

The Parable of the Sower — Matthew 13:1–23

Jesus tells this parable beside the Sea of Galilee while crowds gather to hear Him. A farmer scatters seed across his field. In ancient farming, seed was thrown by hand before the soil was fully prepared, so it landed in many places. Some falls on a hardened path where birds quickly eat it. Some falls on rocky ground where soil is shallow. Some falls among thorns that grow up and choke the plants. Finally, some falls on good soil and produces a large harvest. Jesus later explains that the seed represents the Word of God — the message of truth about God's kingdom. The soils represent the condition of the human heart. The hardened path represents people who hear the message but never truly receive it because their hearts are closed or distracted. The rocky soil represents those who receive the message quickly and with excitement but have no deep roots; when difficulty or opposition arises, their faith fades. The thorny soil represents people who hear the message but allow worries, material wealth, and worldly desires to choke their spiritual growth. The good soil represents those who hear, understand, and hold firmly to the message, producing a life that reflects God's influence. The harvest symbolizes spiritual fruit — changed character, obedience, and influence for God's purposes.

The Weeds Among the Wheat — Matthew 13:24–30, 36–43

Jesus describes a farmer who plants good wheat seed in his field. During the night, an enemy secretly plants weeds among the wheat. As both grow together, the servants ask whether they should remove the weeds immediately. The farmer instructs them to wait until the harvest, because pulling the weeds too early could damage the wheat. At harvest time, the weeds will be gathered and burned while the wheat will be stored in the barn. Jesus later explains the meaning. The field represents the world. The good seed represents people who belong to God's kingdom. The weeds represent those influenced by evil. The enemy who planted them symbolizes the presence of evil in the world. The harvest represents the final judgment at the end of the age. The parable teaches that good and evil will exist together in the world for a time, and that final separation belongs to God. It warns against premature judgment while assuring that justice will ultimately be carried out.

The Mustard Seed — Matthew 13:31–32

Jesus compares the kingdom of heaven to a mustard seed. In the ancient Middle East, mustard seeds were known for their extremely small size, yet they grew into large plants that could reach several feet high. Jesus uses this contrast to illustrate the surprising growth of God's kingdom. What begins small and seemingly insignificant can grow into something far greater than expected. The early followers of Jesus were few and lacked political power, yet the message of the kingdom spread across nations and generations. The branches providing shelter for birds symbolize the expanding influence of the kingdom, offering refuge and life to many people.

The Leaven — Matthew 13:33

Jesus compares the kingdom of heaven to leaven, or yeast, that a woman mixes into flour while making bread. Even a small amount of yeast spreads through the entire batch of dough and causes it to rise. The process is gradual and often hidden, but its effect is powerful and complete. This parable illustrates how God's kingdom works quietly yet effectively within individuals and communities. The transformation may not appear dramatic at first, but over time it changes everything it touches. The message emphasizes the internal and growing influence of God's truth within human lives.

The Hidden Treasure — Matthew 13:44

Jesus tells of a man who discovers a treasure hidden in a field. In ancient times, people sometimes buried valuables in the ground to protect them from theft or invasion. When the man finds the treasure, he hides it again and sells everything he owns in order to buy the field and obtain the treasure. The joy described in the story is important. The man willingly sacrifices everything because the treasure's value far exceeds anything he previously owned. The treasure represents the kingdom of God. The parable teaches that discovering God's kingdom is worth surrendering every lesser pursuit. What might appear to be sacrifice is actually the greatest gain.

The Pearl of Great Price — Matthew 13:45–46

In this parable, a merchant searches for fine pearls. In the ancient world, pearls were among the most valuable gems and symbolized great wealth. When the merchant finds one pearl of extraordinary value, he sells everything he has in order to purchase it. Unlike the man who accidentally finds the hidden treasure, the merchant is actively searching. The parable highlights the value of intentionally seeking truth and recognizing the supreme worth of God's kingdom.

when it is discovered. The pearl represents the incomparable value of life with God.

The Net — Matthew 13:47–50

Jesus compares the kingdom of heaven to a large fishing net thrown into the sea. The net gathers fish of every kind. When it is full, fishermen pull it to shore and sort the fish, keeping the good and discarding the bad. The sea represents the world, and the fish represent people drawn toward the kingdom. However, a final sorting will occur. At the end of the age, God will separate those who belong to Him from those who reject Him. The parable teaches that outward association with the kingdom is not the same as genuine transformation.

The Master of the House — Matthew 13:51–52

After explaining several parables, Jesus asks His disciples whether they understand what He has taught. He then compares a trained teacher to the master of a house who brings out treasures both new and old from his storehouse. The old treasures represent the wisdom of the Scriptures that existed before Jesus' ministry. The new treasures represent the deeper understanding revealed through Christ. The lesson emphasizes that those who learn God's truth are responsible for sharing it and using both past wisdom and new revelation to teach others.

The Lost Sheep — Matthew 18:12–14

Jesus tells of a shepherd who has one hundred sheep but loses one. Instead of ignoring the missing sheep, the shepherd leaves the ninety-nine on the hills and searches until he finds the lost one. When the sheep is found, the shepherd rejoices greatly. The parable illustrates God's concern for every individual. No person is insignificant in God's sight. The effort to recover the lost sheep demonstrates the determination of God's mercy and His desire that no one should remain separated from Him.

The Unforgiving Servant — Matthew 18:23–35

Jesus describes a king who decides to settle accounts with his servants. One servant owes an enormous debt that he cannot repay. The king shows mercy and cancels the entire debt. However, the same servant later encounters another servant who owes him a small amount and demands repayment without mercy. When the king learns of this, he condemns the servant for failing to show the same compassion he had received. The parable illustrates the seriousness of

forgiveness. God's mercy toward humanity is immense, and those who receive that mercy are expected to extend forgiveness to others.

The Workers in the Vineyard — Matthew 20:1–16

A landowner hires workers for his vineyard throughout the day. Some begin early in the morning, others at midday, and others near the end of the day. When evening comes, all the workers receive the same wage. Those who worked longer complain, believing they deserve more. The landowner explains that he paid them exactly what was agreed upon and that he has the right to be generous. The vineyard represents God's kingdom, and the workers represent people called into service at different times in life. The equal reward symbolizes the grace of God, which is not earned by human effort but given generously.

The Two Sons — Matthew 21:28–32

A father asks two sons to work in his vineyard. The first son initially refuses but later changes his mind and obeys. The second son agrees verbally but never goes. Jesus asks which son truly obeyed the father. The answer is the first. The parable teaches that genuine obedience is measured by actions rather than words. It also illustrates how those who initially resisted God may later repent and follow Him, while those who claim loyalty may fail to live according to it.

The Wicked Tenants — Matthew 21:33–46

A landowner plants a vineyard, equips it with necessary structures, and rents it to tenants while he travels away. When harvest time arrives, he sends servants to collect his share of the fruit. The tenants beat or kill the servants. Finally, the owner sends his son, believing they will respect him. Instead, they kill the son and attempt to seize the inheritance. The vineyard represents God's people, the servants represent prophets sent by God, and the son represents Jesus. The parable warns about rejecting God's messengers and ultimately rejecting His Son. It also points to the consequences of such rejection.

