

"The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel."

Semester, Year	WINTER, 2026
Course Title	THE PARABLES OF JESUS
Course Code	NEWT 0528 1P
Date	From January 14, 2026 to April 8, 2026 Every Wednesday
Time	From 2:15 PM to 5:05 PM
Delivery Format	IN-PERSON ONLY
Class information	The classes will be IN-PERSON on Wednesday from 2:15 to 5:05 pm.
Instructor	DUNCAN REID, PhD
Contact Information	Email: dreid@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 2273
Office Hours	By appointment only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

One of the most distinctive characteristics of Jesus' kingdom proclamation was his extensive use of parables. These metaphorical teaching tools have both perplexed and inspired their hearers from the time they were first spoken and recorded. This course will explore various interpretive approaches to a representative sample of parables with the goal of hearing their challenge afresh in our contemporary world.

Prerequisite: BIBL 0501. Recommended: NEWT 0522.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Distinguish different interpretive approaches to a parable over the course of the last 2000 years;
2. Explain how an understanding of the first-century historical context enhances the interpretation of parables;

3. Identify and evaluate strengths and weaknesses of different interpretative approaches to parables;
4. Recognize the impact of interpreter bias and discuss the merits of allowing for more than one interpretive option when considering a given parable;
5. Critically evaluate and creatively discuss how parables can help shape our contemporary theological outlook and spiritual formation.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Gowler, David B. *What Are They Saying About the Parables?* New York/Mahwah, N.J.: Paulist Press, 2000. ISBN 978-0-8091-5458-6

Levine, Amy-Jill. *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*. New York: HarperCollins, 2014. ISBN 978-0-06-156103-0

Lischer, Richard. [*Reading the Parables*](#). Interpretation: Resources for the Use of Scripture in the Church. Louisville: Westminster John Knox, 2014. ISBN 978-0-664-26025-5

Various articles appear under required reading in the course schedule below. These are all posted on the course page.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Long, Thomas G. [*Proclaiming the Parables: Preaching and Teaching the Kingdom of God*](#). Louisville, KY: Westminster John Knox, 2024. ISBN 9780664268619

Gowler, David B. [*The Parables After Jesus: Their Imaginative Receptions Across Two Millennia*](#). Waco, TX: Baylor University Press, 2020. ISBN 9780801049996

Snodgrass, Klyne. [*Stories with Intent: A Comprehensive Guide to the Parables of Jesus*](#). Second ed. Grand Rapids, MI: Eerdmans, 2018. ISBN 9780802875693

Zimmermann, Ruben. [*Puzzling the Parables of Jesus: Methods and Interpretation*](#). Minneapolis, MN: Fortress, 2015. ISBN 978-0-8006-9975-8

Tyndale recommends [STEPBible](#) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for

topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. ASSIGNMENTS AND GRADING

Students will be evaluated based on the following assignments. Additional details and grading rubrics will be provided in class and posted on the course page.

1. Critical Book Reflection (20%): Due Friday January 30

Write a reflection on the following required text: Lischer, Richard. *Reading the Parables*. Interpretation: Resources for the Use of Scripture in the Church. Louisville: Westminster John Knox, 2014.

Your reflection should be 4 to 6 pages in length (maximum 6) and include the following elements:

- (a) Briefly describe your approach to reading and interpreting the parables prior to taking this course, indicating whether it matches one or more of the approaches discussed by Lischer in chapter 2? In what ways, if any, does your reading of Lischer's book invite you to reconsider your approach to the parables? Explain your answer. (1 page maximum)
- (b) In what ways does our situatedness as readers influence our reading of parables? Discuss this in relation to Lischer's comments on reading the parables with the evangelists (chapter 3), in light of the human condition (chapter 4), in reading with the poor (chapter 5), and reading with the Saints (chapter 6). How does this help you to reflect critically and constructively on your own and other's situatedness in reading the parables today? (4 pages maximum)
- (c) Conclude your reflection by indicating (1) your biggest takeaway from reading this book and (2) your biggest suggestion for how this book could be improved. Explain your answers. (1 page maximum)

This assignment addresses all of the course learning outcomes.

