Bible Study Series

The Parables of Jesus

By Matthew Mead
Parables

What is a parable?

The word parable comes from two Greek words:
- the preposition *para*, meaning alongside of;
- and the verb *ballein*, meaning to cast, place or throw.

There are many definitions of what a parable is; a fairly good (and quite vague) definition is that a parable is an earthly example of a spiritual truth. A more precise definition given by scholar C. H. Dodd is:

> At its simplest, the parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought.

The word parable stands for a wide range of striking sayings found in the Old and New Testaments. Parables generally differ from things like fairy tales or myths in that they are not set in a legendary or mythical world. Parables stay in the realms of nature, household management, work, family life, etc. They can be short one-liners, elaborate yet familiar stories, or simply descriptions of the way things in life are. They can illustrate a point, present a deep allegory, or be almost unintelligible.

Salt, Sowers, Samaritans, Marriages, Vineyards and Sons?

Generally speaking all four Gospels present parables of Jesus. Sometimes parables are referred to as parables, other times they are not.

The four Evangelists provide us with a wide variety of parables. No parables are found in every Gospel. Some parables are more famous than others. Luke tells us of the *Good Samaritan* and the *Prodigal Son*. John tells us of the *Good Shepherd* and the *Vine*. Matthew tells us about the *Dragnet* and the *Pearl*. Mark, Matthew and Luke all tell us about the *Sower*.

Each gospel narrative contains parables that fit the context of the Gospel. Luke’s parable of the *Prodigal Son* is similar to Matthew’s *Two Sons*, but the given context radically alters the interpretation of each parable. Also, each Evangelist narrates each parable in a different way. Even a quick comparison of Luke’s and Matthew’s *Wedding Banquet* parable reveals differences that make it nearly impossible to interpret each parable the same way.

Beyond the canonical (accepted and approved by the Church) Gospels there are a handful of other non-canonical sources where Jesus’ parables can be found. The Gospel of Thomas (generally viewed as having been edited later than the four canonical Gospels) contains a number of parables in common with the Gospels. These likewise often differ quite dramatically from their counterparts.
**Interpreting and Understanding parables**

Parables can be interpreted in many ways. They can be interpreted as independent units; they can be interpreted in the context of the Gospel narrative; they can be interpreted as allegories; etc. All interpretations are valid interpretations: a parable is meant to spur the hearer to interpret it in some way. However, it is very important to consider the fact that the parables as we have received them from the Evangelists are presented with their context in mind.

The fact that Matthew’s version of the *Workers in the Vineyard* differs from Mark’s has much to do with the context that the parable appears in Matthew’s Gospel. Each Evangelist’s theological point of view influences the way he tells the story of Jesus. It influences the way he presents the words and actions of Jesus. It creates differences throughout the Gospels that can often only be understood knowing each individual Gospel narrative.

If one is to understand a given parable, one must attempt to understand the Gospel that the parable is from. This doesn’t mean parables can’t be interpreted out of context, after all, the Gospel of Thomas contains parables that are all without context (Thomas is basically a list of sayings without a real narrative). The Evangelists – who most likely had some out-of-context parables at their fingertips – interpreted some of the parables by modifying them or fitting them into specific narrative contexts. However, from the standpoint of someone doing a Bible Study, a good rule of thumb is to avoid interpreting a parable in a way that makes little or no sense outside of the Gospel context the parable is found. Doing so may be an interesting exercise and it may lead to fruitful discussion but it does little to help one understand the parables as scripture.

**How should one study the parables?**

There are many ways to study the parables, here are two good ones. The first is to pick a parable in any Gospel, find any parallels it has in other canonical and non-canonical Gospels, and study, study, study! You might also look for parables that have loose parallels (the *Prodigal Son* and the *Two Sons* are good examples of that). A second good way to study parables is to pick a Gospel and see how its parables fit the Gospel narrative. Along the way you can see how and why certain parables are different in other Gospels or contexts.

**What will we do in this class?**

This class will follow the second path. We will begin with Matthew and move through the canonical Gospels, Mark, Luke, and John. Where applicable we will examine the parables from the Gospel of Thomas. The thematic order of our study will simply be the thematic order of each Gospel.
Can the parables be easily categorized?

