

# Chapter 7

## MORE PARABLES



"OldRoadFromJerusalemToJericho" by שׁוֹרֶךְ אֱלִיעֶזֶר, ירושלים - he.wiki. Licensed under CC BY-SA 2.0 via Wikimedia Commons



## INTRODUCTION

As the writer researched the parables of Jesus using a variety of sources, it soon became crystal clear that this method of teaching was the primary technique Christ chose in getting his point across to his audience. Also, one only has to read his masterful words to realize how picturesque the scenes were that he painted in the minds of the masses that surrounded him. Only our Lord would have the ability to get his listener to picture vividly “a camel going through the eye of a needle”. Using the Aramaic language of the Jewish people he profusely focused on the concept of the kingdom of God using such clarity and drama that not only could the Jewish people comprehend his message, but also the officers in Roman- dominated Palestine. As Jesus revealed God as the Redeemer of humanity throughout the three years of his ministry on earth, not only did he invite all in his presence to receive the good news of the kingdom , but even the generations to follow; meaning all of us. However, he also stressed the fact that understanding would not be automatic for anyone, but would require every individual to put forth the necessary energy and effort to comprehend. The Scripture from *Matthew 11: 15*, “*Anyone with ears to hear should listen and understand*” makes this abundantly clear.

Therefore, since the parables of Jesus are labeled by many Bible scholars as the centerpiece of his work and are understood universally, the writer felt it critical to devote another chapter to them. Although you will note that it was not possible to write about all of them, the chart included in the last chapter will offer you a source for locating any you desire to personally study.

*Parables - by James C. Christense*

### III. PARABLES OF WISDOM

#### *L. Wise And Foolish Virgins (Also called” The Parable of The Ten Virgins”)*

*Matthew 25:1-13, [World English Bible](#)*

*Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, "Behold! The bridegroom is coming! Come out to meet him!" Then all those virgins arose, and trimmed their lamps. The foolish said to the wise, "Give us some of your oil, for our lamps are going out." But the wise answered, saying, "What if there*





isn't enough for us and you? You go rather to those who sell, and buy for yourselves." While they went away 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 also came, saying, "Lord, Lord, open to us." But he answered, "Most certainly I tell you, I don't know you." Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming."

### **Background:**

Using the concept of marriage in this parable was very wise because of the common understanding by his Jewish audience of the laws to be followed. According to Jewish custom, marriage typically involved two stages:

1) Kiddushin or erusin—a time when the marriage contract was arranged by the parents of the bride and groom. This time of engagement would have meant that the couple was legally married, with dissolution occurring only if the husband divorced the wife. (See Matthew 1: 18 on Mary and Joseph's relationship for added depth.) Sometimes land passed from one family to another as the bride's dowry.

2) One year later, the marriage was celebrated when the groom came to collect his bride. After a proper ceremony, a marriage feast occurred that lasted one week. The bride was about 12-13 years of age and the groom around 18. You will find more on this in the chapter on miracles when Jesus turned the water into wine, as well as the one on Christ's Return.

**Lesson:** When Jesus returns to take his people to heaven, we must be ready. Spiritual preparation cannot be bought or borrowed at the last minute. (Life Application Study Bible)

### ***M. Parable of the Rich Fool***

*The Parable of the Rich Fool by [Rembrandt](#), 1627.*



*Luke 12:16-21, [World English Bible](#)*

He spoke a parable to them, saying, "The ground of a certain rich man brought forth abundantly. He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry.'" "But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."



**Lesson: If you accumulate wealth only to enrich yourself, with no concern for helping others, you will enter eternity empty handed. (Life Application Study Bible)**

### **N. Wise and Foolish Builders**



*Matthew 7: 24-27, World English Bible*

*Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock. Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand. The rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."Bell Rock Lighthouse - Biographical Sketch of the Late Robert Stevenson"*

**Lesson: If you want a life that will last for all eternity, build on Jesus, the solid rock.** "The Parables of Jesus" by James M. Boice

### **IV. PARABLES OF SALVATION**



### **O. Invitation to a Banquet (Also called the Great Feast)**

**Luke 14:16-24 NIV**

**16** Jesus replied: "A certain man was preparing a great banquet and invited many guests. **17** At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' **18** "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' **19** "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please



excuse me.' 20 "Still another said, 'I just got married, so I can't come.' 21 "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 22 " 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' 23 "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. 24 I tell you, not one of those men who were invited will get a taste of my banquet.' "

### **Background:**

The setting of this parable is thought to have been in the home of a Pharisee where Jesus' disciples were present. The Greek definition for the word banquet could also be used interchangeably with an actual banquet or simply the noon meal of the day. Additionally, many scholars thought this parable from Jesus was in response to a guest's question that was present around the banquet table. Also, during the time of Christ, it was a common occurrence for two invitations to be issued to intended guests; one announcing the meal and the other to inform those chosen when the meal was ready to be served.

