

14. THE PARABLES OF JESUS CHRIST

Bible Reading: Matthew 13:1-52.

Aim: To understand the background and meaning of Jesus' Parables, and apply them to serving Christ.

Introduction: The word "parable" comes from the Greek word "parabolè", made up from the verb "ballo" (to throw, lay or place) and the prefix "para" (meaning alongside of). A parable explains an unclear idea by **laying it alongside of** a clear idea to help interested listeners to better understand it. The known clarifies the unknown, making it more interesting, easier to remember, and easier to apply to life. The word parable occurs 48 times in the first three gospels, and twice in Hebrews 9:9 and 11:19. A parable is an earthly story with a heavenly meaning.

I. WHY DID JESUS TEACH IN PARABLES?

About one-third of Jesus' teachings as recorded in the Gospels were in Parables.

The disciples asked Jesus in Matthew 13:10 "Why speakest unto them in Parables?" Four reasons are:

1. To **reveal truth to genuine seekers**, but to **hide truth** from those with **hard hearts**, to minimise the severity of their judgment. Matthew 13:10-17. The same sun that melts the ice, hardens the clay. The same message that awakens some, will harden another. Jesus' reason for speaking in parables contained a prophecy from Isaiah 6:9-10. This important prophecy refers to the spiritual deterioration of Israel, and occurs 5 times in the New Testament (Matt. 13:14-15, Mark 4:12; Luke 8:10; John 12:39,40; Acts 28:26,27). The Jews would hear God's word but not understand it and see Jesus' powerful miracles but not understand them as proof of His Messiahship. Their dull hearts would make them spiritually blind and deaf, and the result would be judgment in 70 AD. The disciples saw and believed. The Jewish leaders saw and rejected, so God gave them no more light.
2. A second reason Jesus used parables is given in Matthew 13:34,35:
"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world". This was to fulfil the prophecy of Asaph in Psalm 78:2 "I will open my mouth in a parable: I will utter dark sayings of old".
Jesus' parables **opened secrets**, mysteries, or new truths hidden since the foundation of the world.
3. Many of the parables **explained the time period between Christ's rejection and His return**. Both the disciples and ourselves need to understand this period as we set out to evangelize the world.
4. Many parables were **answers to some problem or opposition**. For example:
 - a) The Pharisees criticised Jesus for eating with sinners, so He told them the parables of a lost sheep, a lost coin, and a lost son.
 - b) The disciples thought they were very successful because of the big crowds, so Jesus replied with the parable of a sower who saw 75% of his seed become fruitless.
 - c) The Pharisees claimed Jesus was in league with the devil, so He told the parable of a strong man guarding his goods being overcome by a stronger man.
 - d) The disciples asked "Lord, teach us to pray", so Jesus told the parable of the persistent friend.

The parables are mirrors and windows. As mirrors they help us see our faults.

As windows they help us understand life and God's plans for this world.

II. HOW SHOULD WE INTERPRET PARABLES?

1. **Christ's interpretation** of parables is the key to how we interpret other parables
Matt13:18-23;36-43
2. Look for the **main truth** the parable teaches.
3. Not every detail of a parable means something unless the context demands it. Sometimes, symbols have different meanings in different parables. For example, in the parable of the sower, the seed represents the word of God, and the soil represents the human heart. But in the parable of the wheat and tares, the good seed represents the children of the kingdom, and the field represents the world.
4. Parables were given to **illustrate doctrine**, not to teach doctrine. Don't try to prove a doctrine only on the basis of a parable. Parables are windows of a house, not its foundation. For example, to try to teach salvation by good works from the parable of the sheep and goats (Matthew 25:31-46) ignores the prophetic context and would contradict clear doctrines taught elsewhere.
5. **Other passages** of scripture may define some detail of a parable. For example, in the parable of the treasure hid in a field, Exodus 19:5 and Psalm 135:4 define God's peculiar treasure to be Israel.
6. Jesus stated that the parables concern the **"kingdom of heaven"** (Matthew 13:11), of which we know the following:
 - i) It is **found** only in Matthew's gospel and is mentioned 32 times.
 - ii) Its **character** is described in the 12 kingdom of Heaven parables in Matthew 13:1-50; 18:23-25; 20:1-16; 22:1-14; 25:1-30.
 - iii) Its **time** is limited from the First to the Second Coming of Christ.
 - iv) Its **sphere** is limited to Christendom.
 - v) It **contains a mixture of good & evil**, Wheat & Tares, good & bad fish, wise & foolish virgins.