At first glance the task of organizing the parables into categories may seem simple. It is not. In fact, it’s nearly impossible to organize all of the parables into any neat set of categories.

Below is a list of parables and figures found in the Gospels (and in the Gospel of Thomas). It’s certainly not the only list, but it’s a good one.

- The Parable of the Lost/Prodigal Son: Luke 15:11-32
- The Parable of the Two Sons: Matthew 21:28-32
- The Parable of the Lost Sheep: Luke 15:1-7; Matthew 18:12-14; Thomas 107
- The Parable of the Lost Coin: Luke 15:8-10
- The Parable of the Hidden Treasure: Matthew 13:44; Thomas 109
- The Parable of the Pearl: Matthew 13:45; Thomas 76
- Parable of the Sower: Mark 4:3-8; Matthew 13:3-9; Luke 8:5-8, 11-14; Thomas 9
- The Parable of the Growing Seed: Mark 4:26-29
- Parable of the Fig Tree: Luke 13:6-9
- Parable of the Budding Fig: Mark 13:28-29; Matthew 24:32-33; Luke 21:29-31
- Parable of the Withered Fig: Mark 11:12-14,20-23; Matthew 21:18-22
- The Parable of the Weeds: Matthew 13:24-30, 36-43; Thomas 57
- Parable of the Net: Matthew 13:47-50
- The Parable of the Pharisee and the Tax Collector: Luke 18:10-14
- Parable of the Friend at Midnight: Luke 11:5-8
- The Parable of the Workers in the Vineyard: Matthew 20:1-16
- Parable of the Servant’s Reward: Luke 17:7-10
- The Parable of the Unmerciful Servant: Matthew 18:21-35
- The Parable of the Wedding Banquet: Matthew 22:1-10; Luke 14:16-24; Thomas 64
- Parable of the Proper Guests: Luke 14:12-14
- Parable of the Wedding Guest: Luke 14:7-11
- The Parable of the Talents / Pounds: Matthew 25:14-31; Luke 19:11-27
- Parable of the Wedding Garment (part of the wedding feast): Matthew 22:11-14
**Salt**

Matthew

13 "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. 14 "You are the light of the world. A city set on a hill cannot be hid. 15 Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. 16 Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

**Context:** Sermon on the Mount; The witness of the disciples  
**Location:** Matthew 5

Mark

49 For every one will be salted with fire. 50 Salt is good; but if the salt has lost its saltiness, how will you season it? Have salt in yourselves, and be at peace with one another."

**Context:** End of ministry and teaching disciples; Warnings of Hell  
**Location:** Mark 9

Luke

34 "Salt is good; but if salt has lost its taste, how shall its saltiness be restored? 35 It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

**Context:** Teaching disciples; Conditions of discipleship  
**Location:** Luke 14

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**Lamps**

Matthew

14 "You are the light of the world. A city set on a hill cannot be hid. 15 Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. 16 Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

**Context:** Sermon on the Mount; The witness of the disciples  
**Location:** Matthew 5

Matthew

22 "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; 23 but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

**Context:** Sermon on the Mount; Teachings on practical piety  
**Location:** Matthew 6
Mark
21 And he said to them, "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? 22 For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. 23 If any man has ears to hear, let him hear."

Context: Teaching in Parables
Location: Mark 4

Luke
16 "No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light. 17 For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. 18 Take heed then how you hear; for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away." 19 Then his mother and his brothers came to him, but they could not reach him for the crowd. 20 And he was told, "Your mother and your brothers are standing outside, desiring to see you." 21 But he said to them, "My mother and my brothers are those who hear the word of God and do it."

Context: On obedient listening
Location: Luke 8

Luke
33 "No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light. 34 Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. 35 Therefore be careful lest the light in you be darkness. 36 If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."

Context: On Light
Location: Luke 11

John
35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light.