Therefore, according to Arland D. Hultgren author of "The Parables of Jesus", the first invitation that went out could have been referring to an earlier era of proclamation of the kingdom, which was done by the prophets, while the second invitation by the master's slave could correspond to the ministry of Jesus himself (including his disciples). The refusal of the final summons might mean those rejecting the preaching of Jesus, (meaning mankind), and the master who prepares the banquet along with the final judgment, as God.

It was also believed that a very clear message in this parable is being sent by Jesus that the people labeled by society as untouchables or unclean were open and responding to the message of Christ, and eligible for full participation in the kingdom of heaven. No difference was being made between the guests based on status in the community; a fact that remains true today for all of us. The inclusive nature of the Christian community is at the very heart of this parable; meaning the Lord's Supper is open to all who accept the invitation. In spite of this opportunity offered by Jesus, some individuals will be simply so trapped by their own busyness or feelings of self sufficiency that the opportunity of obtaining eternal life will pass them by due to self-righteousness, apathy, or ignorance; thus Jesus' words from **Matthew 7: 21-13**, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

**Lesson:** This parable stresses the necessity of preparing ourselves to come into the presence of God. First we must accept the invitation by repenting of sin, followed by a journey of discipleship in his kingdom. Thus, it is not about going through the act of worship, but truly praising God with an open heart and mind; knowing it is all about him.



**\*\*\*Writer's note:** It is important to remember the impossibility of the human eye to be single, but instead finds itself glancing toward man's own honor because of wearing an opinion of self worth that prevents a clear vision of God's glory. Yet, the necessity of stepping out of the way to make room for our Father to be exalted is paramount to all mankind.

## **P. Pharisee and Tax Collector**

**Luke 18:10-14 King James Version (KJV)**



Pharisee and the Publican by James Tissot

**<sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**

**<sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.**

**<sup>12</sup> I fast twice in the week, I give tithes of all that I possess.**

**<sup>13</sup> And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.**

**<sup>14</sup> I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

### **Background:**

Obviously from verse 10, both men were Jewish and went to the Temple to pray; a shocking statement from Jesus right from the start on this parable. After all, the publican (tax collector) was considered to be of disreputable behavior; a person who made a living by overcharging people on behalf of the Roman Empire. Thus, the fact that Jesus used the example of the tax

collector going to the Temple to pray must have carried great shock value to his audience. After all, how could he be there alongside the Pharisee who was classified by the masses of people at the time as being proud and self-righteous? Still, in spite of their superficial behavior, they were known to be held in high regard by the people. In *Matthew 6: 5*, Jesus went deeper by stating, *"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full."*

It is important to note the ease with which Jesus states this parable; especially given the criticism he had already been receiving for even associating with people that were not deemed as acceptable by those in the upper class of the hierarchy.



Last, it is critical to compare and contrast the descriptions given portraying the words the two people prayed. The content and actions of the Pharisee were proud and self-righteous, while those of the Publican were sincerely humble, pleading to God for mercy.

**Lesson:** Prayer should be from an open, humble heart, totally focused on God rather than self to allow healing and growth to occur. It is a personal, private conversation with the Father.

## V. CHRISTIAN DISCIPLESHIP (Life of the followers of Jesus)

### Q. *Lamp on a Stand*

Luke 8: 16-18 American Standard Version

"And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. For nothing is hid, that shall not be made manifest; nor [anything] secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath."

**Lesson:** (Life Application Study Bible) When the light of the truth about Jesus illuminates us, it is our duty to shine the light to help others. Our witness for Christ should be public, not hidden.

From St. Paul Methodist Church, Springfield, MO.

### R. *Good Samaritan*

Luke 10: 30-37

A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, 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 while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said: "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbor to the



Nicolaes Roosendael - The good Samaritan heals the traveller 1665



**man who fell into the hands of the robbers? He said: "The one who showed him mercy." Jesus said to him: "Go and do likewise."**

**Background:**

Although the parable of the Good Samaritan is often thought to be self explanatory, it is critical to put it in context of why Jesus created this well know picture story. The Jewish people gathered around Jesus would most certainly have been familiar with God's commandment in the Torah to love others. Thus, when an expert of the law stood up to test Jesus by first asking "What must I do to inherit eternal life," Jesus automatically leaned on **Leviticus 19: 18** by stating, "**Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the Lord.**" However, hearing this reply, and being in need of self justification, the man immediately asked Jesus for a definition of neighbor.

