

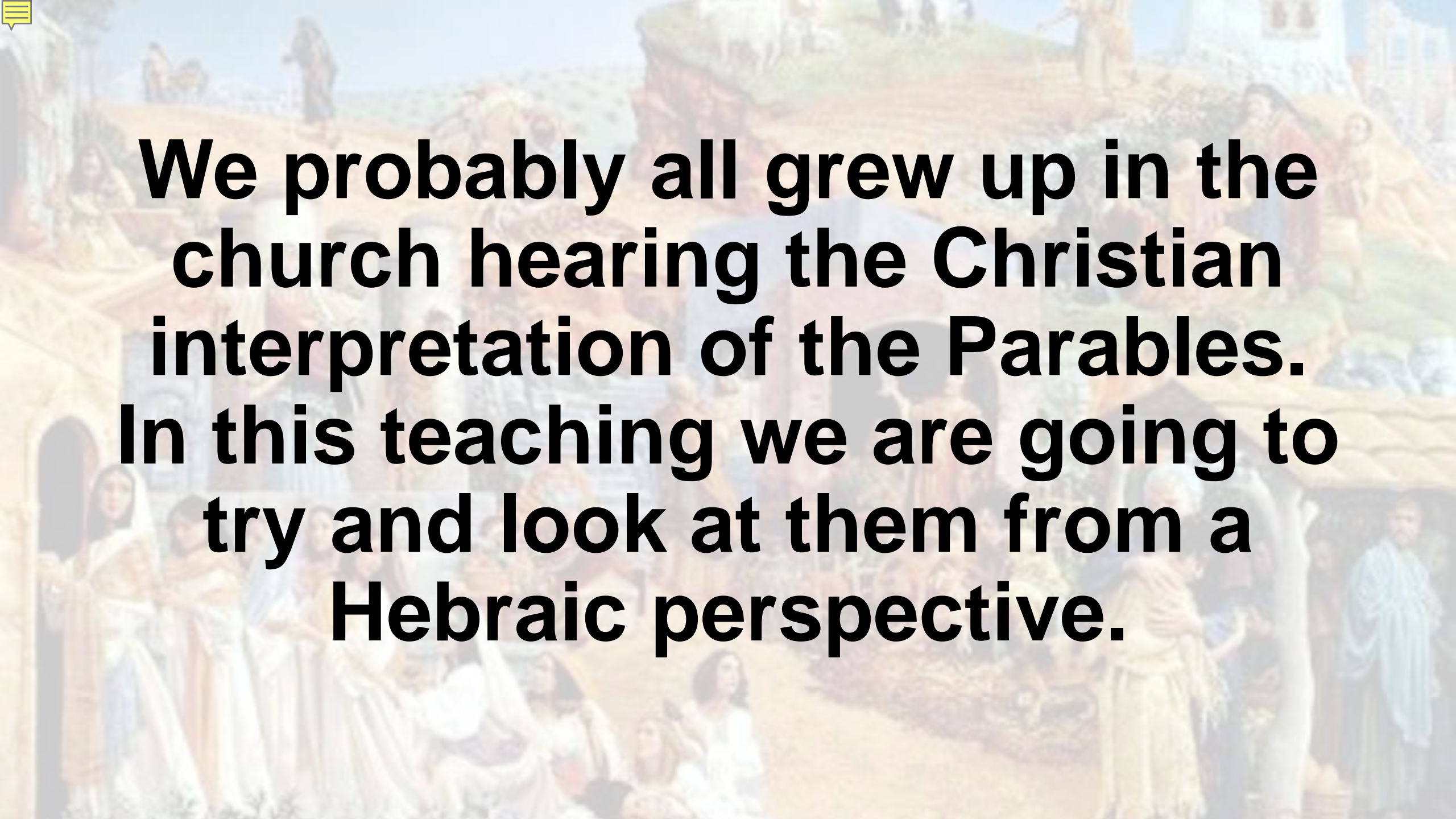


The background is a rich, detailed illustration of an ancient town, likely representing a setting from the Bible. The scene is filled with people in traditional, earth-toned robes. In the foreground, several women are seated on the ground, some holding objects. The middle ground shows a busy street with people walking and a central archway. The background features more buildings, a hillside with a structure, and a clear blue sky. The overall atmosphere is one of a vibrant, lived-in community.

Parables Of Yeshua: A Hebrew Perspective

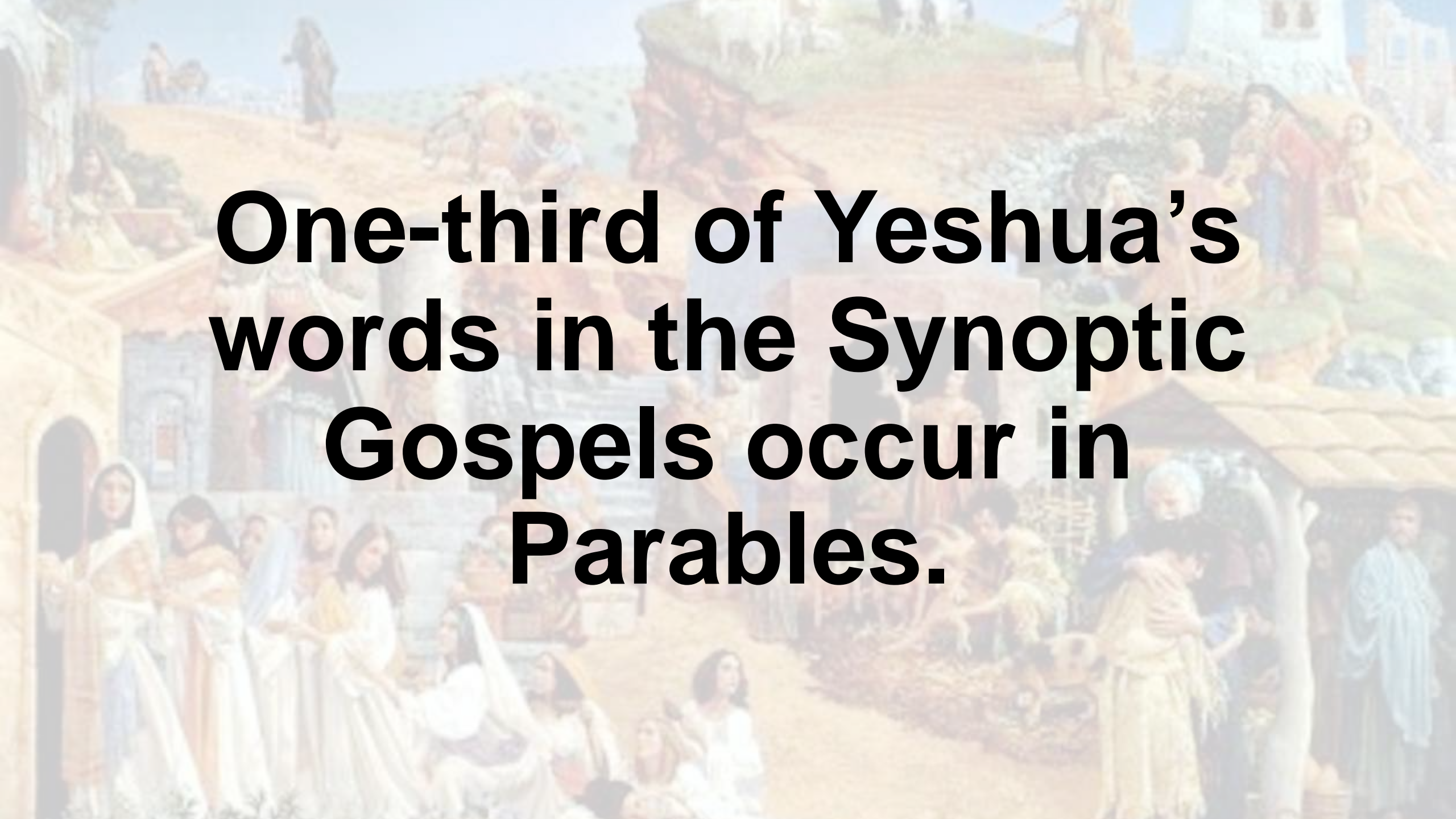


We probably all grew up in the church hearing the Christian interpretation of the Parables. In this teaching we are going to try and look at them from a Hebraic perspective.

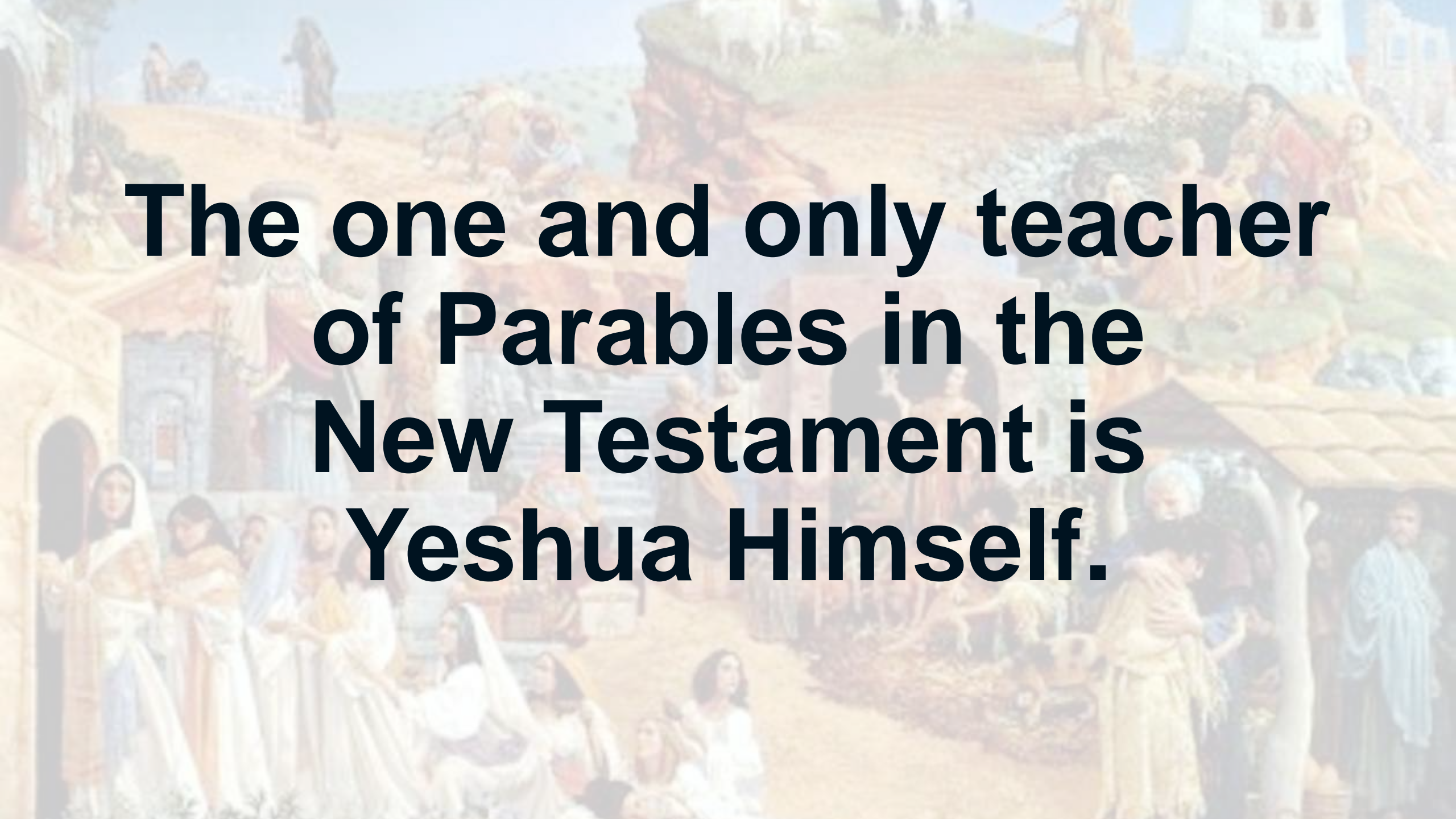




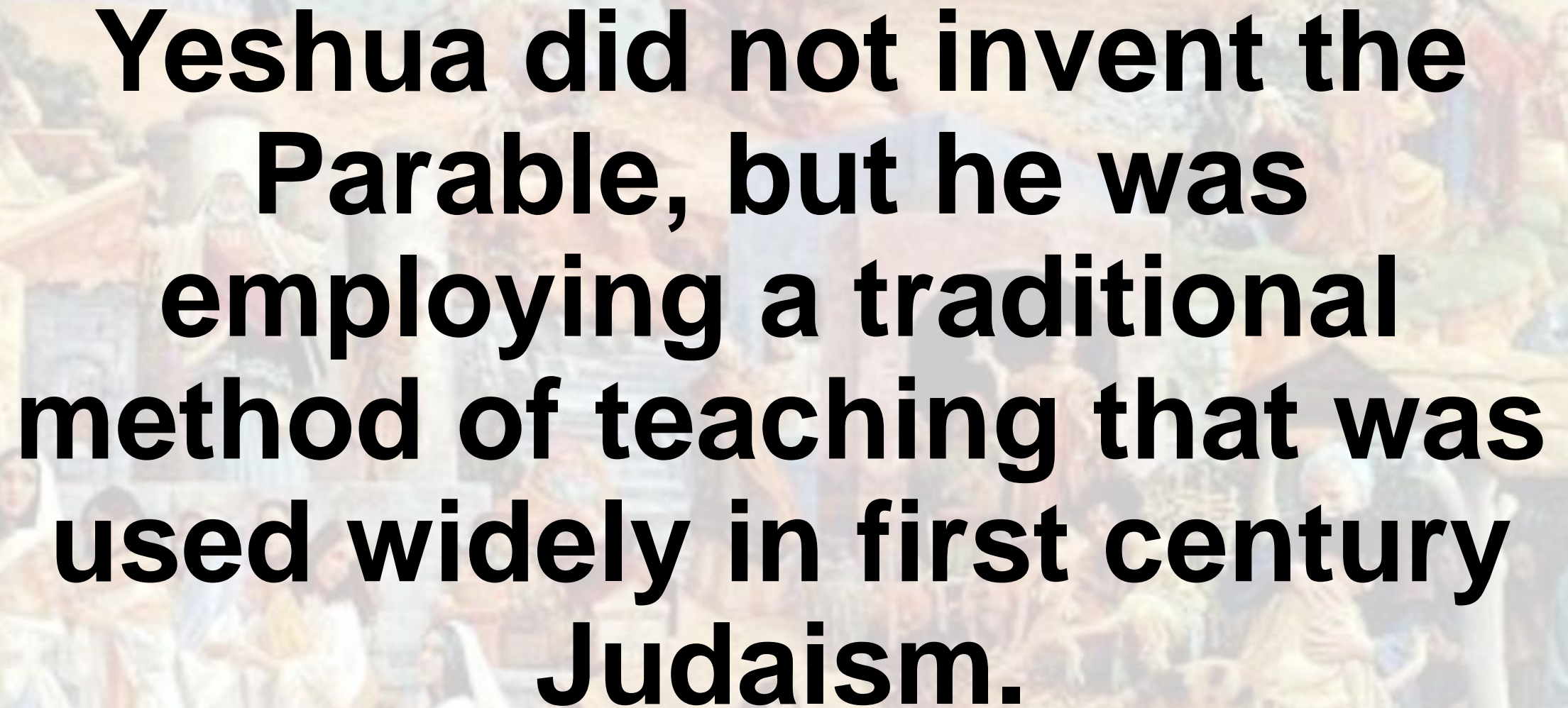
Synoptic Gospels



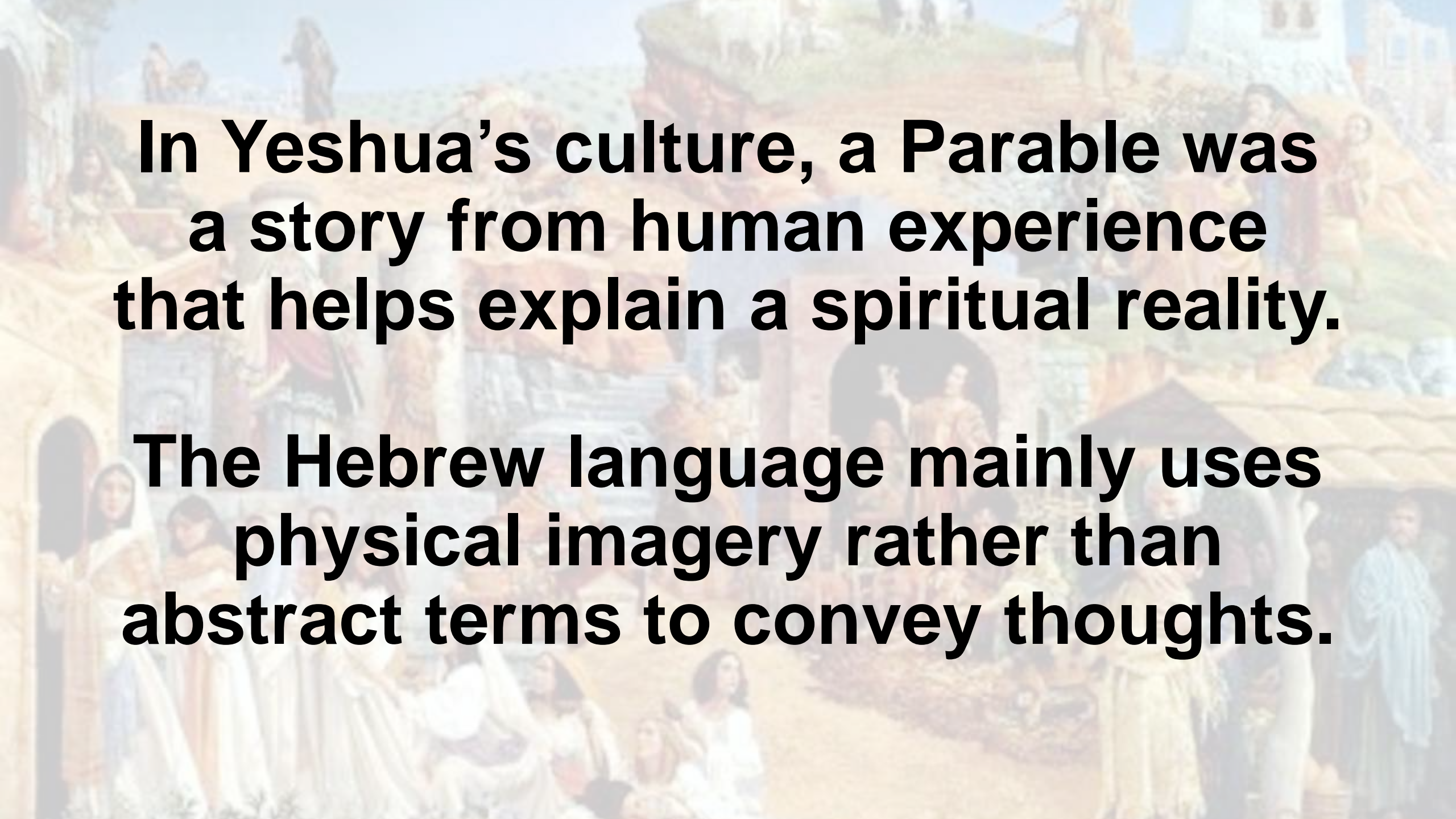
**One-third of Yeshua's
words in the Synoptic
Gospels occur in
Parables.**

The background is a faded, artistic illustration of a biblical scene. It depicts a man, presumably Jesus, standing on a raised platform or street, addressing a large crowd of people. The setting is a town with traditional architecture, including domes and tiled roofs. The overall tone is warm and historical, with a focus on the central figure and the surrounding community.