The Wedding Banquet — Matthew 22:1–14

A king prepares a wedding feast for his son and invites many guests. The invited guests refuse to come and even mistreat the messengers sent to remind them. The king then invites others from the streets so that the banquet hall will be filled. However, one guest appears without proper wedding garments and is removed from the celebration. The feast represents the kingdom of God and the invitation to participate in His salvation. The rejected invitations represent people who

disregard God's call. The wedding garment symbolizes righteousness — a transformed life that reflects genuine acceptance of the invitation.

The Fig Tree — Matthew 24:32–35

Jesus uses the fig tree as an example from nature. When its branches become tender and leaves begin to grow, people know that summer is near. In the same way, certain events and conditions will signal the nearness of future fulfillment in God's plan. The lesson encourages attentiveness and discernment, reminding listeners that God's words are reliable and certain even when time passes.

The Faithful and Wicked Servants — Matthew 24:45–51

Jesus describes a servant placed in charge of his master's household while the master is away. If the servant remains faithful and responsible, he will be rewarded when the master returns. But if the servant abuses his authority and behaves carelessly, believing the master will not return soon, he will face severe consequences. The parable emphasizes readiness, responsibility, and integrity while awaiting the fulfillment of God's promises.

The Ten Virgins — Matthew 25:1–13

Ten young women wait to welcome a bridegroom arriving for a wedding celebration. Five bring extra oil for their lamps, while five do not prepare. When the bridegroom arrives late at night, the prepared women enter the celebration while the others are left outside searching for oil. The oil represents readiness and preparation. The parable teaches that spiritual preparedness cannot be borrowed from others and must be maintained personally.

The Talents — Matthew 25:14–30

A master entrusts money, called talents, to his servants before traveling. Each servant receives a different amount based on ability. Two servants invest and multiply what they were given, while the third hides his portion out of fear. When the master returns, the faithful servants are rewarded and given greater responsibility, while the servant who did nothing is rebuked. The lesson emphasizes stewardship. Abilities, opportunities, and resources are entrusted by God and are meant to be used productively rather than neglected.

The Sheep and the Goats — Matthew 25:31–46

Jesus describes a future judgment where people are separated as a shepherd separates sheep from goats. Sheep represent those who demonstrated

compassion by feeding the hungry, welcoming strangers, caring for the sick, and visiting prisoners. Goats represent those who ignored such needs. The surprising element is that acts of kindness toward vulnerable people are treated as acts done directly to Christ. The teaching emphasizes that genuine faith produces visible compassion and responsibility toward others.

1. Parable of the Talents

Matthew 25:14–30 (ESV)

“For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money.

Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’

His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’

And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’

His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’

He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’

But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.

So take the talent from him and give it to him who has the ten talents.

For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.

And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'"

2. The Parable of the Ten Virgins

Matthew 25:1–13 (ESV)

"Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom.

Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps.

As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.'

Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'

And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he answered, 'Truly, I say to you, I do not know you.'

Watch therefore, for you know neither the day nor the hour.”

3. The Parable of the Workers in the Vineyard

Matthew 20:1–16 (ESV)

“For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard.

After agreeing with the laborers for a denarius a day, he sent them into his vineyard.

And going out about the third hour he saw others standing idle in the marketplace, and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’

So they went. Going out again about the sixth hour and the ninth hour, he did the same.

And about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’

They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’

And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’

And when those hired about the eleventh hour came, each of them received a denarius.

Now when those hired first came, they thought they would receive more, but each of them also received a denarius.

And on receiving it they grumbled at the master of the house, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’

But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’

Take what belongs to you and go. I choose to give to this last worker as I give to you.

Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’

So the last will be first, and the first last.”

4. The Parable of the Unforgiving Servant

Matthew 18:23–35 (ESV)

“Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.

When he began to settle, one was brought to him who owed him ten thousand talents.

And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.

So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’

And out of pity for him, the master of that servant released him and forgave him the debt.

But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’

So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’

He refused and went and put him in prison until he should pay the debt.

When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place.

Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me.

And should not you have had mercy on your fellow servant, as I had mercy on you?’

And in anger his master delivered him to the jailers, until he should pay all his debt.

So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

5. The Parable of the Two Sons

Matthew 21:28–32 (ESV)

“What do you think? A man had two sons. And he went to the first and said, ‘Son, go and work in the vineyard today.’

And he answered, ‘I will not,’ but afterward he changed his mind and went.

And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go.

Which of the two did the will of his father?”

They said, “The first.”

Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.

For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him.

And even when you saw it, you did not afterward change your minds and believe him.”

6. The Parable of the Sower

Matthew 13:1–9; 18–23 (ESV)

That same day Jesus went out of the house and sat beside the sea.

And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach.

And he told them many things in parables, saying: “A sower went out to sow.

And as he sowed, some seeds fell along the path, and the birds came and devoured them.

Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil,

but when the sun rose they were scorched. And since they had no root, they withered away.

Other seeds fell among thorns, and the thorns grew up and choked them.

Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.

He who has ears, let him hear.”

...

“Hear then the parable of the sower:

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart.

This is what was sown along the path.

As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,

yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.

As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

7. The Parable of the Weeds (Tares among the Wheat)

Matthew 13:24–30; 36–43 (ESV)

He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.

So when the plants came up and bore grain, then the weeds appeared also.

And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’

He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’

But he said, ‘No, lest in gathering the weeds you root up the wheat along with them.

Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

...

Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.”

He answered, “The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom.

The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

8. The Parable of the Mustard Seed

Matthew 13:31–32 (ESV)

He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

9. The Parable of the Leaven

Matthew 13:33 (ESV)

He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

10. The Parable of the Hidden Treasure

Matthew 13:44 (ESV)

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.”

11. The Parable of the Pearl of Great Price

Matthew 13:45–46 (ESV)

“Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.”

12. The Parable of the Net

Matthew 13:47–50 (ESV)

“Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.”

13. The Parable of the Master of the House

Matthew 13:51–52 (ESV)

“Have you understood all these things?” They said to him, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

14. A Prophet Without Honor (Living Parable)

Matthew 13:53–58 (ESV)

And when Jesus had finished these parables, he went away from there, and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?” And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” And he did not do many mighty works there, because of their unbelief.

15. The Parable of the Barren Fig Tree (Implied in Matthew)

Matthew 21:18–22 (ESV)

In the morning, as he was returning to the city, he became hungry. And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves.

And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?”

And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt,

you will not only do what has been done to the fig tree, but even if you say to this mountain,

‘Be taken up and thrown into the sea,’ it will happen.

And whatever you ask in prayer, you will receive, if you have faith.”

16. The Parable of the Tenants (or Wicked Vinedressers)

Matthew 21:33–46 (ESV)

“Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower,

and leased it to tenants, and went into another country.

When the season for fruit drew near, he sent his servants to the tenants to get his fruit.

