

## G. Motific and Analogical Analysis

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## G. Introduction to Motific and Analogical Analysis

# Required Reading

- Poythress, *In the Beginning Was the Word*, 199-215 (most of chapters 24-26)

# 1. Distinction between Rhetorical, Motific, and Analogical Analysis

# 1. The Theoretical Distinction between Rhetorical, Motific, and Analogical Analysis

# Types of Organization

Discourses have multidimensional organization.

More than one possible outline.

Use different analyses for different foci.

# Types of Organization

Discourses have multidimensional organization.

More than one possible outline for a sermon.

Use different types of analysis to bring out different aspects of a passage.

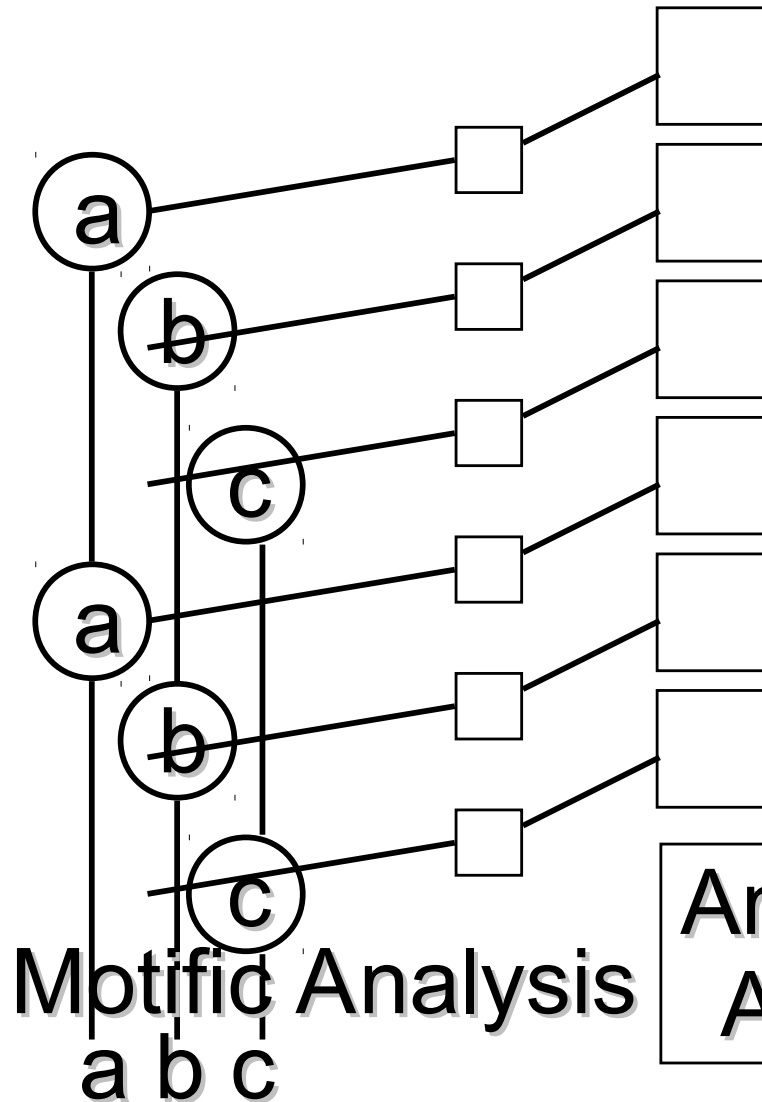
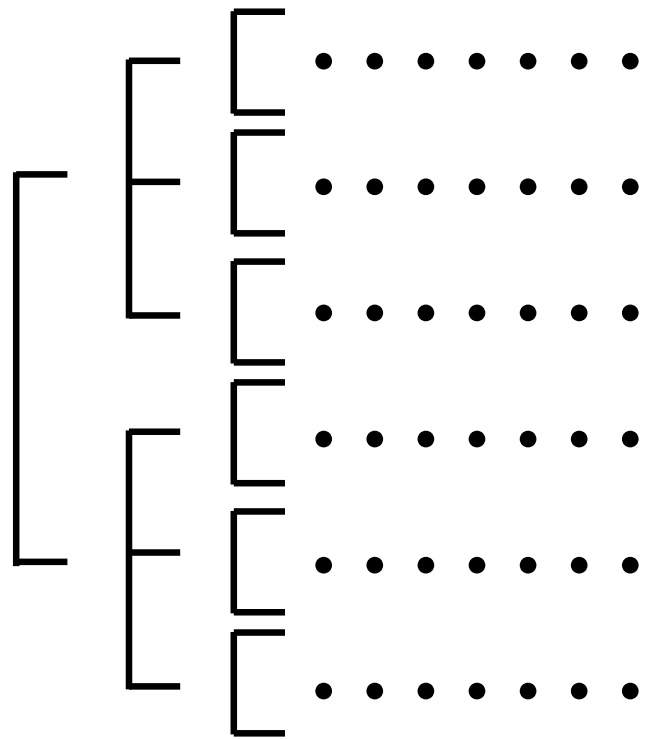
# Terminology

- What others call discourse analysis, bracketing, or arcing I call “rhetorical analysis”
- To acknowledge other types



# Types of Organization

Rhetorical  
Analysis



Anal  
Anal

# Differences of Types

Rhetorical	Keep order.
Motific	Rearrange by themes.
Analogical	metaphorical and analogical relations

# Differences of Types

Rhetorical	Keep the order of the text
Motific	Rearrange to bring together themes
Analogical	Focus on metaphorical and analogical correspondences and allusions

# Common to Analyses

Focus on content.

See what is there (objective).

One analysis is partial.

Use for a sermon outline.

# Common to Analyses

Focus on content (referential system), using clues from grammar and graphology.

Attempt to see what is there, not impose an outside idea of organization.

See any one analysis as partial, being supplemented by the others.

Use the organization so obtained as a starting point for a sermon outline (more than one kind of outline may work).