Context: On John the Baptist
Location: John 5
Gates & Doors

Matthew
12 So whatever you wish that men would do to you, do so to them; for this is the law and the prophets. 13 "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard, that leads to life, and those who find it are few.
Context: Sermon on the Mount; Illustrations on the practical meaning of Jesus’ message.
Location: Matthew 7

Luke
23 And some one said to him, "Lord, will those who are saved be few?" And he said to them, 24 "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. 25 When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not know where you come from.' 26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' 27 But he will say, 'I tell you, I do not know where you come from; depart from me, all you workers of iniquity!' 28 There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. 29 And men will come from east and west, and from north and south, and sit at table in the kingdom of God. 30 And behold, some are last who will be first, and some are first who will be last."
Context: Journey to Jerusalem
Location: Luke 13

John
1 "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; 2 but he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." 6 This figure Jesus used with them, but they did not understand what he was saying to them. 7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers; but the sheep did not heed them. 9 I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.
Context: The Gate
Location: John 10
Fruit

Matthew

8 Bear fruit that befits repentance, and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. 9 Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

Context: John the Baptist’s Preaching
Location: Matthew 3

Matthew

16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 So, every sound tree bears good fruit, but the bad tree bears evil fruit. 18 A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will know them by their fruits.

Context: Sermon on the Mount; Illustrations on the practical meaning of Jesus’ message.
Location: Matthew 7

Matthew

33 "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.

Context: Source of Jesus’ power; Sin against the Spirit
Location: Matthew 12

Luke

8 Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. 9 Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

Context: John the Baptist’s Preaching
Location: Luke 3

Luke

43 "For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush.

Context: Sermon on the plain
Location: Luke 6

Luke

43 "For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush.

Context: Sermon on the plain
Location: Luke 6
Luke 6
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. 7 And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?' 8 And he answered him, 'Let it alone, sir, this year also, till I dig about it and put on manure. 9 And if it bears fruit next year, well and good; but if not, you can cut it down.'"

Context: Parable of the fig / teaching on repentance
Location: Luke 13

John 34
Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. 35 Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. 36 He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, 'One sows and another reaps.' 38 I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Context: Samaritan Woman at the Well
Location: John 4

John 24
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. 25 He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. 26 If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him.

Context: Glorification of the Son
Location: John 12
“I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which 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. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as 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 will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.

Context: The Vine / Last Supper Discourse
Location: John 15
The House on Sand

Matthew
24 “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; 25 and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. 26 And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; 27 and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.” 28 And when Jesus finished these sayings, the crowds were astonished at his teaching, 29 for he taught them as one who had authority, and not as their scribes.

Context: Sermon on the Mount; Illustrations on the practical meaning of Jesus’ message.
Location: Matthew 7

Luke
47 Every one who comes to me and hears my words and does them, I will show you what he is like: 48 he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. 49 But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great.”

Context: Sermon on the Plain;
Location: Luke 6
**Fasting, Cloth & Wineskins**

**Matthew**

14 Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?"

15 And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast."

16 And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made.

17 Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

**Context:** Fasting  
**Location:** Matthew 9

**Mark**

18 Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

19 And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast."

20 The days will come, when the bridegroom is taken away from them, and then they will fast in that day.

21 No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made.

22 And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins."

**Context:** Fasting  
**Location:** Mark 2

**Luke**

33 And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink."

34 And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them?"

35 The days will come, when the bridegroom is taken away from them, and then they will fast in those days."

36 He told them a parable also: "No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old."

37 And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed.

38 But new wine must be put into fresh wineskins."

39 And no one after drinking old wine desires new; for he says, 'The old is good.'"

**Context:** Fasting  
**Location:** Luke 5
The Harvest

Matthew
37 Then he said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

Context: Before Commissioning the Twelve
Location: Matthew 9

Luke
1 After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. 2 And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.

