

The Parables

THEIR LITERARY AND EXISTENTIAL DIMENSION



DAN O. VIA

The Parables Their Literary And Existential Dimension

R. T. France, David Wenham



The Parables Their Literary And Existential Dimension:

The Parables Dan Otto Via,1967 Parts One will assay to work out a methodology for interpreting the parables based on an existentialist hermeneutic and on literary analysis Part Two will make the effort to interpret certain of the parables through this methodology These parables as literary in nature have certain autonomy to be fully discussed in Chapter 3 and present a configuration of action and meeting which is a more fundamental form of expression than our theological concepts therefore it is proper to consider such parables first on their own terms and only after that to raise the question of the relationship to Jesus non parabolic teaching about the kingdom of God thereby reversing the procedure of C H Dodd In the exegetical section the parables lobby group on the basis of the relationship to some aspect of the kingdom of God or of eschatology but on the basis of their narrative form thereby altering the procedure of Joachim Jeremias excerpt from book s Introduction *The Parables* Dan Otto Via,1967 The Parables Dan Otto Via,1974 **The parables** ,1967 **How to Read the Bible as Literature** Leland Ryken,1984 A guide to the literary aspects of the Bible Surveys such biblical forms as narrative or story poetry proverb gospel parable epistle etc Discusses the literary unity of the Bible The Parables Dr. Paul Simpson Duke,2010-09-01 Many resources have been written to offer assistance in exploring and understanding the lectionary texts for the purpose of preaching However few have sought to provide this kind of preaching commentary on texts that do not follow the lectionary s grouping For those whose preaching does not customarily follow the lectionary and for those who depart from the lectionary text during certain periods of the year little guidance has been offered for how to select and preach on important biblical texts *The Parables A Preaching Commentary* the third book in *The Great Texts* series gives guidance to preachers on preaching about this central part of faith The principles by which volumes in *The Great Texts* series have been chosen are primarily two fold Thematic Texts on certain overarching themes or ideas of the Christian faith are brought together Biblical traditional Texts have long been recognized as belonging together and as being particularly beneficial to the work of preaching Jesus and Israel's Traditions of Judgement and Restoration Steven M. Bryan,2002-05-02 *Jesus and Israel s Traditions of Judgement and Restoration* examines the eschatology of Jesus by evaluating his appropriation of sacred traditions related to Israel s restoration It addresses the way in which Jesus future expectations impinged upon his understanding of key features of Jewish society Scholars have long debated the degree to which Jesus eschatology can be said to have been realized This 2002 book considers Jesus expectations regarding key constitutional features of the eschaton the shape of the people of God purity Land and Temple Bryan shows that Jesus anticipation of coming national judgement led him to use Israel s sacred traditions in ways that differed significantly from their use by his contemporaries This did not lead Jesus to the conviction that Israel s restoration had been delayed Instead he employed Israel s traditions to support a different understanding of restoration and a belief that the time of restoration had arrived Interpreting the Parables Craig L. Blomberg,2012-07-16 Craig Blomberg surveys the contemporary critical

approaches to the parables including those that have emerged in the twenty years since the first edition This widely used text has taken a minority perspective and made it mainstream with Blomberg ably defending a limited allegorical approach and offering brief interpretations of all the major parables **Matthew's Trilogy of Parables** Wesley G. Olmstead,2003-11-27

Wesley Olmstead examines the parables of the Two Sons the Tenants and the Wedding Feast against the backdrop of the wider Matthean narrative He explores Matthew's characterization of the Jewish leaders the people and the nations and assesses the respective roles of Israel and the nations in the plot of Matthew's Gospel Against the current of contemporary Matthean scholarship Olmstead argues both that the judgement this trilogy announces falls upon Israel and not only her leaders and that these parables point to the future inclusion of the nations in the nation that God had promised to raise up from Abraham Bringing both literary critical and redaction critical tools to bear on the texts at hand Olmstead not only elucidates the intended meanings of this parabolic trilogy but also attempts to determine the responses they elicited from their first readers Transcending Matthean scholarship this book has implications for all Gospel studies **The Parables of Jesus the Galilean** Ernest van Eck,2016-08-09 Who do we meet in the stories Jesus told In The Parables of Jesus the Galilean Stories of a Social Prophet a selection of the parables of Jesus is read using a social scientific approach The interest of the author is not the parables in their literary contexts but rather the parables as Jesus told them in a first century Jewish Galilean sociopolitical religious and economic setting Therefore this volume is part of the material turn in parable research and offers a reading of the parables that pays special attention to Mediterranean anthropology by stressing key first century Mediterranean values Where applicable available papyri that may be relevant in understanding the parables of Jesus from a fresh perspective are used to assemble solid ancient comparanda for the practices and social realities that the parables presuppose The picture of Jesus that emerges from these readings is that of a social prophet The parables of Jesus as symbols of social transformation envisioned a transformed and alternative world This world for Jesus was the kingdom of God

