**GENERAL PRINCIPLES**

1. The challenge with any Scripture is always translating first-century thought into \_\_\_\_\_\_\_\_\_\_\_.
2. We must practice \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_*.*
   1. Exegesis: carefully studying the Bible to determine its intended meaning to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   2. Hermeneutics: taking the intended message for the original audience and translating it into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. Why is exegesis and hermeneutics so important?
   1. We must remember that while the Bible was written \_\_\_\_\_\_\_\_\_\_\_us all, it was not written \_\_\_\_\_\_\_\_\_\_\_us all.
4. This will be a recurring theme through this entire course. So, commit these principles to memory.

**INTRODUCTION TO THE GOSPELS**

1. The word gospel means “\_\_\_\_\_\_\_\_\_\_\_.”
   1. If the gospels are all about \_\_\_\_\_\_\_\_\_\_\_, this tells us that \_\_\_\_\_\_\_\_\_\_\_ *is* the good news!
2. Ultimately, we can boil the gospels down to…
   1. \_\_\_\_\_\_\_\_\_\_\_: the teachings of Jesus
   2. \_\_\_\_\_\_\_\_\_\_\_: stories about the life, ministry, death, and resurrection of Jesus
3. In the gospels, Jesus is the revelation of God not only by presenting \_\_\_\_\_\_\_\_\_\_\_ but by \_\_\_\_\_\_\_\_\_\_\_ a perfectly human life.
4. John 13:34 – “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”
   1. How can we understand this passage if we only had the sayings of Jesus (the red letters)?
5. The narratives and sayings are both \_\_\_\_\_\_\_\_\_\_\_!
6. The gospels are comprised of the 1st four books of the New Testament, named for the men who penned them.
   1. Matthew, Mark, Luke, John

**THE NATURE OF THE GOSPELS**

1. Each of the four gospels has a unique literary \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_.
2. *Special Note*: Because Jesus spoke in Aramaic, the Gospels are written in Greek, and are now translated into other languages (English for us), we can expect each account to ascribe slightly different \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ of Jesus.
   1. With careful study, one finds not \_\_\_\_\_\_\_\_\_\_\_ but varying emphases or fuller accounts in some.
3. The 1st three gospels (Matt., Mark, Luke) are called \_\_\_\_\_\_\_\_\_\_\_ (constituting a general view of the whole subject).
4. This is because they include:
   1. Many of the same \_\_\_\_\_\_\_\_\_\_\_
   2. Are often in the same \_\_\_\_\_\_\_\_\_\_\_
   3. Sometimes have the exact same \_\_\_\_\_\_\_\_\_\_\_
5. Many scholars believe this shows that they are \_\_\_\_\_\_\_\_\_\_\_.
6. Why have four gospels?
   1. The fullness of the good news of Jesus could not be \_\_\_\_\_\_\_\_\_\_\_in four books, much less one. (John 21:25)
   2. Different Christian communities with different \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_needed to hear about Jesus.
   3. No gospel is \_\_\_\_\_\_\_\_\_\_\_: they both stand alone and harmonize one another, giving a fuller perspective of Jesus.
   4. We can have a greater \_\_\_\_\_\_\_\_\_\_\_in a multitude of witnesses. (2 Corinthians 13:1)

