

παραβολή-ριFile under: παραβολή, or paraboleeEnglish: "parable"

The word παραβολή occurs 50x in the NT; 48x in Matt., Mark, and Luke, and 2x in Hebrews. The KJ uses "parable" as the translation 46x; therefore I have only shown the KJ references that differ. The verb which corresponds is παραβάλλω (paraballō), "to-cast-beside," occurring 2x.

This dictionary cannot explain, nor even state, all of the parables. The purpose here is to list all of the uses of the word παραβολή. For an explanation of some of the parables see "Consider the Parables", by R.H. Mount, 1974. (also see Apologetics) Parables have been only spoken to Jews; and many times were purposely difficult. First, consider the basic meaning of these words expressed in the verb. The anchoring of a vessel.

παραβολή KJMar 4:30. or with what comparison shall we compareLu. 4:23. say unto me this proverb, Physician,Heb 9: 9. Which (was) a figure for the time then11:19. whence also he received him in a figure.παραβάλλω KJMk 4:30. with what comparison shall we compareAc 20:15. and the next (day) we arrived at Samoa

Here the verb and the noun occur together. ✎

There are two events in the OT referred to as "parables" in the NT. The "tabernacle" is the most complex parable in all scripture and is given more space than all other parables combined. The worldly tabernacle is "cast-beside" the authentic heavenly Tabernacle. See "The Law Prophesied", R.H. Mount, 1963.

HEBREWS 9 CT

8 The Holy Spirit making-evident this, the way-of-the holy ones not-yet to-have-been-manifested while of-the first tabernacle still [having] standing,

9 One-which is a parable with-reference-to the season namely-the one having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the one serving perfect,

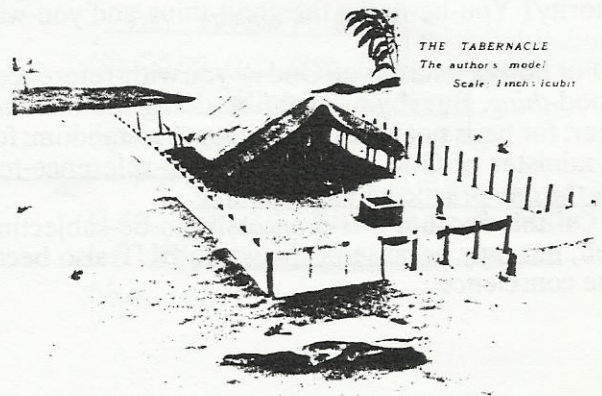
This structure was built by the Israelites in the Sinai desert after God showed the heavenly tabernacle to Moses. The tabernacle was later followed by "Solomon's Temple" and then "Herod's Temple."

ACTS 20 CT

15 And-thence having-sailed-off on-the succeeding day, we-arrived opposite Chios, but on-the different day we-cast-beside with-reference-to Samos; and having-remained in Trogyllium, on-the day being-had we-came into Miletus;

MARK 4 CT

30 And he-was-saying, To-what might-we-likened the kingdom of-the God, or in what-sort parable might-we-cast-beside it?



THE TABERNACLE
The author's model
Scale: 1 inch = 1 cubit

HEBREWS 11 CT

17 By-trust Abraham, being-tried, has-offered-and-is-still-offering the Isaac; also the one having-himself-undertaken the promises was-offering the only-begotten,
 18 To whom it-was-spoken that in Isaac seed will-be-called to-you,
 19 Having-figured that the God is powerful to-be-raising even out-of dead; whence he also obtained him for-himself in-a parable.



The Offering of Isaac Gen. 22:1-13

Compare to KJ or ASV.

Hebrews 11 ASV

17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back.

← The lines underlined, repeat the 1st half of the verse: Abraham offering

Isaac. The parable is lost. In the CT, the (one) having-himself-undertaken the promises is God. The only-begotten is Jesus. (See "control word" μονογενής, monogenees) The parable compares Abraham's sacrifice to God's. The artist showed the parable with the offering of the ram.

John 2 ASV

18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?
 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?
 21 But he spake of the temple of his body.
 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

There are a great many "parables" in scripture that are not stated to be parables. John never uses the word parable; yet here is one example. When the "crowds" came to Jesus he always used parables; fulfilling prophecy.

Psalms 78:2 ASV

I will open my mouth in a parable;
 I will utter dark sayings of old.

Parables fall into various groups. Some were directed to particular persons, and were readily understood.

MATTHEW 13 CT

34 The Jesus spoke all these things in parables to the crowds, and separate-from parable he-was not speaking to-them;
 35 In-which-case the-thing having-been-said through the prophet might-be-fulfilled, saying, I-shall-open my mouth in parables: I-shall-blurt-out things-having-been-and-still-hidden from casting-down of-a-world.

MARK 4 CT

33 And with-many parables such-as-these he-was-speaking to-them the word, according-as they-were-being-able to-be-hearing,
 34 But separate-from parable he-was not speaking to-them; but privately he-was-solving all-things to his disciples.