And the tenants took his servants and beat one, killed another, and stoned another.

Again he sent other servants, more than the first. And they did the same to them.

Finally he sent his son to them, saying, ‘They will respect my son.’

But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’

And they took him and threw him out of the vineyard and killed him.

When therefore the owner of the vineyard comes, what will he do to those tenants?”

They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

Jesus said to them, “Have you never read in the Scriptures:

‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”

When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.

And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

17. The Parable of the Wedding Feast

Matthew 22:1–14 (ESV)

And again Jesus spoke to them in parables, saying,

“The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come.

Again he sent other servants, saying, ‘Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.’

But they paid no attention and went off, one to his farm, another to his business,

while the rest seized his servants, treated them shamefully, and killed them.

The king was angry, and he sent his troops and destroyed those murderers and burned their city.

Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy.

Go therefore to the main roads and invite to the wedding feast as many as you find.’

And those servants went out into the roads and gathered all whom they found, both bad and good.

So the wedding hall was filled with guests.

But when the king came in to look at the guests, he saw there a man who had no wedding garment.

And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless.

Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness.

In that place there will be weeping and gnashing of teeth.'

For many are called, but few are chosen."

18. The Parable of the Faithful and the Wicked Servant

Matthew 24:45–51 (ESV)

"Who then is the faithful and wise servant, whom his master has set over his household,

to give them their food at the proper time?

Blessed is that servant whom his master will find so doing when he comes.

Truly, I say to you, he will set him over all his possessions.

But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants and eats and drinks with drunkards,

the master of that servant will come on a day when he does not expect him

and at an hour he does not know

and will cut him in pieces and put him with the hypocrites.

In that place there will be weeping and gnashing of teeth."

19. The Parable of the Ten Virgins

Matthew 25:1–13 (ESV)

"Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom.

Five of them were foolish, and five were wise.

For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps.

As the bridegroom was delayed, they all became drowsy and slept.

But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.'

Then all those virgins rose and trimmed their lamps.

And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

But the wise answered, saying, 'Since there will not be enough for us

and for you,
 go rather to the dealers and buy for yourselves.’
 And while they were going to buy, the bridegroom came,
 and those who were ready went in with him to the marriage feast, and
 the door was shut.
 Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’
 But he answered, ‘Truly, I say to you, I do not know you.’
 Watch therefore, for you know neither the day nor the hour.”

20. The Parable of the Talents

Matthew 25:14–30 (ESV)

“For it will be like a man going on a journey, who called his servants
 and entrusted to them his property.
 To one he gave five talents, to another two, to another one, to each
 according to his ability.
 Then he went away.
 He who had received the five talents went at once and traded with
 them, and he made five talents more.
 So also he who had the two talents made two talents more.
 But he who had received the one talent went and dug in the ground
 and hid his master’s money.
 Now after a long time the master of those servants came and settled
 accounts with them.
 And he who had received the five talents came forward, bringing five
 talents more, saying,
 ‘Master, you delivered to me five talents; here I have made five talents
 more.’
 His master said to him, ‘Well done, good and faithful servant.
 You have been faithful over a little; I will set you over much. Enter into
 the joy of your master.’
 And he also who had the two talents came forward, saying,
 ‘Master, you delivered to me two talents; here I have made two talents
 more.’
 His master said to him, ‘Well done, good and faithful servant.
 You have been faithful over a little; I will set you over much. Enter into
 the joy of your master.’
 He also who had received the one talent came forward, saying,
 ‘Master, I knew you to be a hard man, reaping where you did not sow,
 and gathering where you scattered no seed,

so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.'

But his master answered him,

'You wicked and slothful servant!

You knew that I reap where I have not sown and gather where I scattered no seed?

Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.

So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance.

But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'"

21. The Parable of the Sheep and the Goats

Matthew 25:31–46 (ESV)

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

Before him will be gathered all the nations, and he will separate people one from another

as a shepherd separates the sheep from the goats.

And he will place the sheep on his right, but the goats on the left.

Then the King will say to those on his right,

'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was hungry and you gave me food, I was thirsty and you gave me drink,

I was a stranger and you welcomed me,

I was naked and you clothed me,

I was sick and you visited me,

I was in prison and you came to me.'

Then the righteous will answer him, saying,

'Lord, when did we see you hungry and feed you, or thirsty and give you drink?

And when did we see you a stranger and welcome you, or naked and

clothe you?

And when did we see you sick or in prison and visit you?’

And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

Then he will say to those on his left,

‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

For I was hungry and you gave me no food, I was thirsty and you gave me no drink,

I was a stranger and you did not welcome me, naked and you did not clothe me,

sick and in prison and you did not visit me.’

Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’

Then he will answer them, saying,

‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’

And these will go away into eternal punishment, but the righteous into eternal life.”

Gospel of Mark

The Parable of the Sower — Mark 4:1–20

Jesus tells this parable while teaching beside the Sea of Galilee, where large crowds gather. Because of the crowd, He sits in a boat and speaks to the people standing along the shore. He describes a farmer scattering seed across his field. In ancient farming, seed was broadcast by hand before the soil was fully plowed, so it naturally fell on different surfaces. Some seed falls on the path where the ground is hardened by foot traffic. Birds quickly eat it before it can take root. Some seed falls on rocky ground where there is only a thin layer of soil above stone. The plants sprout quickly but wither under the sun because their roots cannot grow deep. Some seed falls among thorns, and as the plants grow the thorns choke them so they cannot produce grain. Finally, some seed falls on good soil where it grows and produces an abundant harvest.

Jesus explains that the seed represents the Word of God — the message of God's truth and the announcement of His kingdom. The soil represents the condition of the human heart. The hardened path represents people whose hearts are resistant or distracted; the message never truly enters their understanding, and it is quickly taken away. The rocky soil represents people who initially receive the message with enthusiasm but have no depth of commitment. When difficulties, pressure, or opposition arise because of their faith, they quickly fall away. The thorny soil represents those who hear the message but allow worries, wealth, and the pursuit of pleasure to dominate their attention. These distractions slowly choke out spiritual growth. The good soil represents those who receive the message with sincerity, hold firmly to it, and allow it to transform their lives. The harvest symbolizes the visible results of spiritual growth, including obedience, character, and influence for God. This parable is foundational because it explains why the same message produces different results depending on the condition of the heart receiving it.

The Lamp Under a Basket — Mark 4:21–25

Jesus uses the simple image of a lamp to illustrate the purpose of truth. In ancient homes, lamps were small clay vessels filled with oil and a wick that produced light. When lit, the lamp was placed on a stand so its light could illuminate the room. No one would light a lamp and then hide it under a basket or place it under a bed, because doing so would defeat its purpose. Jesus uses this everyday object to explain that truth is meant to be revealed rather than concealed. The message of God's kingdom is not intended to remain hidden but to shine openly through those who receive it.