Context: Commissioning the Seventy
Location: Luke 10

John
34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. 35 Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. 36 He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, 'One sows and another reaps.' 38 I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Context: Samaritan Woman at the Well
Location: John 4
Sheep & Wolves

Matthew
36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.
Context: Before Commissioning of the Twelve
Location: Matthew 9

Matthew
16 "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. 17 Beware of men; for they will deliver you up to councils, and flog you in their synagogues, 18 and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles.
Context: Commissioning of the Twelve
Location: Matthew 10

Mark
34 As he went ashore he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.
Context: Feeding of the 5000
Location: Mark 6

Luke
3 Go your way; behold, I send you out as lambs in the midst of wolves. Context:
Commissioning the Seventy
Location: Luke 10

John
1 "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; 2 but he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." 6 This figure Jesus used with them, but they did not understand what he was saying to them. 7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers; but the sheep did not heed them. 9 I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.
Context: The Gate
Location: John 10
John
11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. 13 He flees because he is a hireling and cares nothing for the sheep. 14 I am the good shepherd; I know my own and my own know me, 15 as the Father knows me and I know the Father; and I lay down my life for the sheep. 16 And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. 17 For this reason the Father loves me, because I lay down my life, that I may take it again. 18 No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father."

Context: The Good Shepherd
Location: John 10

John
15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." 16 A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." 17 He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. 18 Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." 19 (This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me."

Context: Resurrection Appearance & Restoration of Peter
Location: John 21
**Piping & Weeping**

Matthew 16

"But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates, 'We piped to you, and you did not dance; we wailed, and you did not mourn.' For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds."

**Context:** Narratives illustrating the authority claimed by Jesus / Jesus & John  
**Location:** Matthew 11

Luke 31

"To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the market place and calling to one another, 'We piped to you, and you did not dance; we wailed, and you did not weep.' For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.' The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by all her children."

**Context:** Jesus & John  
**Location:** Luke 7

**Sheep in Pits**

Matthew 11

He said to them, "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath."

**Context:** Sabbath laws  
**Location:** Matthew 12
The Strong Man

Matthew
25 Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; 26 and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? 27 And if I cast out demons by Be-el'zebul, by whom do your sons cast them out? Therefore they shall be your judges. 28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. 29 Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. 30 He who is not with me is against me, and he who does not gather with me scatters.

Context: Source of Jesus' power
Location: Matthew 12

Mark
23 And he called them to him, and said to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. 27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.

Context: Source of Jesus' power
Location: Mark 3

Luke
17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls. 18 And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Be-el'zebul. 19 And if I cast out demons by Be-el'zebul, by whom do your sons cast them out? Therefore they shall be your judges. 20 But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. 21 When a strong man, fully armed, guards his own palace, his goods are in peace; 22 but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil. 23 He who is not with me is against me, and he who does not gather with me scatters.

Context: Source of Jesus' power
Location: Luke 11
The Return of the Unclean Spirit

Matthew
43 "When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none. 44 Then he says, 'I will return to my house from which I came.' And when he comes he finds it empty, swept, and put in order. 45 Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation."

Context: Source of Jesus’ power
Location: Matthew 12

Luke
24 "When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none he says, 'I will return to my house from which I came.' 25 And when he comes he finds it swept and put in order. 26 Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first."

Context: Source of Jesus’ power
Location: Luke 11
The Sower

Matthew
3 And he told them many things in parables, saying: "A sower went out to sow.
4 And as he sowed, some seeds fell along the path, and the birds came and
devoured them. 5 Other seeds fell on rocky ground, where they had not much soil,
and immediately they sprang up, since they had no depth of soil; 6 but when the sun
rose they were scorched; and since they had no root they withered away. 7 Other
seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty.
9 He who has ears, let him hear."

Context: Teaching in parables
Location: Matthew 13

Mark
2 And he taught them many things in parables, and in his teaching he said to them:
3 "Listen! A sower went out to sow. 4 And as he sowed, some seed fell along the
path, and the birds came and devoured it. 5 Other seed fell on rocky ground, where
it had not much soil, and immediately it sprang up, since it had no depth of soil;
6 and when the sun rose it was scorched, and since it had no root it withered away.
7 Other seed fell among thorns and the thorns grew up and choked it, and it yielded
no grain. 8 And other seeds fell into good soil and brought forth grain, growing up
and increasing and yielding thirtyfold and sixtyfold and a hundredfold." 9 And he
said, "He who has ears to hear, let him hear."