MATTHEW 13 CT

36 Then having-let the crowds go, the Jesus went into the house; and his disciples came-near to-him, saying, You expound to-us the parable of-the tares of-the field.

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MATTHEW 13 CT

17 For amen I-am-saying to-YOU, that many prophets and just-ones desired to-see what-things YOU-are-look-ing-at, and they-saw not; and to-hear what-things YOU-are-hearing, and they-heard not.

18 Therefore YOU yourselves-hear the parable of-the-one sowing.

MATTHEW 15 CT

15 But the Peter having-answered said to-him. You-ex-pound to-us this parable.

16 But the Jesus said, At-this-point are-YOU yourselves also ones-without-understanding?

MARK 7 CT

17 And when he-went-in into a home away-from the crowd, his disciples were-questioning him-concerning the parable.

MATTHEW 21 CT

45 And the chief-priests and the Pharisees having-heard his parables they-came-to-know that he-is-saying con-cerning them.

MARK 12 CT

12 And they-were-seeking to-retain him, and they-feared the crowd; for they-came-to-know that he-said the parable toward them. And having-let him-be they-went-away.

LUKE 20 CT

19 And the chief-priests and the scribes sought to-cast-on the hands upon him in the hour itself, and they-feared the people; for they-came-to-know that he-said this parable toward them.

MATTHEW 24 CT

32 But from the fig-tree YOU-learn the parable; at-the-time-that her branch might already become tender and it-might-be-producing the leaves, YOU-be-coming-to-know, that summer is near.

33 Thus also YOU, at-the-time-that YOU-might-see all these-things, YOU-be-coming-to-know, that it-is near upon doors.

MARK 13 CT

28 But from the fig-tree YOU-learn the parable; at-the-time-that its branch already became tender, and it-might-be-producing the leaves, YOU-are-coming-to-know that the summer is near.

LUKE 21 CT

29 And he-said a parable to-them. YOU-see the fig-tree and all the trees;

30 At-the-time-that they-might already cast-forward, while looking from yourselves, YOU-be-coming-to-know, that the summer is already near.

31 Thus also YOU, at-the-time-that YOU-might-see these-things coming-to-pass, YOU-be-coming-to-know, that the kingdom of-the God is near.

Note how often the disciples were given explanations. (Matt. 13:18; 15:15, Mark 7:17 etc.)

The chief-priests, scribes, Pharisees, elders, understood some of the parables that referred directly to them. (See the parables referred to in Matt. 21:45, Mark 12:12, Luke 20:19 etc.)

One parable, the parable of the fig tree, has to be "learned." As one "learns," he "comes to know." In Matt. 24:32, 33; Mark 13:28; and Luke 21:29, 30, 31 below, notice how often the verb "come-to-know" appears. This parable is being understood, or "learned," as world events are coming to pass.

THE FIG TREE
PRODUCING
LEAVES



See Apologetics 15

A group of parables, referred to as "Kingdom" parables, were made plain to some but not others.

MATTHEW 13 CT

3 And he-spoke many-things to-them in parables, saying, Behold, the one sowing came-out to-be-sowing.

MATTHEW 13 CT

10 And the disciples having-come-near said to-him, Be-cause-of-what are-you-speaking to-them in parables?

11 But the one having-answered said to-them, Because to-YOU it-has-been-and-is-still-given to-come-to-know the mysteries of-the kingdom of-the heavens, but to those it-has not been-given-and-is-still not given.

12 For one-who is-having, to-him it-will-be-given, and he-will-be-made-to-have advantage; but one-who is not having, even what he-is-having will-be-removed from him.

13 Because-of this I-am-speaking to-them in parables, because looking they-are not looking, and hearing they-are not hearing, neither are-they-perceiving.

MARK 4 CT

2 And he-was-teaching them many-things in parables, and he-was-saying to-them in his doctrine,

3 YOU-be-hearing, behold, the one sowing came-out to-sow.

10 But when he-became all-alone, the ones around him together-with the twelve interrogated him on the parable.

11 And he-was-saying to-them, To-YOU it-has-been-and-is-still-given to-come-to-know the mystery of-the kingdom of-the God; but to-those the ones without, the all-things are becoming in parables:

12 In-order-that looking-at they-might-be-looking-at and they-might not see; and hearing they-might-be-hearing, and they-might not be-perceiving; lest-at-any-time they-might-turn-around, and the sins might-be-forgiven to-them.

13 And he-is-saying to-them, Are-YOU not knowing-absolutely this parable? And how will-YOU-come-to-know-for-yourselves all the parables?

14 The one sowing is-sowing the word.

LUKE 8 CT

4 But as much crowd was being-together, and as the ones according-to a city were proceeding-on to him, he-said through a parable:

5 The-one sowing came-out to-sow his sowing; and in his to-be-sowing, on-the-one-hand what fell beside the way, it-was also trodden-down, and the flying-things of-the heaven devoured it.