Jesus then speaks about the principle of spiritual responsiveness. Those who listen carefully and respond to truth will gain deeper understanding. Those who ignore or neglect what they hear will gradually lose even the understanding they once had. This teaching highlights the responsibility that comes with hearing God's message. Knowledge of truth is not meant to remain passive. When people respond to truth with obedience and reflection, their understanding grows. When truth is ignored, its influence fades.

The Growing Seed — Mark 4:26–29

Jesus describes a man who scatters seed on the ground and then continues his normal routine of sleeping and waking each day. While he goes about his life, the seed begins to grow. The process happens quietly and mysteriously. First the blade appears, then the ear, and finally the full grain within the ear. When the crop is mature, the farmer harvests it.

The focus of the parable is the hidden process of growth. Once the seed is planted, the farmer cannot control the internal development of the plant. Growth occurs through natural processes established by God. In the same way, the kingdom of God often grows in ways that are unseen and gradual. Spiritual transformation does not always appear dramatic or immediate, but God is continuously at work beneath the surface. Human responsibility is to plant and nurture the message of truth. God is responsible for the inner transformation that leads to maturity and fruitfulness.

The Mustard Seed — Mark 4:30–32

Jesus compares the kingdom of God to a mustard seed, which was commonly used as an example of something extremely small. Although tiny, the seed grows into a large plant that becomes much bigger than typical garden plants. Its branches become large enough for birds to perch or nest within them.

The contrast between the seed's small beginning and the plant's eventual size illustrates how the kingdom of God expands beyond what people initially expect. At the time Jesus spoke these words, His group of followers was small and lacked social or political power. Yet the message of the kingdom continued to spread, influencing communities and cultures across the world. The birds resting in the branches symbolize the wide-reaching impact of the kingdom, providing shelter and life to many who come under its influence. The parable reassures believers that small beginnings do not limit God's purposes.

The Wicked Tenants — Mark 12:1–12

Jesus tells of a landowner who carefully prepares a vineyard. He plants it, builds a protective fence, constructs a winepress for producing juice from grapes, and builds a watchtower for guarding the property. Then he rents the vineyard to tenants while he travels away. When harvest season arrives, the owner sends servants to collect his share of the fruit. The tenants beat one servant, shame another, and kill others. Finally, the owner sends his beloved son, believing they will respect him. Instead, the tenants kill the son, hoping to seize the inheritance for themselves.

Jesus explains that the owner of the vineyard will return and bring judgment upon the tenants, giving the vineyard to others. The vineyard represents God's people and the responsibility entrusted to them. The servants represent the prophets whom God sent throughout history to call people back to faithfulness. Many of those prophets were rejected or mistreated. The son represents Jesus Himself. By telling this parable, Jesus reveals both the patience of God and the

seriousness of rejecting His messengers and His Son. The transfer of the vineyard to others symbolizes the expansion of God's kingdom to those who will receive the message and produce spiritual fruit. The story serves as both a warning and a revelation of God's justice and sovereignty.

1. The Parable of the Sower

Mark 4:1–9; 13–20 (ESV)

Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. And he was teaching them many things in parables, and in his teaching he said to them: "Listen! Behold, a sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. And when the sun rose, it was scorched, and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold." And he said, "He who has ears to hear, let him hear."

...

And he said to them, "Do you not understand this parable? How then will you understand all the parables?

The sower sows the word.

And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.

And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy.

And they have no root in themselves, but endure for a while; then,

when tribulation or persecution arises on account of the word,
immediately they fall away.

And others are the ones sown among thorns. They are those who hear
the word,

but the cares of the world and the deceitfulness of riches and the
desires for other things enter in and choke the word, and it proves
unfruitful.

But those that were sown on the good soil are the ones who hear the
word and accept it and bear fruit, thirtyfold and sixtyfold and a
hundredfold.”

2. The Parable of the Lamp Under a Basket

Mark 4:21–25 (ESV)

And he said to them,

“Is a lamp brought in to be put under a basket, or under a bed, and not
on a stand?

For nothing is hidden except to be made manifest; nor is anything
secret except to come to light.

If anyone has ears to hear, let him hear.”

And he said to them,

“Pay attention to what you hear: with the measure you use, it will be
measured to you, and still more will be added to you.

For to the one who has, more will be given, and from the one who has
not, even what he has will be taken away.”

3. The Parable of the Growing Seed

Mark 4:26–29 (ESV)

And he said, “The kingdom of God is as if a man should scatter seed
on the ground.

He sleeps and rises night and day, and the seed sprouts and grows; he
knows not how.

The earth produces by itself, first the blade, then the ear, then the full
grain in the ear.

But when the grain is ripe, at once he puts in the sickle, because the
harvest has come.”

4. The Parable of the Mustard Seed

Mark 4:30–32 (ESV)

And he said, “With what can we compare the kingdom of God, or what parable shall we use for it?

It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth,

yet when it is sown it grows up and becomes larger than all the garden plants

and puts out large branches, so that the birds of the air can make nests in its shade.”

5. The Parable of the Tenants (repeated in Mark)

Mark 12:1–12 (ESV)

(Parallel to Matthew 21:33–46)

And he began to speak to them in parables.

“A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower,

and leased it to tenants and went into another country.

When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard.

And they took him and beat him and sent him away empty-handed.

Again he sent to them another servant, and they struck him on the head and treated him shamefully.

And he sent another, and him they killed.

And so with many others: some they beat, and some they killed.

He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’

But those tenants said to one another,

‘This is the heir. Come, let us kill him, and the inheritance will be ours.’

And they took him and killed him and threw him out of the vineyard.

What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

Have you not read this Scripture:

‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’?”

And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them.

Gospel of Luke

The Sower — Luke 8:4–15

Jesus tells this parable while large crowds gather around Him. A farmer goes out to sow seed. In ancient agriculture, sowing meant scattering seed by hand across a field before plowing. Because the ground was uneven and pathways ran through fields, some seed inevitably landed in different types of soil. Some seed falls on the path, where it is trampled and eaten by birds. Some falls on rocky soil where there is little depth of earth. Some falls among thorns that grow and choke the plants. Finally, some falls on good soil and produces a large harvest. Jesus later explains that the seed represents the Word of God — meaning the message of God’s truth and salvation. The soils represent different conditions of the human heart. The hardened path represents people whose hearts are closed and resistant; the message never truly enters their understanding. The rocky soil represents those who initially receive the message with enthusiasm but lack depth. When hardship or pressure comes, their faith quickly fades. The thorny soil represents people whose spiritual growth is suffocated by worries, wealth, and pleasures. These distractions choke out the influence of God’s truth. The good soil represents people who receive the message with honesty and sincerity, hold onto it firmly, and persevere. Luke uniquely emphasizes the phrase “a noble and good heart,” meaning a heart that is open, sincere, and willing to respond to truth over time. The key lesson is that the Word of God has power, but its fruit depends on the condition of the heart receiving it.