## 2. Examples of Different Analyses

# 10c.3

# rhetorical

# Introduction

## I. Paul to the Thessalonians. 1:1

II. Progress more in the faithfulness to the Lord  
in which you have begun. 1:2-5:24

A. We rejoice at your progress in the faith. 1:2-3:13

1. We thank God for your initial response. 1:2-2:16

2. We thank him on hearing of your continued faithfulness. 2:17-3:10

3. We pray that you may abound more. 3:11-13

## B. We exhort you to concrete progress. 4:1-5:24

1. You are to progress in holiness  
(in particular, in sexual matters). 4:1-8

## 2. Implications. 4:9-5:11

a. You are to progress in love. 4:9-12

b. Those who sleep. 4:13-18

c. The coming day of the Lord. 5:1-11

3. You are to progress in miscellaneous areas  
in orderliness of behavior. 5:12-22

4. May the Lord give progress in behavior. 5:23-24

### III. Let's keep each other in mind in prayer. 5:25-28

S

S

# S

S

S

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# Main Point

# Farewell

# Motifs in 1 Thessalonians

motific

1:1	Introduction	faith, love, hope (1:1)
1:2-5	Prayer of thanks	
1:6-2:16	Thess. conversion	faith (generate)
2:17-3:10	Timothy's trip	
3:11-13	Prayer	
4:1-8	Christian growth	love (develop)
4:9-12	Love	
4:13-18	Those that sleep	
5:1-11	The day of the Lord	hope (culminate)
5:12-22	Orderliness	
5:23-24	Prayer	
5:25-28	Closing words	reiterate theme (5:28)



- A. 1 Thess. 1:2-5 **Thanksgiving**
  - a. 1:3 Thessalonian **response**
  - b. 1:4-5 **Gospel proclamation**
- B. 1:6-10 **Description of behavior** of the Thessalonians
  - b. 1:6 **Gospel proclamation**
  - a'. 1:7-10 **Response** of other cities
- B. 2:1-12 **Description of the behavior** of the apostle
  - b. 2:1-8 **Gospel proclamation**
  - a'. 2:9-12 **Response** (remember this)
- A. 2:13-16 **Thanksgiving**
  - b. 2:13-14a **Gospel proclamation**
  - a'. 2:14b-16 **Response** of others
- B. 2:17-3:6 **Behavior** of Timothy and others
  - b'. 3:1-5 Bringing news
  - a. 3:6 **Response** (of Thess.)
- A. 3:7-10 **Thanksgiving**

motific

I. Holiness 1 Thess. 4:1-8

A. 4:1-3a Source of teaching

B. 4:3b-6a Content of teaching

C. 4:6b-8 Purpose (negative)

II. Brotherly love 4:9-12

A. 4:9 Source of teaching

B. 4:10-11 Content of teaching

C. 4:12 Purpose (positive)

III. The dead in Christ 4:13-18

A. 4:13-15a Source of teaching

B. 4:15b-17 Content of teaching

C. 4:18 Purpose

IV. The time of the Parousia

A. 5:1-2a Source

B. 5:2b-5 Content

C. 5:6-11 Purpose

A natural  
way of  
exhorting.



# An Apocalyptic Form

I. Introduction: request for knowledge

II. Parousia

A. Absence of the beloved

B. Reunion with the beloved

C. Consequent comfort

III. Conclusion

A. Task

B. Prayer

# An Apocalyptic Form (1 Thessalonians)

analogical

I. Request	4:1-12	4:13-14	1:2-2:16
II. Parousia			
A. Absence	4:13-18	4:13-15	2:17-20
B. Reunion	5:1-10	4:16-17a	3:1-5
C. Comfort	5:11	4:17b	3:6-8
III. Conclusion			
A. Task	5:12-22	4:18	3:9-10
B. Prayer	5:23-24		3:11-13

More  
than  
one  
level.



# Apocalyptic Form Elsewhere

I.	2T 2:1-3a	Mt 24:3	Rv 1:4-	Dn 10:2-
II.			3:22	11:1
A.	2:3b-8a	24:4-28	4-18	11:2-45
B.	2:8b	24:29-30	19:1-10	12:1-2
C.	2:13?	24:31	21:1-22:10	12:3
III.				
A.	2:13-15	24:32-	22:11-19	12:4-13
B.	2:16-17	33(35)	22:20-21	

analogical

# Suzerainty Treaty Form

In OT



Self-identification	Introduction 1 Thess. 1:1
Historical prologue	Past relations of Paul and Thessalonians 1:2-3:10
	Transition 3:11-13
Stipulations	Future relations (imperative) 4:1-5:24
Deposit and reading	Closing words 5:25-27
Curses and blessings	Benediction 5:28

# Grammatical Structure of Letters

New Testament letters are Greek letters.

Signaled by grammatically special forms:

sentences with no verb.

See attached sheet.

# Grammatical Structure of Letters

New Testament letters show a regular structure, a variation on first-century Greek letters.

The structure is signaled in part by grammatically special forms: sentences with no verb at the beginning and the end.

See attached sheet.



# Structure of Paul's Letters

10c.5

(Grammatical Analysis)

Vern S. Poythress, 1978

- I. Opening (salutation)
  - A. The participants: X to Y
  - B. Greeting: χαίρειν
- II. Body
  - A. Body-opening: Thanksgiving or wishes
  - B. Body-middle (Peak discussion)
    - 1. Primarily historical
    - 2. Primarily hortatory
  - C. Body-closing (Post-peak discussion) Why I have written
    - 1. Why I have written
    - 2. Future visits
    - 3. Wishes
- III. Closing
  - A. Greetings, wishes (Closure)
  - B. Benediction (Finis)

I.	II.						III.	
	A	B1	B2	C1	C2	C3	A	B
R 1:1-7	1:8-12	1:13-11:36	12:1-15:13	15:14-22	15:23-29	15:30-33	16:1-23	24 or 25-27
1C 1:1-3	1:4-9	1:10-4:21	5:1-16:4		16:5-12	16:13-18	16:19-22	23-24
2C 1:1-2	1:3-7	1:8-6:13	6:14-12:21	13:10	13:1-9	13:11	13:12	13
G 1:1-5	(4-5)	1:6-5:12	5:13-6:10	6:11-16	(6:17)	6:17		6:18
E 1:1-2	1:3-3:21	(2:1-3:21)	4:1-6:20	6:21-22	(6:21-22)	6:23		6:24
P 1:1-2	1:3-11	1:12-26	1:27-2:18		2:19-30			
			3:1-4:9	4:10-18		4:19-20	4:21-22	4:23
C 1:1-2	1:3-20	1:21-2:5	2:6-4:6		4:7-9		4:10-18b	18c
1T 1:1	1:2-10	2:1-3:13	4:1-5:24				5:25-27	28
2T 1:1-2	1:3-12	2:1-17	3:1-16		(3:17)	(3:16)	3:17	18
1Tm 1:1-2		1:3-17	1:18-6:21a					6:21b
2Tm 1:1-2	1:3-5	1:6-18	2:1-4:8		4:9-18		4:19-21	4:22
Ti 1:1-4		1:5-16	2:1-3:11		3:12-13	3:14	3:15a-b	15c
Pm 1-3	4-7	8-16	17-20	21	22	(22b)	23-24	25
Jm 1:1		1:2-15	1:16-5:20					
1P 1:1-2	1:3-12		1:13-5:11	5:12			5:13-14a	14b
2P 1:1-2	1:3-15	1:16-2:22	3:1-18a					3:18b
2J 1-3	4		5-11		12		13	
3J 1	2-4	5-10	11-12		13-14	15a	15b-c	
Jd 1-2		3-16	17-23					24-25
Rv 1:4-5a	1:5b-8	1:9-22:7		22:8-11		22:12-19	22:20	22:21

### 3. Using Rhetorical, Motific, and Analogical Analysis in Sermons

# Deriving a Sermon Outline

Do rhetorical analysis.