In addition to setting the stage as to who asked the question, it is critical to plug in the fact that Jewish people looked down upon Samaritans and were forbidden to associate with them in any manner. This population group was the new and mixed inhabitants whom the king of Assyria had brought from Babylon that had settled in Samaria in place of the original people that had been removed into captivity. There was deep seated hatred between Jews and Samaritans. (Thus, the reason for the expert of the law to be in need of justification, plus his approach in tricking Jesus) As Jesus beautiful parable unfolded, the shock that rumbled across the minds of the listeners must have been like thunder. Once again, our Lord was dramatically laying down the gauntlet as to the expected behavior of citizens living in God's kingdom; a tremendous departure from the norm. It is also important to note that Jesus was not just trying to get attention for attention's sake, but truly wanted the people he loved to get back to the basics of the Ten Commandants. Paul repeated the teaching of Jesus due to his belief that to love one's neighbor as oneself summarized the entire moral law of the Old Testament.

**Lesson: Drawing no lines of distinction, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10: 27)(KJV)**

*Good Samaritan by  
Ferdinand Hodler (1885)*

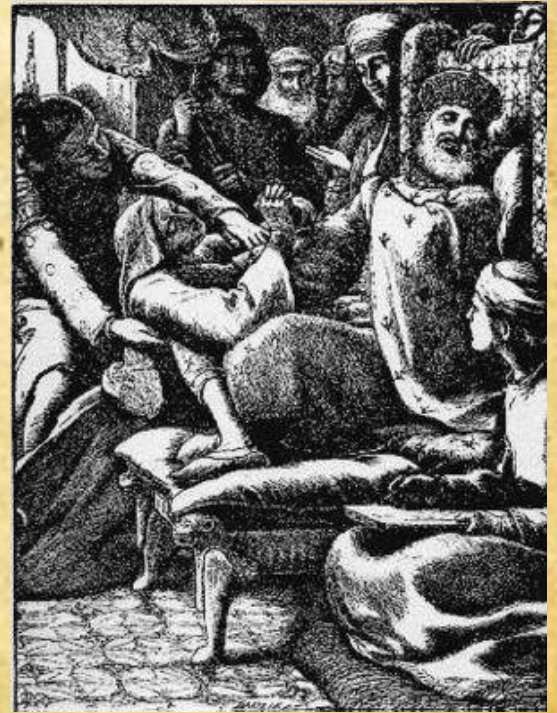




## R. Persistent Widow and Crooked Judge

Luke 18:2-8 New International Version (NIV)

<sup>2</sup>He said: "In a certain town there was a judge who neither feared God nor cared what people thought. <sup>3</sup>And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'<sup>4</sup>"For some time he refused. But finally he said to himself, 'Even though I don't fear God or care what people think, <sup>5</sup>yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!'"<sup>6</sup>And the Lord said, "Listen to what the unjust judge says. <sup>7</sup>And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? <sup>8</sup>I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"



**Lesson: Persist in prayer, never giving up by keeping your request always in front of God. He loves us and will always hear our cries for help.**

The Hebrew phrase for God is love = אהבה אלוקים (elohim ahava)

## VI. JUDGEMENT

### R. Parable of the Talents

Matthew 25:14-30 English Standard Version (ESV)



<sup>14</sup>"For it will be like a man going on a journey, who called his servants<sup>[a]</sup> and entrusted to them his property. <sup>15</sup>To one he gave five talents,<sup>[b]</sup> to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup>He who had received the five talents went at once and traded with them, and he made five talents more. <sup>17</sup>So also he who had the two talents made two talents more. <sup>18</sup>But he who had received the one talent went and dug in the ground and hid his master's money. <sup>19</sup>Now after a long time the master of those servants came and settled accounts with them. <sup>20</sup>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.' <sup>21</sup>His master said to him, 'Well done, good and faithful servant.<sup>[c]</sup> You have been faithful over a little; I will set you over much. Enter into the joy of your master.' <sup>22</sup>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.' <sup>23</sup>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.' <sup>24</sup>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,<sup>25</sup> so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' <sup>26</sup>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?