Context: Teaching in parables
Location: Mark 4

Luke
4 And when a great crowd came together and people from town after town came to
him, he said in a parable: 5 "A sower went out to sow his seed; and as he sowed,
some fell along the path, and was trodden under foot, and the birds of the air
devoured it. 6 And some fell on the rock; and as it grew up, it withered away,
because it had no moisture. 7 And some fell among thorns; and the thorns grew
with it and choked it. 8 And some fell into good soil and grew, and yielded a
hundredfold." As he said this, he called out, "He who has ears to hear, let him
hear."

Context: Teaching in parables
Location: Luke 8
Parables

Matthew 10  Then the disciples came and said to him, "Why do you speak to them in parables?"  11 And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.  12 For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.  13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.  14 With them indeed is fulfilled the prophecy of Isaiah which says: 'You shall indeed hear but never understand, and you shall indeed see but never perceive.  15 For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.'  16 But blessed are your eyes, for they see, and your ears, for they hear.  17 Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Context: Teaching in parables
Location: Matthew 13

Matthew 34  All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable.  35 This was to fulfil what was spoken by the prophet: "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."

Context: Teaching in parables
Location: Matthew 13

Mark 10  And when he was alone, those who were about him with the twelve asked him concerning the parables.  11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables;  12 so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven."

Context: Teaching in parables
Location: Mark 4

Mark 33  With many such parables he spoke the word to them, as they were able to hear it;  34 he did not speak to them without a parable, but privately to his own disciples he explained everything.

Context: Teaching in parables
Location: Mark 4
Luke
9 And when his disciples asked him what this parable meant, 10 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.

Context: Teaching in parables
Location: Luke 8

The Sower Explained

Matthew
18 "Hear then the parable of the sower. 19 When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. 20 As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; 21 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. 22 As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. 23 As for what was sown on good soil, this is he 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."

Context: Teaching in parables
Location: Matthew 13

Mark
13 And he said to them, "Do you not understand this parable? How then will you understand all the parables? 14 The sower sows the word. 15 And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. 16 And these in like manner are the ones sown upon rocky ground, who, when they hear the word, immediately receive it with joy; 17 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. 18 And others are the ones sown among thorns; they are those who hear the word, 19 but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful. 20 But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

Context: Teaching in parables
Location: Mark 4
Luke 11

Now the parable is this: The seed is the word of God. 12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. 13 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 temptation fall away. 14 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. 15 And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.

Context: Teaching in parables
Location: Luke 8

Weeds & Wheat

Matthew 24

Another parable he put before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 So when the plants came up and bore grain, then the weeds appeared also. 27 And the servants of the householder came and said to him, 'Sir, did you not sow good seed in your field? How then has it weeds?' 28 He said to them, 'An enemy has done this.' The servants said to him, 'Then do you want us to go and gather them?' 29 But he said, 'No; lest in gathering the weeds you root up the wheat along with them. 30 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.'"

Context: Teaching in parables
Location: Matthew 13

Mark 26

And he said, "The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. 29 But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

Context: Teaching in parables
Location: Mark 4
The Mustard Seed

Matthew
31 Another parable he put before them, saying, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; 32 it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

Context: Teaching in parables
Location: Matthew 13

Matthew
19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?" 20 He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

Context: Faith and Healing
Location: Matthew 17

Mark
30 And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? 31 It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; 32 yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

Context: Teaching in parables
Location: Mark 4

Luke
18 He said therefore, "What is the kingdom of God like? And to what shall I compare it? 19 It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches."

Context: Teaching in parables
Location: Luke 13

Luke
5 The apostles said to the Lord, "Increase our faith!" 6 And the Lord said, "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you.

Context: Forgiveness
Location: Luke 17
The Leven

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

Context: Teaching in parables
Location: Matthew 13

Luke
20 And again he said, "To what shall I compare the kingdom of God? 21 It is like leaven which a woman took and hid in three measures of flour, till it was all leavened."