Convert to an outline.

Root represents your theme.

Branches represent subdivisions.



A good  
way to  
start.

# Deriving a Sermon Outline

Do a rhetorical analysis of the passage.

Convert the resulting tree into an outline.

The root of the tree represents your sermon theme.

The branches represent the subdivisions of your outline.



A good  
way to  
start.

# **An Abbreviated Outline**

## **Taken From Rhetorical Analysis of Ezra 1**

10.33b

The Lord stirred restoration

- I. The Lord stirred Cyrus to issue a decree for restoration 1-4
  - A. The Lord stirred Cyrus 1a-c
  - B. Cyrus issued a decree for restoration 1d-4
    - 1. Cyrus made proclamation 1d
    - 2. Cyrus says God has charged him with restoration 2-4
      - a. Thus says Cyrus 2a
      - b. Content of the saying 2b-4
        - (1) The Lord has charged me 2b-d
        - (2) The exiles are to return with aid from others 3-4
          - (a) Exiles are to return 3
          - (b) Others are to aid 4
- II. The people of God responded, being aided by others 5-11
  - A. The people of Judah, Benjamin, and Levi responded 5
    - 1. The people rose up 5a-b
    - 2. They intended to go to rebuild 5c-d
  - B. Others aided 6
  - C. Cyrus aided with vessels from the temple 7-11
    - 1. Cyrus had the vessels brought out 7-11a
      - a. Cyrus had them brought out 7-8
      - b. Here are the numbers and types 9-11a
    - 2. Sheshbazzar brought them to Jerusalem 11b

# Simplified Rhetorical Outline of Ezra 1

- I. The Lord raised Cyrus to decree restoration 1-4
  - A. The Lord stirred Cyrus 1a-c
  - B. Cyrus issued a decree for restoration 1d-4
    - 1. Cyrus made proclamation 1d
    - 2. Cyrus says God has charged him 2-4
- II. The people responded, aided by others 5-11
  - A. Judah, Benjamin, and Levi responded 5
  - B. Others aided 6
  - C. Cyrus aided with vessels from the temple 7-11

# Rhetorical Outline of Ezra 1

- I. The Lord raised Cyrus to decree restoration 1-4
  - A. The Lord stirred Cyrus 1a-c
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- II. The people of God responded, being aided by others 5-11
  - A. Judah, Benjamin, and Levi responded 5
  - B. Others aided 6
  - C. Cyrus aided with vessels from the temple 7-11



# Ezra 1 Adapted for Application

I. The Lord raised Cyrus

A. He stirred Cyrus

B. Cyrus issued a decree

II. The people responded

A. Jews responded

B. Others aided

C. Cyrus aided with vessels

I. God raises your head

A. God stirs head

B. Your anointed head issues a decree

II. People respond

A. You respond

B. Others aid you

C. Your head supplies you resources

# Ezra 1 Restructured for Emphasis

- I. God raises your head
  - A. God stirs head
  - B. Your anointed issues a decree

## II. People respond

A. You respond

B. Others aid you

C. Your head supplies resources

key

- I. God raises your head
  - A. God stirs head
  - B. Your anointed issues a decree

II. You respond

III. God sends resources

emphasize

# Expanding the Response Section

- I. God raises your head
  - A. God stirs head
  - B. Your anointed issues a decree

II. You respond

need detail

- III. God sends resources

- I. God raises your head
  - A. God stirs head
  - B. Your anointed issues a decree

II. You respond

- A. God stirs you
- B. You respond

- III. God sends resources

# Theme of Stirring

I. God raises your head

A. God stirs head

B. Your anointed  
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God sends resources

Stir resources?

theme

I. God raises your head

A. God stirs head

B. your anointed  
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God sends resources

A. God stirs others

B. Others give

# Rearranging by Theme

I. God raises your head

A. God stirs head

B. your annointed  
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God supplies

A. God stirs others

B. Others give

A. God stirs you up

1. God stirs head

2. God stirs you

3. God stirs others

B. You respond

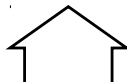
1. Head responds

2. You respond

3. Others respond with  
supplies

# Meaning of Rearranging

- I. God raises your head  
(1:1-4)
- II. God stirs you (1:5)
- III. God supplies (1:6-11)



“analytical” outline,  
following order  
of the text

“synthetic” outline,  
rearranging by theme

A. God stirs you up

- 1. God stirs head
- 2. God stirs you
- 3. God stirs others

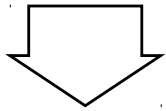
B. You respond

- 1. Head responds
- 2. You respond
- 3. Others respond with supplies

# Theoretical Basis for Outlines

preserve order

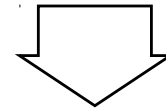
rhetoical  
analysis



analytical  
outline

rearrange order

motific  
analysis



synthetic  
outline

# Advantages of Sermon Structures

analytical

Obviously based on text.

Easy to follow.

Tells a story.

synthetic

Links with themes elsewhere.

Easy to digest.

Organizes one's thinking.



Maybe I should try both.



# Deliverance and House-Building

Deliverance in Ezra 1, then building in Ezra 3

Isa. 44:26-45:1 links the pattern with Messiah:

“who says of Cyrus, ‘He is my shepherd and will accomplish all that I please; he will say of Jerusalem, “Let it be rebuilt,” and of the temple, “Let its foundations be laid.” ’

“This is what the Lord says to his anointed, to Cyrus, ...