<sup>27</sup> 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. <sup>28</sup> So take the talent from him and give it to him who has the ten talents. <sup>29</sup> 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. <sup>30</sup> And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

**Background:** In this parable, Jesus is letting mankind know that God in all his wisdom gives everyone special gifts (talents) to use in spreading the good news of his kingdom. Since he knows us better than we know ourselves, they are bestowed on each person based on his/her abilities, which he expects to be used and developed through his guidance. Then, we are to invest them wisely by serving as a disciple in his kingdom. The main point is not to compare our talents and abilities to those of others, but to use what we have received wisely for the glory of God. Laziness, fear, and procrastination are unacceptable in the eyes of the Father. Waiting for all the lights to turn green before moving forward will take an individual to the land of "NO WHERE"! Have courage and understand without doubt, that every human being sins, makes mistakes, and falls short of the mark; a part of the process that God totally understands; thus, the reason for his grace.

**Lesson:** In the book, "The Parables of Jesus" by Arland J. Hultgren, the main idea of this parable is stated crystal clear with the following statement:

*In the words of Martin Luther, "Sin boldly, but believe and rejoice in Christ even more."*

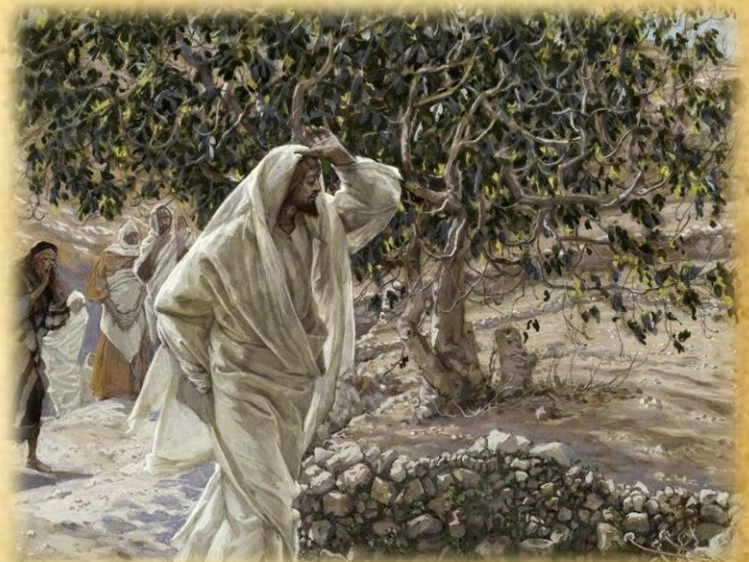
*"The words of promise from Jesus, inviting disciples into the joy of his kingdom, are meant to be heard by all who do not worry too much about securing their own lives, but get on with lives of self-abandon and witness, knowing that the grace of God in Christ will more than compensate for any mistakes they might make."*

**When each of us is standing in front of God's throne, just as in the parable of the talents, we will be held accountable!**

### **S. Parable of the Fig Tree**

**Luke 13: 6-7**

*And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. Z" And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'*...**Lesson: God's patience will not be extended forever to those who do not bear fruit in his kingdom.**





## T. Parable of the Rich Man and Lazarus

Luke 16: 19-31



19“Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. 20“And a poor man named Lazarus was laid at his gate, covered with sores, 21and longing to be fed with the *crumbs* which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. 22“Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. 23“In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. 24“And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ 25“But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 26‘And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.’ 27“And he said, ‘Then I beg you, father, that you send him to my father’s house— 28for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’ 29“But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ 30“But he said, ‘No, father Abraham, but if

someone goes to them from the dead, they will repent!’ 31“But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”

*The Rich Man in Hell by James Tissot, ca. 1890.*

### Background:

This parable would have been one of great shock value to those gathered around Jesus due to the mindset that wealth was a symbol of a person’s righteousness. Thus, when our Lord reversed the notion by rewarding a diseased beggar and punishing a rich man, the atmosphere must have been filled with gasps and faces wearing horrified expressions. After all, it was believed the downtrodden in society were unclean and deserving of their plight because of sinfulness.

Then, as we recall the parable discussed previously of the talents and the necessity of using ones blessings to the glory of God, the consequences for noncompliance is sent home by



Jesus like a knife to the heart in this graphic story. The rich man was hard hearted in spite of his blessings and focused only on self gratification.