**The one and only teacher
of Parables in the
New Testament is
Yeshua Himself.**



Yeshua did not invent the Parable, but he was employing a traditional method of teaching that was used widely in first century Judaism.



In Yeshua's culture, a Parable was a story from human experience that helps explain a spiritual reality.

The Hebrew language mainly uses physical imagery rather than abstract terms to convey thoughts.



From the Christian point of view:

Most Parables don't come with explanations; they come to us uninterpreted, as if they're invitations to interpret from clergy to the readers, The attitude is: 'This is in your hands. You take the responsibility for figuring out what to do with this'.

They feel that Parables will always be open to new interpretations.



Some problems with the Christian interpretation of Yeshua's Parables:

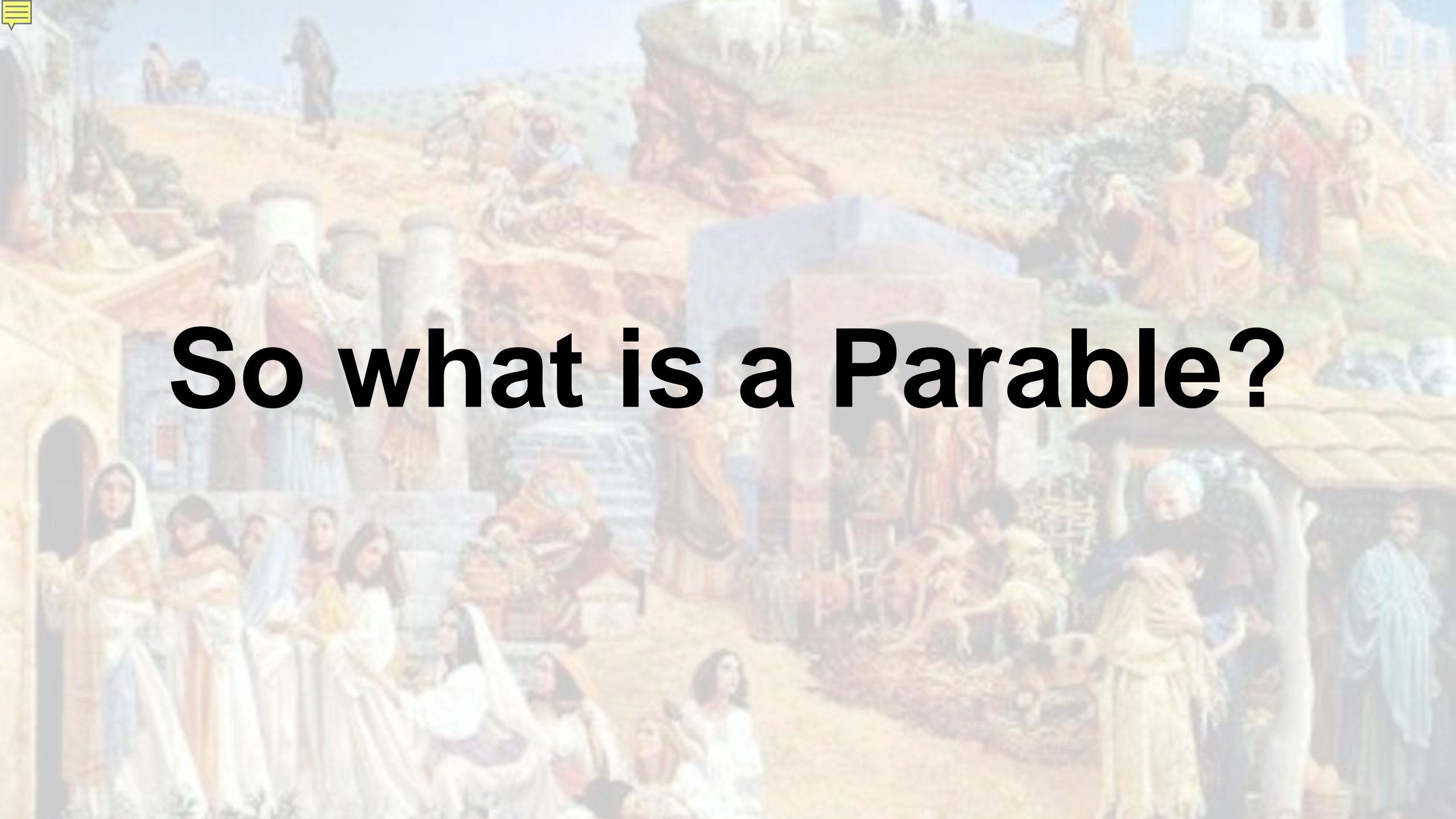
They try to separate Yeshua from His Jewish identity.

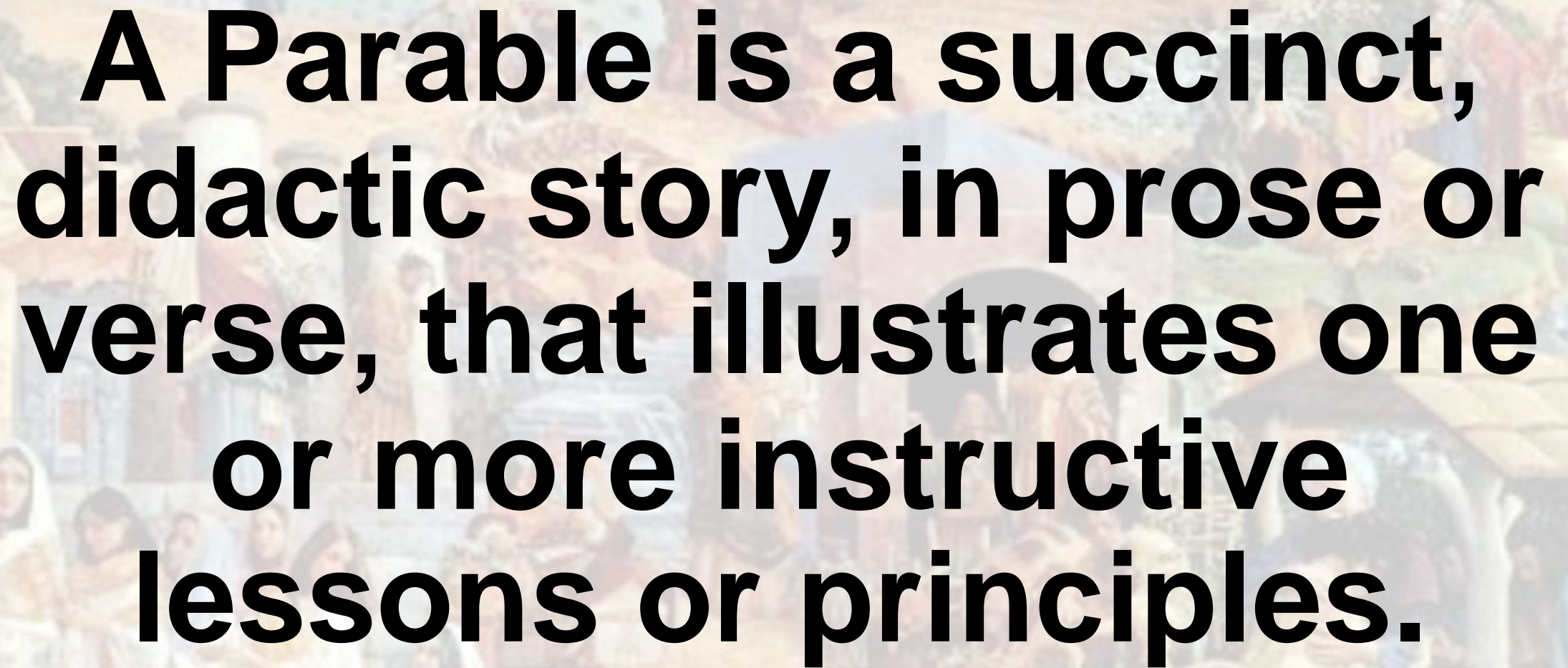
There is a concerted effort to teach that Jesus intended to hide His message from His listeners by carefully concealing the message in riddles and mysteries.

There is a lack of interest in the original message of Yeshua, only what one wants to interpret it as being.

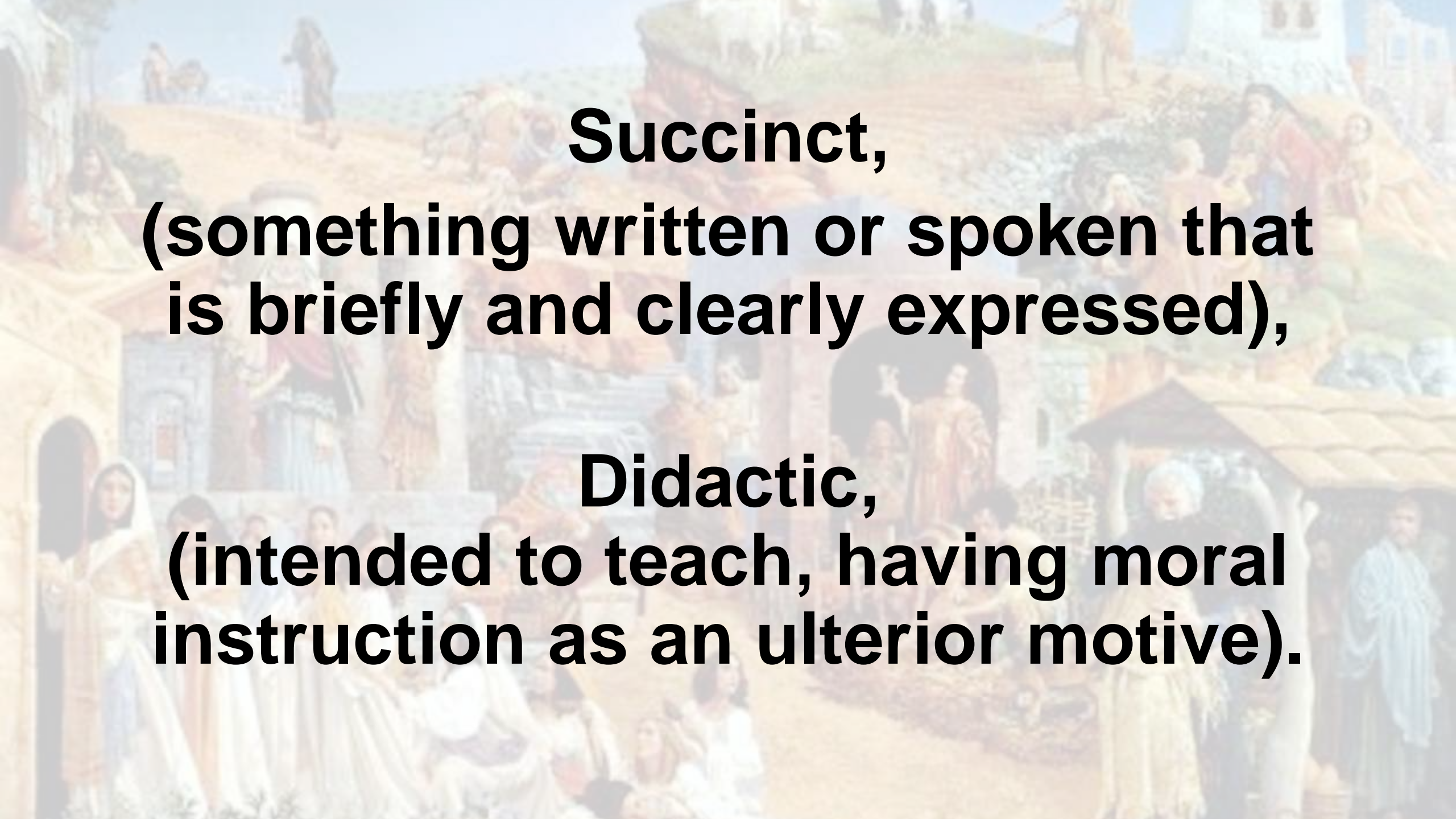


So what is a Parable?



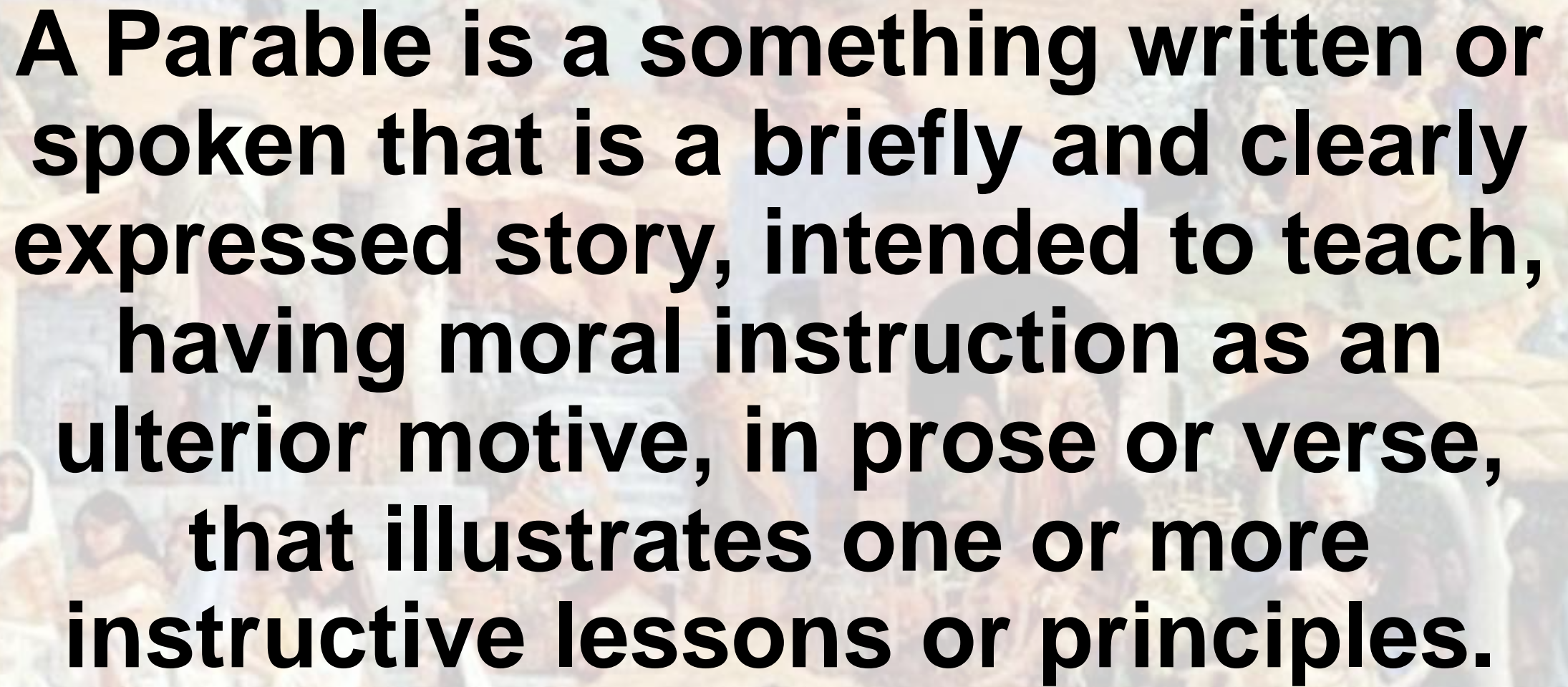


A Parable is a succinct, didactic story, in prose or verse, that illustrates one or more instructive lessons or principles.