Look for general pattern

# Pattern of Deliverance

analogical

Recurring.  
God is  
the same.



deliverer

opponent

result

building

God

waters

creation

paradise

Moses

Egypt

Exodus

Tabernacle

David

Philistia

Kingdom

Temple

Cyrus

Babylon

Restoration

2d Temple

God to Ct

death

resurrection

Christ's body

Ct to ch.

sin, Satan

Pentecost

living stones

Ct to you

sin

conversion

your body

Christ (2d) all evil

new creation

new city

analogical

# A Topical Sermon from Ezra 1

Use columns as points of outline

deliverer

I. God is your deliverer

opponent

II. You are oppressed

result

III. God acts to deliver

building

IV. A house is built for God

worship

V. You worship in celebration

# Detailing the Topical Sermon

## I. God is your deliverer

- A. God works in history
- B. God works in you

## II. ~~You are oppressed~~

- A. Oppression took place in history
- B. You are oppressed

## III. God acts to deliver

- God acted in history
- God acts in and for you

## IV. ~~A house is built for God~~

- A. Houses built historically
- B. You are a house

# Chronological Sermon

Use rows as points of outline

God

Moses

David

Cyrus

God to Ct

Ct to ch.

Ct to you

Christ (2d)

I. Deliverance in the Exodus

II. Deliverance in David

III. Restoration from exile

IV. Creation

V. Christ

VI. You

VII. The Second Coming

# Before and After

Before

Bondage (Ezra 2:1)

Alienation (from land  
and temple)

Poverty (Ezra 1:4)

After

Freedom

Access to God

Riches

# Sermon Based on Before and After

- I. What you are like before conversion
  - A. God's plan (history)
  - B. Your situation
- II. What you are like after conversion
  - A. God's deliverances (history)
  - B. God's act in you
- III. The foundation for conversion in a redeemer, the Lord's anointed
  - A. God's redeemers in history
  - B. Christ in you as supreme redemption

# Analytical Outline for Isa. 52:11-12

- I. Separate from uncleanness.
  - A. Remove yourselves from contamination.
  - B. Recognize what is unclean.
  - C. Be holy to the Lord.
- II. God's promise of protection gives your basis.
  - A. Your response is not governed by the enemy.
  - B. It is so because God is with you.



# Analytical Outline for Isa. 52:11-12

- I. Separate from uncleanness
  - A. Remove yourselves from contamination
  - B. Recognize what is unclean
  - C. Fulfill your responsibility for holiness to the Lord
- II. God's promise of protection is the basis for your responsibility
  - A. Your response is not governed by the enemy
  - B. It is so because God is with you

# An Exodus Pattern in Isa. 52:11-12

- I. You depart
- II. You are purified and separated from unclean
- III. God provides military protection

# Historical Instances of Exodus

- I. Exodus from Egypt
- II. Restoration from Babylon
- III. Salvation in Christ
- IV. The return of Christ (cf. Rev. 17-18)

## 4. Hints for Motif Analysis

Watch for motifs prominent in the Bible  
(seed, land, life, kingdom, covenant, temple, promise,  
etc.).

Watch for motifs prominent in the book.

Introductory section of commentaries  
contains suggestions.

Link together motifs.

See examples from Isaiah 51:17-20, 21-23.

## 4. Hints for Motific Analysis

Watch for motifs that are prominent through the whole Bible (seed, land, life, kingdom, covenant, temple, promise, etc.).

Watch for motifs that are prominent in the book in which your passage resides.

Introductory section of commentaries will contain good suggestions.

Link together motifs occurring more than once in your passage.

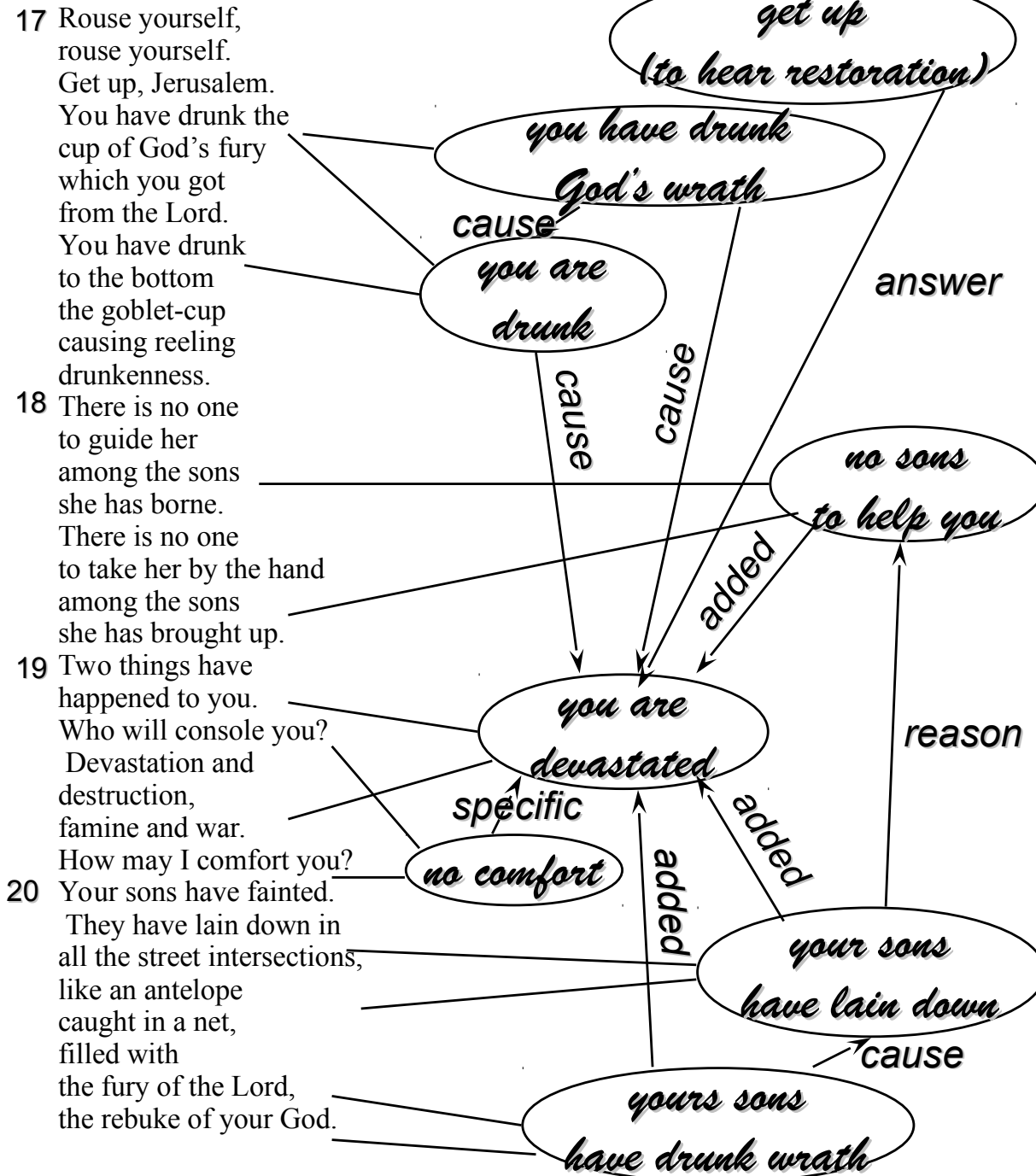
See my examples from Isaiah 51:17-20, 21-23.