2. Interpreting the Parable of the Two Sons in Luke 15:11–32 (30%): Due Friday Feb 27

Your paper should be a 8–10 pages in length (maximum 10) and should include the following four elements: (a) Discuss the historical background of the parable, identifying things that may be relevant to interpretation; (b) Identify and briefly summarize of 6–8 different interpretations of the parable, including at least one from each of the periods 100–500 CE, 500–1500 CE, 1500–1700 CE, 1700–1900 CE, and 1900–present; Include a comment on the significance of interpreter bias and context in relation to these differing interpretations; (c) Discuss the value of differentiating between better and worse interpretations today, including how that might be done and the possible validity of having more than one “right” interpretation; and (d) Identify at least one way that the parable might be appropriated afresh in a contemporary context.

This assignment addresses all the course learning outcomes.

3. Final Research Project (50%): Due Friday April 3

This paper should be approximately 10–12 pages in length (maximum 12). Choose from the following options but please consult with the instructor to confirm your choice of parable and/or research question (note: you cannot choose the Prodigal Son for this assignment):

- (a) Research paper: Identify a research question related to a particular parable or an aspect of parable research. Research and write a paper that responds to your research question in the following format: (i) Paper *introduction* that identifies your research question, indicating why it is important and how you plan to address it; (ii) Paper *body* that presents your research in a clear and organized manner; (iii) Paper *conclusion* that provides the answer to your research question based on your research.
- (b) Exegesis paper: Write an exegesis paper on a parable of your choice and include the following elements: (i) Literary analysis (significant structural and literary features of the parable plus literary context within a particular gospel); (ii) Historical context (socio-historical background in first century Galilee plus possible literary and metaphorical resonances with the OT, Second Temple Judaism, and the Greco-Roman world); (iii) Interpretation (identify and weigh up interpretive options); (iv) Appropriation (identify one way in which the parable might be appropriated into our contemporary context).
- (c) Lecture: Write a lecture on a particular parable or an aspect of parable research. The lecture is intended to be delivered to a group of senior seminary students who have completed introductory Bible courses and 3 semesters of Greek. Your lecture should therefore assume familiarity with the basics of academic biblical study and should engage with the Greek text.
- (d) Sermon: Write a sermon to be delivered in a church of your choosing (identify which one it is) on a parable of your choice. It should be written as a full manuscript, not point form or outline. Your sermon should be rooted in an exegetical analysis of the parable (as per option 'b' above) but should be presented in a way that engages meaningfully with your chosen audience (e.g., not overly technical or dry or lecture-like). You should include footnotes that flesh out and/or provide exegetical explanations that are inappropriate to include in the sermon.
- (e) Re-written Parable: Re-write either the Good Samaritan (Luke 10:25–37) or the Unjust Steward (16:1–8) for a contemporary audience. Indicate your chosen audience (e.g., age, social location etc.) and re-write the parable in a way that connects into their world. Your re-written parable should appear at the beginning of your paper. The remainder of the paper is a commentary on your parable, explaining the process you went through to arrive at your finished product (interpretive/exegetical decisions made about the parable; understanding your audience; intended impact etc.)
- (f) Play or short story: Write a play or short story that contemporizes either the Good Samaritan (Luke 10:25–37) or the Unjust Steward (16:1–8) for a contemporary audience of your choice (make sure to indicate who your audience is). Your play or short story should be based on exegetical analysis of the parable (as per option 'b') and your exegetical decisions should be explained/justified in footnotes.

This assignment potentially addresses all the course learning outcomes.

Style and submission guidelines, AI, and late penalties:

All assignments should be type written, *double-spaced, 12-point font Times New Roman (10-point font for footnotes), and one-inch margins*. Make sure to include page numbers and a title page (title of paper; your name; due date; course code and name of professor). They should be submitted in pdf format and uploaded to the appropriate portal on the course Moodle page.

Please label the file with your name and assignment indicator (e.g., John Smith_Book Review or John Smith_Prodigal Son). The deadline for submission is midnight on the due date.

