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## The Salt of the Earth

**Matthew 5: 13**

You are the salt of the earth. But if the salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

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## The Light of the World

**Matthew 5: 14-16**

You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so, seeing your good works, they may give the praise to your Father in heaven.

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## The Eye -- Lamp of the Body

### Matthew 6: 22-23

The lamp of the body is the eye. It follows that if your eye is sound, your whole body will be filled with light. But if your eye is diseased, your whole body will be all darkness. If then, the light inside you is darkness, what darkness that will be!

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## God and Mammon

### Matthew 6: 24

No one can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.

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## Taking a Speck Out of a Neighbor's Eye

### Matthew 7: 3-5

Why do you observe the splinter in your brother's eye and never notice the log in our own? How dare you say to your brother, "let me take the splinter out of your eye", when all the time there is a log in your own? Hypocrite! Take the log out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye.

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## Pearls Thrown Before Swine

### Matthew 7: 6

Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces.

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## House on Sand; House on Rock

### Matthew 7: 24-27

Everyone who listens to these words of mine and acts on them will be like a sensible man who built his house on rock. Rain came down, floods rose, gales blew and hurled themselves against that house, and it did not fall: it was founded on rock.

But everyone who listens to these words of mine and does not act on them will be like a stupid man who built his house on sand. Rain came down, floods rose, gales blew and struck that house, and it fell; and what a fall it had!

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## Children Chanting in the Markets

### Matthew 11: 16-19

What description can I find for this generation? It is like children shouting to each other as they sit in the market place:

"We played the pipes for you,  
and you wouldn't dance:  
We sang dirges,  
and you wouldn't be mourners."

For John came, neither eating nor drinking, and they say, "He is possessed". The Son of Man came, eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners". Yet wisdom has been proved right by her actions.

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## The Tree and its Fruits

**Matthew 12:33**

Make a tree sound and its fruit will be sound; make a tree rotten and its fruit will be rotten. For the tree can be told by its fruit. Brood of vipers, how can your speech be good when you are evil? For a man's words flow out of what fills his heart.

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## Return of the Unclean Spirit

**Matthew 12: 43-45**

When an unclean spirit goes out of a man it wanders through waterless country looking for a place to rest, and cannot find one. Then it says, "I will return to the home I came from". But on arrival, finding it unoccupied, swept and tidied, it then goes off and collects seven

other spirits more evil than itself, and they go in and set up house there, so that the man ends up by being worse than he was before. That is what will happen to this evil generation.

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## Tares Sown Among the Wheat

### Matthew 13: 24-30

The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, and sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered.

And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

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## The Hidden Treasure

### Matthew 13: 44

The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.

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## The Pearl of Great Price

**Matthew 13: 45-46**

Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.

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## The Dragnet

**Matthew 13:47-48**

Again, the kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time: the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth.

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## The Conversion of the Scribe

**Matthew 13: 52**

'Have you understood all this?' They said, 'Yes'. And he said to them, 'Well then, every



scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old'.

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## The Unmerciful Servant

### Matthew 18: 23-35

The kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time" he said "And I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt.

Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me" he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you". But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him.

Then the master sent for him. "You wicked servant," he said "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.

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# The Laborers in the Vineyard

## Matthew 20:1-16

Now the kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage". So they went.

At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" :Because no one has hired us" they answered. He said to them, "You go into my vineyard too".

In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first". So those who were hired at about the eleventh hour came forward and received one denarius each.

When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat."

He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" thus the last will be first, and the first, last.

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# The Two Sons

## Matthew 21: 28-31

'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today". He answered, "I will not go", but afterwards thought better of it and went. The man then went and said the same thing to the second who

answered, "Certainly, sir", but did not go.

Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.

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## The Body and the Vultures

**Matthew 24: 28**

Wherever the body is, there also will the vultures gather.

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## The Sleeping Householder and the Thief

**Matthew 24: 43**

So stay awake, because you do not know the day when your master is coming. You may be quite sure of this that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.

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## The Wise and Foolish Virgins

### Matthew 25:1-2

The kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep.

But at midnight there was a cry, "The bridegroom is here! Go out and meet him." At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, "Give us some of your oil: our lamps are going out". But they replied, "There may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves".

