1. Description

The Parables of Jesus are recorded in the Synoptic Gospels (Matthew, Mark, and Luke). Many parables are paralleled in all three gospels, but Matthew provides stories that reveal financial interests, Mark displays an interest in nature, and Luke is a man for the poor and people of average income. Matthew has the so-called kingdom parables, Mark has only one parable that is peculiar to himself, and Luke has placed his parables in the great insertion section (Luke 9:51-19:27) in which most of them are found only in his Gospel.

The course is a survey of all the parables and most of the parabolic sayings of Jesus. We study the difference in wording presented by the individual evangelists, yet we learn that each writer employs his own skills, insights, and characteristics in recording the parables. The parables belong to Jesus who created them and speaks to us through them. In them we hear the voice of Jesus.

2. Objectives

The first objective is to understand the meaning of the individual parables. The meaning is often hidden and comes to light when we clearly see Jesus’ intent.

The next one is to apply the meaning of the parable to the present-day world in which we live.

And the third objective is to extend the church and kingdom of the Lord by means of his parables.

3. Requirements

These are the textbooks for the course; assignments are noted in the schedule:


Three one-hour tests are scheduled throughout the semester. In addition you are assigned to present a class presentation that you develop into a paper of some 15 pages (plus bibliography and appendices). The paper is due on Tuesday DECEMBER 1, 2009.
You are advised to consult with me about the presentation and the progress of your paper. Make use of the book by Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* to write an acceptable term paper.

You are required to do the assigned reading for the course indicated in the schedule. You are encouraged to use Power Point in your presentation.

4. Evaluation

The grading of your performance in the course is based on these criteria:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Three tests each 25% constitute</td>
<td>75%</td>
</tr>
<tr>
<td>Your class presentation and paper</td>
<td>25%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100%</td>
</tr>
</tbody>
</table>

SCHEDULE

**SEPTEMBER 1**

**Reading:** Bailey, *PP* 15-85; Blomberg, 13-69; Hultgren, 1-19; Kistemaker, 9-22; Stein, 15-81.

**Forms**
- True parables
- Story parables
- Illustrations

**Composition**
- Old Testament
- Rabbinic parallels
- Cultural background

**Purpose**
- Hide the meaning
- Instruction for followers
- Teach the meaning of OT
- Expand God’s revelation

**Interpretation**
- Allegory
- One point or more
- Modern methods: Redaction, Existential, Postmodern

**Principles**
- History: Geography, Topography, Culture
- Grammar: Genre, Word Choice, Diction
- Theology: OT—NT, NT—OT
Classification

SEPTEMBER 8

Reading: Blomberg, 208-10, 226-29, 258-60; Kistemaker, 21-40.

Salt (Matt. 5:13)

Two builders (Matt. 7:24-27)

Children in the market place (Matt. 11:16-19)
  
  Application
  Parallels
  Conclusion

Sower (Matt. 13:1-9)
  Setting
  Design
  Interpretation
  Application

SEPTEMBER 15


Seed growing secretly (Mark 4:26-29)
  Setting
  Interpretation

Wheat and weeds (Matt. 13:24-30)
  The Farmer's Field
  Interpretation
  Application

Farmer and servant (Luke 17:7-10)

Pharisee and tax collector (Luke 18:9-14)
  The Pharisee
  The Tax Collector
  Answers

SEPTEMBER 22

Reading: Blomberg, 201-03, 240-43, 278-81; Kistemaker, 51-70; Hultgren, 392-403; Stein, 98-106, 140-42.

Unforgiving servant (Matt. 18:21-35)
  The Story
  The Lesson
  Application
Mustard seed (Matt. 13:31-32)
*Sowing and Growing*

Yeast (Matt. 13:33)

Hidden treasure. Pearl (Matt. 13:44, 45-46)
*Setting*
*Application*

Fishnet (Matt. 13:47-50)
*Fishing*
*Explanation*

**SEPTEMBER 29**
**Reading:** Blomberg, 186-93, 221-25, 294-95; Kistemaker, 71-81, 108-12; Stein, 124-28. Hultgren, 33-46.