It is expected that written work is submitted in a straightforward style of academic prose and demonstrates clear organization, argument and coherent thought. It ought to be free of spelling mistakes, punctuated correctly, and adhere to basic rules of grammar. Ensure that you have accurately and fully documented any secondary sources used in your paper (including footnotes and bibliography). If English grammar is difficult for you then you are expected to seek help (e.g., from the writing services of the Centre for Academic Excellence).

Artificial intelligence (AI) programs are useful research tools and are not off limits in the research process, but they should not be your sole means of research. You need to learn how to find first-hand academic resources and engaged directly with them. AI must not be used to write your papers and, if detected, will be considered plagiarism. If you use AI to write your paper and submit it as if you wrote it, it is not only a question of academic integrity and ethics, but you are also short-changing your learning experience.

See Section VI below for late penalty policy.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	%	Due date
1. Book review	20%	Friday Jan 30
2. Interpreting the parable of the two sons	30%	Friday Feb 27
3. Final Research Project	50%	Friday April 3
Total Grade	100%	

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Note: The full titles of articles/books listed below appear in the bibliography. PDF copies of articles/chapters are posted on the course page (except course texts: Gowler and Levine). Note that occasionally there is a choice of articles to read, although you are of course free to read both!

Week 1: Jan 14

Course introduction and syllabus

Lecture: General Introduction to Parables

Required reading: Gowler 2021, 1–14 (14 pages); Levine 2014, 1–27 (27 pages)

Recommended reading: Zimmermann 2018

Week 2: Jan 21

Lecture: Interpretive Approaches to Parables

Required reading: Gowler 2021, 15–26 (12 pages)

Week 3: Jan 28

Lecture: Parables in Mark (1)

- Overview of parables in Mark
- Purpose of parables in Mark 4:10–12
- Parable of the Sower (Mar 4:1–9, 13–20)

Required reading:

- General: Gowler 2021, 27–42 (16 pages);
- Sower: Juel 2002 (11 pages); Herzog 2012 (10 pages);

Week 4: Feb 4

Lecture: Parables in Mark (2)

- The Growing Seed and the Mustard Seed (Mark 4:26–32)
- The Wicked Tenants (Mark 12:1–12)

Required reading:

- General: Gowler 2021, 43–68 (26 pages);
- Mustard seed: Schellenburg 2009 (17 pages); Levine 2014, 165–82 (19 pages)
- Tenants: Lanier 2016 (40 pages)

Week 5: Feb 11

Lecture: Parables in Matthew (1)

- Introduction to parables in Matthew
- Parables of wheat and the weeds (Matt 13:24–30, 36–43)
- Parables of the treasure and the pearl (Matt 13:44–50)

Required reading:

- General: Gowler 2021, 69–93 (25 pages)

- Weeds and wheat: McIver 1995 (16 pages) OR Cousland 2015 (16 pages)
- Pearl: Levine 2014, 139–64 (26 pages)

Feb 18: No Class (Reading Week)

Week 6: Feb 25

Lecture: Parables in Matthew (2)

- The Unmerciful Servant (18:23–25)
- Workers in the vineyard (Matt 20:1–16)

Required reading:

- General: Gowler 2021, 94–107 (14 pages)
- Unmerciful servant: Van Eck 2015 (10 pages); O’Halloran 2020 (10 pages)
- Vineyard: Eubank 2013 (19 pages); Van Eck & Kloppenborg 2015 (9 pages); Levine 2014, 213–37 (25 pages)

Week 7: Mar 4

Lecture: Parables in Matthew (3)

- The Dragnet (13:47–50)
- The Ten Virgins (Matt 25:1–13)
- The Sheep and the Goats (Matt 25:31–46)

Required reading:

- General: Gowler 2021, 108–132 (25 pages)
- Dragnet: Snodgrass 2018, 482–494 (11 pages)
- Virgins: Zimmermann 2015, 261–92 (31 pages)
- Sheep and goats: Snodgrass 2018, 543–63 (21 pages)

Week 8: Mar 11

Lecture: Parables in Q (Matthew and Luke double tradition)

- The Leaven (Matt 13:33; Luke; 13:20–21)
- The Lost Sheep (Matt 18:12–14; Luke 15:1–7)
- The Talents and Pounds (Matt 25:14–30; Luke 19:11–27)

Required reading:

