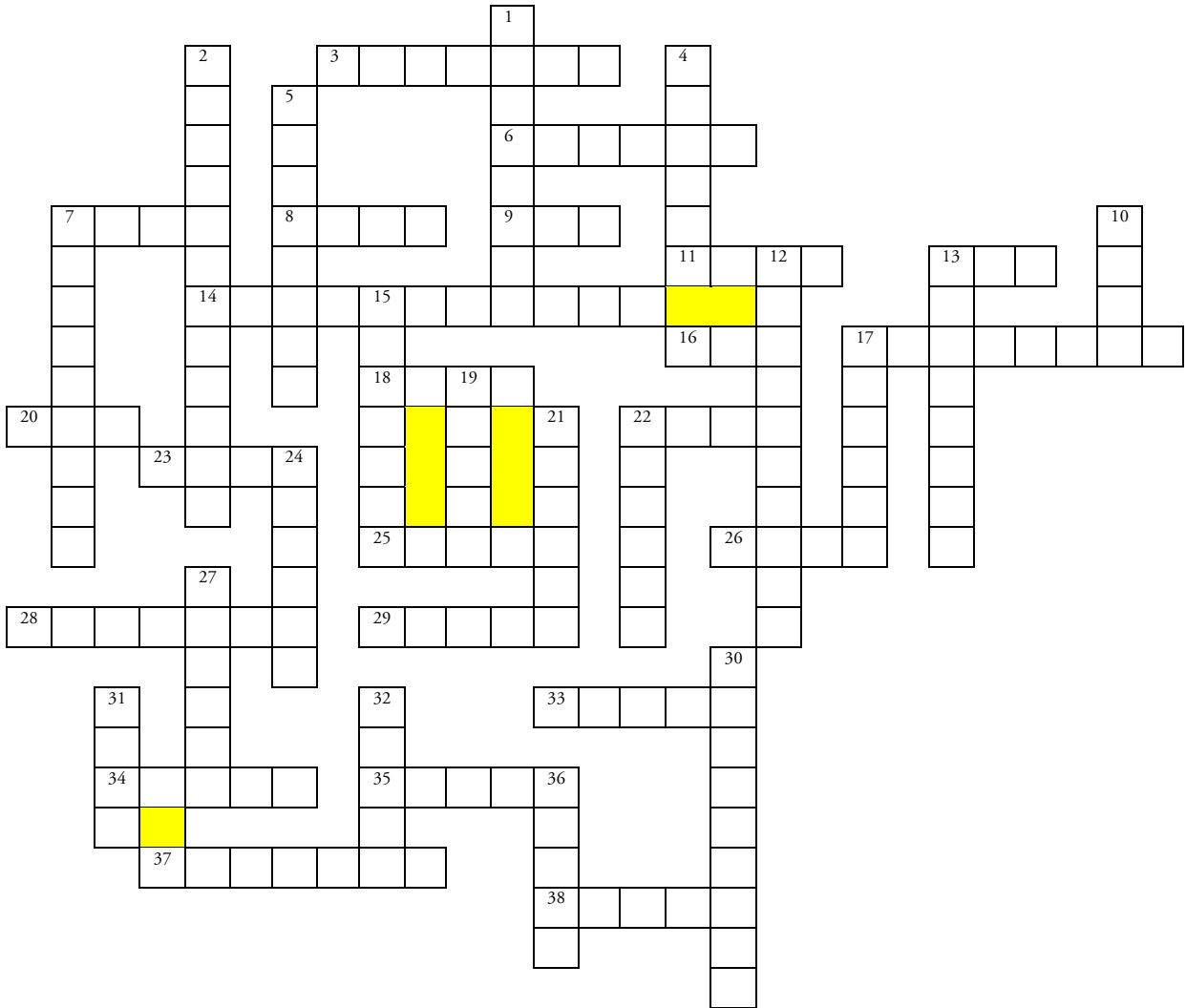


Stories Jesus Told



Some of the stories Jesus told

The crossword is based on the following stories:

Patches on clothes; new wine needs new bottles. Mark 2.21-22

The sower. Mark 4.1-9

Seed growing secretly till harvest. Mark 4.26-29

Mustard seed. Mark 4.30-32

The vineyard tenants. Mark 12.1-12

The good Samaritan. Luke 10.30-35

The friend at midnight. Luke 11.5-8

The persistent widow. Luke 18.3-The rich fool. Luke 12.13-21

Dinner parties. Luke 14.8-10, 16-20

The lost sheep Luke 15.4-7

The lost coin. Luke 15.8-10

Two sons (The prodigal son). Luke 15.11-32

The dishonest steward. Luke 16.1-7

The rich man and Lazarus. Luke 16.19-31

The Pharisee and the tax-collector. Luke 18.10-14

Girls at a wedding. Matthew 25.1-11

Three slaves (the talents). Matthew 25.14-30, Luke 19.12-24

Jesus' everyday language was full of pictures:

e.g. The camel and the eye of the needle, Mark 10.17-27; yeast, Luke 13.21. The Sermon on the Mount (Matthew 5-7) is full of imagery: salt of the earth, light of the world, lilies of the field, a plank in your eye, pearls before swine, houses on rock and sand.

When reading stories about Jesus and stories told by Jesus, it is useful to read the verses around each story. These often show the meaning as seen by the editors (the gospel writers) and the way the stories were used in the early Church.