III. THE POSTPONEMENT OF CHRIST'S EARTHLY 1000 YEAR KINGDOM OF ISRAEL

At the time of Jesus' birth, there was a widespread expectation that Messiah's coming was near, maybe because some understood the Daniel 9:24-27 "70 week" prophecy that Messiah would come 173,880 days after March 5, 444 BC. This made the due date for Messiah's coming to be March 30, 33 AD. Hence Simeon and Anna waited in the Temple for Christ as the "Consolation of Israel" (Luke 2:25-38).

The Kingdom of Heaven is named since it was given from heaven by God the Father (Daniel 7:13,14).

Jesus' message was the same as John the Baptist's: "Repent, for the Kingdom of heaven is **at hand**". Matthew 3:2; 4:17. They both called for Israel to nationally repent.

The Messianic kingdom cannot be set up until Israel as a nation repents. (Zechariah 12:10).

Jesus preached the "gospel of the kingdom" in Matthew 4:23 and the same "gospel of the kingdom" will be preached in the Tribulation that Christ's coming is near. (Matthew 24:14).

When Jesus rode into Jerusalem on Palm Sunday to offer Himself as King to the Jews in fulfillment of Zechariah 9:9, He accepted the "Hosannahs" of the multitude, thus acknowledging His right to Kingship over an earthly kingdom. Sadly, the Pharisees in the crowd that day said to Jesus, "Master, rebuke thy disciples" (Matthew 19:39), thus rejecting Christ's offer as King over the Messianic Kingdom. Christ's Kingdom was thus postponed and the church, which is the mystery form of the Kingdom of heaven, was introduced at the day of Pentecost. It is the subject of Christendom being a mixture of saved and imitators that is discussed in some parables.

Question 1: What would have happened if the Jews as a nation had repented and accepted Jesus Christ as their King and Messiah? Would Christ's earthly Kingdom have been set up?

Answer: Certainly, but not necessarily straight away because Jesus had to die for the sins of the world as Saviour before He could assume His rule as King. This would have been achieved by the Roman government crucifying Jesus as a usurper. With Jesus' resurrection and ascension, Daniel's 69th week would have ended and the 70th week begun **without a break**. At the close of the 70th week, Jesus would have returned to set up His 1000 year earthly Kingdom.

Question 2: What about the church? How could it be formed if there was no break between the 69th and 70th week? Doesn't Ephesians 1:4 state that it was God's eternal purpose to form the church?

Answer: Yes. God foreknew that Israel would reject Christ's offer of the kingdom, yet His offer was still genuine. After Christ's resurrection, the disciples asked Him:

"Lord wilt thou **at this time** restore again the Kingdom to Israel?"

Jesus replied: "It is not for you to know the times or the seasons, which the Father hath put in His own power". (Acts 1:6). Jesus' answer is that He was not going to tell them if the Messiah's earthly 1000 year kingdom was to come then or later. Why? Because it depended on Israel's response to Christ's offer as proclaimed by the Apostles. Peter's second sermon states that if the nation repented, then Jesus Christ would return and establish His earthly kingdom:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the **times of refreshing** shall come from the presence of the Lord; and **he shall send Jesus Christ...**" (Acts 3:19:20).