- General: Gowler 2021, 133–153 (21 pages)
- Leaven: Schellenberg 2009 (as above); Levine 2014, 117–137 (21 pages)
- Lost sheep: Zimmermann 2015, 211–36 (24 pages)
- Talents and Pounds/Minas: Snodgrass 2018, 519–543 (25 pages)

Week 9: Mar 18

Lecture: Parables in Luke (1)

- Introduction to Lukan Parables
- The barren fig tree (Luke 13:6–9)
- The Unjust Judge (18:1–8)
- The Pharisee and the Tax Collector (18:9–14)

Required reading:

- Fig tree: Hedrick 1997 (16 pages)
- Judge: Levine 2014, 239–65 (27 pages)
- Pharisee and tax collector: Levine 2014, 183–212 (30 pages)

Week 10: Mar 25

Lecture: Parables in Luke (2)

- The Good Samaritan (Luke 10:25–37)
- The Lost Coin (Luke 15:8–10)
- The Prodigal Son (Luke 15:11–32)

Required reading:

- Samaritan: Levine 2014, 77–115 (39 pages)
- Coin and Son: Levine 2014, 27–76 (50 pages); Parsons 1996 (28 pages)

Week 11: April 1

Lecture: Parables in Luke (3)

- The Unjust Steward (16:1–8)
- The Rich Man and Lazarus (16:19–31)

Required reading:

- Unjust Steward: Ireland 1989 (26 pages); Jerkins 2021 (11 pages)
- Rich Man and Lazarus: Adewale 2006 (16 pages); Levine 2014, 267–96 (30 pages)

Week 12: April 8

Lecture: Parables in John + Parables in the Life of Faith

Required reading:

- General: Gowler 2021, 154–176 (23 pages); Levine 2014, 297–305 (9 pages)
- John: Zimmermann 2011 (34 pages) OR Zimmermann 2015, 333–360 (26 pages)

V. SELECTED BIBLIOGRAPHY

Adewale, Olubiyi Adeniyi. “An Afro-Sociological Application of the Parable of the Rich Man and Lazarus (Luke 16:19–31).” *Black Theology* 4.1 (2006): 27–43.

Bailey, Kenneth E. *Poet and Peasant and Through Peasant Eyes: A Literary-Cultural Approach to the Parables of Luke*. Grand Rapids, MI: W. B. Eerdmans, 1983.

Bailey, Mark L. “The Parables of the Dragnet and of the Householder.” *BSac* 156 (1999): 282–96.

