



A Stylistic Analysis Of Parables In The New Testament

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Abstract

This paper attempts to investigate the stylistic aspects of the language utilized in parables in the New Testament. Seven extracts in a form of parables are selected from the New Testament, particularly Matthew's and Luke's Gospel, to be the data of analysis. The problem of the research can be stated as:

- 1) How can parables be beneficial as a means of teaching the doctrines of God.
- 2) How can stylistic devices be significant in providing aesthetic image by which divine teachings are conveyed by the speaker and understood by the listener.

The study aims at presenting a survey of parables, their characteristics, principles, and types and applying a stylistic model of analysis to the religious discourse to detect the most prevalent stylistic devices utilized in parables to convey the intended message.

The analysis shows that the stylistic devices with their aesthetic effects play a vital role for analyzing religious discourse which is represented in parables as well as reveals that the parables, as a form of religious discourse, with their principles and characteristics have an important role in conveying the real teachings of Jesus Christ.

Key words : New Testament, parables, stylistic analysis, aesthetic effects, religious discourse.

1. Introduction

The religious discourse is a multidimensional one. It has religious, educational and instructional, argumentative, and aesthetic dimensions. The first two dimensions are the purposes of religious discourse whereas the latter ones are means to present the former ones. Parables with their aesthetic elements make more than half of the recorded teachings of Jesus which can contain some of the most profound lessons taught by him and some of this simplest most easily understood lessons. The public instructions of Jesus Christ had become basically parabolic because parables reflect the nature of Jewish society and the conditions which prompted him to teach as such. Thus, the purpose for which the language is used determines the style to be adopted. Consequently, the interlocutors use certain linguistic strategies to perform plethora of functions. In order to understand these functions, language users often analyze what other language users intend to convey. Such analysis is the concern of a stylistic analysis which examines "how the resources of a language code are used in the production of actual messages" (Widdowson, 1975:294). Stylistics is concerned with such messages that are not just tokens (grammar) but types (grammar and conventions) and how the effects of different conventions reveal themselves in the way messages are organized in texts (ibid :298) parables as actual messages are used in three senses: as an enigma, as any figurative discourse, and as a fictitious but possible, narrative, invented to convey and illustrate a truth. A parable is a sensuous picture of truth; i.e., truth brought out so that the senses can grasp it (Edward, 1900:4).

2. Literature Review

2.1 Parables: Definition



Parables is defined as “ a comparison or analogy drawn from nature or human circumstances , the object of which is to set forth a spiritual lesson ” (Gene , 1995 : 2) . So , it is an earthy story with a heavenly meaning . Such story is founded on something real in nature or life with great emphasis to those examples that deal with an agricultural and pastoral life , like the parable of ‘the sower ’(Feldman , 1924: 251) . He further states that parabolic form was well known to the Jews as a teaching form where a truth becomes concrete and plain for religious purposes . In the same vein, Worcester’s Dictionary defines parable: “ a short tale , or fable , founded on something real in nature or life , from which a moral is drawn, by comparing it with something of more immediate concern ” . It differs from fable in that a parable is probable , narrative , taken from the affairs of ordinary life to clarify less known truth whereas a fable deals with inanimate and unreasoning things which act as human beings .

2.2 Principles

Harold (1941: 16) identifies the following principles of parables :

1. Comparison : Parable implies a comparison of one thing with another as it is indicated inherently in the word ‘ parable’ which is derived from the Greek word “ parable ” . This word comes from two other Greek words : ‘ Ballo’ which means to “throw or cast ” , and para which means alongside of . So , the general meaning is “ that which is thrown alongside of ” , thus resulting in a comparison , for example :

The kingdom of heaven is like a merchant searching for fine pearls . When he found apparel of great value , he went out and sold every thing he had and bought it ” (Matthew, 13:45) .