They had gone off to buy it when the bridegroom arrived. those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. "Lord, Lord," they said "open the door for us." But he replied, "I tell you solemnly, I do not know you". So stay awake, because you do not know either the day or the hour.

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## The Talents

### Matthew 25:14-30

The kingdom of heaven is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. then he set out. the man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money.

Now after a long time, the master of those servants came back and went through his

accounts with them. The man who had received the five talents came forward bringing five more. "Sir," he said "you entrusted me with five talents; here are five more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness".

Next the man with the two talents came forward. "Sir," he said "you entrusted me with two talents; here are two more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in our master's happiness".

Last came forward the man who had the one talent. "Sir," said he "I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back."

But his master answered him, "You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest.

So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the one who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth."

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## The New Cloth and the Old Garment

### Mark 2: 21

No one sews a piece of unshrunk cloth on an old cloak; if he does, the patch pulls away from it, the new from the old, and the tear gets worse.

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## The New Wine and Old Wineskins

### Mark 2: 22

And nobody puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost and the skins too. No! New wine, fresh skins!

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## Satan's Kingdom Divided

### Mark 3:23-26

How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot last. And if a household is divided against itself, that household can never stand. Now if Satan has rebelled against himself and is divided, he cannot stand either - it is the end of him.

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## The Strong Man's House

### Mark 3:27

No one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house.

## The Sower

### Mark 4:3-8

Listen! Imagine a sower going out to sow. Now it happened that, as he sowed, some of the seed fell on the edge of the path, and the birds came and ate it up. Some seed fell on rocky ground where it found little soil and sprang up straight-away because there was no depth of earth; but when the sun came up it was scorched and not having any roots, it withered away. Some seed fell into thorns, and the thorns grew up and choked it, and it produced no crop. And some seeds fell into rich soil and, growing tall and strong, produced crop; and yielded thirty, sixty, even a hundred fold. Listen, anyone who has ears to hear!

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## The Seed Cast into the Ground

### Mark 4:26-29

This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing. How it does this, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come.

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## The Mustard Seed

### Mark 4:31-32

What can we say the kingdom of God is like? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade.

### Luke 17:5-6

The apostles said to the Lord, 'Increase our faith'. The Lord replied, "Were your faith the size of a mustard seed you could say to this mulberry tree, 'Be uprooted and planted in the sea', and it would obey you."

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## The Wicked Tenants

### Mark 12: 1-9

A man planted a vineyard; he fenced it round, dug out a trough for the winepress and built a tower; then he leased it to tenants and went abroad. When the time came, he sent a servant to the tenants to collect from them his share of the produce from the vineyard. But they seized the man, thrashed him and sent him away empty-handed.

Next he sent another servant to them; him they beat about the head and treated shamefully. And he sent another and him they killed; then a number of others, and they thrashed some and killed the rest.

He had still someone left: his beloved son. He sent him to them last of all, "They will respect my son" he said. But those tenants said to each other, "This is the heir. Come on, let us kill him, and the inheritance will be ours." So they seized him and killed him and threw him out of the vineyard.

Now what will the owner of the vineyard do? He will come and make an end of the tenants



and give the vineyard to others.

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## The Fig Tree

**Mark 13: 28**

Take the fig tree as a parable: as soon as its twigs grow supple and its leaves come out, you know that summer is near. So with you when you see these things happening: know that he is near, at the very gates.

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## The Old and New Wine

**Luke 5: 39**

Nobody who has been drinking old wine want new. "The old is good" he says.

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## The Blind Leading the Blind

**Luke 6: 39**

Can one blind man guide another? Surely both will fall into a pit?

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## The Tree and Its Fruit

**Luke 6: 43-45**

There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit: people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out of what fills his heart.

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## The Two Debtors

**Luke 7: 41-43**

There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he pardoned them both. Which of them will love him more? The one who was pardoned more, I suppose' answered Simon. Jesus said, 'You are right'.

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## The Good Samaritan

### Luke 10: 30-36

A man asked Jesus, 'Who is my neighbor?' Jesus answered, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead.

Now a priest happened to be traveling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side.