This offer of the Kingdom is in a transition period within the church age. Acts is a transition book where God gives the Jewish nation a chance to repent, they fail, and so God temporarily sets Israel aside and instead works through the church. Hence, the King having been rejected, it was impossible to set up the Kingdom at that time, so the Kingdom took on another form known as the "Mystery Form" as described in the Matthew 13 "Kingdom of Heaven Parables", which describe the character of the period from Christ's Ascension to the Rapture of the Church.

IV. DOCTRINE of the KINGDOM OF HEAVEN BASED ON CHRIST'S PARABLES.

1. Christ's Offer of the Kingdom.

- a) Because of Old Testament promises, Israel expected a literal kingdom ruled by the Messiah. Christ spoke the parable of not putting a **new patch on an old garment**, and of not putting **new wine in old wineskins** (Luke 5:36:39) to show that He did not intend to build on Pharisaism, but came to set up a new and different Kingdom.
- b) The **Good Shepherd and His sheep** parable (John 10:1-18) was spoken because of the Pharisees who rejected Jesus Christ as Messiah, to show that His own would recognize Him, leave Pharisaism's bondage and enter the freedom of Christ's Kingdom.
- c) The **lost sheep, lost coin and lost son** parable (Luke 15:1-32) was spoken to correct the Pharisees wrong view that God hated sinners and rejoiced in a sinners' death because the sinner was then removed from God's presence forever. They reasoned that one's goal in life should be to produce enough good works to enter heaven. These 3 parables show the great search by the owners and joy when found. These show God's great love for sinners to return to God.

- d) The **blind leading the blind** (Luke 6:39) warns against following the Pharisees described as spiritually blind shepherds trying to lead spiritually blind followers.
- e) The King preparing a **wedding banquet** for his son (Matthew 22:1-14) taught that Christ was inviting that generation to the Kingdom. Since the wedding banquet pictured Christ's millennial kingdom, this parable teaches Christ's offer of the Kingdom to the Jews.
- f) The **narrow way to life that few find**, and the **broad way to destruction that many travel** (Matthew 7:13,14) warned against the danger of rejecting Christ's invitation just given.
- g) The **wise man building his house on the rock** and surviving the storm, pictured those hearing and doing Christ's teachings who enter the Kingdom by trusting Christ. The **foolish man building his house on the sand** that collapsed in the storm pictured those rejecting Christ's words, accepting the Pharisees doctrine, and being excluded from the Kingdom (Matt. 7:24-27).

2. Israel's Rejection of Christ's offers is seen in these parables:

- a) The **Physician** who was called on to **heal himself** (Luke 4:23) pictured Israel rejecting Christ, calling Him a sinner needing to deal with his own sins before He could offer salvation to others.
- b) The **Wedding banquet** (Matthew 22:1-14) showed the offer and rejection of the Kingdom by the guests (Israel) who were busy with their personal pursuits. The **Great Banquet** (Luke 14:16-24) showed the invited guests (Israel) ignoring the banquet by making excuses not to come.
- c) The **landowner who planted a vineyard** (Matthew 21:33-44) taught that the servants (Old Testament prophets) were beaten, stoned and killed by Israel when they were sent to collect the harvest (spiritual fruit). The landowner then sent his son (Christ) to collect the harvest, but the tenants (Israel) killed him. This pictured Israel rejecting the Kingdom and crucifying Christ.

3. Christ Postpones the Kingdom.

The unconditional **Abrahamic** covenant (Genesis 12:1-3; 13:14:17; 15:18-20; 17:4-8) promised that Abraham's physical descendants would dwell in the land forever. The unconditional **Davidic** covenant (II Samuel 7:16) promised that one of David's descendants would rule on David's Throne forever. Because Israel rejected Christ's offer, David's Kingdom was not cancelled but postponed.

