

MY NOTES
ON THE
PARABLES OF JESUS

(Rough format, random Order)

Ron Adams

PARABLE: THE BARREN FIG TREE Luk. 13:6-9

SETTING: Luk.13:1-5

Some were thinking that the rebellious Galileans, whose blood Pilate had mingled with their sacrifices, that these men must have been greater sinners (viewing such a calamity as an act of God to punish the men).

Also, the tower in Siloam fell and killed 18 people. Again such men were thought of as sinners above all being visited for their sins.

In both instances Jesus says “no”. That such was not true. That these men were not killed in such a way, as to be punished as sinners.

Jesus says, *repentance* was necessary for all, unless they wanted to perish under the wrath of God.

PARABLE: 6-9

6	man	God
	had a fig tree	nation of Israel
	found no fruit	no fruits of repentance
7	instructed vineyard-keeper	Jesus
	cut it down: no fruit for 3 years.	remove it from “children of God”
	why does it even use up the ground?	
8	vineyard-keeper answered: let it alone	Jesus: give time for repentance
	dig around it, fertilize it	try to bring them to repentance
9	and if it bears fruit (fine).	if they repent, then gained them
	if not, cut it down	if won't repent, then remove them

LESSON:

God had dealt with the Jews for a number of years .

Three years: possibly (1) Law, (2) prophets & John the Baptist, (3) Jesus

Three years: possibly three years of Jesus ministry?

God does not destroy Israel for 40 years after Christ ascension.

He gave them space to repent . . . to lay hold of salvation in Christ.

God did not send Son to destroy, but to save.

We now have time to repent and be saved.

If we do not produce “fruit”, then when time of repentance is over, all those who have refused will be removed from the presence of the Lord.

God has always announced (warned of) pending punishment, allowing time for repentance:

Noah's generation

Prophets

John the Baptist

Apostles

PARABLE: THE BLADE, THE EAR, THE FULL CORN Mar. 4:26-29

Jesus compares “dry-land” farming to the kingdom of God.
The matter of “cultivation” during growth is not under consideration here.

sower the Lord?
 casting seed communicating the Gospel to mankind
 sleeps, arises not personally active
 seed grows life is in the seed (suitable hearts cause it to germinate, grow to maturity)
 earth produces crops of itself . . . suitable hearts receive the Word, producing true believers (without direct
 intervention by the Lord)
 how, he does not know ?
 The process of germination and growth will go on without the knowledge and thought of the sower.

Christ came to earth to prepare way for kingdom of Heaven (SOWING)

Christ will come again to reap what has been produced by the seed (word) in good soil (hearts).

Once the seed is sown, the sower relies upon the life in the seed and the condition of the soil to produce a harvest. Once the Gospel given to mankind, the Lord relies upon the power of the word and the condition of men’s hearts to produce the harvest. (REAPING)

“**earth produces crops of itself**”—excludes continual participation of the sower.

Jesus Christ is not personally active on earth today. He does not work directly with human hearts separate and apart from the Word. It is the WORD (seed of kingdom) that comes into the heart and saves a person. Jesus and the Father come into one’s heart after one believes the Word.

MAIN POINT: After the sowing, the sower waits for the harvest. The Word has been given to mankind and Jesus is waiting for the results. The Word produces Christians (true believers).

* we cannot say that Jesus doesn’t know *how* seed grows, or how Christians come into existence. What this means is hard to ascertain.

NOTE: THE PROGRESSION OF GROWTH (1) the blade, (2) ear (3) mature grain.

Alternate interpretation:

Whitby supposes it to refer to the good ground spoken of before, and paraphrases is thus:—”What I have said of the seed sown upon good ground, may be illustrated by this parable. The doctrine of the kingdom, received in a good and honest heart, is like seed sown by a man in his ground, properly prepared to receive it; for when he hath sown it, he sleeps and wakes day after day, and, looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the sown seed. So is it here: *the seed sown in the good and honest heart brings forth fruit with patience; and this fruit daily increaseth, though we know not how the Word and Spirit work that increase; and then Christ the husbandman, at the time of the harvest, gathers in this good seed into the kingdom of heaven.*” I see no necessity of inquiring how Christ may be said to sleep and rise night and day; Christ being like to this husbandman only in sowing and reaping—~~the same~~ Clark

PARABLE: FRIEND AT MIDNIGHT Luk. 11:5-8 (:10)

BACKGROUND: Subject of prayer mentioned by Lord. He taught his disciples how to petition God.

TEXT: 5 -8

Friend has guest from afar.

Seeks bread from his friend to supply food for guest. (note custom concerning guests).

Time of seeking bread: midnight.

