

I. CURRICULUM

Bible Jam 2022-2023

Parables, Language and Our Times

September 13 – December 27, 2022

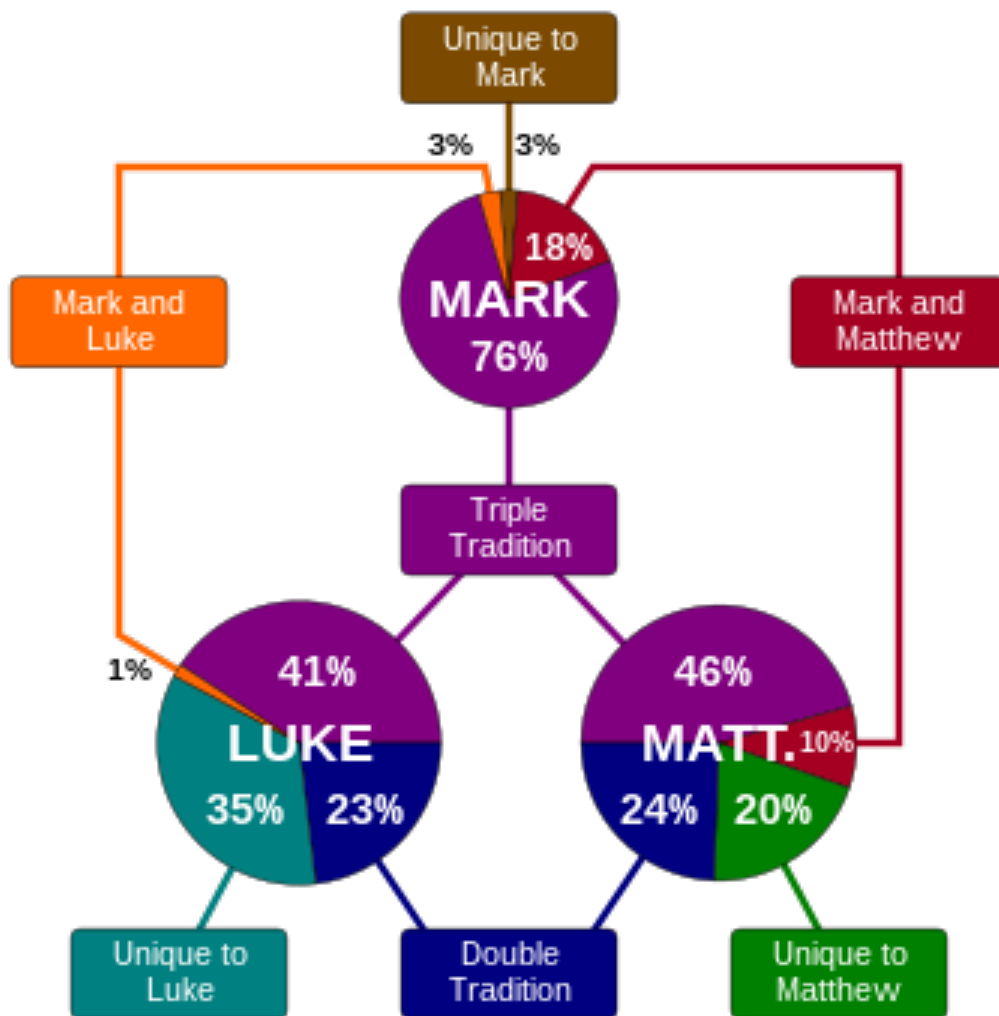
- September 13: Welcome Back
Checking In
A Season of Parables
The Whole Language, "Introduction" by Gregory Boyle
- September 20: No Class – Please Read:**
Assigned Parable(s): _____
The Whole Language, Chapter One: "You're Here"
The Whole Language, Chapter Two: "The Soul Clapping...Hands"
- September 27: The Whole Language, Review Chapters One & Two
Assigned Parable(s): _____
For Next Week: Read Chapter 3 Three: "The Thorn Underneath"
- October 4: The Whole Language, Review Chapter Three
Assigned Parable(s): _____
For Next Week: Read Chapter Four: "The Eight Sacrament"
- October 11: The Whole Language, Review Chapter Four
Assigned Parable(s): _____
For October 25 Class, please read
Chapter Five: "Air of a Richer Kind"
Chapter Six: "House-Sitting for God"
Chapter Seven: "The Lining of the World"

October 18:	No Class	
October 25:	<u>The Whole Language</u> , Review Chapter Five, Six, Seven	
	Assigned Parable(s): _____	
	For Next Week Read, Chapter Eight	“The Finishing Touch”
November 1:	<u>The Whole Language</u> , Review Chapter Eight	
	Assigned Parable(s): _____	
	For Next Week Read, Chapter Nine	“The Place Itself”
	For Next Week Read, <i>Epilogue</i>	“Unmute Yourself”
November 8:	<u>The Whole Language</u> , Review Chapter Nine & Epilogue	
	Assigned Parable(s): _____	
November 15	“Victorian Tea Week”	No Class
November 22	“Thanksgiving Week”	No Class
December 6	Parable & Language Presentation 1	
December 13	Parable & Language Presentation 2	
December 20	Parable & Language Presentation 3, As Needed	
December 27	Christmas Party & Semester Wrap, TBD	

II.