**HISTORICAL CONTEXT**

1. The historical context of the gospels deals with:
   1. Understanding \_\_\_\_\_\_\_\_\_\_\_in the time of Christ
   2. Understanding the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and their \_\_\_\_\_\_\_\_\_\_\_for writing
2. It is helpful to understand the \_\_\_\_\_\_\_\_\_\_\_in which Jesus lived.
3. For Example: Matthew 22:23-33
   1. Who were the Sadducees and what were their beliefs? (See Matthew 22:23)
   2. Why didn’t they believe in the resurrection of the dead?
   3. How did this affect how Jesus responded to them? (See Matthew 22:29-32 and Exodus 3:6)
4. Remember, the sayings of Jesus were passed down \_\_\_\_\_\_\_\_\_\_\_for around 30 years before being \_\_\_\_\_\_\_\_\_\_\_and distributed.
5. The \_\_\_\_\_\_\_\_\_\_\_give the context for the sayings.
6. Sometimes, we find sayings of Jesus in different \_\_\_\_\_\_\_\_\_\_\_in different gospels. There are two possible reasons:
   * + - 1. Jesus said the same thing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
         2. The writer’s inspired purposes affected how they \_\_\_\_\_\_\_\_\_\_\_Jesus’ sayings
7. For example, Matthew tends to combine teachings on the same subject matter into one dialogue, while Luke sometimes puts them into a different (perhaps chronological) order.
   1. See Matthew 10:5-20 vs. Luke 9:2-5, 10:3, 21:12-15
8. The latter part of the passage from Matthew refers to what the apostles would experience in the future after the ascension of Christ, not during their initial ministry.
   1. Did Jesus give this to them all at once or did Matthew just group all of these teachings to ministers of the kingdom together?
      1. It may not be possible to know for sure, but neither answer makes these words any less \_\_\_\_\_\_\_\_\_\_\_.
9. What we take away from this is that it is useful to \_\_\_\_\_\_\_\_\_\_\_accounts from different gospels to broaden our perspective on the \_\_\_\_\_\_\_\_\_\_\_of a particular saying.
10. We find from repeated \_\_\_\_\_\_\_\_\_\_\_within each gospel that there were certain points they were led to drive home.
    1. Let’s look at the Gospel of Mark…
11. In Mark 1:1 Jesus is recognized as the \_\_\_\_\_\_\_\_\_\_\_ (the Anointed, the Messiah).
12. Does Jesus promote his identity? (Mark 1:23-25, 34, 42-44; 3:11-12; and 5:42-43)
13. \_\_\_\_\_\_\_\_\_\_\_. But why? There were practical reasons, but we find another later in Mark…
14. In Mark 8:22-26, we see the miracle of the twice-touched blind man (a miracle recorded only in Mark).
15. Right after, we come to the crux of the gospel: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? (Mark 8:27-30)
16. Following, we see a pivot in the teaching of Jesus: he begins to reveal his impending suffering, crucifixion, and resurrection as Messiah. (Mark 8:31-34, 9:30-32, 10:32-45)
    1. The disciples, like the twice-touched blind man, took repetitive teaching before they really understood who Jesus was!
17. What does history tell us about the occasion of Mark’s writing?
18. How does this relate to what we have studied in Mark?

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of when and to whom Mark wrote help us more fully \_\_\_\_\_\_\_\_\_\_\_this.

**LITERARY CONTEXT**

1. Often, the narrative and teaching parts are woven together into what Bible scholars call a “\_\_\_\_\_\_\_\_\_\_\_.”
2. A pericope is a passage from the Gospel that describes:
   * + - 1. what was \_\_\_\_\_\_\_\_\_\_\_; and
         2. what was \_\_\_\_\_\_\_\_\_\_\_at that time.
3. For example:
   1. When studying the temptation of Christ, we would read Matthew 4:1-11.
   2. The Sermon on the Mount spans Matthew 5:1 through 7:29.
4. As we study the gospels, it helps to think in terms of these entire \_\_\_\_\_\_\_\_\_\_\_of material.
5. The placement of \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_was not divinely inspired and sometimes breaks up things that are better understood \_\_\_\_\_\_\_\_\_\_\_.
6. For example: Matthew 16:24 through 17:13
   1. “Some standing here” seeing the Son of man coming in His kingdom was fulfilled by the next event recorded on the Mount of Transfiguration. These passages are meant to be read together.
7. What do we learn from this?
   * + - 1. Don’t let chapters and verses \_\_\_\_\_\_\_\_\_\_\_you.
         2. Read through all the material \_\_\_\_\_\_\_\_\_\_\_a verse so you can determine the \_\_\_\_\_\_\_\_\_\_\_of the pericope.
8. As you identify the distinct blocks of material in the gospels, you can compare them with \_\_\_\_\_\_\_\_\_\_\_of the same event in other gospels.
9. There are two good reasons to do this:
   * + - 1. The parallel passage may help us appreciate what is \_\_\_\_\_\_\_\_\_\_\_about each Gospel account (remember that each gospel is a stand-alone book)
         2. The parallel passage will help us gain insight into the fuller \_\_\_\_\_\_\_\_\_\_\_of what Jesus is trying to say to us within the gospel we are studying.
10. We should also interpret the gospels as \_\_\_\_\_\_\_\_\_\_\_.
11. For example, consider John 1:1-18 in comparison with the beginning of the other gospels.
    1. He had an intent for people to understand that Jesus is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ .
12. We also saw earlier that Mark seemed intent on giving \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_to the suffering church in Rome.
13. Each gospel has unique \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_that help us read them as wholes. Good study Bibles can help find these.
14. There are many literary forms that Jesus used:
    1. \_\_\_\_\_\_\_\_\_\_\_ (purposeful overstatement) – Matthew 5:29-30
    2. \_\_\_\_\_\_\_\_\_\_\_– Matthew 6:21
    3. \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_– Matthew 10:16; 5:13
    4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ – Matthew 7:6-8
    5. \_\_\_\_\_\_\_\_\_\_\_– Matthew 17:25
    6. \_\_\_\_\_\_\_\_\_\_\_– Matthew 16:2-3