Friend already in bed, doors locked.

Friend refuses to grant request after initial request.

But because of persistent asking, knocking, he decides to give what friend wants.

WHAT IS PARALLEL D IN THIS PASSAGE

Guest's persistence the need to be earnest and persistent in their prayers

Friend answering even though indisposed . . . God's answering (contrasted)

LESSONS:

If shameless persistence can obtain a favor from a friend at an inconvenient time, then certainly an earnest prayer will be received and answered by the Heavenly Father.

1. That an earnest desire exists not mere passing fancy.
2. That there is realization of dependence upon the giver; need what he has.
3. That a real need exists, not just a whim.
4. We do not bother God with our requests.
5. God is not always disposed to hear our requests.
6. God doesn't promise to grant request:
 - (1) After asking only once.
 - (2) Or, at once.

* * * * *

ASK, SEEK, KNOCK. Given, find, have opened to you. (All these are present in parable. But such is conditional:

1. Not to ask for forgiveness, unless willing to forgive. :4 (cf. Mat. 6:14-15)
2. Ask in faith, not doubting. Jam. 1:6-7
3. Not to ask for purpose of fulfilling own lusts, Jam.4:3
4. Ask according to His will. 1Jo.5:14
5. An example of persistence. Mat. 15:21-28
 - :22 -- woman's request
 - :23 -- Jesus does not answer
 - :23 -- she keeps on shouting at disciples
 - :24 -- Jesus tells disciples he didn't come to the Canaanites, but to Israel
 - :25 -- woman pays homage, pleads for help
 - :26 -- Jesus answers: "not good to take the children's bread and feed it to dogs"
 - :27 -- woman's rebuttal: "even dogs feed on crumbs"
 - :28 -- Jesus grants her wish

ON ANSWERING PRAYER

The promise is, that what we seek will be given us. It is, of course, implied that we seek with a proper spirit, with humility, sincerity, and perseverance. It is implied, also, that we ask the things which it may be consistent for God to give—that is, things which he has promised to give, and which would be best for us, and most for his own honor. 1Jo. 5:14. And of that God is to be the judge. *Barnes, Mat. pg.*

PARABLE: FAITHFUL, UNFAITHFUL SERVANTS Mat.24:45-51, Luk. 12:42-48**SETTING:**

Mat 24:42-44 be on the alert. The head of the house had known when the thief would come, he would have been ready.

Luk. 12:35-40 be dressed in readiness: like men waiting for master at wedding feast; like slaves who are ready for their master's return.

The Lord is coming back . . . he has not told us when . . . he has told us to be ready.

PARABLE:

- :45 faithful sensible slave
- :46 blessed if master finds him so doing when he returns.
- :47 result is a reward. Sharing the glory of heaven.
- :48 evil slave heart not right: "master not coming for a long time "
Does as he pleases.
No fear or expectation of judgment.
- :49 mistreats those who are under his charge.
abuses "office" (work).
engages in riotous living
- :50 master comes unexpected (when slave didn't think he would come)
- :51 punishment, with hypocrites (the worst of all men).

LESSONS:

1. Any servant who thinks the Lord will not come soon, and does as he pleases in the meantime, will be unprepared when the Lord comes.
2. There may not be time for "later I will prepare for His coming."
3. Lord may come sooner, or later, than anticipated . . . don't know when.
4. What one does while the master is away is a true measure of his character.
(1) Quite often, such conduct is hard to stop when it becomes a way of life.
5. Faithful, sensible servant will always be ready... always doing what the Lord would alive us to do.

(This parable should be studied in light of preceding verses and following parables: ten virgins, talents)

PARABLE: THE GOOD SAMARITAN Luk. 10:30-37

SETTING: :25-29

lawyer—an expert in the Law.

test—(tempt) trying or challenging.

what is written in the Law—the whole Law hangs on these two precepts.

Deu.6:5; Lev.19:8

do—quote from Lev.18:5. Lawyer felt thrust of Jesus statement.

who is my neighbor?—who qualifies? Wishing to save face, brings up technical question.

(in this discourse the lawyer was accustomed to theorize concerning the commandment, but failed to see its practical application. Jesus, on the other hand, stresses what the love is to produce. Lawyer focused on *what*, Jesus focused on the *do*. cf. Mat.9:12

TEXT:

certain man--unidentified

road to Jericho--a deserted road often plagued by robbers and murderers.

priest—one who was set apart to the religious duties, tribe of Levi.

Levi—one who rendered assistance to the priests in the duties in Jerusalem.

Samaritan—despised enemy of the Jews. Joh. 8:48. Worshiped God in the mountain Joh.4:20.

