Leviticus 26
- Deuteronomy 4
- Significant Dates: 722 BC & 587 BC
 - These dates 'govern' the narrative of the prophets
 - Function as Temporal Markers

THE PROPHETS: CONTENT

- Look for “Blessings”; life health, prosperity, agricultural abundance, respect and safety
- Look for “Curses” ; death, disease, drought, dearth, danger, destruction, defeat, deportation, destitution and disgrace
- Engage with Historical Situation (Kings, Chronicles)

THE PROPHETS: LITERARY FORMS

Major Oracle Sub-Types

- **THE LAWSUIT:** Isaiah 3:13-26
- **WOE ORACLE:** Habakkuk 2:6-8
- **ENACTMENT PROPHECY:** Isaiah 20, Ezekiel 4:1-4
- **MESSENGER SPEECH:** “thus saith the Lord”

ROLE OF COVENANT MEDIATOR

- The prophets' **purpose** was to enforce the covenant (law)
- The prophets' message was not their own, but God's
- The prophets' message is **unoriginal**
- Exegetical Task
- Hermeneutical Task

THE PROPHETS: CONTEXTUAL

- **Interpretive Challenge:** We are looking backward toward events that for them, were future/present (forward)
- Modern definition of 'prophecy' is too narrow
- Poor understanding of forms and ORACLES
- Lack of Context for political, military, geographical nuances
- Historical Distance...

The LAW

-Gods Holy Standard-

THE LAW

- The Old Testament Law is a Covenant
- Prologue: Exodus 20:1 & DT 5:1-5
- Stipulations: Ex 20:2-17 & DT 5:6-21
- Witnesses: DT 4:3, 4:26, DT 27:14-26!
- Sanctions: Lev 26 & DT 28-33
- Document clause: DT 17

TYPES OF LAW

- Direct commands generally applicable as part of fulfilling the covenant with God (Lev 19:9-14)
 - They set a standard by way of example and are not exhaustive (gleaning laws, food laws, laws of slavery)
 - They identify us with our Lord

TYPES OF LAW

- Casuistic Law: Case-by-case law
- Situation in life or specifics of living daily life.
- What to do specific situation, injury of slave, unintentional sin, accidental contact with the dead
- **Functions indirectly** if you are **recipient**, **directly** if you are the one of whom it makes a requirement
- They differentiate us from "**others**"

COLLECTIONS OF LAW(S)

1. Decalogue; (Exodus 20-23) It follows the suzerainty form in which a vassal (Israel) has certain obligations established before the superior power (Yahweh)
2. “Tabernacle Laws” (Exodus 25-40)
3. Priestly or Ritual Laws: regarding worship and the altar, purity and holiness. “Holiness Code” (Exodus 25-Lev 16)
 - A wide variety of issues are addressed (food laws, sexual behavior, neighbor relations, criminal activity, eating sacrifices, sabbatical and Jubilee years, blasphemy) but all relate to Israel **living before the Lord as a holy people.**
4. The Four Speeches: (Deut 1:6-4:40; 5:1-26:19; 27:1-28:68; 29:1-30:20) a retelling for new generation

HOW SHOULD I VIEW THE LAW?

- Galatians 3:24
- It functioned in the history of salvation to bring us to Christ, Mt 22.34-40
- The Law stands as a paradigm (a model) of what it means to be loyal to God
- The Law should increase our appreciation of our unworthiness for grace, thus our gratitude is greater

DO'S AND DON'TS OF THE LAW

- Do see the law as God's fully inspired Word for you
- Do see the law as the basis for the OT and Israel's history
- Do see God's justice, love, high standards, and gift
- Do see the law as directing a full range of behavior
- Do remember the essence of the Law is repeated and renewed
- Don't see the law as God's direct command to you
- Don't see the law as binding on Christians
- Don't see the law as a grouping of of arbitrary, limiting, annoying regulations
- Don't see the law as technically complete
- Don't expect the law to be cited frequently by the prophets or NT writers

The Gospels

-The Word Made Flesh-

THE GOSPELS

- They already function as hermeneutical models for us, insisting by their very nature that we, too, retell the story
- Steeped in 1st C Judaism
- Filled with “Kingdom Rhetoric”
- Eschatological Fervor and Expectations
- Written in general after the Epistles. Why?
II Peter 3:14-16

GOSPEL: TWO DIMENSIONS

- **Horizontal;** How the gospel fits together with other gospel accounts of same events and pericopes
 - Vocabulary, Temporal Placement, Arrangement, Plot
- Gives appreciation for differences in gospels
- Adds clarity and details other gospels may have excluded, including additional context