**OTHER OBSERVATIONS**

1. The \_\_\_\_\_\_\_\_\_\_\_of Jesus can be overwhelming.
2. Remember the context of these commands:
   1. They are given within the context of “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”
   2. These commands do not \_\_\_\_\_\_\_\_\_\_\_us, but they show what it looks like to \_\_\_\_\_\_\_\_\_\_\_God’s kingdom to earth.
3. Jesus also promised that it would be our \_\_\_\_\_\_\_\_\_\_\_for him to go because the \_\_\_\_\_\_\_\_\_\_\_would come to \_\_\_\_\_\_\_\_\_\_\_us to live the Christian life.
4. Remember also that the \_\_\_\_\_\_\_\_\_\_\_ (telling us what is going around Jesus) provide us with a context to Jesus’ \_\_\_\_\_\_\_\_\_\_\_, examples of His \_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_of what He is teaching.
   1. We need to understand and use them in the right way so that we don’t abuse them.
5. Finally, remember that the coming of the \_\_\_\_\_\_\_\_\_\_\_was loaded with Jewish \_\_\_\_\_\_\_\_\_\_\_.
   1. The New Testament view was a stark \_\_\_\_\_\_\_\_\_\_\_to their expectations.
   2. Remembering this \_\_\_\_\_\_\_\_\_\_\_will help you to understand what was going on in the minds of Jesus’ disciples and the questions and confusion they often carried.

**INTRODUCTION TO PARABLES**

1. The word “parable” literally means to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. Jesus would throw parables alongside His teaching to bring a point home to the audience, or use them in response to questions.
2. A parable is a saying that is sometimes meant to illustrate an elaborate \_\_\_\_\_\_\_\_\_\_\_and sometimes meant to teach a specific \_\_\_\_\_\_\_\_\_\_\_, but \_\_\_\_\_\_\_\_\_\_\_meant to provoke a \_\_\_\_\_\_\_\_\_\_\_.
3. It is therefore our aim to properly \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_the parables of Jesus Christ.
4. In Matthew 13:18-23 and 36-43, Jesus explains the points of reference for the parable of the sower and the parable of the tares.
   1. Jesus gave us these points of reference explicitly, showing that in this case the parable functioned as an \_\_\_\_\_\_\_\_\_\_\_ (a story that can be interpreted to reveal a hidden meaning).
   2. Not all parables are the \_\_\_\_\_\_\_\_\_\_\_though.
   3. Ex.: Interpretation of the Parable of the Good Samaritan by Augustine
5. Don’t try to make a parable do \_\_\_\_\_\_\_\_\_\_\_than Jesus \_\_\_\_\_\_\_\_\_\_\_for it to do!