9 But his disciples were-questioning him, saying, What may this parable be?

10 But the-one said, To-YOU it-has-been-and-is-still-given to-come-to-know the mysteries of-the kingdom of-the God, but to-the others in parables, in-order-that looking-at it they-might not be-looking-at it, and hearing they-might not be-perceiving.

11 But the parable is this: The sowing is the word of-the God:

the word "parable" are on page 5; many are Kingdom parables. Only Jesus taught in parables, another proof that Jesus is God in flesh; because parables of the Kingdom are prophetic.

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➡ The parable of the (one) sowing is recorded by Matt., Mark and Luke. This parable is connected with "the mysteries of-the Kingdom of-the heavens," Matt. 13:11, and "the mystery of-the Kingdom of-the God," Mark 4:11, and "the mysteries of-the Kingdom of-the God," Luke 8:10. These are the only uses of the word "mystery" in the gospels.

Jesus preached the "good-news of-the Kingdom," and taught the Jews to pray. (Matt. 6:9,10) ↷

Our Father,

The One In The Heavens;

Let Your Name Be Made Holy;

Let Your Kingdom Come;

Let Your Will Become,

As In Heaven Also On Earth.

These references are to the millennial Kingdom. See Apologetics 7, 21, 26 etc. for the reason some could understand these Kingdom parables while others could not.

The rest of the uses of

MATTHEW 13 CT

24 Another parable he placed beside for them, saying, The kingdom of the heavens was likened to a MAN sowing fine seed in his field;

31 Another parable he placed beside for them, saying, The kingdom of the heavens is like to a grain of mustard, which a MAN having taken he sowed in his field;

33 Another parable he spoke to them, The kingdom of the heavens is like to leaven, which a woman having taken she concealed with reference to three satons of meal, till of which the total was leavened.

53 And it came to pass when the Jesus finished these parables, he lifted up and went therefrom.

MATTHEW 22 CT

1 And having answered the Jesus again said to them in parables, saying,

2 The kingdom of the heavens was likened to a MAN, a king, one who made wedding festivities for his son:

MARK 4 CT

30 And he was saying, To what might we liken the kingdom of the God, or in what sort parable might we cast beside it?

MATTHEW 21 CT

33 YOU hear another parable. A certain MAN was despot of the household, one who planted a vineyard, and he placed around for it a fencing-in, and he dug a winepress in it, and he built up a tower, and he gave it out for himself to farmers, and he went abroad.

MARK 12 CT

1 And he began to be saying to them in parables, A MAN planted a vineyard, and he placed around a fencing-in, and he dug the pit under a winepress, and he built a tower, and he gave it out for himself to farmers, and he went abroad.

LUKE 20 CT

9 But he began to be saying to the people this parable: A certain MAN planted a vineyard, and he gave it out to farmers, and he went abroad a considerable time.

LUKE 19 CT

11 But as they were hearing these things, having added, he said a parable, because of him to be near Jerusalem, and they to be thinking that instantly the kingdom of the God is being about to be reappearing.

☞ *This parable certainly should reject the prevalent idea of an "imminent" coming of the Lord. In due time the Kingdom will be set up.*

LUKE 5 CT

36 But he was saying also a parable to them, That no-one is casting on a patch from a new-quality garment upon an old garment, but if he is not in fact splitting even the new-quality one, and the patch, the one from the new-quality is not agreeing with the old.

LUKE 6 CT

39 And he said a parable to them, Whether at all one-blind is being able to be leading the way of one-blind? Will NOT both fall into a hole?

LUKE 12 CT

16 But he said a parable to them, saying, The cultivated field of a certain rich MAN became fertile.

41 But the Peter said to him, Lord, to us are you saying this parable, or also to all?

LUKE 13 CT

6 But he was saying this parable: Some-one was having a fig-tree having been planted in his vineyard; and he came seeking fruit in it and he found not.

LUKE 14 CT

7 But he was saying a parable to the ones having been called, holding on how they were choosing for themselves the first-reclining groups, saying to them,

8 At the time that you might be called by someone with reference to wedding festivities, might you not be reclined down with reference to the first-reclining group, lest at any time one more honored than you might be having been called by him.

LUKE 15 CT

3 But he said to them this parable, saying,
4 What MAN out of YOU having a hundred sheep, and having lost one out of them, is not leaving behind the ninety-nine in the wilderness and he is proceeding upon the one having been and still lost, till he might find it?

LUKE 18 CT

1 But he was also saying a parable to them toward it to be being essential to always be praying and not to be being weary,

9 But he also said this parable to some, the ones having relied and still relying on themselves that they are just ones and treating with contempt the others.

MARK 3 CT

23 And having called them to himself he was saying to them in parables, How is an adversary being able to cast out an adversary?

LUKE 4 CT

23 And he said to them, In any event YOU will say to me this parable. Curer, you heal yourself; as many things as we heard having come to pass in the Capernaum, you do also here in your fatherland.