GOSPEL: TWO DIMENSIONS

- Vertical; examines historical context of both Jesus and gospel writer together
- Jesus may be illustrating a general principle for his own (universal) mission, while the gospel writer is organizing the teaching into his account in a way that illuminates additional/secondary truth
 - “Poor” and “Poor in spirit” Mat 5 vs Lk 6
 - “First and Last” Mat 19:30 (Workers in Vineyard) vs Mark 10:31 (Rich Ruler) Jesus says it more than once/change in meaning

THE GOSPELS: HORIZONTAL

- Adaptation; Same stories re-used and re-shaped, not just by the Gospel writer but probably by Jesus.
- Critical to understand AUDIENCE, as it may vary by evangelist/pericope
- Mark 10:46 - Bartimaeus, Mt. 20:29 (two not one), Jewish audience.
- Authors are also “compilers” (Fee)

THE GOSPELS: HORIZONTAL

- Selectivity: Rejection at Nazareth;
 - (Matt 13:51/Mark 6:4/Luke 4:24)
 - John 4:44 puts the rejection text in Jerusalem!
 - No “I AM” statements in three gospels
 - Missing Beatitudes etc
 - Johns Structure vs. Synoptic Structure

THE GOSPELS: HORIZONTAL

- Horizontal Sensitivity will assist in understanding possible meanings or range of meanings (Semantics)
- Horizontal Sensitivity shapes our view of how the early church 'interpreted' these texts
- Horizontal reading prevents overly narrow interpretations
- Horizontal Reading may also assist in filling in gaps in context by providing additional details

THE GOSPELS: THINK VERTICALLY

- **Theological Point of View**
 - **How Jesus uses the teaching COMBINED with the setting given to it by the gospel writer**
 - **Meaning may be localized by Jesus telling, and at the same time 'globalized' by the manner in which the pericope is placed within the gospel itself, Mark 7.**

THE GOSPELS: THINK VERTICALLY

Matthew 4:17

17 From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Mark 1:14–15

14 Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

Luke 4:14–15

14 And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. 15 And he taught in their synagogues, being glorified by all.

THE GOSPELS: HORIZON / VERTICAL

Luke 4:18-19

“The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.

He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed, to proclaim the year of the Lord’s favor.”

- Luke is only gospel to reference the Isaiah 61 text (horizontal)
- Luke recounts Jesus reference to Elijah/Elisha (v 25-27) (horizontal)
- Jesus is rebuking exclusivism (vertical)
- Luke is encouraging Gentiles that Jesus has come for them (vertical)

GOSPEL: LITERARY CONTEXT

- Think *Horizontally*
 - Harmonize Four Accounts
 - Appreciate Distinctiveness of each Gospel
- Think *Vertically*
 - Awareness of historical contexts of both Jesus and the Evangelist
 - Examine selection of Jesus and organization of Evangelist as unified whole

GOSPEL: LITERARY CONTEXT

- Horizontal Considerations:
- Adaptation & Selectivity
 - Parallel Accounts (beware harmonization)
 - Overlapping Source Material
 - DEPENDENT upon one-another
 - Early Church Understanding*

GOSPEL: LITERARY CONTEXT

- **Feeding of Five Thousand Narrative (Fee/Stuart)**
- **Words in John that are common to the other three: 8**
- **% of agreement among them:**
 - **Matt w Mark 59%**
 - **Matt w Luke 44%**
 - **Luke w Mark 40%**
 - **John w Matt 8.5%**
 - **John w Mark 8.5%**
 - **John w Luke 6.5%**

GOSPEL: HISTORICAL CONTEXT

- Immerse yourself in first century Judaism and its preaching style
- Jesus Through Middle Eastern Eyes, K. Bailey.
- Study the geography, visit Israel.
- Smells, air, scenes.
- *Jerusalem in the Time of Jesus* Jeremias; *The NT Environment* Lohse; *Jesus' Audience* Derret
- *The Method and Message of Jesus' Teaching* Stein (proverbs, similes, metaphors, poetry, questions, irony, etc.)