- a) Christ spoke the parable of **10 pounds** (Luke 19:11-27) to teach that His Kingdom offer was being withdrawn and postponed. Christ was the nobleman who went into a far country to receive a Kingdom and to return to rule (v.12). Hence, Israel's rejection of Christ did not stop His right to rule.
- b) The **watching porter** (Mark 13:34-37) spoke of Christ's postponement of and absence from the Kingdom for a long time period, and our watchfulness in His absence.
- c) The **householder who planted a vineyard** parable (Matt. 21:33-46) taught that the Kingdom would be taken from first century Israel and given to the nation Israel at Christ's return. (v.43).

4. First Century Israel Judged.

In the **cleansed house** parable (Matthew 12:43-45), Christ pictured Israel as having experienced a cleansing ministry by John the Baptist. That cleansing was not permanent, because the unclean spirit that left the house of Israel returned with 7 other more wicked spirits, so that the final state of that house of Israel was worse because of their rejection of Christ than before John the Baptist's ministry. "Even so shall it be also unto this wicked generation". (v.45).

5. **The New Mystery Form of the Kingdom.** Because Israel rejected Christ's offer of the Messianic Kingdom, the offer was withdrawn, postponed and substituted with judgment by the Romans in 70 AD. The mystery form of the Kingdom known as the Church age was then introduced.

Many of the parables revealed the character of the Church age, such as:

- i) The **Sower** (Matthew 13:3-23). The church age would be characterised by sowing the seed of the Word of God (Luke 8:12) throughout the world by Jesus and his followers, met by varying responses depending on the attitude of the hearers.
- ii) The **Wheat and Tares** (Matthew 13:24-30). In the Church age Satan will try to defeat God's program by sowing weeds (darnel) among the good seed. Satan's seed will imitate and closely resemble God's seed. Only at harvest can both kinds be distinguished. Christians who sow the word of God in the church age may expect Satan's opposition to spreading Christ's gospel.
- iii) The **seed growing by itself** (Mark 4:26-29). As physical seed germinates and grows because of life in the seed, so the mystery form of the Kingdom will grow because of life-giving power in the seed of the word of God sown in people's hearts.
- iv) The **mustard seed** (Matthew 13:31,32). The mystery form of the Kingdom would begin insignificantly but grow to great size. The Church age began with 11 disciples and grew to millions of people in Christendom.
- v) The **leaven** (Matthew 13:33-35). When the Church age began, evil (leaven) would be present, which would spread throughout Christendom to permeate the whole system by Christ's return.
- vi) The **Hidden treasure** and the **Pearl** (Matt. 13:44-46). Christ's plan in this Church age is to die on the cross, to purchase a treasure (Israel) and a Pearl (the church) out of the field (the world).
- vii) The **Dragnet** (Matthew 13:47-50). During the Church age the gospel will go out like a dragnet, catching two kinds of fish, good and bad, useful and useless. At the end of the tribulation the angels will cast the wicked into a furnace of fire, and allow the righteous into the millennium.

6. **Warnings to Prepare for Christ's Millennial Kingdom.**

In Matthew 24:3 the disciples asked Jesus "what shall be the sign of thy coming and of the end of the world?" Jesus listed many signs that would be fulfilled in the 7 year tribulation (Matthew 24:4-26). Some (16) are: Deception (v.4,11,24), False Christs (v.5), Wars (v.6), famines, pestilences and earthquakes (v.7), persecution (v.9), disloyalty (v.10), false prophets (v.11), little love (v.12), worldwide gospel preaching (v.14), Jewish temple in Jerusalem, (v.15), great trouble (v.21,22), false prophets showing great signs and wonders (v.24) sun and moon darkened (v.29), the fig tree of Israel budding (v.32-34). These signs will be given to unsaved Israel to warn them that the Kingdom is being offered again and of Messiah's soon arrival.

