

The Purpose of Parables. Part 1

So hopefully the object is we will look more into parables and what they are, and learn how to **teach** them to others we should be learn in as we go, how to teach it, so I'm just going to ask people questions for your benefit as well as for mine. So we can see where we are at, and what we understand.

So first of all, what is a parable? I know we've done this before, But I want to have some consensuses about what a parable is.

Whats a parable: A story with a spiritual meaning. A natural story, or something (known) to explain spiritual or unknown).

Do we know from the Strong's whats the definition of the greek word for parable?

And if we look at the root word of parable. Para bole is made up of 2 words. Para and bole, what does it mean? Para means "alongside", Bole means to "throw" or placing one thing next to another. Compare and Contrast.

Para-bole: G3846, (par-a-bo-le) is how to pronounce it using Strong's, in the Greek.

The definition of Parable **G3850** Matt 13: 3,18, What does it mean? **Similitude fictitious narrative** or a likeness. Plural and singular.

A) a comparing, comparison of one thing with another, likeness, similitude

C) A narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of Gods kingdom are figuratively portrait.

So your going to take 2 things and compare them so you have a likeness to something. Like you look like your mother. if you don't have a mother we couldn't compare you to anyone because we don't have a comparison for you. Or you same you look like your father. So similitude is a comparison of 2 things, its a similar to another. **Definition of simile**. : a figure of speech involving the comparison of one thing with another thing of a different kind, used to make a description more emphatic or vivid (e.g., *as brave as a lion*, *crazy like a fox*).

A figure of speech comparing two unlike things that is often introduced by like or as (as in cheeks like roses) — compare metaphor

In a sentence we say something is like this, or is like that. whats a fictitious narrative? It's not real, not true, can be a fictitious story, but it is usually based on things in life, natural things, literal things. It has to be something known in

order to tell us something we don't know. So it needs to be something familiar to what we already know. You can't compare 2 things you don't know. So if you never tasted mango or jack fruit you can't say well mango is like jack fruit. cause you don't know what mango is like, so how is that going to help you to know what jack fruit is like? And its very difficult to compare.

But if you have tasted an orange, and a jack fruit, then you can say that jack fruit is not sweet and juicy like an orange. Because you know what an orange is like and you can contrast a jack fruit and an orange together. So similitude is comparing 2 things similarly.

Fictitious does not have to be a true story and we are saying a natural story to explain a spiritual meaning. A story with a hidden meaning. We are talking about parables in a Biblical sense. So one of the definitions we have is from **Thayer's**. An narrative fictitious but agreeable to the laws and usages of human life. It can be a fictitious story, its a narrative or a is a story or passage, and it agrees of the laws and usages of human life. Its in harmony in how we live, to do with human life. By which either The duties of man, or the things of God, particularly the nature and history of Gods kingdom are figuratively portrayed so its using figures or examples to portray nature of Gods kingdom. Particularly Gods Kingdom, and showing either the duties of man or the things of God. Its a story that illustrates a hidden meaning of the duties of man.

So what do most Adventists think parables are? When we say it has a spiritual meaning, What do you think its teaching them,? some kind of lesson? A moral lesson.

Most Adventists think that its teaching a moral lesson. Some think it's teaching a prophetic lesson. Where primarily focussing on prophetic can it be both?

It's both. is to be morally nice to our neighbour. Then it has a prophetic significant to us. As, in the story of the Good Samaritan, we see 3 groups; at one level, the Priests the Levites and the Nethanims, or the Samaritan. So we see the prophetic significant, but we also see the the moral story to it a swell.

What does COL focus on mainly? Parables but what aspect? Prophetically or Moral?

Moral

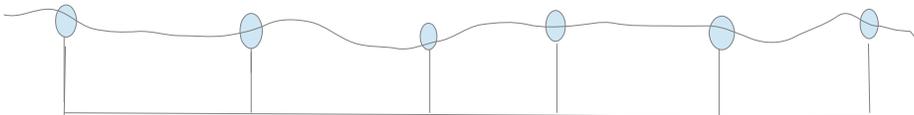
This where Adventists go down. we pick up on EGW, and what she says about parables on moral terms, and we completely miss the fact that they were

prophetic, until we started digging deeper. for example the parable on the 10 Virgins, we studied and saw this was the story on the Millerite's experience. And that s a new concept to most Adventists.

So one of the first places you have to start probably, in **teaching** them parables is showing them that it goes beyond what EGW has written about them in COL. it's more than that. then you can show them the quotes about the 10 Virgins being and the experience of Adventism. This is about the experience of the people. It talks about the prophecy on a line. Then you can start to go into prophecy, teaching using parables.