But a Samaritan traveler who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said "and on my way back I will make good any extra expense you have."

Which of these three, do you think, proved himself a neighbor to the man who fell into the brigands' hands?' The one who took pity on him' he replied. Jesus said to the man, 'Go, and do the same yourself'.

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## The Friend at Midnight

### Luke 11: 5-8

Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it to you". I tell you, if a man does not get up and give it to him for friendship's sake,

persistence will be enough to make him get up and give his friend all he wants.

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## The Rich Fool

**Luke 12: 16-21**

There was once a rich man who, having had a good harvest from his land, thought to himself, "What am I to do? I have not enough room to store my crops." Then he said, "This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid away for many years to come; take things easy, eat, drink, and be merry".

But God said to him, "Fool! This very night the demand will be made for your soul: and this hoard of yours, whose will it be then?" So it is when a man stores up treasure for himself in place of making himself rich in the sight of God.

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## The Barren Fig Tree

**Luke 13: 6-9**

A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. He said to the man who looked after the vineyard, "Look here, for three years now I have been coming to look for fruit on this fig tree and have found none. Cut it down: why should it be taking up the ground?" "Sir," the man replied "leave it one more year and give me time to dig round it and manure it: it may bear fruit next year; if not, then you can cut it down."

## The Seats of Honor

### Luke 14:8-11

He then told the guests a parable, because he had noticed how they picked the places of honor. He said this, 'When someone invites you to a wedding feast, do not take your seat in the place of honor. A more distinguished person than you may have been invited, and the person who invited you both may come and say, "Give up your place to his man". And then, to your embarrassment, you would have to go and take the lowest place.

No; when you are a guest, make your way to the lowest place and sit there, so that, when your host comes, he may say, "My friend, move up higher". In that way, everyone with you at the table will see you honored. For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.'

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## The Invited Guests Who Made Excuses

### Luke 14:16-24

There was a man who gave a great banquet, and he invited a large number of people. When the time for the banquet came, he sent his servant to say to those who had been invited, "come along: everything is ready now". But all alike started to make excuses. The first said, "I have bought a piece of land and must go and see it. Please accept my apologies." Another said, "I have brought five yoke of oxen and am on my way to try them out. Please accept my apologies." Yet another said, "I have just got married and so am unable to come".

The servant returned and reported this to his master. Then the householder, in a rage, said to his servant, "Go out quickly into the streets and alleys of the town and bring in here the

poor, the crippled, the blind and the lame". "Sir" said the servant "your orders have been carried out and there is still room."

Then the master said to his servant, "Go to the open roads and the hedgerows and force people to come in to make sure my house is full; because, I tell you, not one of those who were invited shall have a taste of my banquet".

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## Invite the Poor, Not the Rich

**Luke 14: 12-14**

When you give a lunch or a dinner, do not ask your friends, brothers, relations or rich neighbors, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.

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## The Tower

**Luke 14: 28-30**

Which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is man who started to build and was unable to finish".

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## The King Going to War

**Luke 14: 31-33**

Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.

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## The Lost Sheep

**Luke 15:4-7**

What man among you with a hundred sheep, losing one, would not leave the ninety-nine in the wilderness and go after the missing one till he found it? And when he found it, would he not joyfully take it on his shoulders and then when he got home, call together his friends and neighbors? "Rejoice with me," he would say "I have found my sheep that was lost." In the same way, I tell you, there will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance.

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## The Lost Coin

## Luke 15:8-10

Or again, what woman with ten drachmas would not, if she lost one, light a lamp and sweep out the house and search thoroughly till she found it? And then, when she had found it, call together her friends and neighbors? "Rejoice with me," she would say "I have found the drachma I lost." In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner.

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## The Parable of the Pounds

### Luke 19:11-17

"While the people were listening to this he went on to tell a parable, because he was near Jerusalem and they imagined that the kingdom of God was going to show itself then and there. Accordingly he said, 'A man of noble birth went to a distant country to be appointed king and afterwards return. He summoned ten of his servants and gave them ten pounds. "Do business with these" he told them "until I get back."

But his compatriots detested him and sent a delegation to follow him with this message, "We do not want this man to be our king".

