

PARABLES OF THE BIBLE

Discovering the Mysteries
of God's kingdom

Paul Halbeck

THE KINGDOM OF GOD IS NOT IN WORD BUT IN POWER

1st Corinthians 4:20

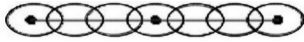
POWER
MINISTRIES

PowerMinistries.info

Partnering with the Alpha & Omega



Table of Contents



Introduction:

The Parables that Jesus Taught

New Ways vs. Old Ways, Luke 5:36-39	-----	7
Two Debtors, Luke 7:40-50		
The Sower Sows the Word, Mark 4:2-9, 14-20	-----	11
The Lamp Stand, Luke 8:16-18		
Your Personal Foundation, Matthew 7:24		
The Good Samaritan, Luke 19:30-37		
The Good Shepherd, John 10:1		
Short Parable Sayings of Jesus		
The Persistent Friend, Luke 11:5-8		
Rich Man Building Bigger Barns, Luke 12:16-21		
The Barren Fig Tree, Luke 13:6-9		
Separating the Bad from the Good, Matthew 13:24-30		
The Mustard Seed, Mark 4:30-32		
Yeast Worked Through, Matthew 13:33		
Hidden Treasures, Matthew 13:44, 45, 52		
Selecting Places of Honor, Luke 14:7-14		
The Lost Sheep & Lost Coin, Matthew 18:12, Luke 15:8		
The Prodigal Son & his Brother, Luke 15:11-32		
Unrighteous but Shrewd Steward, Luke 16:1-8		
The Rich Man and Lazarus, Luke 16:19-31		
Unjust Judge and Widow Woman, Luke 18:1		
The Pharisee and Publican, Luke 18:9-14		

Forgiving Master & Wicked Servant, Matthew 18:23
The Landowner & the Laborers, Matthew 20:1-16
The Reluctant Son, Matthew 21:28-32
The Vineyard & the Wicked Servants, Luke 20:9-19
Great Feats & the Guests, Matthew 22:1, Luke 14:16
The Blooming Fig Tree, Mark 13:28, Luke 21:29
The Ten Virgins, Matthew 25:1-13
Servants Entrusted with Master's Money, Mat 25:14
The Sheep and goats, Matthew 25:31-46

Parables in the Old Testament

Usage Within the Old Testament

Balaam's Parables, Numbers ch. 23-24

Some Unmarked Parables

Closing Notes



The Parables that Jesus Taught

*He said unto them, **Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:** Mark 4:11.*

New Ways vs. Old Ways.

This parable is in [Matthew 9:16](#), [Mark 2:21](#) & [Luke 5:36-39](#).



³³ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? ³⁴ And He said unto them, **Can ye make the children of the bridechamber fast, while the bridegroom is with them?** ³⁵ **But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days,** [Luke 5:33-35](#).

³⁶ And He spoke also a parable unto them; **No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a rent, and the piece that was *taken* out of the new agrees not with the old.** ³⁷ **And no man puts new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.** ³⁸ **But new wine must be put into new bottles; and both are preserved.** ³⁹ **No man also having drunk old *wine* straightway desires new: for he says, The old is better,** [Luke 5:36-39](#).

Parable Insights:

This may have been the very first parable that Jesus gave to start out His ministry of the New Covenant. In all three accounts of this parable, Jesus first talks about Himself as the bridegroom, laying the foundation that we are entering into a new and better covenant.

But, now He has obtained a more excellent ministry, by so much He is also the Mediator of a better covenant, which was built upon better promises, [Hebrews 8:6](#).

Parables of the Bible

For the law was given by Moses, *but* grace and truth came by Jesus Christ, **John 1:17**.

This parable is contrasting the law of the old covenant with the grace of the new covenant or the better covenant. Grace and law do not mix, nor can they be mixed. However, know that Jesus did not come to cancel the old but, rather He came to fulfill the old and bring about the new, **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill, Matthew 5:17**.