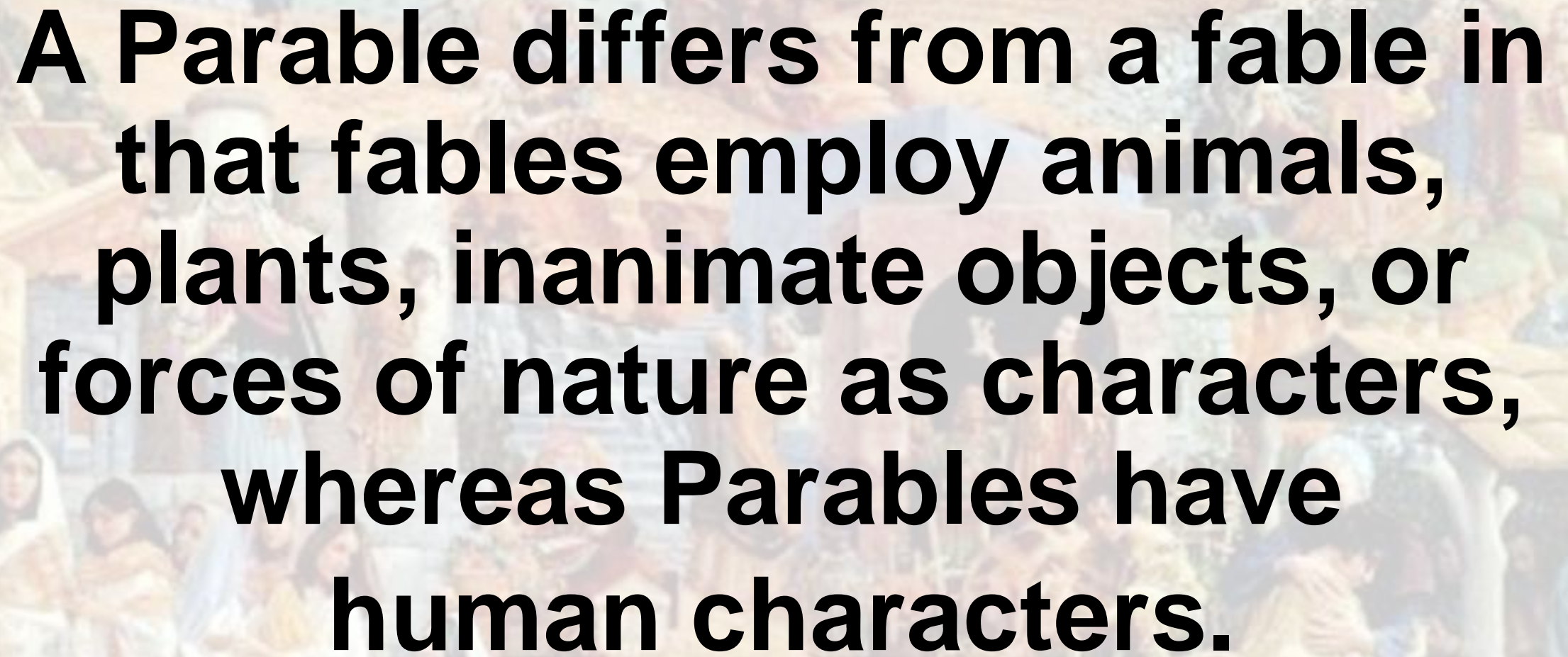


**Succinct,
(something written or spoken that
is briefly and clearly expressed),**

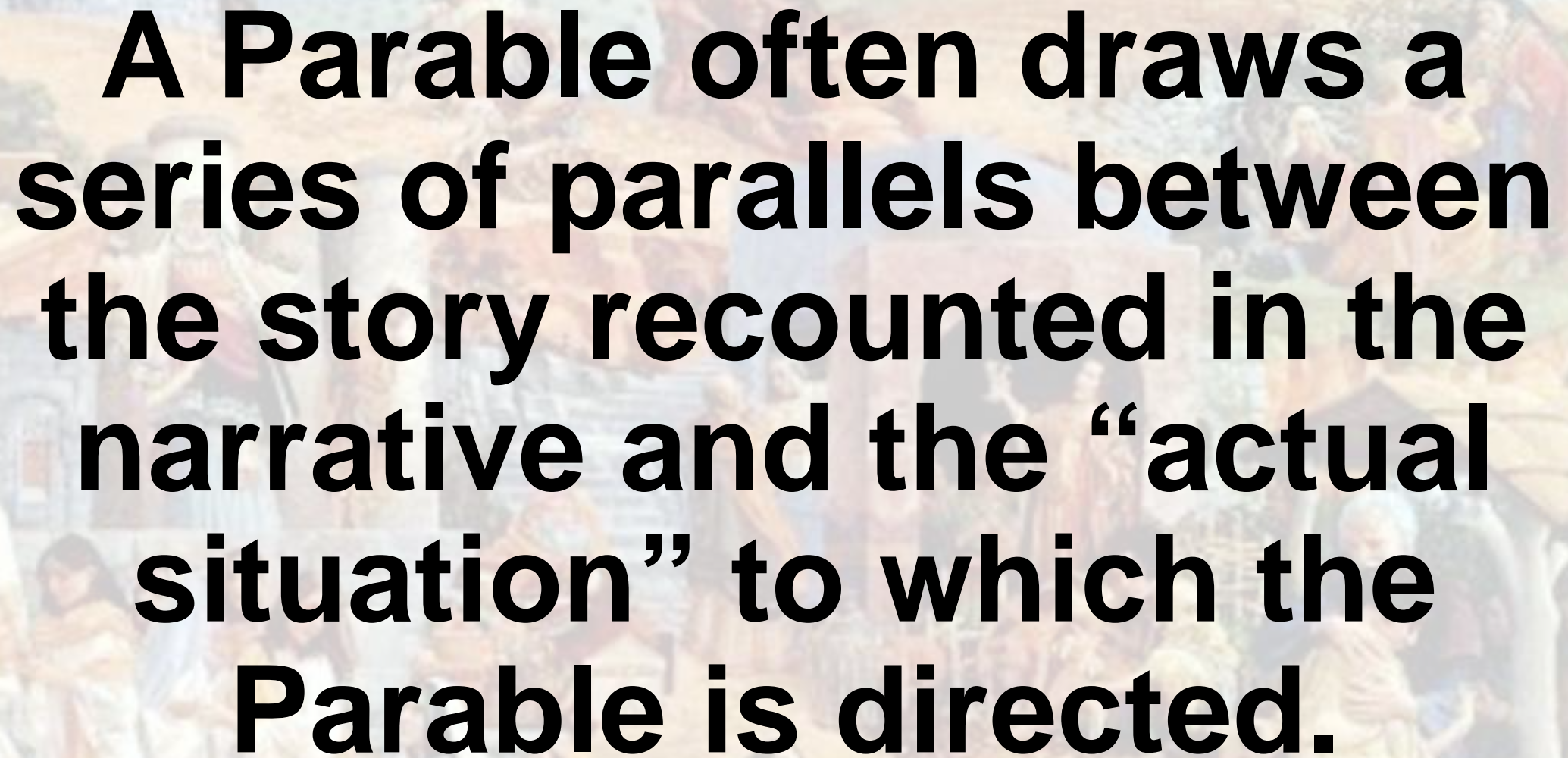
**Didactic,
(intended to teach, having moral
instruction as an ulterior motive).**



A Parable is a something written or spoken that is a briefly and clearly expressed story, intended to teach, having moral instruction as an ulterior motive, in prose or verse, that illustrates one or more instructive lessons or principles.




A Parable differs from a fable in that fables employ animals, plants, inanimate objects, or forces of nature as characters, whereas Parables have human characters.



A Parable often draws a series of parallels between the story recounted in the narrative and the “actual situation” to which the Parable is directed.

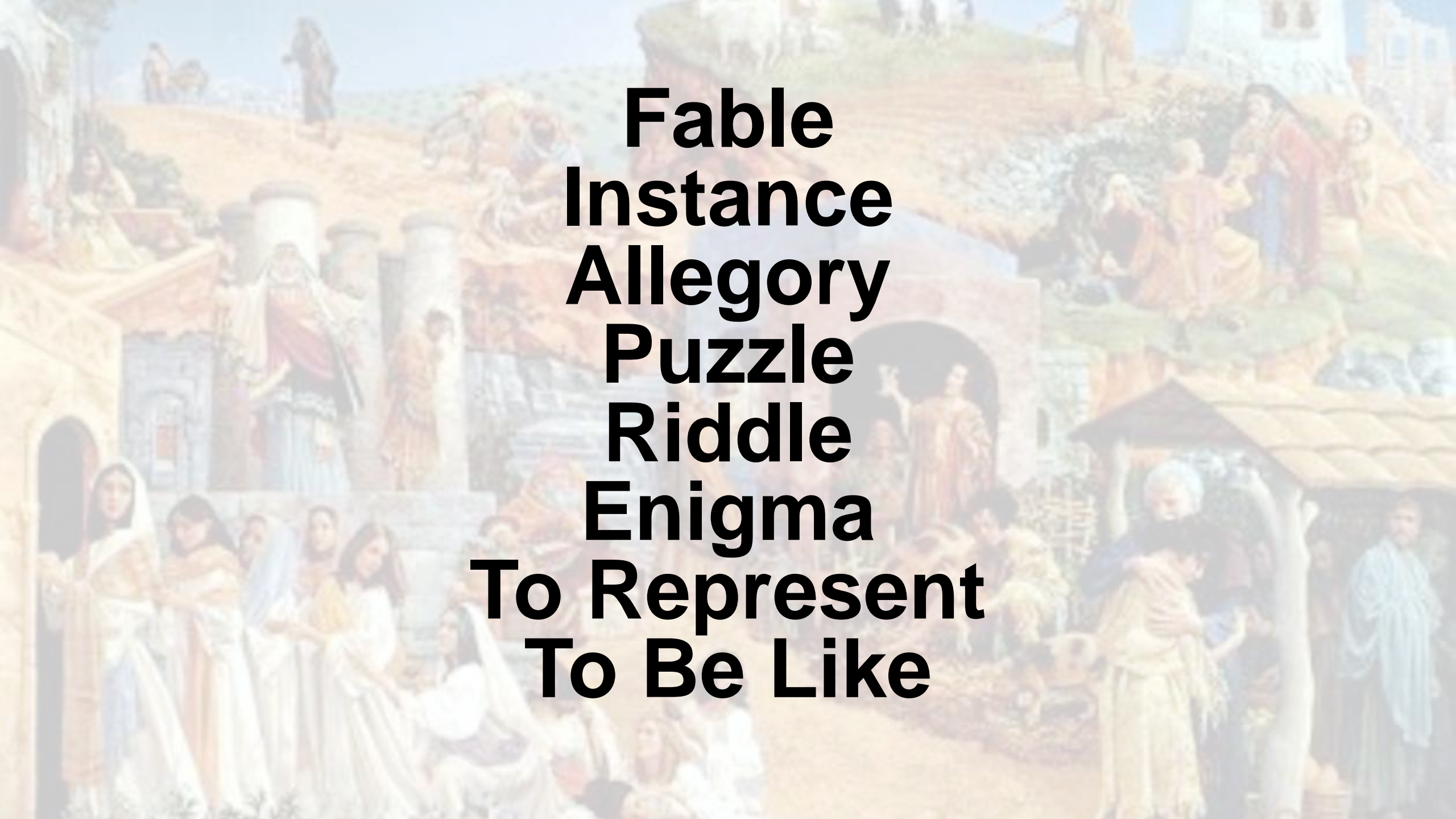


משל

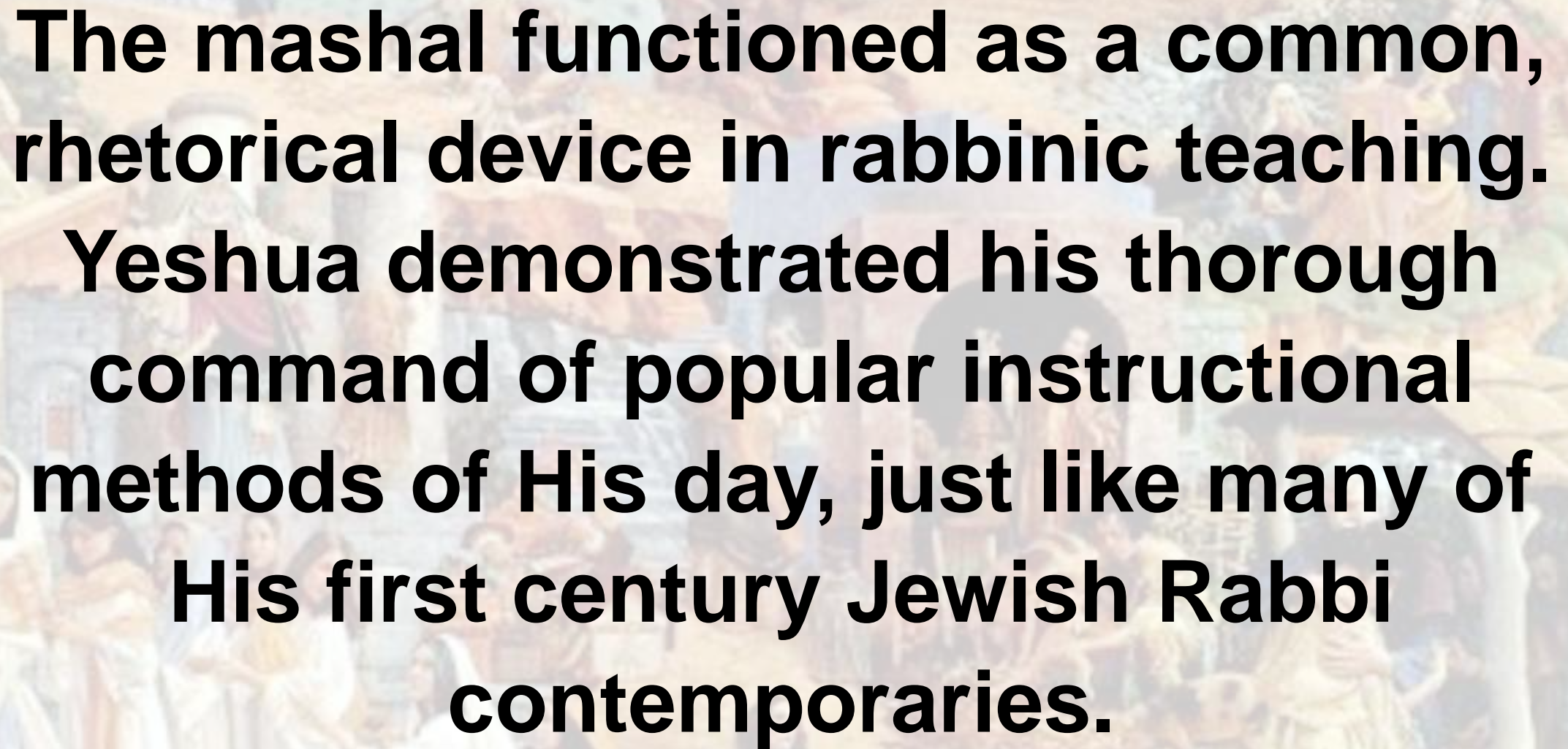


Strong's 4912

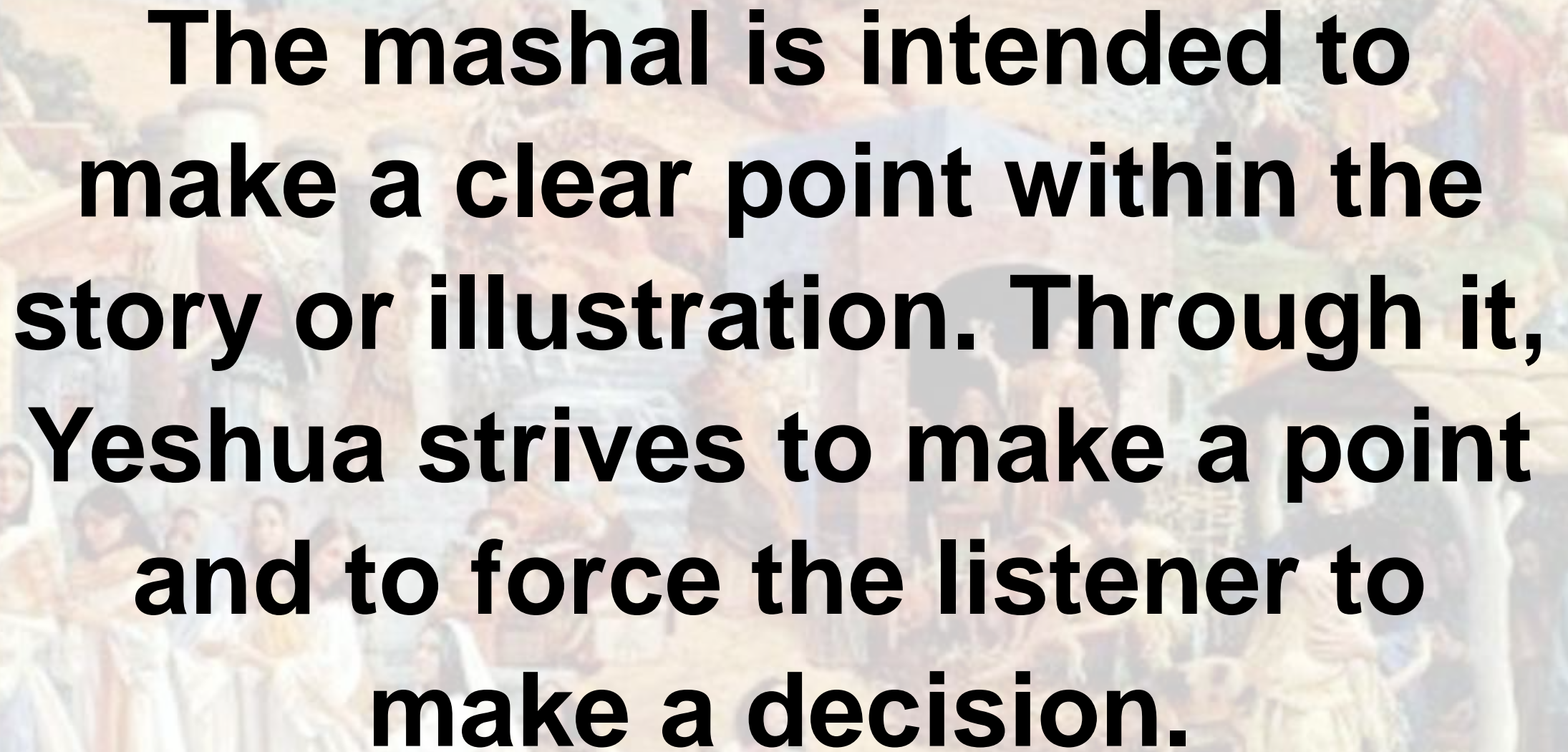
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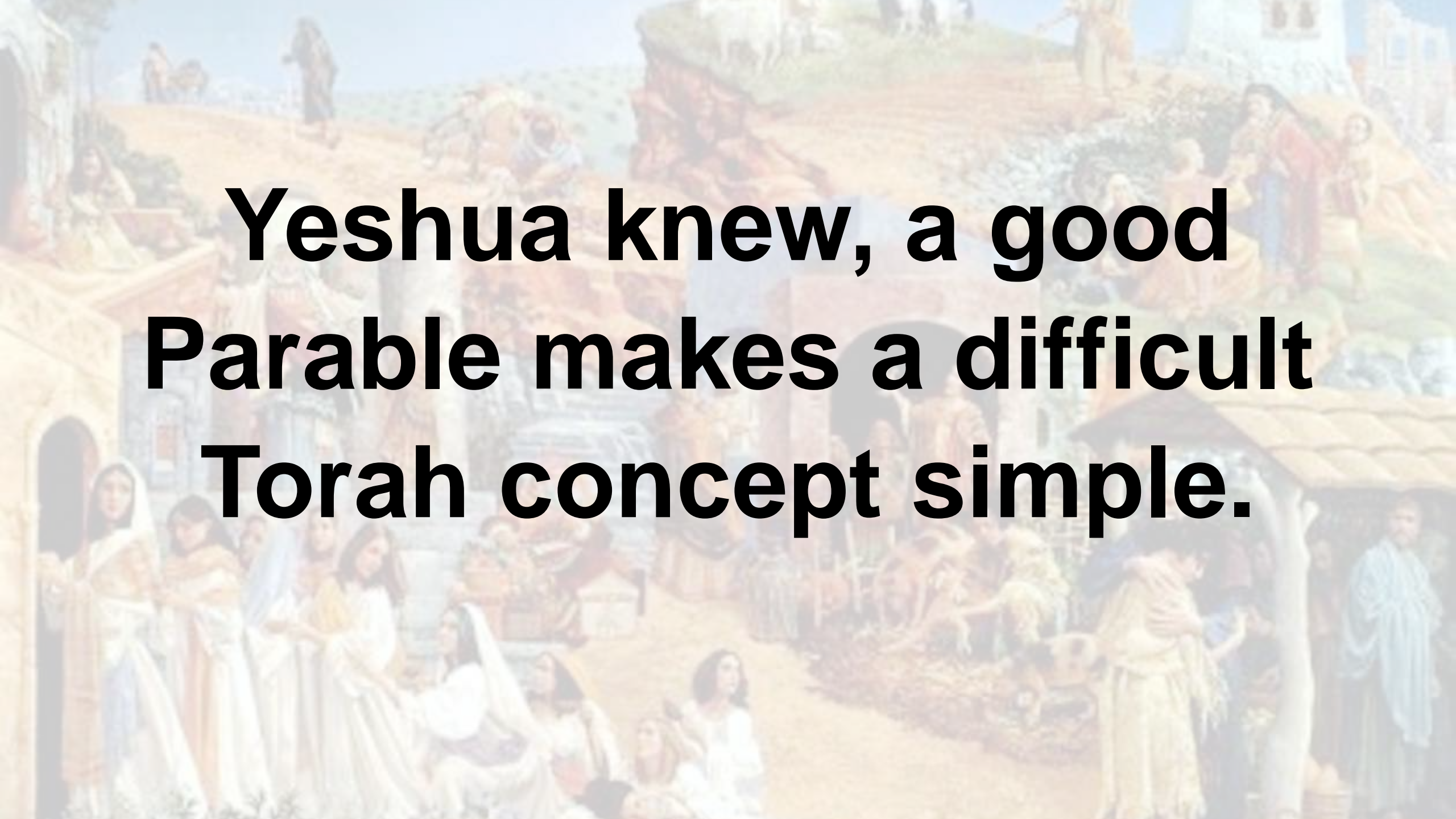
**Fable
Instance
Allegory
Puzzle
Riddle
Enigma
To Represent
To Be Like**