So, its a story line, and this is something we really stress in the movement. You can compare 2 things, but just comparing 2 things doesn't really tell you much. it may tell you one peace of information. But if you want to get the complete picture, it's all about a story.

We do this all the time, when we draw the lines and then we draw needles, and we thread that story through those needles. So its an important point, when we teach the people the stories of the narratives, that we put on a line to illustrate the experience generally. The experience we need to go through or the work we need to do in relation, we have with the church, or the Kingdom.



So we will approach these parables and we are going to use a methodology. Do we remember what a **methodology** is? in simple terms. How can we say it in another way? **Rules.**

So to understand these parables we need to use rules.
Its a procedure. Tools are used in a manner to approach scriptures.

when you want to make a cake there is a method to follow. There are ingredients you need to have, you need certain tools. If you want to get a right understanding of the parable you need to have the right tools and you need to use them correctly.

This movement has been doing this from the beginning but only in recent times did we recognize this. And now we are explaining it more in our history because we need to understand things more thoroughly to be grounded and be able to stand at the end. I think that is the one of the reasons why the Lord is doing this

for us. and it gives us a key to unlock that hidden meaning.

So what are some of these rules or some of the methodology that we use when we do parable teaching?

What are other tools for understanding with parables.

1) Compare and Contrast. Is putting 2 things side by side that are similar like an orange and an apple. Both are fruits. We can pull out certain aspects of the story and use it as an illustration. There are rules when comparing and contrasting. We need to see what the writers intentions were when they put a passage together, using certain symbols only what they want to use for the illustration. We can Cherry pick and bring out a lesson by pulling out certain aspects of that story.

Cherry Picking. We need to see that Daniel only focuses on certain bits of history. Because that almost contradicts that we have to look at the whole story. Because he only picks out what he wants to use in his story. Why do we need to know why Daniel skips a whole heap of history? He talks about these 4 Generals taking over from Alexander the Great, and there is a Big 22 year history where there is a lot more Generals, and a lot of information. And he just focuses on a couple of years where there is only 4 Generals mentioned.

Why do we need to know why he does that? Through Elder Tess, we got the story of Pyrrhus, and Acts 27. And there was some criticism from out side given from people leaving the movement, at the time. The criticism was that we are focusing more on **history, rather than on the Bible**. Then God unfolded that this history *is* in the Bible. But that history is written in the Bible, but not in detail and thats why we have to understand *Cherry Picking*.

Daniel has picked out certain portions to talk about, and we are going to focus on the other portions and we have licence to do that. Because it is in the Bible, its a Bible history. That period is covered in the Bible, But not in detail. Because Daniel was highlighting different things. So it gave us justification for our message when we saw he used that technique. *Cherry Picking*

Jesus also does Cherry Picking. When He is teaching in parables, He is focussing on certain aspects of the parable to bring out a certain point. He shows us the sower, but He doesn't go into the harvest., or Who is going to water or weed it. He talks about different types of ground, and different types of plants growing out of that ground. And He talks about what happens to the plants. So He is choosing what He wants to bring out in His parables, He is Cherry Picking.

And that's the focus for Him in that parable, so He is picking the bits He wants to use to illustrate some things. So He has a plan in His mind of spiritual truths of the unknown. That He wants to share with a person, and He pulls out the details of the natural that will illustrate His point in the best way. And **as a good teacher** that's what we need to have as well.

The Gospel in Its Greatest Loveliness—Unto the poor the gospel is to be preached. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. To men of every station it delivers its precepts, which regulate their duties, and its promises, which nerve them to the discharge of their duties. Then it is that the light of the gospel shines forth in its most radiant clearness and its greatest power. Truth from the Word of God enters the hovel of the peasant and lights up the rude cottages of the poor, both black and white. Rays from the Sun of Righteousness bring gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the **crust of bread and the cup of water** as a banquet of luxury. Those who have been loathed and abandoned are raised through faith and pardon to the dignity of sons and daughters of God. Lifted above all in the world, they sit in heavenly places in Christ Jesus. They have no earthly treasure, but they have found the **pearl of great price. The sin-pardoning Saviour** receives the poor and ignorant **and gives them to eat of the bread which comes down from heaven. They drink of the water of life.**—Letter 113, 1901. { WM 169.1 }

EGW and Christ used the story of the precious pearl in a different way, so they focussed on different aspects of it. Christ and EGW makes it a lost sinner, In one aspect It illustrates the perfection of God, and in another aspect it illustrates the value of the sinner. Because it's pointing out different aspects of that story, it could be called Cherry Picking, because not all the details are given. But just focussing on certain points.