**Lesson: The following two verses in the Bible best demonstrate the attitude of God toward helping the downtrodden in society.**

*Deuteronomy 15:7 ESV*

*"If among you, one of your brothers should become poor, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother,"*

*1 John 3:17 ESV*

*"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"*

### **TIME FOR CONTEMPLATION**

At this point, it is the writer's hope that you the reader have drunk deeply of the beautiful, picturesque parables of Jesus and found that only his truths can satisfy your insatiable thirst for more. As each story unfolded to an audience that lived during the time of Christ, were you able to place yourself in the plot? Did you identify the downtrodden in society that need your help? Were you able to recognize that both then and now, tares still grow among the plants? Certainly, as a Christian, you must live daily in an extremely chaotic world where the key for growth is focusing on the race set before you by your Creator. Have you discerned your talents and dedicated them to the growth of his kingdom through discipleship? In the parable of the prodigal son, did you identify the father's love as an example of God's love for you?

In addition, to the application of the parables to our own lives, let us pause in a time of contemplation and concentrate on the sacrifice of Jesus. God of very God, the Great I Am, Alpha & Omega, King of Kings, and Lord of Lords, needs nothing from mankind at all. Yet, in order to draw us back to him and prepare us for coming into his presence, he lived in the harshest of circumstances traveling relentlessly telling stories to mere human beings who lacked the ability to understand heavenly things and, at the same time, possessed an unwillingness to change. Instead, they were waiting for him to satisfy their need of immediate gratification; relief from their human condition in an unforgiving world. Yet, our Lord tolerated their rejection, feeling inwardly brutalized with every step he took. However, instead of giving up, he loved his creation so deeply that he walked resolutely to the cross.



Finally, it is the writer's hope that you placed yourself in the audience as one of the individual's in the mass of those gathered at the Savior's feet. After all, we are those people! No matter the race, color, or station in life, the parables Jesus told then are equally poignant to all of us. Therefore let each of us pause, look into the Master's face, and allow the lessons to penetrate the very fiber of our being. Friend, Jesus is waiting for you to open your heart to his messages of the kingdom and follow where he leads you every moment of your life. Amen!

\*\*\*\*Just as a way of review, use the painting below of "The Parables of Jesus" by James Tissot and try to identify the parables. You might even desire to enlarge the painting on a screen and let the group join in the fun. As you locate and name the parable, try and recall the lesson for each.





Sources:

“The Parables of Jesus” by William Barclay

“The Challenge of Jesus’ Parables” edited by Richard N. Longenecker

“The Parables of Jesus” by James Montgomery Boice

“The Parables of Jesus” by Arland J. Hultgren

“Studying the Parables of Jesus” by Peter Rhea Jones



## GROWING IN THE WORD



- 1) Suggested Hymn: “His Eye Is On A Sparrow” can be found in [devotionalembbers.com](http://devotionalembbers.com) by opening the hymnal. (Please recall that playing music prior to studying brings you into the moment and supports mental acuity.)
- 2) You have just read numerous beautiful parables as told by our Savior that are as fresh today as then. Now that you have completed a large number, do you have a favorite?
- 3) Locate the ones that pertained to the necessary steps for receiving eternal life. Which one spoke to you personally? It gave new meaning to the Bible being like a sharp sword, didn't it?
- 4) How could you use parables in proclaiming the Word of God as a disciple? Remembering that 80% of the population learns better visually, rather than using auditory skills, how could the parables satisfy this fact when telling the good news of the kingdom?
- 5) Given this statistic above, how could you relate the parables Jesus constructed with his great ability to paint with words?
- 6) Choose one of the parables and read it slowly out loud as a group. Did that process change the image in your mind that Jesus portrayed? Did it change your impressions of the main idea?
- 7) When reviewing the numerous paintings of a given parable, why are there so many different impressions drawn of it? What influences might cause this to occur?



## PRAYER

Dear Kind Father,

As we have read many of your beautiful parables, it is apparent why another word for you is the Great Creator? Then when we look around at the magnificence of nature, it should come as no surprise that your parables were so incredibly picturesque. You not only charm the eye with textures and colors in the landscape, but accompany it with fragrances that are unforgettable to our sense of smell. Added to all of this is the beautiful sounds of peace that invite the ear to coax our entire being into coming alive with an energy that surpasses all understanding.

As we leave this chapter on parables, may we always treasure them as gifts to use throughout our lives in a variety of ways, not only to provide solace for our own souls, but for others as well.

In closing, we ask you to write the parables on our hearts with indelible ink so that their memory will last us until we kneel at your feet in heaven.

All these things we pray in your precious name and for your sake! Amen!