2. Single –point –emphasis : Upon reading a number of the parables , there is a noticeable fact that in a parable , there is a focus on a single point of comparison between the world of nature and realm of religion between inward things as spiritual causes , depending on the principle of correspondence between the law of natural and spiritual counterparts .

3. Realism : The process of comparison that is involved in parables , there is always a use of possible and probable situations which are drawn from the ordinary round of life and nature as in the parable of the ‘ sower’ : “ On that day after Jesus went out of the house, He told them many things in parables saying : “ Listen A sower went out to sow . And as he sowed , some seeds fell along the path(Matthew , 13 :1-9) .

4. Religious truth : Harold (1941:17) points out that parables are not merely a story to pass the time or entertain the listeners , but they present a religious truth in vivid picture –language to convey a moral lesson . This picture is constructed by a comparison between some well known scene of fact of life with some abstract fact according to the principle of correspondence between the natural facts and spiritual realm .

5. Context : This principle refers to the “ incident with which the parable is associated and the circumstances which gave rise to its utterance ” (ibid:65). Importantly , not all parables have a context to give rise to its utterance , but there is a very clear context for some , for example the parable of the ‘ Lowest Seat at the Feast’Luke (14:11) .

In this example , a concrete situation gives rise to the utterance in which Jesus noticed that the Pharisees have a tendency to exalt themselves to a higher station than they rightfully deserve . The key concept of this parable is ‘ humility ’ .

6. The Principle of Local Color : This principle is associated with the principle of realism to some extent . In addition to the use of possible and probable situation , there is a consideration of the local color or background of the narrative itself , that is , would the listeners be familiar with the comparison from life ? for example , the parable of the ‘ Lost coin ’ :(Luck , 15:1-3) .

In this example , the listener knows the value of a string of silver pieces which every Nazareth woman wore in her hair which were handed down from generation to generation , mother to



daughter . The joy of the father in heaven of the recovery of the sinful is compared with the picture of woman's joy in finding the lost coin with which the listeners are acquainted . By this parable Jesus conveys a message of hope to the sinners .

2.3 Types

There are some kinds of literary forms that are designated under the term ' parable ' :

1- A saying or proverb . This type is characterized with shortness in which wonderful meanings are indicated . Additionally, it is the one in which the word ' as ' is not stated and it becomes well known on the tongues (Horold , 1941 :32) , e.g: " can the blind guide the blind ? " (Luke , 6 :39) .

2- A Simple Comparison: This type is more complex than sayings or proverbs in which an intended message is understood by holding a simple comparison between a rational thing and a sensual one , (Horold , 1941:22) .

3-The story or what is called ' narrative parables' . These parables have not the idea of comparison , but they are narratives , pure and simple that Jesus Christ told his disciples' or other classes of Jewish society like the Pharisees , Publicans ... for exhortation , teaching , and calling . Al- Sabaagh (1982:104) states that this type of parables is not devoid of the well -known elements of story like : events , characters , dialogue and setting through which the idea is presented in a stereophonic way . He adds this image embodies the idea as a reality that we can visualize and realize it through the events of the story .It also adds to our mental sense an emotional feeling which penetrates in ourselves as a result of the atmosphere of the story .

Generally, this sort of ' parables ' has been employed religiously and artistically . The first function is related to the results of this representation which affect human soul , i.e . the desire for the good promise and the great reward or the fear of the terrifying fate that awaits the sinners . The latter gives the religious atmosphere an increased clarification and beauty in portraying until the imaginary thing becomes real , unlikelihood and is adjacent the hidden is clear (ibid). In the New Testament , this sort is very familiar like the story of ' The Pharisee and the Publican'(Luke , 18:10-18) , 'The Rich Fool' (Luke , 12 :16-21).

2.4 The Purposes

Some purposes can be identified :

1- This sort of literature is not used for a purely artistic purpose , such as decorating and improving speech , but for a higher purpose which is to highlight the meanings in stereoscopic images to clarify the ambiguous and present the sensible thing in a sensuous form to reveal truth . Therefore , "parables often reveal more truth than a plain statement would" (Gene , 1995:3) . At the same time , parables sometimes are used to conceal the truth to those who have no appreciation for it thus to avoid conflicts and unnecessary risks .