2) Juxtapose possession, you put 2 things side by side that don't fit together naturally. Like a battle ship and a banana. It something you wouldn't naturally put together and make a comparison

3) Natural to Spiritual. (Type), more than just a story but a prophetic narrative of what is going to happen to us. To apply personally. Putting our selves into the narrative. That has significant, that tell us about our experience, not just a moral application.

Scaleability These parables are applicable to us as individuals, or as a church,

and its a prophetic narrative of the work, what the church is going to do as a group of people.

I think generally we apply it personally and morally on a moral level, what can we learn from these parables as Adventists. But now in this movement we see this prophetic application is much bigger than just about us. It teaches you that its about the church, its about the roll of the church at the end of the world. and its an experience that we are going to have as a body of people And I think thats really important because in past ages, this is what God has wanted all the time.

What has He always wanted from us, from the beginning? He wants a group of people, a church to represent Him correctly, He's never really had that because they have always gone into apostasy and failed. and now at the end of the world He's going to have a whole group of people who are in harmony and testify **by His love.**

Is God's only purpose, is to save people?

1.) He wants to save us, He needs a lot of people because everyone has different gifts, and talents. Its a not a full picture of who God is, if its just one person saved. But it's another side of knowing God, if you are using the different gifts God has given you, to reach people.

Somebody might click with you better because you have something in common with them. Maybe you and the other person are very hospitable. When you meet others you have something in common to talk about, then you can introduce the gospel, using parables. God, needs a variety of people to meet a variety of minds.

2) He wants to educate us. What does God want to educate us in? He wants us to Know Him.

We are Teachers, He wants us to **know Him**, and how do people get to know God? When they don't know anything about Him?

So in one word tell me what God is.
God = **Truth**, God = **Love**

Why do you need lots of people for Love? Can one person show someone Love?

No, they are alone. It's more challenging
Yes, they can go to another person

The God Head is made up of 3 people, one of the reasons for that is because that Love needs to be shared.

The Bible says, you will know us, by the love we have to one another. That we are His people by the love we have one to another. its a powerful testimony when brethren with different gifts, different talents and back grounds different colour different race, come together and love one another as God Loves us, thats a powerful Testimony. EGW talks about **the full and final display of the love of God, in the last Generation.**

1 John 4:11 Beloved, if God so loved us, we ought also to love one another.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvellous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. Ephesians 3:10. { AA 9.1}

So thats what He wants to do with us, and He can't do that with 1 or 2 persons. He needs to use many people with many different skills and talents and races. So we can show the Testimony of His Love how it has manifested in our lives, because of our message.

The excuses from people whom we will reach, like; You can't appreciate a person like me, or Your different from me, because you don't have my experience. or You couldn't love someone like me, But when they see us, a people of varied back grounds like them.

Some of them have been raised in abusive homes, where parents were alcoholics, and who have beaten the children and used verbal abuse against them. Or some have been victims of Bullying. These souls- of the Levites, and the Nethanim will see that we, with the true Gospel message, can Love them, who ever they are, where ever they are. The people we reach will say "There **is** hope for me", when they see How God has changed us, when we use to be just

like them. With the same background, and the same problems.

So it's people to identify with the Love of God. And that's why He put different gifts in us. That's why we have to depend on one another. We need to see that picture, because so often we relate Salvation to our selves. Even in the message how much do I know? How much can I teach?, How good am I? and we don't think about our brothers and sisters. And He isn't just waiting for me. He's waiting for everyone to come together. And that's the challenge that God has. And that's why I think we have the **Equality** message.

Because He can see, we don't even love each other, How can we go and love the world?. Because we don't fully understand what **equality** means. We don't understand what God is and how much He loves us. And Because of that, we're limited in our ability to reach people because, we don't love them. **LOVE**; It is the motivating force that's going to win people. We can't use the principles of the kingdoms of the earth. So He's got to have a group of people who will love one another and will testify who He is to the world. And that's the purpose of the Gospel.

The story can be applied at different levels, that's **scaleability**, so we can scale it up, so we can apply it to the individual we can apply it to the church we can apply it to the world and a good example is the **lost sheep**. A person can be a lost. A church, can be lost. And it can be a lost world. And EGW uses it, in that way.

4) Repeat and Enlarge. Use something that is going to be repeated and then expanded upon else where that will give us more information. And Parables are basically giving us hidden information. we are going to find out more information that we didn't have before.

