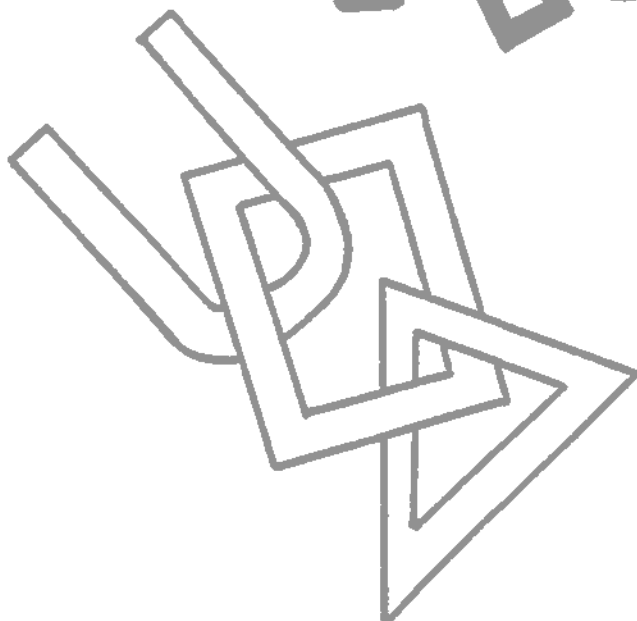


PUZZLES with a PURPOSE



A HOW TO BOOK ON

PARABLES

WRITTEN BY BOBBY CLINTON

ILLUSTRATED BY DOUG KRACHT

A BARNABAS PUBLISHERS
PUBLICATION

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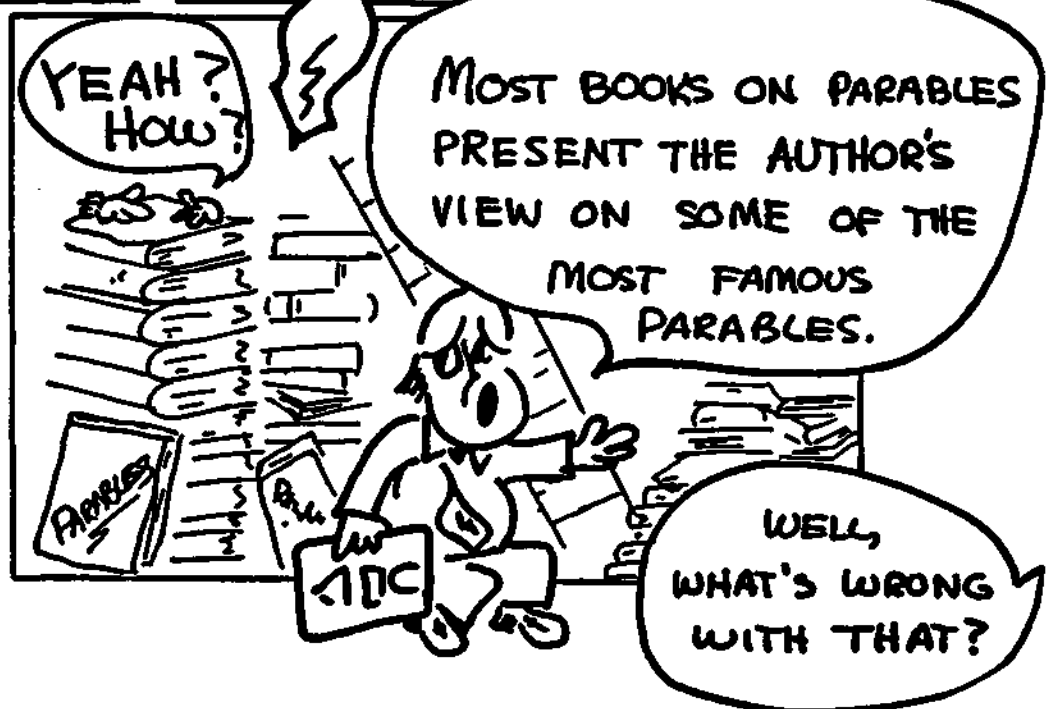
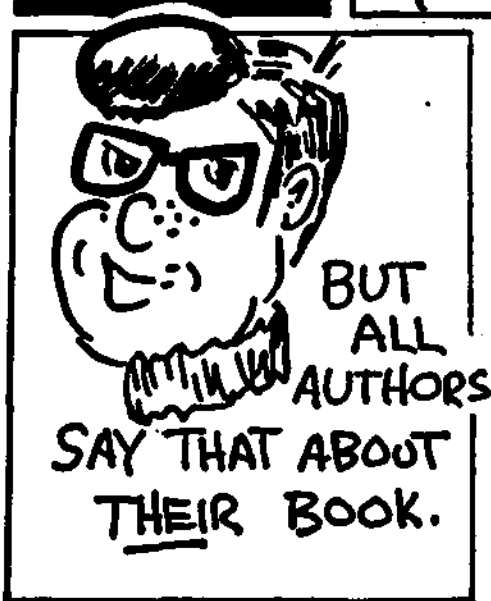
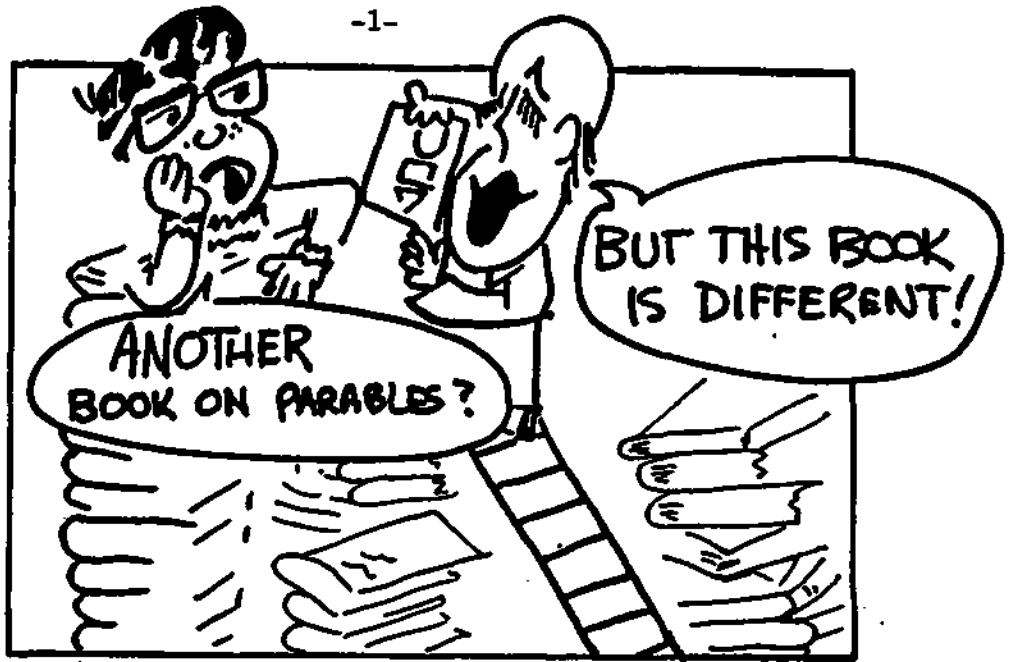
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INTRO.



NOTION

IF...

HE IS A
AUTHOR

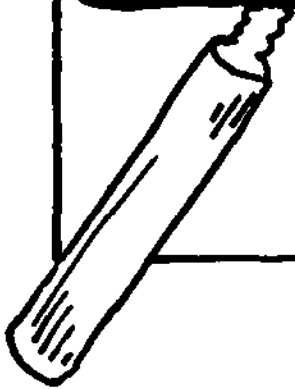


MANY TIMES THE VIEWS ARE

CLARIFYING

AND

STIMULATING



RIGHT ON!

SOUNDS LIKE
YOU ARE
CONTRADICTING
YOURSELF.



NO

ooo

I'M JUST ADMITTING
THE GOOD POINTS
OF THE OTHER
BOOKS. BUT...

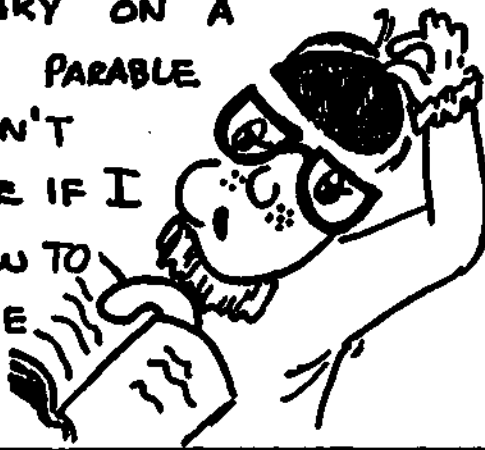


. . . THERE ARE SOME THINGS THAT ARE
WRONG WITH THEM. WE ARE LIMITED TO WHAT
SOME MAN THINKS ABOUT A CERTAIN PARABLE.
WE ARE NOT SHOWN HOW TO ARRIVE AT HIS
VIEW; SO, WHEN WE COME TO A NEW PARABLE
THAT HAS NO COMMENTS, WE ARE LOST.
FURTHER, WHEN AUTHORS DISAGREE IN THEIR
COMMENTS, HOW DO WE KNOW WHO IS RIGHT?
WE MUST HAVE SOME WAY OF DISCRIMINATING
BETWEEN COMMENTS.



ARE YOU TELLING
ME THAT I NEED TO
RECOGNIZE THE GOOD
AND THE BAD WHEN I
READ COMMENTARIES?
AND THAT...

... IF I DON'T HAVE A
COMMENTARY ON A
PARTICULAR PARABLE
IT SHOULDN'T
BOTHER ME IF I
KNOW HOW TO
STUDY ONE
MYSELF.



EXACTLY!

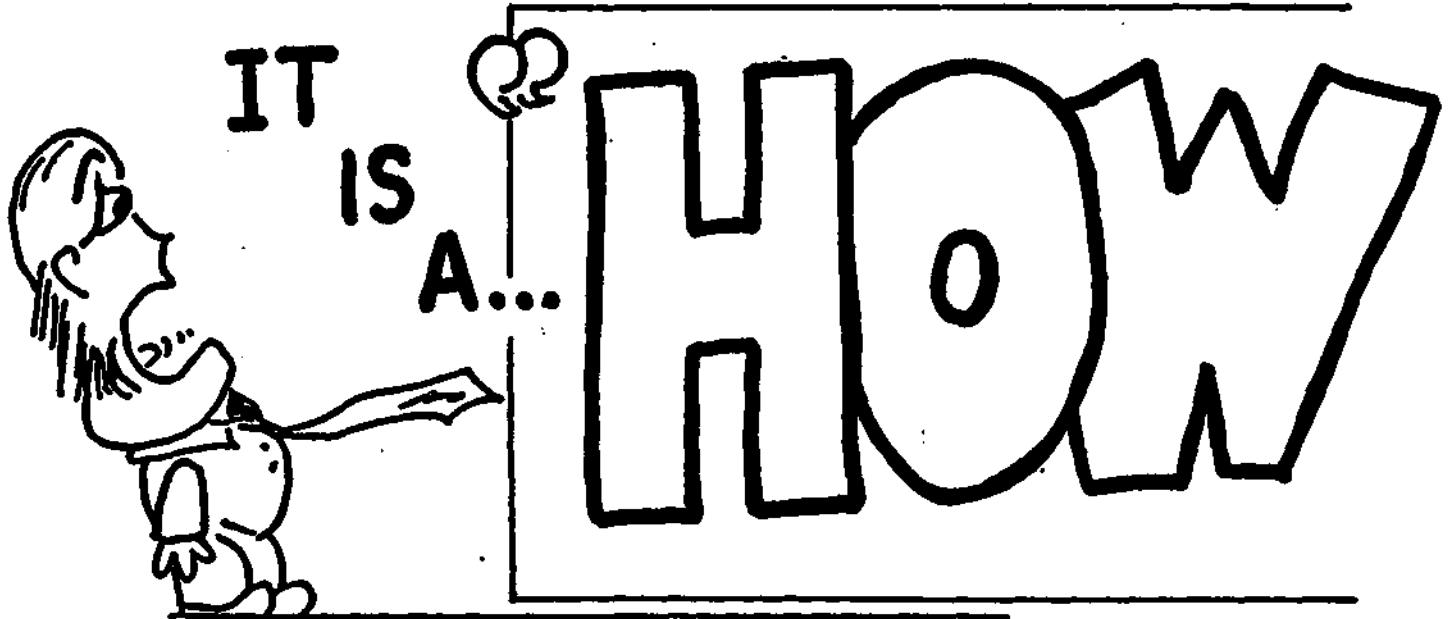
YOU'RE GETTING MY IDEA.
I'VE PLANNED MY BOOK
TO MEET THESE NEEDS.
IT'S NOT A COMMENTARY.
IN FACT I COMMENT ON
ONLY ONE PARABLE.



UPF!
ONLY ONE
PARABLE?



IF YOUR
BOOK ISN'T A
COMMENTARY,
WHAT IS IT?



TO

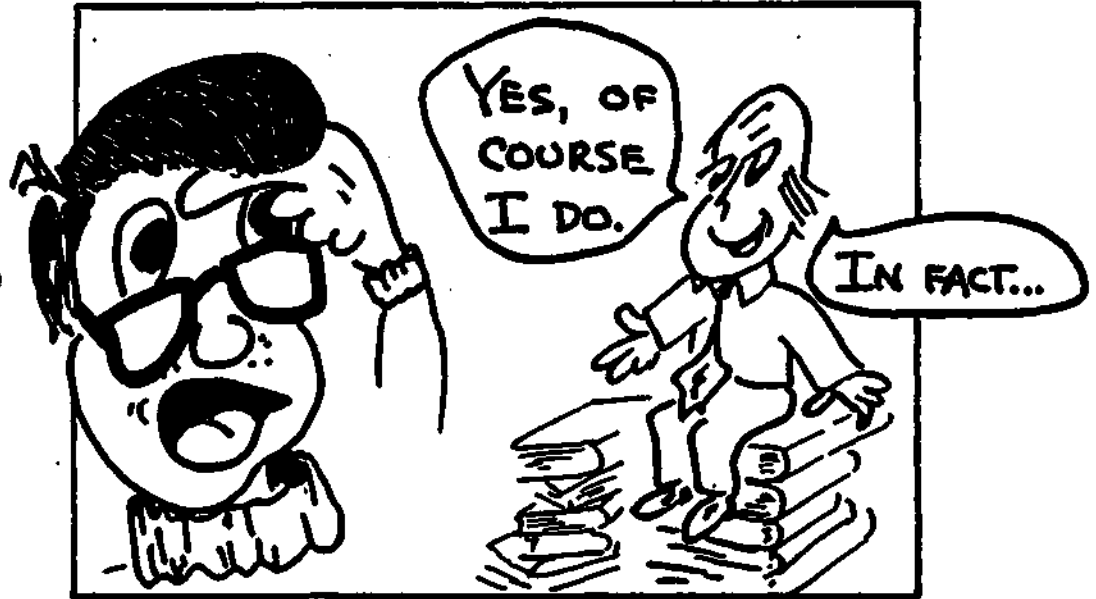
BOOK!

The word "TO" is written in large, bold, block letters inside a rectangular box. To the right of the box, the word "BOOK!" is written in a smaller, handwritten font. A small speech bubble containing a question mark is positioned above the word "TO".



I HAVEN'T WRITTEN TO
STATE MY VIEWS ON
VARIOUS PARABLES, BUT
TO SHOW YOU
"HOW TO" GET
YOUR OWN VIEWS ON
PARABLES!

DO YOU
THINK I
CAN
REALLY DO
THAT?



. . . YOU WILL LEARN MORE THIS WAY THAN ANY OTHER WAY. NOW DON'T GET ME WRONG. I'M NOT SAYING YOU SHOULDN'T USE THE COMMENTARIES. BY ALL MEANS DO. BUT, I AM SAYING THAT YOUR OWN PERSONAL STUDY OF A PARABLE WILL INCREASE YOUR ABILITY TO UNDERSTAND A COMMENTATOR. YOU'LL BE ABLE TO JUDGE HIS WORK AND INSIGHTS. THEN, YOU CAN CORRECT OR CONFIRM YOUR OWN ANALYSIS.



ALL RIGHT,
I'M CONVINCED. THERE IS
A NEED FOR YOUR BOOK.
BUT IT REMAINS TO
BE SHOWN THAT YOUR
BOOK WILL MAKE ME
AN INTERPRETER
OF PARABLES.



I hope that you sensed through the foregoing conversation between me (the funny little professor) and you (the brilliant student), that I feel there is a need for my book. My book differs from other books on parables in two major ways. Here is the first way.



**first major
reason
skill
centered**

THIS BOOK SEEKS
to give you definitions, principles, and procedures,
that will develop in you a skill for interpreting
parables and, to motivate you to use your skill to
study the parables for yourself.

If you scan this first major difference closely, you will notice that it states my purpose for my book.



Hey, wake up!! Don't miss the second half of my purpose!!! Read again the first major reason and notice the second part of it. This book aims not only to give practical helps but also to cause you to study the parables, to enjoy them, and to use the truths you see. What you do with what you have learned is just as important to me as your learning it. The truths you learn should continue to change your life. In short, it is the aim of this book to cause you to learn the parables in the truest sense of learning.

But let me go on to the second major way this book differs. It is a self-teaching book. This book will be your instructor. It will talk to you personally. Sometimes humorously, I hope. Sometimes very tediously, I suppose. It gives you information then asks how you are doing. It expects you to answer back. It lectures to you, then demands that you evaluate the lecture. This book has the audacity to think that you will actively respond to what you are reading. And you will. And you will enjoy doing it. Not only will it demand that you respond but it will comment on your answer. Well, almost. Anyway, it will suggest a correct answer. As you compare your answer with the suggested answer it will be almost as if you hear, "Good, you've got it." Or, "Well, not quite. Let me explain again." Soon you will feel that this book is almost a real, live tutor.

Let me summarize then the second major reason why my book differs from other books on parables.



**second major
reason**

THIS BOOK USES
a **self-teaching** program which demands your active
learning

Whereas the first major reason dealt with my **purpose** for writing, the second major reason gives the **style** through which I hope to accomplish my purpose.

I realize that it will be a challenging task for you to learn to interpret parables for yourself. But I know you can. I have used all kinds of communication devices to encourage you in this challenge. Here are some of the aids I have included. Take advantage of them.

- cartoons* and other visual symbols
- annotated table* of contents
- handy thumb-level* page numbering
- helpful quotations*
- page layouts* which focus on essentials
- numerous *examples*
- ordered program steps* demanding active learning
- skip-ahead* features for by-passing what you already know
- chapter summaries*
- chapter tests*
- chapter goals*
- different options* for learning some skills
- annotated index*
- glossary* defining all major concepts
- appendices* with helpful supplementary material

In addition to the above features I have ordered the entire book in a **step-by-step fashion.**

Chapter 1 gives some information about the number of parables in Scripture. I seek also to point out their value. I am convinced that the parables are worth studying and want you to feel the same way. In essence the first chapter seeks to motivate you to study the parables.

Chapter 2 gives a working definition of a parable.

Chapter 3 expands the definition to include what I have broadly termed, parabolic teaching. In addition to this

Chapter 3 categorizes parabolic teaching into three observable elements which can be analyzed in each parabolic teaching.

Chapter 4 then categorizes the interpretive process by describing three interpretive elements which must be recognized in order to get the message of parabolic teaching.

Chapter 5 develops the detailed procedures which are helpful in studying the observable elements and the interpretive elements. This chapter demonstrates the use of these procedures by analyzing an actual parable. It also ties the procedures to a condensed study sheet.

Chapter 6 leads you to use the study sheet introduced in Chapter 5. You will analyze a parable for yourself and thus demonstrate to yourself that you understand the basic procedures for studying a parable.

Chapter 7 gives some concluding remarks that help you evaluate what you have learned. It also suggests a plan of future study for parables. It gives an organized grouping of some of the familiar parables which forms an interesting course of study.

Here then is the thesis of my book.

**Thesis of
my book**

**People equipped with the proper interpretive skills can
and will analyze parables to discover meaningful truth
for themselves.**

I am convinced of this thesis. I believe you will become convinced of it as you acquire the proper interpretive tools. Yet, I would warn you not to trust in the tools you acquire through this book. It is ever the Holy Spirit who will enlighten. Trust Him to teach you as you use your tools.

J.R. Clinton

TO THE STUDENT CONCERNING SELF-LEARNING

PLEASE READ BEFORE STUDYING THIS BOOK

ACTIVELY RESPOND

As you go through this book you are expected to read actively. Interact mentally with what you read. Ask questions to yourself as you read. Think of related ideas which the material might suggest. In addition to your own self-initiated responding you will be asked to give some kind of written answer. Other questions will ask for you just to think your answer. However, it may be a good idea to write out answers to all the questions. Certainly some students learn much better when they have a definite written answer. I'll leave space for you to write your answers, even to the thought questions. But whether you write out your answers or think them aloud—remember, your *active response* and *interaction* with the material plays a very big part in your learning process. Don't give up without some definite response to each question or problem.

USE AN ANSWER SHIELD

Use a blank sheet of paper to cover up my answer while you are forming your own answer. Never look at my answer first. You cannot honestly think for yourself if you have peeked at my answer first. So when you come to a new frame, slide your answer shield down to the answer line which looks like this

Then after making your answer remove the shield and check it with my answer.



WHAT IS A FRAME?

The material which you will learn is usually presented in small sections called frames. Frames contain teaching material and a question on the teaching material. You are supposed to interact with the teaching material and then answer the question. On the following page is a sample of what a frame looks like.

Most frames look like the following.

1.

teaching information

A QUESTION BASED ON THE TEACHING INFORMATION WHICH IS GIVEN IN ALL
CAPITAL LETTERS.

answer or suggested answer to the question

You should read carefully the teaching information. Then read the
question and respond with your answer. Finally, check my answer. If all
is well, go to the next frame and continue the process.

You won't always agree with my answer. If you feel your answer is
equivalent, fine! Go on to the next frame.

If your answer differs quite a bit from mine, perhaps you should reread the
frame before going on to the next frame.

Don't skip the chapter tests! They will help you determine how well you
have learned the material.

I hope you will enjoy this challenging method of learning.

CHAPTER 1

WHY SOLVE THESE PUZZLES?

"And with many such parables spake he the WORD unto them---- "

Mark 4:33



LOOKING FORWARD

If you are convinced that parables are important, and that you already want to study them, and you can list several solid reasons why they are important then this chapter is not for you. You should turn to *Section 4* of this chapter and skim through the summarized concepts presented in this chapter and then go on to **Chapter 2**. No sense holding back someone who really wants to move ahead.

But maybe you aren't quite convinced that the study of parables is so important. Or perhaps you are the curious type who just wants to see why I think parables are important. Or perhaps you want to see the cartoons in the first chapter. If one of these reasons or another like it fits you, then this chapter is for you.

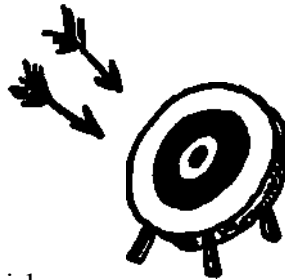
I will present several reasons why parables are so important—at least why I think so. Some of the reasons I give are more important than others. Some you may agree with, some you may not. At the end of this chapter (just to check-up on how good a reader you are) I have listed some questions for you to answer. (Of course a super smart student would turn to the back of the chapter and read the questions first in order to direct his reading.)

Well, perhaps you are wondering what the goals are for this first chapter. If so, then turn the page and you will find the goals of the first chapter.

After you complete this chapter you will have been exposed to



two major reasons why (along with six minor ones) you should study parables.



Further you should be able to list these reasons and explain in your own words your understanding of them.

Then, when you finish, you

will be able to say,



"I already know a lot about parables," or,



"I don't know very much."

SECTION 1. PRE-CHECK-UP

1. I would be interested in any reasons you can think of why you should study parables.

TAKE A MINUTE OR TWO AND SEE IF YOU CAN LIST AT LEAST THREE REASONS WHY YOU THINK YOU SHOULD STUDY THE PARABLES.

1. _____

2. _____

3. _____

- - - - -

Later on in this chapter I will give you my reasons and you can compare your reasons with mine. Perhaps they will agree. You know the old saying, "Two great minds think alike." Or perhaps yours will even be superior to mine.

2. See if you can answer the following question correctly.

CHECK THE CORRECT ANSWER BY MARKING AN x IN THE BLANK.

The parables make up:

_____ a. less than 1/10 of the recorded teachings of Jesus

_____ b. less than 1/100 of the recorded teachings of Jesus

_____ ☐ less than 1/1000 of the recorded teachings of Jesus

(you gotta be kidding)

_____ d. a little more than 1/10 of the recorded teachings of Jesus

_____ e. more than 1/3 of the recorded teachings of Jesus

- - - - -

Again, I'll give you my answer later on. Just now I want to know what you already know.

SECTION 2. FIRST MAJOR REASON

3. I listed several quotes below. Read these quotes and see if you can put into words one real reason why a Christian should study the parables.

quote by
Bernard

The teachings of the Lord in the Gospels include the substance of all Christian doctrine...¹

quote by
Bernard

There can be no need to exhibit the fact of this prevailing character of our Lord's discourse. It is to be noticed, not only in the large amount of professed parables, but in the general habit of proverbial sayings.²

quote by
Lightfoot
further
emphasizing
important
reason for
studying
parables

The parables comprise more than one-third of the recorded teachings of Jesus. The master of all teachers often put men to thinking by using pictures. He did not leave principles of the way of life in abstraction, but brought them down within the reach of humble doors. Instead of saying, "Beware of ostentation in religion," he said, "Don't blow a trumpet when you do your giving." This preference of Jesus for vigorous *figures of speech* results in his frequent use of *parables*. It has been said that all the world loves a story. Certainly all the world remembers Jesus' parables more than anything else he said.³

ACCORDING TO THE ABOVE QUOTES WHAT WOULD YOU SAY IS A GOOD REASON FOR STUDYING THE PARABLES?

see top of next page for answer

You might have said,

- 1) much of what Jesus taught (which contains the seed thought of our Christian doctrine) comes to us in the form of parables,
- or 2) the parables are the most important method of teaching used by Jesus,
- or 3) more than 1/3 of all the recorded teachings of Jesus are parables,
- or 4) so much foundational truth is given in the parables I just can't afford to miss them,
- or 5) some other good reply in your own Words.

4. I wonder if you know how many parables there are. Let's see!

CHECK THE LINE BELOW WHICH IDENTIFIES THE NUMBER OF MAJOR PARABLES GIVEN IN THE GOSPELS.

☐ a. 0-5 ☐ c. 11-20 ☐ e. 31-40 ☐ g. none of these
☐ b. 5-10 ☐ d. 21-30 ☐ f. more than 60

☒ e. 31-40

comment
explaining
31-40
parables

There are some 34 distinct major parables given in the Gospels. Some of these (9 of them) are repeated more than once. And in their new context actually have different teaching, so if you were thinking 34+9 repeated ones then the total would be 43. If you were more accurately thinking this way then you should have checked x g. none of these. Perhaps you wondered what I meant by Major. I meant those stories which are long enough to be classed by most commentators as a complete parable.

5. But of course you recognize that Jesus used many short sayings like:

short
figurative
saying

Matthew 5:13
Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted. It is good for nothing but to be cast out and trodden underfoot by men.

And of course Jesus used many common picturesque sayings like:

short
picturesque
saying

Matthew 6:26
Behold the birds of the heaven, that they sow not,
neither do they reap, nor gather into barns, and your
heavenly Father feeds them.

He used these kind of sayings to illustrate teaching just like he did the major parables. Some Bible commentators call these parable-like similes. I like to call them miniature parables.

HOV MANY TOTAL PARABLES OR PARABLE-LIKE TEACHINGS DO YOU THINK THERE ARE?
MARK THE CORRECT CHOICE.

 a. 0-50 b. 51-100 c. 100-150 d. more than 150

 x 100-150

6. I suppose you have noticed that I haven't done what I said I would do. I told you I would give you some information and then question you on it. By now you are saying, "Where is the information?" "Why are you asking questions when it is perfectly obvious that I don't know the answers?" I do have a purpose in what I am doing. Maybe this will help you see that you need to study parables and to impress upon you the fact that much of Jesus' teachings come to us in parables.

Can I try one more question without frustrating you too much?

SEE IF YOU CAN GUESS THE NUMBER OF PARABLES OR MINIATURE PARABLES IN THE DIFFERENT GOSPELS. CHECK THE CORRECT ANSWER.

Matthew	<u> </u> 0-10	<u> </u> 11-20	<u> </u> 21-30	<u> </u> 31-40	<u> </u> above 40
Mark	<u> </u> 0-10	<u> </u> 11-20	<u> </u> 21-30	<u> </u> 31-40	<u> </u> above 40
Luke	<u> </u> 0-10	<u> </u> 11-20	<u> </u> 21-30	<u> </u> 31-40	<u> </u> above 40
John	<u> </u> 0-10	<u> </u> 11-20	<u> </u> 21-30	<u> </u> 31-40	<u> </u> above 40

Matthew x above 40 Mark x 11-20 Luke x above 40
John x 0-10

7. The Gospels comprise about 45% of our New Testament and parables or parable-like teaching makes up a large part of the Gospels. We as Christians simply can't overlook this sheer bulk of foundational teaching. See Appendix at the end of this chapter for a listing of recognized parables and miniature parables.

WELL, THEN WHAT DO YOU THINK I AM EMPHASIZING AS THE FIRST MAJOR REASON WHY CHRISTIANS SHOULD STUDY THE PARABLES?

Christians should study the parables because _____

Christians should study the parables because there are so many of them and they are the foundational teaching for much that is given later on.

By foundational I mean introductory truth taught by Jesus which is later developed fully in the epistles.

first major
reason for
studying the
parables

SUMMARY

Christians should study the parables because there are so many of them and much of the foundational Christian teaching is seen in them.

SECTION 3. SECOND MAJOR REASON

8. I will state a second major reason why the study of parables is important to me.

second major reason for studying the parables

The parables contain wonderful principles of teaching Jesus' use of parables demonstrates that he was a master teacher.

I want to bring out this fact that Jesus was a master teacher so that we can appreciate him more and so that we can use the basic principles ourselves. I will list six principles of teaching that I have seen in Jesus' use of parables. I will use a cartoon to illustrate each principle. I hope you will be able to enjoy the cartoons and get the principles. Here is the first one.

GLANCE AT THE PICTURE BELOW AND THEN JOT DOWN THE TEACHING PRINCIPLE BEING ILLUSTRATED.



see next page for answer

Teaching Principle: _____

Teaching Principle: The teacher must gain the attention of the learner if learning is to take place.

definition
gaining
attention

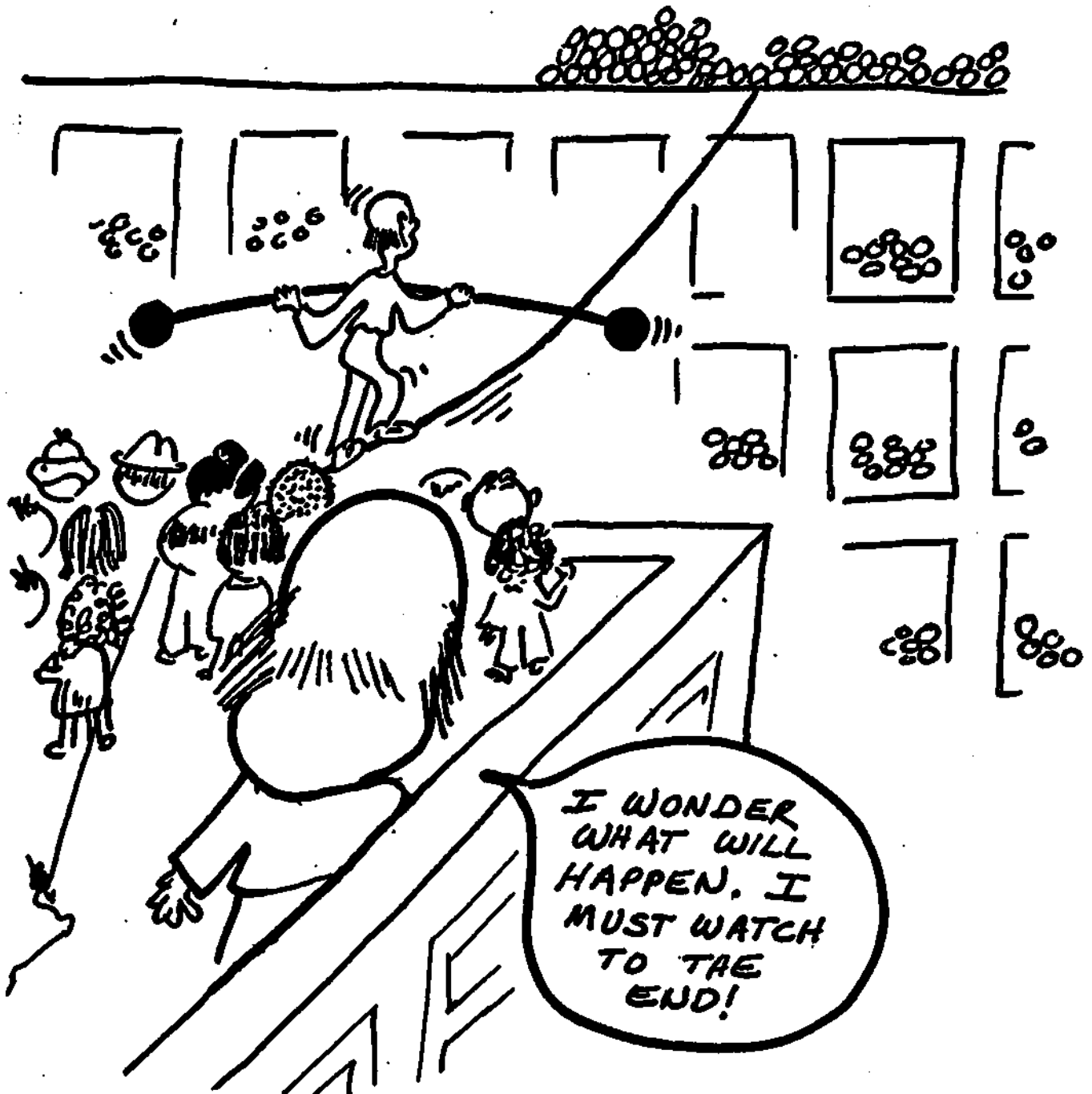
Gaining Attention is the initial step to having students grasp the perceived purpose for some bit of instruction. Gaining Attention is a deliberate attempt through some inductive or deductive means to focus the student's interest upon the need for learning some information.

comment on
parables
gaining
attention

Yes, the parables gained attention. Everybody loved to hear a story. And people still do. I'll never forget as a child how much I loved for my mother to say to me, "now listen! Once upon a time" How the time flew by! And what is true for a child is true for us overgrown children. Everybody stirs himself to listen when any speaker says, "Let me illustrate this with a story."

9. Not only do parables gain attention but they go one step further.

TURN THE PAGE AND OBSERVE CAREFULLY THE POINT OF THE PICTURE. AFTER OBSERVING THE POINT OF THE PICTURE ANSWER THE QUESTION GIVEN BELOW THE PICTURE.



WHAT IS THE PRINCIPLE OF TEACHING IMPLIED BY THIS PICTURE?

Principle of Teaching: _____

see next page for answer

Teaching Principle: The teacher must hold the attention of the learner if learning is to take place.

definition
holding
attention

Holding attention is the process of maintaining student interest in some bit of instruction.

comment on
stories
holding
attention

Remember, Shakespeare said, "All's well that ends well." It is not enough for someone who is teaching to have a good beginning; he must continue to maintain an interest with his teaching. Stories in general hold attention. Most people can hardly wait to see how a good story ends. Some people even read the last chapter of a book first to see how the story will end. So, it is important to know that not only do parables gain attention but they hold attention.

10. Parables start well, continue well, and they do something else.

TURN THE PAGE AND OBSERVE CAREFULLY THE POINT OF THE PICTURE. THEN COMPLETE THE STATEMENT WHICH FOLLOWS THE PICTURE.

IN 1492
COLUMBUS SAILED
THE OCEAN BLUE



Principle of Teaching: Parables aid understanding because they

see next page for answer

Principle of Teaching: Parables aid understanding because they go from the known to the unknown.

same
principle
formally
stated

Gregory's Law of the Lesson
The truth to be taught must be learned through truth
already known. ⁴

comment on
learning
known to
unknown

A person understands the unknown by its similarity to the known. His mind grasps and understands abstract truths best when it is put in the form of things seen, heard, tasted, felt, or smelled. How true this was when Jesus spoke. People knew about seed sowing, about sheep, oxen, flowers in the fields, and thus became acquainted with heavenly and heavenly things.

11. Parables are intriguing. By that I mean they are fascinating. You will probably ask me, "In what way are they fascinating?" And of course I will say, "That is the point of the next picture."

TURN THE PAGE AND OBSERVE CAREFULLY THE POINT OF THE PICTURE THEN COMPLETE THE STATEMENT WHICH FOLLOWS THE PICTURE.



Principle of Teaching: Parables also draw us into a better understanding of truth because they

see next page for answer

Principle of Teaching: Parables also draw us into a better understanding of truth because they present a mental challenge to the listener.

comment on
presenting
a mental
challenge

Almost everybody loves to solve a puzzle and a parable is a puzzle of sorts. It not only pictures truth but it half conceals truth to lead men to search and enquire that they might know the deeper truths of God. Parables make men take pains to find the treasure.

parables a
good example
Gregory's Law
of the Teach-
ing Process

Excite and direct the self-activities of the pupil, and as a rule tell him nothing that he can learn himself.

12. I have said that parables are matchless examples of teaching for several reasons. It is wonderful that parables begin well, and continue well, and aid the understanding for several reasons. But what happens long after the story is given. That is the point of the next picture illustrating why parables are matchless examples of teaching.

TURN THE PAGE AND OBSERVE CAREFULLY THE POINT OF THE PICTURE. THEN COMPLETE THE STATEMENT WHICH FOLLOWS THE PICTURE.



Principle of Teaching: Parables are matchless examples of teaching because they are _____

see next page for answer

Principle of Teaching: Parables are matchless examples of teaching because they are easily remembered.

**principle
stated in
abstract
form**

Teach material so that it can be easily remembered.

**comment on
easily
remembered**

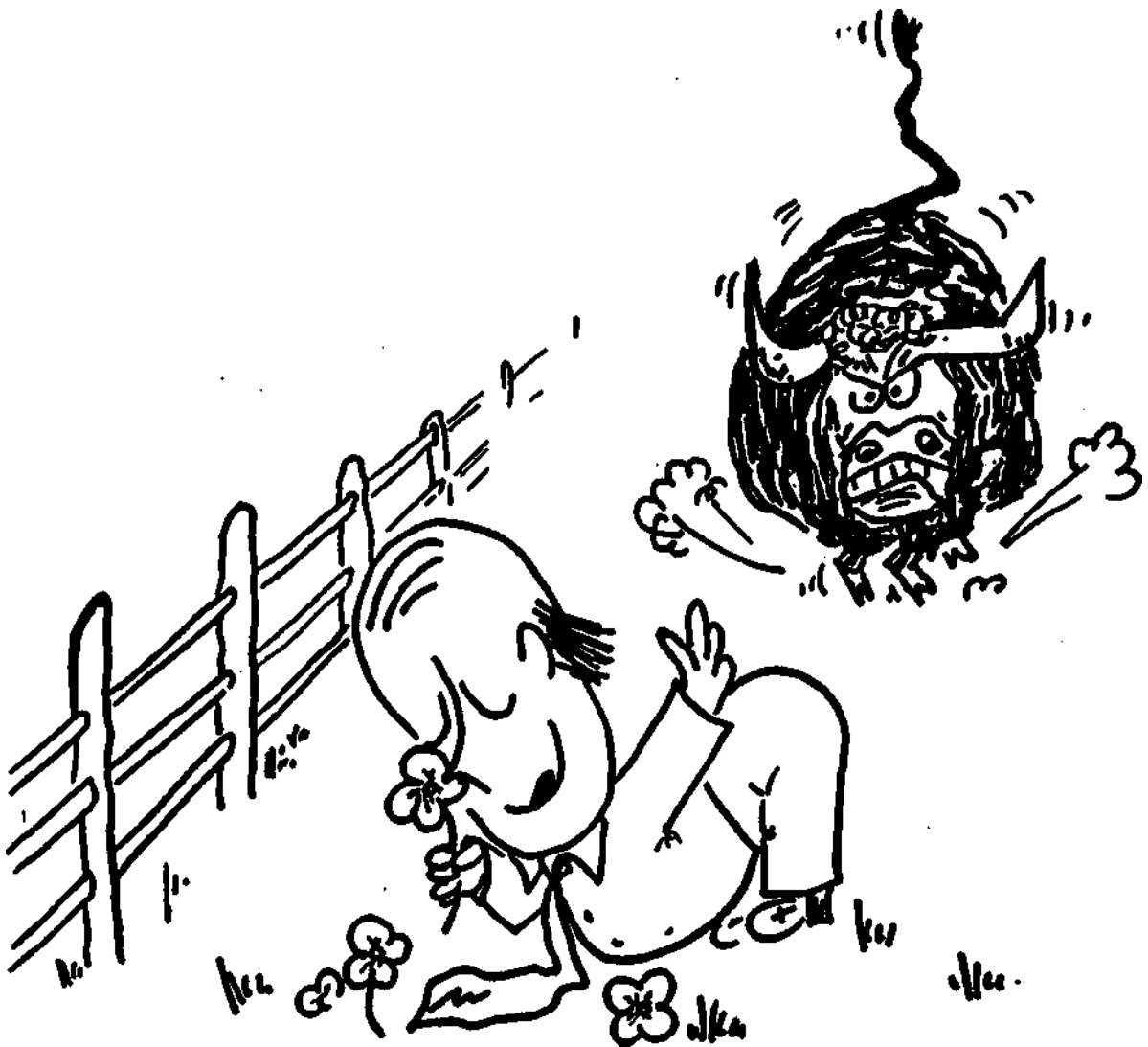
The story nails the lesson to the walls of the memory. And remember there is a thin line between thought and action. The parable is such an effective instrument because it makes a powerful appeal to the memory. Truths that are almost without power in a person's life because he has never seen them pictured out, may drastically change his life once he sees them in a story and remembers them. What child has ever forgotten the parable of **The Good Samaritan**, or **The Lost Sheep**, or **The Prodigal Son**?

13. There is another reason why parables are matchless examples of teaching. Read the quote below and see an illustration in words of the next reason why parables are matchless examples of teaching.

Several years ago I once set my little son down in front of a mirror. At first he did not recognize himself because he was still too young. He quite obviously was seeing the small image that smiled at him from his glass wall. But all of a sudden the expression on his little face changed as he began to recognize the similarity of the motions and he seemed to be saying, "That's me!"
6

Everyone who truly studies the parables will hear in his heart what David heard after Nathan's parable (2 Samuel 12:7), Thou art the man.

TURN THE PAGE AND OBSERVE CAREFULLY THE POINT OF THE PICTURE. THEN COMPLETE THE STATEMENT WHICH FOLLOWS THE PICTURE.



Principle of Truth: Parables

see next page for answer

Principle of Truth: Parables catch you off guard or parables strategically wound from behind or parables surprise you or parables suddenly seem to be talking about you or some other equivalent statement by you.

principle
stated in
abstract
form

Truth must be related to the learner's own experience

comment by
Gregory on
violation of
principle

The practical applications are persistently neglected. That the lesson has a use, is the last thought to enter the minds of many pupils.⁷ The above comment was drawn from Gregory's discussion of the common mistakes made about the law of the learning process.

comment:
Jesus related
truth to
hearers

If teachers are weak anywhere it is in applying truth. Not so with Jesus. Jesus' parables almost always had pointed applications. Listeners who laughed at his stories or disagreed with the action of some characters soon found out they were laughing at themselves or disagreeing with themselves. The truth deeply impacted upon those who suddenly found the tables turned on themselves. The master teacher taught truth which impacted on lives.

review of
second major
reason for
studying the
parables

SUMMARY OF SECOND MAJOR REASON
Parables are matchless examples of teaching and illustrate good principles of teaching.

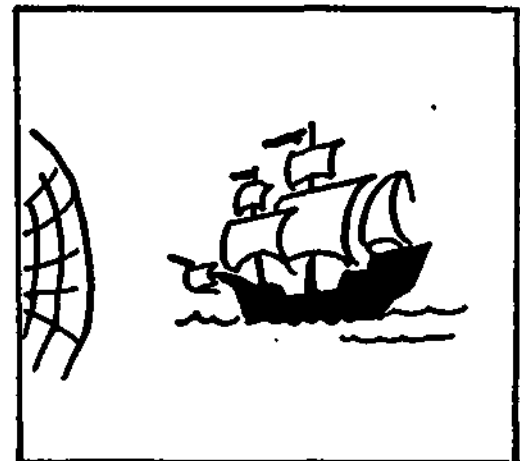
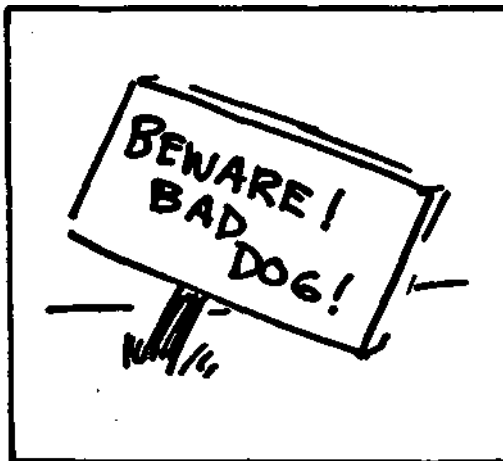
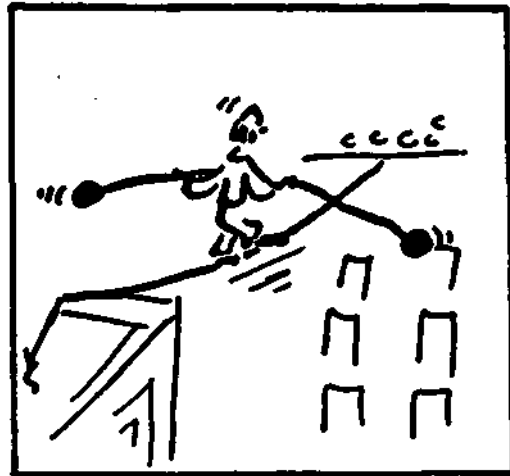
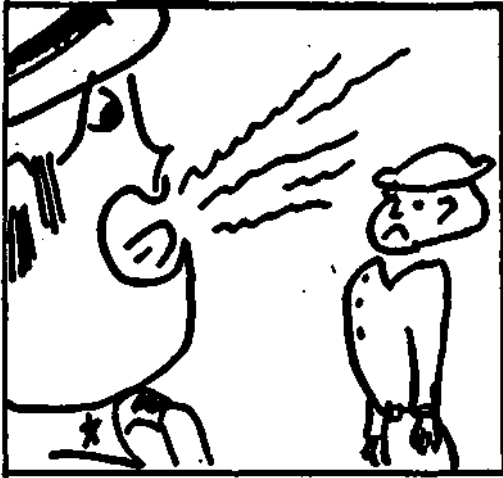
summary of
six minor
reasons for
studying
parables

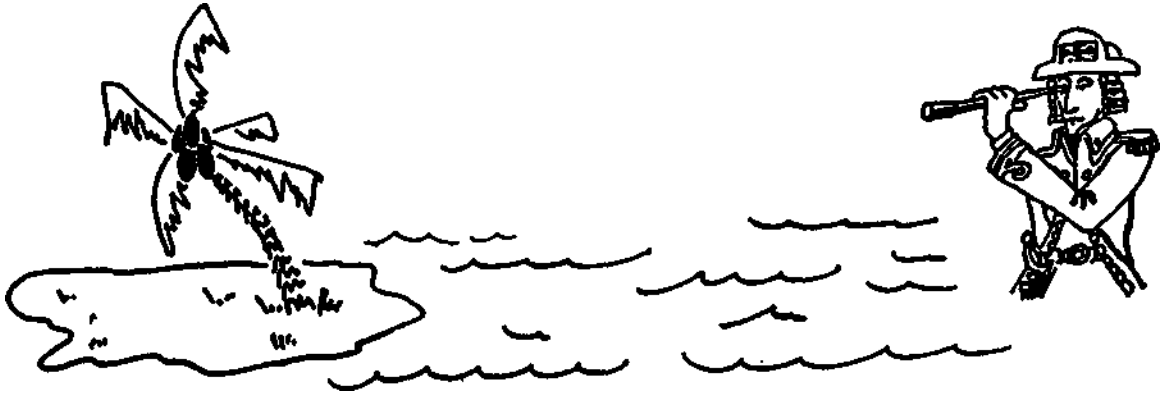
SIX PRINCIPLES OF TEACHING SEEN IN PARABLES

1. The teacher must gain the attention of the learner if learning is to take place.
2. The teacher must hold the attention of the learner if learning is to take place.
3. The truth to be taught must be learned through truth already known.
4. Excite and direct the self-activities of the learner, and as a rule tell him nothing that he can learn himself.
5. Teach material so that it can be easily remembered .
6. Truth must be related to the learner's own experience.

14. Of course I don't expect you to know the above principles verbatim. But I do hope in going through them you have been exposed. Further, I hope you will appreciate that Jesus' use of parables demonstrated that he was a master teacher. Now even though you might not remember the six minor reasons as summarized above in a word for word manner, you should be able to look at the cartoon prompt and put in your own words the main ideas of the six principles. See if you can.

REVIEW THE CARTOONS GIVEN ON THE NEXT PAGE. SHOW THAT YOU CAN PUT IN YOUR OWN WORDS THE SIX MINOR REASONS FOR STUDYING THE PARABLES. WRITE IN THE BLANK BELOW EACH CARTOON THE MAIN IDEA OF THE TEACHING PRINCIPLE IT REPRESENTS.





LOOKING BACK

SECTION 4. SUMMARY OF CONCEPTS EMPHASIZED IN CHAPTER 1

1. More than **one-third** of the recorded teachings of Jesus are parables or parable-like teaching.
2. The **substance** of all **Christian doctrine** is given in the teachings in the Gospels.
3. There are between one-hundred and one-hundred-fifty distinct parables and parable-like teachings in the Gospels.
4. The Gospel of Matthew contains above **forty** instances of parables or parable-like teaching.
5. The Gospel of Luke contains above **forty** instances of parables or parable-like teaching.
6. **First Major Reason** for studying parables:

Christians should study parables because there are **so many of them** and they form the basis for Christian doctrine.
7. **Second Major Reason** for studying parables:

The parables portray Jesus as a **master teacher** and give us useful insights into teaching principles.
8. Six minor reasons for studying the parables are the following six teaching principles illustrated in the parables:
 - (1) Popular Statement-Parables gain attention.
principle involved-The teacher must gain the attention of the learner if learning is to take place.

- (2) Popular Statement-Parables hold attention.
principle involved-The teacher must hold the attention of the learner if learning is to take place.
- (3) Popular Statement-Parables aid understanding because they go from the known to the unknown.
principle involved-The truth to be taught must be grasped through truth already recognized.
- (4) Popular Statement-Parables also draw us into a better understanding of truth because they present a mental challenge to the listener.
principle involved-Excite and direct the activities of the learner so that he can discover for himself as much as possible.
- (5) Popular Statement-Parables are matchless examples of teaching because they are easily remembered.
principle involved-Teach material so that it can be easily remembered.
- (6) Popular Statement-Parables suddenly seem to be talking about you.
principle involved-Truth must be related to the learner's own experience.



SECTION 5. CHAPTER TEST

Remember, I promised you some questions to make you read carefully. How carefully did you read? The first two questions test the major goals of the chapter. The rest of the questions are extra and will let you know how careful a reader you are, that is, how much you were exposed. If you get the first two questions you are ready to go on to chapter 2. Anything you do on the remaining questions gets you a pat-on-the-back.

1. Give the first major reason for studying the parables. Then explain in your own words the importance of this reason.

First Major Reason _____

Importance: _____

2. Give the second major reason for studying the parables. Then explain in your own words the importance of this reason.

Second Major Reason: _____

Importance: _____

It was stated that the parables are matchless examples of teaching because they exhibit excellent principles of teaching. I gave six principles. See how many you can list. Use either the popular version or the formal statement of the principle.

(1) _____

(2) _____

(3) _____

(4) _____

(5) _____

(6) _____

4. The parables comprise more than (check, the correct answer),

- ☐ a. 1/3 of Jesus' recorded teachings
- ☐ b. 1/2 of Jesus' recorded teachings
- ☐ c. 3/4 of Jesus' recorded teachings

5. What is a miniature parable? A miniature parable is _____

6. Give a rough estimate of the total number of parables and miniature parables found in the Gospels.

ANSWERS TO CHAPTER TEST

1. First Major Reason—Christians should study parables because there are so many of them and they form the basis of the Christian doctrine.

Importance: So much of Jesus' teaching was given in the form of parables. This teaching formed the basis of the Christian doctrine which was later expanded in the New Testament epistles. No Christian can afford to be ignorant of so much fundamental and life-changing teaching.