GOSPEL: HISTORICAL CONTEXT

- Difficulty is many of Jesus' sayings come without the original context (1 Cor 9:14, Acts 20:24)
- What was Jesus' audience for a given teaching? Close Disciples... crowds... enemies? This helps with the 'point'
- Luke 7:36, manners; time line - v.44, 47; phrases - v. 40, 43; actions - v. 44

GOSPEL: HERMENEUTICS

- Note Setting Carefully; audience, surrounding material, Lk. 15
- Note Audience; who is being addressed, tone of voice, repetition of ideas
- Look for change in focus/attention (change of pronoun)
- Locate the climax of story (moment of truth)
- Shift in action before/after climax

GOSPEL: HERMENEUTICS

- Very Important Final Consideration
- “Now” and “Not Yet” – Eschatology
 - Jewish culture saw end of all things as imminent, especially the Galilean sect of Zealots
 - Jewish culture hoped Jesus would destroy Rome and inaugurate the ultimate age of blessing
 - JTB fueled this fervor with his message of repentance....
 - “Realized Eschatology”

The Parables

- Seeing God in Everyday Life -

THE PARABLES

- Most Mis-Understood of all Scripture
- Very often over *Allegorized*
- Find the Audience: crowd, 'disciples', Pharisees, an individual?
- Jesus is not trying to be obtuse
- Understand Palestinian Judaism
- Understand the 'types' of sayings

THE PARABLES

- Hebrew *māšāl* = *proverb, riddle, comparison*
 - Proverbs: “Physician heal yourself” -Lk 4:23
 - Metaphors: “Every plant not planted by my heavenly Father will be uprooted” -Mt 15:13
 - Similes: “I send you out like sheep among wolves”- Mt 10:16
 - Figurative Sayings: Lk 5:36–38, new wine in old wineskins
 - Similitude or more developed similes: Mk 4:30–32, comparing the kingdom to a grain of mustard seed
 - Story Parables in the form of fictional narrative: Mt 25:1–13, the ten virgins (sometimes on historical incident)
 - Haggadah and Halaka -jewish fables and folk wisdom

PARABLES: FUNCTIONAL

- Mark 4:10–12 and Matthew 13:13–15 clearly indicate that Jesus chose the parable form to symbolize God’s judgment on his opponents and on an unbelieving people.

“The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables so that,
‘they may be ever seeing but never perceiving,
and ever hearing but never understanding;
otherwise they might turn and be forgiven!’”

- Jesus often used parables not from a desire to communicate truth but to hide the truth from unresponsive hearers. Parables confirmed unbelievers in their rejection
- Jesus used parables to separate the interested from the true seekers.
- Must let people draw their own conclusions often - Lk 15 - older brother.

PARABLES: REVERSAL OF FORTUNE

- Some Notable “Plot Twists”
 - Lk 10:30–37; Samaritan
 - Lk 15:11–32; Wandering son
 - Lk 14:15–24; Crippled at Great Banquet
 - Lk 16:1–13; “shrewd manager”
- Luke is a big fan of the Reversal of Fortune

PARABLES OF THE KINGDOM

- Parables of the Kingdom:
 - New patch/wine and the old cloth/wineskins (Mk 2:21–22) Kingdom ‘ripping away from the past’
 - “The kingdom of God has come to you” (Lk 11:20). Exorcism
 - Mustard Seed (Mk 4:30–32) The Leaven (Mt 13:33). Kingdom is living, spreading, growing exponentially!
 - Kingdom calls for a Radical Response: Sower, Tares, Dragnet
 - Kingdom Ethics: Mt 5:13–16, Mt 6:19–24, Mt 7:1–5
- Viewed together they form a ‘hermeneutic of the Kingdom’

ESCHATOLOGY IN PARABLES

- Parables of the End Time
 - Matthew 25 Collection: Virgins, Talent, Sheep & Goats
 - Luke 16: Rich Man and Lazarus
 - Matthew 22: Wedding Banquet
- Illustrate element of surprise, reversal, the unexpected choice of common people and the urgency of the hour
- “Inaugurated Eschatology” Final destination determined ‘later’ but action required in the present to avoid catastrophe
- Realized Eschatology
- Viewed together they form a ‘hermeneutic of the Eschaton’

SALVATION IN PARABLES

- Parables of Repentance and Salvation
- - Lk 15:11-31 Lost Son/Older Brother
 - Mt 20:1-6 Grateful/Ungrateful Workers
 - Mt 21:28-31 Obedient/Disobedient Son
 - Lk 14:16-24 Great Banquet
- Grouped together a 'hermeneutic of Salvation' emerges

PARABLES: HERMENEUTICS

- Call for a RESPONSE from the Audience
- Are meant to illustrate PRINCIPLES of Kingdom Life, not teach morals per se
- Who is 'caught' or surprised by outcome?
- Reversals/changes in fortune, tone, mood...(I tell you than not one of those will get a taste of MY banquet!)
- Luke 7:47, Luke 15:28, Luke 19:9-10, Mat 25:44-45, Mat 13:14 "them" ..
- Ultimately CONTEXT must be final arbiter of Meaning