The mashal functioned as a common, rhetorical device in rabbinic teaching. Yeshua demonstrated his thorough command of popular instructional methods of His day, just like many of His first century Jewish Rabbi contemporaries.



The mashal is intended to make a clear point within the story or illustration. Through it, Yeshua strives to make a point and to force the listener to make a decision.



**Yeshua knew, a good
Parable makes a difficult
Torah concept simple.**

A faded background illustration of a biblical scene, likely Jesus teaching a group of people in a town. The scene is set in a town with stone buildings and a dirt path. In the foreground, a man in a white robe (Jesus) is seated on the ground, surrounded by a group of people, some sitting and some standing, listening intently. In the background, more people are visible, some on horseback, and a large crowd is gathered in the town square. The overall atmosphere is one of a public teaching or parable being shared.

Parables are found throughout the Old and New Testaments.



The Poor Man's Ewe Lamb (2 Samuel 12:1–4)

The Poor Wise Man (Ecclesiastes 9:14–18)

God's Vineyard (Isaiah 5:1–6)

The Plowman (Isaiah 28:23–29)

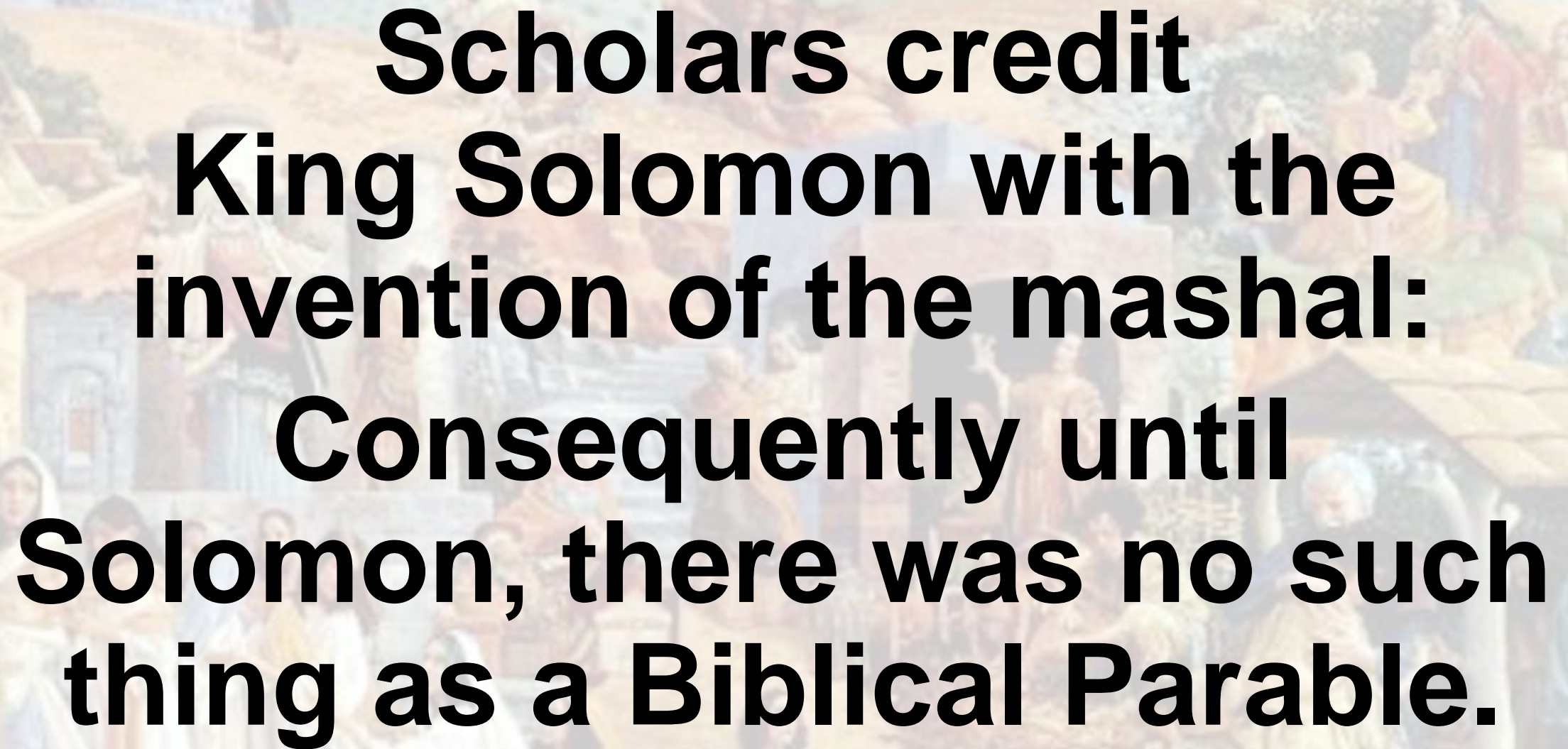
The Potter (Jeremiah 18:1–10)

The Boiling Pot (Ezekiel 24:3–5)

The Two Harlots (Ezekiel 23:2–21)

The Lion's Cubs (Ezekiel 19:2–9)

The Eagles and the Vine (Ezekiel 17:1–10)



**Scholars credit
King Solomon with the
invention of the mashal:
Consequently until
Solomon, there was no such
thing as a Biblical Parable.**



**Yeshua spoke at length
with Parables.**

**In order to communicate as clearly
and as effectively as possible,
Yeshua spoke in Parables.**

**Parables and storytelling
characterize much of His teaching
ministry.**



Reasons Jesus Taught in Parables

To Send a Message Straight to the People

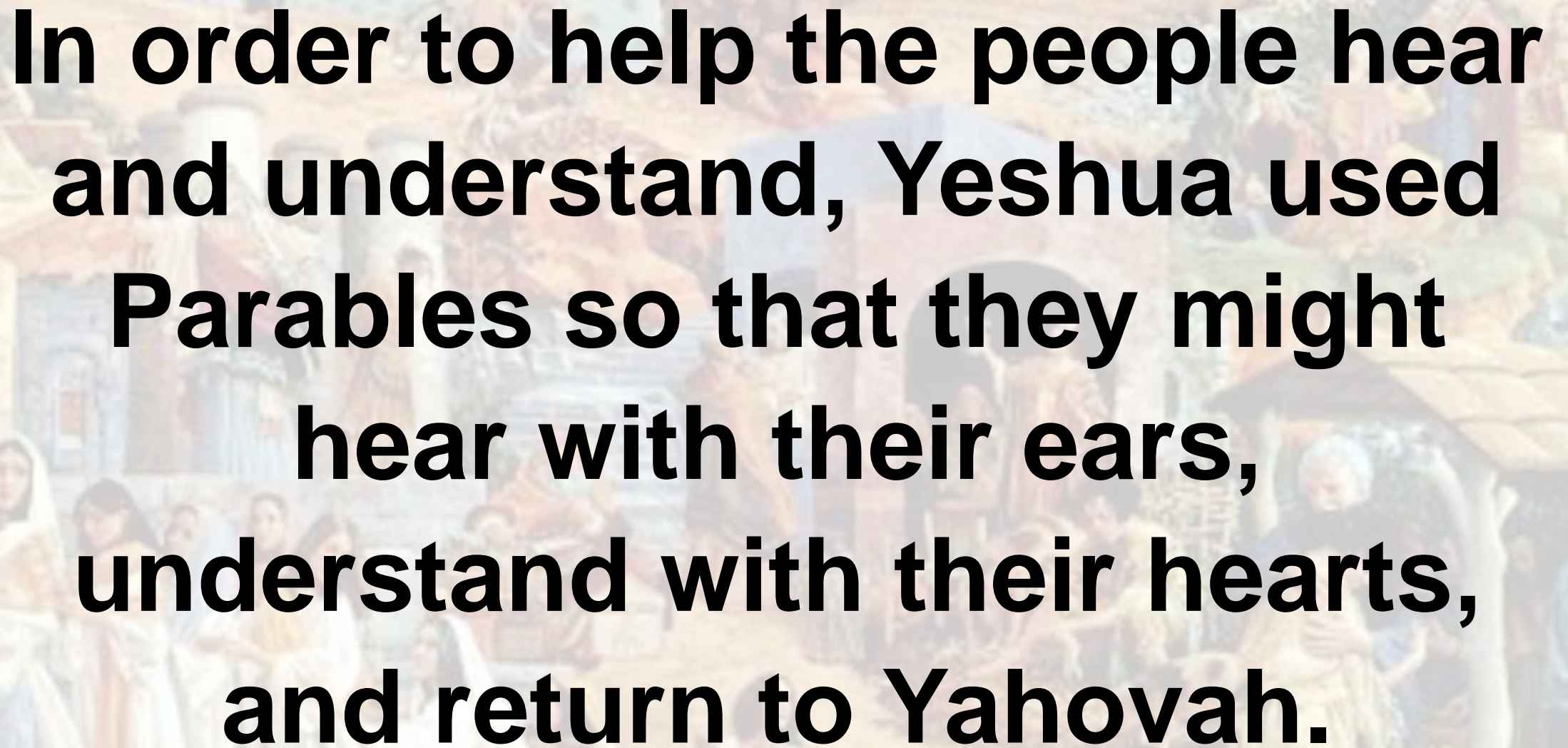
To Help Us Understand the Gospel

To Revolutionize the Way We See Things

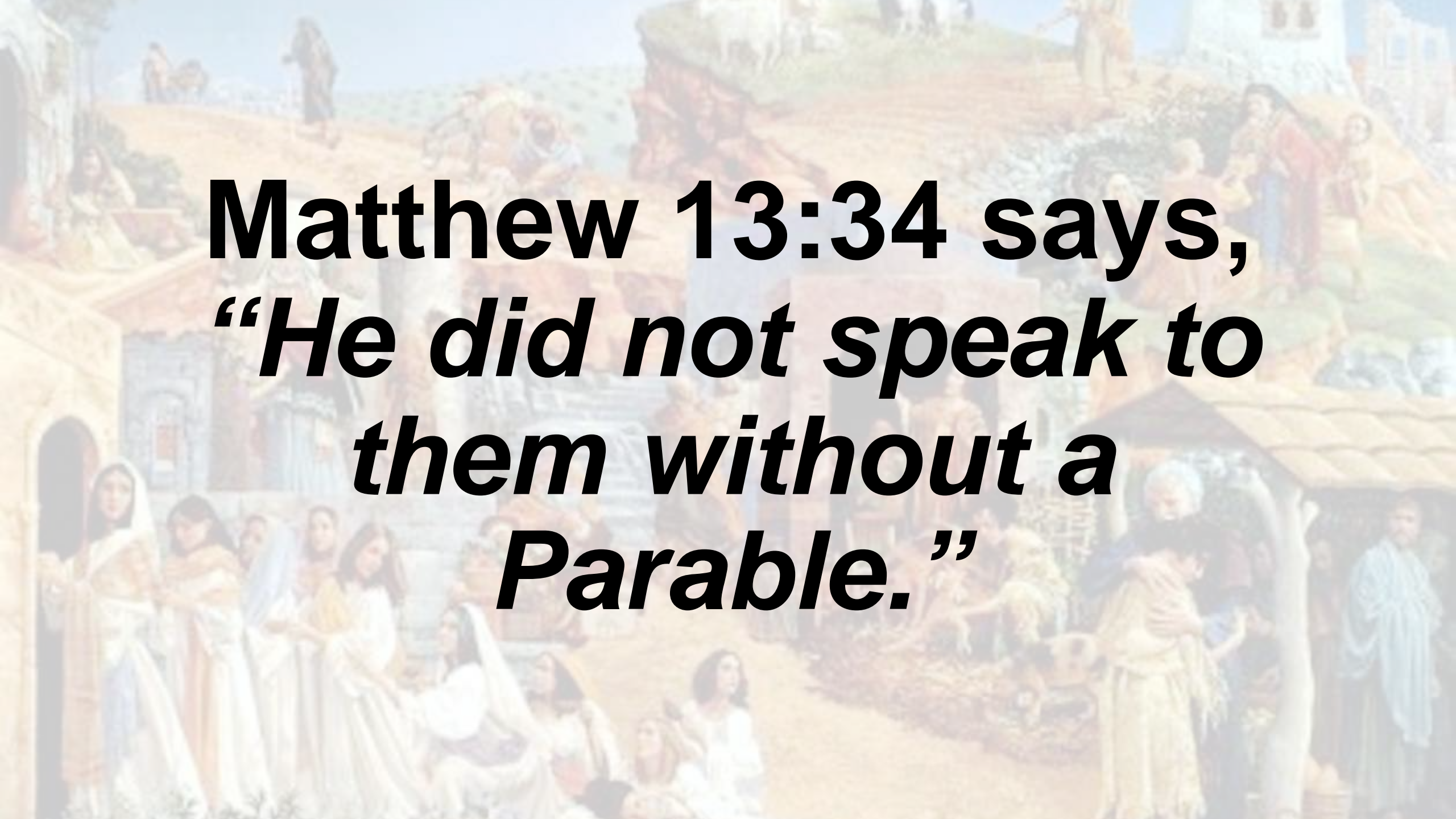
To Serve as Weapons in Spiritual Warfare

To Speak With Authority

To Know the Mysteries of Heaven *hutterstock.com*



**In order to help the people hear
and understand, Yeshua used
Parables so that they might
hear with their ears,
understand with their hearts,
and return to Yahovah.**