**THE NATURE OF THE PARABLES**

1. Not all parables are created \_\_\_\_\_\_\_\_\_\_\_, and because the parables are not all of one kind, one cannot necessarily lay down \_\_\_\_\_\_\_\_\_\_\_that will cover them all.
2. Kinds of parables:
   1. A \_\_\_\_\_\_\_\_\_\_\_Parable – a story with a distinct beginning and ending.
      1. Examples include: the Good Samaritan, the Lost Sheep (both instances), the Prodigal Son, the Great Supper, the Laborers in the Vineyard, the Rich Man and Lazarus, and the Ten Virgins
   2. A \_\_\_\_\_\_\_\_\_\_\_– illustrations taken from everyday life
      1. Examples include: the leaven, the sower, and the mustard seed.
   3. \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_– a comparison of two things
      1. Examples of metaphors include: You are the salt of the earth (Matt 5:13)
      2. Examples of similes include: Every teacher of the law is like the owner of a house (Matt 13:52)
   4. An \_\_\_\_\_\_\_\_\_\_\_– a concise, clever, or paradoxical statement
      1. Examples include: Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16)
3. Understanding the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in a parable will provoke a response from you and that is precisely what Jesus meant to do.
4. He wanted His audience to \_\_\_\_\_\_\_\_\_\_\_.
   1. Perhaps it was a response of self-examination, humility, repentance, joy, decision, or something else.
5. Our goal in studying the parables is the catch the full force of that initial rendering of the parable and \_\_\_\_\_\_\_\_\_\_\_that truth to our life and to those we minister to.

**EXEGESIS OF THE PARABLES**

1. One of the first things we must do with a parable is to put it into its \_\_\_\_\_\_\_\_\_\_\_ (if possible).
2. Example: the parable of the moneylender in Luke 7:41-42 without the context, seems to address our ability to love God based on the amount of sin forgiven, but…
3. This parable was told to involve Simon in recognizing his own sin.
   1. Simon would be humbled before Jesus and his other guests for his lack of sincere hospitality. Likewise, the parable would comfort the woman who humbled herself before Christ, Simon, and the other guests.
4. Remember, when we do “exegesis” we are trying to understand what the passage meant to its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is a necessary first step in \_\_\_\_\_\_\_\_\_\_\_the message to us today.
5. Three steps to follow when you know the context in which a parable was given:
   * + - 1. Read the parable \_\_\_\_\_\_\_\_\_\_\_, making yourself very familiar with it
         2. Identify the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_that would be recognized by the original audience (this usually requires cultural/historical study)
         3. Try to determine how the original hearers would \_\_\_\_\_\_\_\_\_\_\_with this story and therefore what they would have heard.
6. Example: Parable of the Good Samaritan (Luke 10:25-37)
   1. Who were the Pharisees? Who were the Samaritans? What impact would this have had on the audience?
7. Jesus’ use of the parable should \_\_\_\_\_\_\_\_\_\_\_our usage as well.
8. The gospels contain many parables of the \_\_\_\_\_\_\_\_\_\_\_.
9. There are a couple of points that are unique to Kingdom parables.
   * + - 1. The Kingdom is often to be viewed as the \_\_\_\_\_\_\_\_\_\_\_of the parable rather than a \_\_\_\_\_\_\_\_\_\_\_point of reference.
     1. Example: the parable of the mustard seed in Matthew 13:31-32
   1. A Kingdom parable should be understood \_\_\_\_\_\_\_\_\_\_\_other Kingdom parables spoken in the same context.
      1. Example: Other parables alongside the mustard seed (the sower & seed, wheat & tares, leaven, treasure, pearl of great price, dragnet, and the new & old treasure)
10. Look for a \_\_\_\_\_\_\_\_\_\_\_theme of revelation that Jesus gives as He strings the parables together.
11. They are meant to work \_\_\_\_\_\_\_\_\_\_\_and build upon one another.

**THE HERMENEUTICAL QUESTION**

1. Once we have discovered the meaning (and feeling) of the parables in the days of Christ, we have to translate the truth into our own \_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_.
2. One helpful method is to \_\_\_\_\_\_\_\_\_\_\_parables in a way that keeps the message and call to action while changing the story to be \_\_\_\_\_\_\_\_\_\_\_in our culture.