**Let's Do It**

- 17 Rouse yourself,  
rouse yourself.  
Get up, Jerusalem.  
You have drunk the  
cup of God's fury  
which you got  
from the Lord.  
You have drunk  
to the bottom  
the goblet-cup  
causing reeling  
drunkenness.
- 18 There is no one  
to guide her  
among the sons  
she has borne.  
There is no one  
to take her by the hand  
among the sons  
she has brought up.
- 19 Two things have  
happened to you.  
Who will console you?  
Devastation and  
destruction,  
famine and war.  
How may I comfort you?
- 20 Your sons have fainted.  
They have lain down in  
all the street intersections,  
like an antelope  
caught in a net,  
filled with  
the fury of the Lord,  
the rebuke of your God.

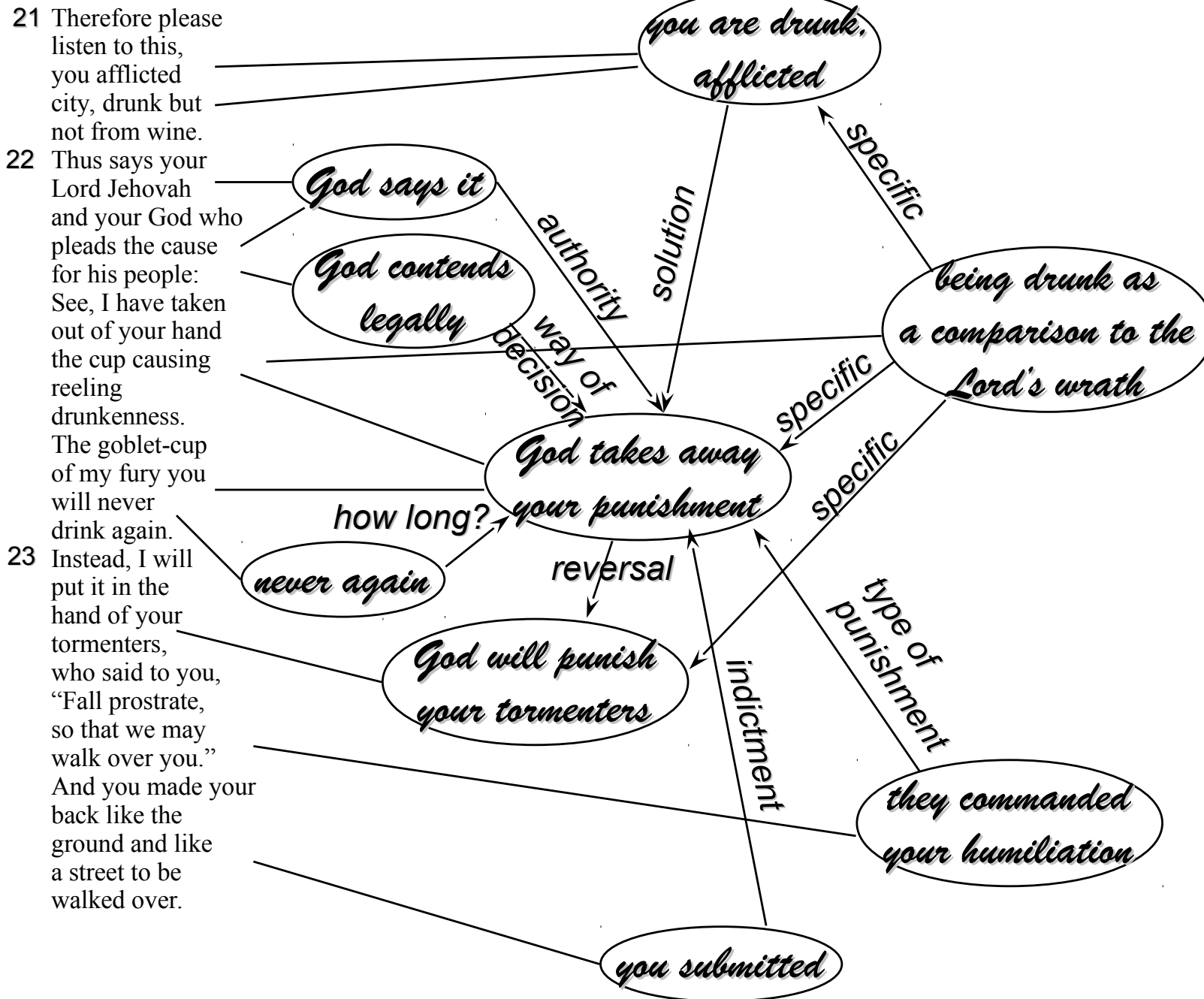
# Isaiah 51:17-20

10c.12a





- 21 Therefore please  
listen to this,  
you afflicted  
city, drunk but  
not from wine.
- 22 Thus says your  
Lord Jehovah  
and your God who  
pleads the cause  
for his people:  
See, I have taken  
out of your hand  
the cup causing  
reeling  
drunkenness.  
The goblet-cup  
of my fury you  
will never  
drink again.
- 23 Instead, I will  
put it in the  
hand of your  
tormenters,  
who said to you,  
“Fall prostrate,  
so that we may  
walk over you.”  
And you made your  
back like the  
ground and like  
a street to be  
walked over.



# 5. Hints for Analogical Analysis

Watch for analogies with nature or redemption.

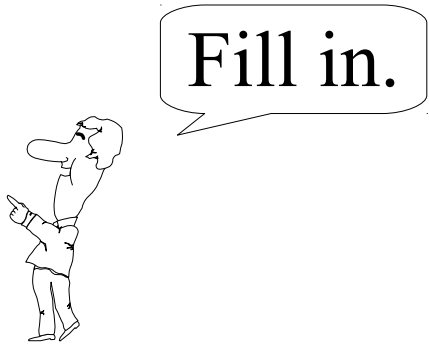
Make a column for each level of allusion.

# 5. Hints for Analogical Analysis

Watch for small-scale and large-scale analogies with nature or redemptive events or institutions.

If there are allusions or connections to more than one level, put the elements of the text in one column and make a separate column for each extra level of allusion.

# Analyzing Luke 15:3-7

first level	Jesus' ministry	God in OT	church
shepherd	Jesus	Ezek. 34	1 Pet. 5:2
1 sheep	sinner	34:4	Matt. 18:15
lost	alienated	34:4	
search	search	34:11	
find	repentance	34:12	
...			

