

Parable, Allegory, and Metaphor

We need the gospel in our Freepapers, like the woman in Luke 13 who had been bleeding for twelve years and had spent all her money on doctors. Imagine her loneliness, having been unclean all those years. She grabbed his robe and thought she'd done something wrong. These gospel stories are for someone. We don't want to appeal to people with good writing, with our intellect, just to get them here. If our papers could repel all the insincere with the gospel so that only the sincere would come, that's good.

A parable is contrasted with an allegory. An allegory is a figurative discourse in which the principal subject is described by another subject resembling it in its properties and circumstances. Two allegories are Jotham's story in Judges 9 and the story of the porcupines in our Freepapers. We study proverbs to understand parables. Proverbs 1:6.

Proverbs open our mind to understand something figurative. Proverbs help us to understand riddles, words of the wise, etc.

An allegory is a figurative discourse. A figure is an image created in your mind. Jerry Garcia was the principal subject described by another--the wizard. Allegories open up your minds. We need to teach this to the children. An allegory is a figurative discourse in which the principal subject is described by another resembling it in its properties and circumstances. A parable is a realistic story or a true-to-experience observation which points beyond the everyday situation it describes. Nathan told David a parable in 2 Samuel 12. It exposed David's heart.

A parable is to be contrasted with the allegory, which is a puzzle whose meaning is uncovered by unlocking the symbolic significance of each detail in the story. The parable's message is found by letting the metaphor stimulate the imagination to see things in a new way (like seeing God's kingdom in a new way). A metaphor is reduced to a single word: in the phrase, "Herod, that old fox," fox is the metaphor. "Like an old fox" or "as an old fox" is a simile or similitude.

Pilgrim's Progress is an allegory. When Jerry Garcia dies, what will the Dead do? *Dead* describes who? *Dead* is a metaphor. [Definition of metaphor: the application of a word to an object or concept which it does not literally denote, in order to suggest comparison with another object or concept.] Mk 4:3-8 —*Listen* means Qashab, Shimon, Shama. The procedure in farming back then was to sow seed first. Then they would plow. Inevitably some seeds would fall on the ground with an abundance of surface rock. Verse 8--abundant yield, verse 11. To understand this parable you had to understand farming procedure in that day.

Mt 13:13 — He spoke in parables that maybe through parables they might see. Is it the parables that harden a man's heart (Mk 4:12)? Do parables obscure the truth? No, for a parable's message is found by letting the metaphor stimulate the imagination in a *new* way. Parables do not obscure the truth but present the truth in a new way.

Things are hidden [temporarily] only as a means to revelation. For there is nothing hidden except to be revealed, nor is anything [temporarily] kept secret except in order that it may be made known (Mk 4:22 in the Amplified). Men receive truth through their physical senses but do not comprehend it Mt 11:25; 9:13; 10:42).

What is Eze 17:22-23?

The reason our Master used parables was that they couldn't see or hear (there was a consequence to them not seeing or hearing). In Proverbs it says if the proverbs had been impressed upon them they would have seen and heard and been ready to receive the Son of God. Should we use parables in our papers? Have they ever opened anyone's eyes? (Has anyone figured out that Jerry Garcia is the wizard?) Parables, allegories and metaphors are wonderful tools to train our children. Let's put the parable in our children.

Salvation is a real mystery. There was no mystery after Abraham was tested. God knew he had a man then. Do we not know we are really saved until we are really tested?

Shiphrah: I have been talking to my children when I have disciplined them about death. I don't want them to go to a painful, agonizing death like Mary did. I don't want them or myself to go to death.

Savav: I have thought about what it means to internalize the gospel. Our children are to internalize the

gospel so that they can know with confidence that they know what they believe. He's saving us from doing things by tradition, like wearing our headcoverings all the time. He's doing everything He can to save us. We don't just memorize the prayer, "Yahshua, You are my Sovereign..."

Almah: People die because they don't honor God in child training. I want to be available when my children need me, not preoccupied with other things.

Racham: We can go home and practice Eli by not listening to our brother. The man of God went to Eli. For us the man of God coming to us about our children is our brother.

Salome: I've been thinking about what we've heard the last two weeks. We're learning how to honor Him. We're not going to do things without revelation. He wants us to have a fervent love.

Gader: I was really disturbed by what I saw in the youth. I found understanding in Proverbs 2. Like Derush said, it's impossible unless every morning we reckon the flesh as dead.

When we hold on to a piece of our life this is what we pass on to our brothers and sisters. In the morning we have to totally be His.

You only minister what you don't give up. It can't be new believers who only have the burden to write articles. We must have the burden for people to be saved. We must have the gospel in all our papers, repelling the ones not chosen but drawing the ones chosen from before the foundation of the earth. We draw them by the gospel, by the word, by them knowing what they are coming to, what life they are coming to.