- a) The **budding Fig tree** parable (Matthew 24:32-34) picturing Israel's nationhood warns that Christ's coming is near, at the doors. **Question:** How should we respond to these signs?
- b) The **watching doorkeeper** parable (Mark 13:33-37) teaches **watchfulness** and **faithfulness** in serving Jesus, because we don't know when Christ will return.
- c) The **watching homeowner** parable (Matt. 24:42-44) teaches us to **watch** and be **prepared**. As thieves come when unexpected, so Christ's return at the rapture will be at an unexpected time.
- d) The **wise and evil servants** parable (Matthew 24:45-51) teaches Christians to be faithful to our Bible teaching ministry in view of Christ's return. A faithful and wise servant will fulfil his Bible teaching work, but a foolish and evil servant will neglect his

Bible teaching ministry and will live for himself and his fleshly lusts. He will be severely rebuked by Christ at His return and be deprived of the joys of Christ's Kingdom. We must watch & be ready for Christ's return.

7. **Three Judgments Before the Millennium.**

This age will end in judgment, details of which are given in Matthew 25.

a) The **wise and foolish virgins** (Matthew 25:1-13): **Judgment on living Israel.**

After Christ returns to earth (Matthew 24:30), angels will regather living Israel from all over the earth (v.31), back to the land promised to Abraham (Genesis 12:7). Deuteronomy 30:1-10 teaches that Israel's entry to the Millennium kingdom blessings depended on repentance and receiving Christ as their Messiah and Saviour. Hence no unsaved Jew or Gentile will enter the Millennium (Ezekiel 20:38). The wise and foolish virgins parable states that Israelites living at the time of Christ's return will be judged to see which Jews are prepared to enter the Kingdom (by possessing the Holy Spirit) and which Jews are not prepared to enter the Kingdom (by being unsaved).

The **virgins** in an Oriental wedding refer to guests at the banquet (**Jews**).

The **bride** is the **Church** (Rev. 19:7,8; 21:9; II Cor. 11:2; Eph. 5:23-32) who appears on earth with the **Bridegroom** who is **Jesus Christ**. Hence living Israelites (10 virgins) will be brought back to the land for a judgment to see who is prepared to enter Messiah's Millennial Kingdom (5 wise virgins) and who is not prepared and will therefore be excluded (5 foolish virgins).

b) The **sheep and the goats** (Matthew 25:31-46): **Judgment on living Gentiles.**

"When the Son of man shall come in His glory....before him shall be gathered all nations: and he shall separate them as a shepherd divides his sheep from the goats." (v.31,32).

The sheep will enter the Millennium because of how they treated Christ and helped His brothers in the tribulation. Their works prove the genuineness of their saving faith, because no one is saved by works. "Brothers" (Matthew 25:40) refers to persecuted Israelites as a whole in the tribulation, or to the persecuted 144,000 Israelite preachers (Revelation 7). Hence, the goats on the left will not have faith, and will not have produced works of helping persecuted Israelites. Sheep will enter and goats will be excluded from the Kingdom. Hence in 2 judgments the whole world will be judged to see who qualifies for entry into Christ's millennial Kingdom.

c) **5,2,1 Talents** (Matthew 25:14-30): **Judgment to Reward Believers' Faithfulness.**

A master travelling to a far country delivered his goods to his servants, and in his absence required them to trade these goods for a profitable return. When the master returned, these servants were called to give account of their success in trading. Those found faithful were allowed to enter the joy of their Lord and were made ruler over many things (v.21,23). On the other hand, the one servant who through fear, hid his master's talent in the earth, returned the talent with a nil profit. Because he was unfaithful he was excluded from the Kingdom, lost the talent, and was **denied rule** in the millennium. Those who are faithful and prepared will enter the Kingdom and will be made ruler over many things, with great authority. Christ predicted this judgment to occur just before the millennium in Matthew 24:40,41 when he said:

"Then shall two be in the field: the one shall be taken (away in judgment), and the other left (to enter Christ's millennial Kingdom). Two women shall be grinding at the mill; the one shall be taken (away in judgment), and the other left (to enter Christ's Kingdom)".