The Parables of Jesus are found in the Synoptic Gospels
Mark, Matthew and Luke

Relationships between the Synoptic Gospels



And in non-canonical gospels:

Reference and more information:

[https://en.wikipedia.org/wiki/Gospel#Non-canonical_\(apocryphal\)_gospels](https://en.wikipedia.org/wiki/Gospel#Non-canonical_(apocryphal)_gospels)

Epistles of the Apostles	(Mid 2 nd Century)
Gospel According to Hebrews	(Early 2 nd Century)
Gospels of the Ebionites	(Early 2 nd Century)
Gospel of the Egyptians	(Early 2 nd Century)
Gospel of Mary	(2 nd Century)
Gospel of the Nazoreans	(Early 2 nd Century)
Gospel of Nicodemus	(5 th Century)
Gospel of Peter	(Early 2 nd Century)
Gospel of Philip	(3 rd Century)
Gospel of the Savior	(Late 2 nd Century)
Coptic Gospel of Thomas	(Early 2 nd Century)
Infancy Gospel of Thomas	(Early 2 nd Century)
Gospel of Truth	(Mid 2 nd Century)
Papyrus Egerton 2	(Early 2 nd Century)
Diatessaron	(Late 2 nd Century)
Protoevangelium of James	(Mid 2 nd Century)
Gospel of Marcion	(Mid 2 nd Century)
Secret Gospel of Mark	(Uncertain)
Gospel of Judas	(Late 2 nd Century)
Gospel of Barnabas	(14 th – 16 th Century)

General Themes of the Parables According to Wikipedia

<u>Kindom of Heaven</u>	MARK	MATTHEW	LUKE	OTHER
a. Sower and the Seed	4:1-20		8:4-15	Thomas
b. Wedding Feast		22:1-14	14:15-24	
c. Workers in the Vineyard		20:1-16		
d. Hidden Treasure		13:44		
e. Pearl of Great Price		13		
f. Seed Growing Secretly	4:26-29			
g. Mustard Seed	4:30-32	13:31-32	13:18-19	
h. Leaven (Yeast)		13:33	13:20-21	Thomas (L96*)

*Logion – a saying attributed to Jesus, especially one not recorded in canonical gospels.

<u>Loss and Redemption</u>	MARK	MATTHEW	LUKE	OTHER
i. Lost Sheep		18:12-14	15: 3-7	
j. Lost Coin			15:8-10	
k. Prodigal (Lost) Son			15:11-32	

<u>Love and Forgiveness</u>	MARK	MATTHEW	LUKE	OTHER
l. Good Samaritan			10:25-37	
m. Two Debtors			7:36-7:50*	

n. Unforgiving Servant 18:21-35

*A similar anointing in Matthew 26:6–13 and Mark 14:3–9 may not refer to the same event, and this parable is not to be confused with the parable of the unforgiving servant, where a king forgives his servant, and the servant in turn is unable to have mercy on someone with a lesser debt.

<u>Prayer</u>	MARK	MATTHEW	LUKE	OTHER
o. Friend at Night			11:5-8 (9-10)	
p. Unjust Judge (Persistent Woman)			18:1-8	
q. Pharisee & Publican			18:9-14	

<u>Eschatology</u>	MARK	MATTHEW	LUKE	OTHER
r. Faithful Servant	13:34-37	24:42-51	12:35-48	
s. Ten Virgins		25:1-13		
t. Great Banquet		22:1-14	14:15-24	
u. Rich Fool			(12:13-15) 12:16-21	
v. Wicked Husbandmen				
w. Tares*	13:24-43			
x. The Net	13:47-52			
y. Budding Fig Tree	13:28-31	24:32-35	Luke 21:29-33	

* The word translated "tares" in the King James Version is thought to mean "darnel" a ryegrass which looks much like wheat in its early stages of growth. Roman law prohibited sowing darnel among the wheat of an enemy, suggesting that the scenario presented here is realistic. Many translations use "weeds" instead of "tares". A similar metaphor is wheat and chaff, replacing (growing) tares by (waste) chaff, and in other places in the Bible "wicked ones" are likened to chaff.

<u>Other Parables</u>	MARK	MATTHEW	LUKE	OTHER
z. Wise and Foolish Builders*		7:24-27	6:46-49	
aa. Lamp Under a Bushel	4:21-25	5:14-15	8:16-18	
bb. Unjust Steward			16:1-13	
cc. Rich Man and Lazarus			16:19-31	
dd. Talents (Minas)		25:14-30	19:11-27	
ee. Workers in the Vineyard		20:1-16		
ff. New Wine in Old Wineskins	2:21-22	9:16-17	5:37-39	
gg. The Strong Man (Burglar)	3:27	12:29	11:21-22	

hh. Cost of Discipleship	14:25-33
ii. Master and Servant	17:7-10
jj. Two Sons	21:28-32
kk. Sheep and Goats	25:31-46

*Also known as “House on the Rock”. Taken from Sermon on the Mount.

Glances:

The **Gospel According to Mark** stresses the deeds, strength, and determination of Jesus in overcoming evil forces and defying the power of imperial Rome. Mark also emphasizes the Passion, predicting it as early as chapter 8 and devoting the final third of his Gospel (11–16) to the last week of Jesus' life.

The **Gospel According to Matthew** emphasizes Christ's fulfillment of Old Testament prophecies (5:17) and his role as a new lawgiver whose divine mission was confirmed by repeated miracles. When Matthew presents a genealogy tracing Jesus' lineage through David and Abraham, he is affirming that Jesus is the Messiah and Savior of the world, the focal point, and destination of human history.

The **Gospel According to Luke**. Luke was a companion of Paul, and he was quite familiar with the different interpretations of the life of Jesus held by different groups within the Christian community. His purpose was to minimize the differences between the various groups and thus promote harmony within the church.

The **Gospel According to John**. The purpose of this gospel, as stated by John himself, is to show that Jesus of Nazareth was Christ, the Son of God, and that believers in him might have eternal life.