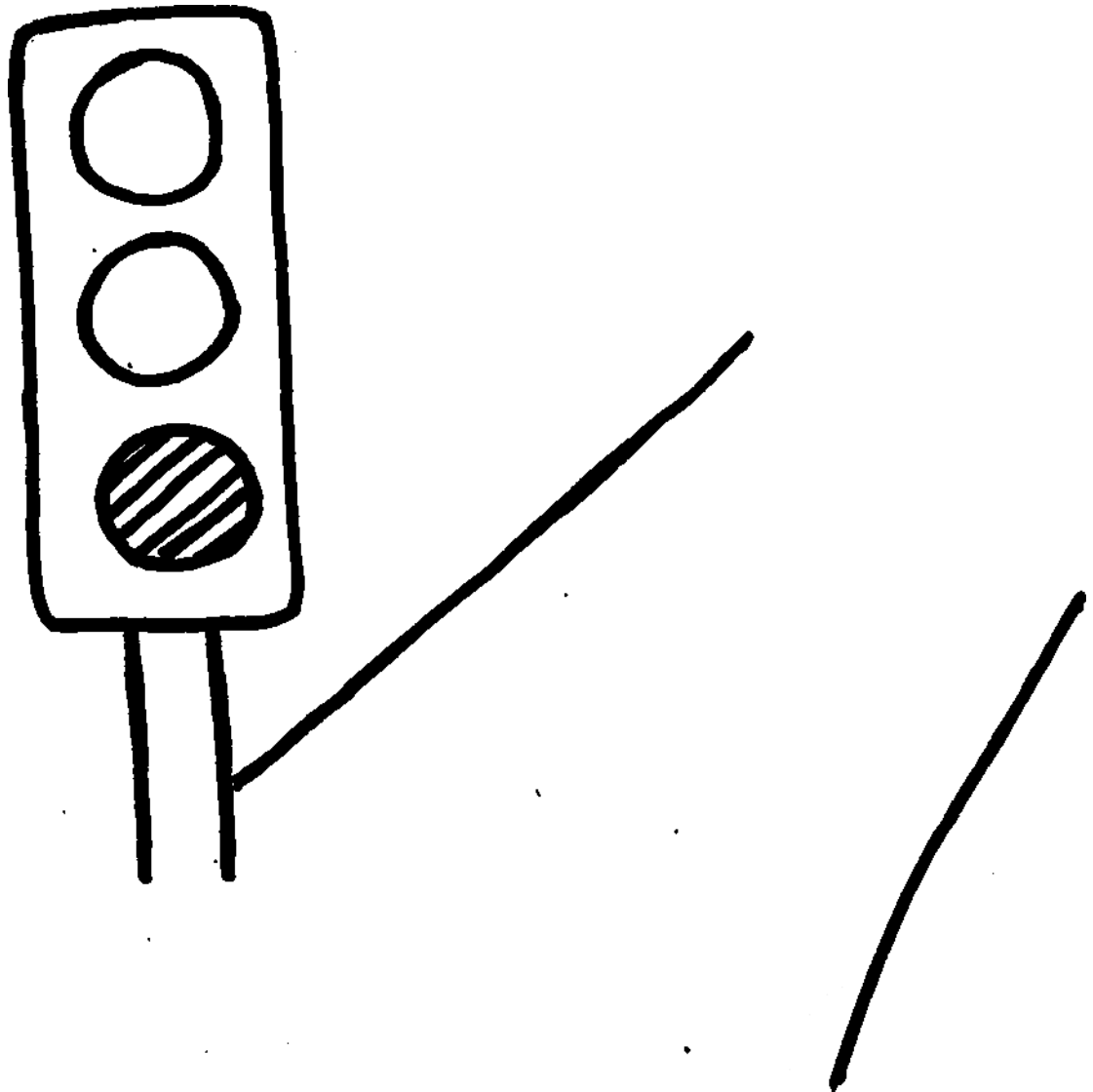
2. Second Major Reason—The parables portray Jesus as a master teacher and give us useful insights into teaching principles.

Importance: When we see how expertly Jesus met on-the-spot situations with his teachings we marvel. Our appreciation of him can not help but grow. His parables demonstrate for us so many teaching principles which we should take advantage of if we want to communicate to others.

3. See Section 4 Summary of Concepts which lists the teaching principles in a concise form.

4. x a. 1/3 of Jesus' recorded teachings
5. Miniature parables are the short figurative statements and picturesque statements which Jesus used like parables to drive home truth to his listeners.
6. 100-150 distinct parables and parable-like teachings

How did you do? Are you ready for Chapter 2? I am sure you are. If you are, then GO!



APPENDIX List of Parables and Miniature Parables in the Gospels

	Matthew	Mark	
Recorded in Three Gospels			
The Sower	13	4	8
The Mustard Seed	13	4	13
The Wicked Husbandmen	21	12	20
Recorded in Two Gospels			
The Leaven	13		13
The Lost Sheep	18		15
The Waiting Servants	24		12
Recorded in One Gospel			
The Tares	13		
The Hidden Treasure	13		
The Pearl of Great Price	13		
The Drag-net	13		
The Unforgiving Servant	18		
The Laborers in the Vineyard	20		
The Two Sons	21		
The Marriage of the King's Son	22		
The Ten Virgins	25		
The Ten Talents	25		
The Blade, Ear, and Full Grain		4	
The Watching Porter		13	
The Two Debtors			7
The Good Samaritan			10
The Friend at Midnight			11
The Rich Fool			12
Servants Awaiting Absent Master			12
The Barren Fig Tree			13
Lowest Seats at Feast			14
The Great Supper			14
The Lost Coin			15
The Prodigal Son			15
The Worldly-wise Steward			16
The Rich Man and Lazarus			16
The Unprofitable Servant			17
The Judge and the Importunate Widow			18
The Pharisee and the Publican			18
The Pounds			18

<u>Miniature Parables in Three Gospels</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Lamp Under a Bushel	5	4	8	
Salt That Has Lost Savor	5	9	14	
With What Measure Ye Mete	7	4	6	
They That Are Whole Need No Physician	9	2	5	
Sons of the Bride-Chamber	9	2	5	
New Cloth on Old Garments	9	2	5	
New Wine in Old Wine-Skins	9	2	5	
Kingdom and House Divided	12	3	11	
Binding the Strong Man	12	3	11	
Prophet not Without Honor	13	6	4	
Leaven the Scribes and Pharisees	16	8	12	
Fig Tree Putting Forth Leaves	24	13	21	

Miniature Parables in Two Gospels

Cutting Off Hand, Plucking Out Eye	5	9	
Sheep Without a Shepherd	9	6	
Things From Within Defiling	15	7	
Children's Bread Cast To Dogs	15	7	
Agreeing With Adversary Quickly	5		12
Lamp of the Body	6		11
No Man Can Serve Two Masters	6		16
Consider the Ravens, and Birds	6		12
Consider the Lilies	6		12
Treasure in Heaven and on Earth	6		12
Stone Not Given for a Loaf	7		11
Tree Known by its Fruit	7		6
Building on the Rock and on Sand	7		6
The Mote and the Beam	7		6
Foxes Have Holes, Birds Have Nests	8		9
Leave the Dead to Bury the Dead	8		9
The Harvest Plenteous, the Laborers Few	9		10
A Disciple is Not Above His Teacher	10		6
Children Playing in Market Places	11		7
Reed Shaken With Wind	11		7
Animal Fallen in Pit on Sabbath	12		14
Unclean Spirit Returning	12		11
Blind Guiding the Blind	15		6
Cleansing Outside of Cup and Platter	23		11
Watching Against the Thief	24		12

Miniature Parables in One Gospel

City Set on Hill Cannot Be Hid	5
Secret Alms and Sounding Trumpet	6
Householder and Things New and Old	13
Plants Rooted Up	15
Kings of Earth and Tribute Money	17
Shepherd Separating Sheep and Goats	25

Miniature Parables in One Gospel
Matthew Mark Luke John

Physician, Heal Thyself	4
Putting Hand to Plow	9
The Master and the Shut Door	13
Building a Tower	14
King Going to War	14
He Sitting Greater Than He Serving	22
Selling a Cloak, Buying a Sword	22
Wind Blowing Where It Will	3
Friend of Bridegroom	3
Fields White Unto the Harvest	4
Bond Servant Abideth Not	8
Night Cometh When No Man Can Work	9
Twelve Hours in a Day	11
Grain of Wheat Falling into Earth	12
He That is Bathed Needs Not to Wash	13
Servant Not Greater Than His Lord	13
Woman in Travail	16

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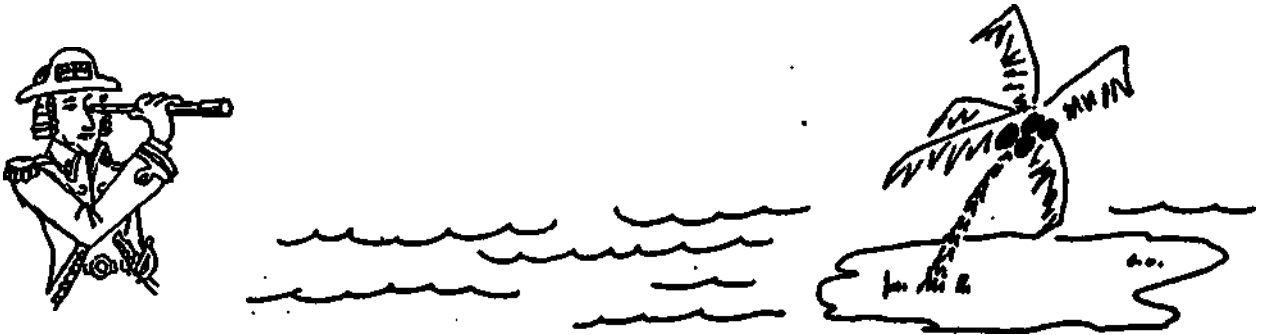
CHAPTER 2

WHAT ARE THESE PUZZLES?

At its simplest, the parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought.¹

. . . now such a simple metaphor may be elaborated into a picture by the addition of details.²

... or again, the metaphor (or simile) may be elaborated into a story instead of a picture, the additional details serving to develop a situation. This is what the Germans call Parabel, the parable proper.³



LOOKING FORWARD

What is a parable? That is the question that this chapter seeks to answer. As you can see from the above quotes, a definition of a parable can be very broad. What I will do is to develop a working definition of a parable (a fairly narrow one) but then allow for exceptions to my working definition. Once I define what the Germans call the parabel (the parable proper) I shall allow the simple metaphor or simile or the simile developed into a picture to be called parables also (if not in the strictest sense parables, at least in that the approach for studying them is the same as the parable proper). WHEN YOU FINISH THIS CHAPTER, YOU SHOULD BE ABLE



to list the main concepts of the definition of a parable,

to explain in your own words the four main concepts included in the definition of a parable.

Perhaps you are already a student of parables and feel that you may not need all that is taught in this chapter. Why don't you turn to **Section 2** which contains the summary of the concepts taught in this chapter. Skim it and then take the chapter test given in **Section 3**. Then, if you are satisfied that you already know this material you may go on to the next chapter. If you are weak in some areas then review the frames dealing with those areas. Of course, if you don't know much about parables or have never seen a parable actually defined then you should start with **Section 1** which follows.

SECTION 1. WORKING DEFINITION OF A PARABLE

1. Some descriptions of what others have said about parables may prove helpful. Here are some descriptive definitions I have seen in the past.

A parable is a comparison or analogy.

A parable is an earthly story with a heavenly meaning.

A parable is a kind of riddle.

A parable is a true-to-life story which draws a parallel between earthly affairs and heavenly things.

A parable is a baited hook.

A parable is a calculated trap for meditation.

A parable is that creation of man with no practical use except to communicate meaning indirectly through a story which captures one's attention.

A parable is a word picture.

Parables are pictures from life as it is; pictures that mean something, for life as it is means something.

A parable is a sugar-coated pill.

A parable is a treat that contains a treatment.

HOW WOULD YOU DESCRIBE A PARABLE? WRITE DOWN YOUR DESCRIPTION THEN CHECK IT BELOW WITH MY ANSWER.

A parable is _____

At this point (having read the above descriptions) I would probably say something like this:

A parable is an indirect method of teaching truth which causes people to think.

If you thought up an ingenious description, send it to me, and I will include it in my list next time I rewrite this section.

2. The word **parable** comes from the Greek word **PARABOLE**, a This word is compound word made up of two words,

PARA + BOLE

PARA means alongside.

BOLE means to cast.

Probably the first use of the word was to describe someone casting or throwing something beside something else, as a man casting a sack of potatoes alongside a whole pile of sacks of potatoes.

One of its earliest uses was the describing of two ships in battle, one alongside of the other.

These early uses of **PARABOLE** do give us a useful picture. For a parable, as I shall define it, is:

SOMETHING

cast alongside of

**SOMETHING
ELSE**

Let's first determine,

What is the

SOMETHING

Read the following examples. Both are typical examples of the

SOMETHING

example

Luke 10:30-35

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; whatsoever thou spendest more, when I come back again, I will repay thee.

example

Luke 12:16-20

The ground of a certain rich man brought forth plentifully: and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grains and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou has prepared, where shall they be?

These are two clear examples of the

SOMETHING

WHAT WOULD YOU CALL THIS **SOMETHING**? A

A story or narrative (let's call it a narrative and reserve the word story for a broader use later on).

3. All right,

the

SOMETHING

cast alongside

**SOMETHING
ELSE**

I have identified as a narrative. What I mean by narrative and what you mean by narrative probably differ.

WRITE HERE WHAT YOU MEAN BY NARRATIVE. THEN CHECK YOUR IDEA OF A NARRATIVE WITH MINE.

A narrative is _____

Here is my idea of a narrative. A narrative is the relating of a unified series of incidents.

4. Let's use my definition of a narrative.

definition
of
narrative

A narrative is the relating of unified series of incidents.

One thing is especially true of the narratives of the Scripture. Read the following unified series of incidents. It is one of the most famous narratives in Scripture. You will probably remember that it was Nathan the prophet who told it to David the King of Israel.

example of
narrative

II Samuel 12:1b-4

There were two men in one city; the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children. It did eat of his own food and drink of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he was not willing to take of his own flocks and of his own herd to prepare it for the wayfaring man who was come unto him, but took the poor man's lamb, and prepared it for the man who was come to him.

Notice carefully David's remarks after hearing the above narrative.

And David's anger was greatly kindled against the man and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die.

DAVID REACTED THE WAY HE DID BECAUSE

- ☐ a. He thought the story was an imaginary story meant to entertain him.
- ☐ b. He thought the story was true and he intended to bring about justice.
- ☐ c. He thought the story was a lie and did not believe it.

X b.

5. Parables are true-to-life narratives. They use common-place things. Things and people, both familiar to the hearers, were woven into stories which seemed vivid and true-to-life. Read the following narrative.

example of
narrative

II Kings 14:9

And Jehoash, the King of Israel, sent to Ama-ziah, King of Judah, saying, The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son in marriage; and there passed by a wild beast that was in Lebanon, and trod down the thistle. Thou has indeed smitten Edom and thine heart hath lifted thee up. Glory in this, and tarry at home; for why shouldest thou meddle to thy harm, that thou shouldest fall, even thou, and Judah with thee.

WHICH OF THE FOLLOWING IS NOT TRUE ABOUT THE ABOVE NARRATIVE?

- ☐ a. It uses common place things.
- ☐ b. Things and people in the narrative are familiar to the hearers.
- ☐ c. It is true-to-life.

☒ c.

6. COULD THE NARRATIVE JUST USED AS AN EXAMPLE BE A PARABLE?

☐ yes ☐ no

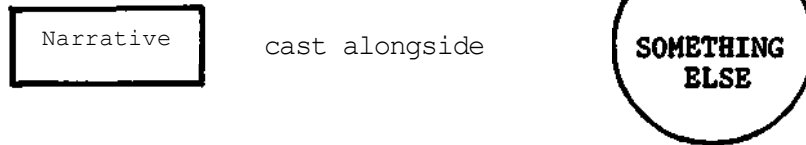
☒ no

In frame 5 I said that parables are true-to-life narratives. The above narrative is not an example of a narrative that could be used as a parable because it is not true-to-life. It is not true-to-life since thistles do not send messages. The narrative above with its unusual non-true-to-life characteristics is called a fable.

7. Thus far, I have said that,

a parable is a **true-to-life narrative**.

Or using our symbols, a parable is a



Let's identify the SOMETHING ELSE.

Remember the true-to-life narrative (from now on I am going to use narrative to mean true-to-life narrative) is thrown alongside the SOMETHING ELSE. The following quotes describe what this SOMETHING ELSE is. See if you can spot the words in the quotes which describe the SOMETHING ELSE. The authors of these quotes call narrative by the term story.

quote by
Lightfoot

The first rule in interpreting parables, then, is to find out the central truth which the parable sets forth. The question must always be asked, "What is the main lesson of the story?" When once the main truth of the parable is grasped, then all its related truths are to be evaluated with reference to the whole framework.⁴

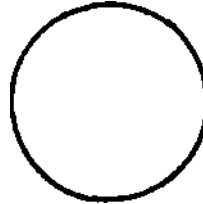
quote by
McQuilkin

Let us recall our definition of a parable. The earthly story is set over against the spiritual message. The more clearly we know and appreciate the earthly story, therefore, the more fully shall we understand the spiritual meaning. The spiritual meaning should be as definite, as clear cut, as full of vital interest, as briefly put, and as simply understood as the story itself ... In finding the spiritual meaning, we shall see that the most important principle to be kept in mind is that there is one central message in the parable, and one only. There may be many personal applications of this one central truth, but there is in each parable one central truth and one only. There may also be several spiritual messages, or several truths, just as there are several details in the story itself; but these are not separate or independent truths but all related to the one central message.⁵

ACCORDING TO BOTH OF THE EXPERTS QUOTED ABOVE, WHAT WORDS WOULD YOU USE TO IDENTIFY THE **SOMETHING ELSE**? JOT DOWN YOUR ANSWERS IN THE BLANKS.

NARRATIVE

Is cast alongside of



Central Truth, or Main Lesson, or Main Truth, or Spiritual Message, or Spiritual Meaning, or Central Message.

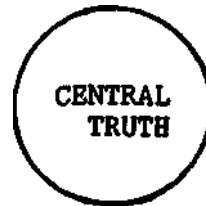
8. Thus far, I have established that a parable is

a

NARRATIVE

placed alongside a

CENTRAL
TRUTH



Let's identify a third concept of a parable. Mark 4:1,2 gives the reason why the narrative was cast alongside.

Mark 4: 1,2

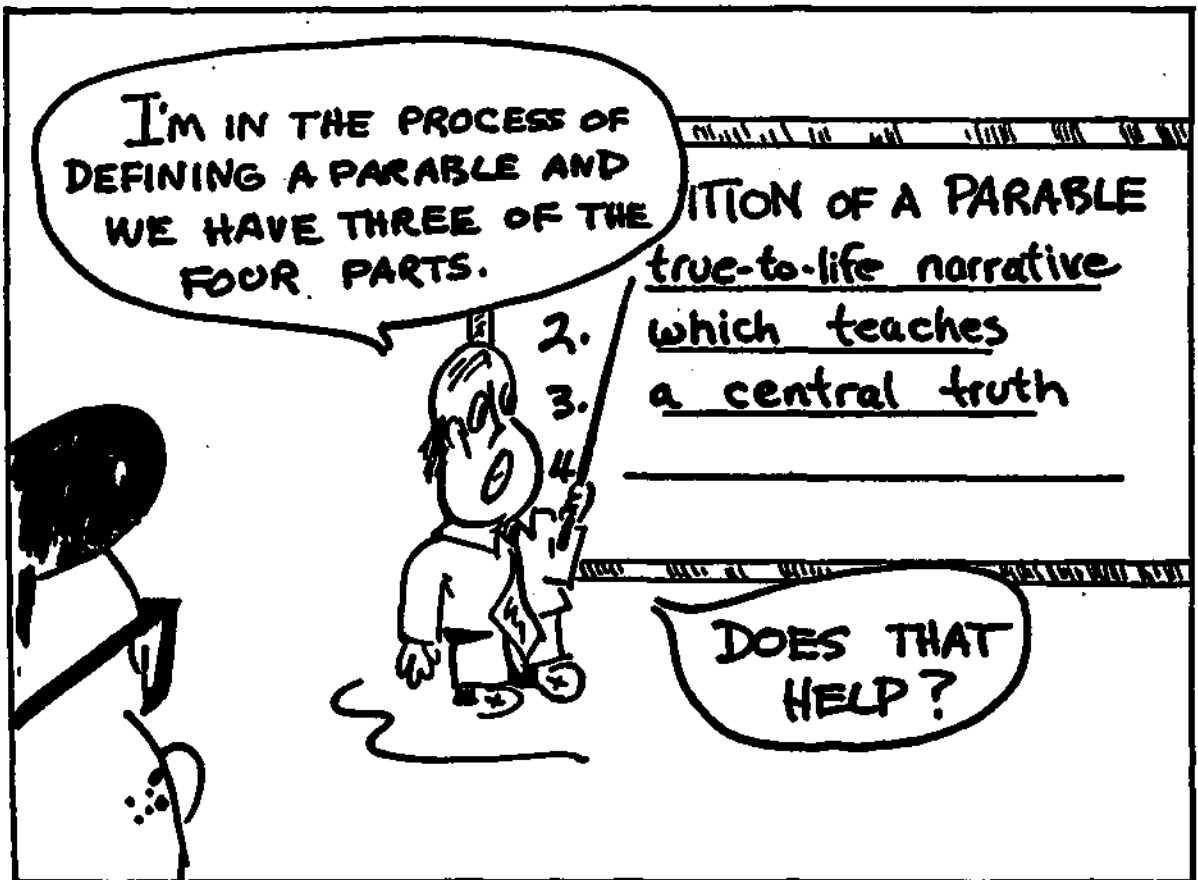
And he began to teach by the seaside; and there was gathered unto him a great multitude . . . and he taught them many things by parables. . . .


It is true that Jesus' parables were entertaining. Narratives usually are. But that is not why Jesus used parables.

ACCORDING TO MARK 4: 1,2, WHY DID JESUS CAST A NARRATIVE ALONG SIDE A CENTRAL TRUTH, or, WHY DID JESUS USE PARABLES?


Jesus did this in order to _____ .

teach.






A GOOD STUDENT WILL
ALSO REMEMBER THAT I HAVE
DESCRIBED A NARRATIVE.
BETTER SEE IF YOU CAN
DESCRIBE ONE FOR ME,
USING YOUR OWN WORDS
OF COURSE.



A PARABLE
IS _____

Now, you
TRY TO WRITE
THE FIRST THREE
PARTS OF OUR
DEFINITION OF A
PARABLE. (DON'T
LOOK BACK.)



9. Now I am ready for the final concept in our working definition of a parable. Are you? You are if you can remember the first three concepts. Well the fourth concept deals with the following question. How does the parable teach?

Read the following very familiar narrative, which is commonly called the Sower.

example of
how a
narrative
teaches

Mark 4:3-8

Behold there went out a sower to sow. And it came to pass, as he sowed, some fell by the wayside and the fowls of the air came and devoured it. And some fell on the stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell on good ground, and did yield fruit that sprang up and increased; and brought forth some thirty-fold, and some sixty, and some an hundred.

Now notice Jesus' explanation of the story.

comment by
Jesus
showing how
a narrative
teaches

Mark 4:14-20

The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts. And these are they in like manner that are sown on stony ground, whom when they have heard the word, immediately receive it with gladness. And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they that are sown among thorns; such as hear the word, and the cares of this age, and the deceitfulness of riches and the lust of other things entering in, choke the word, and it becometh unfruitful. And these are they that are sown on good ground; such as hear the word, and receive it and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

FILL IN THE BLANKS WITH THE BEST ANSWER AS SEEN IN JESUS' OWN EXPLANATION OF THE NARRATIVE.

Jesus compares the,

1. _____ in the narrative to one who teaches truth from God.
2. _____ in the narrative to people who listen to truth but lose it due to Satanic influence.
3. _____ in the narrative to Satan.
4. _____ in the narrative to listeners who apparently get truth but during the pressures of life do not use it.
5. _____ in the narrative to the deceitfulness of riches and the ambition for success which keeps one from fully using the truth in life.
6. _____ in the narrative to listeners who receive truth and use it in life successfully.

- - - - -

1. sower
2. wayside ground
3. fowls
4. stony ground
5. thorny ground
6. good ground

comment on
what Jesus
is doing

Notice that Jesus compares items from the narrative to things which are actually existing in the life situation of his hearers to whom he is addressing the narrative. I shorten this last very wordy phraseology to actual life situation. So then, Jesus is comparing items in the narrative to items in the actual life situation.

10. From the explanation seen in the previous frame we see that,

JESUS' PARABLES TEACH BY USING A SERIES OF _____.

comparisons

11.

ARE THE COMPARISONS IDENTIFIED IN THE NARRATIVE ITSELF OR IN THE MATERIAL FOLLOWING THE NARRATIVE. MARK YOUR CHOICE.

- ☐ a. in the narrative itself
- ☐ b. in the explanatory material following the narrative.
-

☒ b.

comment on
comparisons
being cast
alongside of

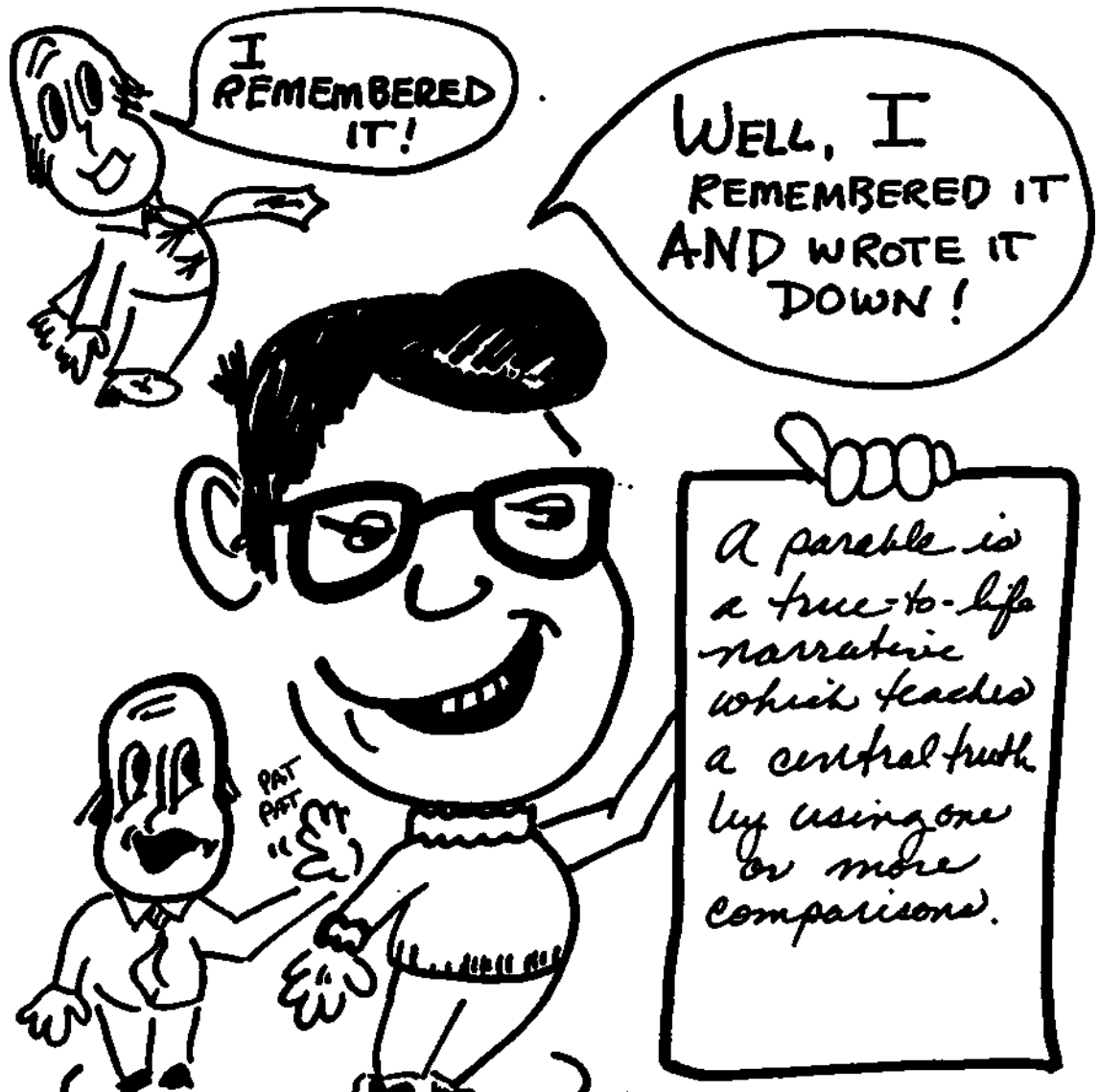
That is why I say that the parable is cast alongside of. Neither the central truth nor the comparisons from which the central truth is drawn are given in the narrative. It simply sets forth or illustrates or is cast alongside of the central truth. Later on we shall learn how to identify the comparisons and the central truth.

12. So far I have said that,

A parable is a

1. true-to-life narrative
2. which teaches
3. a central truth
4. by using one or more comparisons

NOW TAKE A MINUTE TO COVER UP THE WORKING DEFINITION JUST GIVEN. CAN YOU REMEMBER IT?



13. Now having given you this definition it hardly seems fair to change it so soon. But that is what I am going to do. I will modify it slightly. Read the narrative given below.

example of
short
narrative

Matthew 13:33
The kingdom of heaven is like leaven, which a woman took,
and hid in three measures of meal, till the whole was
leavened.

IN A SHORT NARRATIVE LIKE THE ABOVE, WOULD YOU SAY THERE ARE MANY
COMPARISONS OR FEW COMPARISONS? MARK YOUR CHOICE.

- a. few
 b. many

x a. few

comment on
need for
modifying

Of course you might say, "That's not even a narrative." But even if it isn't technically a narrative the point being emphasized is true. There are some short narratives. And it could be true that only one comparison is intended. Just to take care of this possibility I will modify my definition slightly-

modified
definition
of parable

A parable is a

1. true-to-life narrative
2. which teaches
3. a central truth
4. by using one or more comparisons

14. A further comment on the number of comparisons follows.

quote by
Lightfoot on
number of
comparisons

It is impossible to lay down strict rules for the interpretation of the parables, for the amount of comparisons varies from parable to parable. In the parable of the Sower, for example, small details in the story, even the birds and the sun are important; while in the parable of the Prodigal Son, such things as the fatted calf and the music and dancing obviously have no meaning. When studying the latter parable, it would be foolish to ask, "What does the ring on the finger represent?"⁶

UNDERLINE THE CORRECT WORD OR WORDS IN PARENTHESIS.

According to the above quote the number of comparisons (varies, is the same) for each parable.

DOES THIS CONTRADICT CONCEPT 4 OF MY MODIFIED DEFINITION OF A PARABLE?

Varies

x b. no It does not contradict my concept. It does not state directly that there may be only one comparison. But it certainly allows for it by stating the amount of comparisons varies from parable to parable.

end of
chapter 2

I have now finished my working definition of a parable. You should be able to list the concepts of this definition and explain them in your own words. You may want to see the chapter review before taking the chapter test.



LOOKING BACK

SECTION 2. SUMMARY OF CONCEPTS EMPHASIZED IN CHAPTER 2

1. The history of the word parable suggests that a parable is used to illustrate something apart from the actual parable itself.
2. There are four main concepts contained in my working definition of a parable.

A parable is a

- (1) true-to-life narrative
- (2) which teaches
- (3) a central truth
- (4) by using one or more comparisons.

3. A narrative is the relating of a unified series of incidents.
4. The description true-to-life means that the narrative is made up of common everyday events and incidents that were normal to the hearers.
5. This word true-to-life distinguishes a narrative used as a parable from other non-true-to-life narratives such as a fable.
6. The main purpose of a parable is to teach.
7. The main lesson taught by a parable is called the central truth.
8. A parable uses comparisons of things in the narrative to things in the actual life situation to indicate the central truth.
9. The actual life situation means the situation in which the hearers of the parable found themselves at the time of the giving of the parable.
10. The number of comparisons varies from parable to parable.

SECTION 3. CHAPTER TEST



I need to see how well you did. Did you really understand the concepts of the definition as I presented them? Have you reached the goals? Have you hit the target for Chapter 2? The answers to this test will be given immediately following the test.

1. Write down the working definition of a parable as given in this chapter. Be sure your definition contains the four main concepts.

A parable is a

(1)

(2)

(3)

(4)

2. Now explain the four main concepts in your own words.

(1)

(2)

(3)

(4)

Maybe you went beyond the goals stated. If you think that you know more than the basic minimums then why don't you try the additional questions listed below.

3. Aside from the fact that the following narrative is given in poetic form for what basic reason could it not be used as a narrative for a parable?

Psalm 80:8-16

Thou broughtest a vine out of Egypt: Thou didst drive out the nations, and plantedst it. Thou preparedst room before it, and took deep root, and filled the land. The mountains were covered with the shadow of it, and the boughs thereof were like cedars of God. It sent out its branches unto the sea, and its shoots unto the river. Why hast thou broken down its walls, so that all they that pass by the way do pluck it? The boar out of the wood doth ravage it, and the wild beasts of the field feed on it. Turn again, we beseech thee, O God of hosts: Look down from heaven, and behold, and visit this vine and the stock which thy right hand planted, and the branch that thou madest strong for thyself, it is burned with fire, it is cut down: They perish at the rebuke of thy countenance.

This narrative could not be used as a parable because _____

4. Parable comes from the Greek word PARABOLE which is made up of two words PARA + BOLE which mean roughly (place an x beside the correct answer),

- ___ a. to view together
- ___ b. to see illustrated
- ___ c. to cast alongside
- ___ d. to attract one's attention

5. The way a parable teaches is (place an x beside your choice),

- ___ a. by the use of examples of the truth
- ___ b. by using one or more comparisons from the narrative
- ___ c. by identifying the truth in the story
- ___ d. by entertaining

6. Each parable teaches (mark your choice),
- _____ a. one central truth
 - _____ b. a number of central truths
 - _____ c. one or more central truths (varies with each parable)
 - _____ d. none of the above
7. Match the following by placing the letter in the blank.
- | | |
|---------------------------------------|-----------------------------|
| _____ What a parable essentially is | a. teaches |
| _____ What a parable does | b. by using comparisons |
| _____ How a parable does what it does | c. a true-to-life narrative |
| _____ What each parable teaches | d. a central truth |
8. The number of comparisons in a parable (mark any statements which are true),
- _____ a. could be one
 - _____ b. could be several
 - _____ c. is the same for any parable
 - _____ d. can not be determined

ANSWERS TO CHAPTER TEST

I will indicate where you can go to check further concerning the answers to the questions. If you miss one you may be curious enough to go back and find out why.

1. A parable is a
- (1) true-to-life narrative (see frames 4-6)
 - (2) which teaches (see frame 8) _____
 - (3) a central truth (see frame 7) _____
 - (4) by using one or more comparisons (see _____
frames 9,10,11,13,14)

2. (1) A narrative is the relating of a unified series of incidents. They were true-to-life in the sense that the incidents were common everyday events and things familiar to hearers.
- (2) The main purpose of the parables was to teach. Jesus taught many truths by parables.
- (3) Each parable taught one and only one main lesson. This main lesson is called the central truth.
- (4) Things in the narrative were compared to things in the actual life situation known to the hearers in order to point out the central truth.

3. This narrative could not be used as a parable because it is not true-to-life. Israel is called a vine in this narrative. This narrative is called an allegory. Because it is not true-to-life it could not be used as a parable. (See frames 5,6.)

4. ☒ c. to cast alongside of (see frame 2)

5. ☒ b. by using one or more comparisons from the narrative.

6. ☒ a. one central truth (see frame 7, especially the quote by McQuilkin.)

7. c What a parable essentially is a. teaches

a What a parable does b. by using comparisons

b How a parable does what it does c. a true-to-life narrative

d What each parable teaches d. a central truth

8. ☒ a. could be one (see frame 13)

9. ☒ b. could be several (see frame 9)

Well, how did you do? If you are satisfied that you have met the goals of this chapter then move on to Chapter 3. If not, review the needed frames and then go on to Chapter 3.

CHAPTER 3

THE PIECES OF THE PUZZLE

puzzle—a question, problem, or contrivance designed for teaching ingenuity.¹



LOOKING FORWARD

In our last chapter, I developed a working definition of a parable.

working
definition
of parable

- A parable is a
1. true-to-life narrative
 2. which teaches
 3. a central truth
 4. by using one or more comparisons

In this chapter, I want to expand our definition slightly by talking about the concept of parabolic teaching. WHEN YOU FINISH THIS CHAPTER, YOU SHOULD BE ABLE



to list and explain the concepts involved in the definition of parabolic teaching,

to list and identify the observable elements of parabolic teaching.

to identify the various kinds of examples of these elements.

Perhaps you already know most of the things I will give in this chapter and don't need to go through all the material. If you think this to be the case why don't you turn to the **Summary of Concepts** taught in this chapter. Skim it and then take the chapter test which follows. If after taking the test you are satisfied that you already know this material you may go on to the next chapter. If you are weak in some areas then review the frames dealing with those areas. Most likely you have never been introduced to parabolic teaching or the observable elements. If this is the case then you should start with Section 1 which follows.

SECTION 1. BROADENING OUR VIEWPOINT

1. Now remember that I said in the last chapter that a parable is a true-to-life narrative which teaches a central truth by using one or more comparisons. Let's expand this definition to include all parable-like teaching. I shall call this kind of teaching by the name parabolic teaching. Of course the parable we defined in Chapter 2 is a form of parabolic teaching. The miniature parables will also be included in this definition. Notice how closely this definition of parabolic teaching follows that of the working definition of a parable as given in Chapter 2.

definition
of
parabolic
teaching

Parabolic teaching is

- 1) the use of a narrative, pictorial illustration, or figurative illustration
- 2) on a given occasion
- 3) to teach
- 4) a central truth
- 5) by one or more comparisons

WHAT NEW CONCEPTS ARE INCLUDED IN THE DEFINITION OF PARABOLIC TEACHING THAT WERE NOT GIVEN IN THE DEFINITION OF A PARABLE? UNDERLINE THE NEW CONCEPTS YOU SEE IN THE DEFINITION ABOVE.

pictorial illustration

figurative illustration

on a given occasion

Now note again the quotes that began Chapter 2.

Dodd's
comments
show
broadened
view of
parables,
parabolic
teaching

At its simplest, the parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought.²

. . . now such a simple metaphor may be elaborated into a picture by the addition of details.³

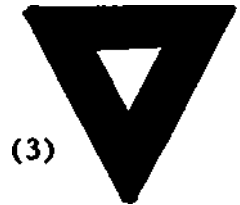
... or again, the metaphor (or simile) may be elaborated into a story instead of a picture, the additional details serving to develop a situation. This is what the Germans call Parabel, the parable proper.⁴

comment
explaining
why the
definition
is expanded

Notice that our definition of a parable as given in Chapter 2 corresponds to what is called the parabel. Our definition of parabolic teaching includes this but allows the common life picture or figurative expression to serve also like a parable. And examination of the many instances in the Gospels verifies that this is true. Jesus did use pictures from common life and figurative descriptions to illustrate truth just like he did parables.

Notice also that on a given occasion was added also to our new definition. In studying Jesus use of the parable, pictorial illustration, or the figurative illustration the occasion for its use is very significant to the understanding of the teaching. For that reason I have included it in the definition.

2. With this **expanded definition of parabolic teaching** in mind we are ready to examine some of the elements involved in this teaching. I like to use symbols to help communicate ideas. I find that looking at something as well as hearing or reading about it helps the learning process. So I have chosen to symbolize three major elements seen in parabolic teaching with the following symbols.



I HAVE USED ONE OF THESE SYMBOLS PREVIOUSLY (in Chapter 2).
UNDERLINE THE SYMBOL THAT I HAVE PREVIOUSLY USED. EXPLAIN WHAT
I USED IT TO STAND FOR.

It was used to stand for _____.

You should have underlined symbol 2.

It was used to stand for the true-to-life narrative.

3. Knowing that symbol 2 stood for a true-to-life narrative in the working definition of a parable and knowing that this definition has been expanded, see if you can guess what might now be included in this symbol beside narrative.

(2)

WHAT DO YOU THINK MIGHT NOW BE INCLUDED IN THIS SYMBOL?

b. _____ c. _____

b. pictorial illustration

c. figurative illustration

4. I have shown you three symbols and have told you what symbol 2 stands for in the expanded definition. The two other symbols,

(1)



and

(3)



relate very closely to the other added concept in the expanded definition.

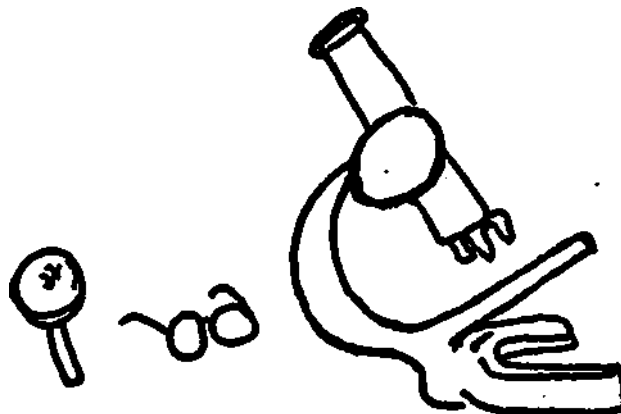
WHAT DO SYMBOLS 1 AND 3 RELATE TO?

symbols (1) and (3) relate to the new concept

_____.

symbols (1) and (3) relate to the new concept on a given occasion.

5. I have said that parabolic teaching includes three major elements (more to come later) which I have symbolized though I haven't named them yet. These three major elements can be seen by a simple and careful observation of the text of the Scripture. Since observation of the text is the first step in any Bible study and that is what we are doing when we look at these three major elements, I call them,



OBSERVABLE ELEMENTS

Once I have identified these **observable elements** I can then find the other elements necessary to understand the overall message of the parabolic teaching. I call these other elements **interpretive elements**, and shall discuss them fully in the next chapter. (If you want a sneak preview of how observable elements and interpretive elements fit together, look at the chart in the early part of Chapter 4.)

WHEN WE FIRST BEGIN TO ANALYZE PARABOLIC TEACHING WE MUST IDENTIFY THE
_____ ELEMENTS.

- - - - -

observable

SECTION 2. EXAMINING THE OBSERVABLE ELEMENTS—THE STORY ELEMENT

6. I want to begin our examination of the **observable elements** by starting with that element which we know most about. I have identified,

(2)



as containing a narrative, pictorial illustration, or a figurative illustration. I am calling this symbol the STORY ELEMENT since most people think, of a parable and a story as being the same thing. As far as Jesus' purpose is concerned the narratives, pictorial illustrations, and figurative illustrations all served the same function.

CHOOSE THE WORD BELOW WHICH BEST DESCRIBES HOW ALL THREE THINGS SEEN IN THE STORY ELEMENT FUNCTION IN THE SAME WAY.

They function by

- a. defining.
- b. comparing.
- c. informing.

- - - - -

x b. comparing.

7. Perhaps you are thinking that it was unfair to ask how these things used in the story function in the same way when I haven't told you how they function. Let me remedy that. Here are the definitions. Of course, you have seen the narrative before.

definition
of
narrative

A narrative is the relating of a unified series of incidents.

definition of
figurative
illustration

A figurative illustration is a stated or implied comparison between two objects.

definition of
pictorial
illustration

A pictorial illustration is a statement which brings to mind a picture of some common object or event in daily life which can be compared to an abstract idea. It may also include a proverbial-like statement used in everyday life.

Time and time again in the Gospels, Jesus used a narrative or a pictorial illustration or a figurative illustration to teach people. Jesus certainly knew that a person understands the unknown by its similarity to the known. He knew that their minds would grasp and understand abstract truth best when it is put in the form of things seen, heard, tasted, felt, or smelled. People knew about sheep, oxen and flowers. They knew many of the proverbial sayings that Jesus quoted. And so people learned truth because it was compared to things that they were familiar with.

WHEN JESUS USED A NARRATIVE, OR FIGURATIVE ILLUSTRATION, OR A PICTORIAL ILLUSTRATION TO COMPARE TRUTH TO COMMON THINGS HE KNEW THAT PEOPLE WOULD HAVE THE BEST CHANCE OF LEARNING

because a person understands _____

because a person understands the unknown by its similarity to the known.

8. I want to be sure you understand the definitions just given. I assume you can recognize a narrative when you see one. Just remember that several incidents or events are unified to tell something. But recognizing a figurative illustration might be a little harder. Look again at the definition and the example given below.

definition of
figurative
illustration

A figurative illustration is a stated or implied comparison between two objects.

example of
figurative
illustration

Matthew 13:33
The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

In this example the two objects being compared are:

object

object

kingdom of heaven

is compared to

leaven

NOW EXAMINE THE FOLLOWING FIGURATIVE ILLUSTRATION. WRITE DOWN THE TWO THINGS WHICH ARE BEING COMPARED.

example of
figurative
illustration

Matthew 13:44
The kingdom of heaven is like unto a treasure hidden in the field; which a man found» and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

object

object

is compared to

kingdom of heaven

is compared to

a hidden treasure

9. I have briefly mentioned the first two things contained in the story element. I need to describe the third thing.

1. narrative
2. figurative
3. pictorial

Refer to the definition.

A pictorial illustration is a statement which brings to mind a picture of some common object or event in daily life which can be compared to an abstract idea. I may also include a proverbial-like statement used in everyday life.

example 1

Matthew 6:26
Behold the birds of the heaven that they sow not,
neither do they reap, nor gather into barns; and your
heavenly Father feedeth them.

example 2

Matthew 9:17
Neither do men put new wine into old wine skins: else
the skins burst, and the vine is spilled, and the skins
perish: but they put new wine into fresh skins, and
both are preserved.

WHICH OF THESE EXAMPLES FITS THE DEFINITION OF A PICTORIAL ILLUSTRATION?

example 1 and example 2

10.

LET'S MAKE SURE YOU HAVE THE IDEA OF THESE THREE THINGS WHICH CAN BE OBSERVED IN THE STORY ELEMENT. I'LL GIVE SEVERAL EXAMPLES BELOW. IDENTIFY WHETHER THEY ARE 1) NARRATIVE, 2) FIGURATIVE ILLUSTRATION, OR 3) PICTORIAL ILLUSTRATION, BY PLACING THE CORRECT NUMBER IN THE BLANKS.

1) narrative

2) figurative illustration

3) pictorial illustration

___ a. Matthew 6:2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

___ b. Matthew 6:28 Consider the lillies of the field, how they grow; they toil not, neither do they spin.

___ c. Luke 7:41,42 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both.

___ d. Matthew 5:13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thence forth good for nothing but to be cast out and trodden underfoot.

___ e. Matthew 9:16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

___ f. Matthew 21:28-30 A man had two sons: and he came to the first and said, Son, go work today in the vineyard and he answered and said, I will not: but afterward he repented himself, and went out. And he come to the second and said likewise. And he answered and said, I go, sir, and went not.

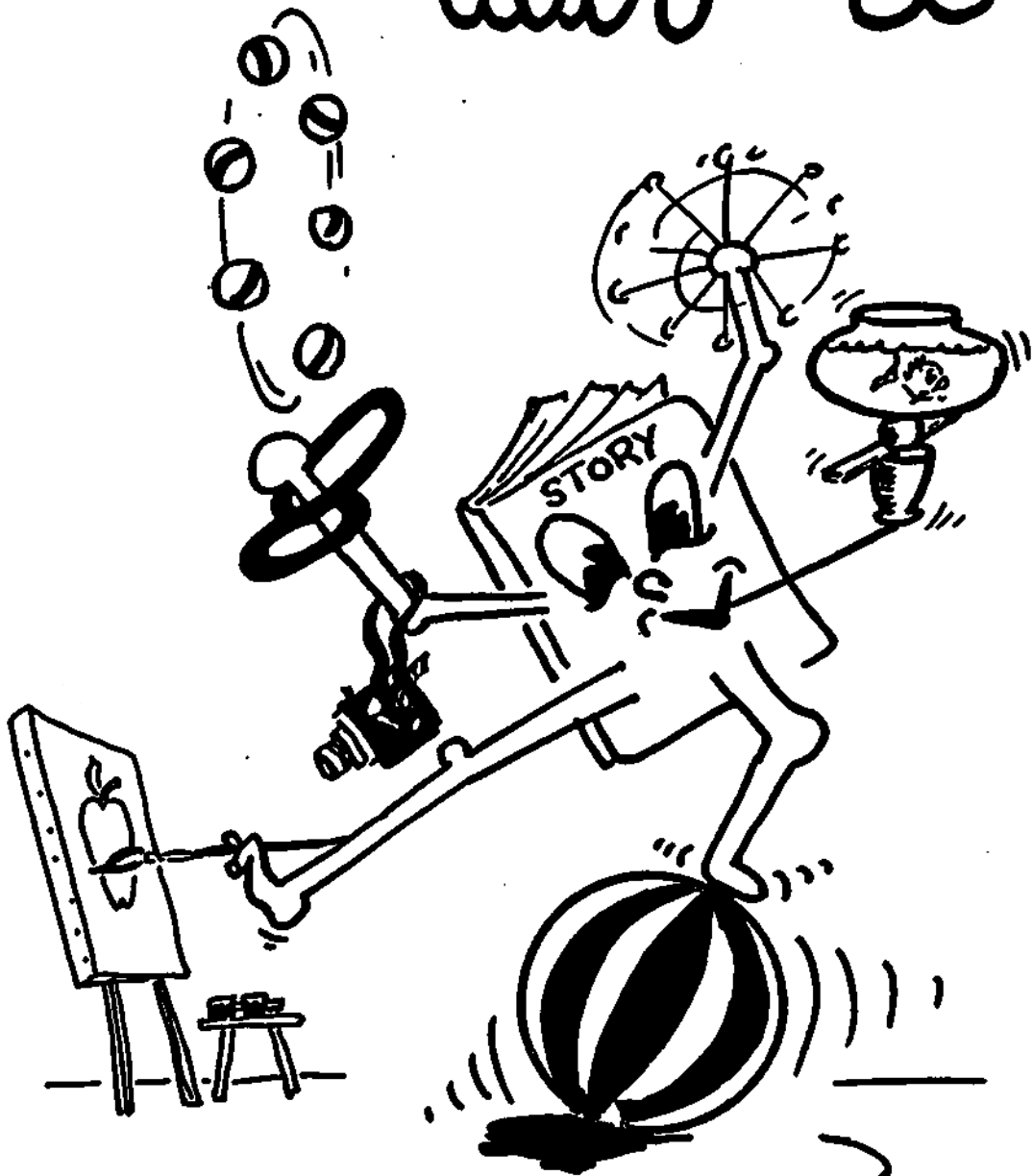
3 a. 3 b. 1 c. 2 d. 3 e. 1 f.

11. Extended Frame: The Points of a Good Story

HELLO AGAIN. HOW HAVE YOU BEEN DOING? I THINK IT'S TIME FOR ME TO BE CERTAIN THAT YOU TAKE A CLOSE LOOK AT THE STORY ELEMENT. OF COURSE, NOT ALL STORY ELEMENTS DO EVERYTHING THAT WE SHALL DISCUSS, BUT MANY OF THESE THINGS DO OCCUR IN THE STORY ELEMENT, WHETHER IT IS A NARRATIVE, OR FIGURATIVE OR PICTORIAL ILLUSTRATION.



... A GOOD STORY
MAY DO



LOTS OF THINGS:

it arouses the imagination



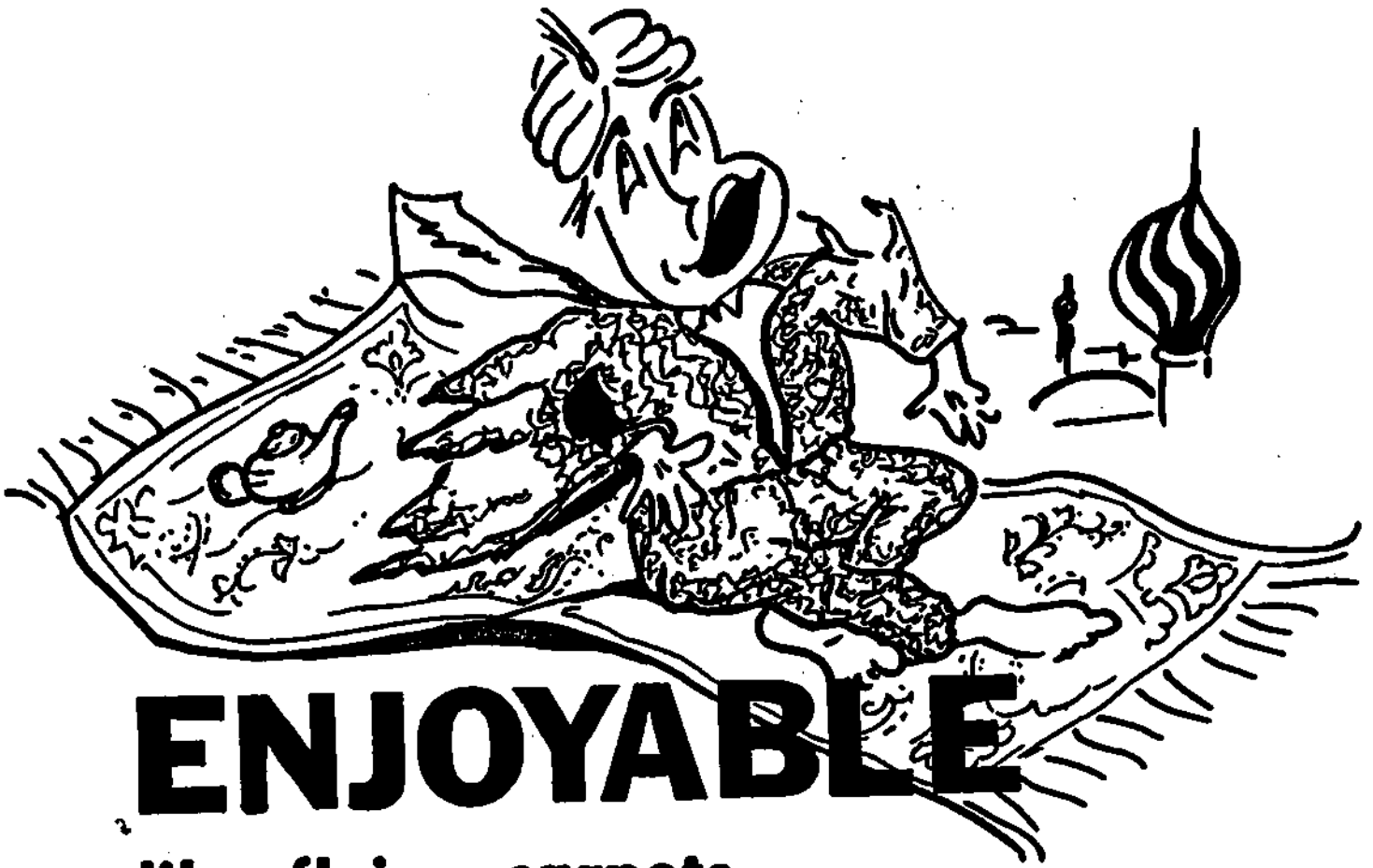
**by
painting
a picture
in the mind;**

it may involve



but nearly always...