- Bauckham, Richard. "The Scrupulous Priest and the Good Samaritan: Jesus' Parabolic Interpretation of the Law of Moses." *NTS* 44 (1998): 475–89.
- Blomberg, Craig L. "Degrees of Reward in the Kingdom of Heaven?" *JETS* 35 (1992): 159–72.
- _____. *Interpreting the Parables*. 2nd ed. Downers Grove, IL: Intervarsity Press, 2012.
- Carlston, Charles E. *The Parables of the Triple Tradition*. Philadelphia, PA: Fortress, 1975.
- _____. "Parable and Allegory Revisited: An Interpretive Review." *CBQ* 43 (1981): 228–42.
- _____. "Proverbs, Maxims and the Historical Jesus." *JBL* 99 (1980): 87–105.
- Carter, Warren. "Matthew's Gospel, Rome's Empire, and the Parable of the Mustard Seed (Matt 13:31–32)." Pages 181–201 in *Hermeneutik der Gleichnisse Jesu: Methodische Neuansätze Zum Verstehen Urchristlicher Parabeltexte*. Edited by Ruben Zimmermann and Gabrielle Kern. WUNT 231. Tübingen: Mohr Siebeck, 2008.
- Cels, Marc B. "Forgiveness in Late Medieval Sermons: On the Unforgiving Servant." *Medieval Sermon Series* 62 (2018): 42–60.
- Collins, Adela Y. "The Discourse in Parables in Mark 4." Pages 521–38 in *Hermeneutik der Gleichnisse Jesu: Methodische Neuansätze Zum Verstehen Urchristlicher Parabeltexte*. Edited by Ruben Zimmermann and Gabrielle Kern. WUNT 231. Tübingen: Mohr Siebeck, 2008.
- Cousland, J. R. C. "Toxic Tares: The Poisonous Weeds (ζιζάνια) in Matthew's Parables of the Tares (Matthew 13.24–30, 36–43)." *NTS* 61 (2015): 165–90.
- Crossan, John Dominic. "The Parables of Jesus." *Interpretation* 56, no. 3 (2002): 247–59.
- _____. *The Power of Parable*. New York: HarperCollins, 2012.
- de Ru, G. "The Conception of Reward in the Teaching of Jesus." *NovT* 8 (1966): 202–22.
- Dodd, C. H. *The Parables of the Kingdom*. New York: Charles Scribner's Sons, 1961.
- Donfried, Karl P. "The Allegory of the Ten Virgins (Matt 25:1–13) as a Summary of Matthean Theology." *JBL* 83 (1974): 415–28.
- Doty, William G. "An Interpretation: Parable of the Weeds and Wheat." *Int* 25 (1971): 185–93.
- Doriani, Dan. "Forgiveness: Jesus' Plan for Healing and Reconciliation in the Church (Matthew 18:23–35)." *SBJT* 13 (2009): 22–32.
- Illian, Bridget. "Church Discipline and Forgiveness Matthew 18:15–35." *CurTM* 37 (2010): 444–50.
- Elliott, John H. "Matthew 20:1–15: A Parable of Invidious Comparison and Evil Eye Accusation." *BTB* 22 (1992): 52–65.
- Eubank, Nathan. "What Does Matthew Say About Divine Recompense? On the Misuse of the Parable of the Workers in the Vineyard (20.1–16)." *JSNT* 35 (2013): 242–62.
- Fisher, George W. "Symbiosis, Partnership, and Restoration in Mark's Parable of the Sower." *ThTo* 73.4 (2017): 378–87.
- Funk, Robert W. *Language, Hermeneutic and the Word of God: The Problem of Language in the New Testament and Contemporary Theology*. New York: Harper and Row, 1966.
- Goodrich, John K. "Voluntary Debt Remission and the Parable of the Unjust Steward (Luke 16:1–13)." *JBL* 131.3 (2012): 547–66.
- Gowler, David B. "'At His Gate Lay a Poor Man': A Dialogic Reading of Luke 16:19–31." *PRSt* 32.3 (2005): 249–65.

- _____. *The Parables After Jesus: Their Imaginative Receptions Across Two Millennia*. Waco, TX: Baylor University Press, 2020.
- _____. *What Are They Saying About the Parables?* 2nd ed. New York/Mahwah, NJ: Paulist Press, 2021.
- Hedrick, Charles W. *Parables as Poetic Fictions: The Creative Voice of Jesus*. Peabody, MA: Hendrickson, 1994.
- _____. *Many Things in Parables: Jesus and His Modern Critics*. Louisville, KY: Westminster John Knox, 2004.
- _____. "Prolegomena to Reading Parables: Luke 13:6–9 as a Test Case." *RevExp* 94 (1997): 179–97.
- _____. "Survivors of the Crucifixion: Searching for Profiles in the Parables." Pages 165–80 in *Hermeneutik der Gleichnisse Jesu: Methodische Neuansätze Zum Verstehen Urchristlicher Parabeltexte*. Edited by Ruben Zimmermann and Gabrielle Kern. WUNT 231. Tübingen: Mohr Siebeck, 2008.
- Herzog, William R. *Parables as Subversive Speech: Jesus as a Pedagogue of the Oppressed*. Louisville: Presbyterian Publishing Company, 1994.
- _____. "Sowing Discord: The Parable of the Sower (Mark 4:1–9)." *RevExp* 109 (2012): 187–98.
- Hillel, Vered. "A Post-Supersessionist Reading of the Temple and Torah in Mark's Gospel: The Parable of the Vineyard." *Religions* 1 (2023): 487. <https://doi.org/10.3390/rel1404087>.
- Hultgren, Arland J. *The Parables of Jesus: A Commentary*. Grand Rapids MI; Cambridge: W. B. Eerdmans, 2000.
- Ireland, Dennis J. "A History of Recent Interpretation of the Parable of the Unjust Steward (Luke 16:1–13)." *WTJ* 51 (1989): 293–318.
- Jeremias, Joachim. *The Parables of Jesus*. S. H. Hooke. London: SCM Press, 1954.
- Jenkins, Marcus. "Righteous Sinners and Free Slaves: Use of Irony in the Parable of the Unjust Steward and Slave Resistance in the Antebellum South." *PRSt* 32.3 (2021): 415–27.
- Juel, Donald H. "Encountering the Sower: Mark 4:1–20." *Interpretation* 56, no. 3 (2002): 273–83.
- Jülicher, Adolf. *Die Gleichnisreden Jesus*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1963.
- Kingsbury, Jack D. *The Parables of Jesus in Matthew 13: A Study in Redaction Criticism*. London: SPCK, 1969.
- Kissinger, Warren. *The Parables of Jesus: A History of Interpretation*. Metuchen, NJ: Scarecrow Press, 1979.
- Kloppenborg, John S. *The Tenants in the Vineyard*. WUNT 195. Tübingen: Mohr -Siebeck, 2006.
- Kloppenborg, John S., and Callie Callon. "The Parable of the Shepherd and the Transformation of Pastoral Discourse." *Early Christianity* 1 (2010): 218–60.
- Knowles, Michael P. "What Was the Victim Wearing? Literary, Economic, and Social Contexts for the Parable of the Good Samaritan." *BibInt* 12 (2004): 145–74.
- Lakoff, George, and Mark Johnson. *Metaphors We Live By*. Chicago; London: University of Chicago Press, 1980.
- Lanier, Gregory R. "Mapping the Vineyard: Main Lines of Investigation Regarding the Parable of the Tenants in the Synoptics and Thomas." *CurBR* 15.1 (2016): 74–122.