Held to the “law” (books) of O.T. A mongrel race of mixed and uncertain parentage.

came, saw, passed by—Jesus doesn't mention any excuses of “why” they passed by. But none would have been acceptable.

came, saw, felt compassion—the Samaritan kept the spirit of the Law, while the others were concerned only with the letter of the Law.

dressed wounds, transported, cared for—Note details of what was done. Time, expense, inconvenience not barriers. Neither did danger hindered him.

paid for his keep a the inn —When his personal presence was not possible, he helped by proxy.

which of these three? —the answer is obvious.

proved to be a neighbor? —Jesus is focusing on what must be found within (compassion) producing outward actions. The lawyer's question had focused on the recipient instead of himself.

The question should not be “Who is my neighbor? “, But “To whom shall I show myself as a neighbor? The recipient is not to qualify, but I am to be what I should be—one who loves man as well as God. That I must qualify as one who *does* the Law.

Proof is in the performance, not in the theory.

the lawyer said —even he was forced to see which one was neighbor.

go and do the same —be a neighbor!

COMMENTS:

Knowing God's word is important, but it is worthless without doing God's will.

Theorizing about God's word doesn't replace the practical application of it.

A strict observance of what the Lord commands is not a *substitute* for the proper condition of heart.

PARABLE OF LEAVEN Mat.13:33; Luk 13:20-21

Leaven Kingdom of heaven
 Put in meal Injected into world
 Hid It's (Gospel) influence not always apparent. Works inwardly in people
 Until all leavened All the world to feel its effect

NOTE: IN SERIES OF PARABLES:

- Parable of seed** Not all will receive the word, not all will keep it.
- Parable of tares** Those who receive it will be hindered by Satan for “the devil will seek to counter the spread of the Gospel)
 (These two could produce discouragement among the disciples) That the devil and man might work against the spread of the Word, was to be offset by the power of God, as shown in the next two parables.
- Parable of mustard seed** From a small beginning, the kingdom of Heaven was to grow to great proportions. **OUTWARDLY MANIFEST**
- Parable of the leaven** How, the gospel injected into the world, would have its influence on all men. **INWARD EFFECT**
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JESUS, THROUGH THESE PARABLES HAS TOLD HIS DISCIPLES:

The Word (seed of the kingdom) will be spread, but not all will receive it or hold to it.

The spread of the Word will be accompanied by opposition by the devil.

(Unlike other kingdoms, it will not remove or do away with those who are not subjects of the new kingdom—that’s reserved for the final judgment)

The spread of Christianity will have a small beginning, but it will be greatest of rules.

Its spread will influence all mankind, as it finds honest hearts and takes root.

PARABLE: MARRIAGE FEAST OF THE KING'S SON Mat. 22:1-14

(similar to Luk. 14:15-24, the Great Supper, a parable spoken earlier in his ministry. But this one contains more severe punishment of the contemptuous guests. In this their cities and themselves are destroyed. In this passage the hostility and open determination to kill Jesus is revealed.)

SETTING:

In the preceding chapter, the Jews question the authority of Jesus, Jesus speaks the parable of wicked vine-growers. As a result the Jews sought to seize him, but feared the multitudes who thought him to be a prophet.

The Jews saw themselves as “invited guests” to enter the Kingdom of Heaven; Jesus pictures them as invited guests who refuse to come.

THE PARABLE:

2	King.	God
	gave feast for son	Jesus
	sent slaves to call invited guests	sent apostles to Jews first
	guests unwilling	Jewish rulers; nation as a whole
4	slaves tell that animals butchered, ready. . .	not impressed by good news
5	paid no attention, went their way	chose not to have part in kingdom
6	the rest seized, mistreated, killed slaves . . .	mistreated proclaimers of good news
7	king enraged, sent armies to destroy	God sends host of heaven to destroy nation
8	those invited not worthy	
9	“go into highways”	other people, nations
10	gathered evil, good (all kinds of people). . .	call all sinners
	not just self righteous	
11	man not dressed in wedding clothes	Jews who came without repentance
12	man speechless	no excuse for not being prepared
13	man cast out	Jews who seek part in kingdom but cast out
14	<i>many called, few chosen</i>	

LESSONS:

1. Time has come. Mat.3:2, Mar.9:1
2. Being God's chosen (invited) people not enough. Must be willing to come to feast. An invitation is not enough, desiring to come not enough, coming not enough, need to come prepared.
3. Those who didn't share in the feast:
 - Invited guests who were indifferent, didn't desire to come.
 - Invited guests who mistreated, killed the messengers.
 - One who came, but was not prepared.
4. Today: No salvation for:
 - Anyone who views Christianity with indifference.
 - Anyone who opposes Christianity.
 - Anyone who comes unprepared (no repentance, humility).