ENJOYABLE

like flying carpets
and magic lamps

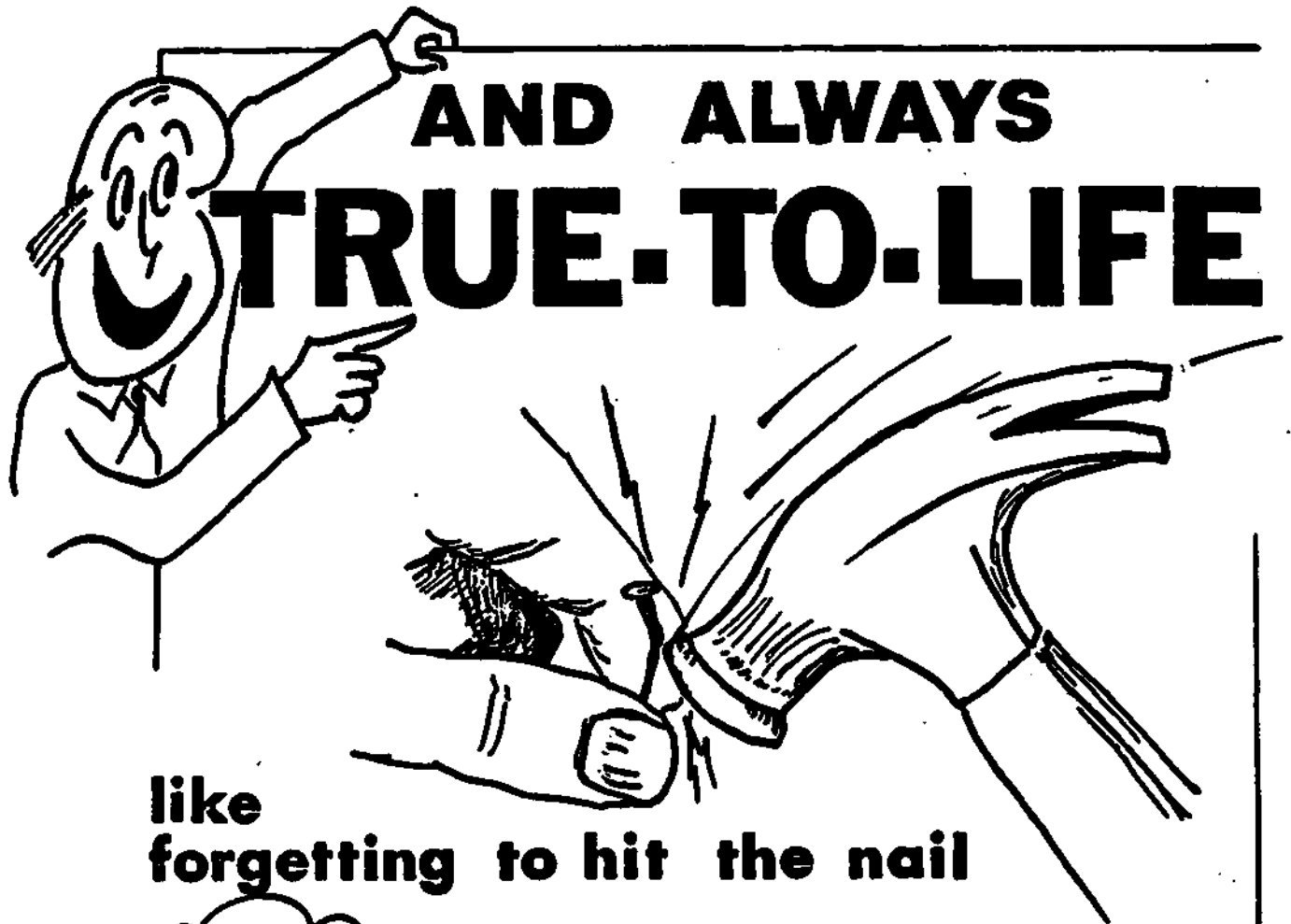


EXCITING

like meeting the lion



after your gun has already popped



AND ALWAYS TRUE-TO-LIFE

like
forgetting to hit the nail



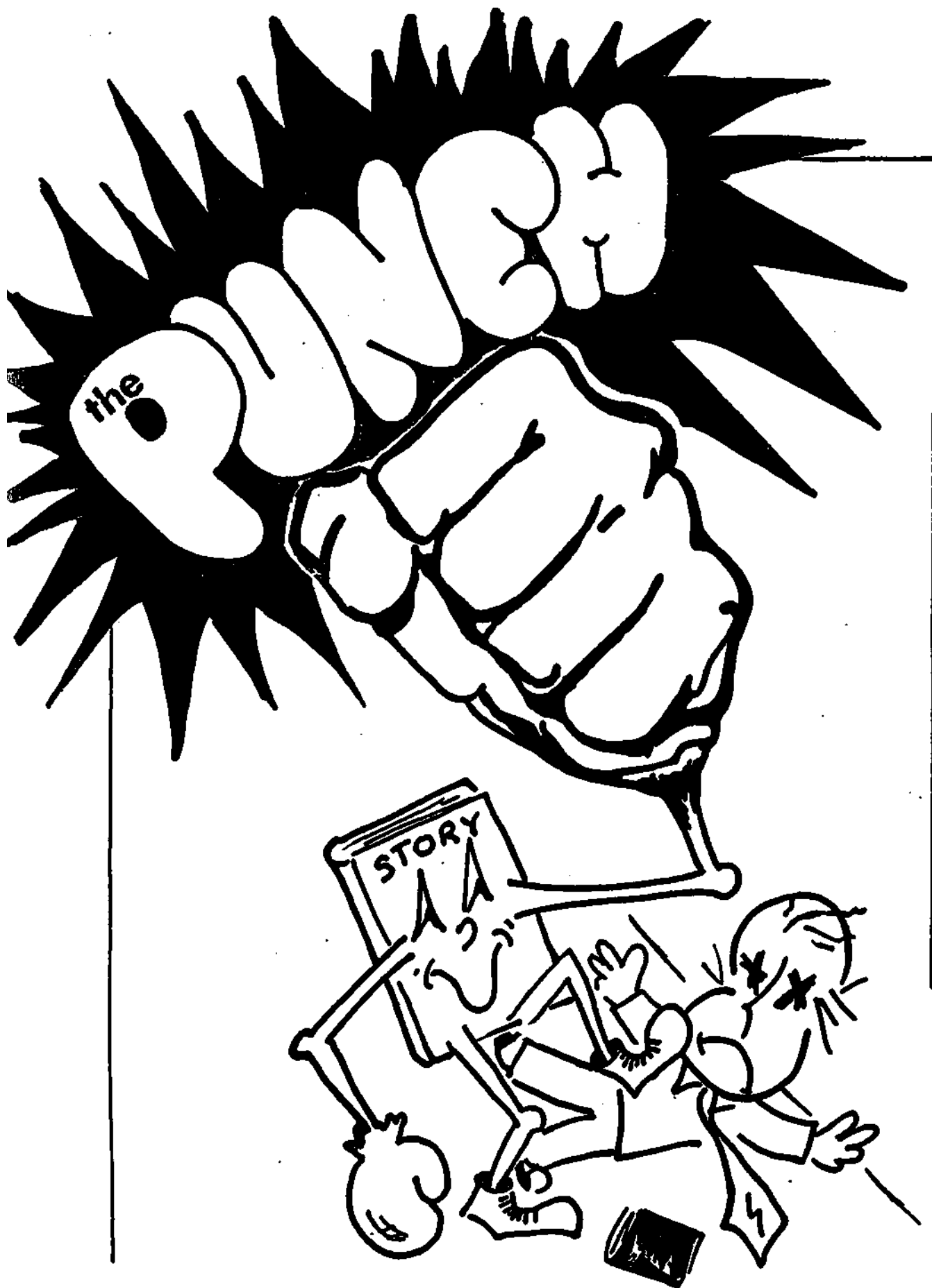
or flying a kite.

BUT
DON'T
FORGET
THAT
THE

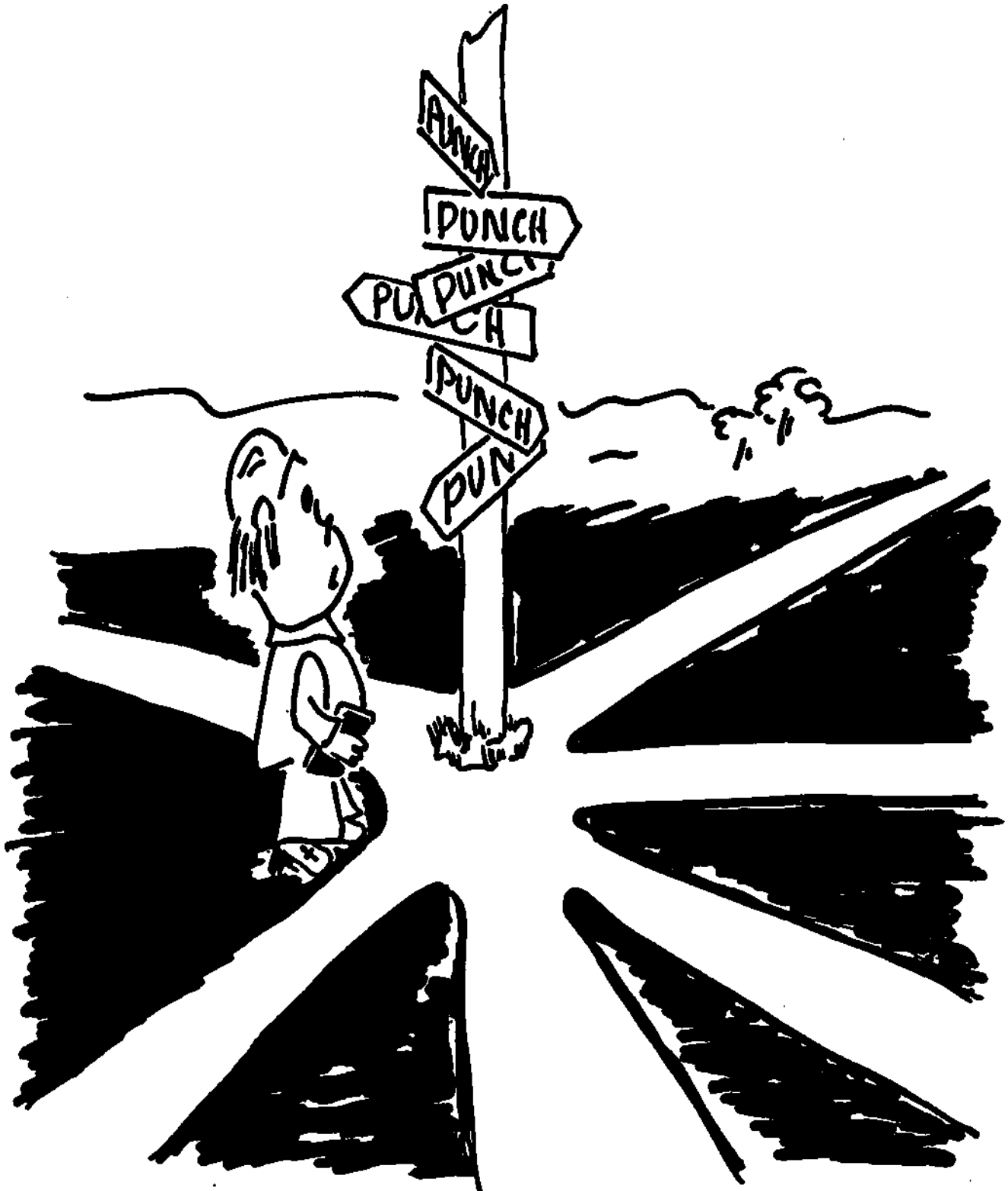
MOST

IMPORTANT

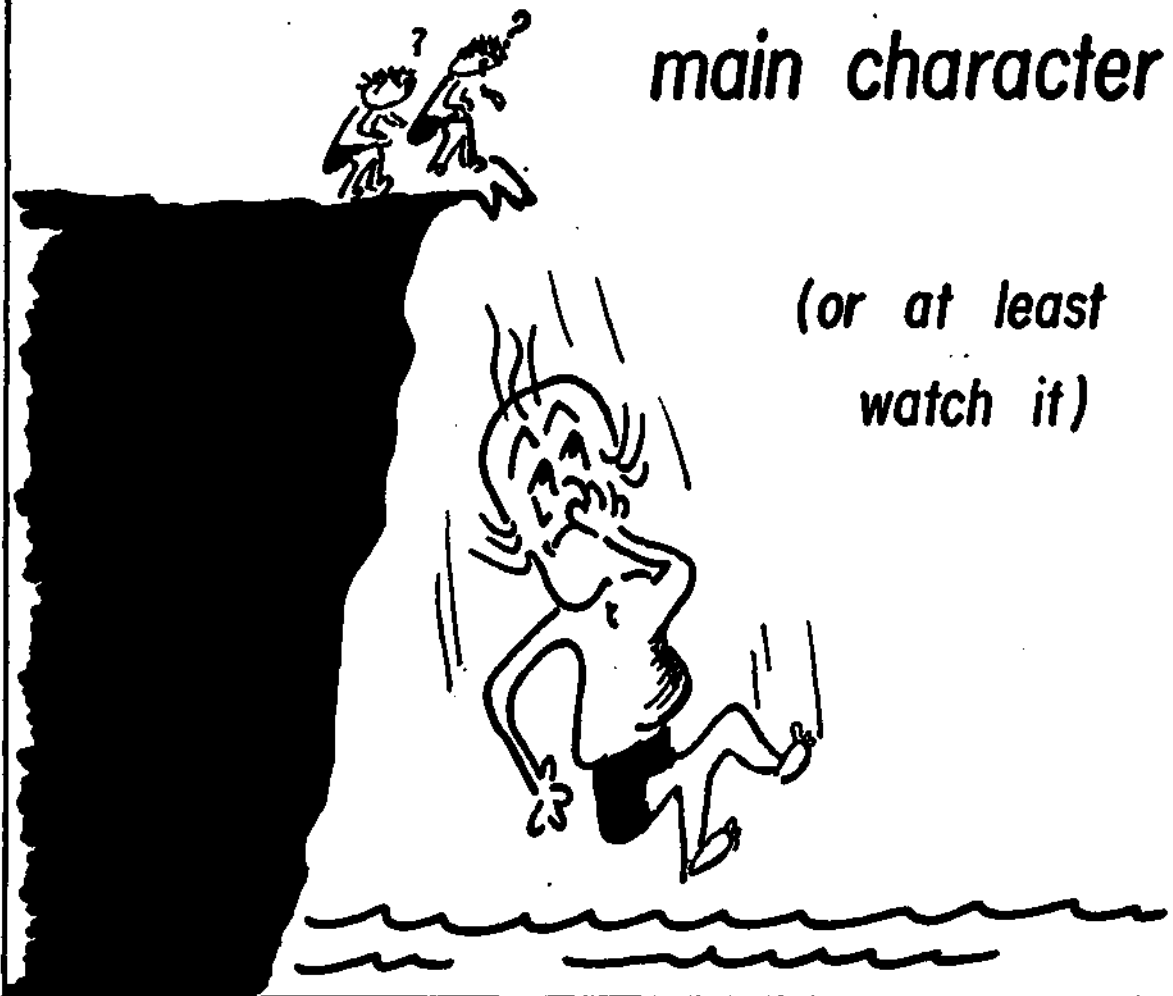
THING
ABOUT
THE
STORY
IS



*Here are six ways that will help you
find the **PUNCH** of the story-*



follow the action of the
main character



(or at least
watch it)

note carefully the
beginning and ending

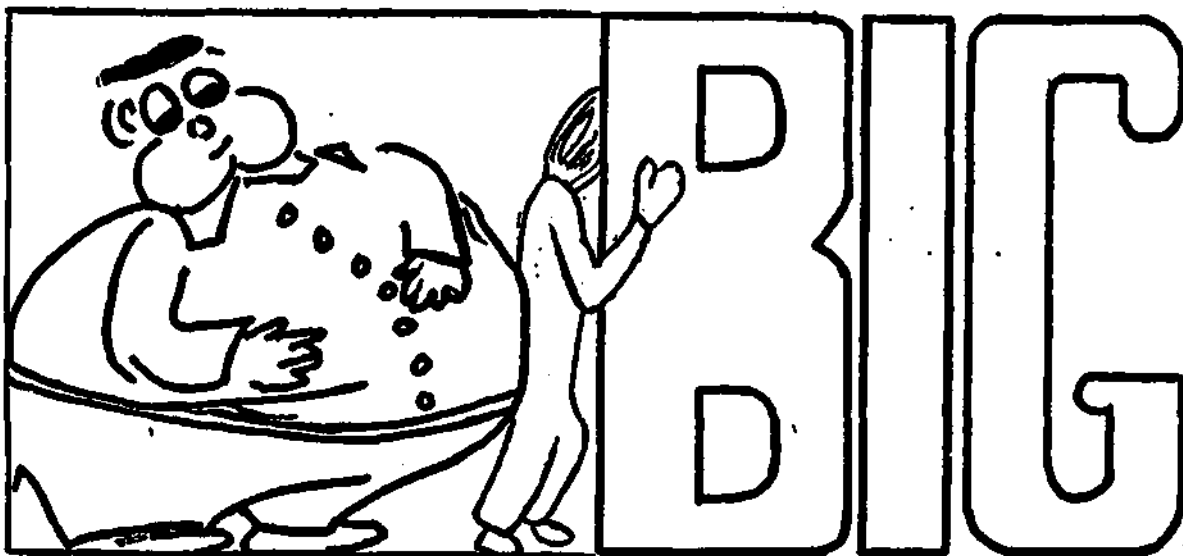
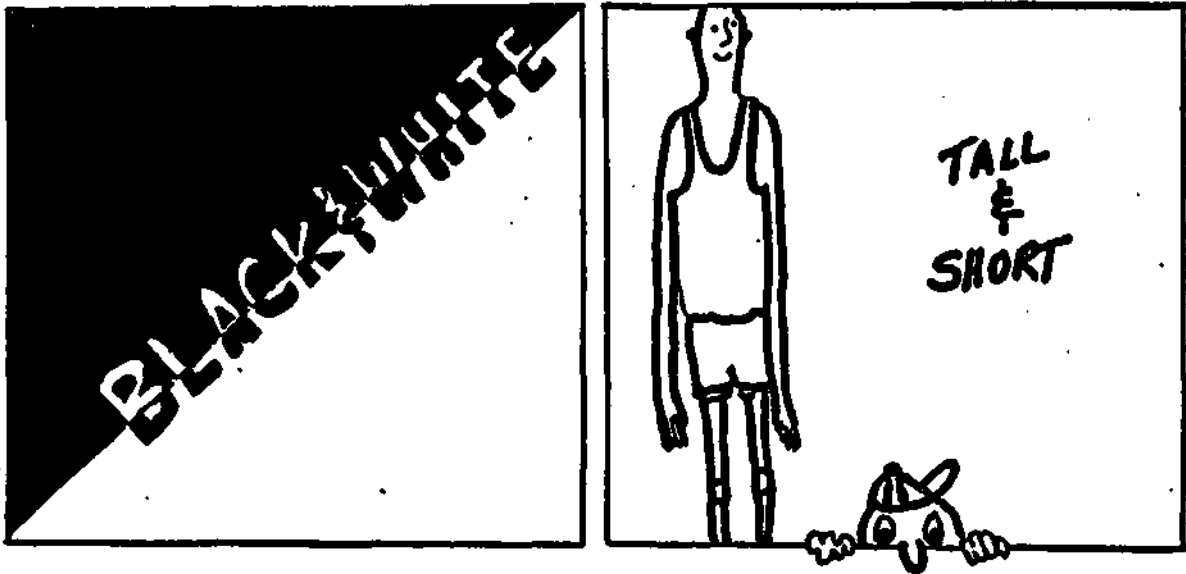


*observe the slow build-up
to a climactic event,*

like trying to burst a



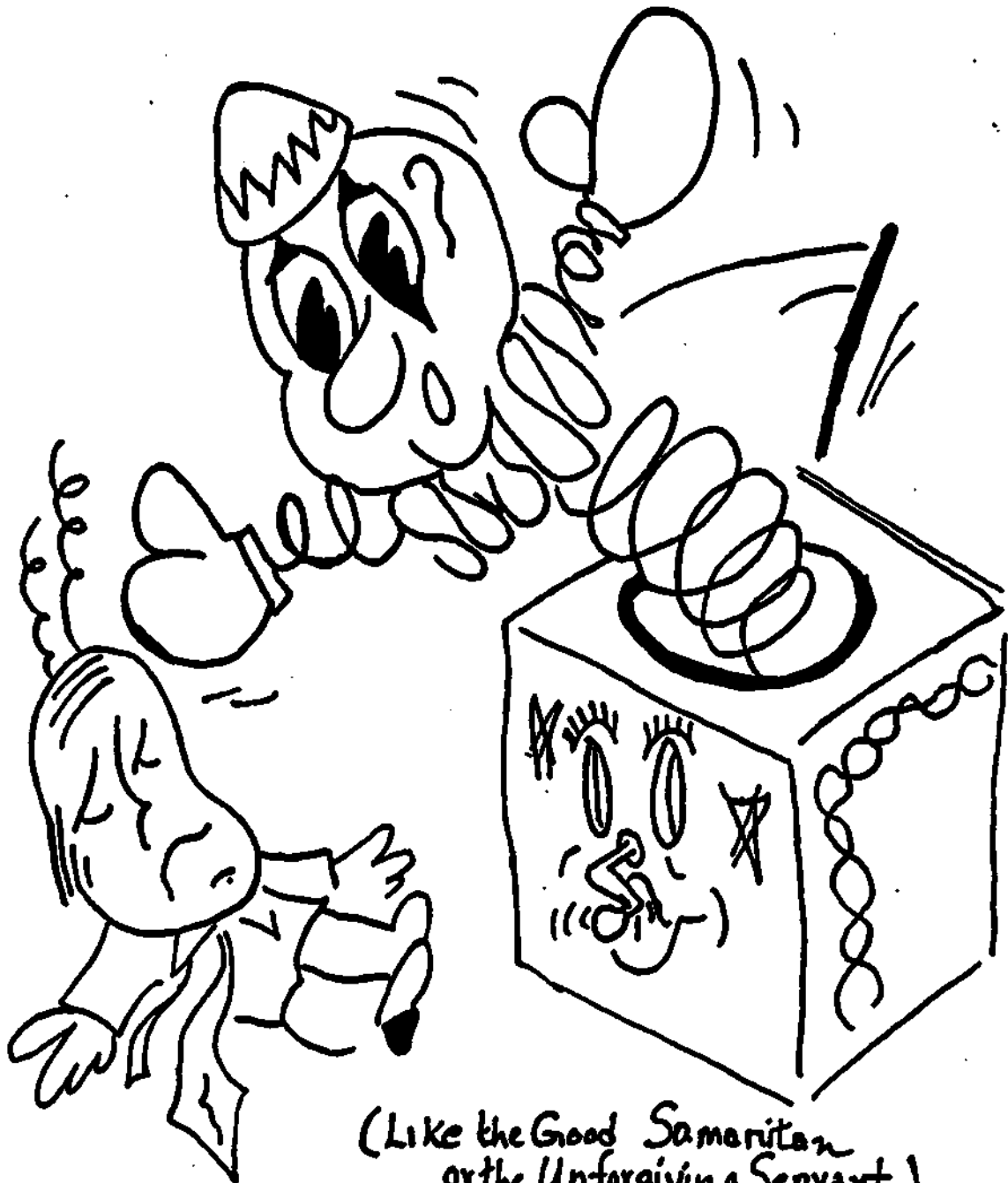
LOOK for bold CONTRASTS
like



and small

WATCH OUT FOR THE

SURPRISE ELEMENT



(Like the Good Samaritan
or the Unforgiving Servant)

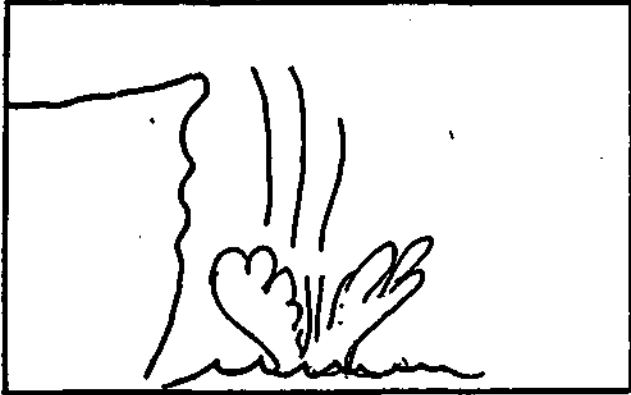
LOOK FOR A PROBLEM TO BE SOLVED



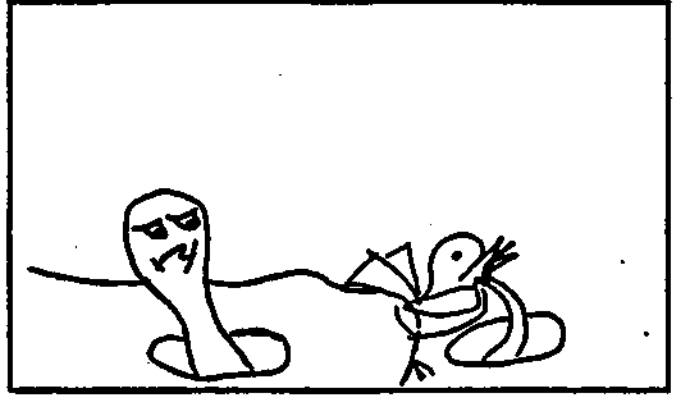
(AND HOW THE STORY SOLVES IT)

CAN YOU REMEMBER THE SIX HELPFUL HINTS FOR FINDING THE PUNCH OF THE STORY.

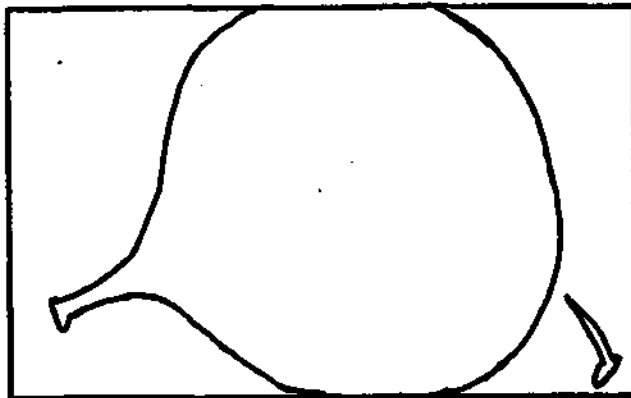
FILL IN THE BLANKS BESIDE EACH PICTURE/HINT.



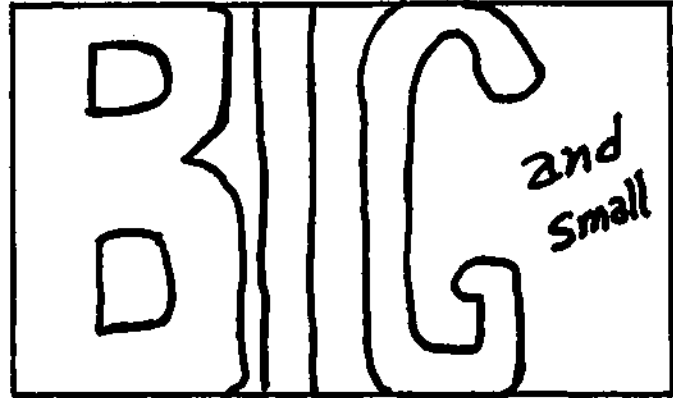
1. _____



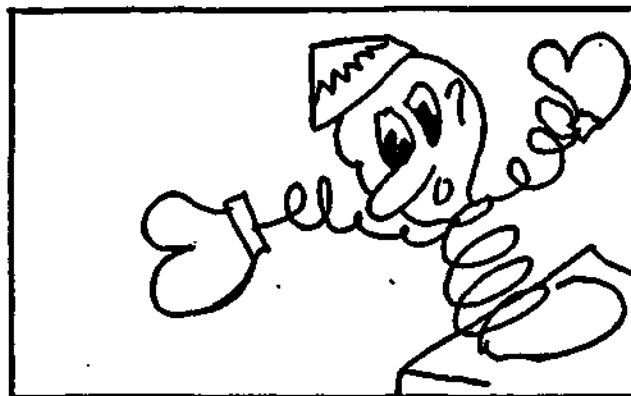
2. _____



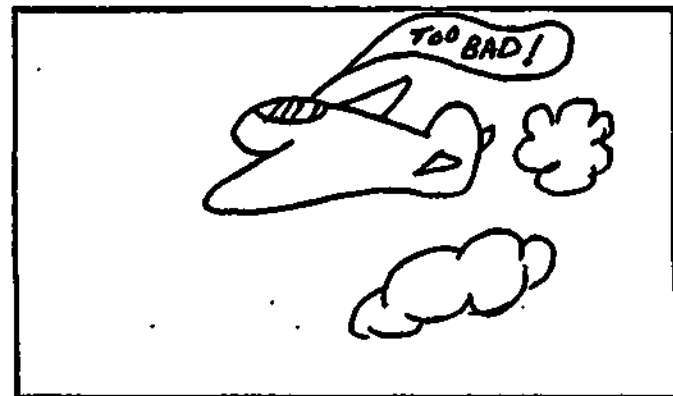
3. _____



4. _____

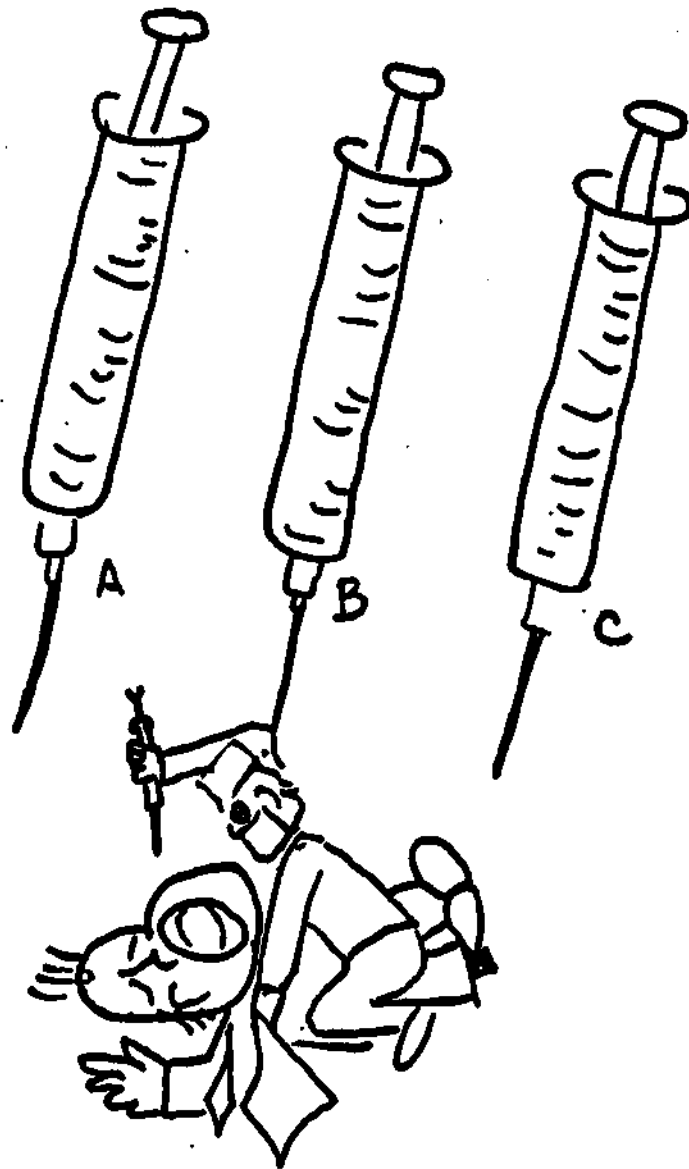


5. _____




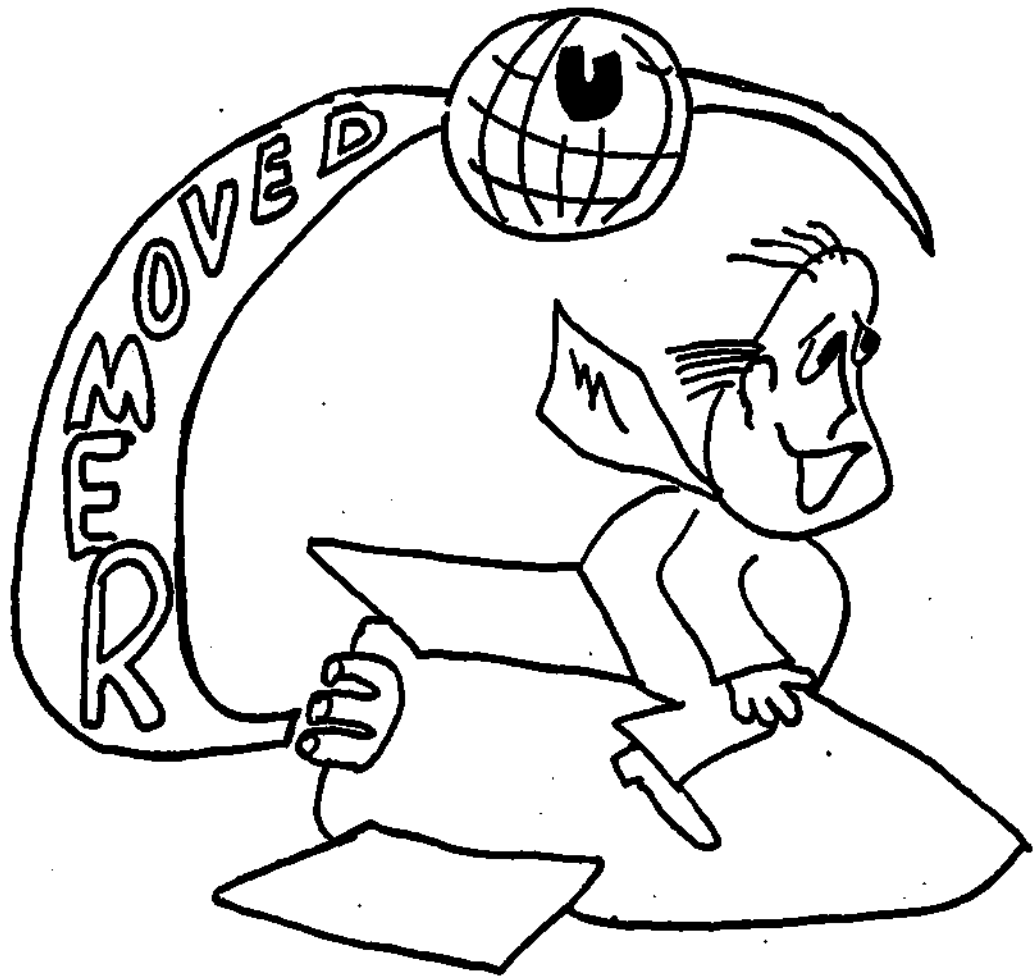
6. _____

BUT BEWARE



FOR THESE THREE THINGS
WHICH TEND TO NUMB
THE PUNCH OF THE STORY

 WE ARE SO FAR
A.



FROM THE SETTING (BACKGROUND)
OF THE STORY



WE HAVE ALREADY
HEARD THE STORY



684 TIMES



C. WE HAVE ALREADY DECIDED
TO MOLD THE STORY INTO
OUR OWN INTERPRETATION BEFORE
WE EVEN LISTEN TO IT, LIKE...



Jumping to Conclusions

Before we move on to Section 3, LET'S summarize what We have said concerning the Story Element.

Symbol
for
Story



Kinds of
things seen
in Story
Element

- 1. narrative**
- 2. figurative**
- 3. pictorial**

Stories
do many
things

Stories,

- arouse the imagination
- move the emotions
- are enjoyable
- are exciting
- are true to life
- pack a real punch (central emphasis)

6 Ways to help
discover the
punch of the
story

- Follow the action of the main character
- Note carefully the beginning and ending
- Observe a climactic event
- Look for bold contrasts
- Watch out for the surprise element
- Look for a problem posed by the story and solved by it

Cautions

3 Things that keep us from entering into the punch of the story:

- We are so far removed from the background in which the story was told.
- We are overly familiar with the story.
- We have already decided what the story is saying before examining it.

SBCTION 3. EXAMINING THE OBSERVABLE ELEMENTS—THE SETTING

12. By now I hope you are sufficiently impressed with at least two facts about the story element.

1. Stories are powerful communicating devices.
2. Stories pack a punch.

These are certainly true of Jesus' stories. He communicated through his stories. His punches left people reeling. Furthermore, Jesus' stories were timely. They always fit the situation into which they were cast.

I call this life situation the setting.

definition
of setting

Everything that relates to the story by giving background information or by explaining the occasion for the story is identified as the setting.

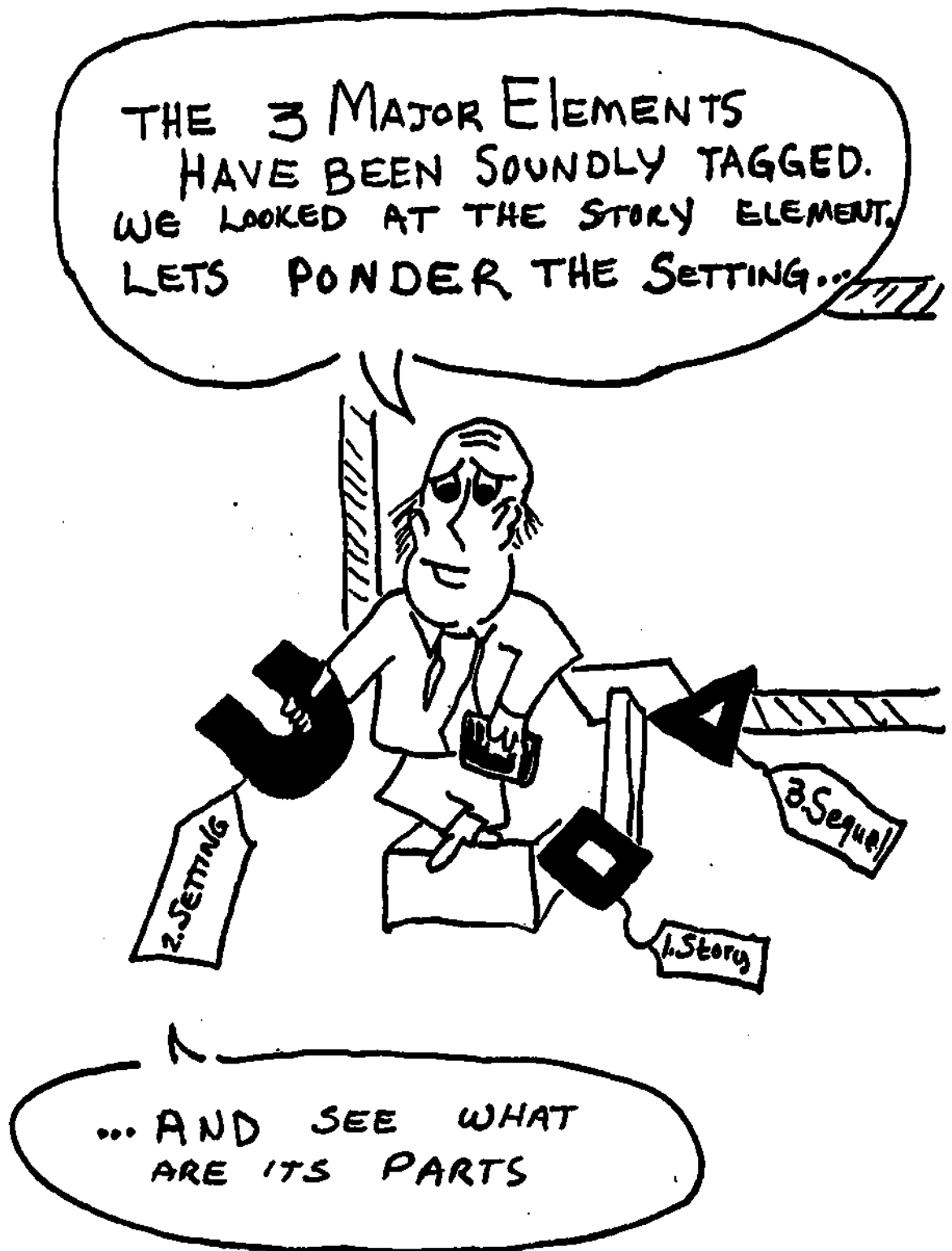
where
found

Normally the setting is given in the verses immediately preceding the story. Sometimes, however, even whole chapters before a story are part of the setting for a story. And less frequently pertinent information about the life situation into which the story was cast is given in the verses following the story.

I am going to offer you two ways to learn about the setting. I have programmed this teaching and I have given it in cartoon form. Take your pick.

- 1) If you want to study the programmed teaching on the setting turn to **Appendix A** of this chapter.
- 2) If you want to study the **cartooned teaching** on the setting just turn the page and keep going.
- 3) OR if you want to be supersmart do both the cartooned teaching which follows and the program given in **Appendix A**.

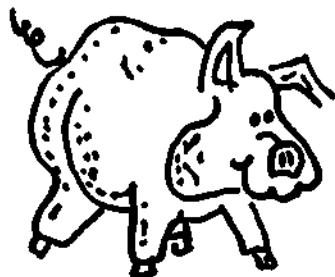
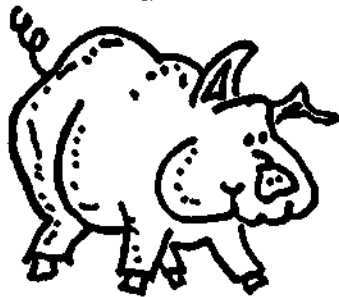
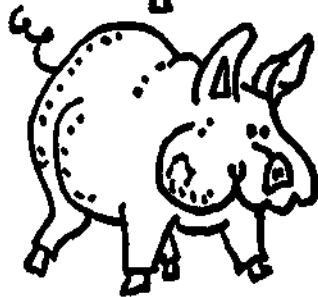
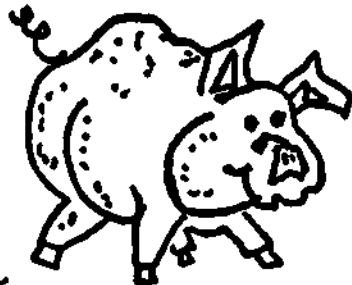
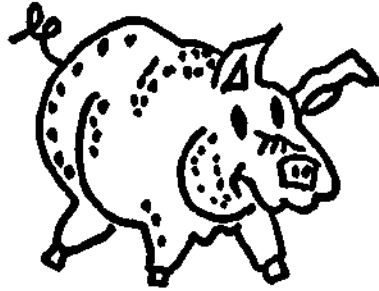
Begin CARTOONS COMPRISING EXTENDED FRAME 12.





... A "SETTING"

CAN BE LIKE
ANY ONE OF

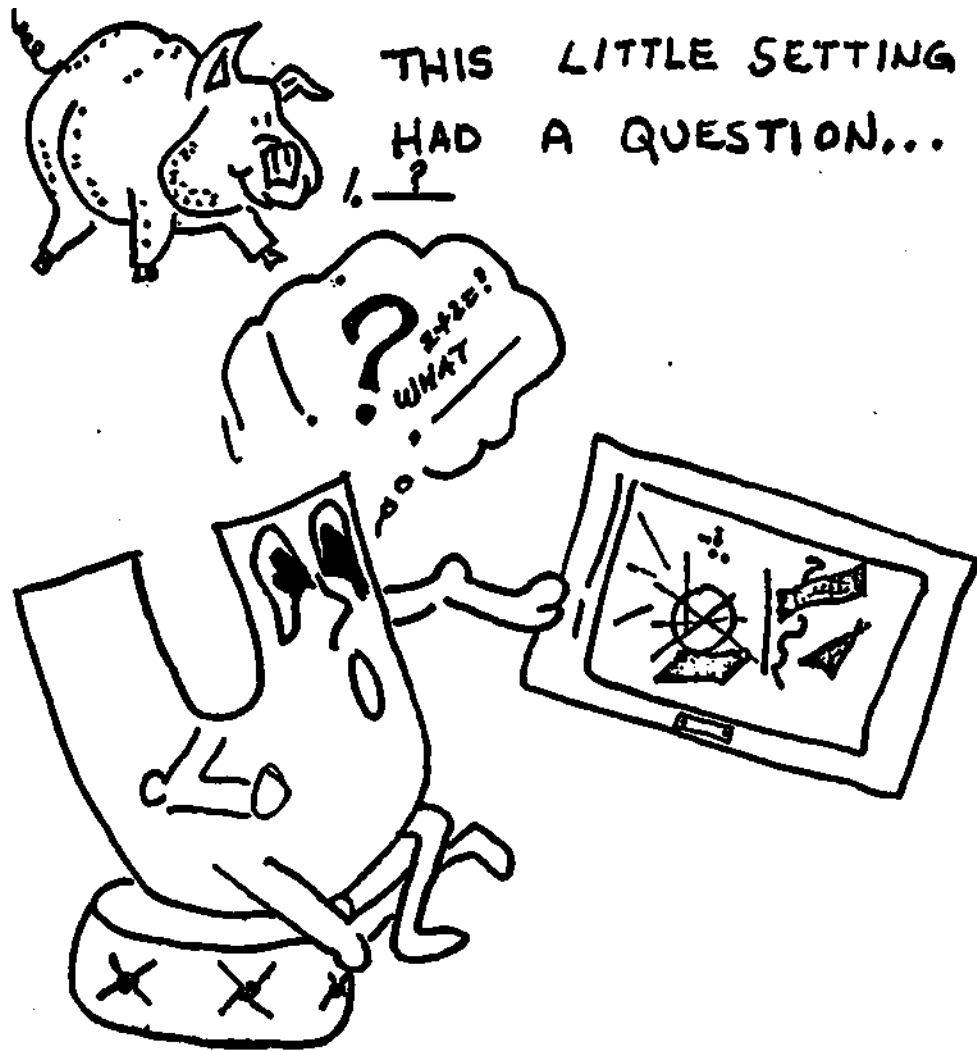


THE

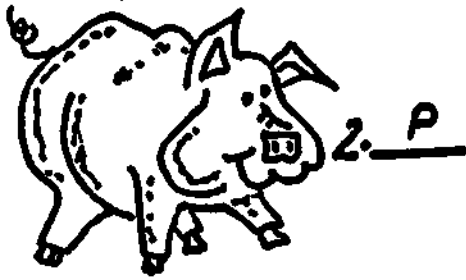
FIVE

LITTLE

PIGGIES

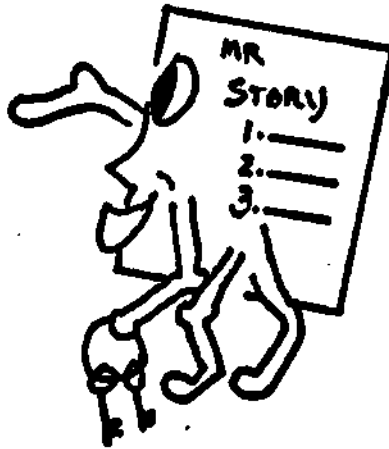


WHICH THE STORY ELEMENT
ANSWERS, LIKE
"WHO IS MY NEIGHBOR?"

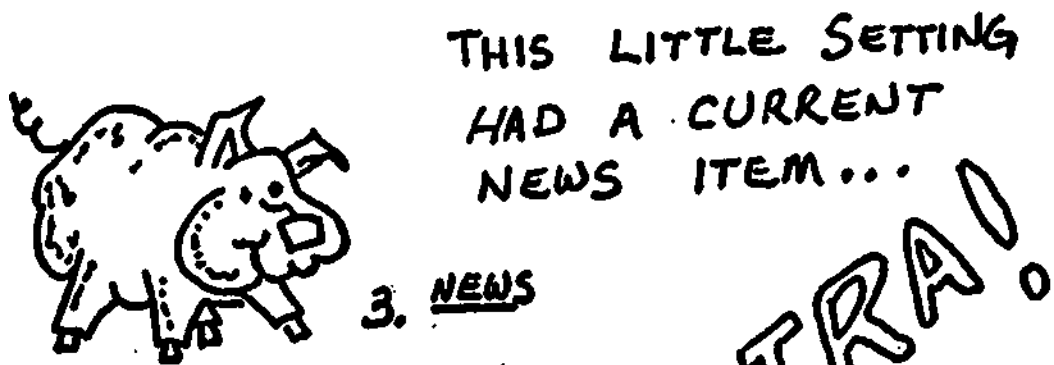


THIS LITTLE SETTING
HAD A PROBLEM..

I'VE GOT THE
KEY TO YOUR
PROBLEM



WHICH THE STORY SOLVED,
LIKE , "MASTER, DIVIDE MY
BROTHER'S INHERITANCE."



THIS LITTLE SETTING
HAD A CURRENT
NEWS ITEM...

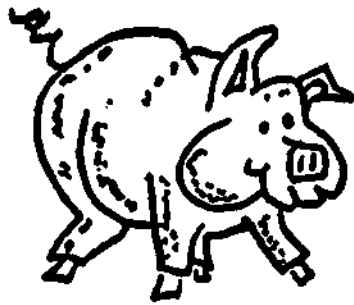
3. NEWS

EXTRA!



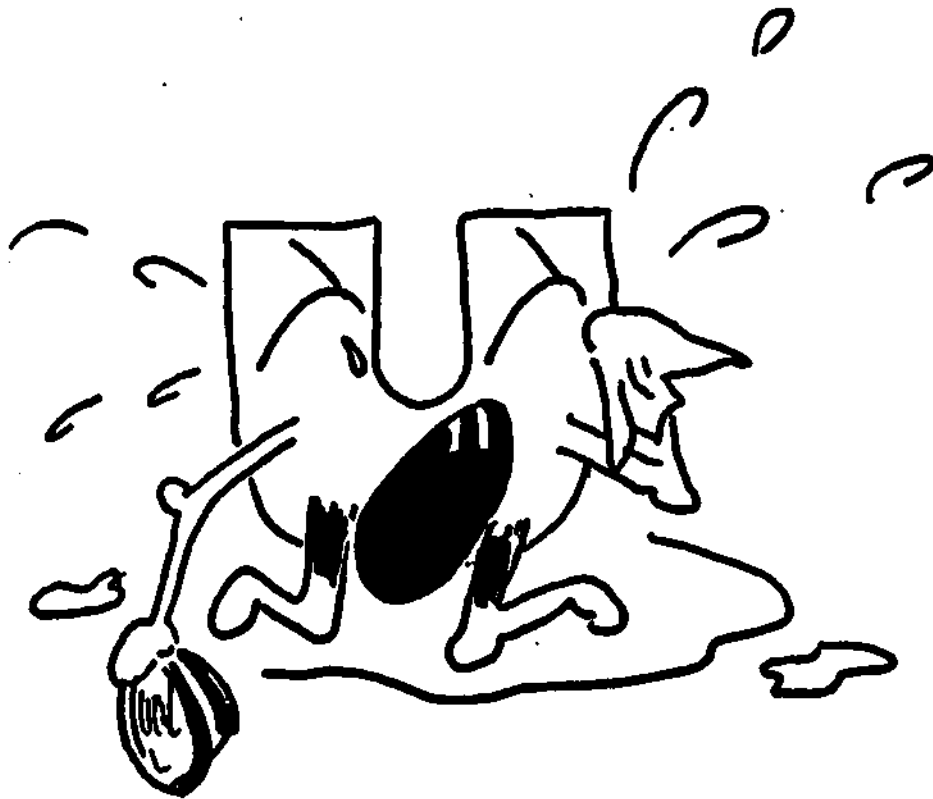
WHICH ALLOWS US TO KNOW WHAT
WAS HAPPENING WHEN THE STORY
WAS GIVEN LIKE,

LUK 14:7 "... HOW THEY CHOSE
THE CHIEF SEATS."