'Now on his return, having received his appointment as king, he sent for those servants to whom he had given the money, to find out what profit each had made. The first came in and said, "Sir, your one pound has brought in ten". "Well done, my good servant!" he replied "Since you have proved yourself faithful in a very small thing, you shall have the government of ten cities." Then came the second and said, "Sir, your one pound has made five". To this one also he said, "And you shall be in charge of five cities".

Next came the other and said, "Sir, here is your pound,. I put it away safely in a piece of linen because I was afraid of you; for you are an exacting man: you pick up what you have not put down and reap what you have not sown." "You wicked servant!" he said "Out of your own mouth I condemn you. So you knew I was an exacting man, picking up what I have not put down and reaping what I have not sown? Then why did you not put my money in the bank? On my return I could have drawn it out with interest." And he said to those standing by, "Take the pound from him and give it to the man who has ten pounds..." "I tell you, to everyone who has will be given more; but from the man who has not, even



what he has will be taken away.

"But as for my enemies who did not want me for their king, bring them here and execute them in my presence."

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## The Prodigal Son

### Luke 15:11-32

A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me". So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servant have more food then they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of our paid servants." So he left the place and went back to his father.

While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound."

He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property - he and his women - you kill the calf we had been fattening.

The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

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## The Unjust Steward

**Luke 16: 1-8**

There was a rich man and he had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer." Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."

Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil" was the reply. The steward said, "Here, take your bond; sit down straight away and write fifty". To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat" was the reply. The steward said, "Here, take your bond and write eighty".

The master praised the dishonest steward for his astuteness. for the children of this world are more astute in dealing with their own kind than are the children of light.

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## The Rich man and the Beggar

### Luke 16:19-31

There was a rich man who used to dress in purple and fine linen and feast magnificently every day. And at his gate there lay a poor man called Lazarus, covered with sores, who longed to fill himself with the scraps that fell from the rich man's table. Dogs even came and licked his sores. Now the poor man died and was carried away by the angels to the bosom of Abraham. The rich man also died and was buried.

In his torment in Hades he looked up and saw Abraham a long way off with Lazarus in his bosom. So he cried out, "Father Abraham, pity me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames", "My son," Abraham replied "remember that during your life good things came your way, just as bad things came the way of Lazarus. Now he is being comforted here while you are in agony. But that is not all: between us and you a great gulf has been fixed, to stop anyone, if he wanted to, crossing from our side to yours, and to stop any crossing from your side to ours."

The rich man replied, "Father, I beg you then to send Lazarus to my father's house, since I have five brothers, to give them warning so that they do not come to this place of torment too", "They have Moses and the prophets," said Abraham "Let them listen to them." "Ah no, father Abraham," said the rich man "but if someone comes to them from the dead, they will repent." Then Abraham said to him, "If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead".

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## Obedience is a Duty

### Luke 17:7-10

Which of you, with a servant ploughing or minding sheep, would say to him when he returned from the fields, "Come and have your meal immediately"? Would he not be more likely to say, "Get my supper laid; make yourself tidy and wait on me while I eat and

drink. You can eat and drink yhourself afterwards"? Must he be grateful to the servant for doing what he was told? So with you: when you have done all you have been told to do, say, "We are merely servants: we have done no more than our duty".

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## The Pleading Widow and the Unjust Judge

**Luke 18: 2-5**

Then he told them a parable about the need to pray continually and never lose heart.

'There was a judge in a certain town' he said 'who had neither fear of God nor respect for man. In the same town there was a widow who kept on coming to him and saying, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Maybe I have neither fear of God nor respect for man, but since she keeps pestering me I must give this widow her just rights, or she will persist in coming and worry me to death".

And the Lord said,'You notice what the unjust judge has to say? Now will not God see justice done to his chosen who cry to him day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily.

But when the Son of Man comes, will he find any faith on earth?

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## Two Masters

**Luke 16:13**

No servant can be the slave of two masters: he will either hate the first and love the

second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.

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## The Pharisee and the Publican

### Luke 18: 10-14

He spoke the following parable to some people who prided themselves on being virtuous and despised everyone else.

"Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous like the rest of mankind, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get."

The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner". This man, I tell you, went home again at right with God; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'

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