Living a grace-filled life requires having knowledge of God's Word and discernment of right and wrong. Grace is more than just a catch-all, for our bad actions or wrong decisions. To live the abundant life, all of us must operate in God's grace. For grace justifies us and enables us to walk in authority and see God's power working in us and through us.

However, Luke's account adds the information that "no one having drunk old wine immediately desires new, for he says, The old is better." Change can be difficult, we must be willing to leave the old ways behind, for God is not going to force us to walk in His marvelous grace, if it is not our will.

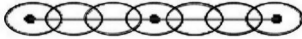
Points to pray and ponder:

New Ways vs. Old Ways.

- The New Covenant is better than the old. We may be reluctant to learn new ways, but take God's Word as truth, (*the new way is better!*)
- Praise God, for because of Jesus and what He did for all mankind, we are now under a New Covenant having better promises, **Hebrews 8:6**.

Two Debtors.

This parable is in [Luke 7:40-43](#).



⁴⁰ And answering, Jesus said to him, **Simon, I have something to say to you.** And he said, Teacher, speak.

⁴¹ **There was a certain creditor who had two debtors. The one owed five hundred denarii, and the other fifty.**

⁴² **And they having nothing to pay, he freely forgave both. Then which of them do you say will love him most?**

⁴³ And answering, Simon said, I suppose that one to whom he forgave most. And He said to him, **You have judged rightly,** [Luke 7:40-43](#).

⁴⁴ And He turned to the woman and said to Simon, Do you see this woman? **I entered into your house, yet you gave Me no water for My feet. But she has washed My feet with tears, and has wiped them with the hair of her head.**

⁴⁵ **You gave Me no kiss, but this woman, since the time I came in, has not ceased to kiss My feet.**

⁴⁶ **You did not anoint My head with oil, but this woman has anointed My feet with ointment.**

⁴⁷ **Therefore I say to you, Her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, he loves little.**

⁴⁸ And He said to her, **Your sins are forgiven.**

⁴⁹ And those reclining with Him began to say within themselves, Who is this who even forgives sins?

⁵⁰ And He said to the woman, **Your faith has saved you, go in peace,** [Luke 7:44-50](#).

Parable Insights:

This speaks of the amount of gratitude or thankfulness that we have. Both debts were forgiven, but the debtor having the greater debt had more gratitude, whereby the other man most-

Parables of the Bible

likely viewed his debt cancellation as a small thing. Likewise, Jesus Christ died for all men, but how much gratitude do we really have for what our Lord did for us? As this parable shows us, the amount of gratitude we have directly relates to the amount of love we have.

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light: ¹³ Who has delivered us from the power of darkness, and has translated *us* into the kingdom of His dear Son: **Colossians 1:12-13**.

In everything give thanks: for this is the will of God in Christ Jesus concerning you, **1st Thessalonians 5:18**.

Jesus immediately turned to the woman and spoke to Simon, (verse 44), using this parable as a practical example. We must have a spirit of gratitude, be thankful for everything. Having a spirit of thankfulness will not only improve our attitude, but others will also notice it and be attracted to you.

Points to pray and ponder:

Two Debtors.

- The amount of gratitude that we have and likewise how much love we have for our Savior is dependent upon us. We are in control of that (not God), whether it is little or much.
- Our attitude will determine our altitude, the level of success that we rise to in life.
- Praise God, for the more we realize how much we have come short, the more His grace and mercy covers us and our thankfulness will grow.

The Sower Sows the Word.

This parable is in [Matthew 13:3-9](#), [Mark 4:3-9](#) & [Luke 8:5-8](#).

The main and the chief parable

And He said unto them, **Know ye not this parable? and how then will ye know all parables?**, Mark 4:13.