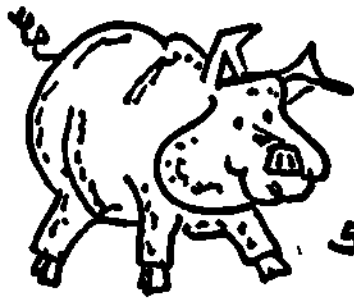
THIS LITTLE SETTING
HAD NONE

4. NONE



SOME STORIES HAVE
NO EXPLICIT SETTING. THEY
SHOULD BE STUDIED IN THE LIGHT
OF ALL OF JESUS' TEACHING
IN THE BOOK, LIKE

SOME OF THE SMALL KINGDOM PARABLES



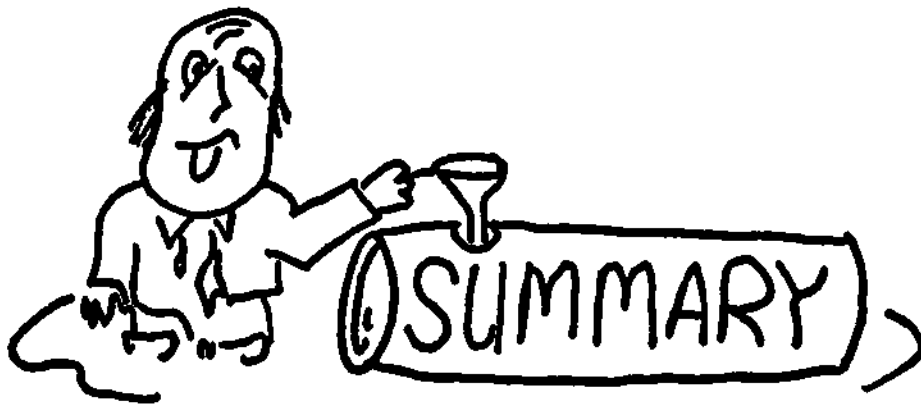
THIS LITTLE SETTING
HAD A DIFFICULT
TEACHING...

5. TEACH



... WHICH NEEDED TO BE
MORE FULLY EXPLAINED,

LIKE "THE FRIEND AT MIDNIGHT" WHICH
GIVES CLARIFYING TEACHING ON
THE DIFFICULT TOPIC OF PRAYER.



THAT PART **U**
OF THE PARABOLIC TEACHING

WHICH NORMALLY PRECEDES
THE **□** PROPER AND

GIVES INFORMATION

AS TO **WHY**



- | | |
|----|-------|
| 1. | ? |
| 2. | P |
| 3. | NEWS |
| 4. | NONE |
| 5. | TEACH |

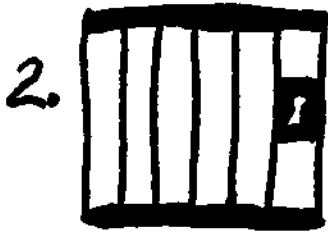
JESUS GAVE THE PARABLE
IS CALLED
THE

SETTING.

LET'S SUMMARIZE WHAT WE HAVE LEARNED ABOUT THE SETTING. FILL
IN THE BLANK WITH THE THINGS SEEN IN THE SETTING.



a _____, or



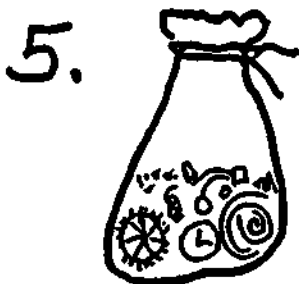
a _____, or



a _____, or



_____, or



a _____.

Once you have noticed the kinds of things seen in the setting you must determine from these things an answer to the following question,

WHY was this parabolic teaching given?

The WHY of the setting is a statement based on things observed in the setting which explains what prompted the story.

FILL IN THE BLANKS WITH THE NAME OR ABBREVIATED SYMBOL.

?

P

setting

news

none

teach

narrative

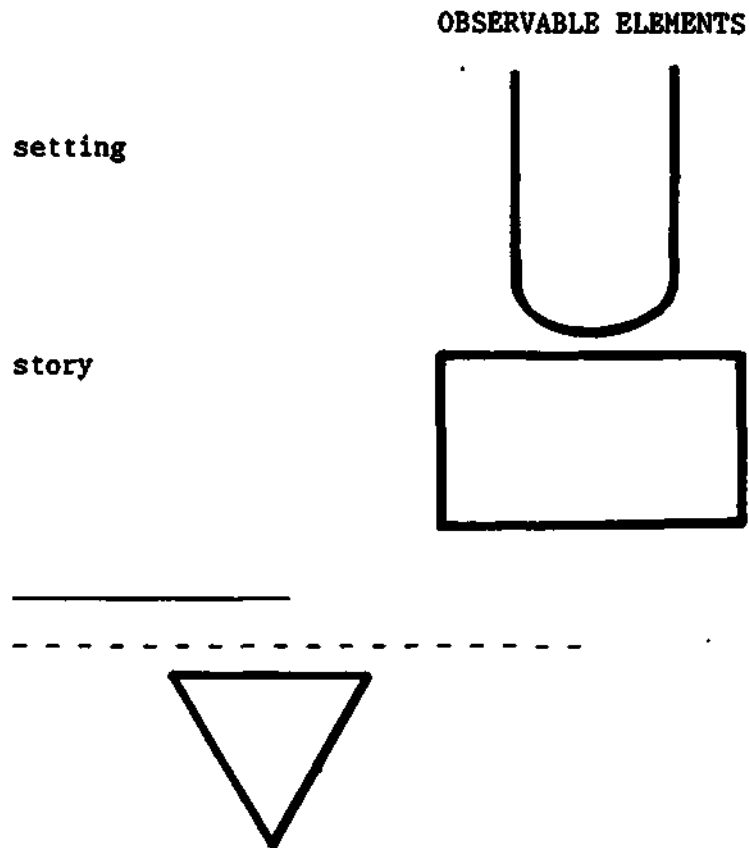
story

figurative

pictorial

14. Can you remember the symbol for the observable element that remains to be discussed.

DRAW HERE THE SYMBOL FOR THE OBSERVABLE ELEMENT STILL TO BE DISCUSSED.



15. I call this third observable element the sequel since sequel means that which follows after and normally the third observable element follows the story.

definition
sequel

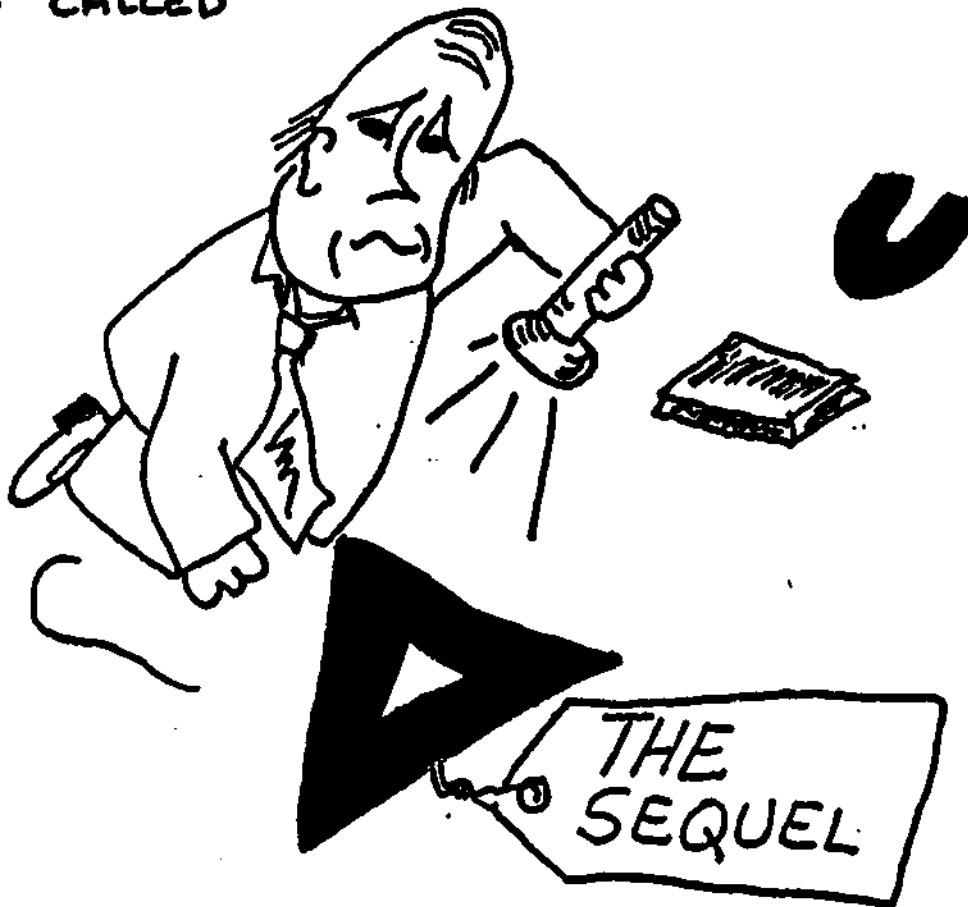
The sequel refers to all information which relates to the story by explaining or emphasizing or applying the truth illustrated by the story.

comment on
where the
sequel is
seen

Normally the sequel is given in the verses immediately following the story. Two exceptions to this do occur. Sometimes Jesus gives sequel information before he gives the story. These are normally small bits of information like a question or proverbial statement which relate to the story in a sequel-like manner. A second exception occurs less frequently. Sometimes Jesus inserts sequel-like information almost parenthetically into the story itself. However, the overwhelming majority of parabolic teaching has the normal order of the sequel occurring after the story element.

From what I have said so far about the sequel, it can be seen that,

**EVERYTHING THAT FOLLOWS THE STORY
AND SHEDS LIGHT ON THE STORY CONCERNING
ITS APPLICATION OR MEANING OR FOCUS
IS CALLED**



The most common way of shedding light upon the application of the story is by giving

A DIRECT COMMAND
TO OBEY
OR A WARNING TO
FOLLOW



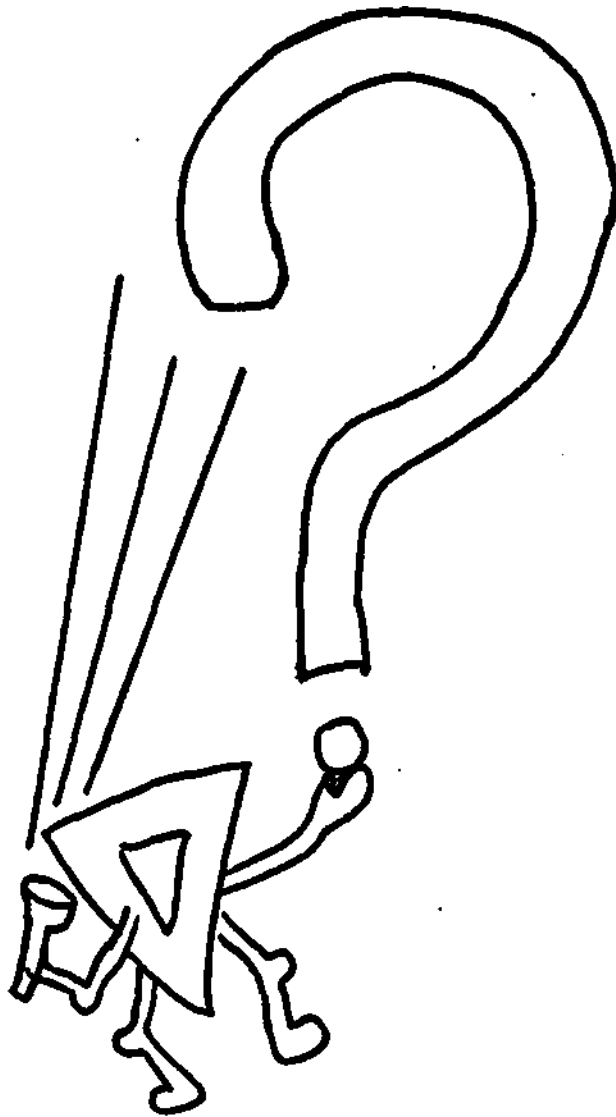
WHICH TELLS HOW THE HEARER SHOULD
RESPOND TO THE TRUTH OF THE STORY

The most common way of shedding light upon the meaning of the story is by giving



(USUALLY SOME FORM OF FURTHER TEACHING)

The most common way of shedding light upon the focus of the story is to make the listeners to concentrate on the focus of the story by using a



**SEARCHING QUESTION WHICH FORCES
THE HEARERS TO AGREE WITH JESUS
CONCERNING AN INESCAPABLE CONCLUSION.**

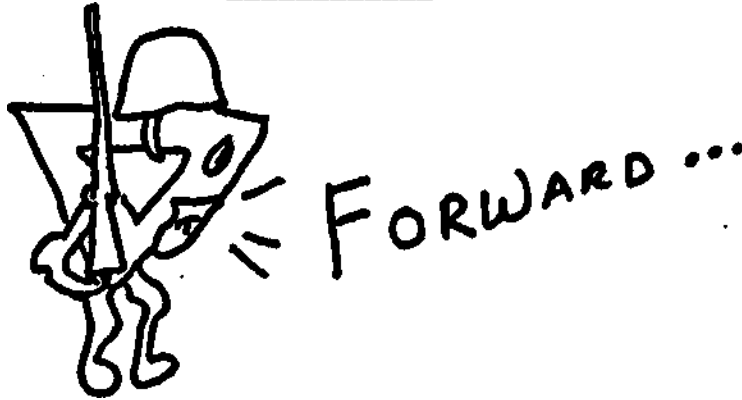
And of course you will sometimes be disappointed if you are looking for light from the sequel for

IT MAY BE OMITTED ENTIRELY
(IF SO LOOK IN THE STORY; MAYBE
THE SEQUEL IS STRONGLY IMPLIED
IN THE STORY)

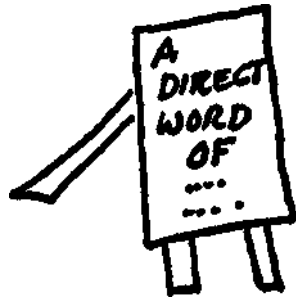
Did I communicate what the sequel does? Let me find out. Summarize for me what I have just said about the sequel.

FILL IN THE BLANKS WITH THE CORRECT WORD.

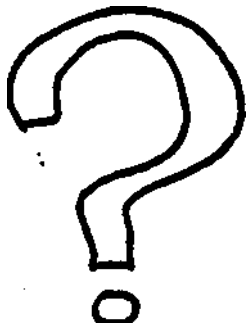
THE SEQUEL FUNCTIONS _____ (number) MAIN WAYS.



IT GIVES THE _____ OF THE STORY BY USE OF A
_____ TO THE HEARERS.



IT EXPLAINS THE _____ OF THE STORY BY
_____ TO THE HEARERS.



IT CONCENTRATES ON THE _____ OF THE STORY BY USING
A _____ .

see next page for answer

three

application

command (or warning)

meaning

further teaching (or a direct word of explanation)

focus

question

16. Let me symbolize the various things seen in a sequel by using,

Go (an example of command)	<u>to stand for</u>	any command, warning or application of the truth,
MORE	<u>to stand for</u>	further explanation,
? (one way to focus attention)	to stand for	any means used to focus attention,
NONE	to stand for	No sequel given or no helpful things seen in sequel.

Here is how they look with the sequel symbol.



RELATE THESE SYMBOLS TO THE THREE BASIC FUNCTIONS DONE IN THE SEQUEL BY FILLING IN THE BLANKS BELOW WITH THE SYMBOL MOST CLOSELY ASSOCIATED WITH THE FUNCTION.

- ___ a. The sequel functions to explain further the truth.
- ___ b. The sequel functions to apply the truth.
- ___ c. The sequel functions to focus attention on some specific thing about the story.
- ___ d. The sequel is not present or gives no help.

see next page for answers

MORE a. GO b. ? c. NONE d.

17. When we study a sequel we must always ask ourselves, "In what way is this sequel relating to the story?" When we have answered this question we have determined what I call the **emphasis** of the sequel. The **emphasis** of the sequel along with the **punch** of the story and the **why** of the setting are very important items in determining the central truth. What do I mean by **emphasis**?

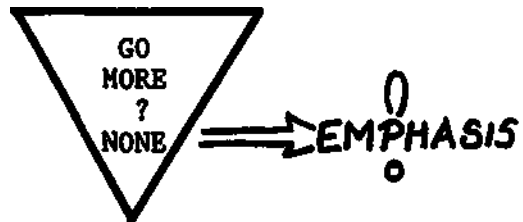
definition
emphasis

The way or ways that the sequel is functioning to supplement the story is called the emphasis of the sequel.

complex
emphasis

Any given sequel may have one function or some combination of the main functions: GO, MORE, ?, or NONE.

I symbolize the emphasis as follows.



Read the following example sequel keeping the emphasis in mind.

sequel of
Good
Samaritan

This sequel follows the story of the Good Samaritan in Luke 10:30-35

Sequel—Luke 10:36,37

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that sheweth mercy on him, and Jesus said unto him, Go and do likewise.

CHECK THE EMPHASIS YOU FEEL IS SEEN IN THIS SEQUEL.

- ___ a. This sequel applies the teaching of the story by giving a command.
- ___ b. This sequel explains the meaning of the teaching of the story by giving more teaching.
- ___ c. This sequel focuses attention by use of a pointed question.
- ___ d. This sequel does not relate to the story.

- - - - -

 X a. X c.

18. Let me give you one more example for practice. CHECK THE
MAJOR EMPHASIS OF THE FOLLOWING EXAMPLE SEQUEL.

sequel of
Friend at
Midnight

Following the story of the Friend at Midnight comes this sequel in Luke 11: 8-13

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a serpent? or if he ask an egg will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

CHECK THE EMPHASIS YOU FEEL IS SEEN IN THE ABOVE SEQUEL.

- ___ a. This sequel applies the teaching of the story by giving repeated commands.
- ___ b. This sequel explains the meaning of the teaching of the story by giving illustrative questions.
- ___ c. This sequel also focuses on a specific point of the story by asking a pointed question.
- ___ d. This sequel does not relate to the story.

- - - - -

 X a. X b. X c.

19. Congratulations! You have finished the third and final observable element. How much did you remember about it?

FILL IN THE BLANKS BELOW.

THE SEQUEL FUNCTIONS IN _____ (number) MAIN WAYS.

THE _____ OF THE SEQUEL IS THE WAY OR WAYS THE SEQUEL IS FUNCTIONING TO SUPPLEMENT THE STORY.

EXPLAIN IN YOUR OWN WORDS THE FOLLOWING SYMBOLS:

GO _____

MORE _____

? _____

NONE _____

three

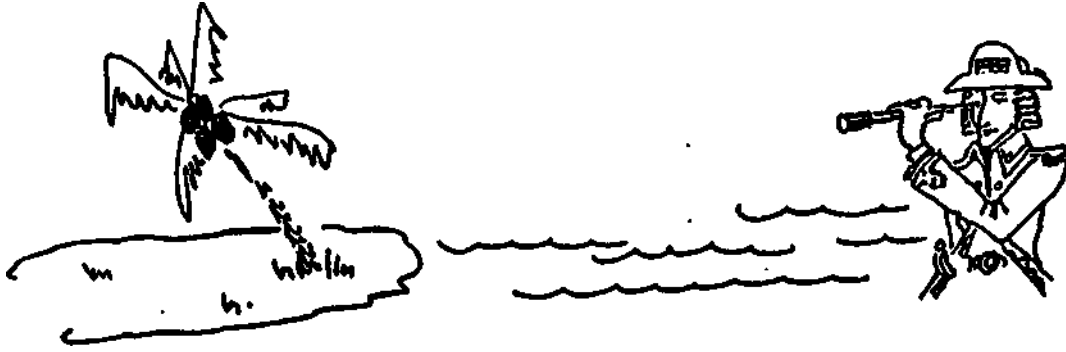
emphasis

Go stands for the basic sequel function of applying the truth.

More stands for more teaching to explain further the truth.

? stands for any way, like a question, to focus on a given point.

None means that the sequel is absent or doesn't relate to the story.



LOOKING BACK

SECTION 5. SUMMARY OF CONCEPTS EMPHASIZED IN CHAPTER 3.

1. Parabolic teaching is the use of a narrative, pictorial illustration, or figurative illustration on a given occasion to teach a central truth by one or more comparisons.
2. There are three major observable elements: the setting, the story, the sequel.
3. The story element can contain a narrative, or figurative illustration or a pictorial illustration.
4. A narrative is the relating of a unified series of incidents.
5. A figurative illustration is a stated or implied comparison between two objects.
6. A pictorial illustration is a statement which brings to mind a picture of some common object or event in daily life which can be compared to an abstract idea. It may also include a proverbial-like statement used in everyday life.
7. The most important point emphasized in the story element is called the punch of the story.
8. Six different guidelines to help identify the punch of a narrative story element are:
 - a. Follow the action of the main character.
 - b. Note carefully the beginning and ending of the narrative.
 - c. Look for a climax.
 - d. Look for bold contrasts.
 - e. Watch out for a surprise element.
 - f. See if the story sets up a problem and solves it.
9. The punch of a figurative or pictorial illustration is the single main point being compared in the illustration.
10. Everything that relates to the story by giving background information or by explaining the occasion for the story is identified as the setting.

11. The setting normally is given in the verses immediately preceding the story element.
12. Five common things observed in settings are a question, a problem, general information (news), teaching, or no significant information.
13. The why of the setting is a statement based on the things observed in the setting which explains what prompted the telling of the story.
14. The sequel refers to all information which relates to the story by explaining or emphasizing or applying the truth illustrated by the story.
15. The sequel is normally given in the verses which follow the story element.
16. The three main functions done in a sequel are as follows.
 - a. The sequel applies the truth of the story.
 - b. The sequel explains the meaning of the truth of the story.
 - c. The sequel focuses attention to some specific point illustrated in the story.

SECTION 6. CHAPTER TEST

Did you reach the three main goals of this chapter? Let me repeat them for you to save you from looking back. YOU SHOULD BE ABLE



- to list and explain the concepts involved in the definition of parabolic teaching,
- to list and identify the observable elements of parabolic teaching,
- to identify the various kinds of examples of these elements.

If you have met these goals, then you should have little trouble answering the following questions.

1. List the five concepts of parabolic teaching.

Parabolic teaching is

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. Explain in your own words the following concepts from the definition of parabolic teaching.

a. narrative: _____

b. figurative illustration: _____

c. pictorial illustration: _____

3. List the three observable elements of parabolic teaching.

a. _____

b. _____

c. _____

4. Luke 14:1-6 contains an example of parabolic teaching. Identify the verses of the setting, story, and sequel for this teaching.

verses belonging to the setting _____

verses belonging to the story _____

verses belonging to the sequel _____

5. Identify the kind of thing seen in the following setting verses by putting the correct symbol in the blank.

? - a question in setting which helped to prompt the giving of the story

p - a problem either stated or implied which helped to prompt the giving of the story

news - general background information from which implications concerning why the parable was given can be drawn

none - no helpful information given in the setting

teach - some teaching given by Jesus in the setting sets the stage for further teaching which he illustrates with the story.

- ? a. **Matthew 9:14**
- b. **Matthew 12:9,10**
- c. **Matthew 13:1-3a**
- d. **Matthew 18:21**
- e. **Luke 7:36-40**
- f. **Luke 10:25**
- g. **Luke 11:1-4**
- h. **Luke 12:13**
- i. **Luke 13:18**
- j. **Luke 14:1-4**
- k. **Luke 14:7**

6. Identify the kind of story element represented in the following verses by filling in the blank with the correct identifying word.

narrative

figurative

pictorial

- narrative a. Luke 15:11-32
_____ b. Matthew 20; 1-15
_____ c. Matthew 12:11
_____ d. Matthew 11:16,17
_____ e. Luke 10:30-35
_____ f. Luke 14:28
_____ g. Matthew 16:6

7. Identify the kind of thing seen in the following sequel verses by putting the correct symbol in the blank.

GO - a warning or command or other application of truth

MORE - the teaching of the story is explained further by illustrations, rhetorical questions, or other means such as a proverbial statement or direct explanation

? - a question is used to focus attention on some specific item or point of the story

NONE - there is no helpful information relating to the story to apply or explain or emphasize it.

- MORE a. Matthew 6:3,4
_____ b. Matthew 11:18,19
_____ c. Matthew 13:9
_____ d. Matthew 18:35
_____ e. Matthew 21:31a
_____ f. Matthew 21:31b,32
_____ g. Luke 6:40
_____ h. Luke 10:36
_____ i. Luke 10:37

ANSWERS TO CHAPTER TEST

1. Parabolic teaching

- 1) the use of a narrative, pictorial illustration, or figurative illustration
- 2) on a given occasion
- 3) to teach
- 4) a central truth
- 5) by one or more comparisons

2. a. A narrative is the relating of a unified series of incidents which is commonly called a story. It is one kind of story element which is used to illustrate some truth.

b. A figurative illustration is a stated or implied comparison between two objects. The point of the comparison is what is being emphasized in the illustration. A figurative illustration is a less common kind of thing seen in the story element.

c. A pictorial illustration is a statement which brings to mind a picture of something from daily life which could be used to illustrate some idea. Many pictorial illustrations were used by Jesus.

3. a. setting

b. story

c. sequel

4. verses belonging to the setting 1,2,4

verses belonging to the story 5 verses

belonging to the sequel 3,6


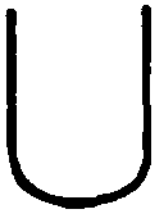
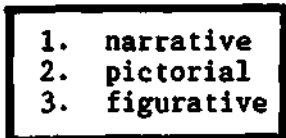
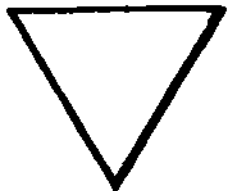
5. ? a.
? b.
news c.
? d.
P e.
? f.
teach g.
P h.
? i.
P j.
P k.

6. narrative a.
narrative b.
pictorial c.
pictorial d.
narrative e.
pictorial f.
figurative g.

7. MORE a.
MORE b.
GO c.
GO d.
? e.
MORE f.
MORE g.
? h.
GO i.

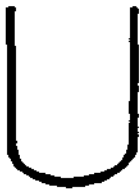
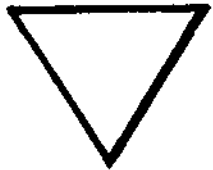
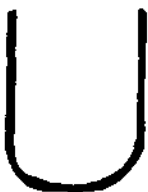
APPENDIX A. PROGRAMMED SECTION ON THE OBSERVABLE ELEMENT —
THE SETTING

1. Now let's examine the element pointed out by the arrow

1. _____ 2. _____ 3. _____

I will call this element the Setting Element. Remember I said

both  and  had to do with
the concept "on a given occasion." Particularly, 
answers the broad question, What was happening when the

Parabolic Teaching was given?

Definition: Everything that comes before the Story and relates to the Story by giving background information or the occasion for the Story is identified as the "Setting."

FROM THIS DEFINITION IT FOLLOWS THAT WE MUST FIRST IDENTIFY, AT WHICH POINT IN THE TEXT, THE _____ BEGINS BEFORE WE CAN IDENTIFY THE SETTING.

Story

2. Let's see if you can identify where the Setting Element begins and ends for the following teaching. Read the following (commonly called the "Rich Fool").

Luke 12:1-21

1. In the mean time, then there were gathered together an innumerable multitude of people, insomuch that they trod one upon the other, he began to say unto His disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy. 2. For there is nothing covered that shall not be revealed; neither hid, that shall not be know. 3. Therefore whatsoever ye have spoken in the darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5. But I shall forewarn you whom you shall fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7. But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. 8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. 10. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11. And when they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12. For the Holy Ghost shall teach you in the same hour what ye ought to say. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14. And he said unto him Man, who made me a judge or a divider over you? 15. And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21. So is he that layeth up treasures for himself, and is not rich toward God.

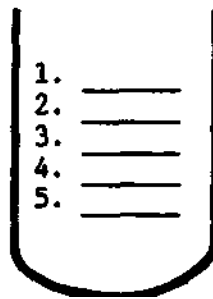
WHERE DOES THE SETTING ELEMENT BEGIN AND END IN THE ABOVE EXAMPLE?

Setting begins _____
Setting ends _____

Setting begins verse 13 _____
Setting ends verse 15

3. Identifying the beginning and ending of the Setting is the first step. Now I must show you what the Setting contains. The Setting will help you determine "what was happening when the Parabolic Teaching was given." You will then be in a position to tell WHY the Parabolic Teaching was given.

In determining "What was happening when the Parabolic Teaching was given," it is helpful to look for certain kinds of things that are often seen in Settings. Symbolically, I represent this by using the Symbol for the Setting and giving an abbreviated list of things inside it.



1. _____
2. _____
3. _____
4. _____
5. _____

Let's begin to identify the kind of things that occur in Settings. Here are two examples of one kind of thing.

Example 1.

Luke 10:25-29 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? How readest thou? And he answering him said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbor?

Example 2.

Matt. 9:14 (setting for a three-fold PICTORIAL ILLUSTRATION—Sons of the Bridechamber, New cloth upon old garment, Fresh wineskins) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

WHAT DO BOTH OF THESE SETTINGS CONTAIN?

A question. Both these settings contain a question. It is this question that prompts the parable. If we understand the question and what brought on the question, we are in a good position to see the answer which the parabolic teaching will give.

4. So I can say then

?

1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
SETTING	

that one kind of thing = a question

A second common thing found in a Setting is indicated below:

1.	_____
2.	_____
3.	_____
4.	_____
5.	_____

The P stands for Problem. Many settings contain a problem. Read the setting given below; then list in your own words the problem in the setting.

Luke 12:13-15 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

WHAT IS THE APPARENT PROBLEM SEEN HERE? _____

WHAT IS THE REAL PROBLEM? _____

The apparent problem - The one man in the multitude wanted Jesus to make a judgment about inheritance. Evidently he didn't feel he had gotten a fair share of the inheritance. However, the law was very clear on inheritance.

The real problem - This fellow was not satisfied with his share of the inheritance according to law but wanted more. He was demonstrating a greedy spirit looking for material gain.

5. Two kinds of things have been given so far which are seen in the SETTING.

1. a question
2. a problem

1.	?
2.	P
3.	
4.	
5.	

WHAT ARE THEY? 1. _____
2. _____

1. a question
2. a problem

6. Sometimes there is no direct problem, or no direct question, simply useful INFORMATION --- just news which helps us. Here are some kinds of useful information some settings have!

- 1) news as to chronological time
- 2) news as to some current or recent event
- 3) news bringing out conflict between Jesus and others
- 4) news describing the listeners
- _____ 5) news about something Jesus just saw which prompted him to give the STORY
- 6) news telling how Jesus felt
- 7) news telling how the disciples felt
- _____ 8) news - (you describe it!)

READ THE SHORT SETTING BELOW AND CIRCLE THE NEWS ITEMS ABOVE WHICH APPLY.

Luke 14:7 And he spake a parable unto those who were bidden, when he marked how they chose out the chief seats.

x (4.) x (5.) (x (2.))

7. Some settings are like the one below (these are rare.)

Mark 4:26 And he said . . . (Jesus continued by giving a kingdom parable.)

WHAT DO YOU LEARN FROM THIS SETTING?

Not much. There is no immediate setting.

8. In a case where there is little or no helpful information in the setting,

WHICH OF THE FOLLOWING MIGHT BE OF PRACTICAL HELP? CIRCLE YOUR CHOICES.

1. Don't try to interpret the parable.
2. Read the commentators on this parable since it can't be
3. Use the message of the book as a whole to help you interpret the parable.
4. Study the parable using what you know of Jesus' teachings as a whole to give you necessary background for the parable.
5. I am not sure what to do.

I would circle these. (3.) (4.) However if you circled (5.) You are at least honest.

9. Here is what I have covered so far:

1.	?
2.	P
3.	NEWS
4.	NONE
5.	

LIST IN YOUR OWN WORDS THE BASIC THINGS WHICH MAY BE SEEN IN A SETTING.

1. _____
2. _____
3. _____
4. _____

-
1. The Setting contains a question which the Parabolic Teaching deals with.
 2. The Setting contains a problem which the Parabolic Teaching seeks to solve.
 3. The Setting has some informative news which helps one to understand the Parabolic Teaching.
 4. The Setting contains little or no helpful information.

10. Sometimes the Setting may involve some difficult concepts or teaching which will be explained by the parable. The following is an example of such a teaching:

Luke 11:1-4 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John taught his disciples. And he said unto them, when ye pray, say, Our Father which are in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil.

WHAT IS THE SUBJECT OF THIS TEACHING WHICH JESUS WILL EXPLAIN BY THE PARABLE WHICH FOLLOWS?

Prayer. The setting teaches about prayer. The rest of the parabolic teaching does some clarification and adds some new teaching to the subject of prayer.

11. I shall simply call this kind of thing that may be found in a setting a teaching.

SUMMARY: That part of the Parabolic Teaching which normally precedes the Story element and gives information as to WHY Jesus gave the parable is called the Setting.

Here are five kinds of things which may be seen in Settings:

- | | |
|----|----------|
| 1. | x |
| 2. | <u>P</u> |
| 3. | NEWS |
| 4. | NONE |
| 5. | TEACH |

WRITE DOWN IN YOUR OWN WORDS THESE FIVE KINDS OF THINGS.

1. _____
2. _____
3. _____
4. _____
5. _____

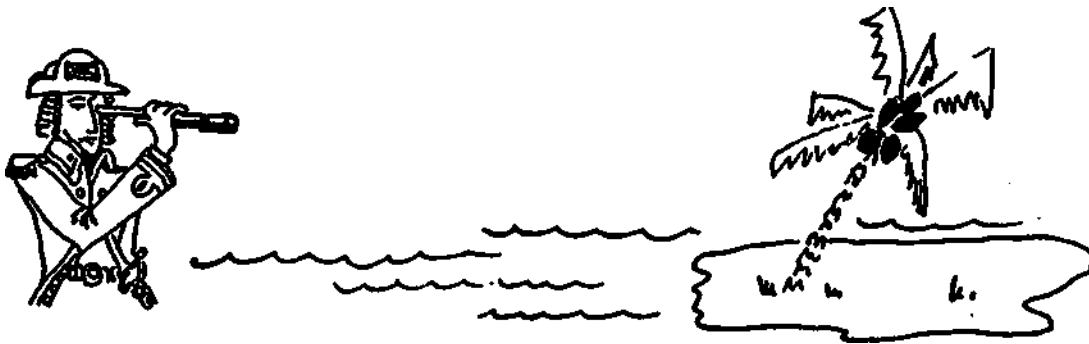
1. The setting contains a question with which the Parabolic Teaching deals.
2. The setting contains a problem which the Parabolic Teaching seeks to solve.
3. The setting has some informative news which helps one to understand why the parable was given.
4. The setting contains little or no helpful information.
5. The setting contains some teaching which the Parabolic Teaching adds to or clarifies.

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CHAPTER 4

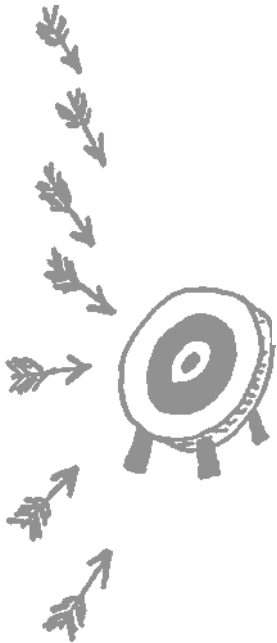
MORE PIECES OF THE PUZZLE

"And all the King's horses and all the King's men
couldn't put Humpty together again."



LOOKING FORWARD

In my last chapter I dealt with the definition of parabolic teaching and the three observable elements of parabolic teaching. In this chapter I want to continue the study of parabolic teaching by looking at some further elements associated with parabolic teaching. WHEN YOU FINISH THIS CHAPTER, YOU SHOULD BE ABLE



- to list the interpretive elements associated with parabolic teaching,
- to give in your own words the definitions of these elements,
- to give in your own words an explanation of the concepts involved in the definitions,
- to label the elements and symbols on the parabolic diagram,
- to make comparisons between actual life items and story items of parabolic teaching,
- to improve the wording of a central truth by using the five descriptive standards for a central truth,
- to determine the contribution to the central truth of a detail not compared.

SECTION 1. INTERPRETIVE ELEMENTS VIEWED OVERALL

I hope you recall that in the last chapter I dealt with,



The Setting



The Story



The Sequel

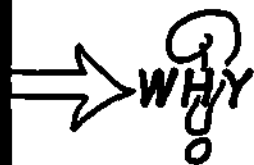
I called these the **observable elements** because I could see these elements simply by a careful and direct observation of the Scripture themselves. Now I want to note three other elements related to your understanding of parabolic teaching. Spend three or four minutes carefully observing the PARABOLIC DIAGRAM which appears on the page facing this one. This diagram relates the new elements I want to introduce. They are the observable elements, which I have briefly talked about previously. You will be asked to answer some questions about what you have observed (without looking back), so be sure to observe carefully this PARABOLIC DIAGRAM.



OBSERVABLE ELEMENTS

SETTING

?
P
NEWS
NONE
TEACH



STORY

NARRATIVE
FIGURATIVE
PICTORIAL



SEQUEL

GO
?
MORE
NONE



INTERPRETIVE ELEMENTS

COMPARISONS

- ☐ = U S . S
- ☐ = U NUMBER
- ☐ = U KIND
- ☐ = U CONSENSUS

DETAILS NOT COMPARED

☐ = ?

MEANING

BRIEF

WEAVES

S. S. S

SPECIFICS

CENTRAL TRUTH

1. The symbols on the previous page stand for the elements used in analyzing parabolic teaching. Before starting a detailed study of the interpretive elements why don't you show me what you have learned from the parabolic diagram you just viewed. Don't look back at the diagram.

HOW MANY INTERPRETIVE ELEMENTS ARE THERE? (check the correct answer)

- ☐ a. six
- ☐ b. four
- ☐ c. five
- ☐ d. three
- ☐ e. eleven

x d. three

2. FOUR IMPORTANT CONCEPTS WILL BE DISCUSSED CONCERNING WHICH INTERPRETIVE ELEMENT? (Check the correct answer)

- ☐ a. comparisons
- ☐ b. details not compared
- ☐ c. central truth
- ☐ d. I can't tell

x a. comparisons

3. Now I will allow you to turn back to the diagram and observe again. Be certain to note both sides of the diagram.

WHAT ELSE CAN YOU LEARN FROM A CAREFUL OBSERVATION OF THIS PARABOLIC DIAGRAM. LIST HERE IN YOUR OWN WORDS ANYTHING ELSE YOU SEE THAT YOU THINK YOU WILL LEARN ABOUT.

I will probably learn _____

see next page for answer

I will probably learn that there are two important concepts about details not compared.

I will probably learn that there are five important concepts about the central truth.

I will probably learn why the very large arrow which includes the setting, story, sequel, comparisons, and details not compared points out the central truth.

SECTION 2. COMPARISONS

4. Well, it's time to start looking at the concepts concerning the interpretive element called comparisons.

definition
of
comparison

A comparison is the equating of some item in the story element with some item in actual life in order to illustrate truth from God in terms of commonly known things.

Let me repeat the definition breaking it into concepts and indicating the symbols which I use to represent key concepts in the definition.

A **COMPARISON** is:

1. the equating (symbolized by =)
2. of some story item (symbolized by □)
3. with some actual life item (symbolized by U)
4. in order to illustrate truth from God
5. in terms of commonly known things.

I have stated the definition. Now I want to give you two examples. I'll do the first one. Then I'll let you do the second one. Read below the parable. I have identified the setting, story, and sequel as indicated.

setting

Luke 15:1,2

Now all the publicans and sinners were drawing near unto him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

story

Luke 15:3-6


And he spake unto them this parable, saying, What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

sequel

Luke 15:7

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

example of
comparison

 = U

story item = actual life item

**one lost sheep = a repentant publican or
sinner coming to Jesus**

comment on
where items
are found

Notice that the story item comes directly from the story element while the actual life item comes from the actual life situation surrounding the giving of the parable. In this case the actual life item is seen in the setting.

Now it is your turn. Using the same story element let's see if you can identify items from the story which might be used in comparisons.

WHAT OTHER ITEMS IN THE STORY MIGHT



BE USED IN MAKING

COMPARISONS? Possible

story items are:

Four horizontal lines for writing, grouped by a large right-facing curly brace on the left side.

Possible story items are:

99 sheep _____

shepherd _____

shepherd's friends _____

action of searching _____

attitude of joy in finding _____

5. The other half of the comparison utilizes the symbol U to represent the actual life item being compared. Perhaps it was easy to recognize that □ stood for something from the story element. But maybe you wondered about the other symbol U, Why is it used to stand for the actual life item? I think you will see why if you compare the symbol U used for the actual life item with one of the observable elements.

Glance at the diagram below.

OBSERVABLE ELEMENTS

setting



story



sequel



INTERPRETIVE ELEMENTS

comparisons

□ = U

symbol for actual life item



WITH WHICH OF THE THREE OBSERVABLE ELEMENTS IS THE ACTUAL LIFE ITEM U MOST CLEARLY ASSOCIATED? (mark your choice)

___ a. setting

___ b. story

___ c. sequel

X


a. setting

At least if you go by shape it is. Its shape is a miniature setting so I would guess that there is a close relationship between the two. Was that your guess too?

6. I use the U to represent the actual life item because it is the shape of the setting and *the seating usually gives the most helpful information for identifying actual life items.*

I gave a previous example of a comparison. Remember it?

*example of
comparison*

	U
story item	= actual life item
one lost sheep	= a repentant publican or sinner coming to Jesus

Now read again the setting of the parable of the Lost Sheep from which this comparison was taken.

*setting of Lost
Sheep*

Luke 15:1,2

Now all the Publicans and sinners were drawing near unto him. And both the Pharisees and the scribes murmured, saying, This man (*meaning Jesus*) receiveth sinners and eateth with them.

You have already tried to identify some potential story items. Now it is time for you to try to identify the other half of the comparisons. See if, you can identify some potential actual life items.

WHAT OTHER POSSIBILITIES DO YOU SEE IN THE SETTING WHICH COULD BE USED AS ACTUAL LIFE ITEMS IN COMPARISONS?

Possible actual life items are:

see next page for answer

U

- - - - -

Possible actual life items are:

U

Pharisees and scribes

Jesus

attitude of murmuring

Publicans and sinners

receiving publicans, sinners

*actual life items
also in sequel*

Those were the possibilities that I saw. Perhaps you saw one that I didn't. Sometimes information concerning the actual life situation surrounding the parable is also given in the sequel. Both the *setting and the sequel* will prove helpful in identifying the actual life items though the setting usually contains the most information.

7. Probably some questions have come to your mind such as, *How many comparisons are there in a parable* or *How do I know for certain which things are being compared?* Let me state some practical guidelines that help answer these questions. I have hinted at them already when I put the four symbols on the parabolic diagram under comparisons.

Practical Guidelines

1. **Use the setting and the sequel to identify potential actual life items to be compared.**
2. **Recognize that there is no set number of comparisons for a parable. They vary with each parable.**
3. **Recognize that the kind of things compared varies with different parables.**
4. **Comparisons on which there is agreement among more than one commentator (including you) are usually reliable to use.**

I said that I had already hinted at these practical guidelines by symbolizing them on the parabolic diagram given at the first of the chapter. Look back at this diagram if necessary and,

MATCH THE PRACTICAL GUIDELINE WITH THE SYMBOL USED ON THE PARABOLIC DIAGRAM BY FILLING IN THE BLANK BESIDE THE PRACTICAL GUIDELINE WITH THE SYMBOL USED.

Practical Guidelines

Symbol Used

1. Use the setting and the sequel to identify potential actual life items to be compared.
2. Recognize that there is no set number of comparisons for a parable.
3. Recognize that the kind of things compared varies with different parables.
4. Comparisons on which there is agreement among more than one commentator are usually reliable to use.

.....

s, s _____

number _____

kind _____

consensus

*comment on
guidelines*

Of course these practical guidelines are pretty much common sense. Yet they are violated. So I hope you will heed them. Perhaps it would help if I tried to explain a little bit about these four guidelines for identifying comparisons. I'll use the next several frames to explain something about each of these guidelines. Keep them in mind as you approach each new frame and see how quickly you can anticipate which guideline I am explaining.

8. Read the following quote by one expert interpreter of parables.

*quote by
Lightfoot*

It is impossible to lay down strict rules for the interpretation of the parables, for the amount of comparison varies from parable to parable.³

Now read the two illustrative comments which follow.

illustration

Do you remember the parable of The Sower. It is quite a familiar parable. After Jesus told it he explained its meaning to his disciples. In his explanation at least seven story items were compared to actual life items.

illustration

Now consider this very short parable found in Matthew 13:33. The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. This very short story element contains only a few details which could possibly be compared--maybe three or four, but most likely one or two.

CONSIDER THE ABOVE QUOTE AND TWO ILLUSTRATIONS CAREFULLY AND THEN ANSWER THE FOLLOWING QUESTION. WHICH OF THE GUIDELINES FOR IDENTIFYING COMPARISONS IS BEING EMPHASIZED? (check the correct answer)

- ☐ a. Use the setting and the sequel to identify potential actual life items to be compared.
- ☐ b. Recognize that there is no set number of comparisons for a parable.
- ☐ c. Recognize that the kind of things compared varies with different parables.
- ☐ d. Comparisons on which there is agreement among more than one commentator are usually reliable to use.

.....

x b.

9. Time for another guideline. If you are not familiar with the parable of the Good Samaritan then maybe you will want to turn to Luke 10 and read verses 25-37. If you are familiar with this parable then maybe a quick glance at the setting and sequel given below will suffice.

*setting of
Good
Samaritan*

Luke 10:25-29

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, and who is my neighbor?

*sequel of
Good
Samaritan*

Luke 10:36,37

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Now examine carefully the following quote concerning an interpretation of the Good Samaritan.

*Lightfoot
quotes
Origen 's
view of
Good
Samaritan*

His [Origen, who lived in the third century] interpretation of the parable of the Good Samaritan is as follows: The man who fell among robbers is Adam. Jerusalem represents heaven and Jericho, since it is away from Jerusalem represents the world. The robbers are man's enemies, the devil and his comrades. The Priest stands for the Law; the Lévitte for the Prophets; and the Good Samaritan for Christ Himself. The beast, on which the wounded man was placed, is Christ's body which bears the fallen Adam. The inn is the Church, while the two pence are the Father and the Son. The Good Samaritan promises that he will come back again, so Christ Jesus will come again at the end of the world.²

According to the preceding quote Origen made the following comparisons in his interpretation of the Good Samaritan.

*Origen's
comparisons
in Good
Samaritan*

<input type="checkbox"/>	<input type="checkbox"/>
traveller	= Adam
Jerusalem	= heaven
Jericho	= world
robbers	= enemies, devil, comrades
priest	= Law of Moses
Levite	= Books of the Prophets
Good Samaritan	= Christ
beast	= body of Christ
inn	= Church
two pence	= Father and the Son
promise to return	= Christ's coming again

EXAMINE CAREFULLY THE LIST OF ACTUAL LIFE ITEMS GIVEN IN THE ABOVE LIST OF COMPARISONS. THEN READ AGAIN THE SETTING AND SEQUEL OF THE GOOD SAMARITAN, IF NECESSARY. THEN ANSWER THE FOLLOWING QUESTION.

_____ How many out of the eleven actual life items compared can be seen in the setting or sequel?

- - - - -

1 Christ does appear in the setting.

10.

ORIGEN CERTAINLY DID NOT FOLLOW WHICH OF THE FOUR PRACTICAL GUIDELINES? (mark your choice)

- _____ a. Use the setting and sequel to identify potential actual life items to be compared.
- _____ b. Recognize that there is no set number of comparisons for a parable.
- _____ c. Recognize that the kind of things compared varies with different parables.
- _____ d. Comparisons on which there is agreement among more than one commentator are usually reliable to use.

- - - - -

x a.

11. I hope your are impressed with this idea.

highly
important
guideline

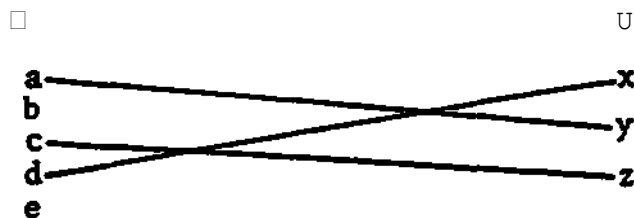
USE THE SETTING AND SEQUEL TO IDENTIFY POTENTIAL
ACTUAL LIFE ITEMS TO BE COMPARED.

This guideline can very easily be expanded into an approach to follow in
identifying comparisons.

how to
identify
comparisons

1. Read the setting, story, and sequel carefully to note mentally the possible items to be compared.
2. Examine the story element for possible story items and compile a list of them.
3. Examine the setting and sequel and make a list of potential actual life items.
4. Match the two lists together and make a tentative identification of comparisons.
5. Ignore - the items which don't seem to match.

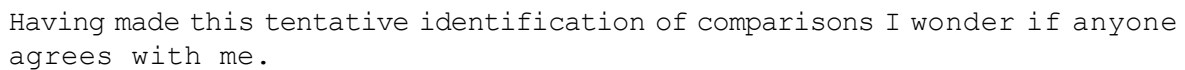
Let me see if you have followed what I meant by the above procedures. Suppose after carefully reading the setting, story, and sequel I examined the story element and found that items a, b, c, d, and e could be possible story items. Then, suppose that I examined the setting and sequel elements and saw that items x, y, and z were potential actual life items. Then suppose I put the two lists side by side and made the tentative comparisons indicated by the lines below.



NOW ACCORDING TO MY PROCEDURE ABOVE WHAT SHOULD I DO WITH b AND e?

.....
ignore them

tentative
comparisons



- _____ a. Use the setting and sequel to identify potential actual life items to be compared.
- _____ b. Recognize that there is no set number of comparisons for a parable.
- _____ c. Recognize that the kind of things compared varies with different parables.
- _____ d. Comparisons on which there is agreement among more than one commentator are usually reliable to use.

x d.

*seek for
consensus
opinion on
comparisons*

At this point after having made a tentative identification I would want to see what other serious students and interpreters had done with their comparisons. If I found that several of them agreed with me on my comparisons I would at least feel more confident and I would mark those comparisons on which there was agreement as *reliable comparisons*. If I could find *no one* to agree with me on some particular comparison then I would not feel free to really call it a comparison.

13. Let me consider this practical guideline about consensus opinion of interpreters a bit further. Here is a good common sense rule that I hinted at in my last comment. I want to make sure you get it.

*common sense
rule on
comparisons*

If *no* reputable interpreter of parables agrees with me on some given *tentative comparison* then I will not dogmatically insist on it as a comparison. I will probably not even use it as one.

I want you to apply this common sense rule to my tentative comparisons for the parable of the Lost Sheep.

*applying the
common sense
rule to a
specific
example*



1 lost sheep = 1 Publican or sinner turning to Jesus

99 sheep = Pharisees and scribes who thought they needed no repentance

shepherd = Jesus

attitude of rejoicing in finding the lost sheep = Jesus' attitude (as well as God's attitude as indicated by joy in heaven) toward Publicans and sinners

friends = heavenly beings who rejoice over a sinner repenting

The common sense rule says that if no reputable interpreter agrees with some given comparison then it is safer not to use that comparison. Below I will give some remarks by reputable commentators. Read through these remarks keeping in mind the common sense rule.

*Lightfoot
quote to
verify
comparisons*

Thus as we read of the selfless shepherd who went out searching through the hills for one stray lamb, we should remember that Jesus Christ Himself is the supremely Good Shepherd who was willing to die for His sheep But the main emphasis of these parables [*Lost Sheep, Lost Coin, Prodigal Son*] is not simply that men are lost. An even more important lesson is brought to light. God's attitude toward lost men. God's attitude toward those in sin is the same attitude that Jesus had. Jesus received sinners and this was the very thing that the Jews could not understand.³

*McQuilkin
quote to
verify
comparisons*

We know from other Scripture that there is none righteous, that all need to repent, and we also know that our Lord, by figure of speech, refers to the self-righteous in their own terms as *righteous* who need no repentance. It seems clear, then, that as the lost sheep represents the Publican and sinner, so the ninety and nine represent the Pharisees who thought they needed no repentance ... It [*the Father's love*] is a love that is set off in vivid contrast to the opposite attitude represented by the proud Pharisees, who are not glad at seeing the Publicans and sinners return but who are critically sneering Our Lord is saying to the Pharisees, "My attitude toward these Publicans and sinners is a revelation of the Father's heart. He is filled with joy at each one of these sinners who is coming to me."⁴

*Erdman quote
to verify
comparisons*

Jesus rebuked his enemies by showing that it is natural to rejoice in the recovery of a lost sheep or a lost coin or a lost son. Much more, then, must God rejoice-in the recovery of a lost soul. Evidently they who fail to share his joy must be out of sympathy and fellowship with him.⁵

I hope you read the remarks carefully keeping in mind the common sense rule and my tentative identifications of comparisons. If so then you are ready to answer the following question.

WHICH ONE OF MY TENTATIVELY IDENTIFIED COMPARISONS WAS NOT CONFIRMED BY AT LEAST ONE OF THESE INTERPRETERS?

comparison not confirmed was _____

.....

comparison not confirmed was friends = heavenly beings who rejoice over a sinner

14.

SINCE THIS COMPARISON WAS NOT CONFIRMED BY AT LEAST ONE OF THESE THREE COMMENTATORS DOES THAT INDICATE THAT THE COMPARISON IS WRONG?

_____ yes _____ no

WHY OR WHY NOT?

Because _____

.....