Using some thing natural to give us more information of something spiritual to get an understanding of it, in **repeat and enlarge**.

5) Rule of first mentioned. Which is connected to Alpha and Omega. Something to look at when we first approach a scripture, first time mentioned. Inherent characteristics

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his **hand**, and take also of the tree of life, and eat, and live for ever:

God uses that **hand** and we saw **hand** symbolizes power. Adam had power to

stretch forth his **hand** and take something. He lost that power, because God Banished them from the Tree of Life. And so Adam has lost that power. And his **hand** was a symbol of power when he stretch if forth to reach the Tree of Live

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his **hand**, and take also of the tree of life, and eat, and live for ever:

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a. hand (of a man)

b. strength, power (figuratively)

So we saw what **hand** symbolized, we can see if we looked at the original definition it would just say "hand" your physical literal "hand" But we make an application on it, and we go deeper than what the words are on the page. We see it as a symbol of power and we look elsewhere in the scriptures where hand is used as a symbol of power.

1 Chron 29:12 Both riches and honour [come] of thee, and thou reignest over all; and in thine **hand [is] power and might**; and in **thine hand** [it is] to make great, and to **give strength** unto all.

6) Alpha and Omega We recognize that the beginning illustrates the end, it tells us something about the last time it's used. The beginning illustrates the end.

Rev 1:8 I am **Alpha and Omega**, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 21:6 And he said unto me, It is done. I am **Alpha and Omega**, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7) Cause and Effect. If this happens, then that will happen. There is a relationship in the story.

8) Chiasm. Mirror, it's a repeating pattern if you hold a mirror it would be repeated. ex. AB/BA. Which will give us missing information if we understand what AB means and compare it BA, to get more information about A or B.

9) Historical Context, is to understand the time period it is in, the year is the time period.

So If we were to take a date in EGW's writings to apply this to historical context, how does it help us, when she is writing it? 1892. What are we going to immediately start to think about that and put it into context. How does the year help us understand? The audience she is addressing is the SDA church, all through her ministry. What do we associate with 1892? Sunday Law issues. What dates do we think of when we think of S/L issues? 1888. The more we know about the history we can slot it into a time period and we know what's going on then around that year, in the church or in the world or both.

And in this message we have come to see both External and Internal time periods are both important. We know her whole ministry was for the Adventist church. We know at the same time it's different for us, because we use line upon line. In 1888 Historical Context is S/L issues, all about the arrival of the 1st 2nd 3am messages again, then we can see who she is speaking to and why then, in that context. Historical Context is giving us more information of what is happening in that time period.

10) Original Intent. You focus on the verse and you ask what was the writer trying to tell us, in this verse.

11) Scriptural Context. Looking at a verse Matt 13:3 you look back at verse 1 and you look at the whole chapter to see the context of the story that's happening in that chapter. Christ is teaching in parables.

And Scriptural Context is clear, you have to look at the passage, and the more you know.

This was what Elder P. was doing with Duet 22:5 so by looking at it we can say that **Scriptural Context** is different than **Original Intent**. We looked at the context, Duet 22:5, we learnt that it was about religion and civic and social relations. But we didn't really know what Duet 22:5 was really about until we really interrogated the verse. Now we have come to a good conclusion on it, much better than what we had in the beginning, because the methodology was used correctly.

12) Progression = Line upon Line. Which really is Repeat and Enlarge, because it does give us more information on each line and it is repeating.

Being a **good teacher**, we need to have in our mind in a clear direction of where we want to take the person. Christ always had a direction of where He was going when He was teaching. And as a good teacher you need to know what

point you want to make to the people your reaching. What you want to teach them. What you want them to go away with. If your going to have a structure to your studies.

So these are the tools that God has given us or the methodology, that we have to interrogate the passages, or stories from the Bible. And these are the tools we can equip others to teach them how to study the Bible for them selves in the correct way at this time.

this has covered most of or methodology, so now we need to apply it when we go to the scriptures.

What are the Parables of Christ about?

- 1) Nature, Agriculture
- 2) Geography, World, Earth.
- 3) Life experiences;, Marriage. like the parable of the 10 Virgins.
- 4) Construction;, Building. A man build his house on sand, or on the Rock.
- 5) Doctrine, Rich man and Lazarus address state of the dead.
- 6) Prophetic, 10 Virgins was prophetic, and Christ was Lazarus, he was raised and so was Christ from the dead.

Parables are more than just moral stories as we can see.

End