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PARABLES OF JESUS



All 38 Parables with Verse
& Meaning

More Parables For Now

William Eleazar Barton

More Parables For Now:

More Parables for Now Edmund Flood,1981 **Parables for Now** Edmund Flood,1981 *More Everyday Parables* James Taylor,2010-09 The Bible contains two kinds of parables those that have a clear meaning and those that are ambiguous In this his second book of modern parables author James Jim Taylor has chosen to write the latter kind Instead of explaining his parables he invites the reader to reflect on how his stories speak to them A master at finding God in ordinary life Jim offers these parables without explanation as an opportunity for the reader to draw closer to God And so he writes about horses and dogs and pears to remind us that God speaks to us through the world around us and in everything we do In this wayMore Everyday Parablesre enacts Jesus own method of teaching For individual and group use each story is linked to a biblical passage and a musing by the author Features Introduction to the use of the parables Thought provoking one page stories reflections and biblical references Biblical reference index Black and white photographic illustrations **More**

Parables for Plain People Jack Worrill,2013-10 More Parables for Plain People Observations of FooFoo the Wise follows in the same vein as Jack Worrill s first book Parables for Plain People which was well received and according to some reports placed him in the top 10 percent of self published authors Once again he shares his opinions and insights some wise and some witty all with a focus on their possible spiritual significance when applied to one s daily life Jack s writings are drawn from his experience as an advertising executive Sunday school teacher furniture craftsman music minister and observer of human nature In More Parables he offers ninety one fresh new inspirational readings on topics from The Magic Feather to The Upraised Thumb with stops in between at such subjects as The Beggar Lice The Delusionist and The Sardines and Soda Crackers *The Parables for Today* Thomas Coates,1971 **The Parables and Metaphors of Our Lord** G. Campbell Morgan,2010-05-01 G Campbell Morgan 1863 1945 was a leading Bible expositor in England and the United States Despite a lack of substantial formal training Morgan was a prolific writer and teacher Ordained into the Congregational ministry he was the pastor of Westminster Chapel London 1904 17 and 1933 45 Morgan also conducted two very successful teaching tours in the United States including work with D L Moody s ministry **More Parables of Safed the Sage** William Eleazar Barton,1923 *Religious Education* ,1921 Available on microfilm from University Microfilms **The Parables Illustrated: a Series of Addresses to Children** Thomas Bond BISHOP,1870 **Notes, questions and answers on our Lord's parables ... Ninth thousand, revised and enlarged** Alexander WILSON (Principal of the National Society's Training Institution, London.),1876 **Lessons on the miracles and parables of our Lord** John Watson,1882 *The academy* ,1873 *The Parables of Jesus* George Arthur Buttrick,1928 *The Homiletic quarterly [afterw.] magazine* Homiletic magazine,1879 [The Congregationalist and Christian World](#) ,1906 [The New Testament of Our Lord and Savior Jesus Christ](#) ,1882 [The Ante-Nicene Fathers: Tertullian, part fourth, Minucius Felix, Commodian, Origen, parts first and second](#) ,1885 **The Expository Times** ,1908 [Imprints, Voiceprints, and Footprints of Memory](#) Werner H. Kelber,2013-10-17

Jesus and his followers defined their allegiances and expressed their identities in a communications culture that manifested itself in voice and chirographic practices in oral scribal interfaces and in performative activities rooted in memory. In the sixteen essays gathered in *Imprints Voiceprints and Footprints of Memory* Werner Kelber explores the verbal arts of early Christian word processing operative in a media world that was separated by two millennia from our contemporary media history. The title articulates the fact that the ancient culture of voiced texts hand copying and remembering is chiefly accessible to us in print format and predominantly assimilated from print perspectives. The oral scribal memorial performative paradigm developed in these essays challenges the reigning historical critical model in biblical scholarship. Notions of tradition the fixation on the single original saying the dominant methodology of form criticism and the heroic labors of the Quest stalwart features of the historical documentary paradigm are all subject to a critical review. A number of essays reach beyond New Testament texts ranging from the pre Socratic Gorgias through medieval manuscript culture on to print's triumphant apotheosis in Gutenberg's Vulgate product of the high tech of the fifteenth century all the way to conflicting commemorations of Auschwitz taking tentative steps toward a history of media technologies culture and cognition of the Christian tradition in the West.

Notes, Questions, and Answers on Our Lord's Parables Alexander Wilson, 1872

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