X no

Because there may be other reputable commentators not quoted here who would recognize the comparison.

*must ignore
friends
comparison*

If the above quotes were all the significant quotes that were available on this parable I would have to admit that my tentative comparison of the *friends* is not as important as the other comparisons. Or I might say I was wrong altogether in identifying it.

15. Now that I have discussed the idea of confirming a comparison by checking comments of other interpreters let me give a definition.

definition
of
reliable
comparison

A reliable comparison is a tentative comparison which has been confirmed by one or more reputable commentators.

importance
of
reliable
comparison

I mark comparisons on which there is consensus agreement among Bible students and commentators as *reliable comparisons*. These I will consider very important when I formulate my central truth.

USING THE INFORMATION THAT HAS BEEN GIVEN IN THE LAST SEVERAL FRAMES, MARK THE TENTATIVE COMPARISONS BELOW WHICH COULD BE CONSIDERED AS RELIABLE. PUT AN "R" IN THE BLANKS OF THE COMPARISONS WHICH ARE RELIABLE COMPARISONS.



- | | |
|--|---|
| _____ a. 1 lost sheep | = 1 Publican or sinner turning
to Jesus |
| _____ b. 99 sheep | = Pharisees and scribes who
thought they needed no
repentance |
| _____ c. shepherd | = Jesus |
| _____ d. attitude of
rejoicing in finding
the lost sheep | = Jesus' attitude toward
Publicans and sinners |
| _____ e. friends | = heavenly beings who rejoice
over a sinner repenting |

• - - - - -

- R a.
R b.
R c.
R d.

16.

LOOK AGAIN AT THE FOUR GUIDELINES FOR IDENTIFYING COMPARISONS AND CHECK THE GUIDELINE WHICH HAS NOT YET BEEN DISCUSSED.

- _____ a. Use the setting and sequel to identify potential actual life items to be compared.
- _____ b. Recognize that there is no set number of comparisons for a parable.
- _____ c. Recognize that the kind of things compared varies with different parables.
- _____ d. Comparisons on which there is agreement among more than one commentator are usually reliable to use.

• • • • •

X c.

summary of
kind of
things
compared

Although I haven't talked directly about the *kind of things compared* I have given enough examples so that you should have an idea about the things compared. Here is a summary of things sometimes seen in comparisons. It certainly isn't complete. But it is suggestive.

□

└┐

animals
people
attitudes
actions
objects
events

different kinds of people
wrong attitudes
right attitudes
Jesus
God
a teaching principle
disciples

As you study more parables you will be able to add to the list. The more you are aware of the kind of things that can be compared, the better you will be able to approach a new parable and identify *reliable comparisons*.

=====

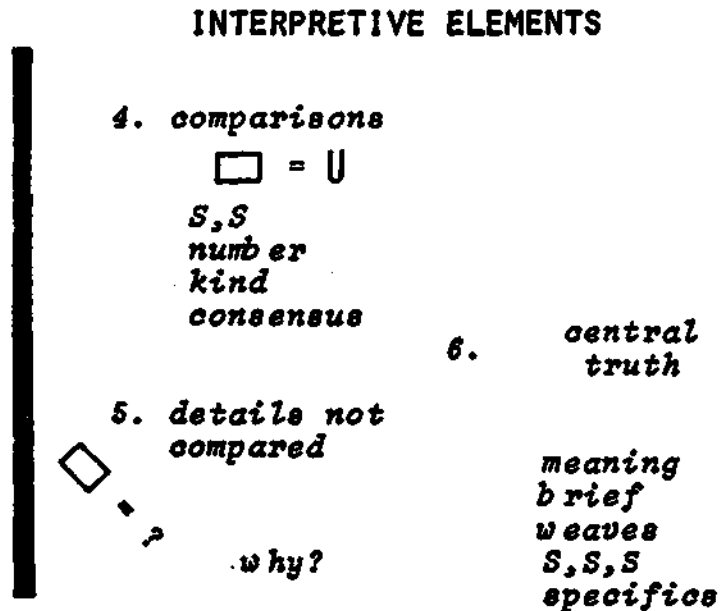


*important
message from
the sponsor*

Everybody needs to relax every now and then. Perhaps you need a cup of coffee or whatever. Here is a good place to break if you need to stop in the next several minutes.

SECTION 3. THE CENTRAL TRUTH

17. I am ready to move on to a new *interpretive element* but before I do I want you to look at a portion of the *parabolic diagram* given below. Is anything on it familiar now?



DRAW A LINE THROUGH ANYTHING WE HAVE DISCUSSED.

WHAT INTERPRETIVE ELEMENTS ARE LEFT TO DISCUSS?

.....

You should have lined out

~~comparisons~~
 ~~$\square = U$~~
~~*S,S*~~
~~*number*~~
~~*kind*~~
~~*consensus*~~

details not compared

central truth

why
central
truth next

Most likely you would have expected *details not compared* to be discussed next since it is numbered 5 and central truth is numbered 6 but I am going to reverse the order and talk about the central truth first since details not compared are best understood after you know about the central truth.

18. Well, it is time to consider that *vital interpretive element, the CENTRAL TRUTH*, It sounds important, doesn't it? Let me see just how observant you were.

SEE IF YOU CAN REMEMBER (WITHOUT LOOKING BACK) HOW MANY CONCEPTS WILL BE DISCUSSED ABOUT THE CENTRAL TRUTH.

_____ concepts will be discussed.

- - - - -

5

19. I have tried to indicate how important the central truth really is. After all that is why the whole parabolic teaching was given. That is why I used the very large arrow (Remember the parabolic diagram given early in the chapter?) to point to the central truth. The large arrow included all the interpretive elements and the comparisons and details not compared. This of course was intended to show that everything in the parabolic teaching focuses on the central truth. If we miss the central truth we have missed it all. I hope you will become convinced of the importance of the central truth, so convinced that you will never study parabolic teaching apart from a desire to get the *CENTRAL TRUTH*. Just what is the central truth? Here is a definition.

definition
central truth

The central truth is the truth from God which the entire parabolic teaching purposes to illustrate.

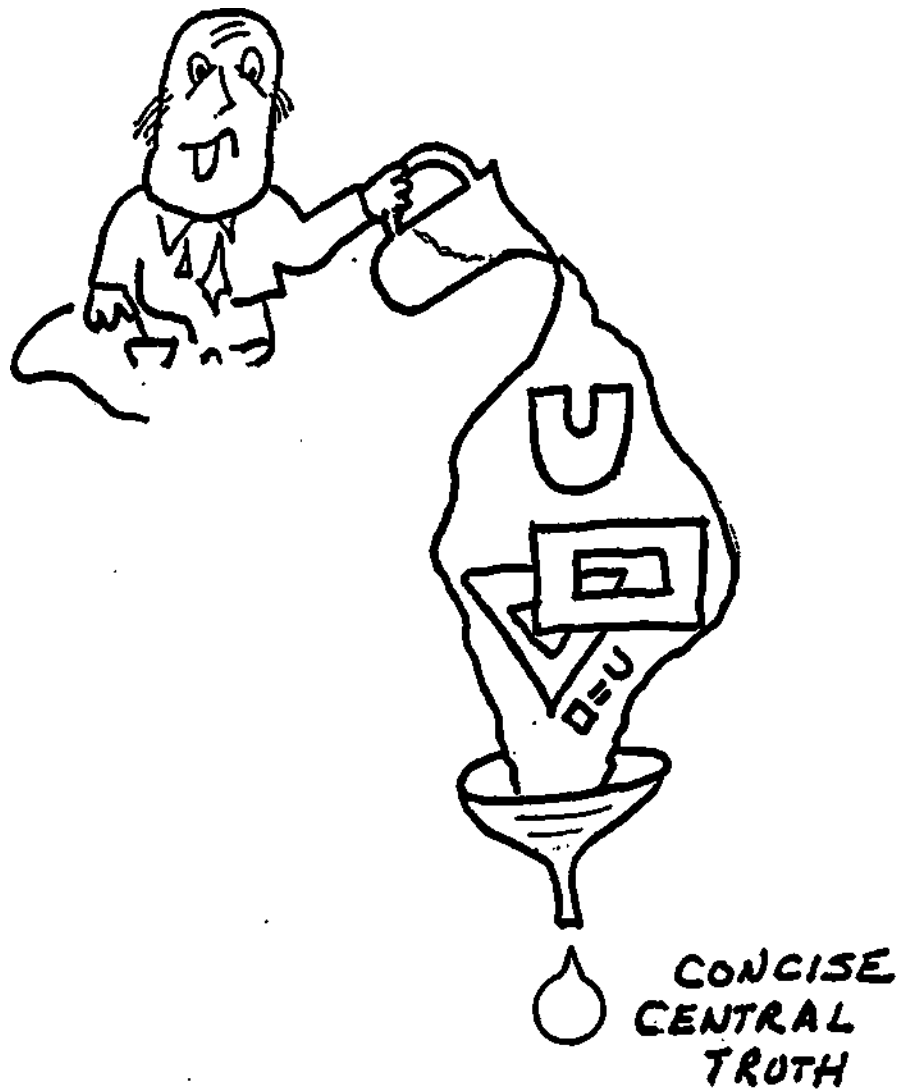
Now I recognize that this definition would have to be very long if it were to convey all that a central truth really is. So I have chosen to give this overbrief definition as a starter. But I will use five descriptive statements to explain in more detail what a central truth really is.

So, turn the pages and observe my descriptive phrases of the central truth. The cartoons should help you remember the essential points of each of the descriptive phrases.



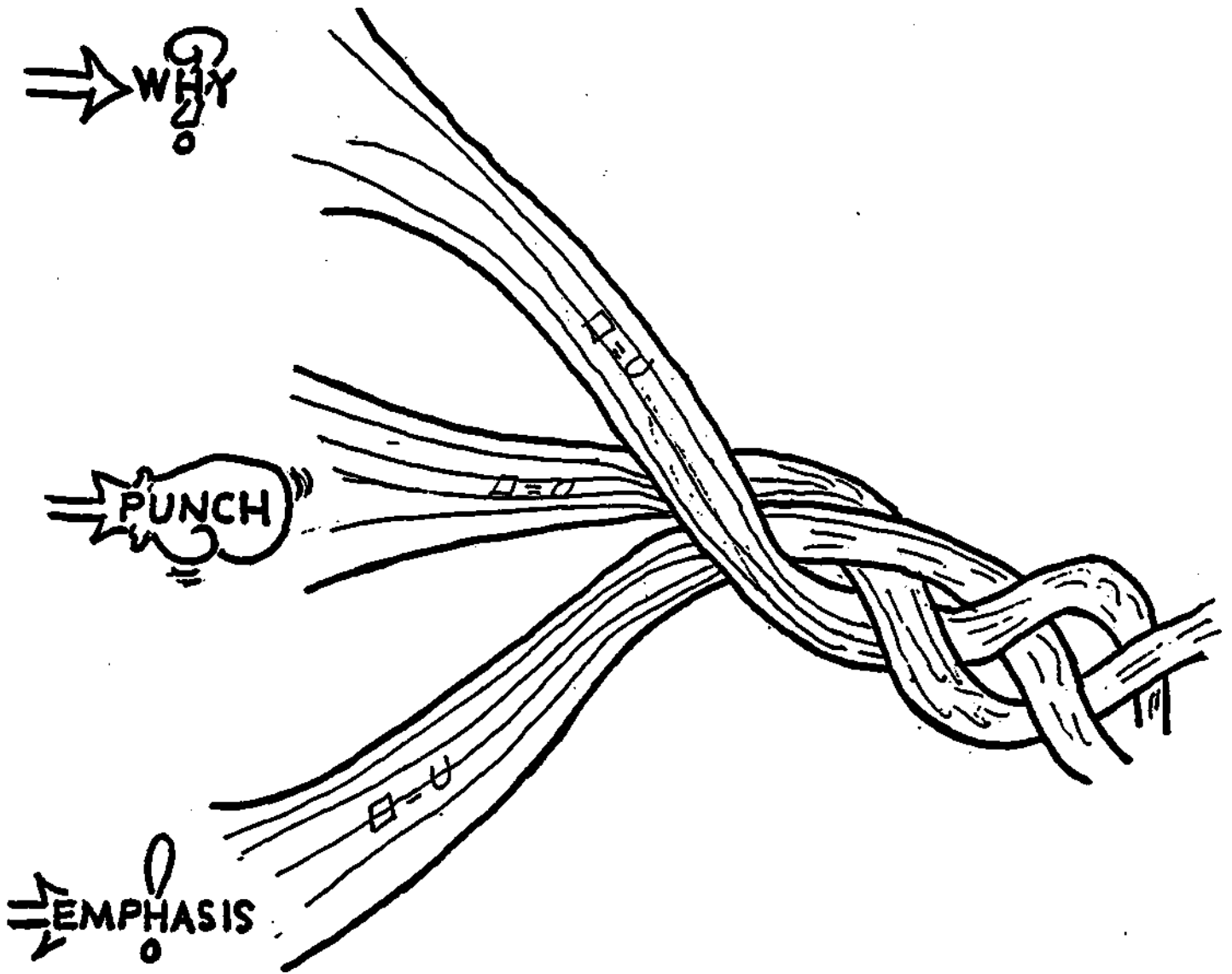
*exhibits
meaning*

The central truth is a statement which *exhibits the meaning* intended by the parabolic teaching.



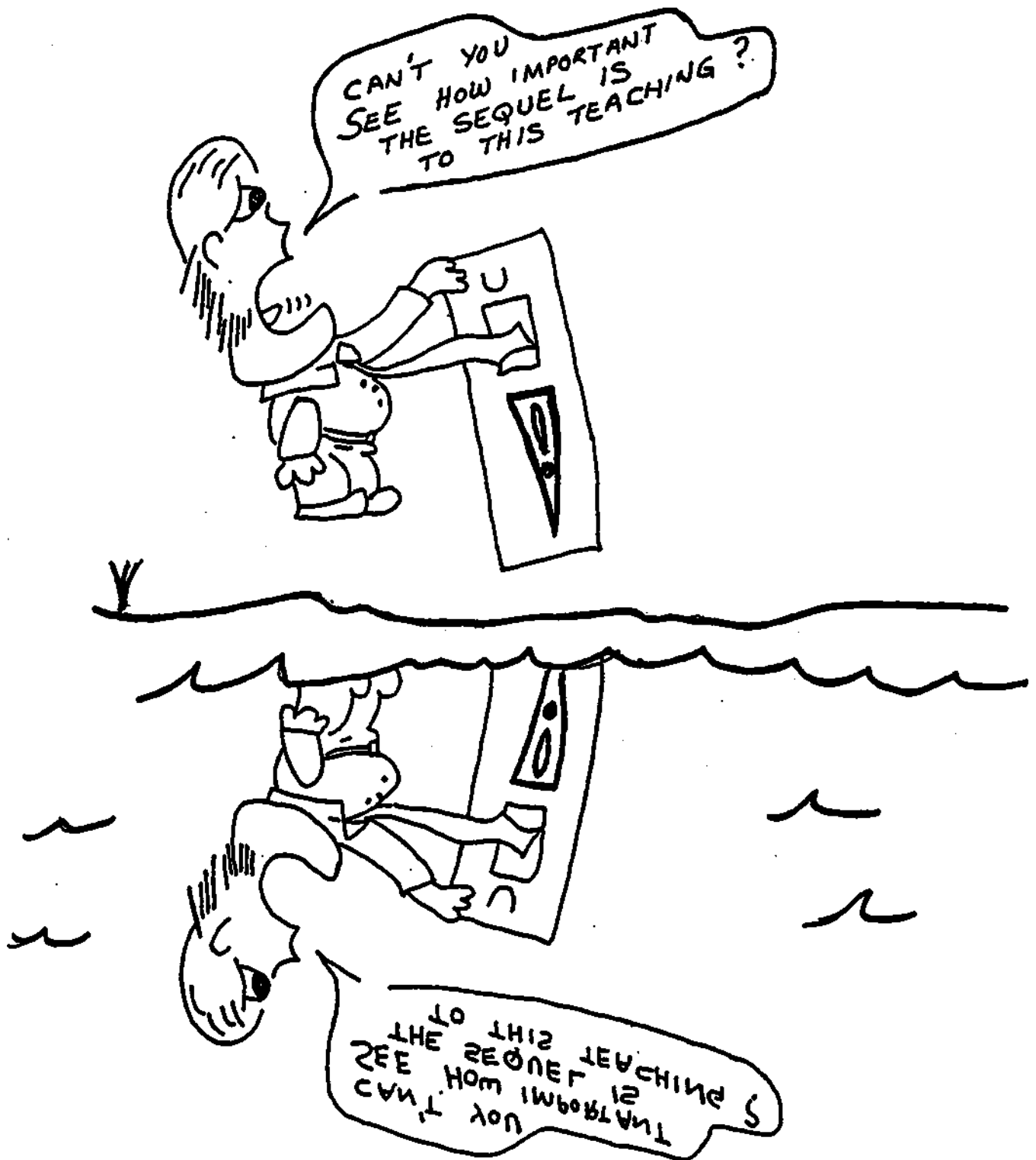
*briefly
summarizes*

The central truth is a statement which *briefly summarizes* the overall message of the parabolic teaching. _____



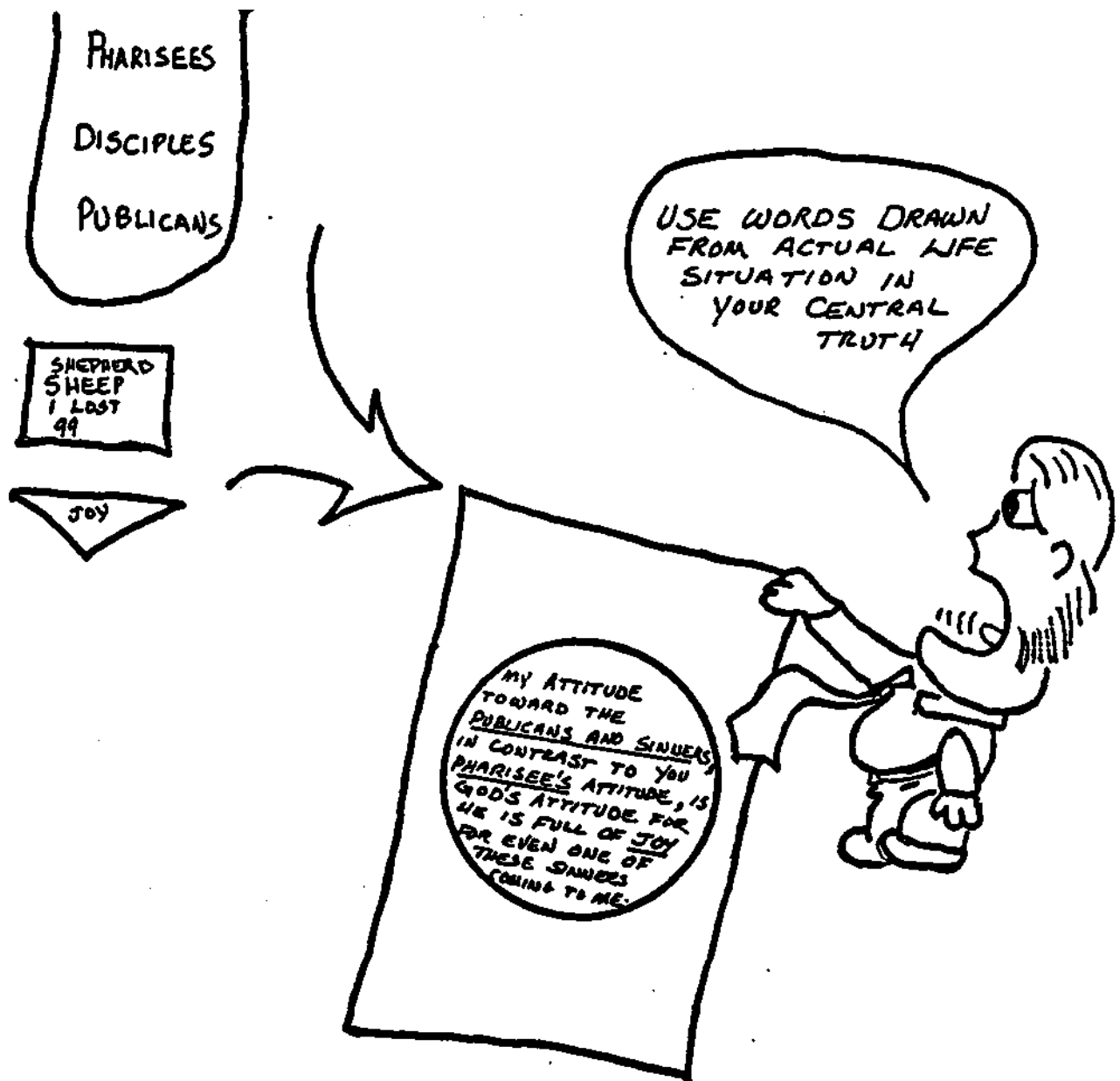
weaves
together

The central truth is a statement which *weaves together* the why of the setting, the punch of the story, the emphasis of the sequel, and the comparisons.



reflects
relative
importance

The central truth is a statement which is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons.



specific
terms

The central truth is a statement which is worded in the *specific* terms of the actual life items of the parabolic teaching.

Here is a summary of what I have said about the central truth so far.

*definition
central truth*

The central truth is the truth from God which the parabolic teaching is intended to illustrate.

*descriptive statements
amplifying the definition
of the central truth*

*exhibits
meaning*

The central truth is a statement which *exhibits the meaning* intended by the parabolic teaching.

*briefly
summarizes*

The central truth is a statement which *briefly summarizes* the overall message of the parabolic teaching.

*weaves
together*

The central truth is a statement which *w eaves together* the why of the setting, the punch of the story, the emphasis of the sequel, and the comparisons.

*reflects
relative
importance*

The central truth is a statement which is worded to *reflect the relative importance* of the setting, or the story, or the sequel, or the comparisons.

*specific
terms*

The central truth is a statement which is worded in the *specific terms* of the actual life items of the parabolic teaching.

20. The first descriptive statement has as its essential element *exhibits meaning*. By this I am seeking to convey the idea that the story is cast alongside of the meaning. The story is intended to illustrate the meaning of the central truth. Therefore, when you write a central truth do not include story items or story wording in your statement. Seek to put in place of the story items and story words the actual meaning intended by the illustration.

Read below the story element. Then note the two sample central truths illustrated by the story element.

*parable of
Friend at
Midnight*

Story Element--Luke 11:5-7

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

*sample 1 of
central
truth*

To pray to God means recognizing the fact that God is more than either an earthly friend or an earthly father. He *can* supply our specific needs, both physical and spiritual, if we ask Him in faith.

*sample 2 of
central
truth*

You disciples must ask specifically for your emergency needs with a persistent and expectant attitude *knowing* that your special relationship with God will allow him to meet these specific needs.

WHICH ONE OF THE SAMPLE CENTRAL TRUTHS EXHIBITS ACTUAL WORDING FROM THE STORY RATHER THAN THE MEANING ILLUSTRATED BY THE STORY?

- _____ a. sample 1 of central truth
_____ b. sample 2 of central truth

- - - - -
 x a.

*bring out
meaning of the
illustration*

Earthly friend is part of the story itself. It should not be included in the wording of the central truth. Sample 2 docs not contain that wording but seeks to give the meaning by calling attention to knowing. Because God is more than an earthly friend to me I can know that He will answer me. And hence I can have an expectant attitude and can persist in my prayers till the answer comes.

21. The second descriptive statement about the central truth emphasized *briefly summarizes*. There are two criteria I use to determine briefness in a summary statement-.

*only
one
statement*

If at all possible a central truth should consist of only one complete statement.

*Less
than 40
words*

A central truth can be considered brief if it contains less than 40 words.

*comments on
brief
criteria*

The tendency of most commentators is to write a paragraph explaining the central truth. It is rare to ever see a *nutshell* statement which has captured the truth illustrated. Yet this is what an interpreter who seeks to clearly explain truth must do. Of course there are times when two short statements describing the central truth are preferred over a long strung-out rambling statement. But for the most part central truths can be milked-down to a single concise statement if effort is applied.

*both take
real
effort*

A statement containing more than 40 words is approaching paragraph size. Seek to reword long statements until they contain less than 40 words. Again effort must be applied, but it can be done.

Consider again these two sample central truths

*sample 1
of central
truth*

To pray to God means recognizing the fact that God is more than either an earthly friend or an earthly father. He *can supply* our specific needs, both physical and spiritual, if we ask Him in faith.

*sample 2 of
central
truth*

You disciples must ask specifically for your emergency needs with a persistent and expectant attitude *knowing* that your special relationship with God will allow him to meet these specific needs.

WHICH OF THE ABOVE SAMPLES IS A BETTER EXAMPLE OF A BRIEF STATEMENT?

- _____ a. sample 1 of central truth
_____ b. sample 2 of central truth

WHY DO YOU SAY SO? Because

x b. Because it is one statement and it contains fewer words.

22. Below is a statement of the central truth of the parable of the Lost Sheep of Luke 15.

*central
truth Lost
Sheep*

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy* for even one of these sinners who is coming to me.

IS THIS A BRIEF STATEMENT? _____ yes _____ no

.....

x yes It is one statement and contains less than 40 words

23. The essential element of the third descriptive phrase of the central truth is the concept *weave together*. The central truth weaves together the why of the setting, the punch of the story, the emphasis of the sequel, and the comparisons. Read the following sample of a central truth with this thought of *weaving together* in mind.

See if you can spot how *the why of the setting* is included in this central truth.

*Why of
setting*

Jesus recognizes that the Pharisees are disapproving of his association with the Publicans and sinners. He defends his conduct by giving this parable illustrating the proper attitude toward Publicans and sinners.

*central
truth*

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

WHICH OF THE CHOICES BELOW, TAKEN FROM THE ABOVE CENTRAL TRUTH, INDICATES THAT THE *WHY OF THE SETTING* HAS BEEN WOVEN INTO THE CENTRAL TRUTH, (mark your choice)

- _____ a. My attitude toward the Publicans and sinners,
 in contrast to your attitude,
- _____ b. full of joy
- _____ c. joy for even one
- _____ d. these sinners
- _____ e. coming to me

- - - - -

 x a.

24. Consider again the same central truth but this time see if you can spot how the punch of the story is woven into the central truth.

*punch of
Lost Sheep*

The great joy that the shepherd has in finding the one lost sheep is the punch of the story. He emphasizes this fact by the way he puts the sheep on his shoulders *rejoicing* and by the invitation he gives to his neighbors to come and *rejoice* with him for the sheep has been found.

*central
truth*

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

WHICH OF THE CHOICES BELOW, TAKEN FROM THE ABOVE CENTRAL TRUTH, INDICATES THAT THE *PUNCH OF THE STORY* HAS BEEN WOVEN INTO THE CENTRAL TRUTH. (mark your choice)

- _____ a. My attitude toward the Publicans and sinners,
in contrast to your attitude,
- _____ b. full of joy
- _____ c. joy for even one
- _____ d. these sinners
- _____ e. coming to me

• • • • •

x b. full of joy

25. Consider again the same central truth but this time see if you can spot how the emphasis of the sequel is woven into the central truth.

emphasis
of
sequel

Jesus emphasizes in the sequel that there is joy in heaven, that is, God is pleased when one, even one, sinner repents. He is also displeased with those who are self-righteous and think that they need no repentance.

central
truth

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

UNDERLINE THE WORDS IN THE CENTRAL TRUTH ABOVE WHICH INDICATE THAT THE *EMPHASIS OF THE SEQUEL* HAS BEEN WOVEN INTO THE CENTRAL TRUTH.

in contrast to your attitude God's attitude he is full of joy for even one

26. Look at the three comparisons given below.

some
comparisons
Lost Sheep



- a. 1 lost sheep = one Publican or sinner
coming to Jesus
- b. shepherd = Jesus
- c. 99 sheep = self-righteous Pharisees
and scribes

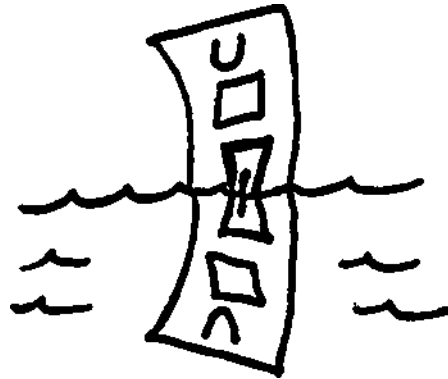
WHAT WORDS IN THE CENTRAL TRUTH INDICATE THAT THESE COMPARISONS WERE WOVEN INTO THE CENTRAL TRUTH? (list the words from the central truth beside the letter designating the comparison)

a. _____ **b.** _____ **c.** _____

.....

a. one of these sinners, Publicans and sinners b. My, me c. your (indicating the Pharisees and scribes')

27. I hope you aren't lost. I am explaining each of the descriptive statements about the central truth. So far I have explained 3 out of 5 of these descriptive statements. I am ready to begin on the fourth. I gave these five so long ago that you may have forgotten them. Remember the fourth one?



*reflects
relative
importance*

The central truth is a statement which is worded to *reflect the relative importance* of the setting, or the story, or the sequel, or the comparisons.

I use three different techniques to emphasize relative importance.

quantity

Number of words relating to the important element shows importance.

*special
indicators*

Emphasize selected words or phrases by *italics* or underlining.

*word
position*

Place the word or phrase to be emphasized in a prominent place in the sentence.

With these methods of emphasis in mind read again the central truth of the Lost Sheep.

central
truth

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

HOW WAS THE RELATIVE IMPORTANCE OF THE SETTING, OR THE STORY, OR THE SEQUEL REFLECTED IN THE ABOVE CENTRAL TRUTH.

- _____ a. by giving a number of words to reflect the importance of the setting
- _____ b. by italicizing words to bring out the punch of the story
- _____ c. neither of the above
- _____ d. both of the above

_____ d. 12 words (my attitude toward the Publicans and sinners, in contrast to your attitude,) all reflect the emphasis of the setting. That is, more than a third of the words are devoted to the setting. The italicized words (*full of joy for even one*) reflect the importance of the punch of the story where the shepherd was overjoyed at finding his one lost sheep.

28. The last descriptive statement about the central truth is repeated below.

use
specific
terms

The central' truth is a statement which is worded in the *specific terms* of the actual life items of the parabolic teaching.

central
truth

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

CIRCLE THE WORDS IN THE ABOVE CENTRAL TRUTH THAT ARE WORDED IN 'SPECIFIC TERMS OF THE ACTUAL LIFE ITEMS OF THE PARABOLIC TEACHING.

.....

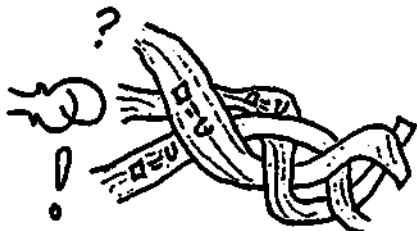
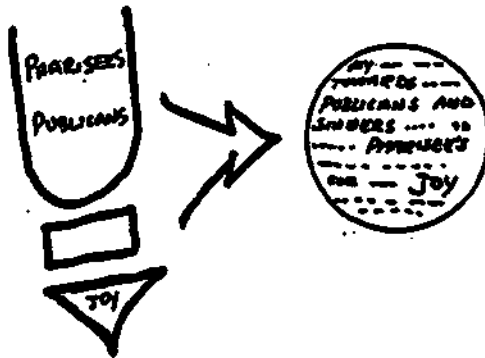
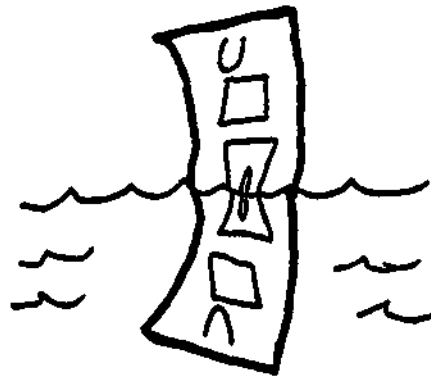
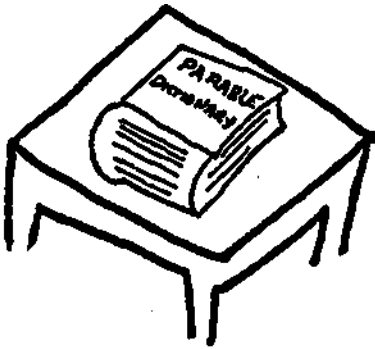
(My) (indicating Jesus) (Publicans and sinners your) (Pharisees) (God's attitude sinners)

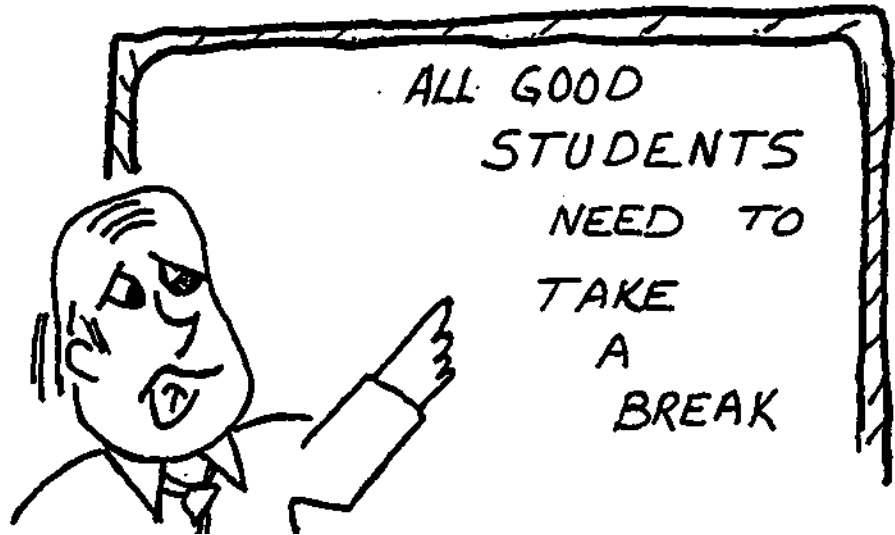
29. I have defined central truth, described it, and given some examples of it. You should be able to write out the definition of the central truth in your own words. And you should be reasonably familiar with the descriptive statements about the central truth. See how much you have retained.

WRITE IN YOUR OWN WORDS THE DEFINITION OF THE CENTRAL TRUTH.

The Central truth is _____

WRITE DOWN THE KEY CONCEPTS OF THE FIVE DESCRIPTIVE STATEMENTS ABOUT THE CENTRAL TRUTH BELOW THE CARTOONS WHICH I USE TO ILLUSTRATE THE STATEMENTS.





Here is another good spot to take a break. You certainly deserve it if you have waded through all that heavy stuff about the central truth.

SECTION 4. DETAILS NOT COMPARED

30. Finally, the last interpretive element. I bet you thought we'd never get here. The last interpretive element to be discussed is *details not compared*. It is symbolized on the parabolic diagram by,

□ = ?

Just what are *details not compared*? A good question. I'll begin (as usual) with a definition.

definition

Details not compared refer to any story items which have not been designated as reliable comparisons.

Remember what reliable comparisons are? They are those story items which have been equated to actual life items and agreed upon by a consensus opinion of Bible students.

Just to be certain that you understand the difference between comparisons and details not compared, read the story element which follows then read the comments that one Bible student has written about this parable.

*story
element of
Lost Sons*

Matthew 21:28-30

A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said the same. And he answered and said I go, sir: and went not.

*comments on
Lost Sons by a
Bible student*

The two sons, therefore, represent the sinners and the religious leaders. The sinners are represented by the first son. They lived in defiance to the Father's call and refused to obey Him, choosing rather a life of sin. But at the call of God through John the Baptist they repented of their former life and responded to his message. The second son represented the religious leaders who had a pretence of obedience by their religious observances, "I go sir," but who had no real response. They failed to respond to John the Baptist and hence disobeyed the call of God. The vineyard is not really important to the spiritual truth; it simply gives an occasion for the test of obedience.

LET'S SEE IF YOU CAN DISTINGUISH BETWEEN COMPARISONS AND DETAILS NOT COMPARED. ACCORDING TO OUR BIBLE STUDENT, THERE ARE TWO COMPARISONS AND ONE DETAIL NOT COMPARED. LIST THE TWO COMPARISONS MENTIONED IN THE ABOVE ANALYSIS AND THE ONE DETAIL NOT COMPARED.

The two comparisons are?



=



1.

2.

The detail not compared is,

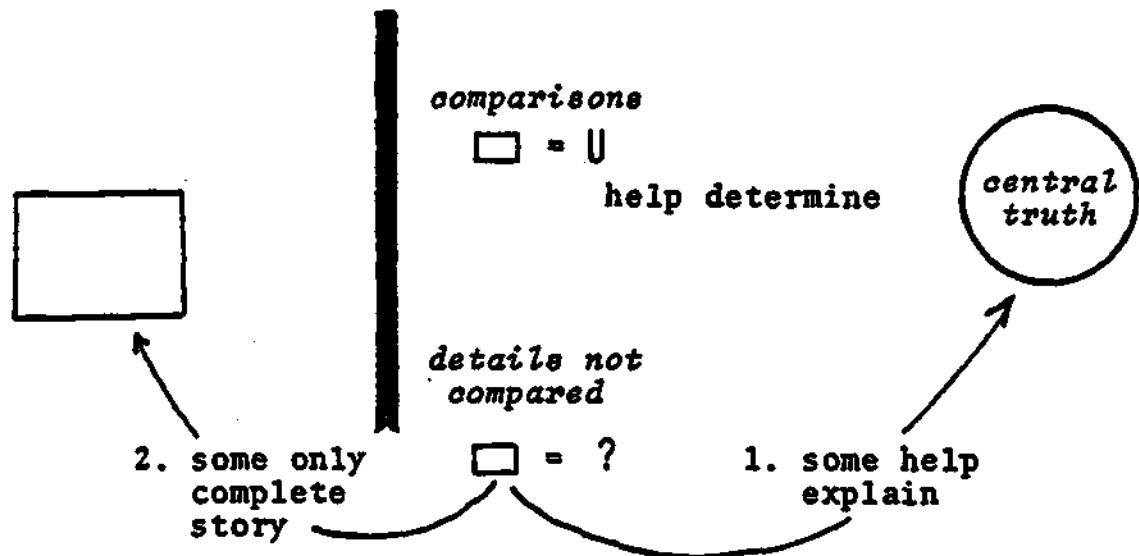


1. first son = sinners who responded to John the Baptist

2. second son = religious leaders who did not respond

The Detail not compared = vineyard

31. You have recognized from this one example that there is a difference between comparisons and details not compared. What is the difference? The major difference between comparisons and details not compared is seen in their relationship to the central truth. The following diagram indicates the major difference.



ACCORDING TO THE ABOVE DIAGRAM WHICH INTERPRETIVE ELEMENT, COMPARISONS OR DETAILS NOT COMPARED, IS MORE ESSENTIAL TO THE CENTRAL TRUTH.

comparisons

details not compared

X comparisons

comparisons
formulate
central truth

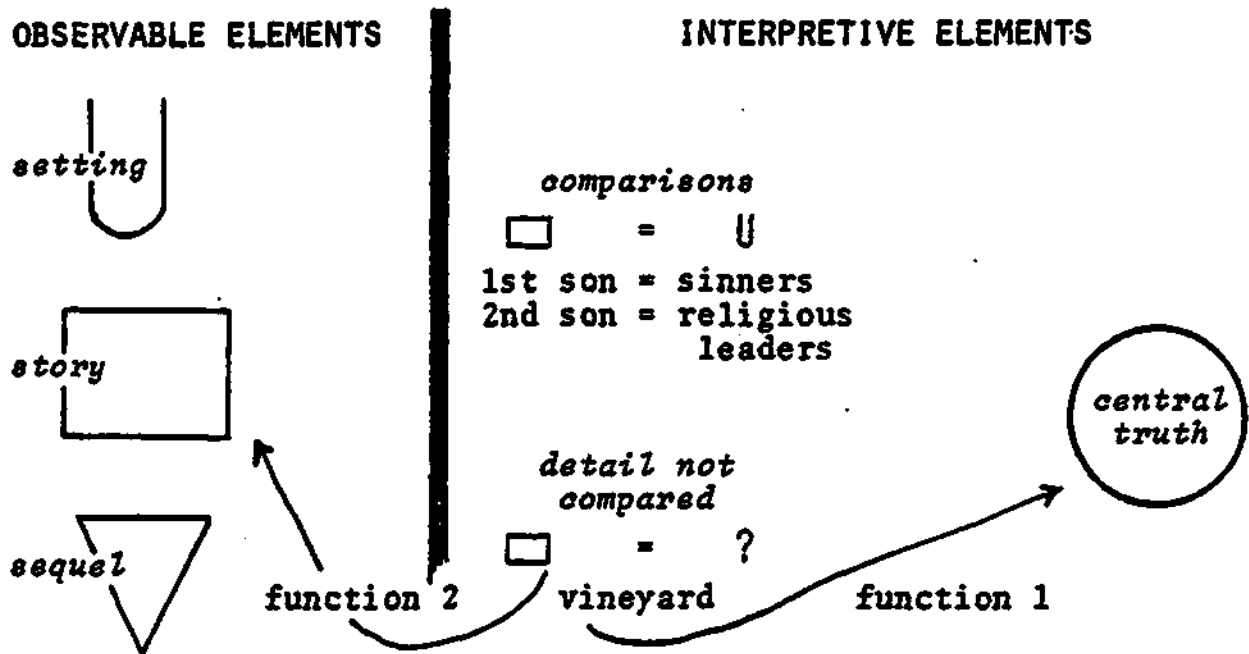
Comparisons are essential since they help formulate the concepts of the central truth. Details not compared, if they relate to the central truth at all, only help explain it.

quote by
McQuilkin
confirms one
function of
details

Concerning the parable of the Good Samaritan:

Notice now that there are other details which belong to the story itself and are necessary for its completeness, but may have no special spiritual significance.⁶

32. Just a moment ago you identified two comparisons and one detail not compared. I will put them on the overall diagram.



ACCORDING TO THE ANALYSIS OF THE BIBLE STUDENT GIVEN BEFORE, WHICH FUNCTION DOES VINEYARD SERVE?

_____ function 1
_____ function 2

 x function 2

According to the analysis, "The vineyard is not really important to the spiritual truth; it simply gives an occasion for the test of obedience. *That is, it is necessary to the story for its completeness.*"

33. I have identified one function that details not compared serve. A detail not compared can serve to complete the story. That is, it is necessary so that the story makes sense. But it does not have significance concerning the central truth. But there is another function that a detail not compared can serve. It was numbered function 1 on the diagram. Function 1 pointed toward the central truth and was described as *help explain*. Read the central truth given below and the comments about the parable. Keep function 1 in mind as you read.

*central
truth*

My attitude toward the Publicans and sinners, in contrast to your attitude, is God's attitude, for he is *full of joy for even one* of these sinners who is coming to me.

*quote by
McQuilkin
on this
same
parable*

*details
vividly
explain
central
truth*

Notice how this central message of the Father's heart of love is *made more vivid* [italics mine] by the several *details* of the story and its setting. It is an individual love, a heart of love that goes out toward one. It is a personal love, beautifully pictured by the sheep upon the shoulders of the shepherd. It is a love that loves to the end and goes to any sacrifice. It is a love for the lost one, the one who has strayed. Finally it is a love that expresses itself in great joy that the lost has been found, joy because it matters greatly to this loving Father that we should repent, and joy because our happiness is wrapped up in coming back to the fold. It is a love that is set off in vivid contrast to the opposite attitude represented by the proud Pharisees, who are not glad at seeing the publicans and sinners return but who are critically sneering. They can understand neither the love that yearns for the lost, nor the repentance that leads to a change in the sinner's heart, making him lovely instead of unlovely.⁷

ACCORDING TO THE ABOVE ANALYSIS THE PICTURE OF THE SHEEP UPON THE SHOULDERS OF THE SHEPHERD IS A DETAIL WHICH HELPS EXPLAIN GOD'S ATTITUDE TOWARD THE PUBLICANS AND SINNERS.

THIS DETAIL SHOWS THAT _____

• • • • •

This detail shows that God's attitude toward these Publicans and sinners is a personal love for each one.

34. I have said several things so far about details not compared. Let me summarize by giving some statements. You mark the ones that I have given concerning details not compared.

MARK THE STATEMENTS WHICH HAVE BEEN DISCUSSED CONCERNING DETAILS NOT COMPARED.

- _____ a. Details not compared are unimportant.
- _____ b. Details not compared help formulate the concepts of the central truth while comparisons help explain or make more vivid these concepts.
- _____ c. Details not compared serve two functions. They can relate to the central truth and help explain it or they may not relate to it at all but simply serve to make the story complete.
- _____ d. A detail not compared is a story item which has not been designated as part of a reliable comparison.

• • • • •

x c. x d. I sure hope you didn't mark b since that statement exactly reversed the functions of comparisons and details not compared.

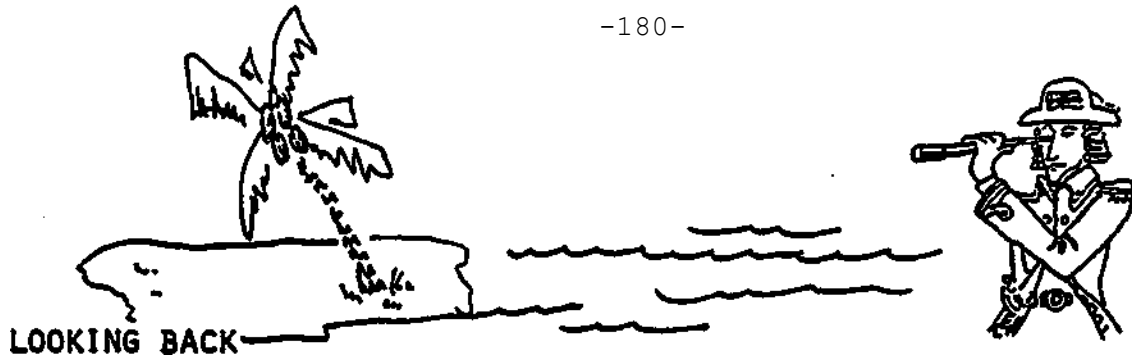
HIGHLY RELEVANT QUOTES

quote by
Lightfoot

A failure to recognize that all the details of a parable are not meaningful has led many astray in their interpretation.⁸

quote by
McQuilkin

Because the parables of our Lord are so perfect in making many details all focus on the central message it is natural that men should seek a spiritual meaning in every detail, and thus go astray in the understanding of parables.⁹



SECTION 5, SUMMARY OF CONCEPTS EMPHASIZED IN CHAPTER 4

1. There are three interpretive elements: comparisons, details not compared, and central truth.
2. A comparison is the equating of some item in the story element to some item in the actual life situation surrounding the giving of the parable in order to illustrate truth from God in terms of commonly known things.
3. The story item is taken directly from the story element.
4. The actual life item is taken from the actual life situation to which the parable was addressed.
5. The setting and sequel give information which helps one determine the actual life situation.
6. The number of comparisons varies from parable to parable.
7. The kind of things being compared varies from parable to parable.
8. Comparisons on which there is consensus opinion are reliable to use in interpreting the parable.
9. Common sense rule on comparisons: If no reputable interpreter agrees on some given comparison then do not dogmatically insist on that comparison.
10. Comparisons identified as reliable are very important in formulating the central truth.
11. The central truth is the truth from God which the entire parabolic teaching purposes to illustrate.

12. The central truth is further described by these phrases:
 - a. The central truth is a statement which *exhibits the meaning* intended by the parabolic teaching.
 - b. The central truth is a statement which *briefly summarizes* the overall message of the parabolic teaching.
 - c. The central truth is a statement which *weaves together* the why of the setting, the punch of the story, the emphasis of the sequel, and the comparisons.
 - d. The central truth is a statement which is worded to *reflect the relative importance* of the setting, or the story, or the sequel, or the comparisons.
 - e. The central truth is a statement which is worded in the *specific terms* of the actual life items of the parabolic teaching.
13. The words of the central truth should not contain *illustrative language* from the *story itself*. This language should be replaced by the meaning it intends to illustrate.
14. A central truth should be a concise *single* statement containing less than 40 words.
15. Wording in the central truth should *represent all* the elements of the parabolic teaching.
16. In order to reflect *relative importance* of one or more elements in the central truth, use
 - a. *more words* to describe the important element,
 - b. *italics or underlining* to point out the important element,
 - c. a *shift in word order* which places the important element in a prominent place in the statement.
17. The central truth should use *specific terms involving actual life items* in its wording.
18. *Details not compared* are those story items which have not been designated as part of a reliable comparison.
19. Comparisons help *formulate* the concepts of the central truth while details not compared *help explain or make more vivid* the concepts of the central truth.
20. Details not compared serve *two functions*. They can relate to the central truth by explaining it or they may not relate to it but simply serve to make the story complete.

SECTION 6. CHAPTER TEST



This has been the most difficult chapter that you have studied so far. You have been introduced to many definitions and concepts. You have come a long way. Perhaps it would be in order to go back to the objectives listed on the first page of the chapter and read them to see how well you think you have done. Then come back here and take the test below to see how well you did.

1. List the three interpretive elements associated with parabolic teaching.

- a. _____
- b. _____
- c. _____

2. Now define in your own words each of these elements.

- a.
- b.
- c.

3. Explain in your own words the following concepts:

- a. story item _____
- b. actual life item _____
- c. The central truth exhibits meaning. _____
- d. The central truth briefly summarizes. _____
- e. The central truth weaves together. _____
- f. The central truth reflects relative importance. _____

g. The central truth uses specific terms. _____

h. How does a detail not compared differ from a comparison?

4. Explain in your own words what contribution a detail not compared can make to the central truth.

5. Label the missing items on the following portion of the parabolic diagram.

INTERPRETIVE ELEMENTS

4. _____
_____ (symbol)

- a. _____
- b. _____
- c. _____
- d. _____

6. _____

5. _____ (draw in missing
symbol for 6.)

- a. _____
- b. _____

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

ANSWERS OR SUGGESTED ANSWERS FOR CHAPTER TEST

For some of these answers I will suggest where you may go to check your answer.

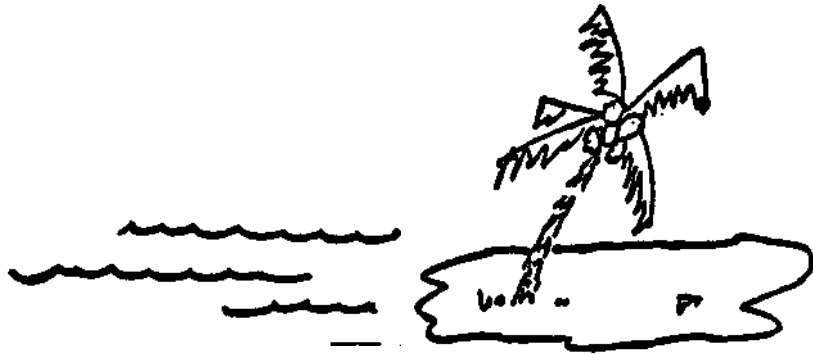
1. a. comparisons _____
b. details not compared
c. central truth _____
2. a. definition of comparison (see summary concept 2)
b. definition of detail not compared (see summary concept- 18)
c. definition of central truth (see summary concept 11)
3. a. story item (see frame 4)
b. actual life item (see frame 6)
c. The central truth exhibits meaning, (see frame 20)
d. The central truth briefly summarizes, (see frames 21,22)
e. The central truth weaves together, (see frames 23-26)
f. The central truth reflects relative importance, (see frame 27)
g. The central truth uses specific terms, (see frame 28)
h. How does a detail not compared differ from a comparison? (see frames 30-33)
(see also summary concept 19)
4. Explain in your own words what contribution a detail not compared can make to the central truth, (see summary concept 20 and frame 33)
5. Compare the items you labeled with the parabolic diagram given at the very first of this chapter.

CHAPTER 5. MY TURN TO PUT TOGETHER A PUZZLE

"A picture is worth a thousand words."

A usable quote from the Older Generation.

Looking forward



In our last chapter we finished a detailed look at the theory of parabolic teaching. We have now seen the six pieces of the parabolic puzzle. What you need now is to see these pieces put together with a specific example. I previously made a promise to you that I would study a parable and demonstrate these principles in action. And that is the purpose of this chapter. If you watch me do one, I'm sure you will get the idea and be able to do one yourself. I am going to use a study sheet with 8 questions to help guide me through my analysis. These questions deal with the pieces of the puzzle with which you are familiar.

There is a Procedure Page for each question on the study sheet. In each procedure page I will outline the detailed steps to follow in answering the question. Then using the procedure, I will work through the parable in Mark 4 in the example section on the page. In this way you can watch me work through the parable, and be ready to tackle one for yourself.

Objectives By the time you complete your study you will be able to:

- explain the concepts of the questions on the Study Sheet,
- recognize essentials needed in the answers to these questions,
- recognize the difference between the interpretive teaching of the parable and the application principles drawn from the teaching,
- list a simple 5 step procedure for making a specific personal application of truth to your own life.

STUDY SHEET FOR PARABLES

introduction In just a moment I'm going to analyze a parable found in Mark 4. But before I do, why don't you take a careful look at the Study Sheet for Parables, which is given on the next page. Read it in detail. It is the sheet I will follow in studying the parable in Mark 4. After reading the Study Sheet carefully then go to the following page.

purpose
of each
question

- Question 1 is used to analyze the SETTING element.
 - Questions 2 and 3 are used to analyze the STORY element.
 - Question 4 is used to analyze the SEQUEL element.
 - Question 5 is used to analyze and identify the COMPARISONS.
 - Question 6 forces you to identify and give a concise statement of the CENTRAL TRUTH.
 - Questions 7 and 8 help you APPLY PRINCIPLES OF TRUTH.
-

STUDY SHEET FOR PARABLES

Title of Parable _____

Scripture References for: Setting _____ Story _____ Sequel _____

Question 1. From your analyses of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Question 2. Be sure you UNDERSTAND the Story as the Original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Question 3. Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

Question 4. Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

Question 5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others, which tend to confirm your comparisons.