**Matthew 13:34 says,
*“He did not speak to
them without a
Parable.”***



**The Gospels contain at least 40
unique Parables.**

**Depending on the definition, that
number could be as high as 250.**

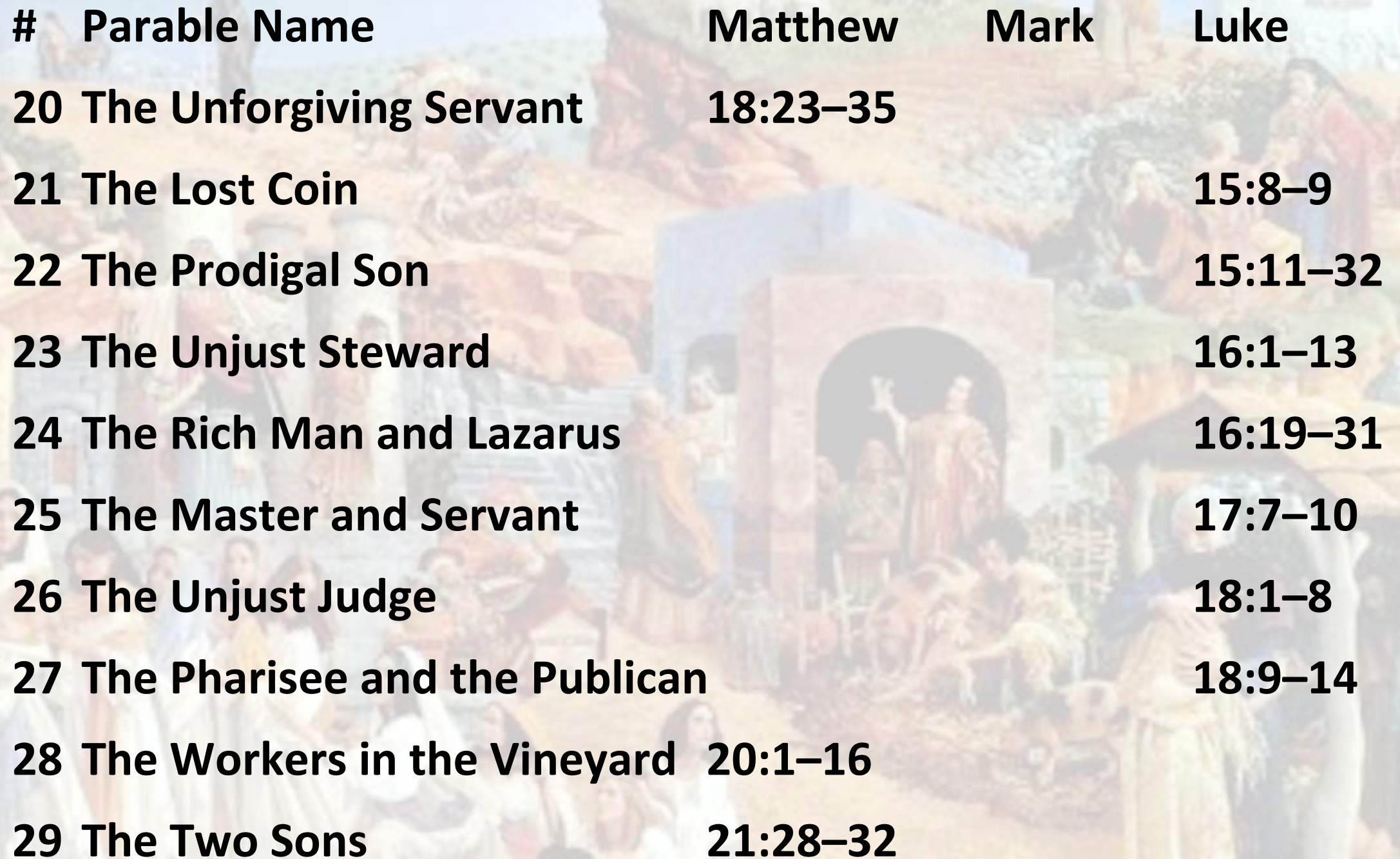
**15 Parables are also referenced in
non-canonical gospels**



#	Parable Name	Matthew	Mark	Luke
1	The Growing Seed		4:26–29	
2	The Two Debtors			7:41–43
3	The Lamp under a Bushel	5:14–15	4:21–25	8:16–18
4	The Good Samaritan			10:25–37
5	The Friend at Night			11:5–8
6	The Rich Fool			12:16–21
7	The Wise and the Foolish Builders	7:24–27		6:46–49
8	New Wine into Old Wineskin	9:16–17	2:21–22	5:37–39
9	The Strong Man	12:29–29	3:27–27	11:21–22



#	Parable Name	Matthew	Mark	Luke
10	The Sower	13:3–9	4:3–9	8:5–8
11	The Tares	13:24–30		
12	The Barren Fig Tree			13:6–9
13	The Mustard Seed	13:31–32	4:30–32	13:18–19
14	The Leaven	13:33–33		13:20–21
15	The Pearl	13:45–46		
16	Drawing in the Net	13:47–50		
17	The Hidden Treasure	13:44		
18	Counting the Cost			14:28–33
19	The Lost Sheep	18:10–14		15:4–6



#	Parable Name	Matthew	Mark	Luke
20	The Unforgiving Servant	18:23–35		
21	The Lost Coin			15:8–9
22	The Prodigal Son			15:11–32
23	The Unjust Steward			16:1–13
24	The Rich Man and Lazarus			16:19–31
25	The Master and Servant			17:7–10
26	The Unjust Judge			18:1–8
27	The Pharisee and the Publican			18:9–14
28	The Workers in the Vineyard	20:1–16		
29	The Two Sons	21:28–32		



#	Parable Name	Matthew	Mark	Luke
30	The Wicked Husbandmen	21:33–41	12:1–9	20:9–16
31	The Great Banquet	22:1–14		14:15–24
32	The Budding Fig Tree	24:32–35	13:28–31	21:29–33
33	The Faithful Servant	24:42–51	13:34–37	12:35–48
34	The Ten Virgins	25:1–13		
35	The Talents or Minas	25:14–30		19:12–27
36	The Sheep and the Goats	25:31–46		
37	The Wedding Feast			14:7-14



Parable Name

Matthew

Mark

Luke

38 New Cloth-Old Coat

9:16

2:21

5:36

39 Owner Of A House

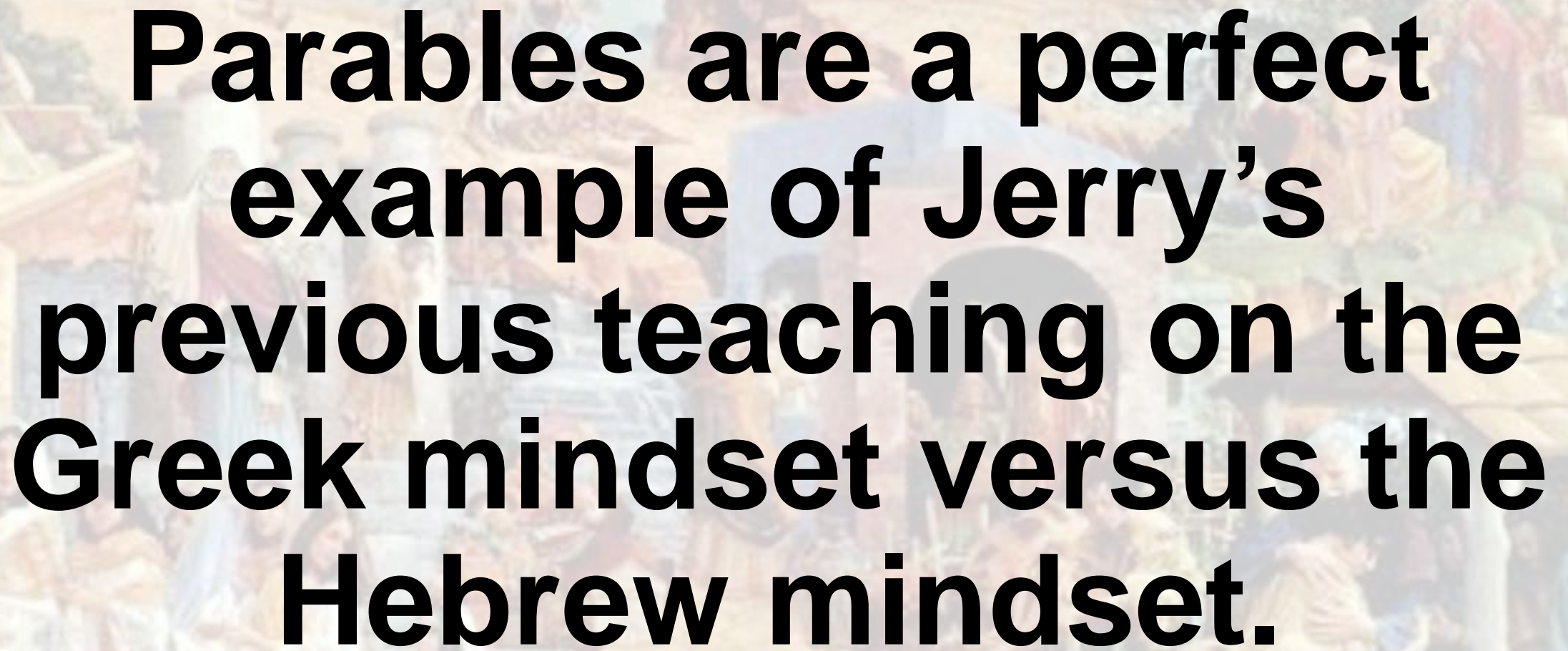
13:52

40 Widow & Judge

18:1-8

41 Sheep, Shepard & Gate

John 10:1-18



Parables are a perfect example of Jerry's previous teaching on the Greek mindset versus the Hebrew mindset.



In the Hebrew world, reality is the Word. For the Greek, reality is the Thing.

Seeing a thing as it appears in the moment you are looking at it (Greek), but following something from its tiniest seed form all the way through to when it reaches full maturity (Hebrew).

Hebrew is looking and seeing things from God's eternal perspective vs. Greek's looking at man's temporal perspective.

Greek thought is a snapshot of you, while Hebrew thought is a full-length movie of your life.



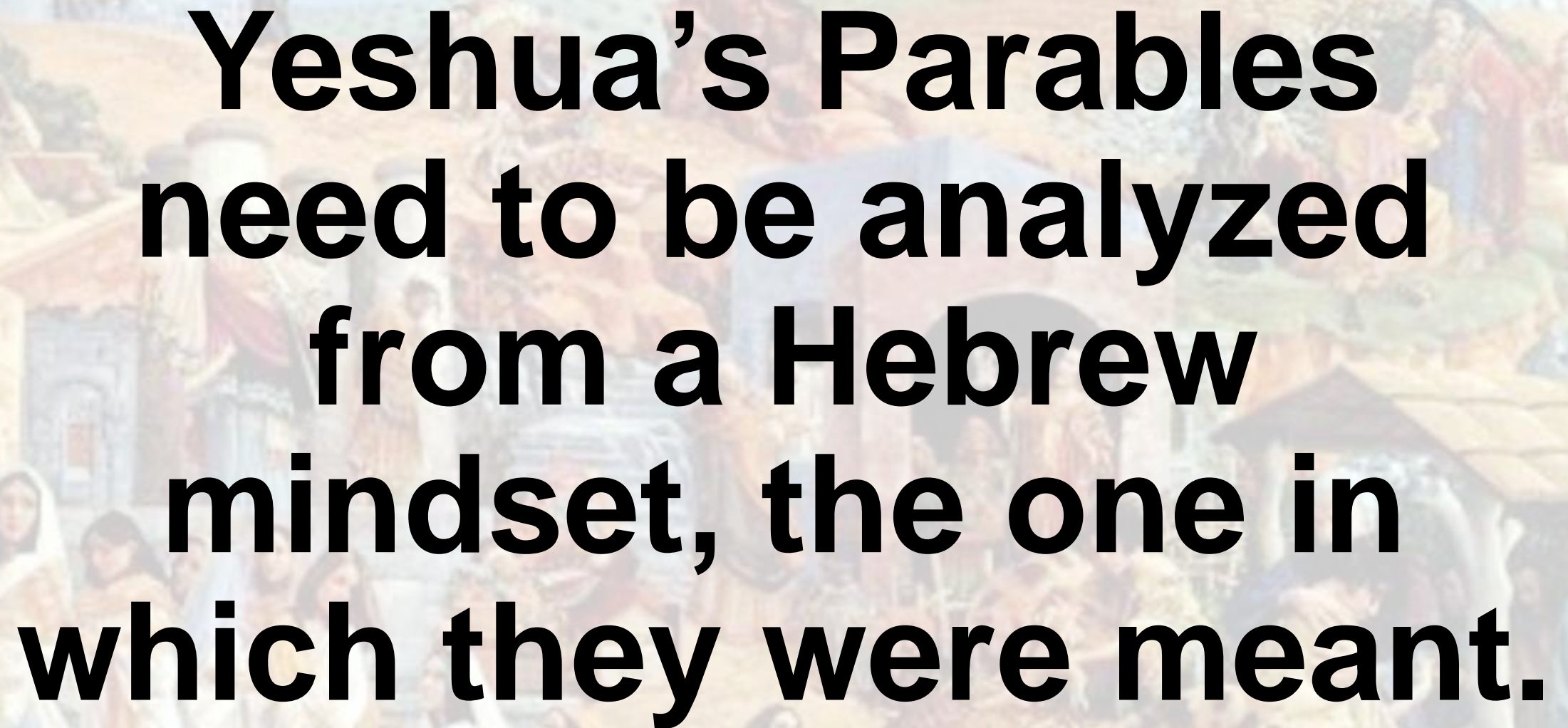
The most important senses in Hebrew are hearing and feeling. For the Greek it is sight.

In the Hebrew Culture, there is only one God, in Greek thought there is a multitude of gods.

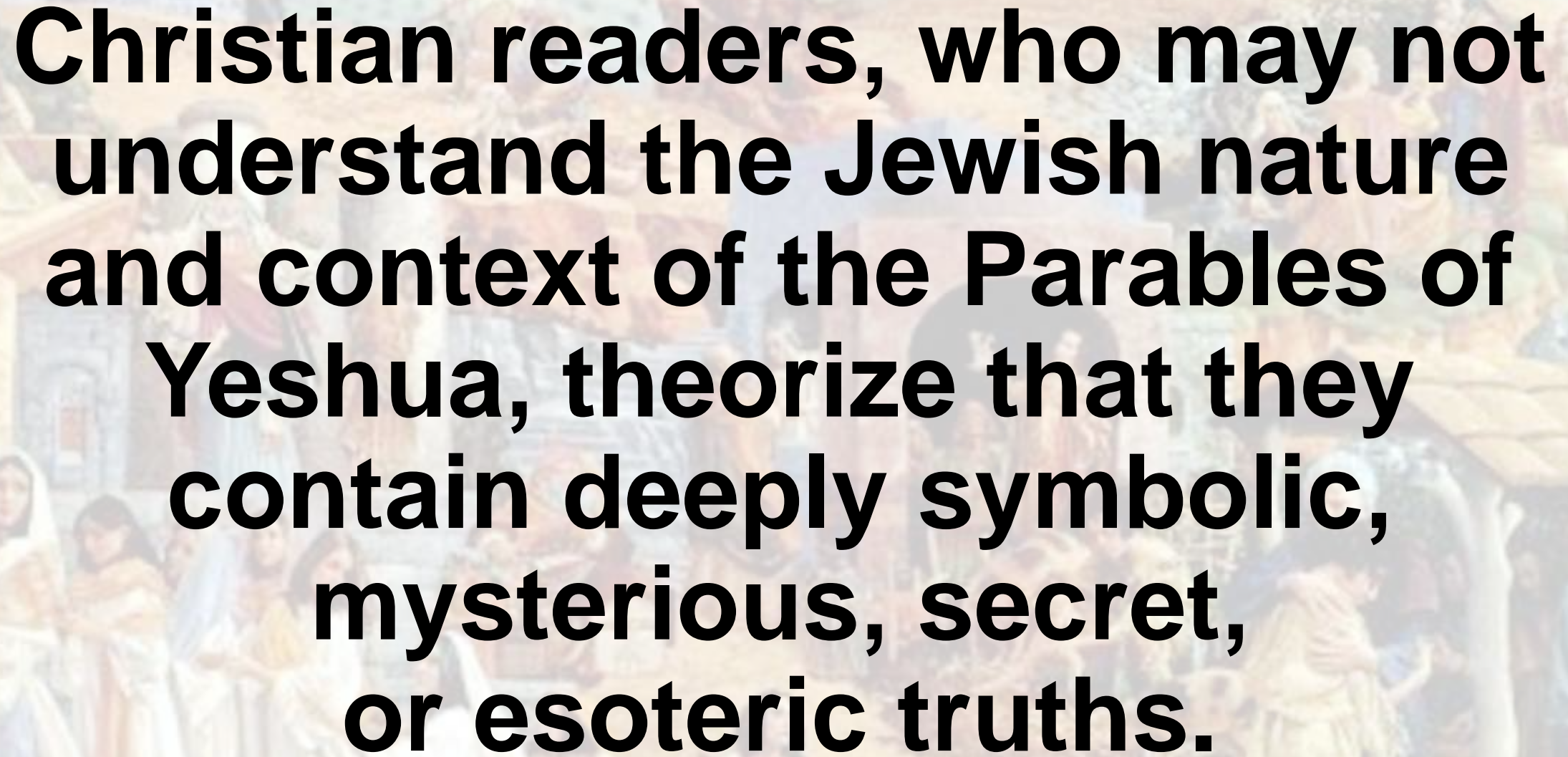
In Greek thinking the gods are always changing. In Hebrew thought Yahovah is the same, yesterday, today, and tomorrow.

Hebrew thought describes objects in the relation to its functions, using verbs and nouns (dynamic). Greek thought describes objects in the relation to its appearance, using adjectives (static).

Hebrew is concerned with practice, the Greek with knowledge.



**Yeshua's Parables
need to be analyzed
from a Hebrew
mindset, the one in
which they were meant.**



Christian readers, who may not understand the Jewish nature and context of the Parables of Yeshua, theorize that they contain deeply symbolic, mysterious, secret, or esoteric truths.



Historical Christianity has enjoyed extracting allegorical, far-fetched, and even hidden meanings from Yeshua's Parables.

However, neither the rabbis nor Yeshua used Parables as complex riddles that were intended to confuse and confound.



Some features of Yeshua's Parables:

They are brief, invented narratives that shed light on aspects of human experience and behavior.

They usually involve ordinary human characters and situations.



They often illustrate religious and ethical themes.

