

Week 1 Introduction:

Welcome to Riverview Academy's "Parables: The Truth Plainly Hidden" series.

- 2 Samuel 12:1-7

1. Nathan came to David to deliver the Word of the Lord.
2. Similarities between the \_\_\_\_\_ and \_\_\_\_\_.
3. God's response
  - a. Our sin must be \_\_\_\_\_ & \_\_\_\_\_
  - b. Our sin has \_\_\_\_\_.
    - i. **Psalm 51** titled "A Psalm of David when Nathan the Prophet Went to Him"
      1. The Hebrew word for "create" is *bara'*. It means to create, fashion or shape- but always with God as subject.
  - c. Vs. 24 "Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon."  
"\_\_\_\_\_"

## Setting:

### 1. Old Testament

- a. Jesus was not the \_\_\_\_\_ of parables.
  - i. The pharisees used parables to explain or illustrate the meaning of the OT Mosaic law.
  - ii. The OT prophets used parables:
    1. \_\_\_\_\_ - The stolen sheep 2 Samuel 12:1-7
    2. \_\_\_\_\_ - The Eagles and the Vine - Ezekiel 17:2-10
    3. \_\_\_\_\_ - Trees Making a King - Judges 9:8-15
    4. \_\_\_\_\_ - The Wasted Vineyard - Isaiah 5:1-7
    5. \_\_\_\_\_ - Strong Bringing Forth Sweetness - Judges 14:14
  - iii. Jesus used parables not only to highlight the OT, but to give new \_\_\_\_\_.

### 2. Jesus the Teacher

- a. Jesus was and still is the greatest \_\_\_\_\_ that has ever lived!
- b. He was not only God made man and full of eternal truth, knowledge and full of divine origin, but he was also (John 1:14)
  - a master peripatetic **peri=** \_\_\_\_\_  
**patetico=** \_\_\_\_\_
  - a master teacher

- No man has ever taught as he does [John 7:46] . Even his enemies, the scribes and Pharisees [Mark 1:27] attest that Jesus has \_\_\_\_\_ when he teaches.

c. Authority- (from the Greek word exousia) or power; **ex-**\_\_\_\_\_  
**ousia-**\_\_\_\_\_.

He moved from place to place teaching and proclaiming the arrival of the kingdom of God [Matt. 3:2, 4:17, 6:10, 10:7, 12:28; Mark 1:15, Luke 10:9, 11:20, 17:21) Everything he says has substance to it and is carried by his authority.

## **Definition:**

- Dictionary.com defines 'Parable' as: a simple story used to illustrate a \_\_\_\_\_ or \_\_\_\_\_ lesson, as told by Jesus in the Gospels.
  - Matthew Henry "Parables make the things of God "more plain and easy" to those willing to be taught, and "at the same time more difficult and obscure to those who [are] willfully ignorant."
- Parables Differ from Allegory and Fables
  - Allegory- a \_\_\_\_\_, \_\_\_\_\_ or \_\_\_\_\_ that can be interpreted to reveal a hidden meaning, typically a moral or political one.
  - Fable- a short story, typically with \_\_\_\_\_ as \_\_\_\_\_, conveying a moral.
  - Parable
    - Parables on the other hand are true to life and \_\_\_\_\_ only teach one basic truth.
    - Jesus repeatedly tells his listeners " he who has ears let him hear". [Matt. 11:15, 13:9, Luke 8:8, 14:35] Parables require the listener to ' \_\_\_\_\_ ' what is spoken in order to ascertain what is being said.
      - Jon Collins from *The Bible Project* writes "Interpreting the parables of Jesus as short, moralistic lessons can cause problems. Instead, we should see these stories as important

ways that Jesus communicated how he was bringing the Kingdom of God.”

- Parables in general, are spoken in moments of judgement, conflict and crisis.
  - a. Matt. 13:10 His disciples ask “why do you speak to them in parables?” Even they didn’t understand why Jesus didn’t come right out and say what the Kingdom of God was like.
  - b. Jesus introduces the kingdom to his listeners this way:
    - i. He cloaks it with \_\_\_\_\_ and \_\_\_\_\_.
    - ii. Those who have ears to hear, parables bring a \_\_\_\_\_ of the things of God.
    - iii. Those who do not have ears to hear, parables are instruments of \_\_\_\_\_ and \_\_\_\_\_ the mystery of the kingdom of God
    - iv. Jesus’ coming is good news for some and bad news for others.

Jesus tells these parables to probe inside us to see whether we really understand the gospel and whether the gospel is really beginning to transform our lives.

### **ROOT WORD MEANING:**

*Parable* is a Greek conjunction consisting of two words much like conjunctions are in the English language.

**Para=** \_\_\_\_\_ **bolē=** \_\_\_\_\_

Parables are also apocalyptic in nature. What does that mean?