Question 6. Give here your final statement of the CENTRAL TRUTH. Add any comments concerning the Central Truth made more vivid by Details Not Compared. Give also any comments from others which confirm your concepts of the Central Truth.

Question 7. List here your MAIN PRINCIPLE drawn from the Central Truth. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Question 8. If you received a PERSONAL APPLICATION from this study list it here.

USING THE STUDY SHEET - PRELIMINARIES

introduction You must learn to fill out the preliminary information in all the blanks which are on the study sheet preceding the questions 1-8. The following procedural steps explain how to fill in this information, and of course this procedure can be used for any parable. But we will illustrate using the parable found in Mark 4. Turn to Mark 4 in your Bible and read verses 1-25. Become familiar with the passage then use the following procedure to Identify the scriptural portions comprising the observable elements of the parabolic teaching in such a way as to remember them.

STEP	PROCEDURE	EXAMPLE
1.	Give the parabolic teaching a title which will help you remember the teaching.	<p>If I wanted a title which emphasized what I saw in the story I would choose: Title of Parable <u>The Different Soils</u></p> <p>However, I know that this parable already has a title which is known by many people. Here is the common title. Title of Parable <u>The Sower</u></p> <p>Actually I would probably compromise. Here is what I would put down. Title of Parable <u>The Different Soils (or the Sower)</u></p>
2.	Locate by verse references where the Story element begins and ends.	<p>Scripture References for : Mark 4</p> <p>Setting _____ Story <u>3-8</u> Sequel _____</p>
3.	Read through what comes before the Story element and locate by verse references where the Setting begins and ends. If no Setting element is available then note down, "no help from Setting."	<p>Scripture References for : Mark 4</p> <p>Setting <u>1-2</u> Story _____ Sequel _____</p>
4.	Read what follows the Story element and locate by verse references where the Sequel element begins and ends.	<p>Scripture References for: Mark 4</p> <p>Setting _____ Story _____ Sequel <u>9-25</u></p> <p>It is possible that you thought verse 9 was the sequel. But remember, we defined the Sequel as all that follows the Story and relates to it. Verse 9 is an application statement relating directly to the parable just given.</p>

USING THE STUDY SHEET - PRELIMINARIES cont.

4.	Cont.	However, verses 10 - 25 contain clarification of the parable and further teaching on what was implied in the teaching illustrated by the parable. All of these verses properly belong in the Sequel.
5.	If no Sequel element is apparent then reread carefully the Story element and note if some Sequel-like element is included in the Story element.	

HOW TO STUDY QUESTION 1 ON THE STUDY SHEET FOR PARABLES

Question 1 From your analysis of the Setting write a concluding statement which clearly sets forth WHY the parabolic teaching was given.

task Discover the issue in the Setting element which prompted the parabolic teaching.

STEP	PROCEDURE	EXAMPLE
1.	<p>Read the setting carefully and jot down any of the following items which might occur and might have prompted the parable.</p> <ol style="list-style-type: none"> A question A problem General information Some special subject of teaching Some combination of these items 	<p>Setting: Mark 4: 1 & 2</p> <p><i>There is general information only in this parable. This information tells us:</i></p> <ol style="list-style-type: none"> <i>that Jesus is teaching,</i> <i>where Jesus is teaching (by the seaside)</i> <i>of the unusual conditions under which he taught (from the boat)</i> <i>of the large number of people listening (a great multitude)</i> <p><i>The general information in the Setting focuses on the basic fact that Jesus is teaching a large group of people by parables.</i></p>
2.	<p>Relate the items you have noticed in the Setting to the Story itself by deciding whether the Story answers, or illustrates, or explains, or solves, or in some way relates to the items you have noted. Write down your conclusions.</p>	<p><i>I notice that Jesus begins the Story with an imperative command which demands the attention of the crowd.</i></p> <p>HARKEN vs. 3</p> <p><i>Secondly, he mentions a number of different soils in his story.</i></p> <p>Relationship:</p> <ol style="list-style-type: none"> <i>PERHAPS the different responses of soil to the seed sown represents how people listen. Maybe that is why he demands their attention.</i> <i>PERHAPS this idea has merit. Just as Jesus is talking to many different kinds of people and giving truth to them it is very important that truth be given to all kinds of people.</i>
3.	<p>Relate the items you have noticed in the Setting to the Sequel itself by noticing where the Sequel gives a further comment which answers or solves or in some way relates directly to one of the items seen in the Setting. Write down your conclusions.</p>	<p><i>In commenting on this Story, Jesus gives a warning to the large crowd which just heard the story. In essence the warning says, "You are responsible to respond to my teaching." He further explains to the disciples that they must listen to truth and obey it or they will lose their grasp of truth. If they do respond more truth will become clear to them.</i></p>

HOW TO STUDY QUESTION 1 ON THE STUDY SHEET FOR PARABLES cont.

3.	cont.	<i>And they are much more responsible because they have heard more truth. Now, how does this apply to the general information in the Setting. Obviously, the focus has to do with people and how they hear teaching on truth.</i>
4.	If the Story or Sequel does not relate in a particular way to any of the items noted in the Setting then simply state, "can see no relationship between items and Story or Sequel.	<i>I don't feel this particular procedure applies to our parable since I did relate the Story and Sequel to the Setting items.</i>
5.	Summarize your findings by writing one or two statements which clearly set forth WHY the parabolic teaching was given. These statements should be the final answer placed on the question sheet under question 1. Your findings for procedures 1-4 are your rough work and should not be written down as your final answer.	<i>Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.</i>

SUMMARY PROCEDURE FOR QUESTION 1 Question 1.

What prompted the parable?

1. Note items in Setting. (Step 1)
2. Relate items in Setting to Story. (Step 2)
3. Relate items in Setting to Sequel. (Step 3)
4. If none, say so. (Step 4)
5. Summarize and put final statement on sheet.
(Step 5)

Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

HOW TO STUDY QUESTION 2 ON THE STUDY SHEET FOR PARABLES

Question 2 Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances,

task Understand the Story as the original listeners did.

STEP	PROCEDURE	EXAMPLE
1.	Read the Story enough times so that you are very familiar with the details.	Read through Mark 4:3-8 several times. Normally it takes at least 4 times to familiarize yourself with the story. You should become familiar enough with the story that after reading it through several times slowly, you can read the Story and not see anything new.
2.	Now list anything (words or phrases or events) in the Story which are unfamiliar because they relate to the culture of the : story teller.	<p>It is important to recognize that when I refer to the 'culture' of the story teller I am referring to the way of life of a people and includes how they act and think and what they value.</p> <p>My thinking of this is given in the form of questions which came to mind as I became familiar with the story.</p> <p>(1) What is meant by "wayside" in verse 4?</p> <p>(2) How does this sower plant his seed? In any sowing of seed that I am familiar with the seed isn't planted in thorns or rocky places.</p> <p>(3) What would thorns be doing in the middle of a farmer's field? I am used to large fields cleared of everything except the crops which have been planted.</p> <p>(4) What is meant by "some thirty, and some sixty and some an hundred"?</p>
3.	Now use other Scriptures or Bible Dictionaries or commentaries to explain these cultural items. Jot down an answer which helps clarify the cultural item. If you can't get an answer simply write, "need further help." As a final answer to the question jot down the hindrance with your answer which clears it up or your answer which shows that it still remains a hindrance.	<p>I have checked through the books listed on the page Books Helpful In The Study Of A Parable, and these are the answers I got from them.</p> <p>(1) What is meant by "wayside" in verse 4? The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.</p>

HOW TO STUDY QUESTION 2 ON THE STUDY SHEET FOR PARABLES cont.

3.	cont.	<p>(2) How did this sower plant his seed? Edersheim mentions two ways: by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of ground mentioned in the parable.</p> <p>(3) What would thorns be doing in the middle of the farmer's field? The thorns might be growing near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable and may have had boulders and clumps of thorn bushes in them.</p> <p>(4) What is meant by some thirty and some sixty and some an hundred? According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.</p>
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SUMMARY PROCEDURE FOR QUESTION 2

Question 2. Any hang-ups in the story?

1. Read, read, read the story.
2. List cultural hang-ups.
3. Use outside helps to clear up.

BOOKS HELPFUL IN THE STUDY OF A PARABLE

TYPES OF BOOKS	EXAMPLES
BIBLE DICTIONARY	<u>International Standard Bible Encyclopedia</u> <u>New Bible Dictionary</u> <u>Wycliffe Bible Dictionary</u>
BIBLICAL CUSTOMS AND CULTURE	<u>The Land and the Book</u> W. M. Thompson <u>Manners and Customs of Bible Lands</u> Wright <u>The Life and Times of Jesus the Messiah</u> Edersheim <u>Bible History: Old Testament</u> Edersheim
COMMENTARIES	<u>Studying Our Lord's Parables</u> McQuilkin <u>Studies in the Four Gospels</u> Morgan. <u>The Gospel of Matthew</u> Erdman <u>The Gospels (Vol. I II)</u> Barnes

HOW TO USE BIBLICAL BACKGROUND BOOKS

There are at least two different ways to get at the information contained in reference books like the above:

STEP	PROCEDURE	EXAMPLE
1.	Use the alphabetical index of names and subjects usually listed in the back of the book.	For example, to get answers to my questions concerning cultural hang-ups, I would try "sow", or "wayside", or "farming" or "agriculture".
2.	Use the Index of Scripture texts, also usually listed in the back.	For example, I would look up Mt. 13:3-8 or Mk. 4:1-9 or Luke 8:4-10 which are all accounts of the parable of the sower. One of these scriptural references will probably have some comments.

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 2

STUDY SHEET FOR PARABLES Title of Parable *The Different Soils (or the Sower)*
Setting 1-2 Story 3-8 Mark 4 . Scripture References for:
Sequel 9-25

Question 1. From your analysis of the Setting write a concluding Statement, which clearly sets forth WHY the parabolic teaching was given.

Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" in verse 4?

Answer: The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.

Hindrance: How did this sower plant his seed?

Answer: Edersheim mentions two ways-by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of grounds mentioned in the parable.

Hindrance: What would thorns be doing in the middle of the farmer's fields? *Answer: The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred? *Answer: According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.*

HOW TO STUDY QUESTION 3 ON THE STUDY SHEET FOR PARABLES

Question 3 Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

task To discover the most important point in the Story element which is emphasized to the listener. Use the appropriate procedure marked either for a narrative or for a pictorial or figurative story element.

KIND OF STORY ELEMENT - NARRATIVE

STEP	IF	THEN
1.	the narrative has a main character	follow the action of the main character to determine if some significant action is highlighted.
2.	the narrative uses a series of events which builds to a climax	make a brief statement describing the climactic event.
3.	the narrative uses one or more contrasts	make a detailed statement which describes this surprising element.
4.	the narrative uses some element of surprise	make a statement which describes this surprising element.
5.	the narrative presents some problem which it solves	make a statement of the problem and solution.
6.	you feel the beginning or ending of the narrative is significant to the important point of the story	write down a statement describing how it is significant to the most important point in the story. Often the most important thing being emphasized in a narrative is placed either first or last in the narrative.
7.	Now analyze the work which you have done on the first six steps. Write down a statement or two summarizing what you feel is the single most important point in the narrative. This is the final answer to question 3.	

KIND OF STORY ELEMENT - PICTORIAL OR FIGURATIVE

STEP	PROCEDURE
1.	Identify the items being compared. Write down the two items.
2.	Make a list of possible ways they could be compared.
3.	Select the most likely comparison in view of the Setting and Sequel.
4.	Make a statement showing what is the single most important thing being emphasized to the listener by the comparison. This is the final answer to question 3.

HOW TO STUDY QUESTION 3 ON THE STUDY SHEET FOR PARABLES cont.

use

In order to shorten what could be a very long explanation let me suggest how I would apply these procedures to any parable and simply give the results of doing so to Mark 4.

I would recognize that any given Story might use a combination of ways to bring out its most important point, therefore more than one procedure might apply to a given parable.

I would use each procedure and read the Story quickly to see if this procedure applied to the Story. If so, I would jot down my answer.

example
from
Mark 4

Let me share my answers which I wrote down when I examined the Story in light of these procedures one at a time for Mark 4. I feel that procedures 3, 6, and 7 apply to Mark 4.

STEP	PROCEDURE	EXAMPLE
3.	If the narrative uses one or more contrasts then make a detailed statement describing the contrasts.	<i>Three different kinds of soils which bring forth a poor result when seeded are contrasted to one soil which brings forth a good result.</i>
6.	Look at the beginning and ending of the Story. Perhaps there is a hint as to what is important.	<i>The first line of the story sets the stage. Seed is being sown. However, it is not the sowing of the seed that is important but what happens to it. The last line in the story shows the most important result desired and that is that the soils bring forth a good yield.</i>
7.	Now draw your conclusions. Give the most important point of the story.	<i>The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted.</i>

SUMMARY PROCEDURE FOR QUESTION 3

- | |
|---|
| Question 3. What is the punch of the story? |
| 1. main character |
| 2. climax |
| 3. contrasts |
| 4. surprise |
| 5. problem |
| 6. beginning and ending |
| 7. conclude |

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 3

STUDY SHEET FOR PARABLES Title of Parable: The Different Soils (or the Sower)

Scripture References for: Mark 4 Setting 1-2 Story 3-8 Sequel 9-25

Question 1. For your analysis of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Jesus recognizee that this targe crowd muet respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" in verse 4? Answer: *The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.*

Hindrance: How did this sower plant his seed?
Answer: *Edersheim mentions two ways-by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of grounds mentioned in the parable.*

Hindrance: What would "thorns" be doing in the middle of the farmer's field?

Answer: *The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred?
Answer: *According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.*

Question 3. Recognize the MOST IMPORTANT POINT In the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted.

Reason: The obvious contrasts in the Story and the final statement emphasizing the good results are my reasons for writing the above conclusion.

HOW TO STUDY QUESTION 4 ON THE STUDY SHEET FOR PARABLES

Question 4 Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

task Discover what the story teller emphasized to the listeners in the Sequel.

STEP	PROCEDURE	EXAMPLE
1.	If the story teller asked a question in the Sequel, jot down the question. Write a statement indicating what response the story teller intended in the hearers by the question.	Read again Mark 4:9-25. v. 13 And He saith unto thee, know ye not this parable? ...and how, then will ye know all the parables? Here is my thinking. By these two questions Jesus is seeking to (1) cause the hearers to see their need of understanding the parables he has just taught, (2) cause the hearers to understand how parables teach, (3) cause the hearers to respond to the actual teaching of "The Different Soils."
2.	If the story teller gave a proverbial-like statement as the Sequel or as part of the Sequel, then rewrite the statement in your own words. Also write a statement indicating what response the story teller expected of the listeners by giving the proverbial-like statement.	Vs. 9, 23, 25. In my own words, "If you have heard and understood what I have said you better hear." Jesus is expecting some to obey what he has said; Some to question further.
3.	If the story teller gave a command, list the command. Make a statement indicating the main implications of the command upon the listeners.	Vs. 9 And he said unto them, he that hath ears to hear, let him hear. Jesus warns all the crowd (including his own close followers) that what he is saying must be followed or else it will not profit them.

HOW TO STUDY QUESTION 4 ON THE STUDY SHEET FOR PARABLES cont.

	If the story teller uses the Sequel to give further teaching or clarification of what was emphasized by the Story then write down a statement which summarizes the various things clarified.	<i>The teaching which further clarifies the command of verse 9 (and the teaching of the parable as a whole) is given in the form of a miniature parable. I am going to give you an analysis of this parabolic teaching on the map called Miniature Parable.</i>
5.	Examine your above analysis and write down your conclusions as to what the story teller was emphasizing in the Sequel. This is your final answer.	<i>My answer: Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey what he heard. Those who obey will receive more teaching. Those who refuse to obey, lose the privilege of more teaching. Jesus also shows that the purpose of parabolic teaching is to confront people with truth not hide it from them.</i>

SUMMARY PROCEDURE FOR QUESTION 4

Question 4. Emphasis of Sequel?

1. ?
2. proverb
3. command
4. teaching
5. conclude

ANALYSIS OF THE MINIATURE PASABLE IN MARK 4

introduction The teaching which further clarifies the command in verse 9, "He that hath ears to hear, let him hear," and the teaching of the parable as a whole is given in the form of a miniature parable. I am going to give you an analysis of this parabolic teaching in the form of our symbols used in the last chapter.

MASK 4: 21 - 25



SETTING

WHY? - to amplify the teaching of responsibility of a hearer given in the previous parable and its sequel.

COMPARISONS

light - parabolic teaching



STORY

PUNCH = A lamp is used to give light not hide it.



Parables are used to teach truth not to hide it and truth carries the responsibility of obedience and gain of more truth or disobedience and loss of truth.



SEQUEL

EMPHASIS - (1) Truth is hidden in a parable in order that it might be seen (vs. 22.)

(2) People who understand are responsible to obey (vs. 23.)

(3) The more you disciples grasp and use truth the more you will receive truth (vs. 24.)

(4) Those receiving and using truth receive more while those not using truth received shall lose that which they already have.

All of the above represents the clarifying teaching of Jesus in the Sequel of the Parable of the Different Soils.

1. The concept of the gain or loss of truth is clarified.
2. The idea of responsibility to obey varying with the amount of truth received is added.

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 4

STUDY SHEET FOR PARABLES Title of Parable The Different Soils (or the Sower)

Scripture References for Mark 4: Setting 1-2 Story 3-8 Sequel 0-25

Question 1. For your analysis of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" in verse A? Answer: *The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.*

Hindrance: How did this sower plant his seed?
Answer: *Edersheim mentions two ways, by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of grounds mentioned in the parable.*

Hindrance: What would "thorns" be doing in the middle of the farmer's field?

Answer: *The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred? Answer: *According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 200 other bushels it was considered to have brought forth 100 fold.*

Question 3. Recognize the MOST IMPORTANT POINT In the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted.

Reason: The obvious contrasts in the Story and the final statement emphasizing the good results are the reasons for writing the above conclusion.

SUMMARY OF OUR ANALYSIS - THROUGH QUESTION 4 cont.

Question 4. Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey what he has heard. Those who obey will receive more teaching. Those who refuse to obey lose the privilege of more teaching. Jesus also shows that the purpose of parabolic teaching is to confront people with truth not hide it from them.

HOW TO STUDY QUESTION 5 ON THE STUDY SHEET FOR PARABLES

Question 5 List here any comparisons which you feel are RELIABLE COMPARISONS, List also any comments from others which tend to confirm your comparisons.

task Identify the comparison or comparisons used in the parabolic teaching.

STEP	PROCEDURE
1.	Read the Story, Setting, and Sequel carefully and mentally observe the different kinds of items mentioned.
2.	Examine the Story and make a list of Story items which could possibly be compared.
3.	Examine the Setting and Sequel again and make a possible list of actual life items which could be compared.
4.	Match the two lists together and make a tentative match between Story items and Actual life items.
5.	Use outside helps such as good commentaries or other student analyses to confirm your comparisons. Jot down comments which these sources which confirm your comparisons.
6.	Label comparisons which have been confirmed RELIABLE. Consider other comparisons as Details Not Compared. Put down your RELIABLE COMPARISONS and confirming remarks as your final answer.

EXAMPLE FROM MARK 4

In this particular parable we are studying we don't have to follow these procedures to get reliable comparisons because Jesus gives the comparisons in his explanatory remarks in the Sequel (vs. 14-20.)

Here are the comparisons I see from Jesus' comments: You may quarrel with the way I stated them but the actual identity of the comparisons is stated in the text. That is the reason I wrote reliable beside each of the 8 comparisons.

CATEGORY	STORY ITEMS	ACTUAL LIFE ITEMS
Reliable	1. Sower	one who gives out the word (truth.)
Reliable	2. Seed	word (truth).
Reliable	3. Wayside	people who hear the word but lose it due to Satanic influence
Reliable	4. Birds	Satan
Reliable	5. Rocky places	people who apparently receive the word but do not follow it when tribulation and persecution arise.
Reliable	6. Sun	persecution and tribulation arising from the world.
Reliable	7. Thorns	people who can not receive the word and use it because other interests (material things) take priority over the word
Reliable	8. Good ground	people who hear the word and use it and see results in their lives because they use it.

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 5

STUDY SHEET FOR PARABLES Title of Parable The Different Soils (or the Sower)

Scripture References for: Mark 4 Setting 1-2 Story 3-8 Sequel 9-25

Question 1. For your analysis of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Jesus recognized that this large crowd must respond to his teaching if they are going to profit from it. Therefore he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" in verse 4? Answer: *The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.*

Hindrance: How did this sower plant his seed?
Answer: *Edersheim mentions two ways by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of grounds mentioned in the parable.*

Hindrance: What would "thorns" be doing in the middle of the farmer's field?
Answer: *The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred?
Answer: *According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.*

Question 3. Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted,
Season: *The obvious contrasts in the Story and the final statement emphasizing the good results are my reasons for writing the above conclusion.*

SÜMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 5 cont.

Question 4. Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. 'Write also a statement indicating what response the story teller expected as a result of this emphasis.

Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey what he has heard. Those who obey will receive -more teaching. Those who refuse to obey lose the privilege of more teaching. Jesus also shows that the purpose of parabolic teaching is to confront people with truth not hide it from them.

Question 5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others which tend to confirm your comparisons.

<u>Category</u>	<u>Story Items</u>	<u>Actual Life Items</u>
Reliable	1. Sower	= one who gives out the word (truth)
Reliable	2. Seed	= word (truth)
Reliable	3. Wayside	= people who hear the word but lose it due to Satanic influence
Reliable	4. Birds	= Satan
Reliable	5. Rock places	= people who apparently receive the word but do not follow it when tribulation and persecution arises.
Reliable	6. Sun	= persecution and tribulation arising from the world.
Reliable	7. Thorns	= people who can not receive the word and use it because other interests (material things) take priority over the word.
Reliable	8. Good ground	= people who hear the word and use it and see results in their lives because they use it.

HOW TO STUDY QUESTION 6 ON THE STUDY SHEET FOR PARABLES

Question 6 Give here your final statement of the CENTRAL TRUTH, Add any comments concerning the Central Truth which are made more vivid by Details Not Compared. Give also any comments from others which confirm your concepts of the Central Truth.

task To write down a statement of the Central Truth of the parabolic teaching.

STEP	PROCEDURE	EXAMPLE
1.	<p>Examine carefully the conclusions to the following:</p> <p>a. WHY the parabolic teaching was given as seen in the Setting.</p> <p>b. the Punch or most important thing emphasized in the Story</p> <p>c. the Emphasis of the Sequel.</p> <p>d. Comparisons which have been identified as reliable.</p>	<p>a. WHY=Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this Story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.</p> <p>b. PUNCH=The most important point in the Story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good result being highlighted.</p> <p>c. EMPHASIS=Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey truth. Those who obey truth receive more truth. Those who refuse to obey truth lose it. Jesus also shows that the purpose of parabolic teaching is to confront people with truth.</p> <p>d. COMPARISONS (reliable) <u>sower</u>=one who gives out the word (truth) <u>seed</u>=word (truth) <u>wayside</u>=people who hear the word but lose it due to Satanic influence <u>birds</u>=Satan <u>rocky places</u>=people who apparently receive the word but do not follow it when tribulation and persecution arise <u>sun</u>=persecution and tribulation arising from the world <u>thorns</u>=people who can not receive the word and use it because other interests (material things) take priority over the word. <u>good ground</u>=people who hear the word and use it and see results in their lives because they use it.</p>

HOW TO STUDY QUESTION 6 ON THE STUDY SHEET FOR PARABLES cont.

2.	Make a loose summary statement which relates the Comparisons, the Punch of the Story, the Why of the Setting, and the Emphasis of the Sequel.	<i>Here is my first attempt; People will respond to truth in several ways, but I warn you that you must respond by obeying the truth you have or lose the effect of truth in your lives.</i>
3.	Check your statement word by word to make sure your wording deals with the specifics of the parabolic teaching as given in its day and not generalizations which could fit today.	<i>I should try to replace the words people and truth as they are generalizations. I need to replace them with specifics - that is words that are less general and more related to the actual giving of the parable. Central Truth rewritten. This crowd will respond to what I am saying in several ways, but I warn you that for what I say to be effective in your lives you must respond by obeying it or lose the effect of my sayings in your lives.</i>
4.	Now seek to eliminate unnecessary wording and thus reduce your loose statement to a concise statement.	<i>Here is what I wrote down to make my wording more concise. This crowd will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them and enjoying life changing results.</i>
5.	Now reflect again on all parts of the parabolic teaching (Setting Story, Sequel, Comparisons) in terms of your tentative statement of Central Truth. If any one of these parts seemingly receives more attention in the parabolic teaching then jot down that fact.	<p>There are two ways of determining whether one of the parts of the parabolic teaching is more important than another. QUANTITY-WISE</p> <p>1. Note the amount of words devoted to the element.</p> <p>QUALITY-WISE</p> <p>2. Sense in terms of the content the force of what is being said.</p> <p><i>In this parable I used the quantity-wise suggestion to see that the sequel was more important, because of the amount of material devoted to it.</i></p> <p><i>SETTING 1-2 STORY 3-8 SEQUEL 9-25</i></p> <p><i>In reading Mark 4:9,23,25, I would say that the sequel gives strong and repeated warnings. Jesus exhorts very strongly warning on the responsibility of the hearers to respond to his sayings.</i></p>

HOW TO STUDY QUESTION 6 ON THE STUDY SHEET FOR PARABLES cont.

6.	Revise your wording of the Central Truth if necessary to reflect the emphasis of this more Important part of the parabolic teaching.	<i>In looking over my wording of the Central Truth I notice that the element of a strong warning is lacking in the statement of the Central Truth. Here are two attempts I made: 2. You must respond to my warning by accepting my sayings, obeying them and enjoying life changing results or know that your rejection of them loses their benefits.</i> <i>2. I must warn you (or you have been warned) that you will respond to what I say by rejecting my saying and losing the benefit of them or by accepting these sayings, obeying them, and enjoying life-changing results.</i>
7 .	Read commentaries and other outside helps which deal with the analysis of this parable. If you find additional help or see some emphasis which you overlooked and which appears reasonable in the light of your overall analysis then revise your Central Truth to reflect this additional Information. Jot down any comments which confirm your analysis of the Central Truth.	The work that I did obtaining material from commentaries is to be found on the page COMMENTS FROM COMMENTARIES. After reading through that material you can see where I found the additional emphasis which I had overlooked. <i>I feel that I have overlooked a place in my Central Truth for the idea of receiving more truth. So I wanted to revise my Central Truth to include this emphasis.</i> CENTRAL TRUTH <i>I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them and receiving more of my teaching as well as seeing life-changing results.</i>

SUMMARY PROCEDURE FOR QUESTION 6.

Question 6. Central Truth?

1. Read again WHY, PUNCH, EMPHASIS, COMPARISONS
2. Loose summary statement
3. Specifics
4. Cutout
5. Revise if element emphasized
6. Confirm

HOW TO STUDY QUESTION 6 ON THE STUDY SHEET FOR PARABLES cont.

introduction There is a part of question 6 that I haven't considered. Add any comments concerning the Central Truth concepts made more vivid by Details Not Compared. In this particular parable there are no major details which are not compared so that simplifies my work somewhat.

However I will include that procedure here for reference with other parables. _____

task Identify any Details Not Compared for significant information that they might contribute to the Central Truth. _____

STEP	PROCEDURE
1.	Consider each detail for possible use by mentally suggesting what the detail might indicate.
2.	Consider the detail in light of the following questions. Does this detail clarify or make vivid some concept already contained in the Central Truth? Is this added information consistent with the overall parabolic teaching? If the answer to both these questions is yes, then jot down a statement showing how the suggested significance of the detail helps explain or make more vivid the Central Truth. This statement is added to your final answer giving the statement of Central Truth.

COMMENTS FROM COMMENTARIES

- introduction Procedure 6 of Question 6 instructs us to read commentaries and other helps which deal with the analysis of this parable. I have used two commentaries in my study of Mark 4 and noted the passages that I though were helpful.
- The Gospel of Mark Erdman
- central truth It is also worthy of note that the parable...is the parable which embodies an exhortation to carefulness in hearing. Its message is essentially one which reminds us of the responsibility which rests upon those who enjoy the opportunity of listening to the teachings of our Lord. (p. 77)
- Last of all, Jesus describes a class that were sown upon the good ground who bear fruit, thirty-fold, and sixty-fold, and a hundred-fold. By this figure he describes the true hearers, who not only receive the Word, but who allow it to influence their lives and who as a result produce the peaceable fruit of righteousness, and themselves become centers of Christian influence and messengers of divine grace, (p. 78,79)
- explanation of sequel It is in reference to the true purpose of the parables that Jesus utters the words which follow. In the interpretation which he proceeds to give, he asks whether a lamp is bought to put under the bushel or on the stand. Obviously, a lamp is intended to give light. Such too, is the real purpose of a parable. It is not intended to conceal but to reveal truth. It is necessary, however, for one who would understand to consider the message with all diligence and seriousness. Our Lord enforces this admonition by adding: Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. For he that hath, to him shall be given, and he that hath not, from him shall be taken away even that which he hath. By this our Lord means to indicate that those who carefully heed all that he speaks may expect their understanding to be enlarged and their knowledge to be increased. It is a great privilege to hear the Word of Christ, but unbelief or indifference will result in continued ignorance; while the heart that is open to receive and to obey the message of the Master will be enlarged by ever greater stores of truth. (p. 79,80)
- The Gospels (Vol. II) Barnes
- the proverbs On the proverb: "With what measure you measure it shall be measured and increased to you." You shall be treated according to the use you make of your opportunities of learning. If you consider it well, and make good improvement of what you hear, you shall be well rewarded. If not, your reward shall be small. (p. 363)

COMMENTS FROM THE COMMENTARIES cont.

the proverbs Further on verse 25, "For he that hath, to him shall be given and he that hath not from him shall be taken even that which he hath." The meaning here seems to be, he that diligently attends to my words, shall increase more and more in the knowledge of truth. But he that neglects them and is inattentive, shall become more ignorant; the few things which he had learned he will forget, and his trifling knowledge will be diminished. (p. 364)

SUMMAARY OF OUR ANALYSIS SO FAR - THROUGH QUESTICK 6

STUDY SHEET FOR PARABLES Title of Parable The Different Soils (or the Sower)
Scripture References for: Mark 4 Setting 1-2 Story 3-8 Sequel 9-25

Question 1. For your analysis of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Jesus recognizee that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" In verse A? Answer: *The wayside here refers to a path which went into the sower's field. A given path might wander through several farmers' fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.*

Hindrance: How did this sower plant his seed?
Answer: *Edersheim mentions two ways, by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to vest on the various kinds of grounds mentioned in the parable.*

Hindrance: What would "thorns" be doing in the middle of the farmer's field?
Answer: *The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred? Answer: *According to Thomson's first hand account for every three bushels planted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.*

Question 3. Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted. Season: The obvious contrasts in the Story and the final statement emphasizing the good results are my reasons for writing the above conclusion.

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 6 cont.

Question 4. Give here a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey what he has heard. Those who obey will receive more teaching. Those who refuse to obey lose the privilege of more teaching. Jesus also shows, that the purpose of parabolic teaching is to confront people with truth not hide it from them.

Question 5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others which tend to confirm your comparisons.

<u>Category</u>	<u>Story Items</u>		<u>Actual Life Items</u>
Reliable	1. Sower	=	one who gives out the word (truth)
Reliable	2. Seed	=	word (truth)
Reliable	3. Wayside	=	people who hear the word but lose it due to Satanic influence
Reliable	4. Birds	=	Satan
Reliable	5. Rock places	=	people who apparently receive the word but do not follow it when tribulation and persecution arises.
Reliable	6. Sun	=	persecution and tribulation arising from the world.
Reliable	7. Thorns	=	people who can not receive the word and use it because other interests (material things) take priority over the word.
Reliable	8. Good ground	=	people who hear the word and use it and see results in their lives because they use it.

Question 6. Give here your final statement of CENTRAL TRUTH. Add any comments concerning the Central Truth made more vivid by Details Not Compared. Give also any comments from others which confirm your concepts of the Central Truth.

I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them, and receiving more of my teaching as well as life-changing results.

PRINCIPLES OF TRUTH

Introduction Question 7 deals with drawing principles from your analyses of the parable. If you understand how to get principles of truth for yourself you may wish to skip this set of procedures. Some people have a difficult time in getting principles, so I have set out a mechanical pattern to go by to help prod one's thinking. If you wish to skip this set of procedures then skip over to the summary of question 7.

definition A principle of moral truth is a generalized statement which describes a God given fact about God's nature or about God's actions or about God's requirements for people.

basis for principles of truth The basis for the principles of truth is God himself. We will use three things about God to help us discover moral truth.

1. God's nature.
2. God's actions.
3. God's requirements for people.

difference between central truth and a moral principle The definition of a moral principle calls for a generalized statement. The Central Truth statement is tied very specifically to a definite event. It is an interpretive statement dealing with a specific historic situation. I have set out 3 procedures which will help you to modify your Central Truth to make it a generalized statement not tied to a given historic situation, which can be applied generally.

use Now work through the procedures for answering question 7 and see how I have drawn principles of truth from sur parable,

HOW TO STUDY QUESTION 7 ON THE STUDY SHEET FOR PARABLES

question 7 List here your MAIN PRINCIPLES drawn from the Central Truth. List also other principles discovered from your analysis of the main principles or other parts of the parabolic teaching.

task Discover one or more principles of moral truth from the Central Truth.

STEP	PROCEDURE	EXAMPLE
1.	Examine your statement of the Central Truth and identify each "specific" term or phrase.	Read again my statement of the Central Truth. Underline any specific words. That is words which directly tie the statement to the occasion upon which it was given. <i>I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them and receiving more of <u>them</u> as well as life-changing results</i> .
2.	Replace each "specific" term or phrase with the generic concept which includes it. Now simplify the wording that remains. Label this the main principle.	You must understand generic concept in this procedure. Generic broadly means "general" or "typical" or "representative of a group" or a "category under which like specific things fit." <i>My choices:</i> <i>I must warn you that you=People must be warned</i> <i>what I say=truth</i> <i>my saying=truth</i> <i>them=truth</i> <i>them=truth</i> <i>Here is the way I simplified the statement.</i> <i>People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits.</i>
3.	If your main principle contains within it any concept which is descriptive of God's nature, actions, or requirements for men then make a complete statement which reflects what you have seen. List your main principle and statements of other principles as your "final-answer" to the question.	<i>I don't see anything in the main principle about God's nature.</i> <u>God's actions</u> <i>1. God has revealed truth to men.</i> <i>2. God warns men about their responsibility to accept and obey truth.</i>

HOW TO STUDY QUESTION 7 ON THE STUDY SHEET FOR FABLES

3. Principles cont.	<i>God's requirements for people.</i> <i>1. Folks must obey the truth then have received.</i> <i>2. Folks who obey the truth will receive and understand more truth.</i> <i>3. Folks who obey the truth will find it relevant and beneficial in everyday life.</i> <i>4. Folks who refuse to obey the truth they have received lose the benefits of it.</i>
Optional task Discover one or more principles of truth from the Setting or Sequel.	An example of a principle from this Sequel; <i>Vs. 21,22 God uses the most effective method for revealing his truth for a given situation.</i>
Final answer to Question 7.	<i>Main principle: People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits</i> <i>Other principles:</i> <i>1. God has revealed truth to folks. I</i> <i>2. God warns folks about their responsibility to his truth.</i> <i>3. People must obey the truth they have learned,</i> <i>4. People who obey the truth will receive and understand more truth.</i> <i>5. People who obey the truth will find it relevant and beneficial in everyday life,</i> <i>6. God uses the most effective method for revealing his truth in given situation.</i>

SUMMARY PROCEDURE FOR QUESTION 7

Question 7. List principles discovered,

- 1. Identify specifics in your central truth statement.**
- 2. Alter specifics to generics.**
- 3. God's nature, actions, requirements.**

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 7

STUDY SHEET FOR PARABLES Title of Parable *The Different Soils. (or the Sower)*
Scripture References for: Mark 4 Setting 1-2 Story 3-8 Sequel 9-25

Question 1. For your analysis of the Setting write a concluding Statement which clearly sets forth WHY the parabolic teaching was given.

Jesus recognizes that this large crowd must respond to his teaching if they are going to profit from it. Therefore, he gives this story to impress upon their minds the different ways in which they are going to respond and to warn them to respond positively by obeying the truth they hear.

Question 2. Be sure you UNDERSTAND the Story as the Original Listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Hindrance: What is meant by the "wayside" In verse 4? Answer: *The wayside here refers to a path which went into the sower's field. A given path might wander through several farmer's fields since the fields were not normally enclosed. The path would often go right in the middle of good ground.*

Hindrance: How did this sower plant his seed?
Answer: *Edersheim mentions two ways, by hand and by cattle. In either case the seed was scattered out as it were on the top of the ground. One method of farming scattered the seed first and then plowed the ground. It is easy then to see how the seed might be blown around and come to rest on the various kinds of grounds mentioned in the parable.*

Hindrance: What would "thorns" be doing In the middle of the farmer's Field.
Answer: *The thorns might be growing very near the path which winds itself into the middle of the field or in hilly ground in areas which were not plowable. Evidently all the land in many of these fields was not always plowable and may have had boulders and clumps of thorn bushes in them.*

Hindrance: What is meant by some thirty and some sixty and some an hundred? Answer: *According to Thomson's first hand account for every three bushels platted two were expected to be wasted. If the one good bushel brought forth 100 other bushels it was considered to have brought forth 100 fold.*

Question 3. Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener* Give a concise statement which summarizes this important point and give a reason for your choice of this Important point.

The most important point in the story is the response of the soils to the seed. Three bad soils and their results are contrasted to one good soil and its results. The emphasis then is on the results seen in the various soils with the good results being highlighted.

Season: *The obvious contrasts in the Story and the final statement emphasizing the good results are my reasons for writing the above conclusion.*

SUMMARY OF OUR ANALYSIS SO FAR - THROUGH QUESTION 7 cont.

Question 4. Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write' also a statement indicating what response the story teller expected as a result of this emphasis.

Jesus emphasizes in the Sequel the responsibility of the listener of parables to obey what he has heard. Those who obey will receive more teaching. Those who refuse to obey lose the privilege of more teaching. Jesus also shows that the purpose of parabolic teaching is to confront people with truth not hide it from them.

Question 5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others which tend to confirm your comparisons.

<u>Category</u>	<u>Story Items</u>		<u>Actual Life Items</u>
Reliable	1. Sower	=	one who gives out the word (truth)
Reliable	2. Seed	=	word (truth)
Reliable	3. Wayside	=	people who hear the word but lose it due to Satanic influence
Reliable	4. Birds	=	Satan
Reliable	5. Rocky place	=	people who apparently receive the word but do not follow it when tribulation and persecution
Reliable	6. Sun	=	persecution and tribulation arising from the world.
	7. Thorns	=	people who can not receive the word and use it because other interests(material things) take priority over the word.
Reliable	8. Good ground	=	people who hear the word and use it and see results in their lives because they use it.

Question 6. Give here your final statement of the CENTRAL TRUTH. Add any comments concerning the Central Truth made more vivid by Details Not Compared. Give also any comments from others which confirm your concepts of the Central Truth.

I must warn you that you will respond to what I say by rejecting my sayings and losing the benefit of them or by accepting these sayings, obeying them, and receiving more of my teaching as well as life-changing results.

Question 7. List here your MAIN PRINCIPLE drawn from the Central Truth. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main principle: People must be warned that they are responsible to accept truth and benefit from it or in rejecting it they lose its benefits. Other principles:

- 1. God has revealed truth to people.*
- 2. God warns people about their responsibility to his truth.*
- 3. People must obey this truth they have received.*
- 4. People who obey the truth will receive and understand more truth.*
- 5. People who obey the truth will find it relevant and beneficial in everyday life.*
- 6. God uses the most effective method for revealing his truth for a given situation.*

HOW TO STUDY QUESTION 8 ON THE STUDY SHEET FOR PARABLES

question 8 If you received a PERSONAL APPLICATION from this study list it here.

task To use something learned from the study in your own personal application.

use Most people fail to take the step implied in question 6. Personal application means using in your own life what you have learned. Mark 4 stresses the responsibility a person has to use truth. And that is exactly what question 8 is seeking to do.

5 step
procedure
for
personal
application Let me share a 5 step procedure that has helped me to discipline myself to carry out a personal application. I will list the 5 steps, then give the procedures for these steps.
1. DISCOVER your truth.
2. Point out your NEED.
3. PLAN SPECIFICALLY.
4. CHECK-UP on yourself.
5. TRUST GOD.

STEP PROCEDURE EXPLANATION		COMMENTS
1.	On the basis of the principles of moral truth previously discovered ask God to point out one of the principles from which you should derive some personal help.	God will usually indicate this to you through some impression or some conviction. Sometimes God will indicate the principle in terms of some obvious need in your life. The two words in this explanation ASK GOD are used to guard against your doing too much and thus moving ahead of God's applying the Scriptures. You are depending upon God to point out the truth for you.
2.	Write down why you feel you need to have an application of this principle in your life.	1. State in personal terms your need. Use the personal pronoun "I" or "me" in pointing out your need. 2. Perhaps you can honestly state failures from recent experience which point out the need.
3.	Write down something specific you plan to do to apply the principle of truth.	1. Make it something definite that you can know when you have done it. 2. For example-memorizing a verse, spending a special time alone with God, going and apologizing to someone, talking to someone about something God has shown you.

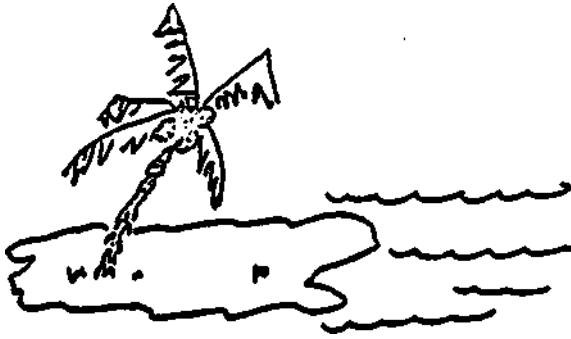
HOW TO STUDY QUESTION 8 Oil TEE STUDY SEEZT FOR PARABLES □□□.

4.	Write down some way in which you can check-up on yourself to see if you actually do the application.	Plan a time of reviewing your application with someone else and have him check-up on you.
5.	Select some promise from God which will enable you to carry out this application in the freedom of the Spirit rather than in an effort of self-improvement. Make a determination of the will to trust God to do this application in you.	Here are some favorite verses that I claim from God sometimes for specific applications. Phil. 2:13 Phil. 3:15 Prov. 3:5,6 Rom. 8:3 Rem. 8:13
6.	Summarize your statements to each of these procedures and Jot down as your final answer to this question.	I did not give my personal application to this parable but instead showed you how you could get a personal application.

SUMMARY PROCEDURE FOR QUESTION 8

Question 8. Your personal application

1. Discover
2. Need
3. Specific action
4. Check-up
5. Trust



Looking back

Did we accomplish what we set out to do?

Well, I hope so. Here is what we set out to do.

- You should be able to explain the concepts of the questions on the Study Sheet. Do you understand them?
- You should be able to recognize essentials needed in the answers to these questions. Can you do that?
- You should be able to recognize the difference between interpretive teaching of the parable and application principles drawn from the teaching. Can you?
- You should be able to list a simple 5 step procedure for making a specific personal application of truth to your own life. Can you?

I have included some sample studies of parables at the end of this chapter. It may be of help to you to look over these studies and see how other parables were analyzed using this study sheet.

SAMPLE STUDIES ON PARABLES

Study Sheet for Parables

Title of Parable *The Rich Fool*

Scripture References for : Setting Luke 12:13-15 Story 12:16-20 Sequel 12:22-34

1. From your analysis of the Setting write a concluding statement which clearly sets forth WHY the parabolic teaching was given.

This parable is given to explain what Jesus meant when he said (vs. 5S) "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." This saying was prompted by a man who reflected a covetous spirit in a request made to Jesus about an inheritance.

2. Be sure you UNDERSTAND the Story as the original listeners did. Write down any hindrances to understanding the Story. Give the results of your analysis to clear up these hindrances.

I did not notice anything that was a hindrance to me but I did notice how self-centered this man was. Six times he used the word "I." Five times he used "my" or "me." I noticed that his main interest was providing more security for his stay on earth.

3. Recognize that MOST IMPORTANT POINT in the Story element, which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The words BUT GOD call attention to the most important point of the story. What good does it do you to have all kinds of earthly security if you die. The punch of this story is simply that God views success differently than we do. God calls this man a fool because his life was centered in providing material security for himself. His life was a foolish waste.

4. Give here in a concise statement what the story teller emphasized to the listeners in the Sequel. Write also a statement indicating what response they story teller expected as a result of this emphasis.

*(1) Jesus says in the Sequel that a man is a fool to waste himself on a self-centered life of acquiring material things.
(2) He says that a man must be rich toward God, which is to say he must lead the opposite of a self-centered life of acquiring material things. I would expect that Jesus wanted his listeners to realize that life involves more than materialistic success. Success is measured in terms of a man's relationship toward God. If I had been in that crowd and had grasped this truth I would have had to come to Jesus to see how it could be applied to my own life situation.*

5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others which tend to confirm your comparisons.

<i>rich farmer</i>	=	<i>man requesting Jesus to divide inheritance and any like him in the crowd who were centering their efforts on materialistic success</i>
<i>plentiful crops</i>	=	<i>material possessions in life</i>
<i>God</i>	=	<i>the real judge in a man's life as to whether he is successful is God himself</i>

SAMPLE STUDIES ON PARABLES cont.

6. Give here your final statement of the CENTRAL TRUTH. Give also any comments from others which confirm your concepts of the Central Truth.

"I must warn you, don't waste your life on yourself acquiring material things which may be lost, but center your life in pleasing God."

Eràman gives the substance of the above statement as the teaching of Jesus in this parable.

7. List here your MAIN PRINCIPLE drawn from the Central Truth. List also other Principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main Principle: People should know that the essence of life is found in pleasing God and not acquiring material possessions.

Other Principles:

- (1) A Godless faith in material possessions is foolishness.*
- (2) Success in life is not measured by material wealth.*
- (3) The life of the world, apart from Godliness, is always conditioned by things.*

8. If you received a PERSONAL APPLICATION from this study list it here.

I did not receive a personal application from this study.

SAMPLE STUDIES OF PARABLES

Study Sheet for Parables Title of Parable The Persistent Widow

Scripture References for: Setting Lk 18:1 Story 18:2-5 Sequel 18:6-8

Comment on setting: verse 1 is the immediate setting. But the background of the 2nd coming of Christ is certainly in mind as this parable is given.

1. From your analysis of the Setting write a concluding statement which clearly sets forth WHY the parabolic teaching was given.

Jesus is going away. There will be a space of time in which he is away. During that time it will be easy for a follower of Jesus to lose heart because of the conditions around him. Jesus gives this parable to warn and to encourage us to pray in faith believing God will meet us in our situation while we wait for him. The setting shows us that there are only two possible alternatives—to give up in spirit or to pray.

2. Be sure you UNDERSTAND the Story as the original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Some details of the story I noticed: The judge was independent. He made up his own mind about things and did as he pleased (who feared not God neither regarded man). The widow who had no husband to stand up for her rights was forced to look out for herself. She demanded justice. The words "avenge me" meant just that. She was demanding that her case be heard by the judge. She was certain that she would be vindicated and shown to be right. But the judge chose not to hear her case. If he was independent as this one was he could pick and choose which cases he would hear. The word "weary me" or "wear me out" comes from a word which originally was used to describe being hit under the eye as by a boxer. The idea is that of a repeated punching which eventually swells the eye up and closes it. It came to be used figuratively to mean to tease or annoy one until they finally complied to the demands of the one doing the annoying. The idea here in the story is that the judge is being annoyed so much that he finally decides to hear this case just to get this woman off his back. Notice that the judge is called "unjust." That is, he was not interested in justice for this woman at least not until he became tired of her visits.

3. Recognize the MOST IMPORTANT POINT in the Story Element, which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

The climax of the story is that the judge had to hear this woman's case. Why? Because she wouldn't give up. And this is what is being emphasized. Though she was facing hard times she would not give up. It is this idea of not giving up that is being emphasized.

4. Give here in a concise statement what the story teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

SAMPLE STUDIES OF PARABLES cont.

4. cont.

Jesus gives a question which brings out his emphasis. Will you have given up when I come again—or still be praying and holding an attitude of faith. Jesus reassures his own followers that God much more than the unjust judge will stand up for his own. He will bring about justice. A long time is involved yet justice will come right on time—God's appointed time. Jesus' question shows that he expects his followers to respond by saying yes, we will not give up but will continue in prayer.

5. List here any comparisons which you feel are RELIABLE COMPARISONS. List also any comments from others which tend to confirm your comparisons.

*widow in her continual = those of Jesus' own disciples who continue to pray
going to the judge and 'not give up.*

judge = God is contrasted with this judge. If this unjust judge finally heard, how much more will a just God who wants the best for his own hear and stand up for them.

6. Give here your final statement of the CENTRAL TRUTH. Give also any comments from others which confirm your concepts of the Central Truth.

Because God will answer your prayer for justice exactly on time, don't give up, but continue praying till the answer comes.

7. List here your MAIN PRINCIPLE drawn from the Central Truth. List also other Principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main Principle: Because God answers prayer for justice exactly on time, his people should not give up but continue praying till the answer comes.

Other Principles of truth:

- (1) God is absolutely just and hence will bring about justice.*
- (2) God answers to these situations may involve long periods of time (complex situations being worked out.)*
- (3) God's answer to these situations will be exactly on time.*
- (4) God answers prayer for justice in an individual's life situation.*
- (5) God's people should not be discouraged when their prayers for justice seem to go unanswered.*
- (6) God's people should be encouraged to continue Praying "knowing that God is absolutely just and will bring about justice.*

8. If you received a personal application from this study list it here.

- (1) God will bring about justice—even in his own church— 2 Pet 4:17.*
- (2) Don't give up in prayer for church renewal. It may be long in coming. I normally begin something with a big splash. But it is the steady stroking over the long haul that is needed. I must recognize this in my efforts for church renewal in my local church.*
- (3) I will settle down for a long haul. I will note in my church renewal reading the major causes of discouragement which other have faced in their church renewal effort. I will then at least be aware of what I will face.*

SAMPLE STUDIES OF PASABLES cont.

8. *cont,*

(4) *I will share this with Jeff and from time to time show him the progress I am making on my list of things to be aware of in the area of discouragement in church renewal.*

(5) *1 Pet 4:17 "bring about judgment on thy church." In my quiet time this morning I noticed again that familiar verse Psa 75:6,7 "promotion cometh neither from ... " And so too with church renewal. God must do this.*

SAMPLE STUDIES OF PARABLES

Study Sheet for Parables

Title of Parable The Friend at Midnight

Scripture References for: Setting Lk 21:1-4 Story 21:5-7 Sequel 21:8-13

1. From your analysis of the Setting write a concluding statement which clearly sets forth WHY the parabolic teaching was given.

Jesus' own example of -praying and John the Baptist's example of praying and teaching his disciples about prayer stirred up a real need for Jesus' disciples to pray. Therefore, the disciples requested Jesus to teach them to pray for themselves (mid imp inf. Jesus met this request by first giving some help on prayer in general and then by giving several specific examples of areas in which prayer can meet actual needs in life.

2. Be sure you UNDERSTAND the Story as the original listeners did. Write down any hindrances to your understanding the Story; Give the results of your analysis to clear up these hindrances.

*Some questions about the cultural situation of the story:
When a person was disturbed at an unreasonable hour, how would he normally react in that culture?
Would it be likely that the friend in the house might have three loaves at this time of night?
Why was this such an urgent need? What responsibility did a host have to a guest in this culture?*

It seems in this culture that a host has a real responsibility to any guest whom he accepted in his home. He would be responsible to feed him and give him a place to stay for the night and even in some cases to protect him.

3. Recognize the MOST IMPORTANT POINT in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

Punch of the Story-Will not a real friend in an emergency meet a specific need? Implied answer, yes, he will. And Jesus goes on to answer, "Even if he didn't respond on the basis, of friendship, he would do it because of the persistency of the friend. It seems clear from a careful reading of the question that Jesus is asking a question which expects a certain answer "Which of you shall have a friend who in a real emergency shall say I won't help you because it is inconvenient?" None, of course. But even if you did..."

4. Give here in a concise statement what the Story Teller EMPHASIZED to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

Jesus emphasizes at least 4 things in the Sequel. His use of "ask and ye shall..." which is a common saying of his emphasizes a persistent attitude in praying. 2. His all inclusive use of "for everyone" indicates that the idea of praying is for all the disciples. 3. His questions in verses 11 and 12 show that he is further emphasizing two things. Jesus expects the disciples to ask for specific needs and 4. He expects the disciples to

SAMPLE STUDIES OF PARABLES cont..

4. cont.

expect answers from their Heavenly Father, In all of these things it is evident that Jesus intended for his disciples to understand and to use prayer in their personal lives.

5. List here any comparisons which you feel are RELIABLE COMPARISOHS. List also any comments from others which tend to confirm your comparisons.