## H. Plot Moves and Roles

# Background: “Narrative Theology”

## Stability (static)

constancy  
of God

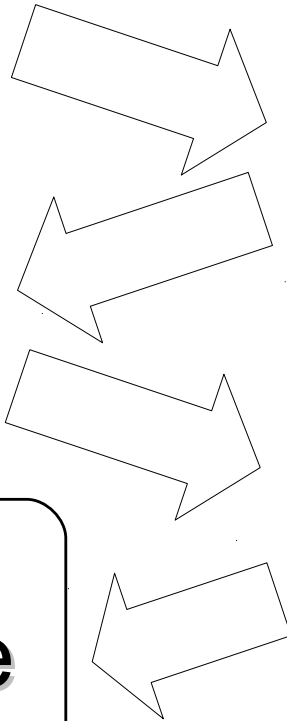
theology  
of history

stability of  
God, language  
human nature

## Change (dynamic)

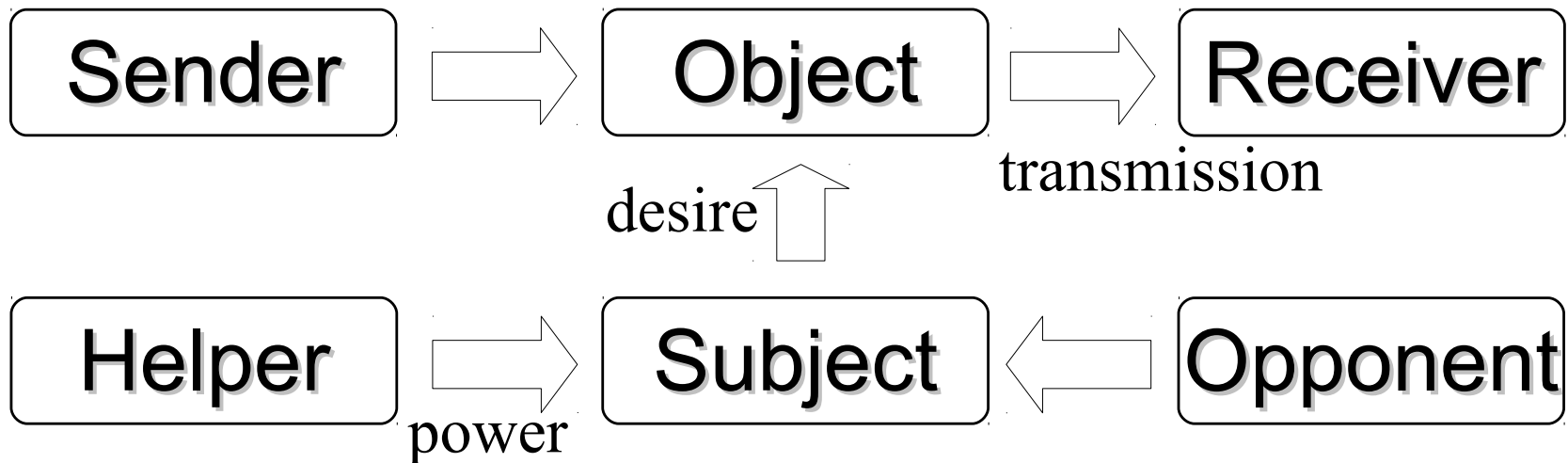
historical movement:  
redemptive history

“narrative theology”:  
priority of “story”



# Suggested Roles (from Greimas)

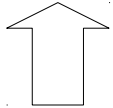
- Axis of Desire
- Axis of Power
- Axis of Transmission





# Suggested Intentionality

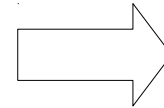
Object



Subject

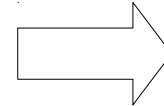
## Biblically Based View

God's plan



God's goal

Man's plan



Man's goal

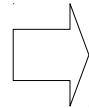
Protagonist



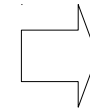
Reward

# Stages in Plot

Plan  
for history



Accomplishment  
in history



Reward  
in history

prophetic

kingly

priestly  
(communion)

thought,  
plan,  
communication

power,  
struggle

communion,  
reward  
(or curse)