**apo-** \_\_\_\_\_ + **kaluptein** \_\_\_\_\_. It means to uncover or to reveal.

### **TYPES OF PARABLES:**

\_\_\_\_\_ Parables- Everyone acknowledges the truth conveyed. (i.e. everyone has seen seed grow, sheep straying from the flock and protection of the shepherd)

\_\_\_\_\_ Parables- Told as an event that happened in the past- usually as the experience of one person. (i.e. the farmer who sowed wheat only to find out later the enemy snuck in and sowed tares or weeds among the wheat Matt. 13:24-30; or the unjust judge that finally gave in to the pleas of an old woman only so that she would leave him alone Luke 18:1-8)

\_\_\_\_\_ Parables- These stories are categorized as example stories. These stories are designed to either be imitated or avoided. Illustration stories focus on the \_\_\_\_\_ and \_\_\_\_\_ of an individual.

\*It is important to note that it isn't easy to categorize parables. Some types will share attributes of other types. Some parables appear to be sayings of Jesus but are categorized as parables. Luke 6:39

[BREAKOUT: 10MIN.]

Read the parables listed below and see if you can correctly categorize them into one of the three above. Remember they may share more than one attribute of another type, but try not to read into the parable too much and take it at face value.

| Parable                                                                                               | Type |
|-------------------------------------------------------------------------------------------------------|------|
| <u>Parable of the Farmer Who Scattered Seed (Sower)</u> (Matt. 13:1-8, Mark 4:1-9, Luke 8:4-8, 11-15) |      |
| <u>Parable of the Wheat and The Weeds</u> (Matthew 13:24-30; 36-43)                                   |      |
| <u>Parables of the Hidden Treasure, Fine Pearl &amp; The Fish Net</u> (Matthew 13:44-50)              |      |
| <u>Parable of the Lost Sheep</u> (Matthew 18:10-14; Luke 15:4-7)                                      |      |
| <u>Parable of the Unforgiving Servant</u> (Matthew 18:21-35)                                          |      |

|                                                                                           |  |
|-------------------------------------------------------------------------------------------|--|
| <u>Parable of the Tenants</u> (Matthew 21:33-40; Mark 12:1-9; Luke 20:9-16)               |  |
| <u>Parable of the Marriage Feast &amp; Great Banquet</u> (Matthew 22:2-13; Luke 14:16-23) |  |
| <u>Parable of the Ten Virgins</u> (Matthew 25:1-13)                                       |  |
| <u>Parable of the Two Sons</u> (Matthew 21:28-30)                                         |  |

## CLASSES OF NARRATIVES:

There are four classes of narratives as outlined by Grace Theological Journal, pg. 204

1. **Class A**,
  - a. Whether simple or complex, all reveal a \_\_\_\_\_ of completed transferral of object to receiver.
  - b. It may therefore be inferred that in each one, Jesus was emphasizing an act of giving.
2. **Class B**
  - a. Emphasize a \_\_\_\_\_ act.
  - b. Rejection of salvation because of man's sinful nature is a possibility.
3. **Class C**
  - a. Reveals two equal but \_\_\_\_\_: a dualism that seems to be part of Jesus' message (perhaps distinguishing two types of people, such as the regenerate and the unregenerate).
4. **Class D**
  - a. Reveal the \_\_\_\_\_ of oppositions between the two groups identified in class C (probably God's rejection of the unregenerate).

## LIST OF TEXTS USED

### Class A

- mustard seed Matt 13:31-32; Luke 13:18-19
- leaven Matt 13:33; Luke 13:21
- hidden treasure Matt 13:44
- pearl Matt 13:45-46
- laborers in the vineyard Matt 20:1-16

- traveler putting his slaves in charge Mark 13:34
- two debtors Luke 7:41-42
- prodigal son Luke 15:11-32
- unrighteous steward Luke 16:1-8
- widow and the judge Luke 18:2-5

#### Class B

- unforgiving slave Matt 18:23-34
- landowner and vine-growers Matt 21:33-40; Mark 12:1-9; Luke 20:9-16
- marriage feast Matt 22:2-13; Luke 14:16-23
- rich fool Luke 12:16-20
- barren fig tree Luke 13:6-9
- dinner Luke 14:16-23
- rich man and Lazarus Luke 16:19-31

#### Class C

- two foundations Matt 7:24-27; Luke 6:47-49
- sower Matt 13:3-8; Mark 4:3-8; Luke 8:5-8
- dragnet Matt 13:47-48
- two sons Matt 21:28-30
- good Samaritan Luke 10:30-35
- Pharisee and the publican Luke 18:10-14
- minas Luke 19:12-27

#### Class D

- tares among the wheat Matt 13:24-30
- ten virgins Matt 25:1-13
- talents Matt 25:14-30  
(Davis, 1988)

### **PRESENT APPLICATION:**

1. Pharisee and Tax Collector [Luke 18:9-14]
  - a. Jesus understood that truth is not sweet music to all ears. Simply put, there are those who have neither interest in nor regard for the deep things of God. So why, then, did He speak in parables?
    - i. To those with a genuine hunger for God, the parable is both an \_\_\_\_\_ and \_\_\_\_\_ vehicle for the conveyance of divine truths. Jesus' parables contain great volumes of truth in very few words—and His parables, rich in imagery, are not easily forgotten. So, then, the parable is a blessing to those with willing ears.