2- It is beneficial to those who want to preserve a truth because the parables are set forth in a vivid , striking form which attracts attention and impresses the memory thus making them easy to recall especially the 'proverbs'.

3- It is also one of the educational methods that urges individuals to do good , pushes them to virtues and prevents them from vices, as well as promoting mind by correct and logical thinking .

2.5 Stylistic Means

The employment of different figures of speech is the most common stylistic method in religious texts . Figurative language is concerned with connotations , implied or hidden meanings to call attention to specific or general truths , to emphasize them and make them more colorful and forceful (Giroux &Williston , 1974:10) . According to Taylor (1981:167), figurative expressions can be classified into three groups :

1- Comparison and Substitution : Simile, metaphor , metonymy , and analogy .



2- Representation by Substitution :Synecdoche ,symbol , personification .

3-Contrast by discrepancy and inversion : Overstatement , understatement , irony , paradox .

These three groups are explained below :

1. Simile : It is generally a comparison of two things on the basis of a resemblance which is directly expressed by the words 'as' , 'like' e.g.(Pardede,2008:22) . Her eyes are like a diamond .

2. Metaphor: Is an indirect comparison between two objects to realize a new and different meaning , e.g. " You are the light of my life", (Perrine, 1984:62).

3. Analogy : It is sustained simile or metaphor , that is , one state of affair is chosen for the purpose of comparison which can help explain whatever it is similar to (Pardeede , 2008 :25)

4. Metonymy : According to Frederik (1988:20) metonymy " is the substitution of one term for another with which it is closely associated" that is , an object is designated by the name of something which is generally associated with it , e.g. "I am studying Shakespeare" means that I am studying his plays .

5. Symbol : Pardede (2008:24) states that symbol combines a literal and sensuous quality with an abstract or suggestive aspect or meaning" , e.g. Dirty dogs stole my wallet at the bus .

6. Synecdoche : Holman & Harmon (1986:210) say that in this type a part of an individual is used for to indicate the whole , or the whole designates a part , e.g. " America wins the basketball match .

7. Personification : Kennedy (1991:495) points out that personification is a figure of speech in which any inhuman objects are given the human qualities to achieve dramatic effects , e.g. "The moon smiles beautifully".

8. Overstatement (Hyperbole) : According to Perrine (1984:102) overstatement is an exaggeration of an object's attribute used to magnify a fact or emotion to make an emphasis of its importance , e.g. "I'll die if I don't pass this course".

9. Understatement : It is the opposite of overstatement in which a thing is presented with under emphasis to achieve a greater effect .

10. Irony : " It is a device based on the opposition of meaning to the sense (dictionary and contextual)" (Kennedy , 1991:596) ,e.g. Clever bastard ! Luck devil !

11. Paradox : Kennedy (1991:595) states that paradox is a statement which apparently strikes as self -contradictory but may contain an insight or make some sense , e.g. Light is the darkest thing in physics .

3- The Model of Analysis

The model contains some categories of Taylor (1981) model as illustrated in the following figure:

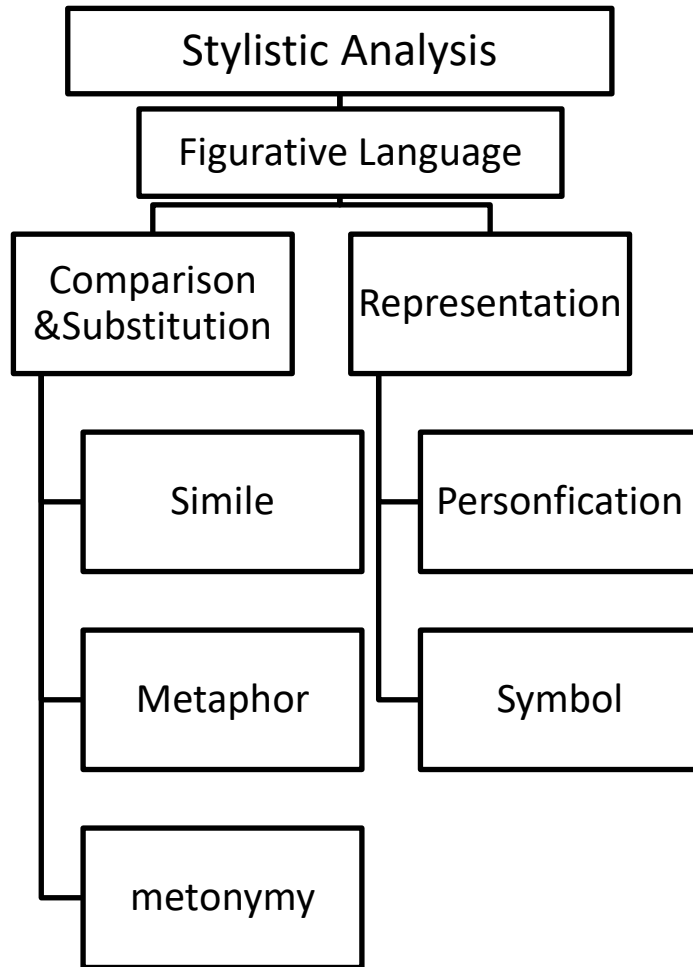


Figure (1) The Model of Analysis

4- Data Description and Analysis

4.1 Data Description

The data of this study are represented by seven texts consisting of parables that are taken from the New Testament .

4.2 Method of Analysis

Each text is analyzed stylistically by following Taylor (1981) Model of figures of speech presented in Figure (1) .

5- Data Analysis

Text (1)

" On that day after Jesus went out of the house , he sat by the lake . And such a large crowd gathered around him that he got into about to sit while the whole crowd stood on the shore . He told them many things in parables saying : " **Listen . A sower went out to sow . And as he sowed , some seeds fell a long the path , and the birds came and devoured them . Other seeds fell on rocky ground where they did not have much soil . They sprang up quickly because the soil was not deep . But when the sun came up , they were scorched , and because they did not have sufficient root ,they withered . Other seeds fell among the**



thorns , and they grew up and choked them . But other seeds fell on good soil and produced grain . " (Matthew , 13 :3-8).

The whole text shows a sequence of ' assertives' through which Jesus presents some daily events in a form of ' parables' . Most of the crowd denote the ' Pharisees' who were thick headed and disobedient , that is why Jesus uses ' parables ' to clarify the intended meaning to those who might ask for their interpretation and might be guided .

Jesus Christ employs the daily possible events like the farmer who went to cultivate , the hunter who went to hunt and so on to emphasize the educational concepts that are embedded in these actual portraits.

Figuratively, the farmer is a symbol of God's word that is sowed in the hearts of the believers to survive new life which will be changed with new aims , so they will be more rational and delighted with this new religion . What Jesus says refers to God's word , so it is like a seed. This seed needs good soil to grow well . The ' good soil' is what is intended by Jesus which signals the ready spirit to accept God's word , Jesus. The other types of people are indicated indirectly by symbols : ' along the path' refers to the naïve who loses what they have got quickly because of their silly thinking . ' Rocky ground ' is a symbol of thick – headed ones who do not have any ability to recognize the truths. ' Thorny ground ' is a symbol of evil ones that kill any seed of goodness . This ground is given a human trait , that is , choke. This parable avoids Jesus to divide the people into the Pharisees , the publican (tax collectors) , prostitutes , the public and good ones (his disciples) , the components of the Christian community at that time to protect the negative face of the listeners through minimizing the impact of an order to follow him.

