

CHAPTER IV

CONCLUSION

The objective the research entitled *the Meaning of the Parables of Kingdom of Heaven in the Matthew Gospel Based on Glazier and Hellwig's Category* is to describe the meaning of the similitude, the strict sense, and the example parables of the Kingdom of Heaven in the Matthew Gospel. Library research is needed to study the theory of the Parable, the Kingdom of Heaven (God), Synoptic Gospel, Matthew Gospel, Glazier and Hellwig's Category, and the relation of simile and metaphor. The related studies are reviewed to form the conceptual models. In the following turn, the conceptual models are used to find the data. This study takes 14 units of data as the corpus of data. Each unit consists of clauses containing a parable. The data corpus is taken from the Gospel of Matthew within the New Testament, published by Claretian-Saint Paul-Divine Word Publications in Quezon City in 1988.

The result of the study is that 5 parables are similitude; 9 are strict sense; no parables are example. The 5 parables are classified as similitude since, based on Glazier and Hellwig's category, they are really briefly narrated. Each parable only consists of 1 – 4 verses. The domain used is really familiar with daily life, namely the mustard seeds, the yeast, the treasure, the pearl, and the net. The listeners' social background is farmers, fishermen, housewives, and traders. All of the parables are told in the present tense, namely "It is smaller than the rest of the seeds, but once it *has* fully grown, it is bigger than any garden plant; like a tree, the birds *come* and *rest* in its branches (Matt 13:32)", "A woman *takes* and *buries* into three measures of flour until the whole mass of dough

begins to rise (Matt 13:33)”, “A treasure hidden in a field. The man who *finds* it *buries* it again (Matt 13:44)”, “A trader who *is looking for* fine pearls. Once he *has found* a pearl of exceptional quality, he *goes away, sells* everything he *has* and *buys* it (Matt 13:45-46)”, “A big fishing net let down into the sea, where every kind of fish *are caught* in it. When the net *is full*, it *is dragged* ashore (Matt 13:47-48).”

The 9 parables are strict sense parables since, based on Glazier and Hellwig’s category, those parables are fictitious stories and about once-upon-a-time events. All of the parables are also in the past tense, namely “The sower *went out* to sow and, as he *sowed*, some seed fell along the path and the birds *came* and *ate* it up (Matt 13:4)”, “Jesus *told* them another parable, “A man who *sowed* good seed in his field (Matt 13:24)”, “A king *decided* to settle the account of his servants (Matt 18:23)”, “A landowner *went out* early to hire workers for his vineyard (Matt 20:1)”, “A man *had* two sons. He *went* to the first and *said* to him: “Son today go and work in my vineyard.” (Matt 21:28)”, “There *was* a landowner who *planted* a vineyard (Matt 21:33)”, “A king *celebrated* the wedding of his son (Matt 22:2)”, “Ten bridesmaids *went out* with their lamp to receive the bridegroom (Matt 25:1)”, “Imagine a man who, before going abroad, *summoned* his servants to entrust his property to them (Matt 25:14).” Although these parables are also related with the daily life, the other characteristics, namely the fact that they are fictitious stories and about a once-upon-a-time event, makes them belongs to the strict sense parables.

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