- ii. But to those with dull hearts and ears that are slow to hear, the parable is also an instrument of both judgment and mercy.

b. *“Jesus didn’t tell parables to make everything clear, rather he wanted to \_\_\_\_\_ the imagination. He wanted to invite people to see the world and what God was doing from a new perspective.”* -The Bible Project

1. The Rich man and Lazarus (Luke 16:19-31; Class B; Illustration)

a. What questions does this parable provoke?

- i. Is it an \_\_\_\_\_, or a true \_\_\_\_\_?
- ii. Can \_\_\_\_\_ be seen from \_\_\_\_\_?
- iii. Does \_\_\_\_\_ make a difference between the two?
- iv. Are those in Heaven aware of the \_\_\_\_\_ in Hell?

b. Is it an actual parable, or true story?

- i. No other parable has named characters.

1. Luke introduces the story the same way he does the four parables that precede it:

a. They are introduced with “a certain (wo)man . . .”  
([Luke 15:3](#), [15:8](#), [15:11](#); [16:1](#))

b. Lazarus means “\_\_\_\_\_” in Hebrew.

2. Tertullian wrote: We, however, do not take the parables as sources of doctrine, but rather we take doctrine as a norm for interpreting the parables. Therefore, we make no effort to twist everything so that it fits our own explanation, striving to avoid every discrepancy. Why a “hundred” sheep? and why, indeed, “ten” drachmas? and what does that “broom” stand for? Well, when he [Jesus] wanted to show how pleased God is at the salvation of one sinner, he had to mention some numerical quantity from which one could be described as “lost.”

c. Does Wealth Make a Difference Between the Two?

- i. Lazarus lays at the gate while the rich man sits at his table

1. The rich man clearly ignores the need on his \_\_\_\_\_.

- ii. It is impossible to serve two masters. Matthew 6:24 “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”
  - iii. There are some notable rich/wealthy people in the Bible that appear to be righteous:
    - 1. Job
    - 2. Joseph (later years)
    - 3. Solomon (early years)
    - 4. Joseph of Arimathea
  - iv. There are also poor people who appear to be wicked:
    - 1. Joseph’s brothers
    - 2. The nine lepers (one turned back)
    - 3. Thief on the cross (rejected Jesus)
    - 4. Roman soldiers
- d. Are Those in Heaven Aware of the Sufferings in Hell?
- i. **Isa. 14:15-16**
    - 1. Vs. 11 & 16 use the words ‘ \_\_\_\_\_ ’, and ‘ \_\_\_\_\_ ’. This seems to indicate man rather than the devil alone, for a spirit cannot be covered in worms nor be buried beneath the earth.
  - ii. **Isa. 66:24**
  - iii. **Luke 13:26-29** Those who are cast out into outer darkness will ‘ \_\_\_\_\_ ’ where Abraham and the prophets are.
    - 1. That there will be weeping and gnashing of teeth shows the relationship of this passage to other passages concerning hell. The wicked shall see this fellowship even as they are cast out.
  - iv. Christ thought it important enough to correct the Pharisees and his own disciples on a number of occasions concerning the afterlife.
    - 1. He does not \_\_\_\_\_.
    - 2. He would not \_\_\_\_\_ for the sake of the story.
    - 3. He is using a parable to teach a higher truth using everyday language and understanding.
- e. The point of this parable isn’t, if you are wealthy you are going to Hell and if you are poor you are going to Heaven.
- i. We should help others out of a sense of our own desperate need before God.
  - ii. The good news is that God *is* “Lazarus,” the God who helps.



The Kingdom Of God is 'Now' but 'Not Yet'.

There are really three things to take away from reading the parables:

1. \_\_\_\_\_ attached to the story
2. They teach an \_\_\_\_\_ reality when compared to traditional religion.
3. Require a \_\_\_\_\_ from the listener (i.e. rejection or acceptance)

[TABLE BREAKOUT SESSION 10MIN.]

Create your own parable. It must contain three things

1. Main character
2. Short imagery in storytelling that conveys a larger picture
3. Must fall into one of the three types: True, Story, or Illustration

C.S. Lewis

*“Supposing you are taking a dog on a lead through a turnstile or past a post. You know what happens (apart from his usual ceremonies in passing a post!). He tries to go to the wrong side and gets his head looped round the post. You see that he can’t do it, and therefore pull him back. You pull him back because you want to enable him to go forward. He wants exactly the same thing—namely to go forward: for that very reason he resists your pull back, or, if he is an obedient dog, yields to it reluctantly as a matter of duty which seems to him to be quite in opposition to his own will: though in fact it is only by yielding to you that he will ever succeed in getting where he wants.”*

References:

<https://bibleproject.com/brand/>

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