Table(1) Analysis of Text (1)

Stylistic Analysis		
Figures of Speech	Symbol	A long the Path = The Naïve Rocky Ground and Thorny Ground= The Pharisees and Publican
	Personification	Good Ground= Good People (his disciples) Thorny ground has an ability of choke

Text (2)

When he saw the crowds , he went up the mountain. After he sat down his disciples came to him . Then he began to teach them by saying:

" You are the salt of the earth. But if salt loses its flavor , how can it be made salty again ? It is no longer a good for anything except to be thrown out and trampled on by people . " (Matthew , 5:13-16).

Seemingly , the text shows a series of assertions in which Christ commits himself to the truth of statements that his followers are as pure as the salt and this purity is reflected in their good deeds which make them as a great model. The believers must dissolve in the other's life in a moderate way so that they do not influence their personalities and talent negatively , as if someone puts a large amount of salt in food and spoils it. In the same sense , if the model is spoiled , its impact will be unbearable

The metaphorical word ' salt ' refers to ' purity and flavor ' , and ' the physical context of the text gives a hint of advocating certain morals . The mountain on which Christ sits is a symbol of



highness and stability of faith departing materials and earthliness . The words : salt, and mountain are functioning as hinting for the importance of morals to the person himself and the whole society .

Table (2) Analysis of Text (2)

Figures of Speech	Metaphor Symbol	Salt = Purity and Flavor Mountain = Highness Over Materials
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Text (3)

"And he hold a certain lawyer stood up , and tempted him, said unto Jesus , And who is my neighbour ? **Jesus answering said , a certain [man] went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded [him,] and departed, leaving [him]half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked [on him,] and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him,] . And went to [him,] and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise". (Luke , 10:25-36) .**

This text presents a 'narrative parable' by which Christ wants to attract the attention of the listener who is one of the scribes who consider themselves among the scholars of law. Scribes refer to the scholars of Bible and they are known as the teachers of ' law' and they are also called ' Rabbi' , that is , 'O teacher' . Christ wants to advise one of the scribes of ' love' , 'mercy ' and ' kindness' , so he uses a narration in accordance with the listener's nature by which Christ wants to advise the scribe to be merciful for whoever needs a help even his enemy and not to be like that priest and the publican (Levi) who were very cruel .

Jesus Christ wants to convey a truth that there is not what is called ' coincidence ' in which the priest , the publican , and the samaritan find that wounded man . The coincidences in our daily life are the reconciliations of heaven , and the priest and Levi lost this opportunity , and the good samaritan gained it . This story is full of ' symbols ' . A man is a symbol of mankind , Jerusalem is a symbol of paradise where there is peace and an eternal life , Jericho is a symbol of the place of misery and damnation , it represents the worldly life and its pleasures . The thieves are symbol of all kinds of enemies, satan and his soldiers and temptations, the wounds are symbol of the effects of sins that destroy the human spiritually , psychologically and physically . The road from the two cities is a symbol of the time period between this world and the afterworld life. These symbols together with the short story including the characters , events , and setting play a significant role in presenting the aesthetic aspects that reinforce the religious as well as the educational dimensions of religious discourse.

Table (3) Analysis of Text (3)

Stylistic Analysis



Figures of Speech	Symbol	<p>- The City of Jerusalem = Peace and Eternal Life .</p> <p>-The City of Jericho = Misery .</p> <p>- The Thieves are = All the Enemies Surrounding the Human .</p> <p>-The Wounds = The Effects of Sins .</p> <p>-The Road Between these Two Cities = Human's Worldly Life</p>
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Text (4)

" Not everyone who says to me , ' Lord , Lord , will enter into the kingdom of heaven . Only the one who does the will of my father in heaven . Everyone who hears these words of mine and does them is like a wise man who built his house on rock . The rain fell , the flood came , and the winds beat against that house , but it did not collapse because it had been founded on rock . Everyone who hears these words of mine and does not do them is like a foolish man who built his house on sand . The rain fell , the flood came , and the winds beat against that house , and it collapsed ; it was utterly destroyed . " (Matthew , 7 :21-27).

