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Professor Notley

Parables

29 February 2023

Wk.1 Summary/Attendance

For this first week of class, we learned about the history of parables; what it is, and what it isn't, and how it ought to be read. In the readings, one of the passages described a parable to be an "extended metaphor or simile frequently becoming a brief narrative, generally used in Biblical times for didactic purposes." One difference between Greek parables and the Hebrew parables are that Greek parables consist mainly of fables, which are impossible or unrealistic fictions. Whereas parables are possible, or realistic fictions, it's like a story with a double meaning. There's always a clear surface level meaning, and then there's the deeper meaning that's meant to invoke interpretation.

In the video we had to watch, we learned about the seven characteristics of parables, as well as the major themes and messages taught in Jesus' parables, one of those subjects being forgiveness. All Jewish story-parables are in Hebrew, as Jesus only told his parables in Hebrew although he spoke more than one language. Parables were never used or spoken about in the synagogues, but were told in more intimate settings, like around a dinner table over a meal, or in public, parables were shared with those who needed to understand in a manner that would make them think, for people who didn't have access to the scriptures and scrolls of teachings. Jesus could explain his teachings to his disciples, but to the crowds he spoke in parables so that they would listen and hear, it was spoken to them in ideas through examples of everyday life. Like

with the fig tree, and the seasons, or the parable about the wineskins. Parables weren't meant to confuse, they were shared to clarify for understanding truth.