challenge

test

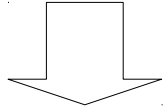
recompense

# Roles in Action: Challenge

challenge

test

recompense



challenger

challengee

Goliath

←insight←

David

challenger:  
+ dispatcher  
- tempter

→proposal→

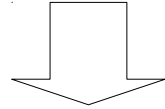
←acceptance←  
or ←refusal←

# Roles in Action: Test

challenge

test

recompense



tester

testee

Goliath

←confrontation←

David

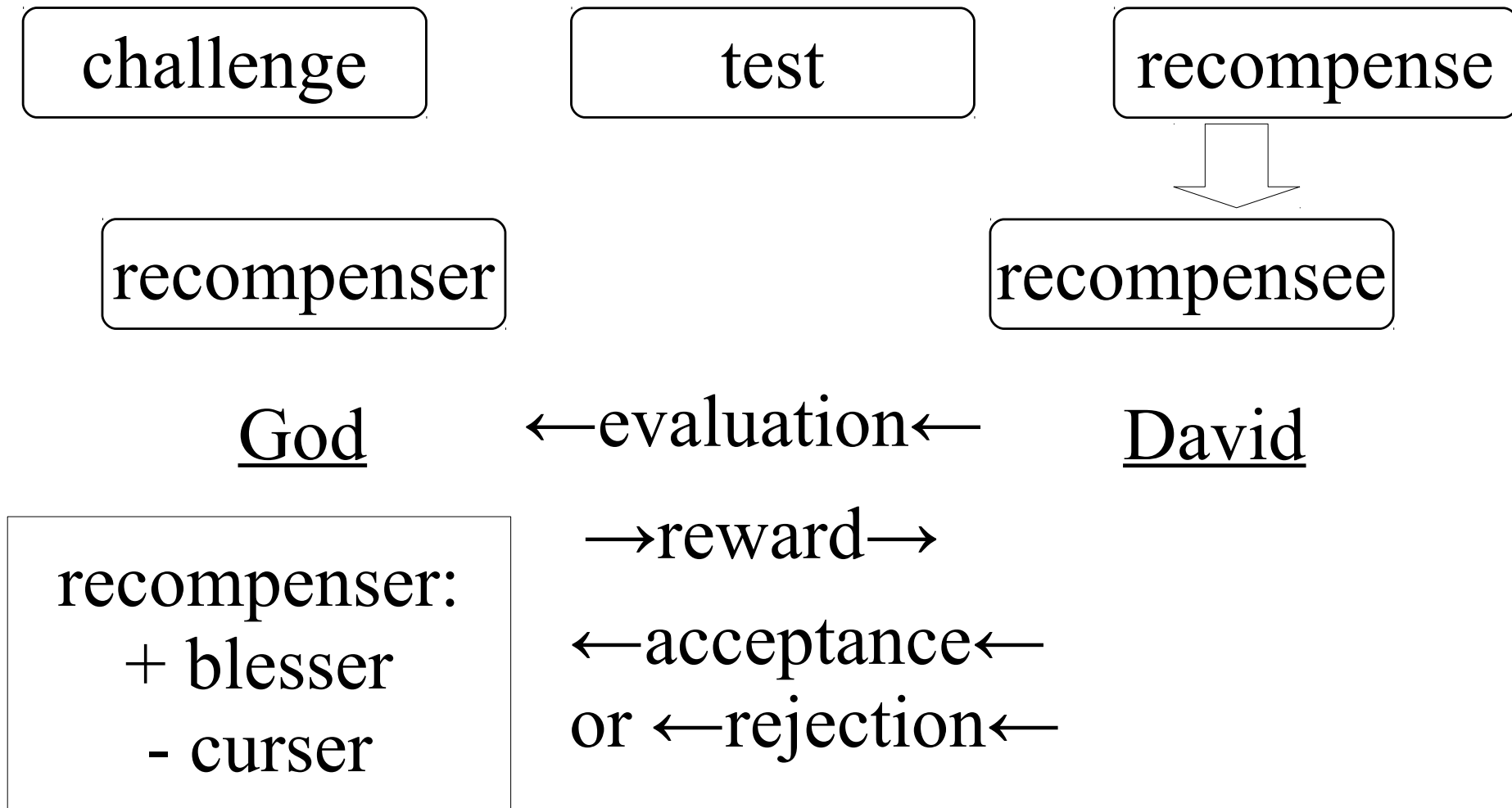
→struggle→

←victory←

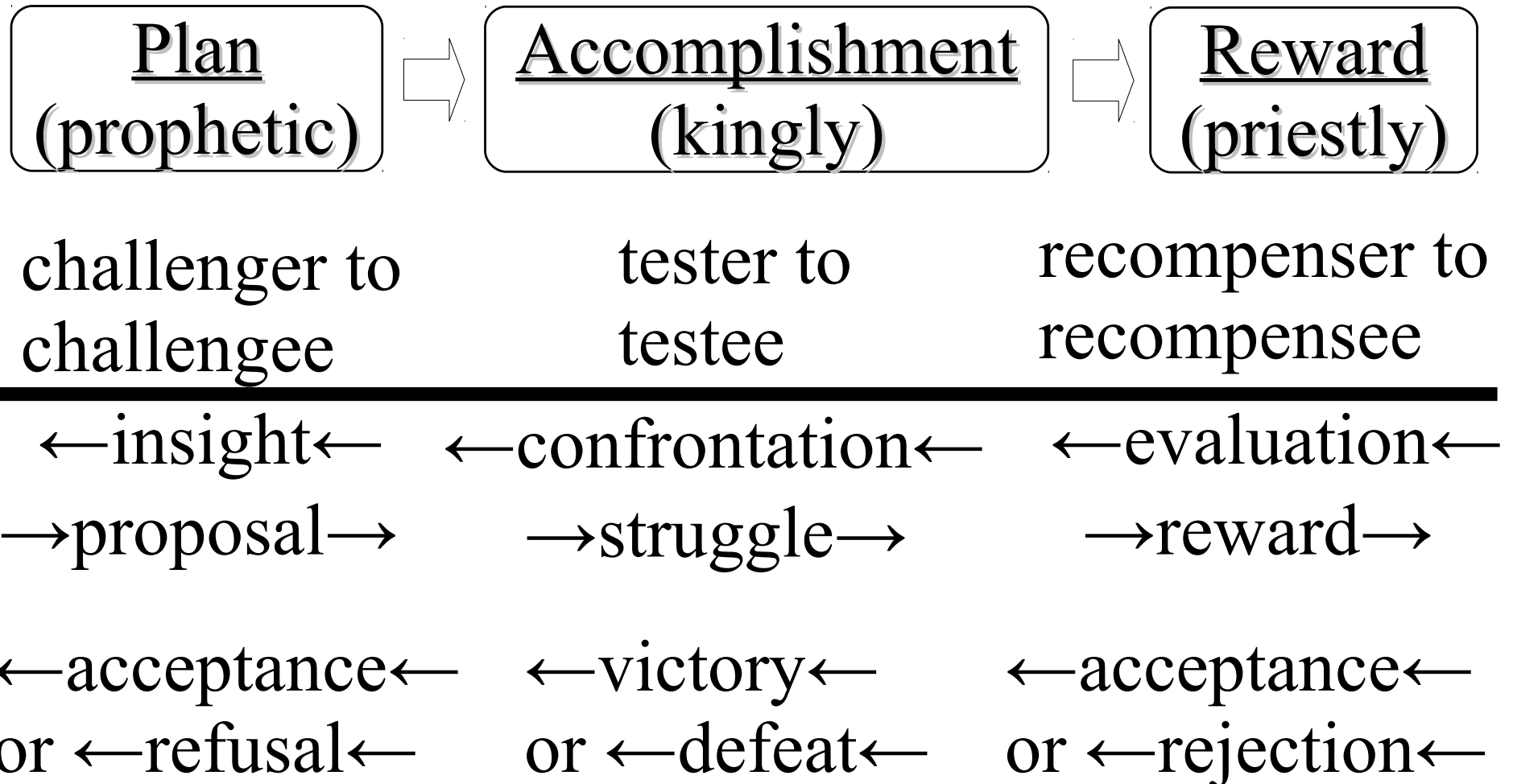
or ←defeat←

tester:  
+ helper  
- villain

# Roles in Action: Recompense



# Summary of Moves and Roles



Let's Do It!

<sup>12</sup> While he was in one of  
the cities,  
there came a man full of  
leprosy.

And when he saw Jesus,  
he fell on his face and  
begged him,  
"Lord, if you will, you can  
make me clean."

<sup>13</sup> And Jesus stretched out  
his hand  
and touched him,  
saying, "I will;  
be clean."

And immediately the  
leprosy left him.

<sup>14</sup> And he charged him to  
tell no one,  
but "go and show yourself  
to the priest,  
and make an offering for  
your cleansing,  
as Moses commanded,  
for a proof to them."