The Good Samaritan — Luke 10:25–37

This parable begins with a legal expert asking Jesus how to inherit eternal life. Jesus directs him back to the law, which commands love for God and neighbor. When the man asks, “Who is my neighbor?” Jesus answers with a story. A traveler is going down the dangerous road from Jerusalem to Jericho, a route known for robbers. The man is attacked, beaten, and left half dead. A priest passes by and avoids him. Then a Levite, another religious figure, also passes by without helping. Finally, a Samaritan stops and helps the injured man. This is shocking to Jesus’ audience because Jews and Samaritans had deep hostility toward each other due to religious and ethnic conflict. Yet the Samaritan shows compassion: he treats the wounds with oil and wine, places the man on his own animal, brings him to an inn, and pays for his care. Jesus then asks which person proved to be a neighbor. The answer is the one who showed mercy. The parable redefines “neighbor” not as someone within one’s social or religious group, but as anyone in need of compassion. It exposes religious hypocrisy — people who

possess religious status but lack genuine mercy. Jesus teaches that love for others must move beyond theory and become active compassion.

The Rich Fool — Luke 12:13–21

A man asks Jesus to settle a family dispute over inheritance. Instead of acting as a judge, Jesus warns about greed — the desire to accumulate more possessions than one truly needs. He tells a story about a wealthy landowner whose fields produce an abundant harvest. The man decides to tear down his barns and build larger ones to store all his grain and goods. He then plans to relax, eat, drink, and enjoy life for many years. However, God declares that the man will die that very night. Everything he stored up will remain behind. Jesus calls him a fool because he prepared for financial security but ignored spiritual reality. The man believed wealth could guarantee comfort and control over the future, but life itself was never under his control. The parable ends with a warning: a person may accumulate great material wealth but still be spiritually empty. To be “rich toward God” means prioritizing spiritual life, generosity, and relationship with God rather than placing ultimate trust in possessions.

The Barren Fig Tree — Luke 13:6–9

In this story, a man plants a fig tree in his vineyard and expects it to produce fruit. A fig tree normally bears fruit within a few years. After three years of waiting, the owner finds no fruit and orders the tree cut down because it is wasting soil and resources. The gardener asks for one more year to care for it. He promises to dig around it and add fertilizer in hopes it will produce fruit. If it still fails, then it will be cut down. The fig tree represents a person or a nation that has received opportunities to respond to God but has not produced spiritual fruit. Fruit symbolizes evidence of repentance and a changed life. The owner represents God, who justly expects growth from those who receive His truth. The gardener reflects God’s patience and mercy, allowing additional time for repentance and transformation. However, the parable also teaches that patience does not last forever. Continued refusal to change eventually leads to judgment.

The Great Banquet — Luke 14:15–24

Jesus describes a man who prepares a large banquet and invites many guests. In ancient culture, invitations to banquets were considered an honor. When the time comes for the feast, the invited guests begin making excuses. One has purchased land and wants to inspect it. Another has bought oxen and wants to test them. Another claims he has just married and cannot come. These excuses show that everyday concerns and personal priorities take precedence over the

invitation. The host becomes angry and invites the poor, the disabled, and the outcasts instead. When there is still room, he sends servants to the roads and countryside to compel more people to come. The banquet represents God's kingdom and the invitation to share in His salvation. The original invited guests represent those who were given early opportunity to respond but rejected it because of worldly priorities. The later guests represent those who are often overlooked by society but respond gladly to God's invitation. The parable demonstrates both the seriousness of rejecting God's invitation and the wide-reaching inclusiveness of His kingdom.

The Tower Builder and the Warring King — Luke 14:28–33

Jesus gives two short illustrations to explain the seriousness of following Him. In the first example, a man planning to build a tower must first calculate the cost to ensure he has enough resources to complete it. If he begins construction but cannot finish, people will mock him. In the second example, a king preparing for war must consider whether his army of ten thousand can defeat an enemy with twenty thousand soldiers. If not, he must seek peace before the battle begins. Both illustrations emphasize thoughtful commitment. Jesus applies the lesson by saying that anyone who wishes to follow Him must be willing to surrender everything. Discipleship is not an emotional or temporary decision but a lifelong commitment that requires sacrifice, loyalty, and perseverance.

The Lost Sheep — Luke 15:1–7

Jesus tells this story while religious leaders criticize Him for associating with sinners. A shepherd has one hundred sheep but loses one. Instead of ignoring the missing sheep, he leaves the ninety-nine and searches until he finds the lost one. When he finds it, he joyfully carries it home and celebrates with friends. The parable reveals God's active pursuit of those who are spiritually lost. Each individual person has value, and God seeks restoration rather than abandonment. The celebration represents the joy in heaven when one person repents and returns to God.

The Lost Coin — Luke 15:8–10

A woman loses one of her ten silver coins, which were often part of a valuable personal possession. She lights a lamp, sweeps the house, and searches carefully until she finds it. When she finds the coin, she celebrates with friends and neighbors. The story emphasizes careful and persistent searching. Just as the woman refuses to stop looking until the coin is recovered, God actively seeks

those who are spiritually lost. The joy of recovery mirrors the joy in heaven when someone turns back to God.

The Prodigal Son — Luke 15:11–32

A younger son asks his father for his inheritance early, which would normally only be received after the father's death. This request reflects disrespect and independence. The son leaves home and wastes his wealth on reckless living. Eventually he becomes poor and desperate, even working to feed pigs — an occupation considered degrading in Jewish culture. Realizing his condition, he decides to return home and ask to be treated as a servant. When the father sees him returning, he runs to embrace him and restores him fully as a son. The older brother becomes angry and refuses to celebrate. The father explains that joy is appropriate because the lost son has returned. The parable shows the depth of God's mercy toward those who repent. It also exposes the attitude of those who believe their religious obedience makes them superior to others.

The Shrewd Manager — Luke 16:1–13

A manager responsible for handling his master's financial accounts is accused of wasting resources. Knowing he will lose his job, he reduces the debts owed by his master's customers to gain their favor. The master commends the manager's clever planning. Jesus is not praising dishonesty but highlighting foresight and strategic thinking. The lesson is that people should use temporary earthly resources wisely in ways that have lasting spiritual value. Faithfulness in small responsibilities reveals character and determines greater trust.

The Rich Man and Lazarus — Luke 16:19–31

This story contrasts a wealthy man who lives in luxury with a poor man named Lazarus who suffers at his gate. After death, Lazarus is comforted while the rich man experiences torment. The rich man asks for relief and later asks that Lazarus warn his brothers. Abraham explains that they already have the Scriptures to guide them. The parable teaches that ignoring suffering and refusing to respond to truth has consequences. It also emphasizes that earthly status does not determine eternal destiny.

The Persistent Widow — Luke 18:1–8

A widow repeatedly asks a judge for justice against an opponent. The judge does not care about God or people but eventually grants her request simply because of her persistence. Jesus contrasts this unjust judge with God. If persistence can

influence an indifferent judge, then God — who is just and compassionate — will certainly respond to His people. The lesson encourages continual prayer and trust even when answers seem delayed.

