

Guideline 7:

Integrate Conclusions with the Larger Biblical-Theological Story

Romans 9:13

- Romans 9:13 quotes Malachi 1:2-3.

Just as it is written, “Jacob I loved but Esau I hated.”

Romans 9:13 (NASB)

Examining Presuppositions

- Presuppositions brought to the text?
- Tension between presuppositions and the text?

Double Predestination Example

- Definition: God before the creation of the world decided who will and who will not be saved

Double Predestination Example

- Support of Romans 9:13?

Double Predestination Example

- Cotext of Romans and Malachi
- Cotext for Romans 9:13 includes verse 25

“I will call them, ‘my people,’ who are not my people.”

Romans 9:25 (NIV)

Double Predestination Example

- Two distinctions:
 1. Reversal of fortune is not compatible with double predestination
 2. Sense is corporate

Double Predestination Example

- Romans 9:13
 - God's people as a group
 - Malachi confirms

Textual Story Components

- Romans 9
 - Story component
 - Israel's story/history

Textual Story Components

- Role of Israel in the world
- Role of Christ in the fulfillment of Israel
- Toward restoration of humanity in general

Textual Story Components

- Jacob and Esau represent different destinies
- Focus is corporate destiny

Luke 15:1-2

- Historical Setting

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

Luke 15:1-2 (NRSV)

Luke 15

- This parable has three levels:
 1. Historic conflict between Jesus and Pharisees
 2. Israel's history and exile
 3. Story level

Luke 15 and Exile

- Idea of exile ties the 3 levels together:
 1. Israel's historic exile
 2. "Forced" exile of 1st C. sinners and tax collectors
 3. "Voluntary" exile of the son in the story

Luke 15 and Exile

- Comparison of the Pharisees with the story's older son

Luke 15 and Exile

- Contrast of Jesus with the Pharisees

Luke 15 and Grace

- Parable is not about evangelism
- Challenge to God's people: gatekeepers of the kingdom or facilitators of repentance?

Luke 15 and Grace

- Biblically-theologically: extension and reflection of God's grace to others

Ephesians 5:31 and Genesis 2:24

- Marriage texts: Ephesians' use of Genesis

Ephesians 5:31 and Marriage

- Ephesians: relationship between Christ and the church?

Ephesians 5:31 and Marriage

- Ephesians: human marriage relationship
 - Cotext: household

Ephesians 5:31 and Marriage

- Christ-church relationship illuminates human marriage relationship

Ephesians 5:31 and Marriage

- Marriage is a celebration of:
 - God's creational order, AND
 - The recreation of humanity through Christ

Ephesians 2:13-17

- Cotext of Ephesians confirms

Concluding Guideline 7

- Integrate Conclusions with Larger Biblical-Theological Story
 - Understanding of New Testament texts requires knowledge of Old Testament background

Guideline 8: Delineate Relevant Implications for Today

Romans 9:13

- Text speaks of renewal of humanity through Christ and the church
- Evangelism invites all human beings into God's renewal
- Incorrect to use Romans 9:13 in prejudging people

Romans 9:13: Humanity and God

- 2 Options for Humanity:
 1. With God
 2. Without God

Romans 9:13: Humanity and God

- Text not about divinely preordained future
- Task is to share the Gospel in a relevant manner
- Task is not to discover the predestined future of a person
- Evangelism is relational and patient

Luke 15

- Critique of the Pharisees and their "holiness" framework

Luke 15 and Celebration

- Purity laws misused segregationally
- Pharisees shouldn't be rejecting returning "exiles"
- Order of the day: celebration, not rejection

Luke 15 and Attitude

- Challenge of attitude toward others
- Not an evangelistic tract
- Text reminds of "exile" past

Luke 15 and Implications for Life

- Challenge to extend God's grace to others, to overcome "exile"

Luke 15 and Implications for Life

- Example:
 - Racism not an option
 - All are equally welcome in the kingdom

Luke 15 and Implications for Life

- Example:
 - Economic or social status not related to role in church
 - Challenge to eradicate boundaries

Luke 15 and Implications for Life

- Repentance:
 - Should remind of ourselves, not others
 - Not an identity marker

Luke 15 and Implications for Life

- Question: How do we relate to each other as God's people?

Ephesians 5:31

For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.

Ephesians 5:31 (NASB)

- Today marriage is often compromised

Ephesians 5:31 and its Cotext

- Ephesians interested in continuity between the old and new covenants
- Quotation from Genesis demonstrates this continuity

Ephesians 5:31 and Selfless Love

- Marital partners extend to each other selfless love
- Dominance in marriage not legitimate

Ephesians 5:31 and Marriage

- Christ gave Himself up for the church
- On this basis marriage partners do the same
- Christian marriage more radical than marriage under the mosaic covenant
- Radical nature of Christ-based marriage must be recovered
- Marriage should subvert culture, not be shaped by it

Guideline 9: Rethinking Our Presuppositions

Are we being transformed?

Romans 9:13 and Presuppositions

- Questions to impact our worldview and presuppositions:
 - Who is Jacob?
 - Who is Esau?
 - Where do I fit?
 - What is my view of humanity?

Romans 9:13

- Some see this as confirmation of double predestination
- Some see it as an open question

The Open Question

- If Jacob stands for Israel the nation, does Esau represent the rest of humanity?
- Partially true

The Open Question

- Real question: What do we mean by “Israel” and “non-Israel?”

The Open Question

- What is Paul’s definition of Israel?
 - Paul believes that belonging to national Israel alone does not save

The Open Question

- The biblical text challenges on multiple levels
- Even those who believe in free will are challenged

The Open Question

- Both the predestination and free will camps mistakenly see an individual focus instead of a corporate one

The Open Question

- Text does not say that God loved Jacob because Jacob chose God out of his free will
- Text does not say that God hated Esau because Esau rejected God out of his free will

Luke 15

- How does this parable about God's people want to transform us?
- Parable asks us to reconsider expectations we place on each other

Luke 15

- Problem accepting others on God's terms?
- False presuppositions get in the way

Luke 15

- Unable to reshape expectations?
- Lack of transformation

Shaping Expectations: An Example

- Example: a personal enemy becomes a Christian
 - Will you be able to celebrate?
 - If not, the text has not transformed
- When returning to the text, you will be unable to interpret authentically

Interpretation and Difficult Questions

- Difficult questions must be faced in interpretation
 - Individually
 - Corporately

Ephesians 5:31

- Marriage: pragmatic or theologically grounded?

An Example: Marriage and Social Stability

- Pragmatism: marriage contributes to social stability
- Paul challenges for deeper understanding, based on Christ

An Example: Marriage and Social Stability

- Christ's self-giving love is a model for marriage
- If spouses cannot accept this for their marriage, transformation has not occurred

An Example: Marriage and Social Stability

- Even if Paul's theology is accepted, to what extent is marriage being impacted?

An Example: Marriage and the Husband's Role

- Example: Husband's understanding of culturally conditioned roles makes wife feel inferior
- Success: intellectual understanding or active change? Surely the latter

An Example: Marriage and the Husband's Role

- Willingness to change enhances future readings

Application and Interpretation

- Application and interpretation are closely connected
- Interpretation is a transformational event