The whole text shows a series of assertions that carry within their folds some truths that are represented by some natural facts (rain, wind, flood ,....) to convey an indirect speech act of ' ordering' of obedience of God and His messenger Jesus Christ . The obedience that is established on true knowledge of God and His word Jesus Christ . An implementation of Jesus 's commandments is an indication of ' strong faith ' that cannot be destroyed since it is established on rocks (true knowledge).The violation of these commandments is a signal of ' weak faith ' that cannot stand for a long time since it is established on sand (untrue knowledge) . Thus, some simile relationships can be found:' rain', ' flood', ' wind' resemble scourges , different intellectual directions , experiences of life , and sins , ' rock ' is like the ' true knowledge ' upon which the 'strong faith ' is established , whereas 'sand ' is like the untrue knowledge ' upon which the ' weak faith ' is established ' , so it is spoiled and deviated easily . In short , the whole text portrays the true knowledge that leads to strong faith like a strong house and the untrue knowledge that leads to ' weak faith ' like a ' weak house ' that is surly destroyed easily to make the addressee realize danger of untrue knowledge that has no positive effect on the person himself and the society in which he lives . Such an image plays a significant role in convincing them of authenticity of his saying .

Table (4) Analysis of Text (4)

Stylistic Analysis		
Figure of Speech	Simile	<p>' Rain ' , ' Flood ' , and ' Wind' = Scourges</p> <p>' Rock' = True Knowledge</p> <p>' Sand '= Untrue Knowledge</p> <p>'House' = Faith and Belief</p>

Text (5)

"And he spake a parable unto them , can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master . And why be holdest thou the mote that is in thy brother's eye , but do not notice the beam that is in thine own eye ?" (Matthew , 7:1-4) .



The current text shows a 'warning' speech act through which Jesus Christ warns his disciples from talking about other's deficiencies and ignore theirs. The parable takes the form of a saying or a proverb 'that is presented by the two rhetorical questions : **can the blind lead the blind?** , and **' shall they not both?'** which contribute largely in clarifying the intended meaning of the utterance that is ; to live peacefully, we are supposed to ' order with favour and warn from evilness '. Such ethics requires that everyone should rebuke himself firstly . Metaphorically , the words ' mote' and ' beam' refer to ' sins' , but in different degrees , that is, the word ' mote' refers to ' an inconsiderable sin' whereas the word ' beam' denotes ' a great sin ' . The literal meaning of the word ' beam ' is ' a line of light ' , so it is used instead of ' a great sin' since such sin has great influences on the person himself as well as the others .

Table (5) An analysis of Text: (5)

Stylistic Analysis		
Figure of Speech	Metaphors	' Mote ' = ' Small Sin' Beam' = 'Great Sin'

Text (6)

"Now the publicans and sinners drew near unto him to hear him.. And the Pharisees and the scribes murmured,saying: This man receiveth sinners, and eateth with them. . And he spoke to them this parable, saying: . What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? . And when he hath found it, lay it upon his shoulders, rejoicing: . And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? . I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance". (Luke , 15:1 -7) .

The text shows an indirect advising speech act of repentance and giving up sins . Jesus Christ uses a parable in which a simile relationship is made between a guilty person and a lost sheep. The lost sheep refers to the person who loses his self and life because of his sins and he does not realize that. Repentance and returning to God represent new life for the guilty one that God rejoices of His slave's repentance . Within this parable the mitigating effect is represented syntactically by the rhetorical question "**does he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?**" to communicate a new aspect of the topic , that is , God's care and delight of His slave's repentance rather than the matter of looking for a lost sheep. Another simile is found between the image of the shepherd's joy because of finding the lost sheep and joy of angles of God because of a person's repentance . This simile is between an image (the shepherd) and meaning (repentance) . The words (His shoulders) are a metaphor of divine mercy that immersed that lost one. The words : the friends and neighbors are symbols of the angles . The whole parable is one form through which Christ seeks excitement and suspense to direct the addressees by motivating their feelings toward the intended message.