The Pharisee and the Tax Collector — Luke 18:9–14

Two men go to the temple to pray. The Pharisee thanks God that he is not like other people and lists his religious practices. The tax collector, aware of his wrongdoing, stands at a distance and asks God for mercy. Jesus explains that the tax collector goes home justified — meaning accepted by God — rather than the Pharisee. The parable teaches that humility and honest repentance are more important than outward religious performance.

The Ten Minas — Luke 19:11–27

A nobleman leaves to receive authority as king and gives his servants money to invest while he is gone. When he returns, he evaluates how they used the money. Servants who multiplied the resources are rewarded with greater responsibility. One servant hides the money out of fear and is rebuked. The parable teaches accountability. People are entrusted with opportunities, abilities, and resources, and they are expected to use them faithfully while awaiting the return of the king.

The Two Debtors — Luke 7:41–43

Jesus tells this brief parable to explain forgiveness. Two people owe money to a lender — one owes much more than the other. When neither can repay, the lender forgives both debts. Jesus asks which debtor will love the lender more. The answer is the one who was forgiven the larger debt. The lesson is that people who recognize the depth of their forgiveness develop deeper gratitude and love.

The Unworthy Servant — Luke 17:7–10

A servant who works in the field does not expect special praise for simply doing his duty. Instead, he continues serving his master faithfully. Jesus uses this example to teach humility in service to God. Obedience to God is not something that earns special status; it is the natural responsibility of those who belong to Him.

The Places at the Table — Luke 14:7–11

Jesus observes guests competing for seats of honor at a banquet. He advises choosing the lowest seat instead. If the host wishes to honor someone, he will invite them to move higher. But if someone takes the highest seat

presumptuously, they may be asked to move down in embarrassment. The teaching illustrates a principle about humility. Those who exalt themselves will eventually be humbled, while those who humble themselves will ultimately be honored.

1. The Parable of the Sower

Luke 8:4–8; 11–15

And when a great crowd was gathering and people from town after town came to him, he said in a parable, “A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it. And some fell into good soil and grew and yielded a hundredfold.” As he said these things, he called out, “He who has ears to hear, let him hear.” And when his disciples asked him what this parable meant, he said, “To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that ‘seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

2. The Parable of the Good Samaritan

Luke 10:25–37

And behold, a lawyer stood up to put him to the test, saying,
“Teacher, what shall I do to inherit eternal life?”

He said to him, "What is written in the Law? How do you read it?"
And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."
And he said to him, "You have answered correctly; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"
He said, "The one who showed him mercy."
And Jesus said to him, "You go, and do likewise."

3. The Parable of the Rich Fool

Luke 12:13–21

Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."
But he said to him, "Man, who made me a judge or arbitrator over you?"
And he said to them, "Take care, and be on your guard against all

covetousness,
for one's life does not consist in the abundance of his possessions.”

And he told them a parable, saying, “The land of a rich man produced plentifully,
and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’

And he said, ‘I will do this: I will tear down my barns and build larger ones,

and there I will store all my grain and my goods.

And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’

But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’

So is the one who lays up treasure for himself and is not rich toward God.”

4. The Parable of the Barren Fig Tree

Luke 13:6–9

And he told this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

And he said to the vinedresser, ‘Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down.

Why should it use up the ground?’

And he answered him, ‘Sir, let it alone this year also, until I dig around it and put on manure.

Then if it should bear fruit next year, well and good; but if not, you can cut it down.”

5. The Parable of the Lost Sheep

Luke 15:1–7

Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

So he told them this parable:

“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country,

and go after the one that is lost, until he finds it?
And when he has found it, he lays it on his shoulders, rejoicing.
And when he comes home, he calls together his friends and his neighbors, saying to them,
'Rejoice with me, for I have found my sheep that was lost.'
Just so, I tell you, there will be more joy in heaven over one sinner who repents
than over ninety-nine righteous persons who need no repentance."

6. The Parable of the Lost Coin

Luke 15:8–10

"Or what woman, having ten silver coins, if she loses one coin,
does not light a lamp and sweep the house and seek diligently until she finds it?
And when she has found it, she calls together her friends and neighbors, saying,
'Rejoice with me, for I have found the coin that I had lost.'
Just so, I tell you, there is joy before the angels of God over one sinner who repents."

7. The Parable of the Prodigal Son

Luke 15:11–32

And he said, "There was a man who had two sons.
And the younger of them said to his father, 'Father, give me the share of property that is coming to me.'
And he divided his property between them.

Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants."'

And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.

And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'

But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.

Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.'

But he was angry and refused to go in. His father came out and entreated him,
 but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends.
 But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!'

And he said to him, 'Son, you are always with me, and all that is mine is yours.
 It was fitting to celebrate and be glad, for this your brother was dead, and is alive;
 he was lost, and is found.'"

8. The Parable of the Shrewd Manager

Luke 16:1–13

He also said to the disciples,
 "There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions.
 And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.'
 And the manager said to himself, 'What shall I do, since my master is taking the management away from me?
 I am not strong enough to dig, and I am ashamed to beg.
 I have decided what to do, so that when I am removed from management, people may receive me into their houses.'

So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil.'
 He said to him, 'Take your bill, and sit down quickly and write fifty.'
 Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.'
 He said to him, 'Take your bill, and write eighty.'

The master commended the dishonest manager for his shrewdness.
For the sons of this world are more shrewd in dealing with their own
generation than the sons of light.

And I tell you, make friends for yourselves by means of unrighteous
wealth,
so that when it fails they may receive you into the eternal dwellings.

One who is faithful in a very little is also faithful in much,
and one who is dishonest in a very little is also dishonest in much.
If then you have not been faithful in the unrighteous wealth, who will
entrust to you the true riches?

No servant can serve two masters, for either he will hate the one and
love the other,
or he will be devoted to the one and despise the other.
You cannot serve God and money.”

9. The Parable of the Rich Man and Lazarus

Luke 16:19–31

“There was a rich man who was clothed in purple and fine linen and
who feasted sumptuously every day.
And at his gate was laid a poor man named Lazarus, covered with
sores,
who desired to be fed with what fell from the rich man's table.
Moreover, even the dogs came and licked his sores.

The poor man died and was carried by the angels to Abraham's side.
The rich man also died and was buried, and in Hades, being in torment,
he lifted up his eyes and saw Abraham far off and Lazarus at his side.

And he called out, ‘Father Abraham, have mercy on me,
and send Lazarus to dip the end of his finger in water and cool my
tongue,
for I am in anguish in this flame.’

But Abraham said, ‘Child, remember that you in your lifetime received
your good things,
and Lazarus in like manner bad things; but now he is comforted here,
and you are in anguish.

And besides all this, between us and you a great chasm has been fixed,
in order that those who would pass from here to you may not be able,
and none may cross from there to us.'

And he said, 'Then I beg you, father, to send him to my father's house—
for I have five brothers—so that he may warn them, lest they also come into this place of torment.'

But Abraham said, 'They have Moses and the Prophets; let them hear them.'

And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'

He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

10. The Parable of the Persistent Widow

Luke 18:1–8

And he told them a parable to the effect that they ought always to pray and not lose heart.

