

HOW TO READ THE BIBLE FOR ALL ITS WORTH

CHAPTER 8 – THE PARABLES:

DO YOU GET THE POINT

THE PROBLEM OF PARABLES

- Mark 4:10-12
 - When he was alone, the Twelve and the others around him asked him about the parables. He told them, “The secret of the kingdom of God has been given to you.

THE PROBLEM OF PARABLES

- Mark 4:10-12
 - But to those on the outside everything is said in parables so that, ““they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!””

THE PROBLEM OF PARABLES

- Parables then have become a source of creative interpretation and often resemble little of the original intent.
- But what was meant by Mark 4:10-12 (Matthew 13:10-13, Luke 8:9-10)?

THE PROBLEM OF PARABLES

- Isaiah 6:9-13

- He said, “Go and tell this people: “‘Be ever hearing, but never understanding; be ever seeing, but never perceiving.’ Make the heart of this people calloused; make their ears dull and close their eyes.

THE PROBLEM OF PARABLES

- Isaiah 6:9-13

- Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.” Then I said, “For how long, Lord?” And he answered:

THE PROBLEM OF PARABLES

- Isaiah 6:9-13

- “Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, until the Lord has sent everyone far away and the land is utterly forsaken.

THE PROBLEM OF PARABLES

- Isaiah 6:9-13

- “And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.”

THE NATURE OF PARABLES

- Variety of Kinds
 - True Parable – Story
 - Similitude – Illustrations from everyday life
 - Similes/Metaphors – Illustrate Jesus' teachings

FUNCTION OF STORY PARABLES

- Story Parables do not illustrate teaching
- Story Parables do not only reveal truth
- The larger purpose of the story parables is to produce a response from the hearer.
- Explaining the parable loses some of its function.

EXEGEING STORY PARABLES

- The 2 major items present in a parable are necessary to “catch the joke”
 - Points of Reference
 - The Unexpected Turn

EXEGETING STORY PARABLES

- In order to properly exegete a parable, we must understand the “intended response.”
- Luke 7:40-42
- Know the Audience to begin the process.

EXEGETING STORY PARABLES

- The Kingdom of God is like...
 - They are not actually likening the Kingdom to a mustard seed, or thief in the night, or a treasure in a field
 - They are revealing the very nature of the Kingdom.

EXEGETING STORY PARABLES

- The Kingdom of God is like...
 - The “already/not yet” is in full view with a focus on the “already” and a sense of urgency around the “not yet”
 - The point is not merely to reveal the Kingdom, but to inspire a response to become disciples

HERMENEUTICAL CHALLENGE OF PARABLES

- Once we determine the point of the parable, how do we make that same point in our context?
- All of the parables proclaim the kingdom in some way (driving a faith response). How do we proclaim the kingdom in the retelling?

PRIMARY BIBLE SOURCE – LEGACY STANDARD BIBLE (LSB)		
<p data-bbox="435 87 774 118">Matthew 5:14-16 LSB</p> <p data-bbox="277 134 912 451"> ¹⁴“You are the light of the world. A city set on a ^[a]hill cannot be hidden; ¹⁵ nor does <i>anyone</i> light a lamp and put it under a ^[b]basket, but on the lampstand, and it gives light to all who are in the house. ¹⁶Let your light shine before men in such a way that they may see your good <u>works, and</u> glorify your Father who is in heaven.” </p>	<p data-bbox="1136 87 1416 118">Mark 4:21:25 LSB</p> <p data-bbox="958 134 1592 658"> ²¹“And He was saying to them, “Is a lamp brought to be put under a ^[a]basket or under a bed? Is it not to be put on the lampstand? ²²For nothing is hidden, except to be revealed; nor has <i>anything</i> been secret, but that it would come to light. ²³If anyone has ears to hear, let him hear.” ²⁴And He was saying to them, “Beware what you listen to. ^[b]By your standard of measure it will be measured to you, and more will be given to you. ²⁵For whoever has, to him <i>more</i> shall be given; and whoever does not have, even what he has shall be taken away from him.” </p>	<p data-bbox="1727 87 2165 118">Luke 8:16-18; 11:33-36 LSB</p> <p data-bbox="1625 134 2260 572"> ¹⁶“Now no one after lighting a lamp covers it with a container or puts it under a bed, but he puts it on a lampstand, so that those who come in may see the light. ¹⁷For nothing is hidden that will not become evident, nor <i>anything</i> secret that will not be known and come to light. ¹⁸So beware how you listen, for whoever has, to him <i>more</i> shall be given; and whoever does not have, even what he ^[a]thinks he has shall be taken away from him.” </p> <p data-bbox="1625 625 2260 1063"> ³³“No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. ³⁴The eye is the lamp of your body; when your eye is ^[a]clear, your whole body also is full of light, but when it is ^[b]bad, your body also is full of darkness. ³⁵Therefore watch out that the light in you is not darkness. ³⁶If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.” </p>

Matthew 5:14-16 LSB *Exegesis Part 1*

- I. **The Historical context** (see Exegesis Part 2 VI.)
- II. **The Literary Context** (see Exegesis Part 2 IV.)
- III. **Horizontal Facet** – unified thought with 3 gospels
- IV. **Vertical Facet** – Matthew – tax collector, humble, black & white when thinking through life and spiritual situations. Firsthand experience with 3 years of walking and talking with Jesus and the other disciples.
- V. **Principles in the composition** of the Gospel [selectivity, arrangement, & adaptation]
- VI. **Teaching & Imperative Facet** (see Exegesis Part 2 Modern Vernacular)
- VII. **Identification of the major & minor point(s)** (see Exegesis Part 2 V.)