8. **Life in Christ's Mystery Form and Millennial Kingdom.** Many parables were given to teach the disciples what the King expects of His subjects who will live in the Kingdom.

i) **Obedience - Two sons.** (Matthew 21:28-32). Obedience is a test of sonship. A man asked his 2 sons to work in his vineyard. The first son refused, but later on obeyed (picturing tax collectors and prostitutes). The second son agreed to work, but never showed up (picturing the Pharisees).

Question: Which son did the Father's will? The first son did.

Despised people like tax collectors and prostitutes were entering the Kingdom of God instead of Pharisees and religious leaders who did not repent and believe. What a shock!

ii) **Love - Two Debtors** (Luke 7:41-50).

During Christ's earthly ministry, He showed compassion on the poor, sick, sorrowing, outcasts and sinners. This compassion will be required to be shown by His people in the Kingdom. This parable was spoken in the house of a Pharisee who objected to an ex-prostitute showing love and devotion to Christ. Christ replied how a creditor forgave the debts of a large debtor (pictured by the ex-prostitute) and a small debtor (pictured by Simon the Pharisee). Who would love the creditor more? Obviously the debtor who had been forgiven the most would love the most. Hence more love for Christ will be shown by those who are forgiven more. Also, Christ always accepts love from forgiven sinners.

The Good Samaritan (Luke 10:27,30-37). Mercy (love in action) is to be shown to anyone in need, whose needs we can meet. Christ commanded the lawyer to show mercy as the Samaritan did. Those in Christ's Kingdom must show love to God and man because God has forgiven us.

iii) **Prayer** will play a key role in life in the Kingdom.

a) The **basis of prayer** is the merit of Christ's atoning blood.

The **Pharisee and Tax Collector** parable (Luke 18:9-14) shows how to approach God in prayer. The Pharisee by telling God about his righteousness, incorrectly approached God on the basis of his good works. God rejected his prayer. The Tax Collector, by seeing no merit in himself, claimed the blood of Christ saying, "God be merciful to me a sinner". He thus went home justified before God (Luke 18:14).

b) **Persistence in Prayer:** The **Persistent widow** (Luke 18:1-8).

Christ taught that we must persist in prayer to be answered. Even a hard hearted, indifferent judge, though unmoved by the **justice** of a widow's request, can be moved by her persistence.

The **Persistent friend at midnight** (Luke 11:5-13). A man had a visitor arrive, and not having bread to feed him, went to his neighbour at midnight to ask for 3 loaves. The neighbour being in bed would've had to disturb his whole family to give his neighbour the 3 loaves, so was unwilling to assist.

Lesson: "Though he will not rise and give him, because he is his friend, yet because of his importunity (persistence) he will rise and give him as many as he needeth." (Luke 11:8).

Jesus concluded: "**Ask** and it shall be given you; **seek** and ye shall find; **knock** and it shall be opened unto you". (Luke 11:9).

This parable defines intercessory prayer: The man asking the sleeping neighbour was not the one in need, but was representing another person who was in need.

Definition: An intercessor represents the needy person to the one who can meet that need. Intercessory prayer is totally unselfish, because it is concerned for others needs, not one's own needs. Hence, unselfish intercessory prayer will characterise Kingdom life.

iv) **The Right use of wealth.**

The Pharisees regarded wealth as a sure sign of God's blessing and proof that the person was righteous and certain of entering heaven. Christ used parables to correct this wrong thinking:

a) The **wise use of present opportunities:** The **unjust steward** (Luke 16:1-13).

A righteous person will act wisely, knowing that he must give account to God of his stewardship in the future. He will not misuse his money selfishly thinking only of the present. When the steward wasted his master's goods, he lost his job, so he wisely used his present position to secure his future by reducing the amount owed by his master's debtors, so they would give him accommodation. Christ commended him, not for his dishonesty, but for wisely using present opportunities for future gain.

Christ applied this truth to our use of wealth in v.8-13. If we are not faithful in handling worldly wealth now, who will entrust us with true riches later in eternity?