Context: Teaching in parables
Location: Luke 13

The Weeds Explained

Matthew
36 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." 37 He answered, "He who sows the good seed is the Son of man; 38 the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, 39 and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. 40 Just as the weeds are gathered and burned with fire, so will it be at the close of the age. 41 The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, 42 and throw them into the furnace of fire; there men will weep and gnash their teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Context: Teaching in parables
Location: Matthew 13
**Hidden Treasure & The Pearl**

Matthew
44 "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.
45 "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.

**Context:** Teaching in parables
**Location:** Matthew 13

**The Dragnet**

Matthew
47 "Again, the kingdom of heaven is like a net which 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 vessels but threw away the bad. 49 So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth.

**Context:** Teaching in parables
**Location:** Matthew 13

**New and old Treasures**

Matthew
51 "Have you understood all this?" They said to him, "Yes." 52 And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."

**Context:** Teaching in parables
**Location:** Matthew 13
The Lost Sheep

**Matthew**
12 What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? 13 And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. 14 So it is not the will of my Father who is in heaven that one of these little ones should perish.

**Context:** The lost sheep
**Location:** Matthew 18

**Luke**
1 Now the tax collectors and sinners were all drawing near to hear him. 2 And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." 3 So he told them this parable: 4 "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 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 which was lost.' 7 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.

**Context:** Parables about the lost
**Location:** Luke 15
The Unforgiving Servant

Matthew

21 Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" 22 Jesus said to him, "I do not say to you seven times, but seventy times seven. 23 "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. 24 When he began the reckoning, one was brought to him who owed him ten thousand talents; 25 and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26 So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' 27 And out of pity for him the lord of that servant released him and forgave him the debt. 28 But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' 29 So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' 30 He refused and went and put him in prison till he should pay the debt. 31 When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; 33 and should not you have had mercy on your fellow servant, as I had mercy on you?' 34 And in anger his lord delivered him to the jailers, till he should pay all his debt. 35 So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Context: The unforgiving servant
Location: Matthew 18
The Laborers in the Vineyard

Matthew

1 "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for a denarius a day, he sent them into his vineyard. 3 And going out about the third hour he saw others standing idle in the market place; 4 and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. 5 Going out again about the sixth hour and the ninth hour, he did the same. 6 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?' 7 They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' 8 And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' 9 And when those hired about the eleventh hour came, each of them received a denarius. 10 Now when the first came, they thought they would receive more; but each of them also received a denarius. 11 And on receiving it they grumbled at the householder, 12 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.' 13 But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 Take what belongs to you, and go; I choose to give to this last as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' 16 So the last will be first, and the first last."

Context: In Jerusalem
Location: Matthew 20
Father and Sons

Matthew

28 "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.' 29 And he answered, 'I will not'; but afterward he repented and went. 30 And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. 31 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 harlots go into the kingdom of God before you. 32 For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him.

Context: In Jerusalem
Location: Matthew 21

Luke

11 And he said, "There was a man who had two sons; 12 and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. 13 Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. 14 And when he had spent everything, a great famine arose in that country, and he began to be in want. 15 So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. 16 And he would gladly have fed on the pods that the swine ate; and no one gave him anything. 17 But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! 18 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.'" 19 And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. 20 And he said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' 21 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; 22 and bring the fatted calf and kill it, and let us eat and make merry; 23 for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. 24 "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. 25 And he called one of the servants and asked what this meant. 26 And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' 27 But he was angry and refused to go in. His father came out and entreated him, 28 but he answered his father, 'Lo,
many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. 30 But when this son of yours came, who has devoured your living with harlots, you killed for him the fattened calf! 31 And he said to him, 'Son, you are always with me, and all that is mine is yours. 32 It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

Context: Journey to Jerusalem;
Location: Luke 15

Wicked Tenants

Matthew
33 "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. 34 When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; 35 and the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first; and they did the same to them. 37 Afterward he sent his son to them, saying, 'They will respect my son.' 38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' 39 And they took him and cast him out of the vineyard, and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?"
41 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." 42 Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes'? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it." 44 * [No text] 45 When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. 46 But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet.

