**REVIEW: GENERAL PRINCIPLES**

1. Hermeneutics is the challenge of interpreting the message of Scripture and applying it to our lives today.
2. We must practice \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*.*
3. Exegesis: carefully studying the Bible to *discover* its intended meaning to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. AKA \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. Hermeneutics: taking the intended message for the original audience and translating it into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. AKA \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
	1. Typically, we aren’t as precise and use these terms interchangeably. “Hermeneutics” often describes the whole process.

**INTRODUCTION TO PARABLES**

1. The word “parable” literally means to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
	1. Jesus would throw parables alongside His teaching to illustrate a point to the audience, use them in response to questions, or conceal his agenda.
2. A parable is a story or saying that is meant to teach a specific \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and to provoke a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_through a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. It is therefore our aim to properly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_the parables of Jesus Christ.

**THE NATURE OF THE PARABLES**

1. Not all parables have the same literary features; therefore, we cannot lay down one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_that will cover them all.
2. Kinds of Parables:
	1. A \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Parable – a *story* with a distinct beginning and ending.
		1. Examples: 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. Example: “‘Watch and beware of *the leaven* of the Pharisees and Sadducees….’ Then they understood that he did not tell them to beware of the leaven of bread, but of the *the teaching* of the Pharisees and Sadducees” (Matt. 16:6, 12).
	3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_– a comparison of two things
		1. Example: “You are the salt of the earth" (Matt 5:13).
		2. Example: “The kingdom of heaven *is like* treasure hidden in a field…” (Matt. 13:44)
	4. An \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_– a concise, clever, or paradoxical statement
		1. Example: “You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit” (Matt. 7:16-17).
	5. A \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_parable — a short story or metaphor about the kingdom of God
		1. Example: “He told them another parable. ‘The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened’” (Matt. 13:33).
3. Your rules of interpretation should be appropriate to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of parable you are reading.
	1. What is Jesus’ point? Does he have more than one point?
	2. Who is he speaking about? Is it a kingdom parable?
	3. Why did he tell *this* parable?
	4. What did that mean to his original audience?

**EXEGESIS OF THE PARABLES**

1. 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.
2. Four steps to follow:
	1. 1) Read the parable \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
		1. You’d be surprised how this helps you to see things you had missed before.
		2. Take notes and ask questions as you read it. What’s surprising? What’s weird? Did Jesus repeat a word or phrase?
	2. 2) Place the parable in its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
		1. What happened before Jesus told the parable? What happened after?
		2. How did his hearers respond? Did someone get angry?
	3. 3) Identify the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_that would be recognized by the original audience.
		1. If the parable has *characters*, who do they correspond with?
		2. Where does Jesus pull the parable from? Agriculture? Wedding practices? Commerce?
		3. This often requires cultural/historical study. Get a good resource to help you.
			1. Hint: Jesus often retold existing parables with a slight twist.
		4. Understanding the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in a parable will provoke a response from you and that is precisely what Jesus meant to do.
	4. 4) Try to determine how the original hearers would \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_with this story and therefore what \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_they would have heard.
		1. He wanted His audience to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
			1. Perhaps it was a response of self-examination, humility, repentance, joy, decision, or something else.
		2. Our goal in studying the parables is to catch the full force of that initial rendering of the parable and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_that truth to our life and to those we minister to.
3. There are a couple of points that are unique to kingdom parables.
	1. 1) The Kingdom is often to be viewed as the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the parable rather than one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_point of reference.
		1. Example: the parable of the mustard seed in Matthew 13:31-32
		2. The kingdom is the seed and the bush.
	2. 2) 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)
		2. Look for a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_theme of revelation that Jesus gives as He strings the parables together.
		3. They are meant to work \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and build upon one another.
4. The Problem with Parables and Allegory:
5. 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.
6. Some parables aren’t \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_allegory.
7. We don’t want to see allegory where Jesus didn’t \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_it.
	1. Ex.: Interpretation of the Parable of the Good Samaritan by Augustine
		1. This would be an example of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
8. Don’t try to make a parable do \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_than Jesus \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_for it to do!
	1. Good rule of thumb: if the original audience would not have grasped the allegorical elements, then Jesus probably didn’t intend it.

**EXAMPLE 1 EXEGESIS OF THE PARABLES**

1. The parable of the moneylender in Luke 7:41-42.
2. Exegesis… what’s the context? what are the points of reference?
	1. This parable was told to involve Simon in recognizing his own sin.
3. Application…
	1. To the greater degree that we recognize our forgiveness, the greater we will love and be grateful to God.

**EXAMPLE 2 EXEGESIS OF PARABLES**

1. The Parable of the Prodigal Son, Lk. 15:11-32.
2. Exegesis… what’s the context? what are the points of reference? cultural insight?
	1. The Pharisees and scribes were grumbling over his friendship with the outcasts (1-2).
	2. This story is the third parable in response to them (the lost sheep, 3-7; the lost coin, 8-10).
	3. Jesus was showing them 1) the joy of God the Father over the repentance of such outcasts and 2) how their self-righteousness was preventing them from the same joy.
3. Application…
	1. We should invite both Pharisee and outcast into the kingdom.
	2. If we find self-righteousness in ourselves like the elder brother, then we should repent.

**EXAMPLE 3 EXEGESIS OF PARABLES**

1. The Mustard Seed and the Leaven, Matt. 13:31-33.
2. Exegesis… what kind of parable is this? what points of reference can we identify?
	1. These are kingdom parables. One is referencing agriculture and the other baking.
	2. The kingdom has two points of reference in each parable: 1) the seed and the tree, 2) the leaven before and after it has “leavened.”
3. Application… what does this mean for us today?
	1. The kingdom of God starts out small and obscure. It grows slowly and steadily into the world-transforming movement that God intends.
	2. We should 1) not be concerned with appearance or 2) be distressed by our loss of cultural influence.

**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.
	1. Try this with The Parable of the Persistent Widow (Lk. 18:1-8).