He said, "In a certain city there was a judge who neither feared God nor respected man.

And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.'

For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.'"

And the Lord said, "Hear what the unrighteous judge says. And will not God give justice to his elect, who cry to him day and night?

Will he delay long over them?

I tell you, he will give justice to them speedily.

Nevertheless, when the Son of Man comes, will he find faith on earth?"

11. The Parable of the Pharisee and the Tax Collector

Luke 18:9–14

He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt:

“Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

The Pharisee, standing by himself, prayed thus:

‘God, I thank you that I am not like other men, extortioners, unjust, adulterers,
or even like this tax collector. I fast twice a week; I give tithes of all that I get.’

But the tax collector, standing far off, would not even lift up his eyes to heaven,

but beat his breast, saying,

‘God, be merciful to me, a sinner!’

I tell you, this man went down to his house justified, rather than the other.

For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

12. The Parable of the Ten Minas

Luke 19:11–27

(Similar to the Parable of the Talents in Matthew, but distinct in meaning and detail)

As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.

He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.

Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'

But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.

The first came before him, saying, 'Lord, your mina has made ten minas more.'

And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'

And the second came, saying, 'Lord, your mina has made five minas.' And he said to him, 'And you are to be over five cities.'

Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'

He said to him, 'I will condemn you with your own words, you wicked servant!

You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?

Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'

And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.'

(And they said to him, 'Lord, he has ten minas!')

'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.

But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.'"

13. The Parable of the Great Banquet

Luke 14:15–24

When one of those who reclined at table with him heard these things, he said to him,
“Blessed is everyone who will eat bread in the kingdom of God!”

But he said to him, “A man once gave a great banquet and invited many.
And at the time for the banquet he sent his servant to say to those who had been invited,
‘Come, for everything is now ready.’

But they all alike began to make excuses.
The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’
And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’
And another said, ‘I have married a wife, and therefore I cannot come.’

So the servant came and reported these things to his master.
Then the master of the house became angry and said to his servant,
‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’

And the servant said, ‘Sir, what you commanded has been done, and still there is room.’
And the master said to the servant,
‘Go out to the highways and hedges and compel people to come in, that my house may be filled.
For I tell you, none of those men who were invited shall taste my banquet.’”

14. The Parable of the Tower Builder and the Warring King

Luke 14:28–33

“For which of you, desiring to build a tower, does not first sit down and count the cost,
whether he has enough to complete it?
Otherwise, when he has laid a foundation and is not able to finish,

all who see it begin to mock him, saying, 'This man began to build and was not able to finish.'

Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.

So therefore, any one of you who does not renounce all that he has cannot be my disciple."

15. The Parable of the Two Debtors

Luke 7:41–43

"A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debt of both. Now which of them will love him more?" Simon answered, "The one, I suppose, for whom he canceled the larger debt." And he said to him, "You have judged rightly."

16. The Parable of the Places at the Table

Luke 14:7–11

Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place.

But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up

higher.’

Then you will be honored in the presence of all who sit at table with you.

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

17. The Parable of the Unworthy Servant

Luke 17:7–10

“Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field,
‘Come at once and recline at table’?
Will he not rather say to him, ‘Prepare supper for me, and dress properly, and serve me while I eat and drink,
and afterward you will eat and drink’?

Does he thank the servant because he did what was commanded?
So you also, when you have done all that you were commanded, say,
‘We are unworthy servants; we have only done what was our duty.’”

Gospel of John

1. The Door (John 10:7–10)

Jesus declares, “I am the door of the sheep.” He is the only way into salvation, protection, and spiritual provision. Through Him, we find safety and abundant life. It emphasizes exclusivity and invitation — Jesus is the only entrance to God.

2. The Good Shepherd (John 10:1–18)

Jesus contrasts Himself with false shepherds and hired hands. As the Good Shepherd, He knows His sheep by name, leads them, protects them, and ultimately lays down His life for them. This reveals His intimate, sacrificial love and our call to follow His voice.

3. The Vine and the Branches (John 15:1–11)

Jesus is the true vine, and we are the branches. Our life, growth, and fruitfulness depend on remaining connected to Him. The Father, as the gardener, prunes us to bear more fruit. It is a call to abiding — staying rooted in Christ through love and obedience.

4. The Grain of Wheat (John 12:23–26)

Jesus uses the image of a seed dying to bear much fruit to speak of His coming death. But it also applies to us — we must die to self to live for God. It's a picture of sacrifice, transformation, and multiplication through surrender.

5. The Living Water (John 4:7–15)

Jesus offers the Samaritan woman "living water" that will become a spring welling up to eternal life. This image points to the Holy Spirit and the deep satisfaction that only God can give — a water that quenches spiritual thirst forever.

6. Fields White for Harvest (John 4:35–38)

After speaking with the woman at the well, Jesus tells His disciples to open their eyes — the fields are ready for harvest. This metaphor reveals the urgency and readiness of people's hearts to receive the gospel. We are called to labor with Him.

7. The Bread of Life (John 6:25–59)

Jesus proclaims, "I am the bread of life." Just as manna sustained Israel, Jesus nourishes our souls. To believe in Him is to feed on the bread that never perishes. It's a call to daily, sustaining dependence on Christ.

8. The Light of the World (John 8:12; 9:5)

Jesus declares Himself the light in a world of darkness. Light brings clarity, hope, and direction. This metaphor teaches that following Jesus leads us out of spiritual blindness into truth and life.

9. The Door (Gate) of the Sheepfold (John 10:7–9)

Jesus is the only entrance to salvation, security, and rest. The sheepfold represents the community of God, and the Door ensures access to safety. He offers Himself as the way to true life.

10. The Good Shepherd and the Sheep (John 10:1–18)

Jesus is the Shepherd who knows, leads, protects, and sacrifices for His sheep. In contrast to hired hands, He lays down His life. This metaphor reveals deep love, intimacy, and trust.

11. The Grain of Wheat (John 12:23–26)

Unless a grain falls and dies, it remains alone. This image speaks of Jesus' death and resurrection but also applies to all who follow Him. Dying to self leads to greater life and fruitfulness.

12. The Vine and the Branches (John 15:1–8)

Jesus is the true vine, and believers are branches. We must abide in Him to bear fruit. The Father prunes us to grow. This teaching emphasizes connection, growth, and purpose in Christ.

13. The Woman in Childbirth (Joy After Sorrow) (John 16:21–22)

Jesus compares the disciples' coming sorrow to a woman in labor. Pain gives way to joy when new life comes. Likewise, their grief at His death would turn to joy in His resurrection. It teaches endurance and hope in seasons of trial.