Context: In Jerusalem
Location: Matthew 21

Mark
1 And he began to speak to them in parables. "A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country. 2 When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. 3 And they took him and beat him, and sent him away empty-handed. 4 Again he sent to them another
servant, and they wounded him in the head, and treated him shamefully. 5 And he sent another, and him they killed; and so with many others, some they beat and some they killed. 6 He had still one other, a beloved son; finally he sent him to them, saying, 'They will respect my son.' 7 But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8 And they took him and killed him, and cast him out of the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. 10 Have you not read this scripture: 'The very stone which the builders rejected has become the head of the corner; 11 this was the Lord's doing, and it is marvelous in our eyes'?

Luke

And he began to tell the people this parable: "A man planted a vineyard, and let it out to tenants, and went into another country for a long while. 10 When the time came, he sent a servant to the tenants, that they should give him some of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. 11 And he sent another servant; him also they beat and treated shamefully, and sent him away empty-handed. 12 And he sent yet a third; this one they wounded and cast out. 13 Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; it may be they will respect him.' 14 But when the tenants saw him, they said to themselves, 'This is the heir; let us kill him, that the inheritance may be ours.' 15 And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? 16 He will come and destroy those tenants, and give the vineyard to others." When they heard this, they said, 'God forbid!' 17 But he looked at them and said, "What then is this that is written: 'The very stone which the builders rejected has become the head of the corner'? 18 Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him." 19 The scribes and the chief priests tried to lay hands on him at that very hour, but they feared the people; for they perceived that he had told this parable against them.

Context: In Jerusalem
Location: Luke 20
The Fig

Matthew 18
In the morning, as he was returning to the city, he was hungry. 19 And seeing a fig tree by the wayside he went to it, and found nothing on it but leaves only. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once. 20 When the disciples saw it they marveled, saying, "How did the fig tree wither at once?" 21 And Jesus answered them, "Truly, I say to you, if you have faith and never 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 cast into the sea,' it will be done. 22 And whatever you ask in prayer, you will receive, if you have faith."

Context: Cursing the fig tree after cleansing of Temple
Location: Matthew 21

Mark 12
On the following day, when they came from Bethany, he was hungry. 13 And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 And he said to it, "May no one ever eat fruit from you again." And his disciples heard it. 15 And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons; 16 and he would not allow any one to carry anything through the temple. 17 And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." 18 And the chief priests and the scribes heard it and sought a way to destroy him; for they feared him, because all the multitude was astonished at his teaching. 19 And when evening came they went out of the city. 20 As they passed by in the morning, they saw the fig tree withered away to its roots. 21 And Peter remembered and said to him, "Master, look! The fig tree which you cursed has withered." 22 And Jesus answered them, "Have faith in God. 23 Truly, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. 24 Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. 25 And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses."

Context: Cursing the fig tree / cleansing of Temple
Location: Mark 11
Matthew
32 "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 33 So also, when you see all these things, you know that he is near, at the very gates. 34 Truly, I say to you, this generation will not pass away till all these things take place. 35 Heaven and earth will pass away, but my words will not pass away.
Context: Parable of the Fig Tree
Location: Matthew 24

Mark
28 "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly, I say to you, this generation will not pass away before all these things take place. 31 Heaven and earth will pass away, but my words will not pass away. 32 "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Take heed, watch; for you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. 35 Watch therefore--for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning-- 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Watch."
Context: Parable of the Fig Tree
Location: Mark 13

Luke
29 And he told them a parable: "Look at the fig tree, and all the trees; 30 as soon as they come out in leaf, you see for yourselves and know that the summer is already near. 31 So also, when you see these things taking place, you know that the kingdom of God is near. 32 Truly, I say to you, this generation will not pass away till all has taken place. 33 Heaven and earth will pass away, but my words will not pass away. 34 "But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; 35 for it will come upon all who dwell upon the face of the whole earth. 36 But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man." 37 And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. 38 And early in the morning all the people came to him in the temple to hear him.
Context: Second Parable of the fig
Location: Luke 13
The Great Feast

Matthew

1 And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. 4 Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' 5 But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. 7 The king was angry, and he sent his troops and destroyed those murderers and burned their city. 8 Then he said to his servants, 'The wedding is ready, but those invited were not worthy. 9 Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' 10 And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. 11 "But when the king came in to look at the guests, he saw there a man who had no wedding garment; 12 and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. 13 Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' 14 For many are called, but few are chosen."