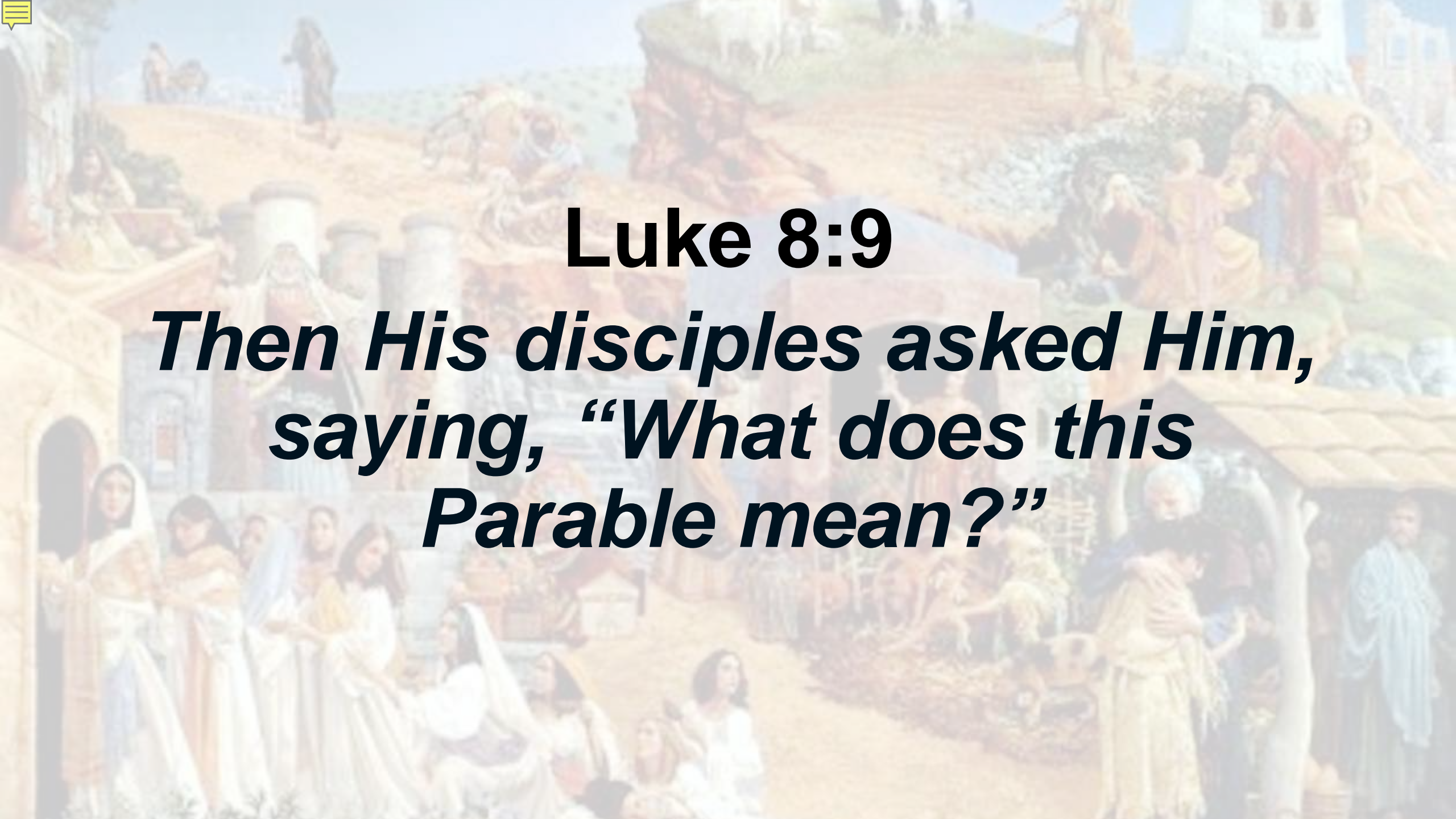
They may have a surprising or ironic element of reversal.

They often have morals, attached to their beginning or end.



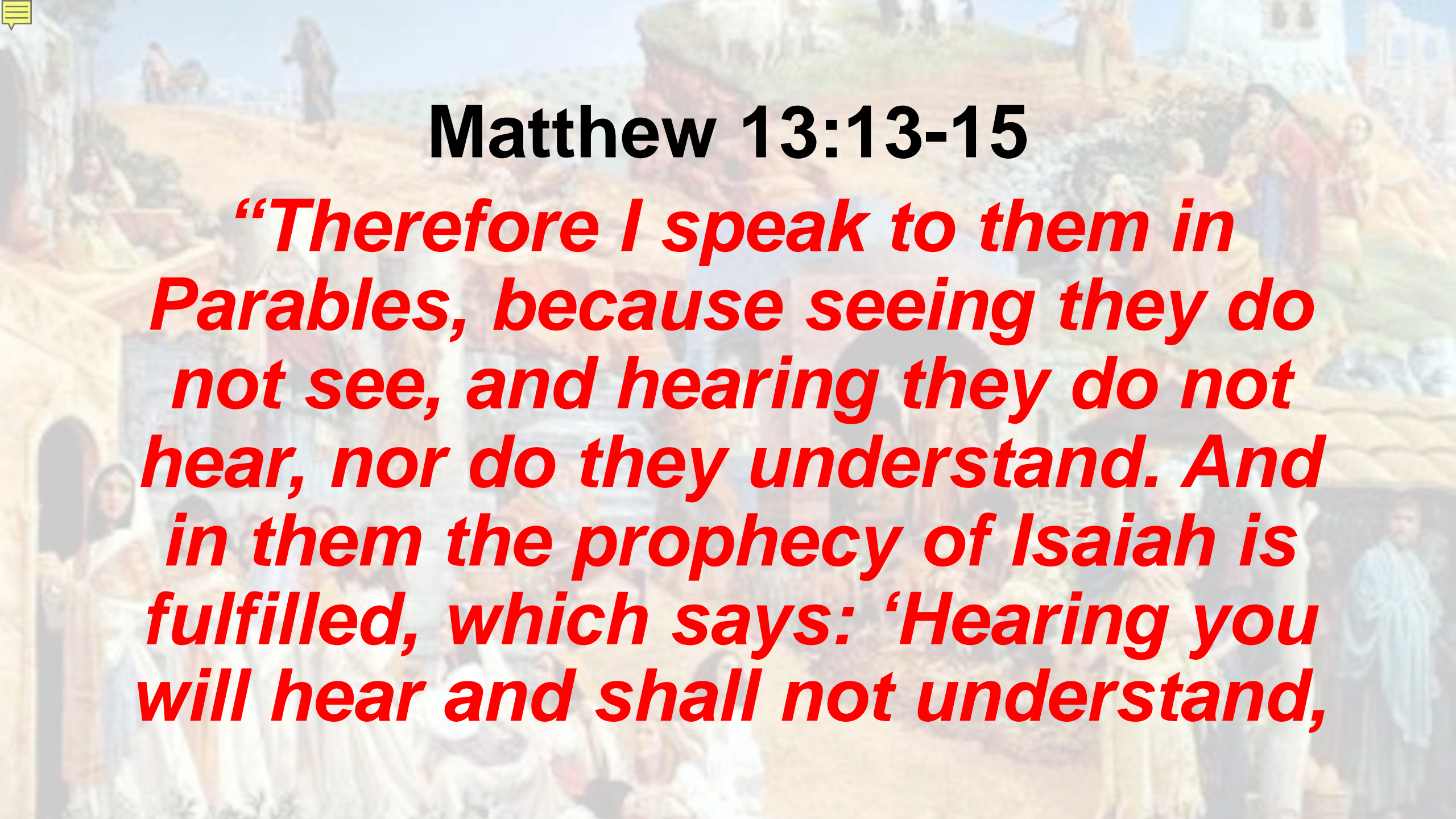
Luke 8:9

***Then His disciples asked Him,
saying, “What does this
Parable mean?”***



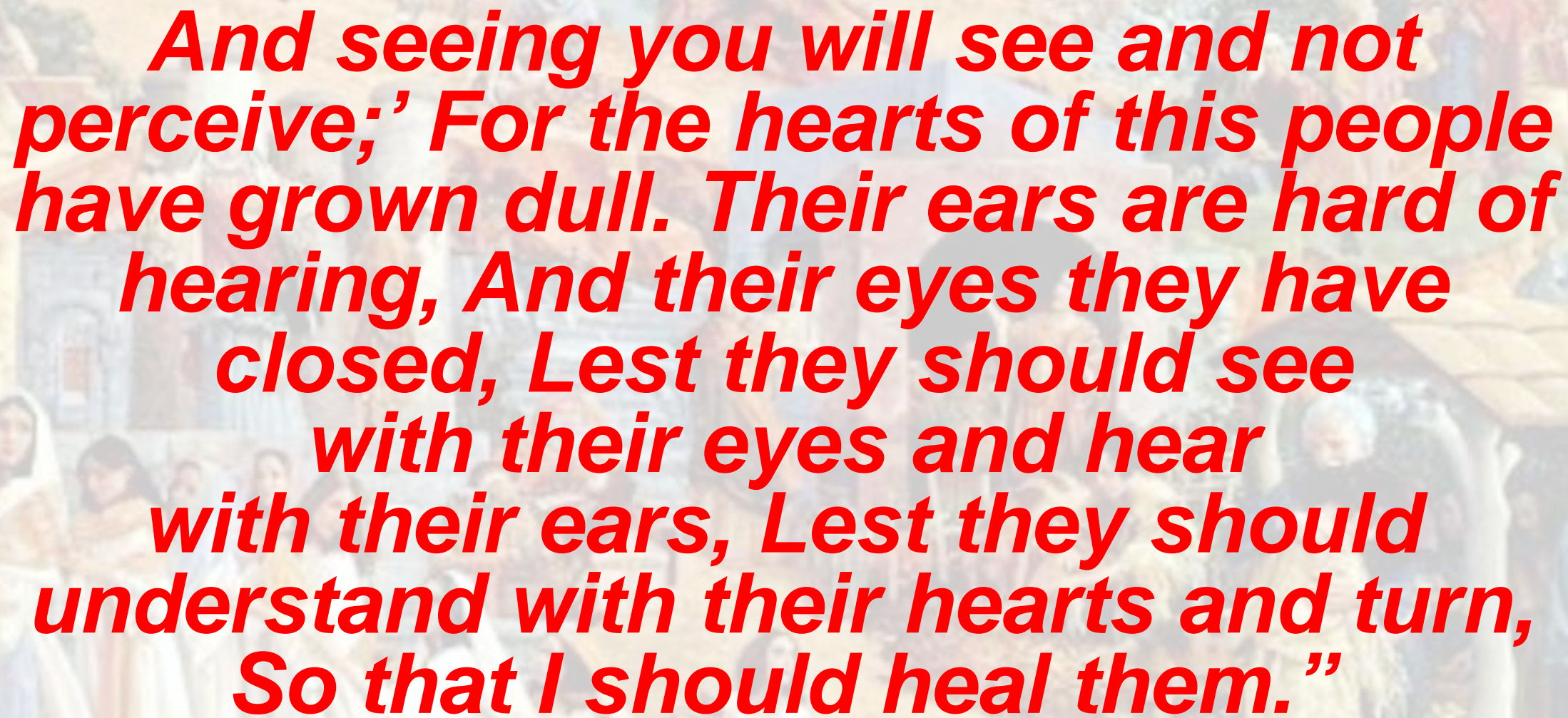
A detailed illustration of a bustling ancient town, likely representing a setting in the Bible. The scene is filled with people in traditional robes, engaged in various activities. In the foreground, a group of women in white and blue robes are gathered, some holding bundles. In the background, there are buildings with tiled roofs, a central square with a fountain, and a large crowd of people. The overall atmosphere is one of a busy, lived-in community.

Why did Yeshua speak in Parables?

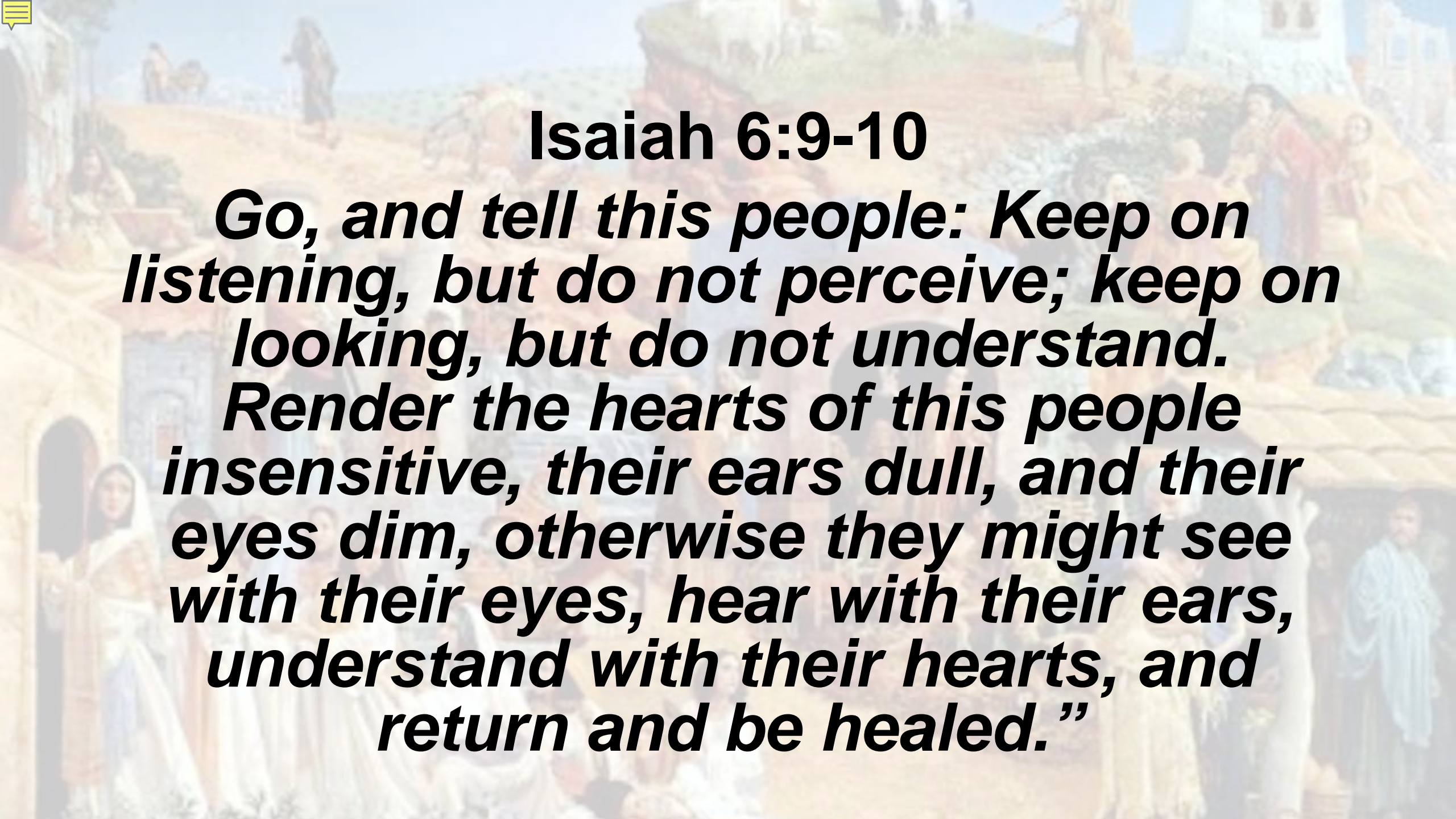


Matthew 13:13-15

“Therefore I speak to them in Parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand,



And seeing you will see and not perceive;’ For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.”



Isaiah 6:9-10

Go, and tell this people: Keep on listening, but do not perceive; keep on looking, but do not understand. Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed.”

A background illustration of a crowd of people in a village setting. The scene is rendered in a soft, painterly style with a warm, golden light. In the foreground, a woman in a white headscarf and a young child are visible. The crowd extends into the background, with people gathered around a central figure who is partially obscured by the text. The architecture consists of simple, earth-toned buildings with flat roofs. The overall atmosphere is one of a busy, communal gathering.

Mark 4:11

And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in Parables,

Matthew 13:34

All these things Yeshua spoke to the crowds in Parables, and He did not speak to them without a Parable.



**It's been said that
Yeshua tells us these
Parables to determine
if we truly understand
the Gospels.**

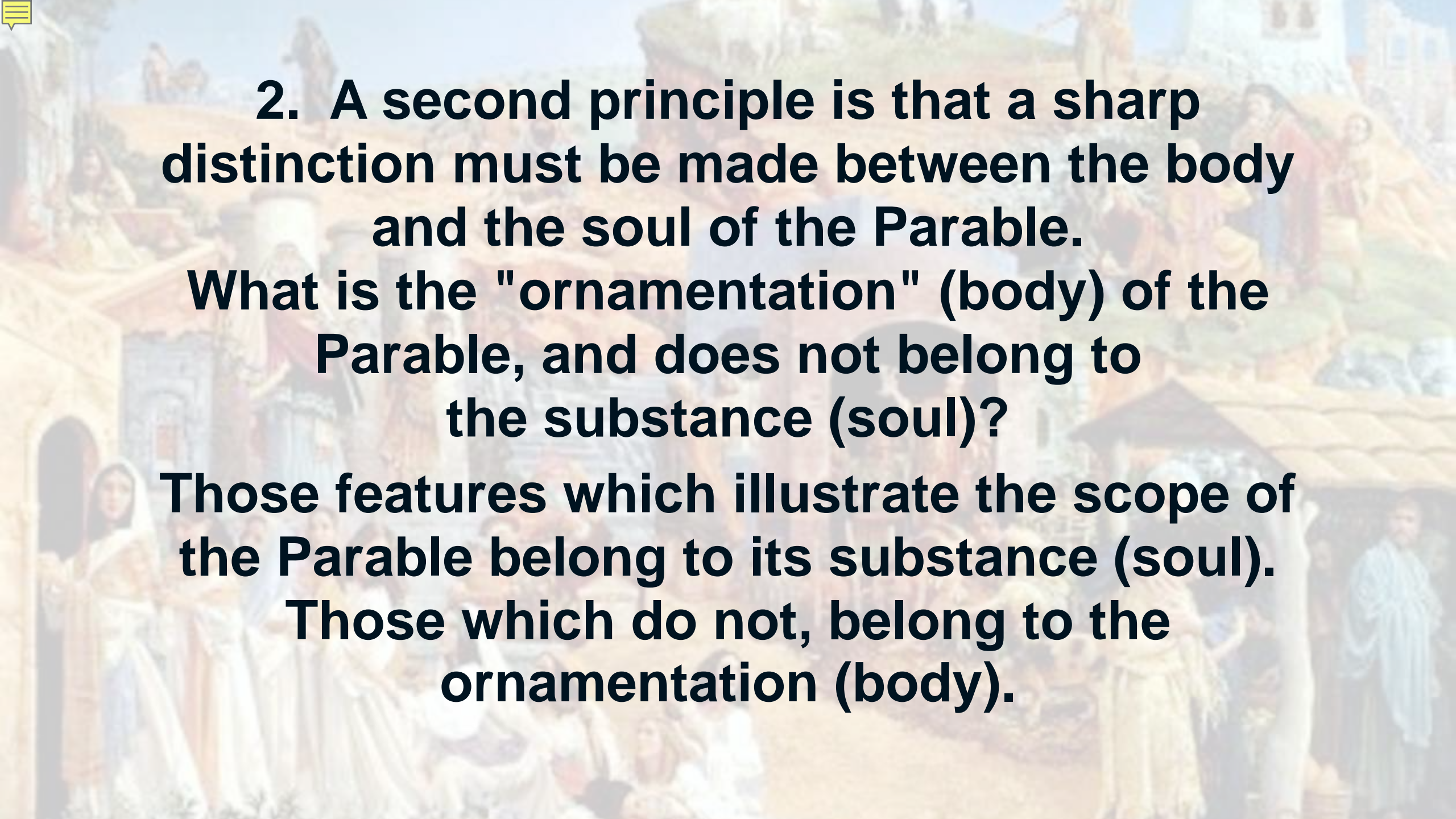
How do you analyze a Parable?