Clues

(Numbers in brackets indicate the number of letters in the answer)

Across

3. Dogs licked his sores at a rich man's gate. Luke 16.20 (7)
6. The place where one man said, 'God be merciful to me a sinner'. Luke 18.10 (6)
7. Not obeying the words of Jesus would be as foolish as building a house on this. Matthew 7.26 (4)
8. But a wise man would build on this. Matthew 7.25 (4)
9. First take the plank out of this. Matthew 7.3 (3)
11. A father put this on his repentant son ... Luke 15.22 (4)
13. The response in heaven to one sinner's repentance. Luke 15.7 (3)
14. The Kingdom of God grows from small beginnings like this does. Mark 4.31 (7, 4)
16. The owner of a vineyard finally sent him to his tenants. Mark 12.6 (3)
17. Everyday stories with deeper meanings. (8)
18. ... And this. (See 11 across) (4)
20. What some foolish women didn't have. Matthew 25.3 (3)
22. Jesus told stories about a sheep and a coin which were so at first. Luke 15 (4)
23. God called a rich man this. Luke 12.20 (4)
25. Abraham said that if they did not listen to him they wouldn't listen if someone rose from the dead. Luke 16.31 (5)
26. The son, down on his luck, felt like eating their food. Luke 15.16 (4)
28. Not to be put in old bottles. Mark 2.22 (3, 4)
29. They ate seeds from the path. Mark 4.4 (5)
33. The story of the widow and the judge is about persistence in this. Luke 18.1 (6)
34. Jesus described his followers as this to the world. Matthew 5.14 (5)
35. One of these begged for justice to be done. Luke 18.3 (5)

37. A dishonest one of these was given as an example by Jesus when showing that believers should be just as capable at handling money. Luke 16.1 (7)

38. It would have to be unloaded to get through a door in a city gate – or through the eye of a needle. Mark 10.25 (5)

Down

1. A rich man had five of these. Luke 16.28 (8)

2. It is like a seed growing secretly but surely towards harvest. Mark 4.26 (7, 2, 3)

4. A lady lost a piece of this. Luke 15.8 (6)

5. He thanked God that he was not like other people. Luke 18.11 (8)

7. The unlikely hero of a story Jesus told. Luke 10.33 (9)

10. There were this many wiser than those in 20 across. Matthew 25.2 (4)

12. The shepherd had this many sheep without the lost one. Luke 15.4 (6, 4)

13. Where a traveller was going. Luke 10.30 (7)

15. The rich man shouted to him. Luke 16.24 (7)

17. Don't cast them before swine. Matthew 7.6 (6) 19. The rich fool had plans for these. Luke 12.18 (5)

19. Most of the stories collected in Luke 14 all take place at these. (6)

21. He passed by on the other side. Luke 10.32 (6)

24. Consider the ... of the field. Matthew 6.28 (6)

27. The time when someone might want to borrow three loaves from a friend. Luke 11.5 (8)

30. See 13 down. He set off from here (9)

31. 'You are the ... of the earth.' Matthew 5.13 (4)

32. The parable which tells the various responses people make to the preaching of the Kingdom of God. Mark 4.3 (5)

36. Advice given after the story of the girls at the wedding. Matthew 25.13 (5)

Answers

Across

- 3. Lazarus
- 6. Temple
- 7. Sand
- 8. Rock
- 9. Eye
- 11. Ring
- 13. Joy
- 14. Mustard Seed
- 16. Son
- 17. Parables
- 18. Robe
- 20. Oil
- 22. Lost
- 23. Fool
- 25. Moses
- 26. Pigs
- 28. New Wine
- 29. Birds
- 33. Prayer
- 34. Light
- 35. Widow
- 37. Steward

38. Camel

Down

- 1. Brothers
- 2. Kingdom of God
- 4. Silver
- 5. Pharisee
- 7. Samaritan
- 10. Five
- 12. Ninety nine
- 13. Jericho
- 15. Abraham
- 17. Pearls
- 19. Barns
- 21. Feasts
- 22. Levite
- 24. Lilies
- 27. Midnight
- 30. Jerusalem
- 31. Salt
- 32. Sower
- 36. Watch

Postscript

The stories which Jesus told have one great advantage over the stories which are about Jesus. This is that they can be acted without the embarrassment of children playing the role of Jesus.

For those who can't afford the time for much acting in their scheme of work, a single miming session can be worth the time spent in that it helps to bring out the entertainment value there must have been in these stories when Jesus first told them.

The Miming Game

Write the titles and references of the stories on separate pieces of card. (See the list given at the beginning of this section for compiling your selection). Sometimes schools have collections of old Bibles that are beyond use. If you can face the thought of cutting up Bibles, the whole of the selected passages can be stuck on card and kept for use in this game.

One member from each team acts the story to his own team, miming all the characters or happenings in the story. If the team doesn't get the answer within a set time limit, the opposing team gets a chance to guess, for a bonus point. Further points can be obtained if a member of the team can tell the story in detail and if another member can explain the meaning.

An entertaining lead-in to the parables of Luke 15 (lost sheep, lost coin, lost son) is to scatter a packet of dried peas around the room before the lesson. It doesn't take long for the class to collect them all-especially if you put a time limit of-say-two minutes on the activity. The only delay is in judging who got the most but that can be speeded up by asking who got more than fifty, than sixty, than seventy etc. until only a few contenders are left. The game puts the accent on the idea of the joy in the finding. (The peas are re-usable, of course.)

A method sometimes used to bring significance to parables of Jesus-and encouraged by the occasional exam syllabus-is to ask children to put a parable in a modern setting (e.g. a certain Skinhead went down from the housing estate and fell among the bikers ... and along comes this Mod.) Although I have seen this done well in assemblies when a teacher has prepared the parallel, I find that in the classroom it often confuses the issue and – in the case of the Good Samaritan-tends to confirm stereotyping and prejudice rather than reducing it.

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