Context: Teaching on the coming of the Kingdom
Location: Matthew 22

Luke

7 Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; 9 and he who invited you both will come and say to you, 'Give place to this man,' and then you will begin with shame to take the lowest place. 10 But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you. 11 For every one who exalts himself will be humbled, and he who humbles himself will be exalted." 12 He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. 13 But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."
When one of those who sat at table with him heard this, he said to him, "Blessed is he who shall 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 all 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; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed 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.'"
The Wise Servant

Matthew
42 Watch therefore, for you do not know on what day your Lord is coming. 43 But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. 44 Therefore you also must be ready; for the Son of man is coming at an hour you do not expect. 45 "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? 46 Blessed is that servant whom his master when he comes will find so doing. 47 Truly, I say to you, he will set him over all his possessions. 48 But if that wicked servant says to himself, 'My master is delayed,' 49 and begins to beat his fellow servants, and eats and drinks with the drunken, 50 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 punish him, and put him with the hypocrites; there men will weep and gnash their teeth.

Context: Teaching on the coming of the Kingdom
Location: Matthew 24

Luke
41 Peter said, "Lord, are you telling this parable for us or for all?" 42 And the Lord said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? 43 Blessed is that servant whom his master when he comes will find so doing. 44 Truly, I say to you, he will set him over all his possessions. 45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, 46 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 punish him, and put him with the unfaithful. 47 And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. 48 But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.

Context:
Location: Luke 12
Wise & Foolish Maidens

Matthew
1 "Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 For when the foolish took their lamps, they took no oil with them; 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, they all slumbered and slept. 6 But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' 7 Then all those maidens rose and trimmed their lamps. 8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' 10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. 11 Afterward the other maidens came also, saying, 'Lord, lord, open to us.' 12 But he replied, 'Truly, I say to you, I do not know you.' 13 Watch therefore, for you know neither the day nor the hour.

Context: Teaching on the coming of the Kingdom
Location: Matthew 25

Mark
33 Take heed, watch; for you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. 35 Watch therefore--for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning-- 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Watch."
Location: Mark 13

Luke
35 "Let your loins be girded and your lamps burning, 36 and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. 37 Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. 38 If he comes in the second watch, or in the third, and finds them so, blessed are those servants! 39 But know this, that if the householder had known at what hour the thief was coming, he would not have left his house to be broken into. 40 You also must be ready; for the Son of man is coming at an unexpected hour."
Location: Luke 12
**Talents & Pounds**

Matthew 14

"For it will be as when a man going on a journey called his servants and entrusted to them his property; 15 to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them; and he made five talents more. 17 So also, he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master's money. 19 Now after a long time the master of those servants came and settled accounts with them. 20 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.' 21 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.' 22 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.' 23 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.' 24 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 did not winnow; 25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' 26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? 27 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. 28 So take the talent from him, and give it to him who has the ten talents. 29 For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

Context: Teaching on the coming of the Kingdom

Location: Matthew 25

Mark 34

It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch.

Location: Mark 13
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 a kingdom and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' But his citizens hated him and sent an embassy after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. The first came before him, saying, 'Lord, your pound has made ten pounds 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 pound has made five pounds.' And he said to him, 'And you are to be over five cities.' Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow? Why then did you not put my money into the bank, and at my coming I should have collected it with interest?" And he said to those who stood by, 'Take the pound from him, and give it to him who has the ten pounds.' (And they said to him, 'Lord, he has ten pounds!') 'I tell you, that to every one who has will more be given; but from him 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 slay them before me.'"
The Last Judgment

Matthew

31 "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, 33 and he will place the sheep at his right hand, but the goats at the left. 34 Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; 35 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, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? 38 And when did we see thee a stranger and welcome thee, or naked and clothe thee? 39 And when did we see thee sick or in prison and visit thee?" 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' 41 Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 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.' 44 Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' 45 Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' 46 And they will go away into eternal punishment, but the righteous into eternal life."

Context: Teaching on the coming of the Kingdom
Location: Matthew 25