- Levine, Amy-Jill. *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*. New York: HarperCollins, 2014.
- Lischer, Richard. *Reading the Parables*. Interpretation: Resources for the Use of Scripture in the Church. Louisville: Westminster John Knox, 2014.
- Long, Thomas G. *Proclaiming the Parables: Preaching and Teaching the Kingdom of God*. Louisville, KY: Westminster John Knox, 2024.
- Longenecker, Bruce W. "The Story of the Samaritan and the Inkeeper (Luke 10:30–35): A Study in Character Rehabilitation." *BibInt* 17 (2009): 422–47.
- Longenecker, Richard N., ed. *The Challenge of Jesus' Parables*. Grand Rapids, MI: Eerdmans, 2000.
- McArthur, Harvey K, and Robert M. Johnston. *They Also Taught in Parables: Rabbinic Parables from The First Centuries of the Christian Era*. Grand Rapids, MI: Zondervan, 1990.
- McIver, Robert K. "The Parable of the Weeds and the Wheat (Matt 13:24–30, 36–43) and the Relationship Between the Kingdom and the Church as Portrayed in the Gospel of Matthew." *JBL* 114.4 (1995): 643–59.
- O'Halloran, Nathan. "Salvation as Conditional Forgiveness: Scene 3 of Matthew's Parable of the Unmerciful Slave." *HeyJ* 61 (2020): 924–38.
- Oldenhege, Tania. *Parables for Our Time: Rereading New Testament Scholarship After the Holocaust*. Oxford: Oxford University Press, 2002.
- Parisinou, Eva. "Lighting the World of Women: Lamps and Torches in the Hands of Women in the Late Archaic and Classical Periods." *GR* 47 (2000): 19–43.
- Parris, David P. "Imitating the Parables: Allegory, Narrative, and the Role of Mimesis." *JSNT* 25 (2002): 33–53.
- Parsons, Mikeal C. "The Prodigal's Elder Brother: The History and Ethics of Reading Luke 15:25–32." *PRSt* 23.2 (1996): 147–74.
- Rohrbaugh, Richard L. "A Peasant Reading of the Parable of the Talents/Pound. A Text of Terror?" *BTB* 23 (1993): 32–39.
- Schellenberg, Ryan S. "Kingdom as Contaminant? The Role of Repertoire in the Parables of the Mustard Seed and the Leaven." *CBQ* 71 (2009): 527–43.
- _____. "Which Master? Whose Steward? Metalepsis and Lordship in the Parable of The Prudent Steward (Lk. 16:1–13)." *JSNT* 30.3 (2008): 263–88.
- Shillington, V. George, ed. *Jesus and His Parables: Interpreting the Parables of Jesus Today*. Edinburgh: T&T Clark, 1997.
- Schüle, Andreas. "Mashal (משל) and the Prophetic 'Parables'." Pages 205–16 in *Hermeneutik der Gleichnisse Jesu: Methodische Neuansätze Zum Verstehen Urchristlicher Parabeltexte*. Edited by Ruben Zimmermann and Gabrielle Kern. WUNT 231. Tübingen: Mohr Siebeck, 2008.
- Snodgrass, K. R. *Stories with Intent: A Comprehensive Guide to the Parables of Jesus*. Second ed. Grand Rapids, MI: Eerdmans, 2018.
- Thurén, Lauri. *Parables Unplugged: Reading the Lukan Parables in Their Rhetorical Context*. Minneapolis, MN: Fortress Press, 2014.