1. What is the scope (the particular spiritual truth which the Parable is intended to convey)?

The scope may be stated in so many words.

The scope may be learned from the occasion of the Parable.

Sometimes the scope can be learned only from an examination of the details of the Parable itself.



2. A second principle is that a sharp distinction must be made between the body and the soul of the Parable.

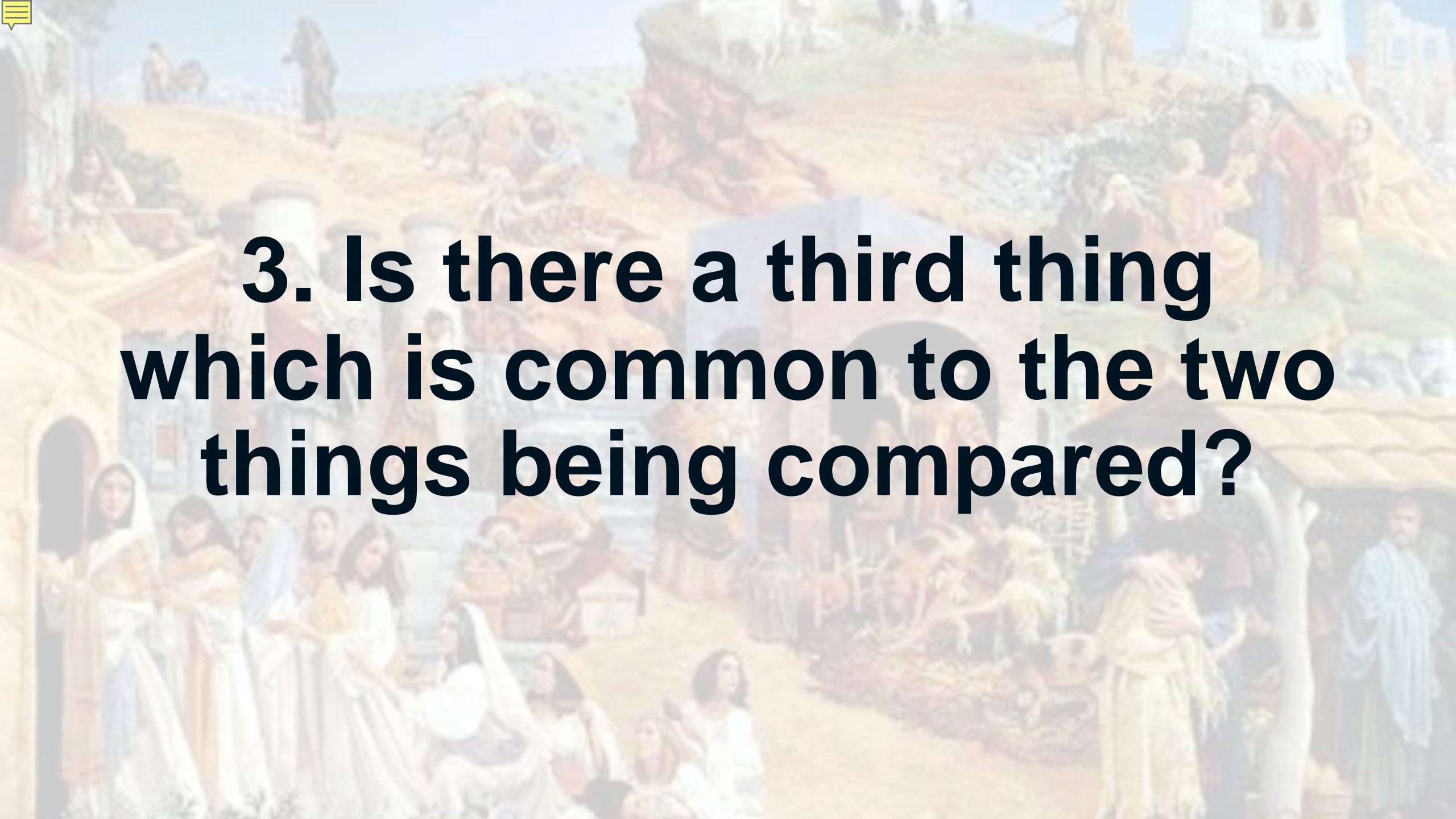
What is the "ornamentation" (body) of the Parable, and does not belong to the substance (soul)?

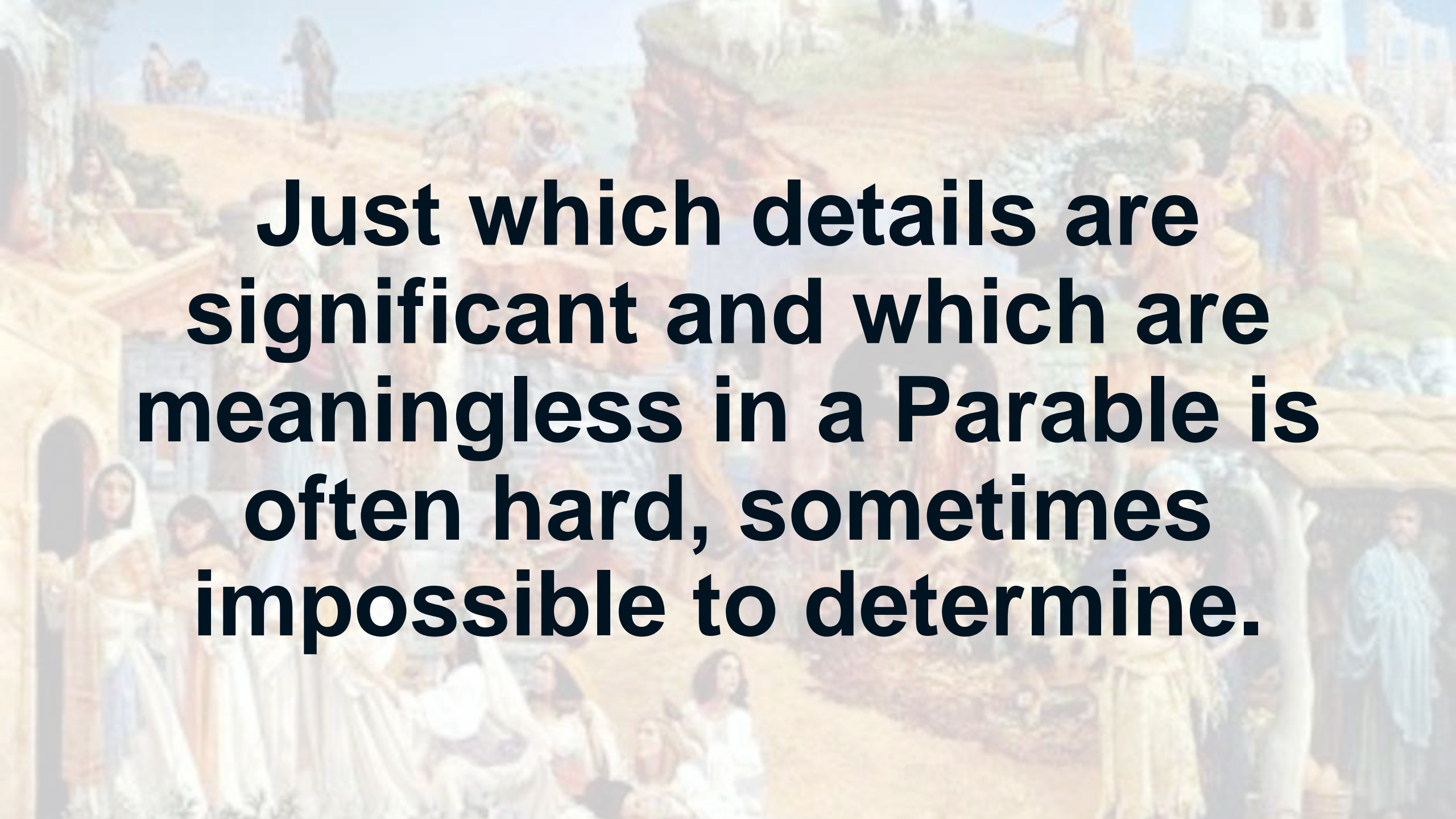
Those features which illustrate the scope of the Parable belong to its substance (soul).

Those which do not, belong to the ornamentation (body).



3. Is there a third thing which is common to the two things being compared?



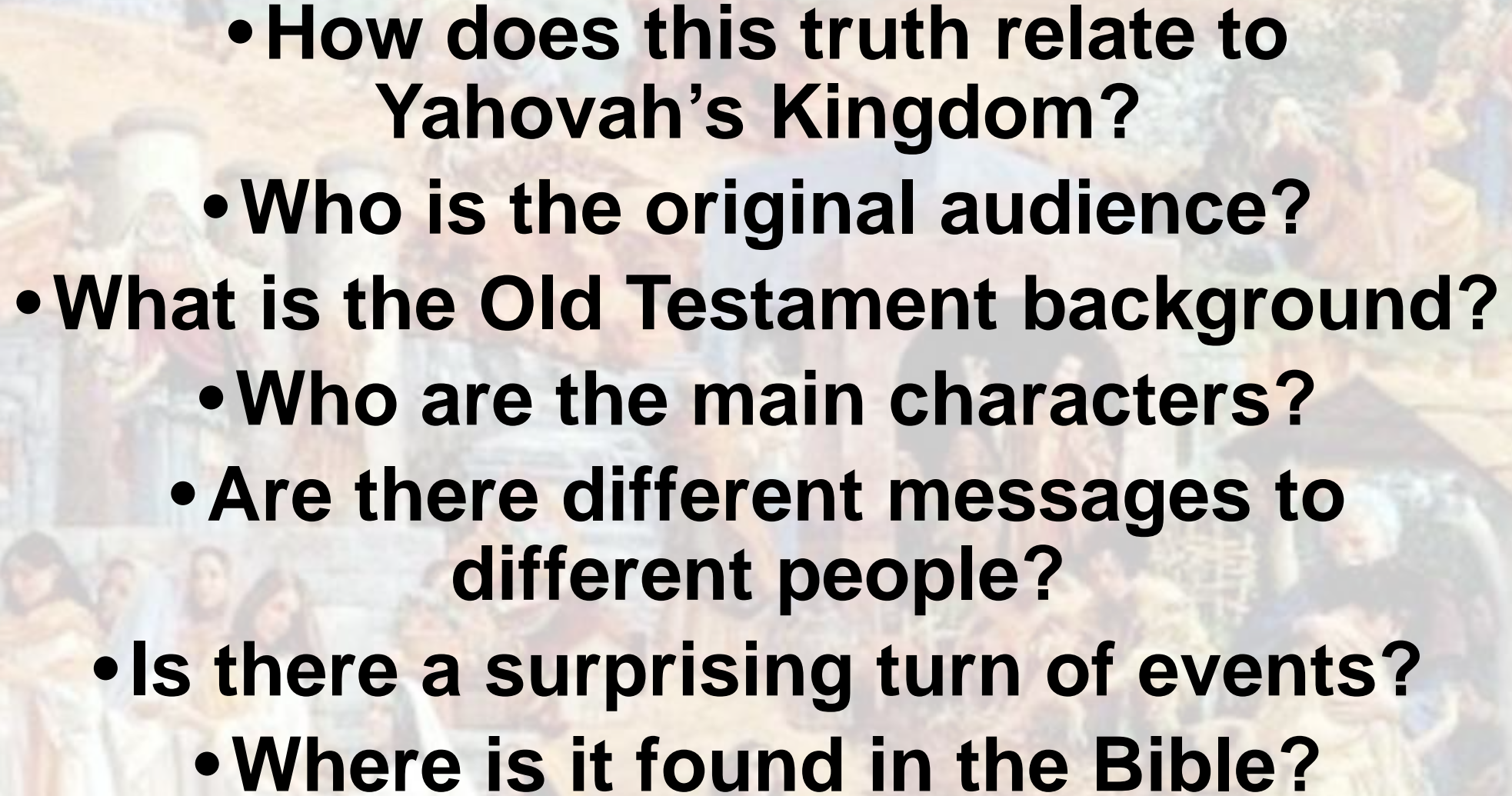


Just which details are significant and which are meaningless in a Parable is often hard, sometimes impossible to determine.



Another way to analyze Yeshua's Parables:

- **What is the social setting of the Parable?**
 - **What is the historical setting?**
 - **What is the cultural setting?**
- **What is the need that prompted the Parable?**
 - **What is the structure and details of the Parable?**
- **What is the central truth of the Parable?**

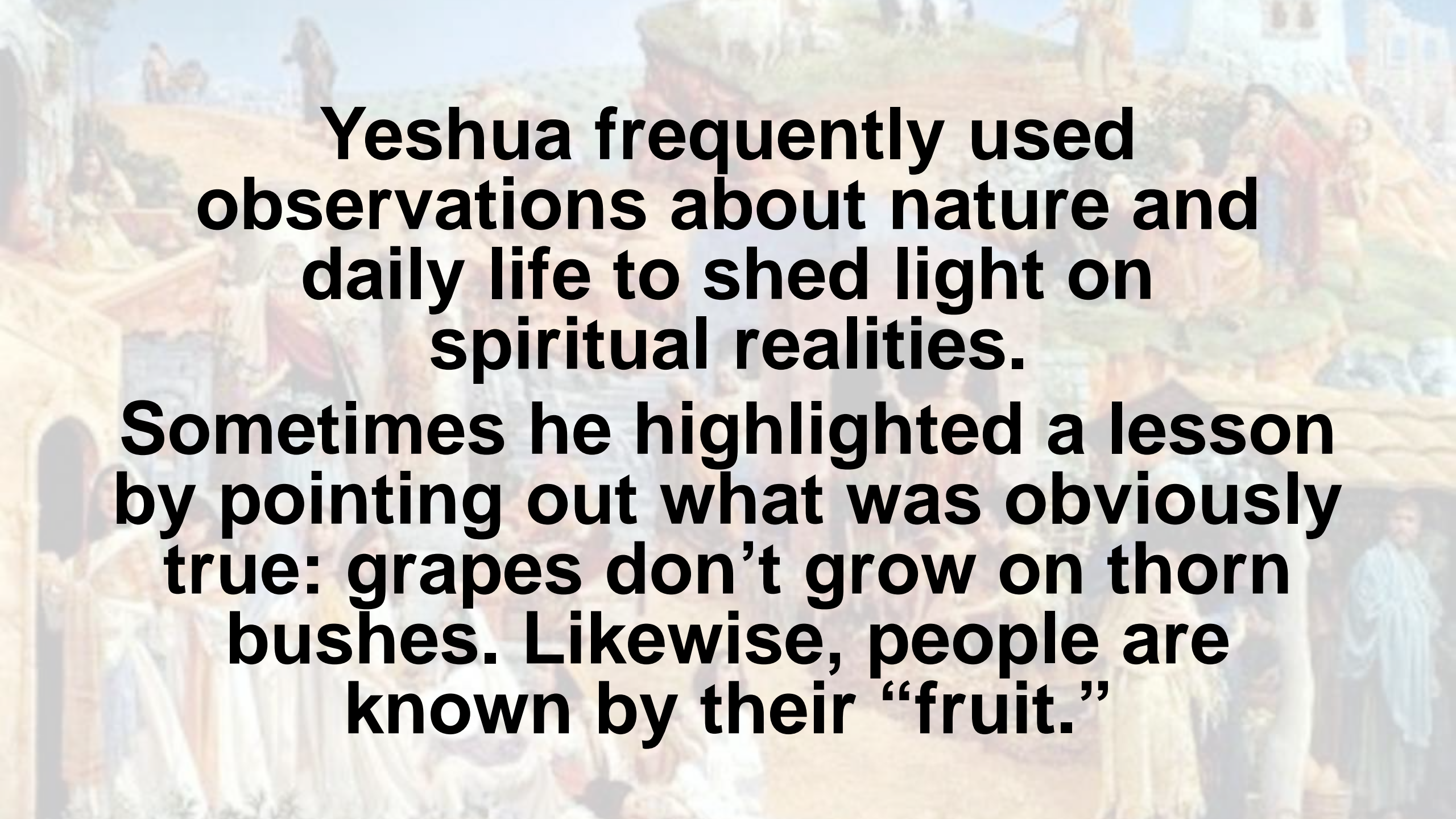
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- **How does this truth relate to Yahovah's Kingdom?**
 - **Who is the original audience?**
 - **What is the Old Testament background?**
 - **Who are the main characters?**
 - **Are there different messages to different people?**
 - **Is there a surprising turn of events?**
 - **Where is it found in the Bible?**



Yeshua's Parables fit perfectly into a non-Western, Jewish culture that expressed itself through tangible metaphors.

