



Living Walking Serving

# FAITH AND GRACE CHURCH

**LEARNING FROM THE MASTER  
(JESUS CHRIST- OUR CHIEF CORNERSTONE)**

## **STUDY 20-29: THE PARABLES OF JESUS**

**Text:** Matt.11:29-30, Eph.2:20, Mark 4:10-12, Matthew 13:10-17 and Luke 8:9-10

### INTRODUCTION

Learning from the Master is motivated by these two Scriptures:

1. Matt.11:28-30 "Come to Me, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke *is* easy and My burden is light."
2. Eph.2:20 "having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*"

Our Christian life ought to be built first, on the teachings of Jesus Christ -our Chief Cornerstone, then the apostles and prophets.

### **The Parables of Jesus**

**Definition of a parable:** a simple story used to illustrate a moral or spiritual lesson

Most of the parables of Jesus are found in the three synoptic gospels (Matthew, Mark, and Luke). Only one parable (in three parts) is found in the gospel of John.

### **Why Jesus teaches in parable:**

Mark 4:10-12, Matthew 13:10-17 and Luke 8:9-10 offer an explanation as to why Jesus would teach in parables. These verses say that whenever Jesus would go off by himself (away from the crowds of followers he attracted), those close to him and the disciples would ask about the parables. He told them that they had been given the secret of the Kingdom of God but that outsiders did not have this secret, so everything to them is given in parables, never to be fully understood, otherwise they might find forgiveness, citing variations of Isaiah 6:9-10. Matthew 13:12 adds: "Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him." Mark 4:33-34 and Matthew 13:34-35 repeat that Jesus would only speak to the "crowds" in parables, while secretly, in private, explaining everything to his disciples.

## **PARABLE 1 & 2**

**Parable No. 1** — New Cloth Patch on an Old Coat (Matt. 9:16)

“ No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.”

**Parable No. 2** - New Wine in Old Wineskins (Matt.9:17)

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

These are the first of Jesus’ parables. They are among the few that are in all three synoptic Gospels (Matthew, Mark, and Luke). Jesus told them around the same time as the sermon on the mount and the calling of his first apostles.

The people in Jesus’ audience were some disciples of John the Baptist (and perhaps some Pharisees). The parable had a special meaning for them

The metaphors were drawn from contemporary culture in the time of Jesus. Wineskins would stretch with new wine being put in as it continues to ferment, and then they would harden. If new wine was put into a hardened wineskin, the continued fermentation risked bursting the skin. Similarly, new cloth would be expected to shrink considerably, so using it to patch already-shrunken cloth would be asking for problems. The point, of course, is that he (Jesus) has a new message, the “good news,” and if you try to fit it into the old Jewish religion, law, system of animal sacrifices, and so on, it isn’t going to fit

**APPLICATION**

None of us likes to give up something familiar or comfortable. This is even more true when this “something” has been the controlling point for our view of reality, morality, and religion. So we have a tendency to plug in a new good experience or teaching into our old religious context and make it fit. Jesus’ point here is that what he brings cannot be made to fit in the old order and old forms of religion with which the Jews were familiar. To do that would be destructive to both the old and the new. What Jesus brings is new, fresh, and transformational. It will rip apart anything that tries to force it into another way of doing, perceiving and experiencing. Becoming a Christ follower—a Christian—is a whole new life, not just another religion to be thrown into the world mix of faiths. This is as true today as it was 2,000 years ago. Jesus is saying he was the start of a new religion separate from Judaism, and even different from that of John the Baptist

**LESSON:** Following Christ require us to replace old habits with new ones

**QUESTION:** Why do we resist making these changes?