Workers in the vineyard (Matt. 20:1-16)
*Work and Workers*
*Hours and Wages*
*Grace*
*Application*

Two sons (Matt. 21:28-32)
*Interpretation*

Servant and authority (Matt. 24:45-51)
*Servant and Authority*

**Test**

**OCTOBER 6**
**Reading:** Bailey, *PP* 86-118; Blomberg, 203-08, 243-51, and 294-95; Kistemaker, 82-90, 187-201, Hultgren, 110-17; 146-56; 351-82.

*Story*
*Meaning*
*Theology*
*Application*

Shrewd manager (Luke 16:1-9)
*Setting*
*Critique*
*Application*

Rich man and Lazarus (Luke 16:19-31)
*The Here and Now*
*The Then and There*
October 20

Reading: Blomberg, 237-40; Hultgren, 341-50; Kistemaker, 91-107; Stein, 61-62.

Wedding banquet (Matt. 22:32-37)

The Parable
Explanation

Fig tree (Matt. 24:32-35)

Watchful servant (Matt. 13:32-37)

Burglar (Matt. 24:42-44)

Application

October 27


Ten virgins (Matt. 25:1-13)

The Wedding
Meaning
Interpretations

Talents (Matt. 25:14-30)

Entrusted Money
Two Servants
One Servant
The Master
Significance
Conclusion

Pounds (Luke 19:11-27)

History
Parable
Interpretation

November 3

Reading: Bailey, TPE 1-21; Blomberg, 184-86; Hultgren, 309-30; Kistemaker, 126-39; Stein, 130-40.

Judgment (Matt. 25:31-46)

The Right Side
The Left Side
Implications
Two debtors (Luke 7:36-50)
  The Setting
  The Parable
  The Woman
  Conclusion

Test

NOVEMBER 10
Reading: Bailey, TPE 33-56; 127-41; PP 119-33; Blomberg, 229-33; 274-77; Hultgren, 93-103; 252-61; Kistemaker, 140-50, 158-60, 204-08.

Good Samaritan (Luke 10:25-37)
  Place and People
  Implications
  OT Parallels
  Application

Friend at midnight (Luke 11:5-8)

Places of honor (Luke 14:7-14)
  The Example

Unjust judge (Luke 18:1-8)
  Widow and Judge
  Application

NOVEMBER 17
Reading: Bailey, TPE 57-73, 88-113; Blomberg, 233-37, 266-68, 286-95; Hultgren, Kistemaker, 151-54, 161-70.

Great supper (Luke 14:15-24)
  The Story
  Interpretation
  Setting
  Application

Tower builder (Luke 14:28-33)
  Parable
  Conclusion

  The Parable
  Conclusion
NOVEMBER 24


Lost sheep (Luke 15:4-7)
   Application

Lost coin (Luke 15:8-10)

Lost son (Luke 15:11-32)
   Historical Setting
   The Younger Son
   The Father
   The Older Son
   Application

Conclusion
   General Characteristics
   Literary Characteristics
   Theological Characteristics
   Recipients and Response
   Representation

DECEMBER 1

Test
   Paper is due.
# Course Objectives Related to MDiv Student Learning Outcomes

**Course**: 2NT701 Parables  
**Professor**: Simon Kistemaker  
**Campus**: Orlando

<table>
<thead>
<tr>
<th><strong>MDiv Student Learning Outcomes</strong></th>
<th><strong>Rubric</strong></th>
<th><strong>Mini-Justification</strong></th>
</tr>
</thead>
</table>
| **Articulation** (oral & written) | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. | Strong  
1. Develop an ability to articulate and apply the Parables to daily life. |
| **Scripture** | Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Strong  
1. Greek words in the text of the Parables are explained.  
2. Stress on knowing the Scriptures is evident in every class period. |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Moderate  
1. At times Reformed principles are stated. |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Moderate  
1. Focus on the Trinity from time to time. |
| **Desire for Worldview** | Burning desire to conform all of life to the Word of God. | Moderate  
1. The application to all of life is foundational. |
| **Winsomely Reformed** | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Strong  
1. The course stresses Reformed principles.  
2. The tone and tenor always is wholesome and positive. |
| **Preach** | Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | Moderate  
1. An emphasis on presenting a sermon or a class presentation. |
| **Worship** | Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service. | Minimal  
1. How to develop parts of the course in a worship setting. |
| **Shepherd** | Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non- | Moderate  
1. An emphasis on leading one to a deeper knowledge of the Bible whether at home or abroad. |
| Church/World | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Minimal | 1. Students learn to interact with Christians whose views differ from them. |