1. The Door — John 10:7–10 (ESV)

So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

Jesus uses the image of a door, meaning an entrance or gateway. In the ancient Near East, shepherds often placed sheep inside a protective enclosure called a sheepfold, which was a stone pen with only one entrance. At night, the shepherd himself sometimes lay across the opening, literally becoming the gate that protected the sheep from predators and thieves. By saying “I am the door,” Jesus teaches that He is the only legitimate entrance into salvation, meaning deliverance from sin and separation from God. When He says a person who enters through Him will be “saved,” the word saved means rescued, preserved, and brought into safety. The phrase “go in and out and find pasture” refers to security and provision. Sheep that follow the shepherd are protected and also fed. Jesus contrasts Himself with “thieves and robbers,” meaning false teachers or spiritual deceivers who lead people away from God. The statement about the thief coming to steal, kill, and destroy describes the destructive nature of deception and sin. In contrast, Jesus says He came to give “abundant life,” meaning a life filled with spiritual purpose, restoration, and eternal connection with God.

2. The Good Shepherd — John 10:1–18 (ESV)

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep

hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them.

So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

Jesus continues the shepherd imagery. A shepherd is one who cares for, guides, and protects sheep. In the ancient world, sheep were completely dependent on the shepherd for survival. They required guidance to water and pasture, and they relied on the shepherd for defense against wolves or thieves. Jesus contrasts Himself with “thieves” and “hirelings.” A hireling is a hired worker who cares only for payment and abandons the sheep when danger comes. By contrast, Jesus says He is the Good Shepherd, meaning the true and faithful protector. When He says the shepherd calls the sheep by name, it emphasizes personal relationship and recognition. Sheep actually learned to recognize their shepherd’s voice and would follow him but ignore strangers. Jesus uses this reality to teach that genuine followers recognize His truth and guidance. The most important statement in this passage is that the Good Shepherd “lays down his life for the sheep.” This is a direct reference to His sacrificial death, meaning He willingly gives His life to rescue humanity from sin.

The Vine and the Branches — John 15:1–11 (ESV)

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. **Abide in me, and I in you.** As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. **If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.** If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. **By this my Father is glorified, that you bear much fruit and so prove to be my disciples.** **As the Father has loved me, so have I loved you. Abide in my love.** **If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.** These things I have spoken to you, that my joy may be in you, and that your joy may be full.

A vine is a plant that produces grapes, and a branch grows out from the vine and receives nourishment from it. In this teaching, Jesus is the source of spiritual life, just as the vine supplies nutrients to the branches. The Father is described as the husbandman, meaning the gardener or cultivator who cares for the vineyard. The gardener prunes the branches, which means cutting away unnecessary growth so the plant can produce better fruit. In the spiritual sense, pruning represents correction, discipline, and spiritual growth that helps believers mature. The word abide means to remain, stay connected, or continue in close relationship. Jesus teaches that spiritual fruit — meaning good character, obedience, and influence for God — only develops when a person remains connected to Him. Without that connection, a branch cannot survive or produce fruit.

The Grain of Wheat — John 12:23–26 (ESV)

And Jesus answered them, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

Jesus uses the image of a grain of wheat, meaning a seed. A seed placed in soil appears to die because it breaks open and disappears beneath the ground. However, that process allows it to grow into a new plant that produces many more seeds. Jesus uses this natural process to explain His coming death. His

death would not be defeat but the beginning of spiritual life for many people. The teaching also applies to believers. The phrase “dying to self” means giving up selfish control and submitting one’s life to God’s purposes. Just as the seed multiplies after being planted, a life surrendered to God produces greater spiritual impact and fruitfulness.

The Living Water — John 4:7–15 (ESV)

A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.”⁸ (For his disciples had gone away into the city to buy food. The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans. Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.” The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

Here Jesus speaks with a Samaritan woman at a well. Wells were essential sources of water in ancient communities. Physical water satisfies thirst temporarily, but Jesus introduces the concept of living water, meaning water that flows continuously and gives lasting life. In spiritual terms, this represents the life that God gives through the Holy Spirit. The image of a spring “welling up” describes a continual inner source of spiritual renewal, meaning a life that does not depend on temporary satisfaction but is sustained by God.

Fields White for Harvest — John 4:35–38 (ESV)

Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

A harvest refers to gathering mature crops from the field. Jesus uses this agricultural picture to describe people who are ready to hear and receive the

message of God. When crops turn white or light-colored, it indicates they are ready to be harvested. Jesus tells His disciples that many people are spiritually ready to respond to truth. The workers in the field represent those who share and teach God's message. The idea is that spiritual work involves cooperation, where some people plant seeds of truth and others later gather the harvest.

The Bread of Life — John 6:25–59 (ESV)

When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” Then they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”

Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.”

Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” Jesus answered them, “Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me—not that anyone has seen the Father except he who is from God; he has seen the Father.

Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum.

The Light of the World — John 8:12; 9:5 (ESV)

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”
As long as I am in the world, I am the light of the world.”

Light represents knowledge, truth, and guidance. Darkness represents ignorance, confusion, and separation from truth. When Jesus says He is the “light of the world,” He is declaring that He reveals truth about God and shows the path to life. Just as physical light allows people to see clearly, spiritual light enables people to understand reality and live according to truth.

The Door (Gate) of the Sheepfold — John 10:7–9 (ESV)

So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to

them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

This passage repeats and reinforces the earlier teaching about the door. The sheepfold represents the protected community of God's people. Only through Jesus can a person enter that safety and belonging. The metaphor emphasizes both access and protection.

The Good Shepherd and the Sheep — John 10:1–18 (ESV)

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them.

So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

A sheepfold was a stone enclosure used to keep sheep safe at night. It had a single entrance so the shepherd could control who entered and who left. When Jesus speaks about someone climbing in another way, He is describing false leaders or deceivers who attempt to gain influence without legitimate authority from God. A thief or robber in this setting represents someone who exploits people rather than protecting them. In contrast, the true shepherd enters through

the proper door because he is the rightful caretaker of the sheep. The image of sheep hearing the shepherd's voice reflects a real behavior of sheep. In ancient pastoral life, sheep became familiar with their shepherd's voice and followed him when he called. They would not follow strangers because the sound was unfamiliar.

This teaching highlights relationship and sacrifice. The shepherd knows the sheep personally and protects them even at great cost. Jesus emphasizes that His mission involves willingly giving His life for humanity, showing the depth of His commitment to those who follow Him.

The Grain of Wheat — John 12:23–26 (ESV)

And Jesus answered them, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. **Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.** If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

The repeated image reinforces the principle that growth often requires sacrifice. In agriculture, the seed must be planted and transformed before it produces life. In the same way, Jesus' death leads to the spread of spiritual life.

The Vine and the Branches — John 15:1–8 (ESV)

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. **Already you are clean because of the word that I have spoken to you.** Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

This passage again emphasizes dependence. A branch separated from the vine quickly withers because it loses its source of nutrients. The teaching illustrates that spiritual strength and productivity come from remaining connected to Christ.

The Woman in Childbirth — John 16:21–22 (ESV)

When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

Jesus uses childbirth as a metaphor for transformation through suffering. Labor pains are intense but temporary, and they lead to the joy of new life. Jesus explains that the disciples would experience grief at His death, but that sorrow would turn into joy when they see Him again after the resurrection. The teaching emphasizes that temporary hardship can lead to lasting joy and renewal.