

# Let the Bible Speak for Itself

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*the spirit of the age*

*three imbalances*

- doctrine as a template for interpretation
- historical-social location of the text
- reader-response theory

***Does the Bible tell us how it is meant to be read?***

*narrative and inter-textual metanarrative*

- focus on narrative
- reciprocal relationships

***Can we discover a consistent framework for interpreting the Bible by studying texts that comment or apply other texts?***

*elements of a narrative*

- author's intent

Gospels

OT narrative

the God who speaks: promise theme

the God who acts: sovereign and faithful

## Exodus

- theological location of the text
- explicit purpose of the text
- meaning of the text

### *the end of the story?*

- Exodus in Joshua
- Exodus in the prophets

“second exodus” (Isaiah 11; Hosea 11; Jeremiah 16)

In the exodus motif, the pattern of salvation emphasizes a paradigm in whose image all future restorations of the nation are to be manifested and agreement between the first and succeeding redemptions is the issue for each generation for Israel. They looked to the first exodus as the archetypal expression of their own future hope. Michael Fishbane, *Text and Texture*

exchatological exodus (Isaiah 19)

Such a transfer of designation used poignantly of Israel in the exodus weighed heavily on Jewish translators. Unable to tolerate such theological paradox, the Septuagint and Targum traditions renationalized the texts and substituted Israel for Egypt and Assyria. Michael Fishbane, *Text and Texture*

- Exodus in the gospels

Matthew 2—7

Jesus, the true Son of God, represents the nation and its purpose—*pleroo*

- Exodus in the epistles

Ephesians 1:3—14 redemption in Christ

I Peter 2:4—10 the ongoing purpose for God’s people

*applying Exodus*

- the way of biblical faith
- allegory, inspiring story, or one continuous program?

how were they written for us?

where is Jesus in the Exodus text?

*conclusions:*

- an intentional and repeated framework exists for narrative interpretation
- narratives are deeply theological, informing didactic parts of the Bible
- we are constrained by scripture for how we read scripture