

Literally in Greek, a "parable" is a simile or metaphor or story "thrown alongside" some idea or truth or injunction to illumine it, as it were, from *below*, i.e. with an earthy or at least earthly image; and a "paradigm" is a picture (perhaps a "world-picture," in Ger. *Weltbild*) "pointed to" as the sphere within which one may explore and discover or have revealed to one, or be grasped by, some spiritual reality or truth or command or invitation, as though from *above*. The distinction is more suggestive than substantive, but is useful, as one can discern only with such practice as this thinksheet leads to. Here's one way of processing a paradigm. Follow the steps, recording your findings in the following enumeration:

PARADIGM: \_\_\_\_\_ Date: \_\_\_\_\_ Name: \_\_\_\_\_

1. This paradigm was selected from the major biblical paradigms as listed on #1077. I chose it because.....
2. Study the paradigm's article(s) in Richardson's A THEOLOGICAL WORD BOOK OF THE BIBLE, noting down....with plenty of space for each....each reference.
3. In the Good News Bible (and any other you may wish to use: RSV, NEB, NAB, JB, CB), study each reference, underlining the passage's key words. [Read #899.]
4. In a concordance, survey for each key word in each passage the Bible's other use of the word. Young's Concordance exhibits the passages under the appropriate Heb./Aram./Gk. word, while Strong's forces you, when you want to note this clustering, to think by numbers and then, if you wish, refer to the lexicons (Heb.-Aram. and Gk. dictionaries) in the rear. [#747 exhibits the two side by side.] Two common concordances, while comprehensive, fail to lead you to the original languages: Cruden's (KJV, as are Young's and Strong's; and short versions available) and Nelson's (RSV). *Which other passages seem best to illumine your passage?*
5. This next step can be incorporated into step #4 if in that step you used Strong's. Otherwise, now turn to Strong's and, by going from the key words to the lexicons, find the key words' roots, and record this information in brackets next to the words. [NB: Etymology is a tricky business, yet it is becoming increasingly an exact science. The Bible's use of word-roots is edificatory, prescientific; modern etymologists go to the other extreme, tentativity; Strong's is in between, with some guessing but general reliability.]....At this point, you may want to explore Bible dictionaries.
6. Now, in the light of your passage's roots-of-key-words, do you see any relation between the substance of the passage and this linguistic understructure? E.g., Jesus often tells a story that expounds the root behind and within a word: in Heb., "repentance" is on the root "to turn," so the Prodigal Son re-"turns," literally with his body, to the father--on which see #1093. Don't be discouraged if you can't find a connection: be prepared for some real excitement when you do!
7. Do you see any connection(s) between:
  - (1) The roots and anything in the passage other than its chief point(s)?
  - (2) The roots and the heart of the paradigm the investigation of which led you to the passage?
  - (3) The roots and any other paradigms of Scripture?
  - (4) The roots and Christian theology?
  - (5) The roots and paradigm, and Christian styles of....
    - preaching?
    - teaching?
    - governing?
    - counseling?
    - playing?