Parables as Poetic Fictions Charles W. Hedrick,2005-11-01 Contending that Jesus narrative parables are more poetic than metaphoric Hedrick argues that parables should be heard solely on their own terms Hedrick's dissatisfaction with figurative and metaphorical approaches or those that argue for a particular meaning or a single interpretation diverges sharply from the modern consensus and breaks new ground in parable studies

The Voice of Jesus Stephen I. Wright,2007-10-01 This book explores what it means to seek the voice of Jesus in his parables through the interpretive keys of literary tropes Through a detailed discussion of significant periods of parable interpretation with reference to six narrative parables peculiar to Luke's Gospel it demonstrates the continued necessity of a creative response to an intention when confronted with figures of speech Drawing on the long tradition of interpretation a fresh hearing of the tone of the parables as exemplary tales is suggested rooted in both the conditions of Jesus's contemporary culture and the Old Testament Scriptures *Good News to the Poor* Walter Pilgrim,2011-10-07 How does the proclamation of good news to the poor in

Luke's Gospel relate to wealth and poverty What does Luke Acts mean to affluent Christians and churches in our time In a fresh systematic way Professor Pilgrim surveys Old Testament tradition on the poor and describes the Jesus movement as background for understanding Luke Acts

The Two Horizons Anthony C. Thiselton, 1980 *Creativity in Art, Religion, and Culture*, 2021-11-01

The Parables in Q Dieter Roth, 2018-05-17 Few New Testament topics have been discussed as often and as intensely as Q the hypothesized second major source alongside the gospel of Mark for the gospels of Matthew and Luke and the parables And yet no monograph to date has been devoted to considering the parables in Q In addition to filling this gap in New Testament scholarship Dieter T Roth addresses the need to move scholarship on both Q and the parables forward along methodological and interpretive lines Roth considers Q not as a text behind Matthew and Luke that needs to be reconstructed but rather as an intertext between Matthew and Luke that offered plots characters and images in parables that were taken up by Matthew and Luke and utilized in their own respective texts In addition Roth draws on recent parables research in his examination of the 27 parables in Q two spoken by John the Baptist one by the Centurion and 24 by Jesus in order to consider their purpose and function in this early Christian text

Many Things in Parables Frederick Houk Borsch, 2002-09-06 This book contains twenty four expositions of thirty of the main Parables of Jesus along with an essay on their interpretation It gives evidence that in seeking to proclaim the Word of God in the present day situation modern preaching is binding itself closely to the text of the Bible

Metaphor and Parable Kjærgaard, 2024-03-11 *Gospel Perspectives, Volume 2* R. T. France, David Wenham, 2003-07-08 Gospel Perspectives is the fruit of the Gospels Research Project of Tyndale House Cambridge This six volume collection published between the years of 1981 and 1986 presents top evangelical scholarship on Gospels Contributors include William Craig Richard Bauckham Murray Harris Peter Davids Robert Stein F F Bruce Leon Morris and D A Carson

The Bible in Three Dimensions David J. A. Clines, Stephen E. Fowl, Stanley E. Porter, 1990-03-01 Forty years of Biblical Studies at Sheffield provide cause for celebration and this book is an excellent expression of it There is a good balance between Old Testament and New Testament There are eighteen essays in the book altogether all highly readable and informative Sheffield is to be congratulated on its forty years on this self provided Festschrift and more generally on its phenomenal contribution to publishing in the biblical field W D Stacey Journal of Theological Studies

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Table of Contents The Parables Their Literary And Existential Dimension

1. Understanding the eBook The Parables Their Literary And Existential Dimension
 - The Rise of Digital Reading The Parables Their Literary And Existential Dimension
 - Advantages of eBooks Over Traditional Books
2. Identifying The Parables Their Literary And Existential Dimension
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Parables Their Literary And Existential Dimension
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Parables Their Literary And Existential Dimension
 - Personalized Recommendations
 - The Parables Their Literary And Existential Dimension User Reviews and Ratings
 - The Parables Their Literary And Existential Dimension and Bestseller Lists

5. Accessing The Parables Their Literary And Existential Dimension Free and Paid eBooks
 - The Parables Their Literary And Existential Dimension Public Domain eBooks
 - The Parables Their Literary And Existential Dimension eBook Subscription Services
 - The Parables Their Literary And Existential Dimension Budget-Friendly Options
6. Navigating The Parables Their Literary And Existential Dimension eBook Formats
 - ePub, PDF, MOBI, and More
 - The Parables Their Literary And Existential Dimension Compatibility with Devices
 - The Parables Their Literary And Existential Dimension Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Parables Their Literary And Existential Dimension
 - Highlighting and Note-Taking The Parables Their Literary And Existential Dimension
 - Interactive Elements The Parables Their Literary And Existential Dimension
8. Staying Engaged with The Parables Their Literary And Existential Dimension
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Parables Their Literary And Existential Dimension
9. Balancing eBooks and Physical Books The Parables Their Literary And Existential Dimension
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Parables Their Literary And Existential Dimension
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine The Parables Their Literary And Existential Dimension
 - Setting Reading Goals The Parables Their Literary And Existential Dimension
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of The Parables Their Literary And Existential Dimension
 - Fact-Checking eBook Content of The Parables Their Literary And Existential Dimension
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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