Mark 4:21:25 LSB *Exegesis Part 1*

- I. **The Historical context** (see Exegesis Part 2 VI.)
- II. **The Literary Context** (see Exegesis Part 2 IV.)
- III. **Horizontal Facet** – unified thought with 3 gospels
- IV. **Vertical Facet** – Mark & Peter – Mark no direct encounter with Jesus with a young mind set and writing what an older Peter is discussing and preaching from the memory of a direct encounter with Jesus for approximately 3 years along with the other disciples.
- V. **Principles in the composition** of the Gospel [selectivity, arrangement, & adaptation]
- VIII. **Teaching & Imperative Facet** (see Exegesis Part 2 Modern Vernacular)
- VI. **Identification of the major & minor point(s)** (see Exegesis Part 2 V.)

Luke 8:16-18; 11:33-36 LSB *Exegesis Part 1*

- I. **The Historical context** (see Exegesis Part 2 VI.)
- II. **The Literary Context** (see Exegesis Part 2 IV.)
- III. **Horizontal Facet** – unified thought with 3 gospels
- IV. **Vertical Facet** – Luke – physician, compassionate, intelligent, a good thinker that includes a great number of facets contributing to a fuller conclusion. Three years of firsthand experience with Jesus and the other disciples.
- V. **Principles in the composition** of the Gospel [selectivity, arrangement, & adaptation]
- IX. **Teaching & Imperative Facet** (see Exegesis Part 2 Modern Vernacular)
- VI. **Identification of the major & minor point(s)** (see Exegesis Part 2 IV.)

Exegesis Part 2

- I. The **Science of Translation** (Textual Criticism, External Evidence, & Internal Evidence) – Newer translations used, therefore, not an issue.
- II. **Original language** – Greek. **Simplistic word selection** and **subject matter** yields not an issue with exegesis exercise.
- III. No major issues during the exegesis exercise regarding **historic distance; formal equivalence** (literal equivalence employed); & **theory of translation** (LSB & ESV compensated utilizing a functional equivalence where needed).
- IV. The **Literary Context** comes in the 3 gospels describing the first concept where we are commanded to publicly show our faith and belief through the utilization of our Holy Spirit's generated "gifts" for the benefit of others while glorifying God and without any self-promotion. Plus, being on guard to avoid sin so not to deter from the Christian activity. The second concept found only in the gospel of Luke, describes an exercise where the Christian is reminded to keep one's body and soul spiritually fed through the illumination of scripture and the inspiration of the Holy Spirit. This process helps to maintain a motivation to serve God by serving the body of believers and not grumbling or growing faint.
- V. The basic rule in **hermeneutics** has been kept during the exegesis exercise (a text cannot mean what it never could have meant to the author(s) or readers).
- VI. No difficulties regarding **historical contexts** were encountered such as extended application, particulars, or cultural relativity.
- VII. **Narratives** – describes the doctrine of the "gifts" provided by the Holy Spirit.
 1. Determined at eternity past along with salvation.
 2. Design to complement the individual's talents and overall strengths.
 3. Used to glorify God.
 4. Used to serve the body of believers.
 5. Outcomes of the "gifts" received benefit the body of the believers as well as individual believers but not the human provider of said gift.
 6. Outcomes coincide with needs of a given time period and uses solution techniques that are common for that period.
- VIII. **Pericopes** – describing light affiliated with the Holy Spirit's "gifts."
 1. Informs the believer of a tool to be used to illuminate the "gift" while serving God by serving fellow believers.
 2. Encourages the believers by recognizing how individuals are being helped through others.
 3. It shows how believers are modifying their self-interest actions into action that serve others and the body of believers.
 4. Light enables others to be encouraged by observing believers, working diligently striving for godly living while serving the church.
- IX. The **Nature of the Parable**
 1. True Parable – The Holy Spirit does provide gift(s) to the believer to be used serving others while living on earth.
 2. Similitude – lamp, basket &/or jar
 3. Metaphor – "You are the light of the world."
 4. Epigram – "placing a lighted lamp on a lampstand"

As a Christian, according to this parable found in Matthew, Mark and Luke; illumination is first described as light from a lamp source for others to witness. Secondly, it is described as a light from a lamp source for the individual's body and soul providing biblical motivation and action for the individual to clearly see the path that should be taken during times of personal trials, tribulations, and temptations while serving others.

Christians are awarded spiritual gifts, at the time of their salvation. In addition, throughout the rest of the Christian's life on earth, the Holy Spirit continues to give spiritual gifts which are demonstrated in various ways, including edifying the saints through the preaching and teaching of the Word, as well as more physical service such as maintaining the church property, providing Biblical Counseling, and serving those in need through visitation, home maintenance, and transportation.

Christians are instructed to use their gifts for God's glory, not for self-promotion. Both the Christian who shares their gift for the glory of God and the recipients who receives the gift with a grateful heart, will be spiritually blessed. However, both individuals can block the light of God through their sinful self-promotion or their ungrateful heart.

Sin corrupts the spiritual gifts and draws attention to the giver and the recipient rather than to the Lord who is the giver of all good and perfect gifts.

*“Every **good** thing given **and** every **perfect gift** is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.”*

James 1:17

Therefore, Christians must approach serving God by utilizing their “gifts” to serve others while maintaining a Christ-centered focus. The second light illustration focuses on the Christian's body and soul and the need to consistently study and apply Bible doctrine to live a Spirit filled Christ centered life.

HOMework

- Read Chapter 9
- Study page 186 and write down any areas of concern.