Friend in home = Heavenly Father (a superlative comparison in which the idea is if a friend will not deny you how much more your Heavenly Father who knows your need.) Reliable - Morgan sees this superlative comparison.

Friend asking = disciples who want to ' learn to pray. Reliable - Edersheim agrees.

3 loaves = specific needs brought on by some urgent situation. Reliable-Edersheim agrees. Edersheim - p. 240 ff Vol. II "The main circumstances are: sudden, unthought of sense of imperative need, obliging to make what seems an unseasonable and unreasonable request, which on the face of it, offers difficulties and has no claim upon compliance. It is therefore, not ordinary but, so to speak extraordinary prayer, which is alluded to. "

6. Give here your final statement of the CENTRAL TRUTH. Give also any comments from others which confirm your concepts of the Central Truth.

You disciples must ask specifically for your emergency needs with a persistent and expectant attitude knowing that your Heavenly Father will meet these specific needs.

Edereheim-p. 240 ff Vol II contains a number of comments which back up many of the concepts in this Central Truth.

7. List here your MAIN PRINCIPLE drawn from the Central Truth. List also other Principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main principle - Christians should ask specifically for their emergency needs with a persistent and expectant attitude knowing that their Heavenly Father will meet their needs,

a. God will answer specific prayer about emergency needs. (Do I really believe this?),

b. Christians should have a persistent attitude when praying. (Do I really want an answer bad enough to persist? A real need brings a sense of desperation - I must have this,)

a. Christians should have an expectant attitude when praying, (Do I really expect God to answer this?)

8. If you receive a PERSONAL APPLICATION from this study list it here.

(1) Truth-God will answer specific prayer about emergency needs, (2) specific emergency need-to experience genuine group worship in my church life (tradition has robbed our church life of worship, I rarely ever experience corporate worship of God on a traditional Sunday morning time. This seems to be a desperate need in most churches.) (3)specific steps to take-Pray that God

SAMPLE STUDIES OF PARABLES cont.

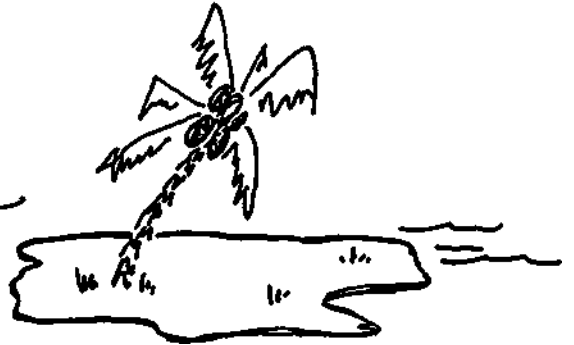
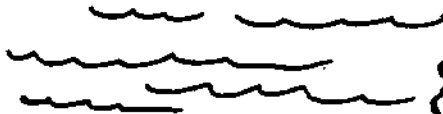
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would introduce concepts of "body-life ministry" and principles of "group worship" into our church and cause an awareness and a desire to embrace them (these concepts) as our own. Seek to teach these concepts to my S.S. class. Personally begin a small group to do this. Pray for my pastor to sense this need and be willing to accept change to bring it about, (4) Check-up: I will share this with my prayer partners Robbie and Jeff and ask their help in checking up on me, (5) Promise: Psa 84:11...No good thing will be withheld from them who walk uprightly. Spoken in a context of real group worship by one individual who loved corporate worship.

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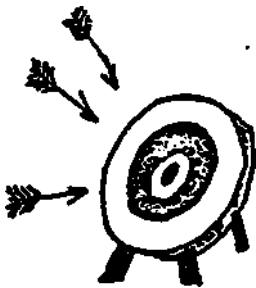
CHAPTER 6 YOUR TURN TO SOLVE THE PUZZLE

"Practice makes perfect."



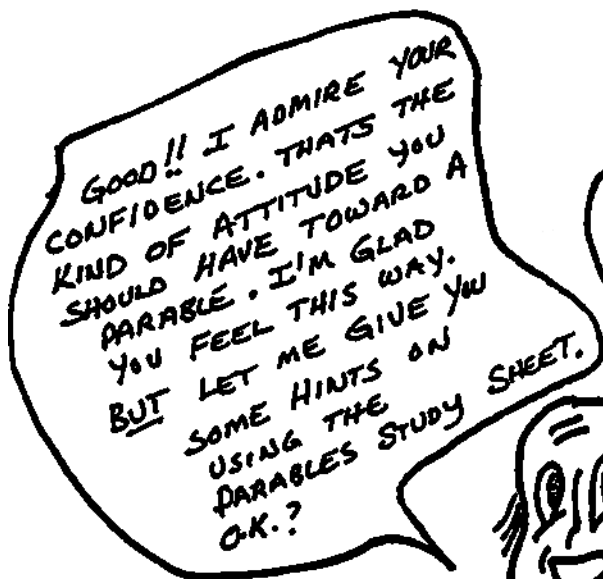
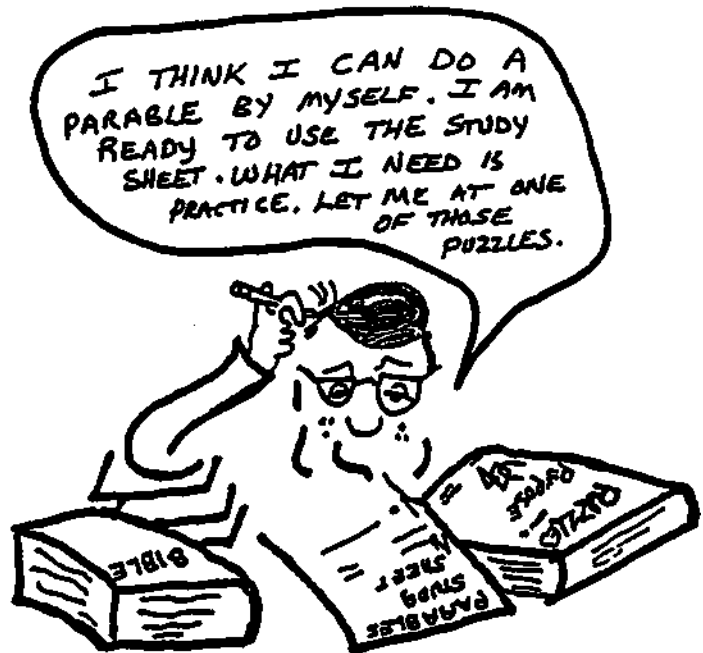
LOOKING FORWARD

Several chapters ago I promised you that you would have your turn. Now the time has arrived. You will get your chance in this chapter to analyze a parable using the study sheet introduced in Chapter 5. Let me offer you two different choices to accomplish this. I'll call them Option 1 and Option 2. Either Option 1 or Option 2 will allow you to satisfy the requirements of this chapter. So choose the option that fits you best. If you feel you are ready to do a *parables study alone* then you should choose Option 1. If you feel you are *not quite ready* to analyze a parable all by yourself then you should take Option 2 (begins on page 258). In either case Option 1 or Option 2, *WHEN YOU FINISH THIS CHAPTER, YOU SHOULD BE ABLE,*



- *to demonstrate that you can use the study sheet to solve the assigned parable by submitting your written answers,*
- *to show where your answers agree with the example answers,*
- *to show where your answers disagree with the example answers and tell why you disagree.*

OPTION 1. YOUR PERSONAL ANALYSIS OF THE TWO SONS



hint 1

Do not feel bound by the order of questions on the study sheet.

*comment on
hint 1*

The questions on the study sheet are arranged in a logical order which fits the majority of parables that you will analyze. However, you should feel free to change the order of questions answered to suit the parable you are analyzing. And sometimes when you are reading and studying a parable, insights come which you don't want to lose. Jot them down whenever they come under the proper question.

hint 2

Do your own study first and then compare with others.

*Comment on
hint 2*

Feel free to change your study after consulting outside help. But be willing to try your own work first even though it may appear shoddy in your own eyes. By doing your study first you are not declaring yourself an expert who needs no outside help. You are just saying that having done your own analysis first you are in a better position to accept help from outside sources. However, if you must, you can allow *hint 3* to override *hint 2*.

hint 3

If you are having a frustrating time in getting anywhere in your own analysis then go ahead and read first what others have said. Then proceed with your own work.

*comment on
hint 3*

Feel perfectly free to go for outside help. Sometimes a comment from some expert will trigger your own thinking and be just what you need so that you can see the parable yourself.

hint 4

Don't be satisfied with your analysis until you have decided on a concise central truth.

*comment on
hint 4*

The tendency is to give a paragraph describing the central truth rather than working hard and getting down on paper a concise central truth. Most commentators you read will also be guilty of this lack of conciseness.

hint 5

Seek to apply truth to your own life.

*comment on
hint 5*

Don't stop with your analysis. You will tend to feel satisfied with your analysis of the parable. After all, think of all the hard work it took to arrive at the truths you have seen. But don't stop there. Go on and use what you have found. My tendency (and maybe yours) is to shrink back from the actual use of truth in my life-situation.

1. Locate the parable to be studied in Matthew 21:28-32.
2. Read the parable enough times so that you are thoroughly familiar with it.
3. Refer to the summarized procedures study sheet found on page 240.
4. Follow the procedures in a step-by-step fashion and record all your rough work on scratch paper.
5. When you have finished your study in rough draft, then turn to the Sample study given in Appendix A of this chapter
6. Compare your study--answer for answer--with the Sample study. Mentally note each-place where your answers agree with the Sample answers. Also note each place where your answers differ with the Sample answers.
7. Having compared your answers with the Sample answers you may wish to change or add to your own study. Make necessary changes now.
8. Now copy your finished analysis on the study sheet provided on pages 242-3.
9. Begin a file of parables studied. Place the study you have just completed in it. I hope this is the first of many to come.
10. Thanks for your hard work. Go on to Chapter 7.

OPTION 2. ANALYZING AN ANALYSIS OF THE TWO SONS

By taking Option 2 you are telling me, "I am not sure that I can do an entire parable study alone. Could you give me a little more help before I launch out on my own." Now I personally feel that you probably could do a study alone right now. But I will humor you and offer this possibility. I believe this option will allow you to take a definite step toward assuring yourself that you can. Here is what I want you to do.

PROCEDURES FOR OPTION 2.

1. Locate the parable to be studied in Matthew 21:28-32.

2. Read the parable and surrounding context enough times so that you are thoroughly familiar with it.

3. Now turn to page 244 and read an analysis of this parable done by a fellow student just like yourself.

<i>comment on student analysis</i>	The student who analyzed this parable followed the general principles of interpreting parables. However, his presentation of answers doesn't follow the format we used on the study sheet.
--	--

4. Refer to the summarized procedures study sheet found on page 240.

5. Use the summarized procedures as a step-by-step guide as you answer the questions

6. Now answer each question on the summarized procedures study sheet by referring to the example analysis you have just read. You will have to read the example analysis very carefully to glean the answers to the questions.

7.

Give a short comment on each final answer drawn from the student's analysis. In your comment indicate whether or not you think the answer is adequate. If you feel that the student did not deal adequately with a question say so and give an explanation. If you feel the student's analysis is particularly good on some point then give an explanation for this also.
8.

When you have finished your study in rough draft, then turn to the Sample study given in Appendix A of this chapter.
9.

Compare your study--answer for answer--with the Sample study. Mentally note each place where your answers agree with the Sample answers. Also note each place where your answers differ with the Sample answers.
10.

Having compared your answers with the Sample answers you may wish to change or add to your own study. Make necessary changes now.
11.

Now copy your finished analysis on the study sheet provided on pages 242-3.
12.

Begin a file of parables studied. Place the study you have just completed in it. I hope this is the first of many to come.
13.

Thanks for your hard work. Go on to Chapter 7.

STUDY SHEET WITH SUMMARIZED PROCEDURES

1. From your analysis of the Setting write a concluding statement which clearly sets forth *why* the parabolic teaching was given.

Summarized Question and procedure: What prompted the parable?

- a. Note items in Setting
- b. Relate items to Story
- a. Relate items to Sequel
- d. If none, say so

2. Be sure you *understand* the Story as the original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

Summarized Question and procedure: Any hang-ups in the story?

- a. Read, read, read the story.
- b. List cultural hang-ups
- c. Use outside helps to clear up

3. Recognize the *most important point* in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

Summarized Question and procedure: What is the punch of the story?

- a. climax b. surprise c. contrast d. problem e. beginning and ending f. conclude

4. Give here in a concise statement what the story teller *emphasized* to the listeners in the Sequel. Write also a statement indicating what response the Story teller expected as a result of this emphasis.
Summarized Question and procedure: What is the emphasis of the sequel?

- a. ? b. proverb c. command d. teaching e. conclude

5. List here any comparisons which you feel are *reliable comparisons*. List also any comments from others which tend to confirm your comparisons.

Summarized Questions and procedure: What are the comparisons?

- a. read *S,S,S.* b. story items c. actual life items
d. match e. confirm f. label

6. Give here your final statement of the *central truth*. Add any comments concerning the central truth made more vivid by *details not compared*. Give also any comments from others which confirm your concepts of the central truth.

Summarized Questions and procedure: What is the central truth? How is it made more vivid by details not compared?

- a. Read again *Why, Punch, Emphasis, Comparisons*
b. Make a loose summary statement
c. Word in terms of specifics
d. Eliminate non-essential words
e. Revise for emphasis
f. Study *Details Rot Compared* noting contribution
g. confirm and amplify with *Details Rot Compared*

7. List here your *main principle* drawn from the central truth. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Summarized Question and procedure: What is the main principle and other principles?

- a. Identify specifics in central truth
b. Alter specifics to generics
c. God's nature, actions, requirements

8. If you received a *personal application* from this study list it here.

Summarized Question and procedure: How will you personally apply truth learned?

- a. discover b. need c. specific action d. check-up e. trust

END OF STUDY SHEET WITH SUMMARIZED PROCEDURES

STUDY SHEET FOR PARABLES Title of Parable _____

Scripture Reference for: Setting _____
 Story _____
 Sequel _____

1. From your analysis of the Setting write a concluding statement which clearly sets forth *Why* the parabolic teaching was given.

2. Be sure you *understand* the Story as the original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

3. Recognize the *most important point* in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

4. Give here in concise statement what the story teller *emphasized* to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

5. List here any comparisons which you feel are *reliable comparisons*. List also any comments from others which tend to confirm your comparisons.

6. Give here your final statement of the *central truth*. Add any comments concerning the central truth made more vivid by *details Not Compared*, Give also any comments from others which confirm your concepts of the central truth.

7. List here your *main principle* drawn from the central truth. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

8. If you received a *personal application* from this study list it here.

AN ANALYSIS OF THE PARABLE OF THE TWO SONS By a Fellow Student

1. Text: Matthew 21:28-32
2. The Setting of the Parable

The setting of this parable is very clear. It goes back to 21:23 where the chief priests and elders came to Jesus and questioned his authority. Jesus, instead of giving them a direct answer, gave them a question about John's authority saying that he would answer them if they answered him. That puts the chief priests in a difficult position because if they answered that God sent John they would be guilty because they did not believe him, and if they refused to admit John's divine commission the people would turn against them because of their high regard for John. All they could do was answer that they did not know, an embarrassing answer indeed. Jesus, therefore, refuses to answer their question and capitalizes on the occasion by giving the parable before us. It was their refusal to admit John's divine commission that brought forth the parable.

3. The Author's Own Application of the Parable

The application begins in verse 31. Jesus forces the chief priests to state the main point by asking them who did the will of the father. They had to admit that the first one did, which led Jesus to the spiritual application given in the last of verse 31, "verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Then in verse 32 Jesus explained the application. The reason for the priority given to sinners is because they believed John; but the chief priests refused to believe him even after they saw the sinners believe him.

4. The Focus of the Parable and Its Spiritual Counterpart

The central point of the parable is connected with Jesus' question, "which of the two did the will of his father?" The focus is not merely one son or the other but in their reaction to the father's command. One rebelled but finally obeyed; the other consented but did not obey. One obeyed, the other did not. In other words, outward appearance means nothing apart from an actual response. The spiritual counterpart which Jesus is illustrating is people's response to the call of God to repent. It matters nothing what our outward appearance is if there is no real response to God's call. The point is made very clear as the details of the parable are unfolded.

5. The Important Details of the Parable

At first glance there is some question as to the counterpart to the two sons. It looks almost as though Jesus is comparing the first son to the chief priests because he talks about repentance. McNeile says the interpretation of the parable is confusing because the parts do not correspond. I disagree. The only point of non-correspondence, so-called, is the fact that the parable deals with the father and obedience whereas the application deals with John and repentance. They are, however, not unrelated. John represented the Father and repentance was simply the true response to the call of the Father through John as obedience in the parable is the true response to the father.

The two sons, therefore, represent the sinners and the religious leaders. The sinners are represented by the first son. They lived in defiance to the Father's call and refused to obey Him, choosing rather a life of sin. But at the call of God through John the Baptist they repented of their former life and responded to his message. The second son represented the religious leaders who had a pretence of obedience by their religious observances, "I go sir," but who had no real response. They failed to respond to John the Baptist and hence disobeyed the call of God. The vineyard is not really important to the spiritual truth; it simply gives an occasion for the test of obedience.

6. Conclusion

The parable is a withering condemnation of the hypocrisy of the religious leaders. They were forced to admit that the second son, who pictured them, did not do the will of his father. They invited condemnation on themselves, however, by refusing to admit the divine authority of John. The parable comes to us today with a searching message as to our obedience. Do we have all the forms and doctrines Without the true response of life in obedience to God?

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END STUDENT'S ANALYSIS OF THE TWO SONS

APPENDIX A. SAMPLE ANSWER

STUDY SHEET FOR PARABLES

Title The Two Sons

Setting Matthew 21:23-27

Story Matthew 21:28-30

Sequel Matthew 21:31,32 (33-46)

1. From your analysis of the Setting write a concluding statement which clearly sets forth *Why* the parabolic teaching was given.

Analysis-The Chief Priests and Elders came upon Jesus as he was teaching and asked two questions-'*By what authority do you these things and who gave you this authority?*' Jesus countered with a question--'*Where did John get his authority to baptize those who repented and turned to God?*' When the Chief Priests and Elders refused to answer Jesus gave this parable.

Conclusion-Jesus gave this parable to illustrate to the Chief Priests and Elders that they had refused the authority of God by rejecting the ministry of John the Baptist. He then answers their question on authority with a second parable which shows that God is his authority.

2. Be sure you *understand* the Story as the original listeners did. Write down any hindrances to your understanding the Story. Give the results of your analysis to clear up these hindrances.

answer-I read this parable four times and did not see any hindrances.

3. Recognize the *most important point* in the Story element which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

answer-The most important point of the story was the contrast in actions of the two sons. It was not what they said but what they actually did that was really important. Jesus' question in the Sequel in verse 31, *which of the two did the will of his father?*, shows that the important point of the story was not the superficial response of words to the father but an actual response of obedience.

4. Give here in concise statement what the story teller *emphasized* to the listeners in the Sequel. Write also a statement indicating what response the story teller expected as a result of this emphasis.

answer-Jesus in no uncertain terms in verses 31 and 32 identifies the Chief Priests and Elders as those who will not enter God's kingdom because they heard John's message but did not respond to it by repenting. He further adds *insult to injury* by saying that the despised tax collectors and deep sinners who did repent at John's message would be accepted in God's Kingdom. By asking the question, *Which of these did the will of his father?*, Jesus was forcing the Chief Priests and Elders to admit their guilt in not recognizing and responding to God's authoritative message through John.

5. List here any comparisons which you feel are *reliable comparisons*. List also any comments from others which tend to confirm your comparisons.

1st Son = tax collectors and harlots

2nd Son = Chief Priests and Elders

father - John the Baptist as God's authoritative messenger

The above are confirmed by several commentators including Lange, Erdman, Lightfoot, and Morgan. Lange, Lightfoot, and Erdman have particularly pointed remarks in which they concisely identify the above comparisons.

6. Give here your final statement of the *central truth*. Add any comments concerning the central truth made more vivid by *Details Not Compared*. Give also any comments from others which confirm your concepts of the central truth.

Central Truth

In rejecting John's message of repentance, openly accepted by publicans and harlots, you Chief Priests and Elders show that *disobedience* to God's will, *not my authority*, is keeping you from God's kingdom.

Erdman particularly confirms the above concepts as the central teaching of the parable of the Two Sons.

7. List here your *main principle* drawn from the central truth. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Main Principle

Rejection of God's truth by people reveals that obedience to God's will and not knowledge of the source of the truth is the real hindrance to becoming rightly related to God.

Other Principles

Disobedience to God often hides under religious pretense and is highly displeasing to God.

People can be forced to admit their guilt of disobedience to God and yet not repent. God demands a change in life which reveals an admission of guilt and a willingness to change,

8. If you received a *personal application* from this study list it here.

I did not receive a specific application to my life situation but I certainly received a general warning.

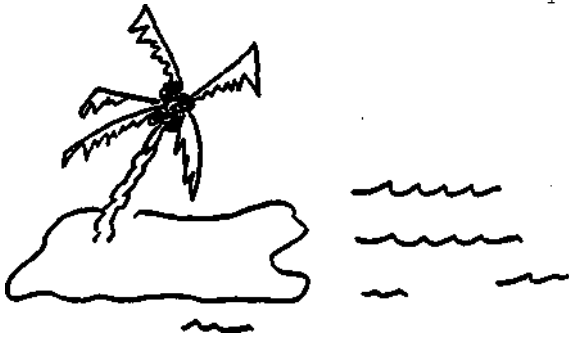
Warning—Practice in my life and not profession, reveals my attitude toward God's authoritative rule through his revealed truth.

CHAPTER 7

PLANS TO USE THESE PUZZLES

"All's well that ends well." "Well begun is half done."

Often quoted by my English teacher—Miss Warren



LOOKING BACK

I said that the thesis of this book was,

*PEOPLE EQUIPPED WITH THE PROPER INTERPRETIVE SKILLS CAN AND WILL
ANALYZE PARABLES TO DISCOVER MEANINGFUL TRUTH FOR THEMSELVES.*

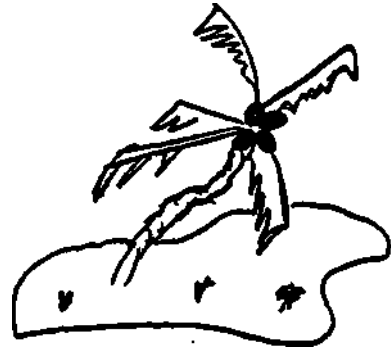
I have sought in chapters 2-6 to "equip you with the proper interpretive skills" so that you can analyze parables and discover meaningful truth for yourself. In chapter 1 and to some degree in chapters 2-6 and in this chapter I have sought to motivate you toward the learning of parables so that you will analyze parables and discover meaningful truth for yourself.

Here are the objectives that I sought to accomplish so that you can analyze parables. You should be able:

- to list the main concepts of the definition of a parable,
- to explain in your own words the four main concepts included in the definition of a parable,
- to discriminate between examples and false examples representing these main concepts,
- to list and explain the concepts involved in the definition of parabolic teaching,
- to list and identify the observable elements of parabolic teaching,
- to identify the various kinds of examples of observable elements,
- to list the interpretive elements associated with parabolic teaching,
- to explain the concepts of the questions included on the Parables Study Sheet,
- to recognize essentials needed in the answers to these questions,
- to use the Parables Study Sheet to analyze a parable on your own,
- to recognize the difference between the interpretive teaching of the parable and application principles drawn from the teaching,
- to draw truth from your study to apply to your own life.

Have I accomplished the preceding objectives as far as you are concerned? I hope so. If you understand the above objectives then you CAN analyze parables for yourself. The questions remains, however,

WILL YOU ANALYZE PARABLES FOR YOURSELF?



LOOKING FORWARD

I want you not only to be ABLE to analyze parables, but also to ANALYZE THEM -TO DO IT !!! May I remind you of what I said in chapter 1 to show you the importance of studying parables.

1. PARABLES ARE IMPORTANT AND SHOULD BE STUDIED BY EVERY CHRISTIAN BECAUSE MUCH SIGNIFICANT FUNDAMENTAL TEACHING IS CONTAINED IN THEM.
 - a. Gospels make up about 45% of the New Testament, and more than 1/3 of Jesus¹ teaching in the Gospels is in the form of Parabolic teaching.
 - b. The seed truths of much of the Epistles appear in the parables,
 - c. The teachings of the parables can be applied to everyday life.
2. PARABLES ARE IMPORTANT BECAUSE OF THE MANY PRINCIPLES OF COMMUNICATION SEEN IN THEM.
 - a. They gain attention.
 - b. They hold attention.
 - c. They aid understanding by going from the known to the unknown.
 - d. They aid understanding because they present a mental challenge to discover meaning.
 - e. They are easily remembered.
 - f. They surprise us by suddenly applying the truth to our own situation.

TWO SUGGESTIONS TO HELP DISCIPLINE YOU TO STUDY THE PARABLES

Let me give two suggestions that may encourage you to study the parables in the future.

- Set yourself a schedule for personal study of the parables for your own edification (hints on this to follow).
- Form a small group to study the parables on a weekly basis (hints on this to follow)

HINTS FOR PERSONAL DISCIPLINED STUDY

The Appendix in chapter 1 (page 39) lists parables and miniature parables. You will find this list helpful if you decide to discipline yourself to a planned schedule for analyzing parables.

In your own personal study of parables you may,

- decide to take a miniature parable a day in your quiet time (I did this and studied through each of the miniature parables listed in chapter 1. It took me about 2 and 1/2 months and provided a needed variety to my quiet time routine).
- decide to do a comparative study of major parables and see the different emphases given them in the different Gospels. (3 major parables are included in all three Gospels, 3 in two Gospels)
- decide to study all the major parables of a Gospel (say at the rate of one a week--4 months for Matthew, 5 weeks for Mark, 5 1/2 months for Luke).

Perhaps you have some equally valid suggestions of your own. Set some goals for yourself and get started.

HINTS FOR STUDYING PARABLES IN A GROUP

If you plan to study parables in a group may I suggest the following grouping of parables. It is one that I borrowed from Dr. R.C. McQuilkin. I have used this particular grouping of parables (or variations of it) with six different groups. Each time has been profitable for me personally. I guess you would expect that the repetition of these parables would be boring. But that hasn't been the case. Each time I have learned more of God's truth. And then too, my own personal situation was different each time and I received fresh application for my own needs.

There is a progression of teaching in this particular grouping of parables which you will catch as you go through them. Not only do you learn the individual truths of each parable but the relationships between the various areas of parables studied. There are 17 parables in this grouping. At the rate of 1 per week your Bible Study group will last about 4 1/2 months. Here is the grouping:

I. PARABLES OF THE FATHER'S HEART

1. The Lost Sheep - Luke 15:1-7
2. The Lost Coin - Luke 15:8-10
3. The Prodigal Son - Luke 15:11-32

II. PARABLES OF THE CHRISTIAN'S HEART

4. The Pharisee and the Publican - Luke 18:9-14
5. The Two Debtors - Luke 7:36-50
6. The Unforgiving Servant - Matthew 18:15-35
7. The Lowest Seat at the Feast - Luke 14:7-11
8. The Good Samaritan - Luke 10:25-37

III. PARABLES OF SERVICE

9. The Unprofitable Servant - Luke 17:1-10
10. The Laborers in the Vineyard - Matthew 19:23-20:16
11. The Servants and the Talents - Matthew 25:14-30
12. The Servants and the Pounds - Luke 19:11-28

IV. PARABLES OF PRAYER

13. The Friend at Midnight - Luke 11:1-13
14. The Judge and the Importunate Widow - Luke 17:20-18:8

V. PARABLES OF STEWARDSHIP

15. The Rich Fool - Luke 12:13-38
16. The Worldly-wise Steward - Luke 16:1-18
17. The Rich Man and the Poor Man - Luke 16:14-31

May I suggest three different ways in which you may go through this grouping of parables in a weekly Bible study:

- You may wish to do the analysis of each of the parables as taught in this book and simply share with others week-by-week what you have studied. If you are a teacher of a class and the class members are used to listening - and not discovering truth for themselves, this may be a good method.
- You may wish to do the analysis of each of the parables as taught in this book and have the other members of the group use specific questions constructed for each of the parables. These constructed questions are a bit simpler than the detailed analysis questions of the parables study sheet. I have seven pages of specific questions I use for the above 17 parables. I will be glad to send them to you if you'll drop me a note and tell me how you plan to use them.
- You may wish to teach each of the members of the class how to analyze a parable for himself using the principles of this book. If you do this you have my permission to mimeograph the Parables Study Sheet and use it in the class. Weekly discussions in which each member of the class personally shares truth that he has discovered can be a great time of fellowship and will provide a real stimulus for growth.

I have personally used all the above suggestions or combinations of these suggestions. The particular method you choose will depend on the people involved in the study. Each of the three approaches can be profitable.

Phew! I have almost finished. I have listed some suggestions for your future study. I believe you know how to study parables and that you will study them. I have done all I can. Now it is up to you. What will be your next step?

MY INTENT

I plan to personally study _____

or

I plan to begin a group study involving _____

FOOTNOTES

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7. Gregory, p. 105.

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2. Dodd, p. 16.
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6. McQuilkin, p. 28.
7. Ibid., p. 37.
8. Lightfoot, p. 15.
9. McQuilkin, p. 38.

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Jeff Imbach for his analysis of the Lost Sons used in chapter 6. Jeff also evaluated and helped refine many of the definitions and concepts used in this book. Many hours of good interaction were spent in evaluating together the concepts.

My wife Marilyn who rewrote chapter 5 putting it in its present format. An earlier programmed version of this chapter proved to be too long and tedious. The present information mapped version pinpoints the essentials of the procedures for answering the Study Sheet questions. A special thanks also to Marilyn for overseeing the details of typing and printing of this edition.

Doug Kracht for his many illustrations and evaluative comments. Doug taught an extension seminary class (Jamaica Bible College) in Browns Town, Jamaica using a rough draft of this parables booklet. Many revision ideas come from feedback from this class.

Harriet Winn for ideas about the teaching value of parables. A number of years ago I checked her thesis out of the Columbia Bible College Library ("The Parables As a Teaching Instrument"). I have long since assimilated into my own thinking many of her ideas (and even phrases). I did not footnote contributions from that source since I can no longer distinguish exactly what is hers and what is mine. I do know, however, that the teaching principles and comments on the teaching principles of chapter 1 came as a direct result of stimulation from her thesis.

Al Ortiz for chasing down the exact location of quotes from Dr. R. C. McQuilkin's book on parables (long since out of print).

Friends and students who have been in home Bible studies, Bible College Classes, and Church Sunday School Classes and have been the guinea pigs of my earlier teaching on parables. Through these many classes I have gained much practical experience in how people can learn to study parables on their own.

And finally, Bert Jackson for extra effort in printing this first edition of the parables.

GLOSSARY OF IMPORTANT TERMS

- actual life item - the part of a comparison symbolized by U which represents something (idea, people, object, etc.) drawn from the actual life situation in which the parable was given.
- actual life situation - refers to the situation surrounding the giving of the parable. Usually seen in the setting and sequel.
- central truth - the truth from God which the entire parabolic teaching purposes to illustrate.
- comparison - the equating of some item in the story element with some item in actual life in order to illustrate truth from God in terms of commonly known things.
- details not compared - refer to any story items which have not been designated as reliable comparisons.
- emphasis of sequel - the way or ways that the sequel functions to supplement the story. (applies the truth, explains the meaning, focuses attention on some specific point).
- figurative illustration - a stated or implied comparison between two objects which operates as the story element in some parabolic teachings.
- interpretive elements - comparisons, details not compared, and the central truth form the interpretive elements.
- narrative - the relating of a unified series of incidents which operates as the story element for most parables.
- observable elements - setting, story, and sequel form the observable elements and are so called because they can usually be seen by simply reading the text.
- parable - a true-to-life narrative which teaches a central truth by using one or more comparisons
- parabolic teaching - the use of a narrative, pictorial illustration, or figurative illustration on a given occasion to teach a central truth by one or more comparisons.
- pictorial illustration - a statement which brings to mind a picture of some common object or event in daily life which can be compared to an abstract idea. It may also include a proverbial-like statement used in everyday life.
- punch of story - the most important point emphasized in the story element.
- relative importance - a factor describing the central truth which emphasizes that the relatively more important interpretive element (setting, story, or sequel) is, properly given its importance in the wording of the central truth.
- reliable comparison - a comparison which is a consensus comparison
- setting - one of the observable elements of parabolic teaching. It refers to everything that relates to the story by giving background information or by explaining the occasion.
- sequel - all information which relates to the story by explaining or emphasizing or applying truth illustrated by the story.
- story - the observable element represented by narrative, or figurative or pictorial illustration.
- story item - the part of a comparison taken from the story.
- true-to-life - a term describing the fact that the story element uses common place things true to the experience of the hearers.
- why of setting - a statement based on the things observed in the setting which explains what prompted the giving of the parable.

Parabolic Items Seen in Luke

Parable Title/ Type	Where in Luke	Central Truth Analyzed?	Detailed Analysis Done	Comments
1. Physician Heal Thyself/ Parabolic Proverb	4:16-30	Yes	No	Central Truth: You will not believe me, that I claim the power of God, being equal with God, because I grew up among you. Another version: Jesus announces his messiahship in his home district and warns that he will be rejected as such but that his messiahship will be recognized by others (implying Gentiles).
2. Physician Heals the Sick/ Parabolic Proverb	5:29-31	Yes	No	Central Truth: I have come to identify with sinners in order to save them. Another Version: You Pharisees are wrong in accusing me of sinfulness because I associate intimately with publicans and sinners for I associate with them in order to challenge them to repent and respond to God.
3. Children of the Bridechamber/ Parable Picture from Everyday Life 4. Patch on a Garment/ Parable Picture from Everyday Life 5. New Wine in New Bottles/ Parable Picture from Everyday Life	5:33-39	Yes	No	5:24,25 Three mini-parable/pictures Parable Picture: Children of the Bridechamber. Central Truth: My disciples need to be with me now; later when I am gone they will fast. 5:36 Parable Picture: Patch on a Garment Central Truth: You, with your traditional viewpoint, can not accept my radical new teaching . 5:37-39 Parable Picture: New Wine in new bottles. Central Truth: My radical teaching will need to be accepted by people who are open to new perspective. (You are not!)
6. Blind Leading Blind/ Parable Picture from Everyday Life 7. Mote in the Eye/ Parable Picture from Everyday Life 8. Tree Brings Forth Fruit/	6:39-45	Yes	No	6:39-45 Three mini-parable/ pictures Parable Picture: Blind Leading Blind Central Truth: A person can only lead or teach that which he/she knows and a follower will learn that. Parable Picture: Mote in the Eye Central Truth: You must be what you teach if you expect others to follow your teaching.

Parable Picture from Everyday Life				<p>Parable Picture: Tree Brings Fruit Central Truth: No matter what you teach your life will reveal what you really are.</p>
9. Two Builders/ Parable Picture from Everyday Life	6:46-49	Yes	No	<p>Parable Picture: Two Builders Central Truth: You can not call Christ your Lord unless you here and obey His teaching. That is, obedience deepens the solid hold of truth upon a life, so that nothing in life will shake that person.</p>
10. Children in the Market Place/ Parable Simile from Everyday Life	7:24-35	Yes	No	<p>Parable/Simile--Title: Children in the market Place</p> <p>Central Truth: You Pharisees and lawyers have refused God's message both from John the Baptist and Myself though Publicans and Sinners have responded to both of us and have confirmed our message as God's truth by their actions.</p> <p>Alternate Explanation: The Pharisees and religious leaders, neigher appreciated john's austere ascetic hard message nor Jesus' loving concern in identifying with the great needs of publicans, sinners, and common people and hence rejected both John and Jesus' message.</p>
11. The Two Debtors/ Parable Proper (story)	7:36-50			<p>Central Truth: Simon, this woman's appreciation of me is a result of knowing how great a debt of sin has been forgiven her and your lack of appreciation is a result of your not recognizing your infinite debt or receiving forgiveness of it.</p> <p>Another Version: This woman loves me with a great love for <u>she realizes</u> that her infinite record of sin has been forgiven by me.Setting: 7:36-40 Parable Proper: 7:41,42 Sequel: 7:43-50 See Special Hermeneutics section for analysis of this parable. See Communication event section for use of this context.</p>
12. The Sower/ Parable Proper (Story)	8:4-8	Yes	Yes	<p>Central Truth: There are many different reactions to truth but if you are to understand the secret of God's truth in your life you must obey truth or lose it.</p> <p>Setting:1-4 Story: 5-8a Sequel: 8b-18</p>

13. The Lighted Lamp/ Parable Picture	8:16-18	Yes	Yes	<p>Done with the Sequel of 8:4-8, The Sower This is a mini-parable ,The Lighted Lamp), which puts the final touch on the Sower Parable. Central Truth: I teach in parables so as to reveal truth.</p> <p>Mark puts this in the form of a rhetorical question...A lamp is not to be put under a peck-measure, is it, or under a bed? It is bought to be put on the lamp stand, isn't it? Wuest—For there is not anything, which is hidden, except it be in order that it might be known, nor has anything become hidden but in order that it might come into full view.</p>
14. Foxes and Birds/ Parabolic Nature Picture	9:57-62	Yes	No	<p>Parabolic Nature Picture: 9:58 Central Truth: My ministry is itinerant and without the comfort of a home life.</p>
15. Dead Bury Dead/ Parabolic Picture, Funeral	9:57-62	Yes	No	<p>Parabolic Picture, Funeral: 9:60 Central Truth: If you follow me you must make my ministry your first priority.</p>
16. Hand to Plow/ Parabolic Proverb:	9:57-62	Yes	No	<p>Parabolic Proverb: 9:62 Central Truth: If you choose to follow me, it will be for a lifetime.</p>
17. The Good Samaritan/ Parable Proper (story)	10:25-37b	Yes	Yes	<p>Setting: 10:25-29 Story: 10:30-37a Sequel: 10: 37b Central Truth: My Lawyer Friend, to love your neighbor as yourself, is to sacrifice yourself to meet another's need no matter who he is.</p>
18. The Friend At Midnight/ Parable Proper (story)	11:1-13	Yes	Yes	<p>Parable: Friend at Midnight Setting: 11:1-4 Story: 11:5-7 Sequel: 8-13 Central Truth: You disciples must ask specifically for your emergency needs with a persistent and expectant attitude <u>knowing</u> that your special relationship with God will allow Him to meet these specific needs.</p>
19. Kingdom Divided/ Mini-Parable	11:14-26	Yes	No	<p>Mini-Parable, Picture—Kingdom Divided Setting: 11:14-16 Picture: 11:15 Sequel: 11:16-26 Central Truth: If I am in league with Satan, then it does not make sense that I</p>

20. Strong Man Guarding Goods/ Mini-Parable, Picture	11:14-26	Yes	No	<p>destroy his work, therefore it follows logically that I am opposed to Satan and what I do is in the power of god hence you are responsible to heed this message I preach of God's Rule in your life.</p> <p>Mini-Parable, Picture: Strong Man Guarding Goods Setting: 11:14-20 (including the above Kingdom Divided mini-parable Picture: 11:21,22 Sequel: none Central Truth: My very victory over Satan shows my great authority and power over him. Now you must choose to join me and side with God or recognize that in going against me you side with Satan.</p>
21. Unclean Spirit Returning/ Mini-Parable, Picture	11:14-26	Yes	No	<p>This continues the series of parables about Jesus casting out demons. Central Truth: Because you have not fully accepted my message you will find yourselves going downhill (morally and religiously) so that the state of the nation will be worse than before my coming.</p>
22. Lighted Lamp/ Mini-Parable Picture	11:29-32 (remote) 11:33-36	Yes	No	<p>Lighted Lamp, 11:33 Central Truth: I have put truth plainly before you but you have not repented. You are responsible and will answer for it.</p>
23. Eye as a Lamp/ Mini-Parable Picture				<p>Eye as Lamp, 11:34-36 Central Truth: You had better seriously check and examine yourselves to see if you are obeying truth.</p>
24. Cup and Platter/ Parable Metaphor	11:37-41	Yes	No	<p>Mini-Parable, Metaphor: 11:39 Central Truth: You must be inwardly clean and whole before God which is much more important than observing outward religious rules.</p>
25. The Rich Fool	12:13-21	Yes	Yes	<p>Setting: 12:13-15 Story: 12:16 Sequence: 12:21 Central Truth: I warn you, greedy brother, don't waste your life on yourself acquiring material things which may be lost, but center your life in pleasing God. Another version: I warn you, because of a greedy attitude, you can easily waste our life on acquiring material possessions and security rather than pleasing God.</p>
26. The Faithful Steward/ Parable	12:41-48	Yes	Yes	<p>Setting: Remote— 12:35-40; immediate: 41</p>

Proper (story)				<p>Story: 12:42-48 Sequel: (48)</p> <p>Central Truth: Peter, you and my disciples must always be alert for my return; you have been given much truth and will be responsible for it.</p>
27. The Barren Fig Tree/ Parable Proper (story)	13:6-9	Yes	No	<p>Setting (near): 13:1-5 Setting (remote): 12:54-59 Sequel: (vs 9)</p> <p>Central Truth: God has given these hearers repeated chances to respond to his truth. If they do not hear Jesus and repent God will bring judgment on them.</p>
28. The Mustard Seed/ Parable Simile	13:18-19	Yes	No	<p>Central Truth: Jesus says, “My mission will eventually end successful for my following though small now will someday be great. Note: This is a prophetic parable.</p>
29. The Leaven/ Parable Simile	13:20-22	Yes	No	<p>Central Truth: I preach that someday God’s rule will be extended to all on earth. Note: This is a prophetic parable. And both of these parables are growth parables.</p>
30. The Master of the House/ Parable Proper (story)	13:23-30	Yes	No	<p>Setting: 13:23,24 Story: 13:25-29 Sequel: 13:30</p> <p>Central Truth: There is a window of time open to you to accept me and my teachings. If you don’t you will be left out of the future gathering of the Kingdom—from all over.</p>
31. Ox In the Well/ Parable Picture	14:1-6	Yes	No	<p>Central Truth: I am perfectly justified in helping this man with dropsy , even on the Sabbath, and you yourselves approve of this kind of action by your own Sabbath actions.</p>
32. The Lowest Seat at the Feast/ Parable Proper (story)	14:7-11	Yes	No	<p>Central Truth: You should have an humble attitude in your relationships with others. Further explanation: True lowliness and conscious unworthiness in the sight of God are the real conditions of advancement and honor.</p>
33. The Great Supper/ Parable Proper (story)	14:15-24	Yes	No	<p>Setting: (remote 14:6-14); (immediate) 14:15,16a Story: 14: 16b-24 Sequel: (14:24)</p> <p>Central Truth: Many privileged Jewish people are invited into the Kingdom of God but are failing to accept it; so God will invite many others from all over the world. This is a prophetic parable.</p>

34. The Unfinished Tower/ Mini Parable Picture from Daily Life	14:25-35	Yes	No	<p>Setting: 14:25-27 Story: 14:29-30 Sequel: 31-35</p> <p>Central Truth: Becoming a disciple requires one to recognize that there are hardships involve; it is not enough to begin. One must for see the hardships, begin to meet them and finish.</p>
35. The Unwaged War/ Mini-Parable Picture	14:25-35	Yes	No	<p>Occasion: same as Unfinished Tower Setting: 14:25-30 Story: 14:31,32 Sequel: 33-35</p> <p>Central Truth: One must recognize that there will be conflict and should carefully consider this in becoming a disciple of Jesus.</p>
36. Savorless Salt/ Mini-Parable Picture	14:25-35	Yes	No	<p>Occasion: Same as two previous parables Setting: the two previous parables Story: 14:34,35a Sequel: 14:35b</p> <p>Central Truth: If you begin the life of discipleship and quit you are worthless; better not to begin.</p> <p>Overall Teaching of the Three: Becoming a disciple is a serious and costly decision, which should be weighed carefully as it is binding.</p>
37. Lost Sheep	15:1-7	Yes	Yes	<p>Part of 3 Parables Taken Together: Luke 15:1-32</p> <p>Central Truth: My attitude toward the Publicans and sinners, in contrast to your attitude is God's attitude, for He is <u>full of Joy</u> for even one of these sinners who is coming to me.</p>
38. Lost Coin	15:8-10	Yes	Yes	<p>Part of 3 Parables Taken Together: Luke 15:1-32</p> <p>Central Truth: Each one of these Publicans coming to me are of <u>value</u> to the Father <u>who is overjoyed</u> at their coming to me.</p>
39. Lost Son	15:11-32	Yes	Yes	<p>Part of 3 Parables Taken Together: Luke 15:1-32</p> <p>Central Truth: God, as a Holy Father waits to give His welcome of Love to even one sinner who really turns to him, but do you Pharisees?</p>
40. Worldly Wise Steward	16:1-14	Yes	Yes	<p>Central Truth: Wealth does not really belong to you but as God's responsible representative you should with wise foresight use it prudently for your <u>eternal</u></p>

				advantage.
41. Lazarus and the Rich Man	16:19-31	Yes	Yes	Central Truth: You rationalizing Pharisees will never recognize truth, mine or anybody else's, even if miraculously given but I warn you that God will properly judge your rationalizing ways and you will pay for it in the after life.
42. The Unprofitable Servant	17:5-10	Yes	Yes	Central Truth: If you are truly my servant there is no extra service that you can render but only that which is your duty.
43. The Persistent Widow	18:1-8	Yes	Yes	Central Truth: Because God will answer your prayer for justice exactly on time, don't give up, but continue praying till the answer comes.
44. The Pharisee and the Publican	18:9-14	Yes	Yes	Central Truth: You Pharisees don't seem to realize that God's acceptance of a sinner is based on an inward attitude which recognizes one's sinfulness before a Holy God. Eerdman: The parable of the Pharisee and the Publican was designed to teach humility not only in prayer but in every estimate of oneself and in every approach to God. Luke, p 181.
45. Camel and Needle's Eye	18:18-30	Yes	No	Mini-Parable: Camel and Needle's Eye Central Truth: It is difficult for a rich person to give up their dependence on their prosperity so as to accept the Gospel of the Kingdom.
46. The Pounds	19:11-27	Yes	Yes	Central Truth: As you look forward expectantly to the Kingdom of God remember this faithfulness lesson—when opportunities and abilities are the same, greater zealousness (productive faithfulness) will receive greater rewards. Short hand attempts at Central Truth: <ul style="list-style-type: none"> • Different rewards for different degrees of zeal among faithful servants. • Be zealous to serve the Lord with all that is in you till He comes. Setting: Near 19:11; remote 19:1-10 Story: 19:12-27 Sequel: (19:26,27) Occasion: They were thinking that the Kingdom of God is immediately near. A great joy and yet contains a great dangers as the signs of the times multiply to indicate that our redemption draweth night there is a tendency to say, "Well, he'll be here soon... and hence we better not get involved in any long task."
47. Fig Tree/ Prophetic-	21:29-33	Yes	No	Parable: Fig Tree as a Sign Central Truth: I have given you some

Pictorial				signs of my return; heed them.
48. Green Tree/ Prophetical-Proverb	23:27-31	Yes	No	Central Truth: Persecution is happening even now but the time is coming when it will be devastating.

Study Sheet For Parables Title of Parable:

Scripture References for— Setting:

Story:

Sequel:

- Question 1. For your analysis of the *Setting* write a concluding statement which clearly sets forth **WHY** the parabolic teaching was given.
- Question 2. Be sure you **UNDERSTAND** the *Story* as the original listeners did. Write down any hindrances to your understanding of the *Story*. Give the results of your analysis to clear up these hindrances.
- Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.
- Question 4. Give in a concise statement what the story teller **EMPHASIZED** to the listeners in the *Sequel*. Write also a statement indicating what response the story teller expected as a result of this emphasis.
- Question 5. List here any comparisons which you feel are **RELIABLE COMPARISONS**. List also any comments from others which tend to confirm your comparisons.
- Question 6. Give your final statement of the **CENTRAL TRUTH**. Add any comments concerning the *Central Truth* made more vivid by *Details Not Compared*. Give also any comments from others which confirm your concepts of the *Central Truth*. Remember, a central truth,
 (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
 (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.
 (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
 (4) is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons. Relative importance can be shown by using more words to describe the important element, using italics or underlining to point out the important element, shifting the word order to place the important element in a prominent place in the statement.
 (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.
- Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.
- Question 8. If you received a **PERSONAL APPLICATION** from this study, list it.

Study Sheet For Parables Title of Parable:

Person Doing Study:

Date of Study:

Scripture References for total Parable:

Setting:

Story:

Sequel:

- Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?
- Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.
- Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.
- Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.
- Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.
- Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also

any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
- (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.
- (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
- (4) is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons. Relative importance can be shown by using more words to describe the important element, using italics or underlining to point out the important element, shifting the word order to place the important element in a prominent place in the statement.
- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Question 8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

If you received a **PERSONAL APPLICATION** from this study, list it.

Hermeneutical Principles—Special Language

Parable—Prophet Not Without Honor; Physician Heal thyself; Luke 4:24 page 244

Study Sheet For Parables

Title of Parable:

**Prophet Not Without Honor
Physician Heal Thyself**

Person Doing Study: Dr. J. Robert Clinton

Date of Study: Advance work done Sep 03

Scripture References for total Parable: Two Mini-Parables Luke 4:23,24

Prophet not without Honor

Physician heal Thyself

Setting: 4:14-22

Story: 4:23,24

Sequel: 4:25-30

Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

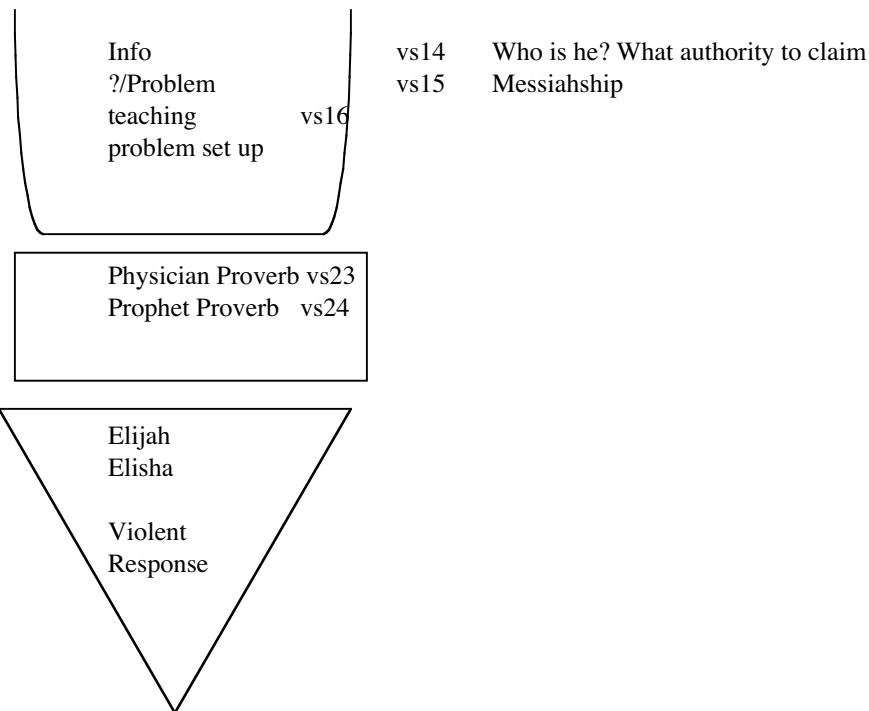
General Information: Jesus returned, power and fame spreading; taught in synagogues; praised by all

- immediate occasion—Nazareth—where he had been brought up
- Custom—synagogue on Sabbath

Question/ problem—Isn't he the son of Joseph? A rhetorical question.

He is a local boy. We are amazed at his eloquence and obvious power as a teacher. But what authority has he to claim that God is with him—that he is the fulfillment of this prophecy—that is, he claims to be the messiah

Special subject of teaching—Jesus claims that he is the messiah; Jesus teaching is praised. The geometry of this parable



Hermeneutical Principles—Special Language

Parable—Prophet Not Without Honor; Physician Heal thyself; Luke 4:24 page 245

The ?, problem seen in occasioning the parabolic teaching:

Not recognizing his messianic authority; rejection of it; to Jesus this is like the two biblical historical cases with Elijah

Both indicating that God's powerful work when not recognized and accepted by Jewish people will be turned upon Gentiles (non-Jews). This explains further the Isa messianic passage and infuriates the "particularism" exclusive Jewish rights to God (an old Jonah problem too)

Summary: Jesus' reputation as an authoritative teacher has spread. In his own home town he reads a messianic passage from Isa speaking of God's intervention and deliverance. Jesus claims to be the Messiah through whom these predictions are and will come. The local people who knew him as Joseph's son question his authority and claim to such a Messiahship.

Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

Three items to clarify in order to understand the parabolic usage:

Physician, heal thyself (a local proverb known by Jewish people; only quoted by Luke)

A prophet is not without honor save in his own country (a local proverb known by Jewish people)

Verily I say unto you (an idiomatic way of emphasizing something; recognized by Jews as such)

Jesus explains his use of Physician—"Whatsoever we have heard done at Capernaum, do also in thine own country"

Second saying = negative emphasis—Positively spoken, A prophet is never welcomed in his home town.

An elipsis--absolute for relative idiom—A prophet is not without...

Hindrances; understanding how these proverbs were used in daily times by people.

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.

The proverbs themselves are punches:

Proverb 1= Physician heal thyself = do here what you've done elsewhere (prove it to us).

Proverb 2= A spiritual ministry is not recognized when someone known familiarly to all before the ministry now ministers with God's power.

Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning

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of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.

Jesus uses two O.T. prophetic cases to illustrate what he means about not being accepted:
In fact, he uses the two most famous for miraculous events: Elijah, Elisha

Elijah—drought—widow—miraculously filling of jars with oil—Zarapheth in Sidon
Elisha—leper-physical miracle—cleansing of Naaman

Point of both illustrations; god did miraculous work among Gentiles—because his own people would not accept His work—with implications—if you will not accept me as Messiah and recognize me for who I am I will be accepted by the Gentiles.

Their response:

- 1) They were angry
- 2) They wished to kill him
- 3) They forced Jesus to the top of the hill in order to throw him down, killing him.
- 4) Jesus miraculously escaped from them

Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

Comparisons:

Physician = Jesus

Heal thyself = do what you have done in other territories here in your own home country

Prophet = Jesus

Own country = local area he grew up in, Nazareth

Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
- (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.
- (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
- (4) is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons. Relative importance can be shown by using more words to describe the important element, using italics or underlining to point out the important element, shifting the word order to place the important element in a prominent place in the statement.

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Parable—Prophet Not Without Honor; Physician Heal thyself; Luke 4:24 page 247

- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

Jesus announces to the people of his boyhood location where he grew up that he is the messiah but they will reject this identification and thus miss out on God's miraculous working through him, which will be accepted by Gentiles.

Central Truth: You will not believe me, that I claim the power of God, being equal with God, because I grew up among you.

Another version: Jesus announces his messiahship in his home district and warns that he will be rejected as such but that his messiahship will be recognized by others (implying Gentiles).

Summary of parabolic teaching: Jesus reputation as an authoritative teacher has spread. In his home town he reads a messianic passage from Isa speaking of God's intervention and deliverance. Jesus claims to be the Messiah through whom these predictions will happen. The local people who knew him as Joseph and Mary's son question his authority and claim to such a Messiahship.

- Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

A person of God will find it more difficult to have his/her spiritual authority acknowledged by those who were familiar with that person before having demonstrated that spiritual authority.

Generalizing it more:

Claims to spiritual authority are recognized by unbiased people much more readily than by those having a preconceived stereotype of the one claiming spiritual authority.

God's nature and Actions Seen in This Incident;

- (1) God will reject those who reject his message.
- (2) God will offer his message to others who will accept his message.
- (3) god will not demonstrate miraculous events to skeptical people who do not believe in them.

- Question 8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

If you received a **PERSONAL APPLICATION** from this study, list it.

This study was done in August 1981 as I was coming on to faculty of the School of World Mission. I had done two years of study as a student. Now I was joining the faculty.

Recognition of my ministry at Fuller will not be easy: Being low man on the totem pole, being in a non-tenure track, having graduated her (FTS), not having a national reputation, having studied under these men, having been known as a student by some of those who will be my students—all of these factors count against my acceptance and recognition.

Yet, encouragement comes;

- (1) non-recognition does not diminish my spiritual authority nor effects of my ministry

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(2) there are those who will recognize the force of my ministry. If not here at Fuller then at some other institution.

(3) god will provide others to benefit from my ministry

a. such as in-service people—they will use my materials without being biased one way or the other.

b. new students too will be open—simply base their conclusions on what they themselves experience

c. I have not studied under dean g nor Paul P. begin getting acceptance with them.

Hermeneutical Principles—Special Language

Parable—No Need for Physician Luke 5:31

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Study Sheet For Parables

Title of Parable:

Person Doing Study: J. Robert Clinton

Date of Study: August 1981

Scripture References for total Parable: Mini-Parable/Proverb, Luke 5:27-30

Prophet not without Honor

Setting: 5:(27,28); 29-30

Story: 5:31

Sequel: 5:32 (Matthew's sequel to this is different; he adds a quote from Amos—It is kindness that I want, not animal sacrifices)

Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

Question???

Their murmuring is indicative of an Implied Question—Why do you eat and drink with publicans and sinners? A rhetorical question meaning—you should not associate with outcasts and sinful people who do not obey God's law, etc. Guilt by association.

Problem

How can a righteous person company with sinful people

Information

Friends of Levi, who has just been converted to following Jesus—are gathered into a dinner in order for Levi to have Jesus meet them

The proverbial saying answers the rhetorical-like accusation seen in the setting.
The sequel explains the proverb itself.

Summary:

It was on the occasion of this feast that Jesus was criticized by the Pharisees for eating and drinking with publicans and sinners. Note the proverbial reply and verse which is often taken as a theme verse for Luke (5:32). By this statement Jesus emphasized and vindicated his conduct and defined his mission. A physician enters a sickroom, not because he desires to delight in disease or rejoice in suffering, but because he desires to cure and relieve; so Jesus companied with sinners not because he countenanced sin or enjoyed the society of the depraved, but because, as a healer of souls, he was willing to go where he was most needed and to work where the ravages of sin were most severe. He came into the world to save sinners. Their conduct distressed him, their sins pained him; but to accomplish his task he sought them out and showed his sympathy by his presence and by his healing power.

Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

Hindrances; understanding how this proverb was used in daily times by people. Or did this become a proverb after Jesus used it.

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.

The proverb itself is the punch:

Proverb = They that are whole don't need a physician. Sick ones do.

A physician is needed to help sick people, not whole ones.

Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.

Absolute for relative idiom: not A but B really means I am emphasizing A as much more important than B

Not Righteous But Sinners means

I have come to call especially these known as sinners to repentance—but also those who are “righteous in their own eyes” but do not manifest it in their attitudes and actions.

Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

Comparisons:

Physician = Jesus

sick = publicans and sinners

“those apparently not needing help” = scribes and pharisees

Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
- (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.
- (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
- (4) is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons. Relative importance can be shown by using more words to describe the important element, using italics or underlining to point out the important element, shifting the word order to place the important element in a prominent place in the statement.
- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

Why = righteous people do not associate with sinful people

Punch = sick people need help not healthy

Sequel= I am primarily calling those who recognize their sinfulness and are willing to repent

Comparisons: Jesus = physician; publicans = sick people; Pharisees=those not seeing their need—healthy in their own eyes

First Try for Central Truth: I (Jesus) have come to challenge sinful people to respond to God by repenting of their ways and this requires associating intimately with them.

Implication of central truth not stated but sensed by Pharisees: you Pharisees are wrong in accusing me of sinfulness because I associate intimately with publicans and sinners for I associate with them in order to challenge them to repent and respond to God. And you are not doing this, but should be doing it.

Central Truth: I have come to identify with sinners in order to save them.

Another Version: You Pharisees are wrong in accusing me of sinfulness because I associate intimately with publicans and sinners for I associate with them in order to challenge them to repent and respond to God.

Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

People are wrong in assuming that association with sinful needy people implies sinfulness upon the one associating with them.

Main Principle:

People are wrong to judge one's actions based solely on appearances and the basic principle of guilt by association. Inner motivations may rightly account for and explain the outward appearance.

People are wrong to judge another's actions based solely on one's own standards without understanding the intent and actions from the other's standpoint (which may be a legitimate thing and have a Godly explanation).

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Parable—No Need for Physician Luke 5:31

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Question 8. Jesus says in John 13:17, “If you know these things, happy are you if you do them.” List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

If you received a **PERSONAL APPLICATION** from this study, list it.

This study was done in August 1981 as I was coming on to faculty of the School of World Mission. I had done two years of study as a student. Now I was joining the faculty.

Do not think poorly of decision to put me in less than expected office space—Paul P. and Jean Barker may have extenuating circumstances and legitimate reasons why they did so.

Hermeneutical Principles—Special Language

Parable—The Two Debtors Luke 7:36-50

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Study Sheet For Parables

Title of Parable: The Two Debtors

Date Studied: Original study for high school class, 1968; advance at Jamaica Bible College—22 Aug 70; Original date typed up in computer and advanced—3/25/86; advance 5/2/00

Scripture References for—Total: Luke 7:36-50

- A. Setting: 7:36-40
- B. Story: 7:41, 42 (26 words)
- C. Sequel: 7:43-50

Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

Concluding Statement: Jesus saw Simon's attitude toward him and toward the woman, hence Jesus decided to teach Simon about forgiveness and its accompanying response of love.

Simon dealt unkindly with our Lord. The sinning woman showed all the courtesies from her heart which Simon omitted. What did Simon think of our Lord? What did the woman think of our Lord.

Notice how the setting is given. Luke gives the setting in a narrative style in which he pictures the situation and then gives the inward heart attitude of Simon. Again there is the theme of the setting of Luke 15—guilt by association. She was one of those *hamartolai* of Luke 15:1 whom Jesus associated with.

268 αμαρτολό hamartolos {ham-ar-to-los'} from 264; TDNT - 1:317,51; adj

AV - sinner 43, sinful 4; 47

1) devoted to sin, a sinner

1a) not free from sin

1b) pre-eminently sinful, especially wicked

1b1) all wicked men

1b2) specifically of men stained with certain definite vices or crimes

1b2a) tax collectors, heathen

But she was more, she was one of those forgiven *hamartolai* who had been fully restored and had a heart of joy and appreciation for that restoration.

Some thought questions about the setting:

What does it show of the customs of the time that were different from ours? What does it show of the way Simon treated his divine guest? What does the incident of Simon and the sinful woman reveal about the character of Jesus? What does it show about the way He was regarded by others? Do we have the opportunity that Simon had to show what we would do in the presence of the master?

There was an open court into which strangers or the poor were at liberty to come and watch the diners. The guests reclined on couches (pillow like cushions), with their feet extended on the outside of the couch,, and this it would be natural for the woman who came to stand at the feet of Jesus. The guests as they came in would first be given water and the servants would bathe their feet when the loose sandals were removed. The host would greet the guest with a kiss of welcome, and would anoint his head with oil. These were the common courtesies due an honored guest. Had Simon only known he was entertaining the Lord of Glory, the King of Israel, Jehovah his God, how differently he would have acted! Yes, how differently he would have acted; yet his heart would not have been different. And thus do we have opportunity to reveal what is really in the heart.

Some quotes from commentators on the setting:

Habershon p 47 Two of our Lord's parables were spoken at feasts. That of the two debtors 9Luke 7:36-50) was in the house of Simon the Pharisee. The Lord had just been repeating the scornful epithet given by the Pharisees that he was "a friend of publicans and sinners," but when Simon the Pharisee desired Him that He would eat with him, He went into the Pharisee's house and sat down to meat, as much as to say, "I am willing to eat with you too if you need Me." ... In the parable which followed, the Lord answered the unspoken thought in Simon's heart, and showed that he was the friend of sinners, because they needed His much forgiveness. We have noticed parables that were replies to questions, requests, remarks, but this one answered *a thought*. Simon said in his heart that if He had known what she was, He would not have allowed her to touch Him. The Lord replied by showing that He knew far more than this, for He read what was in Simon's heart as well.

Wallace p 91 Jesus told the parable of the two debtors to explain what lay behind the apparently strange behavior of a certain woman towards Himself. She had interrupted Him as He sat at a meal in the house of Simon the Pharisee. Suddenly she appeared in the room and went up to Jesus obviously intending to anoint Him with the box of very costly ointment she was carrying, but she was so overcome with emotion when she saw Him that she was unable to fulfil her intention in a calm and controlled manner; instead she burst into a fit of violent weeping, kissing His feet, washing them with her tears and wiping them with her hair. Only after this demonstration did she anoint Him as she had intended.

Jesus accepted it all calmly, showing no surprise and taking no offence. He understood perfectly what the woman meant, and offered neither rebuke nor restraint. He seemed rather to encourage her. But in the eyes of Simon the Pharisee who was the host this was shocking behavior both on the part of the woman and on the part of Jesus. Simon had no objection to the ordinary intruders who were in the habit of coming into his supper room. It was a custom for friends of invited guests to seek them out at supper parties when they wanted to talk with them. Simon, like every decent householder of the time, had cushions laid around the walls for any such person who cared to come and chat with the guests during the meal. His misgivings on this occasion were on account of the type of woman Jesus seemed to be encouraging to come around himself. She was the worst imaginable, and Jesus was taking her effusive attentions as a matter of course! Simon felt disgusted. He had thought Jesus was a true prophet and that was why he had asked Him to supper. Now he was beginning to regret having done so.

But Simon did not know the whole story. Something he could not yet understand lay behind this woman's action and Jesus' response. [Wallace goes on in detail to explain what lay behind her actions.]

Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

One debt is ten times the other. Recognize that neither debtor could pay the debt. It would probably help if I knew the money lending customs of the time. Does Edersheim say anything on this?

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of this important point.

26 words in original--Big things can come in very small packages. A powerful little story. The punch of the story revolves around this fact--neither could pay the debt; both had to be cancelled for there was no way either could pay them off.

Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely.

Jesus used a pointed question to drive home several points. One, He knows what Simon has thought about the woman and the inward accusation about Jesus. Two, He does know who the woman is. He knows more

about her than does Simon. He knows she has been forgiven a huge debt and is expressing her response to the joy of having that debt removed. He uses the story to correct Simon's lack of hospitality. The thing that is emphasized in the sequel is that the woman knows she has been forgiven and expresses her love to Jesus for that. Simon does not show love because he does not know true forgiveness. At the same time Jesus is claiming to be able to announce forgiveness of sins.

Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

Larger debtor = lowly sinful woman who expressed love to Jesus

Smaller debtor = Simon

Debts = sins

Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
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- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

Simon, this woman whom you do not know as I do, does truly know me and is expressing deep appreciation for she realizes that her past sinfulness, so great, has been forgiven, while you do not know the release of forgiveness.

Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

The degree of love show to Jesus by a sinner is according to the realization of his/her great debt of sins which have been forgiven.

Other ways of emphasizing this main truth.

One is thankful in a much greater degree when he/she realizes how much he/she has been forgiven.

A forgiven sinner, knowing how great his/her forgiveness is, can only respond with great love for Jesus. "I love you as much as I can because you forgave me infinitely."

There is a vertical aspect of forgiveness. When we know true forgiveness no matter what kind of sinner we were, we know that our sins were too great for us to do anything about and we respond by a heart of praise and appreciation and love for Jesus.

Question 8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

- 1) None can pay the debt they owe God.
- 2) Real love for Christ grows as we recognize the canceling of that overwhelming debt.

If you received a **PERSONAL APPLICATION** from this study, list it.

Use the personal application study sheet to express your own reaction to this teaching.

McQuilkin

To study and to understand the message of this parable is to make the personal application. Yet it may be well to ask ourselves again if we have the heart of this woman. But we have not sinned as this woman has. If we have really learned the message of the first parable, and taken the place of the penitent publican, then we are ready to understand the heart of this woman, and to realize that of us also it can be said, "His sins, which are many."

This parable and its setting throw into vivid form two revelations of God's Word that the human heart is slow to accept. The first concerns the awfulness of sin. This woman realized it, Simon did not. Have we acknowledge God's estimate of our own heart, that it is deceitful above all things and desperately wicked? The second revelation is the revelation of the wonders of redeeming love. A woman like that can be washed white as snow. She knew it, and was overwhelmed with gratitude for the One who had worked this miracle. Simon did not believe it. He thought he knew the woman's heart as hopeless, and his own heart as needing little change. But he neither knew the sinfulness of his own heart or the cleanliness of the heart cleansed through faith.

Realizing these two wonders, the wonder of His matchless grace and our own unworthiness, is to enter into the message of this parable, and to learn the second secret of what God wants the Christian's heart to be.

Study Sheet For Parables Title of Parable: The Rich Fool

Person Doing Study: Bobby Clinton

Date of Study: Original 1970; several times since

Scripture References for total Parable: Luke 12:13-28

Setting: Luke 12:13-15

Story: Luke 12:16-20

Sequel: Luke 12:21 (15) remote 22ff

Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

Problem—(verse 13) man and greed; Question—Jesus ask why me a judge? Warning/teaching (verse 15)
CONCLUSION: This parable is given to explain what Jesus meant when he gave the warning in verse 15, "Take heed, and keep yourselves from all covetousness: for a man's life consists not in the abundance of the things which he possesses." The saying was prompted by a man who reflected a covetous spirit in a request made to Jesus on his inheritance.

Message: Speaking to the people, he went on, "Take care! Protect yourself against the least bit of greed. Life is not defined by what you have, even when you have a lot."

Edersheim—Christ had no legal authority for interfering, but the Jewish law of inheritance was so clearly defined and...so just, that if this person had any just or good cause, there could have been no need for appealing to Jesus. Hence, it must have been covetousness in the strictest sense, which prompted it—perhaps a wish to have, besides his own share as a younger brother, half of that additional portion which by law, came to the eldest son of the family.

Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

Remember that the listeners basically associated prosperity with being blessed from God—a sign of his approval. Notice the I (6 times) and me, my (5 times)—the self-centeredness of the man. He is a good thinker and planner (build new barns). Not foolish there. God was certainly rich toward this man—crops brought forth plentifully. The man wants to provide more security for his stay on earth. And he wants to enjoy life for himself.

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.

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The *BUT* climaxes the story. God contrasting view of this man's life is the punch of the story. God views this rich farmer's activities as foolish since his self-centered life was focused on providing material security on earth. And yet none of that could prolong life one iota.

Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.

Immediate Sequel:

1. A man is a fool to commit his life to a self-centered life of material security.
2. The opposite of a self-centered life focused on material security is a "God centered life" focused on pleasing God.

The remote sequel runs from verse 22-34 and uses several parabolic teachings (pictorial) to teach the following truths:

- life is more than providing for food and clothing.
- don't worry about these things (i.e. put them in proper perspective).
- God will provide your needs if you trust him and serve him.
- God knows your needs.
- He wants you to *put his work and pleasing Him* first (seek his kingdom).
- Do not let anything take first place in your life above your spiritual life with God.

Summary:

Jesus says in the sequel that a man is a fool to waste himself on a self-centered life acquiring material things.

The opposite of a self-centered life of material things is a god centered life (Rich toward God).

Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

Story Life Items

Ground
Rich man (fool)

God
Plentiful crops

Actual Life Items

multitude
man who brought up the question or one who is self-centered and
amassing riches for himself
Jesus (as Judge)
abundance of things; wealth; resources

Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will "fall into place" in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also

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any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
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- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

I warn you, because of a greedy attitude, you can easily waste your life on acquiring material possessions and security rather than centering your life in pleasing God.

Some additional comments on the main thrust of this parable.

Edersheim gives a comment on *abundance* of Luke 12:15b

Literally Jesus was saying, "Not in the superabounding to any one (not in that wherein he has more than enough) consists his life, from the things which he possesses.

In other words, that part of the things which a man possesses by which is life is sustained consists not in what is superabundant; his life is maintained by that which he NEEDS and USES; the rest, the superabundance, forms no part of his life, and may perhaps, never be of use to him. Why, then, be covetousness, or long for more than we need?

Barnes gives a comment defining *covetousness*.

- an unlawful desire of the property of another; also a desire of gain of riches beyond what is necessary for our needs
- called idolatry in Col 3:5.

Erdman gives comments on the main thrust of the parable. "The parable of the Rich fool was related by our Lord to teach that riches neither form the real content nor assure the continuance of life, so that it is the sheerest folly to seek for Gold while forgetting God."

Erdman on the punch of the story. "his foolishness consisted in forgetting that fortune and life itself are dependent upon the will of God, and that a man really owns nothing but owes everything to God, and that the real value of life consists in the unselfish use of wealth and of opportunity according to the will of God."

G. Campbell Morgan gives a pointed application type remark. "The life of the world today is always conditioned by things. Men are relating their lives to things instead of God."

Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Question 8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

Some thoughts of students on this parable toward applying its truth.

P.C. The things that mean the most to you will rule your life.

R.R. Our first concern must be seeking after God and to be ready to meet him, and we should trust him to take care of all our material needs.

Pam C. God's riches are eternal. At best man's are but a lifetime.

S.J. If I am going to know the life that God has for me, I must stop searching for the life the world offers.

B.N. If possessions are a source of my confidence, I must get rid of as much as it takes to trust my Father for all.

MVF A godless faith in material possessions is foolishness.

S.J. either aim for a warehouse of spiritual blessings, for don't aim at all.

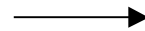
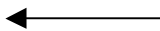
Some thought questions to help us apply the parable to our own lives.

How would you define "rich?" When you think of somebody rich do you normally think of someone else? If you could view your own life and situation through someone else's eyes (like a Haitian peasant) would you be rich?

What is the Bible teaching concerning ownership of money and property?

In what practical ways may I be rich toward God?

If I had to grade myself on the following scale, where would I put myself?



Rich Toward Self

Some of Both

Rich Toward God

If a Haitian were to grade you where would he/she put you?

If God were to grade you where would He put you?

If life does not consist of a struggle to obtain material security what does it consist of/ What really is my purpose in life? If I were at the end of my life and knew it and could look back would I be satisfied that I had the right priorities in my life and that my life counted?

Am I relating more to things or to God?

To what extent should I as a Christian worry about my future? Retirement? Security?

One missionary upon returning after four years in Africa (Ruth Nephew or Patsy King) was often asked what she thought about the United States. She summed it up by quoting a poem. Read it thoughtfully or it has a message.

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Parable—The Rich Fool Luke 12:13-28

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"Why Angels Are Surprised!"

The Angels from their thrones on high,
Look down on us with wondering eye,
That where we are but passing guests,
We build such strong and sturdy nests,
But where we hope to dwell on aye,
We scarce take heed one stone to lay.

If you received a **PERSONAL APPLICATION** from this study, list it.

Luke 15—Threefold Parable—Lost Sheep, Lost Coin, Lost Son

Title of Parable: Lost Sheep, Coin, Son	Date Last Studied: March 1986
Total Scripture Portion for Parabolic Teaching	Luke 15:1-32
A. The Scripture Portion for the Setting	Luke 15:1,2 (for all three)
B. The Scripture Portion for the Story	Lost Sheep: Luke 15:3-6
	Lost Coin: Luke 15:8,9
	Lost Son: Luke 15:11-32
C. The Scripture Portion for the Sequel	Lost Sheep: Luke 15:7
	Lost Coin: Luke 15:10
	Lost Son: none

1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

Concluding statement: Jesus was being censured by the Pharisees because of his association with social outcasts and his cordial welcome to penitent sinners. These three parables answer this complaint by revealing that Jesus was reflecting God's heart toward social outcasts and penitent sinners.

Quote from N. Lightfoot p 116

This marvelous chapter has for its original audience the indignant scribes and Pharisees. They were not interested in the kingdom themselves, yet they were angered when they saw Jesus welcome the moral outcasts and black sheep of Jewish society. Their antagonism issued in bitter criticism and they sneered: "This fellow receives sinners and eats with them." And what does Jesus say in His defense? He does not respond with a hot protest. Rather he concedes the absolute truth of the charge, and on the basis of it presents a touching lesson in parables. The parables are three in number, with one parable including in its story another parable. Although three parables, they present one picture and they read as one continued essay on the subject of God's compassion for the lost.

Details about the setting: To understand the force of the problem that Jesus was dealing with one needs to know:

A. Who a publican was.

- (1) N.T. background (Mt 5:46,47; 9:10,11; 11:19; 18:17; 21:31; Mk 2:15,16; Lk 3:12 5:29,30; 7:29,34; 15:1 19:2)
- (2) Why did the Jews dislike Publicans (See excellent article in ISBE on this)?
They operated like customs officers today—inspected good coming and going in a country—made estimates, collected monies based on their estimates. Quote from ISBE p. 2920 under Taxes, Taxing. "Sufficient cause for the

Question 1 continued

unpopularity of publicans in NT times is not far to seek. Hatred of paying duties seems to be ingrained in human nature. Customs officials are always unpopular. The method is necessarily inquisitorial. The man who opens one's boxes and bundles to appraise the value of what one has, is at best a tolerated evil. In Judaea, under the Roman system, all circumstances combined to make the publican the object of bitter hatred. He represented and exercised in immediate contact, at a sore spot with individuals the hated power of Rome. The tax itself was looked upon as an inherent religious wrong, as well as civil imposition, and by many the payment of it was considered a sinful act of disloyalty to God. The tax-gatherer, if a Jew, was

a renegade in the eyes of his patriotic fellows. He paid a fixed sum for the taxes and received for himself what he could over and above that amount. The ancient and widespread curse of arbitrariness was in the system. The tariff rates were vague and indefinite. The collector was thus always under the suspicion of being an extortioner and probably was in most instances. The name was apt to realize itself. The unusual combination in a publican of petty tyrant, renegade, and extortioner, made by circumstances almost inevitable, was not conducive to popularity. In the score of instances in the NT where publicans are mentioned, their common status, their place in the taught and action of Jesus, their new hope in the gospel are clearly set forth."

- (3) Notice especially how Jesus used this term (again from ISBE p 2920).
 - a. Mt 5:46,47 He uses the term publicans on the basis of the popular estimate which the disciples undoubtedly shared, to point in gentle irony a reproach addressed to his hearers for their low standard of love and forgiveness.
 - b. Mt 18:17 He uses the term in the current combination in giving directions about excommunicating a persistently unrepentant member of the church.
 - c. Mt 11:19, Luke 7:34 He uses the term in the popular sense in describing the current condemnation of His attitude of social fellowship with them, and constructively accepts the title of "friend of publicans and sinners."
 - d. Luke 18:9ff Most significant of all, Jesus uses the publican, as he did the Samaritan, in a parable in which the despised outcast shows to advantage in an attitude acceptable to God.
- B. Note the word "sinner" (15:1). It is the word "amartolai" which is used in the N.T. to designate those who were devoted to sin; re-eminently sinful, especially of men stained with certain definite vices or crimes.
- C. The word "drew" literally means "were continually drawing." This was a re-occurring thing.

In our society, the paying of unjust bribes to customs/immigration officials is relatively unknown. But around the world it is common. If you had to do that regularly in order to do your regular business and if on top of that the money was going out of the country into the hands of some foreign ruler (say like Marcos who was lining his Switzerland unnumbered bank account) you can get a feeling for the dislike, even hatred, for such tax officials.

Question 1 continued

Key though question: "Guild by association" Jesus is accepted by these unpatriotic traitors who extort the people in their everyday life. Perhaps he is in on the take. Maybe some of them are financing his religious movement and hence he is soft on them. And the same for those stained in sin—at least according to the "normal religious behavior" expected of an upright Jew who loved a holy God. Is it possible to associate with non-Christian (lesbians, gays, prostitutes, swinging singles, gangs, drug addicts, down and outers) who are deeply immersed in sin and not be involved in the sin?

- 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

It is a principle of human nature that the recovery of an object in danger of being lost, affords much more intense joy than the quiet possession of many objects that are safe. Notice how all three of the stories focus on the joy of recovery.

- a. Lost Sheep

Relationship between the sheep and shepherd (see background notes on Psalm 23 and John 10). A close relationship between shepherd and sheep. Knows them by name. Responsible for them. Protects them. Takes them to pasture and water. Leads them, not drives them., etc.

Wilderness—Shepherds took their flocks all over in search of water and patches of grass. How can he leave the 99 'alone' to go look for the one? Well, note, it would go against the shepherd's value system and reputation with return with a sheep lost. He has to bring back his charge intact. It would really be unthinkable not to look for the lost sheep.

b. Lost Coin

Concerning the coin, it was most likely that the ten coins were not just separate pieces of money. If so, the loss of one would not be such a serious matter. Evidently the ten were important either as an heirloom or a prized collection of her wealth. In Palestine women frequently wore their total wealth on their headdresses in the form of coins or jewelry. But whether it was or was not, the thing in focus was that the coin was very precious to the woman. It would be unthinkable not to look for the lost coin.

c. Lost Son

(1) Over Familiarity

One of the problems with this story is that we are so familiar with it and yet do not Question 2 continued

know the spiritual truth it is illustrating. Many of us are familiar with this story from childhood, so familiar, that we never stopped to ask why it has such gripping power. Read it aloud and note how many minutes it takes for the reading. Then decide how many words could be omitted in the telling. Every sentence is a picture. It is vivid, full of action, full of human interest. It is true-to-life in the deepest sense. (here you can insert the case of "A Modern Prodigal" to indicate the point—woman deserting the home—a major common problem today. Note folk song by Kenny Rogers dealing with this very point of "A Modern Prodigal.") Though we may not be familiar with the customs of the time, the vital part of this story is true of all time, for its subject is human nature and human sin.

(2) Prodigal

What is meant by the word prodigal? Recklessly extravagant; characterized by wasteful expenditure: lavish; yielding abundantly; luxuriant.

- (3) What oriental custom is in view in verse 12? The inheritance. The eldest son received a double portion. Each other son received one share. Evidently the son could ask for his share ahead of time. But that was it. Sort of like choice of ordination and social security. Can opt out of paying but no benefits later.
- (4) Famine—in a culture where food gathering is so daily and there is no refrigeration, the results of crop failure, lack of rain, etc. are deeply felt.
- (5) How low did the lost son fall? Note the significance of swine—couldn't have fallen lower (see Acts 10:9,10).
- (6) Note "ran." Note "fell on his neck and kissed him" which is an idiom like our idiom "smothered him with kisses."
- (7) Notice what the son said he would say when he returned home and what he actually said when he got there. In the question on details not compared and on the central truth bring out the figure aposiopesis (sudden silence)—a rhetorical figure—to be silent after speaking, to keep silence, observe a deliberate silence. It is the sudden breaking off of what is being said (or written) so that the mind may be the more impressed by what is too wonderful, or solemn or awful for words: Luke 15:21 Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son-----. It is as though, broken down by the grief which the utterance of these words brought into his heart, he could not continue and say the rest of what, we are told, he had resolved to say in verse 19—Or it is also to show us a well, that the Father's joy to receive is so great that he would not wait for the son to finish, but anticipated him with his seven-fold blessing.
- (8) What is the significance of the robe, ring, shoes, and fatted calf? See Maclaren on this—does a lengthy job on this. Bottom line—from rags to riches—no partial acceptance, but full recovery—back as a son with all its privileges. Not only a picture of pardon but of complete restoration.

(9) Describe in your own words the attitude depicted by the elder brother sometimes called "elder brotherism." This is the point of the third story—the lost son, the contrast in joy of the father at recovering and the elder brother who was unhappy. Eerdman says it succinctly (p 164, 165). "The picture of the elder son is exquisitely sketched. It was unquestionably intended to describe the loveless Pharisees who envied the joy of the repentant publicans and sinners...The elder brother knew nothing of the experience of a true son. He was merely a slave. When the prodigal Question 2 continued

returned he was not watching with his father, he was 'in the field;' when he learned that his brother had been welcomed to the home he was filled with anger. He refused to enter the house and when his father came out to entreat him, he accused him of partiality and unkindness. His words described admirably the self-righteousness of the Pharisees: 'I never transgressed a commandment of thine.' They also show how little he appreciated his true privileges: 'thou never gavest me a kid.' The reply of his father intimates the possibilities which he never had appreciated and the privileges which he never had enjoyed: 'Son, thou art ever with me, and all that is mine is thine.' It had always been possible for the Pharisees to enjoy the grace and mercy and love of God; but to them, religion had been a mere burdensome round of rites and duties. It had given no satisfaction, no gladness, to their hearts."

(10) What is meant by "all that I have is thine?" Available for the taking.

(11) What would you say the climax of the story as a story is? (the lost son's riotous living, result of that kind of living, his repentance, or something else?)

(12) What is common to all three of the stories? In what way do the lost items differ? What is the difference? What mars the joy seen in the third story?

3. Recognize the **most important point** in the **Story** element which is **emphasized** to the listener. Give a concise statement which summarizes this important point and give reasoning for your identification of this punch of the story.

a. Lost Sheep

The central focus of the story as a story is evidently the attention of the shepherd toward one sheep out of a 100, an attitude that leads him to go to all lengths till he finds the sheep.

The climax of the story is the shepherd's joy at finding the sheep—First his rejoicing in his own heart as he puts the sheep on his shoulders, and then his sharing his joy with his friends and neighbors—deep joy.

b. Lost Coin

The diligent search for the coin is in focus along with the joy of finding it.

c. Lost Son

The punch of the story is the marring of the Father's joy by the elder brother's refusal to accept the prodigal back. The elder brother judges the case justly but has no mercy nor love nor thought for the recovery of the son.

4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely.

Three common things observed in the Sequel include:
Question 4 continued

(1) A direct command to obey or warning to follow.

(2) A direct word of explanation which sheds light upon the meaning of the story.

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(3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.

- a. Lost Sheep
vs 7—There is joy in heaven (My Father's attitude) over one sinner that repents (publican and sinners) more than over ninety and nine (Pharisees who do not repent).
- b. Lost Coin
vs 10—There is joy in the presence of the angels of God (My Father's attitude and all who are like-minded with him) over one sinner (publicans and sinners) who repent.
- c. Lost Son
None is given but the implication is powerful. If the story were to have an application it would go something like this:
Vs 33 Likewise, I say unto you, though my Father in heaven has pardoned and restored the sinners who have repented you Pharisees have condemned them and do not share my Father's attitude and show by your attitudes that you yourselves have never entered into the joy of my Father's love and grace and mercy.

Now in place of this application which would parallel vs 7, 10 there is a vacuum full of implication. Eerdman explains (p 165), "Possibly the most artistic touch in the parable is its abrupt close. We do not know whether the elder son yielded to the entreaty of his father or not. It was an appeal to the Pharisees; would they accept the grace of God and further his plans for the salvation of the lost, or would they continue to criticize and envy the repentant sinners? Shall we live as servants or as sons?"

5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

- a. Lost sheep
one lost sheep = one helpless Publican or sinner who is in need of repentance and is turning to God
Shepherd = God (and Jesus as representing God) who is receiving repentant sinners
99 Sheep = Pharisees
- b. Lost Coin
woman = God (and Jesus as representing God) who is receiving repentant sinners
coin = even one lost publican or sinner
9 coins = Pharisees

Question 4 continued

Friends = Angelic beings

- c. Lost Son
Father = God (and Jesus as representing God)
Lost son = even one lost publican or sinner
Elder brother = Pharisees

6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will "fall into place" in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Give also any comments from others which confirm your concepts of the **Central Truth**.

- a. The Lost Sheep

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Central Truth = God's attitude toward these Publicans and sinners is one of a seeking heart which is not satisfied when even one remains out of his loving care so that he goes out of the way to bring them to himself.

b. The Lost Coin

Central Truth = Each lost publican and sinner is valuable to God and he diligently seeks the repentance of each.

c. The Lost Son

Central Truth = God not only wants lost publicans and sinners to repent but he loves them so much that he pardons and fully restores each one who does so but you Pharisees do not have this same attitude toward them.

Overall Central Truth of 3 Parables taken as a Whole=

God not only wants lost publicans and sinners to repent but he loves them so much that he pardons and fully restores each one who does so but you Pharisees do not have this same attitude toward them.

Note how the details of the parabolic teaching as a whole buttress the central truths.

Concerning God's love:

- (1) It is an individual love. A heart of love that goes out toward one.
- (2) It is a personal love, beautifully pictured by the sheep upon the shoulders of the shepherd.
- (3) It is a love that loves to the end and goes to any sacrifice.
- (4) It is a love for the lost one, the one who has strayed.
- (5) Finally, it is a love that expresses itself in great joy that the lost has been found, joy because it matters greatly to the loving Father that we should repent, and joy because our happiness is wrapped up in coming back to God's fold. It is a love that is set off in vivid contrast to the opposite attitude represented by the Pharisees, who are not glad at seeing the publicans and sinners return but who are critically sneering. They can understand neither the love that yearns for the lost, nor the

Question 6 continued

repentance that leads to a change in the sinners heart, making him lovely instead of unlovely.

- (6) It is a love that fully restores the lost one. Not just pardons but fully recovers the lost one. The robe and ring and fatted calf are not too much for one coming to God.

How much does God love a lost sinner who is turning toward him?

Augustine quote—"God loves every person as though that person was the only person in all the world to love."

Just stop and try to imagine this for the moment. Suppose you were the only person in all the world. Ask yourself this question. How much would God love you? Well, you know this love for you would be great; but after you have answered that, really you have answered how much God loves you now. Because if you were the only person in all the world He wouldn't love you one bit more than He does now. The reason for this is what we call the inexhaustible fullness of the Godhead (Eph 3:17-19).

Prayers to use when teaching this parable:

Opening Prayer—Lord, how we thank you that the Lord Jesus not only loves us but he is in love with us and we ask that each of us will not only love him but that we will be in love with him. Cause us to say from the heart, "I am truly in love with the lover of my soul."

Closing prayer—Lord, I thank you that you love me as if I were the only person in all the world.

7. List your **main principle** drawn from the central truth. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers.

God loves people who are lost and seeks to reach them and fully restore them to his loving care.

8. Jesus says in John 13:17, “If you know these things, happy are you if you do them.” List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

- (1) A recognition of God's love for me.
- (2) A recognition of God's love for each individual.
- (3) An attitude that wants to be used by God to show his love to lost individuals.
- (4) To share in the joy of seeing people come to Christ.

Study Sheet For Parables Title of Parable: Worldly Wise Steward

Person Doing Study: Bobby Clinton

Date of Study: original 29 Nov 70 (base) added to several times since

Name: The Worldly Wise Steward

Scripture References for total Parable: Luke 16:1-18

Setting: 1a

Story: Luke 16:1-8

Sequel: 9-13 (remote is 14-31).

Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

In this setting there is *News*. The audience is composed of two different groups: 1. The disciples (1a); The Pharisees (14). The Pharisees had covetous ideas toward money and ridiculed Jesus' ideas toward it.

Why? = Jesus gave this parable to answer for his disciples this question, WHAT SHOULD MY DISCIPLES BE AWARE OF CONCERNING MONEY?

Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

What is a steward? What is the value of 100 measures of oil? What is the value of 100 measures of wheat? What is meant by the idioms *sons of light* and *sons of this age*?

Steward = oikonomos

3623 οικονόμος oikonomos {oy-kon-om'-os} from 3624 and the base of 3551; TDNT - 5:149,674; n m AV - steward 8, chamberlain 1, governor 1; 10

1) the manager of household or of household affairs

1a) esp. a steward, manager, superintendent (whether free-born or as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age

1b) the manager of a farm or landed estate, an overseer

1c) the superintendent of the city's finances, the treasurer of a city (or of treasurers or quaestors of kings)

2) metaph. the apostles and other Christian teachers and bishops and overseers

Lu 12:42 And the Lord said, Who then is that faithful and wise steward <3623>, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season?

Lu 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward <3623>; and the same was accused unto him that he had wasted his goods.

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Parable—Luke 16, Worldly Wise Steward

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Lu 16:3 Then the steward <3623> said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Lu 16:8 And the lord commended the unjust steward <3623>, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Ro 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain <3623> of the city saluteth you, and Quartus a brother.

1Co 4:1 Let a man so account of us, as of the ministers of Christ, and stewards <3623> of the mysteries of God.

1Co 4:2 Moreover it is required in stewards <3623>, that a man be found faithful.

Ga 4:2 But is under tutors and governors <3623> until the time appointed of the father.

Tit 1:7 For a bishop must be blameless, as the steward <3623> of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

1Pe 4:10 As every man hath received the gift, [even so] minister the same one to another, as good stewards <3623> of the manifold grace of God.

Thayer—the manager of a household or of household affairs—especially—a steward, manager, superintendent to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and event to the children not yet of age, (1) the manager of a farm or landed estate, an overseer, the superintendent of the cities' finances, the treasurer of the city—used of any and every Christian who rightly uses the gifts intrusted to him by God for the good of others.

100 measures (bathos), Eze 45:10 1 bath = 9 gallons (900 gallons); 100 measures of wheat (koros)-Eze 45:14 1 kors = 11 bushels so 1000 bushels.

Sons of = Hebrew idiom meaning *those who have the characteristic of*

Sons of this age = those who follow worldly principles

Sons of light = those who follow God's truth

Prudently = mindful of one's interest

ISBE In this passage mammon means wealth, and is called unrighteous because the abuse of riches is more frequent than their right use.

Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.

Vs 8 contains the punch of the story. And the Lord *commended* the unjust steward because he had done *wisely*; for the sons of this age are in their generation wiser than the sons of light.

Jesus gives an aside Proverb in order to emphasize what he means by wisely (People in the business world look out for themselves and invest for their future.)

Commended

1867 επαινέω epainéo {ep-ahee-neh'-o}

from 1909 and 134;; v

AV - praise 4, laud 1, commend 1; 6

1) to approve, to praise

Lu 16:8 And the lord commended <1867> the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Ro 15:11 And again, Praise the Lord, all ye Gentiles; and laud <1867> him, all ye people.

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1Co 11:2 Now I praise <1867> you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

1Co 11:17 Now in this that I declare [unto you] I praise <1867> [you] not, that ye come together not for the better, but for the worse.

1Co 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise <1867> you in this? I praise <1867> [you] not.

Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.

There is a *command* in verse 9 which captures the emphasis of the sequel.

Verse 9 paraphrased—use money wisely so that it will count for eternity (the real future)
Jesus expected his listeners to wisely use their money with prudence so that it would count for eternity because they recognize that they are simply managers of it and will give an account to the owner.

There is a *teaching* in verses 10-12—clarifies that he is not talking about being dishonest—little things are big indicators. How we handle money will tell what we will handle in eternity.

There is a warning in verse 13. Which rules your life? God or money. You can not have two contradictory goals in your life. Love of money or love for God.

Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

<u>Story</u>	<u>Sequel</u>
Rich Man	God
Steward	Followers of Christ (disciples); those entrusted with resources to be managed for God (only in shrewdness)
100 measures	resources we have to manage for God—whatever they are
Lord's debtors	detail not compared
Act of reducing Debts	wise foresight

Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,

- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
- (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.

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- (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
- (4) is worded to reflect the relative importance of the setting, or the story, or the sequel, or the comparisons. Relative importance can be shown by using more words to describe the important element, using italics or underlining to point out the important element, shifting the word order to place the important element in a prominent place in the statement.
- (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

Wealth does not really belong to you but as God's responsible representative you should with wise foresight use it prudently for your eternal advantage.

Eerdman—The worldly-wise steward teaches the possibility of the right use of wealth. Lazarus warns against the abuse of wealth. The Father especially loves that one who is faithful in the use of that which is entrusted to him/her.

Alternate statement of central truth: Each child of God will have to give account of what he/she has done with the possession of that God has intrusted to him/her because the stewardship which he/she now enjoys is preceding greater riches in the life to come.

Alternate statement of central truth: As stewards of God we should use the little or plenty we have to honor God and do good to those in need.

Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

Material resources belong to God.

People will be held accountable to God for their use.

People should use their resources to please God.

How we as disciples use the resources entrusted to us will determine future responsibilities entrusted to us in eternity.

Edersheim—To the secular, nothing is spiritual; and to the spiritual, nothing is secular.

It is impossible for a disciple to make separation between spiritual matters and worldly and to attempt serving God in the one and mammon in the other. I have no right to a secular life and a spiritual life.

G. Campbell Morgan, "Sixty seconds after a man is dead he can not sign a check!"

Question 8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

Am I using my abilities and my wealth to gain true riches?

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Whatever God has entrusted to you put faithfully into good use so that you will reap the greatest possible eternal benefit from it.

If you received a **PERSONAL APPLICATION** from this study, list it.

Study Sheet For Parables Title of Parable: The Unprofitable Servant

Person Doing Study: Bobby Clinton

Date of Study: 25 May 2000

Scripture References for total Parable: Luke 17:5-10

Setting: Remote—Luke 15, 3 parables, Luke 16, 2 parables; Luke 17:1-4 and teaching on causing temptation to others and not forgiving. Immediate: Vs 5
Story: vs 6 Pictorial— Mustard Seed
 Vs 7-9 Pictorial— Servant Plowing
Sequel: vs 10

- Question 1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?
- Question 2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.
- Question 3. Recognize the **MOST IMPORTANT POINT** in the *Story Element* which is emphasized to the listener. Give a concise statement which summarizes this important point and give a reason for your choice of the punch of the story. Six common hints for discovering the punch of the story include: (1) Follow the action of the main character; (2) Note carefully the beginning and endings; (3) Observe a climactic event if there is one; (4) Look for bold contrasts; (5) Watch out for the surprise element; (6) Look for a problem posed by the story and solved by it.
- Question 4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely. Three common things observed in **Sequels** include: (1) a direct command to obey or warning to follow; (2) a direct word of explanation which sheds light upon the meaning of the story; (3) A searching question which forces the hearers to agree with Jesus or at least to focus on an inescapable conclusion.
- Question 5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be

identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

- Question 6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will “fall into place” in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Add any comments concerning the *Central Truth* made more vivid by *Comparisons* and by *Details Not Compared*. Give also any comments from others which confirm your concepts of the **Central Truth**. Remember, a central truth,
- (1) exhibits the meaning intended by the parabolic teaching and hence should not contain illustrative language from the story itself. Story language should be replaced by the meaning it intends to illustrate.
 - (2) briefly summarizes the overall message of the parabolic teaching and hence where ever possible should be a concise single statement containing less than 40 words.
 - (3) weaves together the **why** of the setting, the **punch** of the story, the **emphasis** of the sequel, and the **comparisons** of the story.
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 - (5) is a statement which is worded in the specific terms of the actual life items of the parabolic teaching. Later you will generalize this truth into the main principle using generic wording.

If you are truly my servant there is no extra service that you can render but only that which it is your duty.

- Question 7. List your **MAIN PRINCIPLE** drawn from the *Central Truth*. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today’s hearers. List also other principles discovered from your analysis of the main principle or other parts of the parabolic teaching.

- Question 8. Jesus says in John 13:17, “If you know these things, happy are you if you do them.” List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Possible areas of application:

If you received a **PERSONAL APPLICATION** from this study, list it.

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McQuilkin Study Sheet Special Study Sheet—The Unprofitable Servant

A. THE SETTING OR OCCASION

1. What five parables immediately precede this?
Do you think those parables, or their setting, have any special connection with this one?
2. Why did the disciples say to the Lord: increase our faith? (vs5). Connect this with verses 1-4.
3. What did the Lord say about faith, and how is this connected with the parable? What was the purpose of the parable.
4. The bible warns against being unprofitable servants; in the parable of the Talents they cast the unprofitable servant into outer darkness. But here the disciples are told to call themselves unprofitable servants. Evidently the word "unprofitable" here has a different significance. To understand this "unprofitable attitude" is to possess a foundational secret for the right attitude in Christian living and service.

B. THE STORY

1. This parable has a rich spiritual message in it concerning service and hence has been placed first in Parables of service. In what sense are Christians to say they are "unprofitable servants," and what message does this give on service?
2. What has Christ done for us as Christians before we do any service for him? How does this help to indicate the spiritual message.
3. Does this parable mean we should work with no expectation of reward?
4. How would the truth of this parable be applied to Christians who are weary in their service, or doing service without proper material returns, or doing service for people who are ungrateful, or doing more than might reasonably be expected?

I. SF The Pounds

The Pounds teaches us a truth that we must hold in dynamic tension with the truth on the Talents. The Talents stresses faithfulness as a major standard for accountability. The Pounds stresses productivity.

II. The Pounds Analyzed Using the Parables Study Sheet

Title of Parable: The Pounds

Total Scripture Portion for Parabolic Teaching: Luke 19:1-27

- A. The Scripture portion for the Setting: vs 11 (1-10=remote)
- B. The Scripture Portion for the Story: 11-27
- C. The Scripture Portion for the Setting: (26,27) an aside in the story proper

1. From your analysis of the **Setting** write a concluding statement which clearly sets forth **Why** the parabolic teaching was given. That is, what provoked the parable? Is there a question being answered? Is there a problem being dealt with? Is there a special teaching given (like a proverb)? Is it giving general information? Is there no significant information? If so, can the setting be implied from the totality of the observable elements?

The Zaccheus story just precedes this parable. Jesus has just proclaimed that Zaccheus is a true son of Abraham and in Luke 19:10 has said that the Son of Man is come to seek and save that which is lost. His hearers are thinking that the Kingdom of God is near--"immediately appear!" This parable is given to correct that misperception.

There is a great danger to be seen in this. As the signs of the times multiply to indicate that "the redemption draweth nigh" there is a tendency to say well he'll be here soon--and hence we better not get involved in any long term task, e.g. preparation for the ministry--foreign service (language school). The signs of the times should not turn us from our zeal in taking the gospel to the uttermost parts of the earth--it should heighten our zeal.

2. Be sure you **understand** the **Story** as the original listeners did. Write down any **hindrances** to your understanding the **Story**. This means you should study the story in its own background and live with the story until you sense its punch? List any items in the story which need clarification in order for you to grasp the story as a story? Three things that keep us from entering into the story as a story and seeing its punch include: (1) We are so far removed from the background in which the story was told. (2) We are overly familiar with the story. (3) We have already decided what the story is saying before examining it.

a gold coin worth about \$16 (before inflation)

Occupy till I come = be trading with tangible results that can be seen and evaluated. *pragmateusasthe en w erxomai*--pragma = that which has been done, an accomplished fact; what is doing or being accomplished; a matter in question, affair, that which is or exists, *pragmateuomai*--first aorist middle imperative, 2nd person plural--to be occupied in anything, to carry on a business; to carry on the business of a banker or trader; *pragmateia*--prosecution of any affair, business, occupation. Only place in N.T. where it is used.

see G. Campbell Morgan's comments (Morgan 1943:245,246) for the background story to this (Herod, Archelaus both did this--to Rome to receive kingdom).

3. Recognize the **most important point** in the **Story** element which is **emphasized** to the listener. Give a concise statement which summarizes this important point and give reasoning for your identification of this punch of the story.

The contrast--two are seen as earning something with the money given them; One is not and that one receives the strong attention. Notice how this story differs from the Talents: (1) prompted by a different setting, (2) each servant received the same amount, (3) each servant received different rewards, (4) more servants, (5) rebellious citizens, (6) the king is being rejected.

4. Give in concise statement what the story teller **emphasized** to the listeners in the **Sequel**. That is, did the author give a scriptural comment concerning the spiritual application? If so, state the application in your own words. Be sure you have identified and concisely stated the application given. If none is given is there one implied? State it concisely.

The sequel is contained within the story itself in vs 26,27. "I tell you, he replied, that to every person who has something, even more will be given; but the person who has nothing, even the little that he has will be taken away from him. Now as for those enemies of mine who did not want me to be their king, bring them here and kill them in my presence." The emphasis is, "You will be rewarded on what you use for the kingdom. Use what you have or lose it. Those who oppose me will also receive their just ends."

5. Study the parable to identify the points of **Comparison**. List the possible points of comparison. Notice, all points will not be compared. Which of these can be clearly identified? Which of these can be only tentatively identified? Which of these can not be identified? List any comparisons which you feel are **reliable comparisons**. List also any comments from others which tend to confirm your comparisons.

man of good family = Jesus

citizens who detested him = Jews who were rejecting Christ (notably the leaders)

servants = kingdom followers (doulos, love slave)

pound = service opportunities,

Eerdman (1959:196) "In this parable Jesus pictured these opportunities under the figure of pounds, that is, sums of money amounting to something like sixteen dollars each. In comparison with a "talent" this was an insignificant sum. Our Lord wished to suggest that to every one of his followers something is entrusted which may be used for the advancement of his cause."

6. Remember that a parable is given to communicate one specific **Central Truth**. Every detail of the parable (the setting or occasion, the story itself, the sequel and its application) will "fall into place" in relationship to a correctly identified **Central Truth**. State concisely your final statement of the **Central Truth**. Give also any comments from others which confirm your concepts of the **Central Truth**.

My kingdom is not coming right away hence do not lose heart in your service for I expect you with utmost zeal to take advantage of opportunities to serve with tangible results until I return. Then I will reward according to your zealous efforts and results.

Note--The talents teaches us that where there are differing unique abilities among kingdom followers, results will be rewarded based on the principle of equal rewards for equal faithfulness to the use of those unique abilities, opportunities, etc. The pounds teaches us that we must be zealous to serve for all of us have opportunity to serve equally and we will be rewarded on the basis of different rewards for different degrees of zeal among faith servants. Eerdman comments on the comparison of these two parables and two other important service parables. The truths of them all must be held in balance. Catch the balance in Eerdman's remarks.

"This parable of the pounds should be studied in connection with the parables of the unprofitable servant, Luke 17:1-10, the laborers in the vineyard, Matthew 20:1-16, and the talents, Matthew 25:14-30. The first teaches that no reward can be claimed as a matter of merit; in view of all that the Master has given us, even pouring out his life for our redemption, we never by the most faithful service could begin to pay the debt we owe; even the most loyal devotion would be no ground for claiming reward.

The parable of the laborers in the vineyard likewise warns us against a mercenary spirit in which we might serve the Master for the sake of a reward, bargaining for so much labor for so much pay, jealous of those who may receive as much as ourselves, though deserving, as we believe, less.

However, while no reward may be deserved, and while the hope of reward should not be the motive for service, the Master has assured us that, in absolute grace and with perfect justice, rewards will be granted to those who are found faithful when he returns. The parable of the talents teaches that while opportunities and abilities for the service of Christ may differ, those who are equally faithful will receive equal rewards. The parable of the pounds tells us that when opportunities are the same, greater faithfulness will receive greater reward. (Eerdman 1959:195)

7. List your **main principle** drawn from the central truth. Remember, the main principle is a generic statement of the specific wording of the central truth which allows the specific truth given in Jesus day to be applied by today's hearers.

Those who use their opportunities in the work of the Master will be rewarded according to the degree of their diligence--while those who refuse to be His servants will be punished.

8. Jesus says in John 13:17, "If you know these things, happy are you if you do them." List possible applications resulting from a grasp of the central truth. Ask the Lord to give you personally a specific application. List the definite application in personal terms.

Go ahead with the Sashkin idea in the tomorrow file. Start testing. Fifteen years from now if the Lord has not returned you will reap benefits from such work.