- Tolbert, Mary A. *Perspectives on Parables: An Approach to Multiple Interpretations*. Philadelphia, PA: Fortress Press, 1979.
- Van Eck, Ernest. "Honor and Debt Release in the Parable of the Unmerciful Servant (Mt 18:23–33): A Social-Scientific and Realistic Reading." *HvTst* 71 (2015): 1–11.
- Van Eck, Ernest. "When Kingdoms Are Kingdoms No More: A Social Scientific Reading of the Mustard Seed." *Acta Theologica* 33 (2013): 226–54.
- Van Eck, Ernest, and John S. Kloppenborg. "An Unexpected Patron: A Social-Scientific and Realistic Reading of the Parable of the Vineyard Labourers (Mt 20: 1–15)." *HTS: Theological Studies* 71.1 (2015): 1–11.
- van Zanden, Gerard. "'I Forgave You All That Debt...' Breukelman's Explanation of the Parable of the Unforgiving Servant (Mt 18:23–35) Compared with Barth's Doctrine of Substitution." *Zeitschrift Für Dialektische Theologie* 32 (2016): 136–62.
- Via, Dan O. *The Parables: Their Literary and Existential Dimension*. Philadelphia, PA: Fortress Press, 1967.
- Wilder, Amos N. *Rhetoric and the New Testament*. Peabody, MA: Hendrickson, 1999.
- Young, Brad H. *The Parables: Jewish Tradition and Christian Interpretation*. Grand Rapids, MI: Baker Academic, 1998.
- Zimmermann, Ruben. "Are There Parables in John? Is It Time to Revisit the Question." *JSHJ* 9 (2011): 243–76.
- _____. "Memory and Jesus' Parables: J. P. Meier's Explosion and the Restoration of the 'Bedrock' of Jesus' Speech." *JSHJ* 16 (2018): 156–72.
- _____. *Puzzling the Parables of Jesus: Methods and Interpretation*. Minneapolis, MN: Fortress, 2015.
- _____. "The Etho-Poietic of the Parable of the Good Samaritan (Lk 10:25–37): The Ethics of Seeing in a Culture of Looking the Other Way." *Verbum et Ecclesia* 29.1 (2008): 269–92.
- _____. "The Parables and Ancient Rhetoric: The Contributions of Aristotle and Quintilian to the Form Criticism of Parables." Pages 238–55 in *Hermeneutik der Gleichnisse Jesu: Methodische Neuansätze Zum Verstehen Urchristlicher Parabeltexte*. Edited by Ruben Zimmermann and Gabrielle Kern. WUNT 231. Tübingen: Mohr Siebeck, 2008.

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

For proper citation style, consult [Citation Guides](#) for different styles. Students are encouraged to consult [Writing Services](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Turnitin Text-Matching Software

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- [Student](#) Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the [Extension Request Form](#). The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students

who do not complete the outstanding work by the deadline.

E. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential, and the instructor will only see the aggregated results of the class.

F. LIBRARY RESOURCES

[Tyndale Library](#) supports courses with [e-journals, e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary [Grading System & Scale](#).