²And He taught them many things by a parable. And He said to them in His teaching: ³**Listen! Behold, a sower went out to sow.** ⁴**And as he sowed, it happened that indeed some fell by the wayside, and the fowls of the air came and ate it up.** ⁵**And another fell on stony ground, where it did not have much earth. And it sprang up at once, due to not having deepness of earth.** ⁶**And when the sun rose, it was scorched. And because it had no root, it withered away.** ⁷**And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.** ⁸**And another fell on good ground and yielded fruit, going up and increasing. And one bore thirty, and one sixty, and one a hundredfold.** ⁹And He said to them, He who has ears to hear, let him hear.
Mark 4:2-9.

In all the three gospel accounts Jesus explained this parable to His twelve disciples when they asked of Him.

Explanation of the sower.

¹³And He said to them, **Do you not know this parable? And how then will you know all parables?** ¹⁴The sower sows the Word. ¹⁵And these are those by the wayside, where the Word is sown. And when they hear, Satan comes immediately and takes away the Word that was sown in their hearts. ¹⁶And these are those likewise being sown on stony places; who, when they hear the Word, immediately receive it with gladness. ¹⁷But they

Parables of the Bible

have no root in themselves, but are temporary. Afterward when affliction or persecution arises for the Word's sake, they are immediately offended. ¹⁸ And these are those being sown among thorns; such as hear the Word, ¹⁹ and the cares of this world, and the deceit of riches, and the lust about other things entering in, choke the Word, and it becomes unfruitful. ²⁰ And these are those sown on good ground, who hear the Word and welcome it, and bear fruit, one thirty, one sixty, and one a hundredfold. Mark 4:13-20.

Parable Insights:

It should not surprise us that Jesus used a parable and a comparison of a seed as being the Word of God, we can see this in this messianic prophecy given as far back as Genesis.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, **Genesis 3:15**.

Jesus tells us that the seed is the Word of God, and the soil is the condition of our heart towards the Word. The four types of soil described are analogous to the receptivity of our heart.

However, the condition of our heart can change over time, it will either soften or harden, that is up to us. Therefore, we can also view these as four stages that most of us go through:

The seed that fell by the wayside, or on barren ground, is the heart that does not understand or is indifferent towards the Word. An example of this would be, “Well, that makes for a nice church sermon, but we must be realistic.”

Scripture: All things were made by Him; and without Him was not anything made that was made, **John 1:3**.

The Sower Sows the Word.

The seed that fell on stony ground and has a shallow root is the heart that received and believes the Word, but when trials come they fall away, for they are not fully committed to God's Word. An example would be, peer pressure, "do you really believe that, don't you know what statistics tell us."

Scripture: God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightiest be justified in thy sayings, and mightiest overcome when thou art judged, **Romans 3:4.**

The seed that fell among thorns is the heart that becomes distracted and engrossed by the cares of this world. An example of this is never placing a priority on God Word, but rather always putting your needs and desires first.

Scripture: **And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares,** **Luke 21:34.**

The seed that fell on good ground is the heart that hears and understands the Word and with patience produces fruit, thirty, sixty and one hundred fold).

²⁰ Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, ²¹ Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, **Hebrews 13:20-21.**

The only variable as to how the seed (the Word of God), will grow and produce in our life is the condition of our heart, and that is under our control. God has given man free-will as to what we allow our mind to focus on, He does not dictate man's

Parables of the Bible

thoughts, nor does God force us to hear. For, Jesus often said; “whoever has ears to hear let him hear.” What we hear and think about is our choice and it determines the path in life we take and likewise determines our destiny.

Points to pray and ponder:

The Sower Sows the Word.

- Praise God, For the only variable in this parable is the condition of our heart, and we have control over that.
- If we feel we are not where we should be in Christ, do not condemn yourself, *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. **Romans 8:1**. Our walk with Christ is a journey, a process of receiving and walking in His righteousness.
- We all can operate having the mind of Christ to understand scriptural truths and to have proper discernment, **1st Corinthians 2:16**. To receive wisdom from God, all we need to do is ask for it, **James 1:5**.
- Praise God, for He is longsuffering, **Galatians 5:22**, He knows that all of us go through a growing process. He has given to each one of us an abundance of grace, so that we can mature in Christ Jesus, **Romans 5:17**.