<sup>15</sup> But now even more the  
report about him went  
abroad,  
and great crowds gathered  
to hear him  
and to be healed of their  
infirmities.

<sup>16</sup> But he would withdraw  
to desolate places and pray.



<sup>12</sup> While he was in one of the cities,  
there came a man full of leprosy.

And when he saw Jesus,  
he fell on his face and begged him,  
"Lord, if you will, you can make me clean."

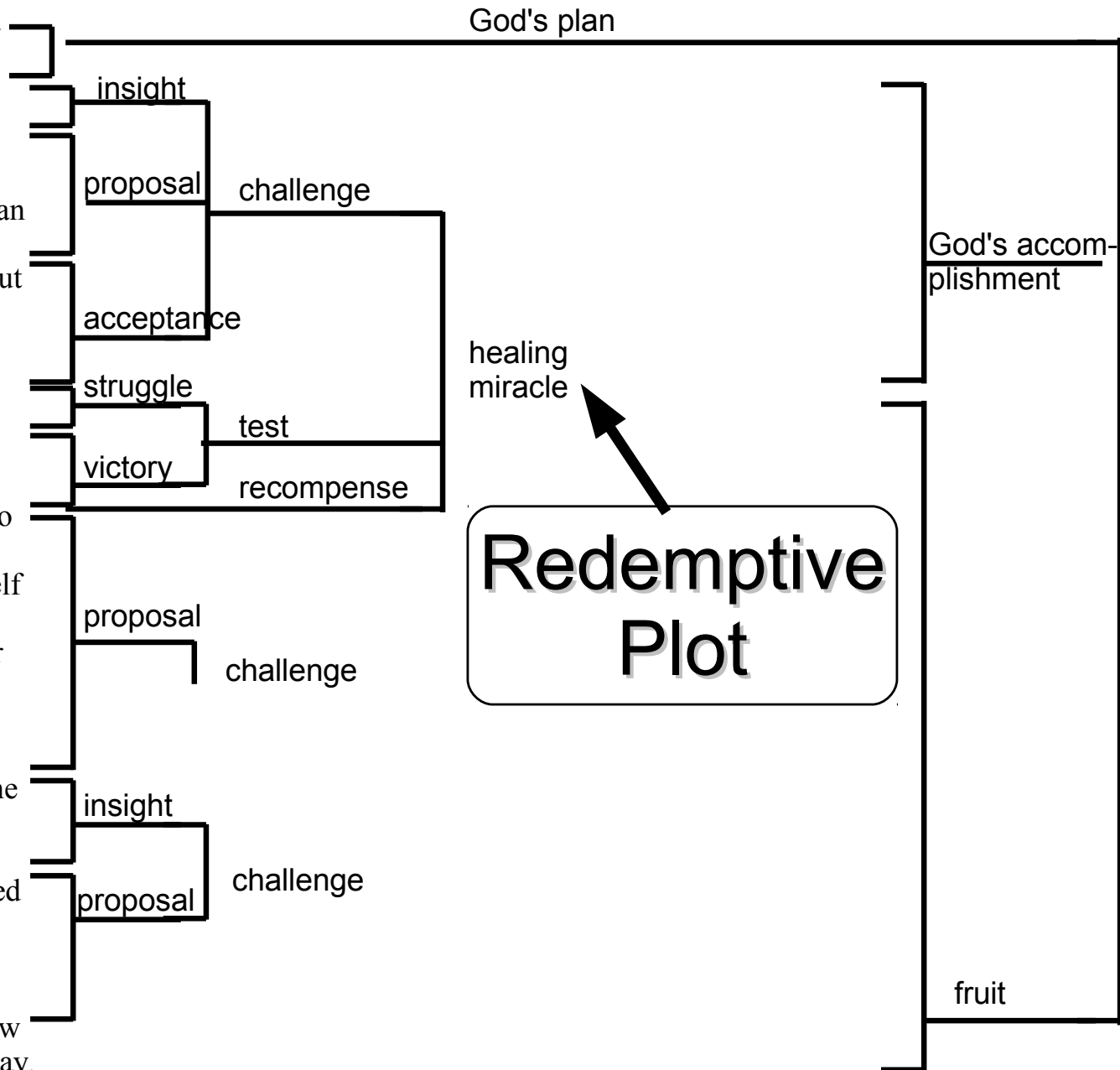
<sup>13</sup> And Jesus stretched out his hand  
and touched him,  
saying, "I will;  
be clean."

And immediately the leprosy left him.

<sup>14</sup> And he charged him to tell no one,  
but "go and show yourself to the priest,  
and make an offering for your cleansing,  
as Moses commanded,  
for a proof to them."

<sup>15</sup> But now even more the report about him went abroad,  
and great crowds gathered to hear him  
and to be healed of their infirmities.

<sup>16</sup> But he would withdraw to desolate places and pray.



<sup>15</sup> Now when it was evening,  
the disciples came to him  
and said,

"This is a desolate place,  
and the day is now over;  
send the crowds away  
to go into the villages  
and buy food for themselves."

<sup>16</sup> But Jesus said,  
"They need not go away;  
you give them something to eat."

<sup>17</sup> They said to him,  
"We have only five loaves here  
and two fish."

<sup>18</sup> And he said,  
"Bring them here to me."

<sup>19</sup> Then he ordered the crowds  
to sit down on the grass,  
and taking the five loaves  
and the two fish,  
he looked up to heaven  
and said a blessing.

Then he broke the loaves  
and gave them to the disciples,  
and the disciples gave them  
to the crowds.

<sup>20</sup> And they all ate  
and were satisfied.

And they took up twelve baskets  
full of the broken pieces left over.

<sup>21</sup> And those who ate were  
about five thousand men,  
besides women and children.

# Redemptive History: Challenge

challenger to  
challenger

tester to  
testee

recompenser to  
recompensee

---

←insight←

God sees human need

→proposal→

The Father commissions the Son

←acceptance←  
or ←refusal←

The Son accepts

# Redemptive History: Test

challenger to  
challengee

tester to  
testee

recompenser to  
recompensee

←confrontation← Jesus faces the cross

→struggle→ Jesus goes through his suffering

←victory←  
or ←defeat← Jesus is victorious in obedience

# Redemptive History: Recompense

challenger to  
challengee

tester to  
testee

recompenser to  
recompensee

←evaluation←

God approves Jesus' obedience

→reward→

God rewards with resurrection  
and enthronement

←acceptance←  
or ←rejection←

Jesus accepts the Father's reward

# Foundation

- Is story human invention?
- Divine action as foundation
- Intrinsic meaning to events
- Human action reflects divine action
- Human action reflects Christ as last Adam