Hence people will wisely use material possessions in the Kingdom.

b) **Material possessions are temporary.** The **Rich man and Lazarus** (Luke 16:19-31). The rich man who died left all his wealth behind, yet his soul continued to exist in hell without his wealth. This rich man believed the Pharisees' doctrine that wealth was a sign of God's favour. Jesus teaches here that:

* Your wealth cannot save you.

* The beggar was saved because he trusted God for salvation, not because of his poverty.

* Poverty is not necessarily a sign of God's displeasure or punishment for sin.

* Poverty is no barrier to gaining true eternal riches.

c) The **Result of selfishness and covetousness.** The **Rich fool** (Luke 12:16-21) parable shows that one's use of wealth will reveal if he is righteous or unrighteous. This man, already wealthy, found his riches greatly increased by an abundant harvest. This increased wealth gave him an opportunity to show his love for God and fellow man by sharing his wealth with needy people. He refused to do this and instead stored them up for his own use. This wrong use of wealth showed that he was unrighteous. Christ taught that we must rightly use our wealth now for other's salvation, for earthly wealth to benefit us in the next life.

v) **Faithfulness.** The **Faithful and Wise Steward.** Luke 12:42-48.

This parable teaches that "privilege brings responsibility now and accountability to God later". If we are given authority and we misuse it, then we will lose it.

"It is required in stewards, that a man be found faithful." (I Corinthians 4:2).

Faithfulness to our privileges and responsibilities will characterize Kingdom life.

vi) **Humility. Seats at the Wedding Feast.** Luke 14:7-11.

We must take a lower seat as a sign of humility, not seeking the best seats for ourselves. Let the host honour him that deserves it. Don't honour yourself, let others honour you instead. In the Beatitudes (Matt5:3-12), Christ described righteous people who will be citizens in His Kingdom.

THE PARABLES OF JESUS CHRIST.

1. The Two Houses Matthew 7:24-27 (Luke 6:47-49).
2. The New Cloth and New Wineskins Matthew 9:16-17.
3. The Sower Matthew 13:5-8 (Mark 4:3-8; Luke 8:5-8).
4. The Weeds Matthew 13:24-30.
5. The Mustard Seed Matthew 13:31-32 (Mark 4:30-32; Luke 13:18-19)
6. The Yeast Matthew 13:33 (Luke 13:20-21).
7. The Hidden Treasure Matthew 13:44.
8. The Pearl of Great Price Matthew 13:45-46
9. The Fishing Net Matthew 13:47-50.
10. The Unforgiving Servant Matthew 18:23-35.
11. The Workers in the Vineyard Matthew 20:1-16.
12. The Two Sons Matthew 21:28-32.
13. The Wicked Vinegrowers Matthew 21:33-46 (Mark 12:1-12; Luke 20:9-19).
14. The Marriage of the King's Son Matthew 22:1-14.
15. The Two Servants Matthew 24:45-51.
16. The 10 Virgins Matthew 25:1-13.
17. The Talents Matthew 25:14-30.
18. The Seed Growing Secretly Mark 4:26-29.
19. The Doorkeeper Mark 13:34-37.
20. The Rude Children Luke 7:31-35.
21. The Two Debtors Luke 7:41-43.
22. The Good Samaritan Luke 10:25-37.
23. The Friend at Midnight Luke 11:5-8.
24. The Rich Fool Luke 12:16-21.
25. The Barren Fig Tree Luke 13:6-9.
26. The Great Supper Luke 14:15-24.
27. The Unfinished Tower and the King's Rash War Luke 14:28-33.
28. The Lost Sheep Matthew 18:12-14 (Luke 15:4-7).
29. The Lost Coin Luke 15:8-10.
30. The Prodigal Son Luke 15:11-32.
31. The Shrewd Manager Luke 16:1-9.
32. The Servant's Reward Luke 17:7-10.
33. The Unjust Judge Luke 18:1-8.
34. The Pharisee and the Taxgatherer Luke 18:9-14.
35. The Pounds Luke 19:1-27.