Table (6) Analysis of Text (6)

Stylistic Analysis		
Figures of Speech	Simile	The Lost Sheep= The Guilty one
	Metaphor	His Shoulders= The Divine Mercy
	Symbol	The Friends and Neighbors= The Angles in Heaven



Text (7)

" Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seeds in his field. But while men were asleep, his enemy came and over owed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? . And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? . And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn".(Matthew ,13:24-30).

This text is a 'narrative parable' in which Jesus Christ warns his people , whether advocates, servants or the public from inattention in a panoramic scene by using different stylistic devices. He resembles the kingdom of heaven to the church that calls for faith and knowledge. Serving the church , whether preaching or teaching , aims at reinforcing faith to please God. This great aim demands awareness and carefulness. Thus , the church is like a farm where the farmer (Jesus Christ) sows good seeds . Because of the people's negligence and inattention , the enemy (devil or the wicked) sow weeds within the good seeds. The weeds is a metaphor for corrupt ideas, deceptive ideologies , atheism, doubts . All these can spread if people neglect or underestimate their God which is represented in fasting , prayer, calling for virtue and forbidding vice , and being preoccupied with the pleasures of this world. Sleeping is a metonymy of carelessness and laziness in terms of whole- part relationship. The harvest day is a symbol of the Doomsday and the ones who harvest are symbols of the angles. The grain is a metaphor of the good people who listen to Christ's teachings to be his sincere followers.

Table (7) Analysis of Text (7)

Stylistic Analysis		
Figures of Speech	Simile	Kingdom of Heaven =The Church The Church =A Farm The Good Seeds=Teaching and Preaching
	Metaphor	The Weeds= The Corrupt and Deceptive Ideas The Grain=The Good people
	Metonymy	Sleeping= Carelessness and Laziness
	Symbol	The Harvest Day=The Doomsday The People Who Harvest=The Angles



6- Results of Analysis

As Table (8) below shows, the most common figure of speech that is used in parables is 'symbol' with the percentage (44.8%). This indicates that symbol gives a highly representative picture of an object , purpose, or concept to highlight a similar or parallel trait rather than merely a clue. Simile and metaphor are also dominant stylistic devices in this type of discourse(27.5% vs.20.6%) . This indicates that these figures of speech motivate the listeners to identify the similar and different aspects of two compared things since they depend on the comparison principle that clarifies the reasonable meanings by presenting them in a sensuous form. Both of personification and metonymy score the lowest percentage (3.4%). This can be interpreted that in personification inanimate and unreasoning things are pictured as acting as human beings but parables deal with possible things founded on something real in nature or life. Understanding metonymy depends on recognizing the nature of relationship between two compared things and this is not always an easy task on the listener's part.

Table (8) Results of Stylistic Analysis in Biblical Texts

Stylistic Analysis		
Type	Frequency	Percentage
Symbol	13	44.8
Simile	8	27.5
Metaphor	6	20.6
Personification	1	3.4
Metonymy	1	3.4
Total	29	99.7

7- Conclusions

Communication of themes through the manipulation of the linguistic repertoire reveals the writer's or speaker's artistic prowess which is the concern of stylistics. Deviating from the norm which is represented by figures of speech is the concern of style that is constrained by different restrictions such as the nature of audience , purpose, idiosyncrasy ,and other discourse constrains. Parables are one form of Jesus Christ's choices that convey a great deal of teachings as well as suspense and excitement of imagination . Thus, parables whether simple or complex are basically comparison employed for the purpose of teaching moral and religious truth. This truth is a law of man's spiritual life which is put in a form of a parable that depends on the outward common things in our natural life , and by stylistic devices such as simile, metaphor , symbol, it may open its inward meaning to our spiritual mind.

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