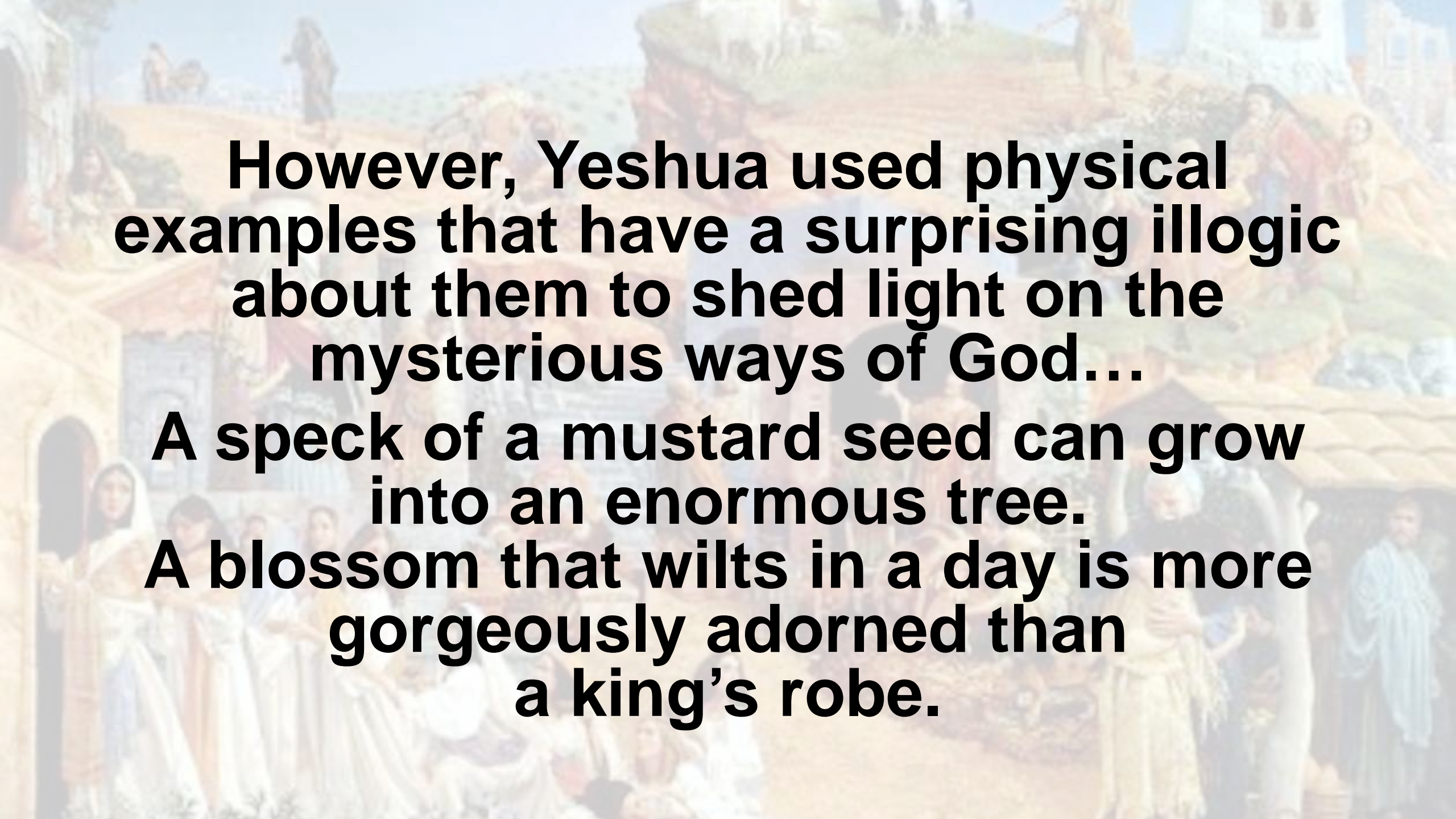
Yeshua was engaging in simple but sophisticated theological teaching, but we miss it if we are looking for the deductive abstract arguments of the Greeks.

Yeshua often based his reasoning on *experience* rather than *if-then logic*. He did this in multiple ways:



Yeshua frequently used observations about nature and daily life to shed light on spiritual realities.

Sometimes he highlighted a lesson by pointing out what was obviously true: grapes don't grow on thorn bushes. Likewise, people are known by their "fruit."



However, Yeshua used physical examples that have a surprising illogic about them to shed light on the mysterious ways of God...

A speck of a mustard seed can grow into an enormous tree.

A blossom that wilts in a day is more gorgeously adorned than a king's robe.



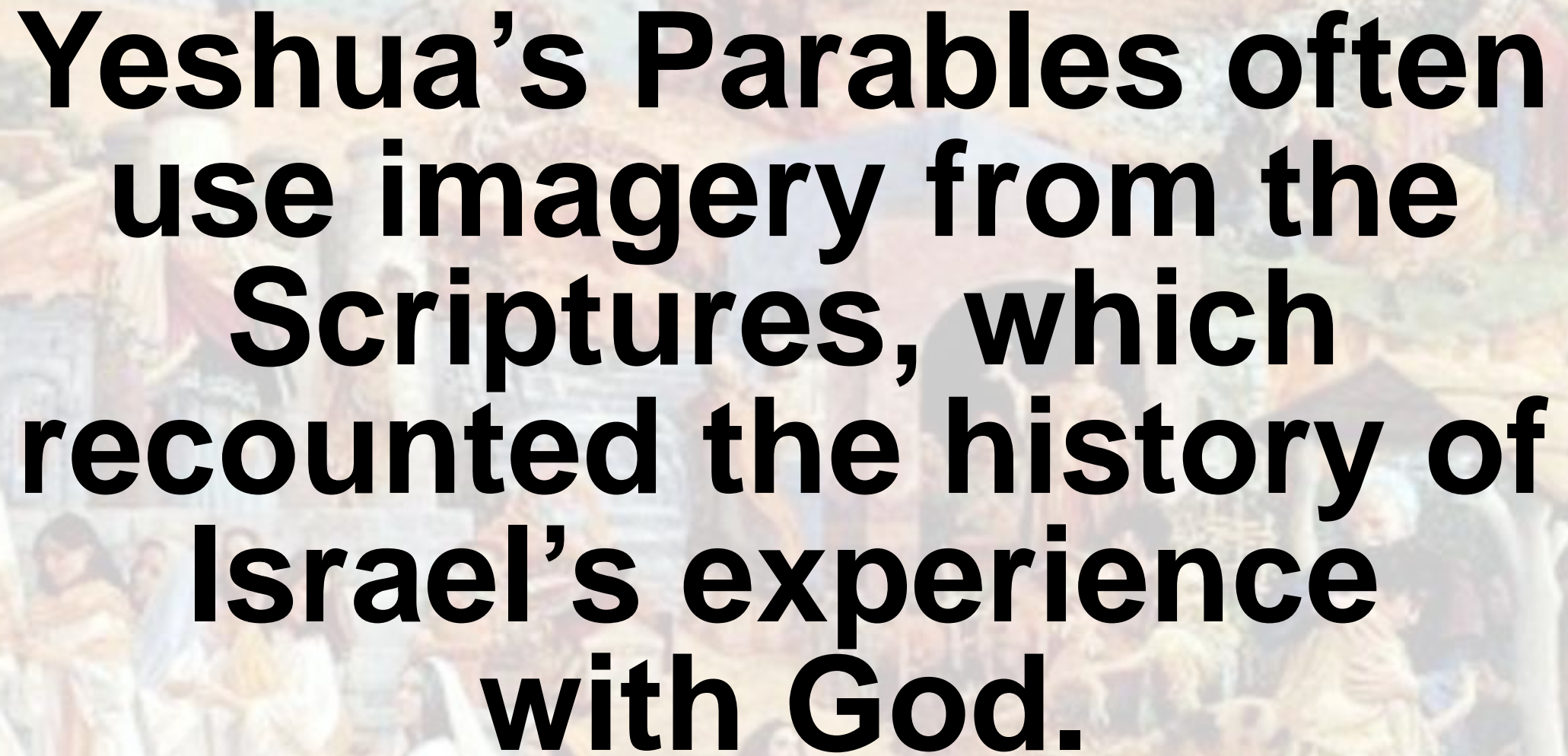
In contrast, Western reasoning often attempts to systematize theology.

It puts God's thoughts onto a logical grid, flattening and straightening them so that they fit into predictable patterns.



Yeshua often used examples based on human experience to explain the complexity of God's ways.

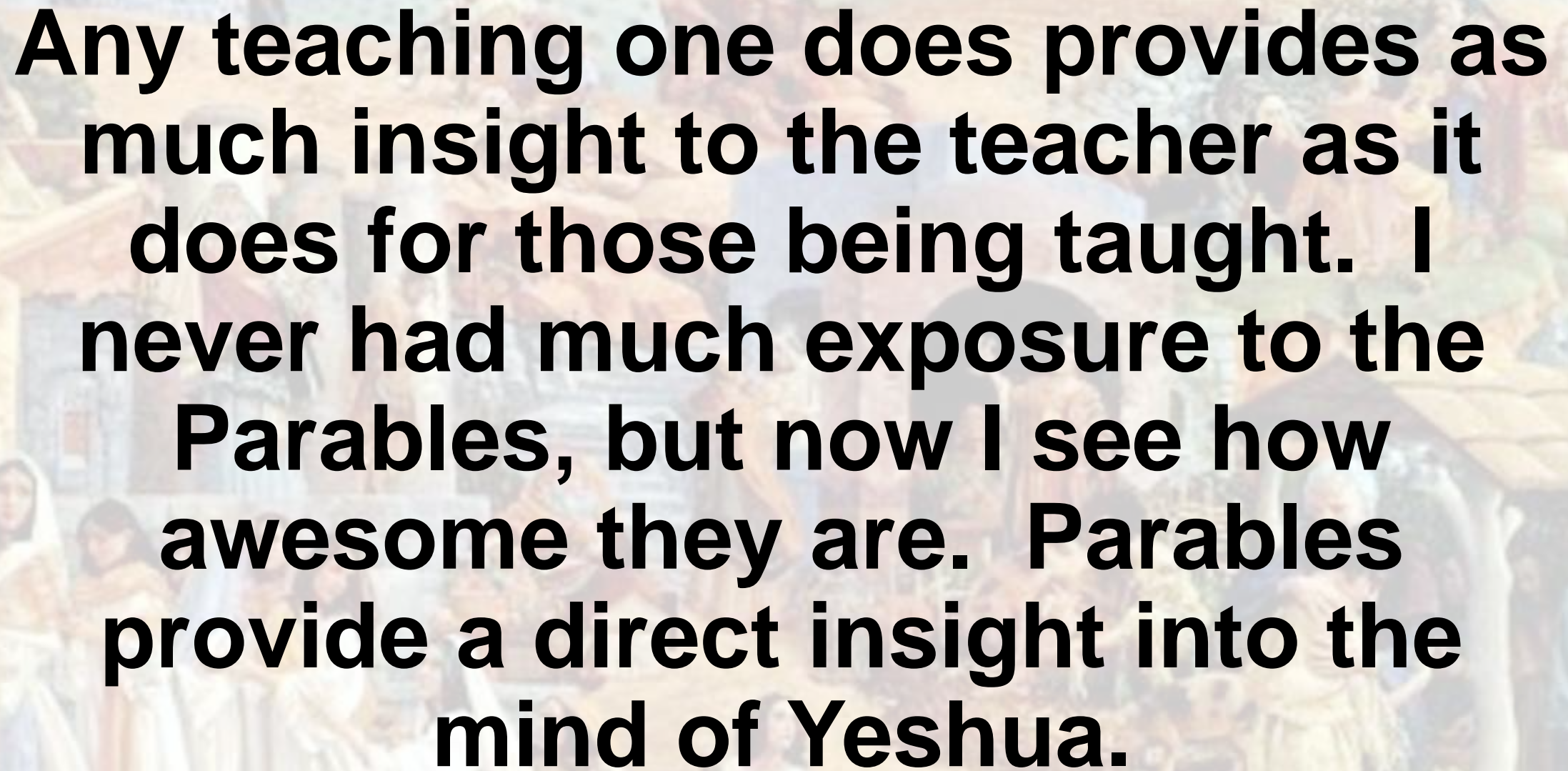
Yeshua was doing theology through storytelling.



Yeshua's Parables often use imagery from the Scriptures, which recounted the history of Israel's experience with God.



**Yeshua did sophisticated
theology in a very
Hebraic way, using
concrete, picturesque
metaphors to prove his
point.**

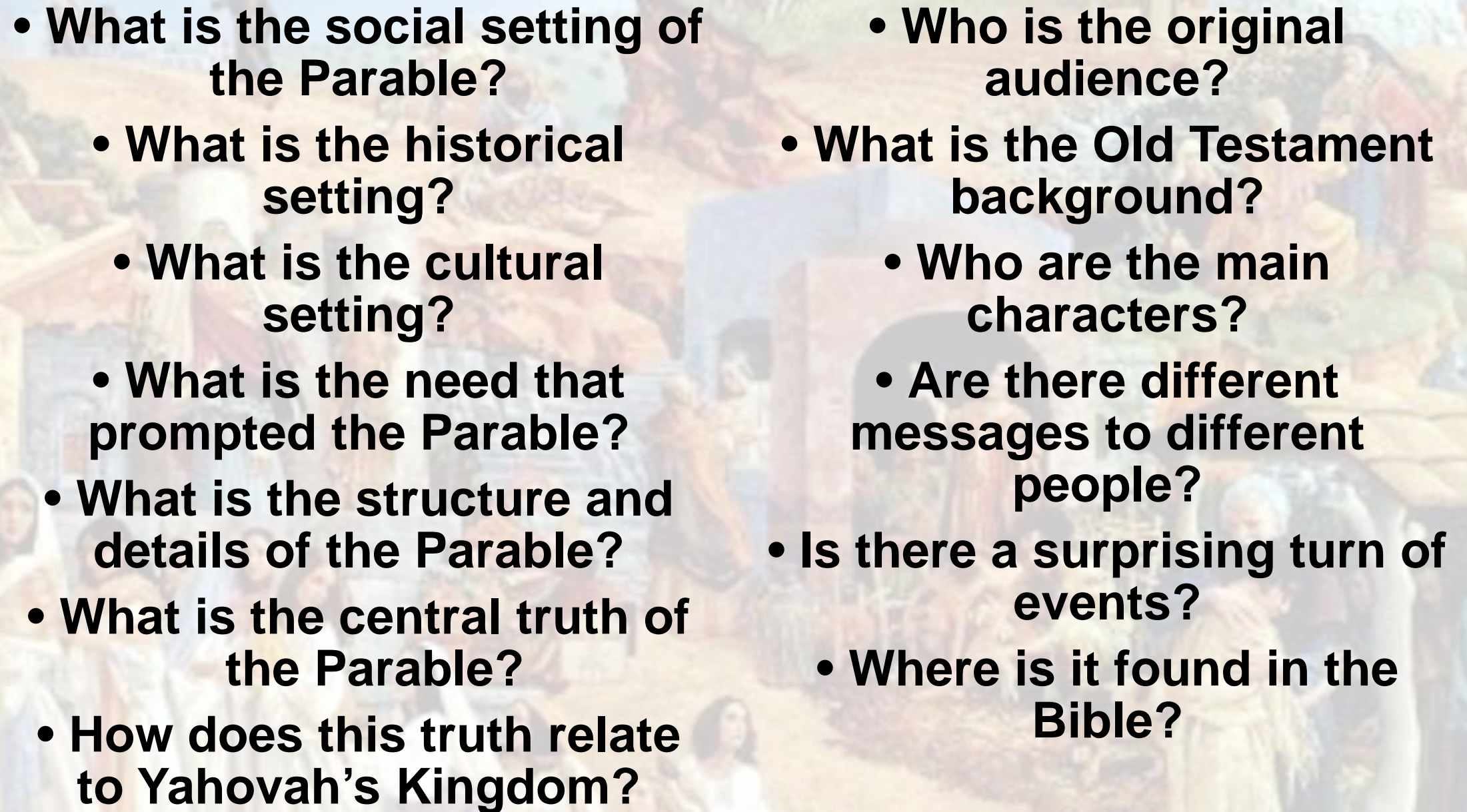


Any teaching one does provides as much insight to the teacher as it does for those being taught. I never had much exposure to the Parables, but now I see how awesome they are. Parables provide a direct insight into the mind of Yeshua.



**Let's try something
we've never done
before.**

1	The Growing Seed	21	The Lost Coin
2	The Two Debtors	22	The Prodigal Son
3	The Lamp Under A Bushel	23	The Unjust Steward
4.	The Good Samaritan	24	The Rich Man And Lazarus
5	The Friend At Night	25	The Master And Servant
6	The Rich Fool	26	The Unjust Judge
7	The Wise & Foolish Builders	27	The Pharisee & The Publican
8	New Wine Into Old Wineskin	28	The Workers In The Vineyard
9	The Strong Man	29	The Two Sons
10	The Sower	30	The Wicked Husbandmen
11	The Tares	31	The Great Banquet
12	The Barren Fig Tree	32	The Budding Fig Tree
13	The Mustard Seed	33	The Faithful Servant
14	The Leaven	34	The Ten Virgins
15	The Pearl	35	The Talents Or Minas
16	Drawing In The Net	36	The Sheep And The Goats
17	The Hidden Treasure	37	The Wedding Feast
18	Counting The Cost	38	New Cloth/Old Coat
19	The Lost Sheep	39	Owner Of A House
20	The Unforgiving Servant		

- 
- **What is the social setting of the Parable?**
 - **What is the historical setting?**
 - **What is the cultural setting?**
 - **What is the need that prompted the Parable?**
 - **What is the structure and details of the Parable?**
 - **What is the central truth of the Parable?**
 - **How does this truth relate to Yahovah's Kingdom?**
 - **Who is the original audience?**
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