PARABLE OF THE MUSTARD SEED Mat.13:31-32; Mar.4:30-32; Luk.13:18-19

Kingdom of Heaven (see previous lesson)

Mustard seed Kingdom of heaven
 Small beginning Small beginning for a kingdom (rule)
 Outgrows other garden plants . . . will become greatest among the “rules” Eph. 1:20-23
 Birds nesting place of rest and nourishment of soul(?)

NOTE: Mustard “tree.” Luk. 13:19. Not Western variety? Large enough to be considered tree.

Mustard Mat 13:31; Mar 4:31; Luk 13:19; Mat 17:20; Luk 17:6:

The minuteness of the seed is referred to in all these passages, while in the first three the large size of the herb growing from it is mentioned. In Mt 13:32 it is described as “greater than the herbs, and becomes a tree” (compare Lk 13:19); in Mk 4:32 it “becometh greater than all the herbs, and puts out great branches.”

Several varieties of mustard (Arabic, *khardal*) have notably small seed, and under favorable conditions grow in a few months into very tall herbs—10 to 12 ft. The rapid growth of an annual herb to such a height must always be a striking fact. *Sinapis nigra*, the black mustard, which is cultivated, *Sinapis alba*, or white mustard, and *Sinapis arvensis*, or the charlock (all of Natural Order *Cruciferae*), would, any one of them, suit the requirements of the parable; birds readily alight upon their branches to eat the seed (Mt 13:32, etc.), not, be it noted, to build their nests, which is nowhere implied.

Among the rabbis a “grain of mustard” was a common expression for anything very minute, which explains Our Lord’s phrase, “faith as a grain of mustard seed” Mat 17:20; Luk 17:6.

The suggestion that the New Testament references may allude to a tall shrub *Salvadora persica*, which grows on the southern shores of the Dead Sea, rests solely upon the fact that this plant is sometimes called *khardal* by the Arabs, but it has no serious claim to be the *sinapi* of the Bible.

LESSONS:

Jesus had a lowly beginning.

Lowly birth became Savior

Lowly Galilean became the Redeemer

Ministry spanned only a small part of Palestine; minimal exposure in Jerusalem

Not many mighty, noble responded. 1Co.1:25-29

Christianity had lowly beginning.

12 disciples

120 present in Jerusalem when H. S. came

3,000 first converts

Yet has grown and continues to grow. Even though it has been beset with persecution from without, corruption within.

PARABLE OF: THE TALENTS Mat. 25:14-30

NOTE:

Preceding parable “Ten Virgins” 25:1-13; the following teaching of judgment according to what done.

Master (Lord)	Christ
Servant (5 talents)	Christian with <i>much</i> ability
Servant (2 talents)	Christian with <i>some</i> ability
Servant (1 talent)	Christian with <i>little</i> ability
Entrusts riches	what God has given us. 1Co. 4:7
Goes to afar country	goes to Heaven; right hand of God
Returns to settle accounts	Day of judgment. Rom.14:12, 2Co. 5:10
According to ability (: 15)	According to ability

1. Proportional gain ()

Proportional responsibility () yet same reward.

Proportional accounting (.)

Not *amount*, but *use* of what possessed. Basis for acceptance is faithfulness, fidelity, industry, effort, etc.

2. ONE TALENT SERVANT:

(1) Buried talent to “save it” until Master returned.

(2) Stated “I knew (*ginosko*) inception or progress in knowledge) you to be a hard man.” This is a judgment against the servant based on fact that he knew the master reaped where he did not sow, etc.

(3) Talent given according to ability, not beyond.

(4) Expects master to accept “fear” as the reason for not carrying our responsibility.

(5) Knew what the master required (expected) :26. The master said the servant “ ”knew” ‘ (*oida*) indicating full knowledge.

(6) Refused to put talent to work, knowing full well what master required.

(7) Expects master to accept something less than what was required.

3. **LESSON: STEWARDSHIP** (working while awaiting His return).

(1) One-talent servant lacked “gain” master expected. Gain was lacking because servant didn’t work.

(2) Servant didn’t work because he “feared” the Master. He feared his master because of what Master expected.

(3) *His sin then was not doing the Master’s will when knowing it.* The fact that the master expected “gain” should have motivated him to work (:27) not shrink for fear.

(4) *Fear of failure* was his excuse for failure.

4. LESSONS FOR US:

(1) While awaiting the Lord’s return, we have something He expects us to do.

(2) All have obligations: from least to greatest.

(3) **More talent** doesn’t mean more *reward*, rather *more responsibility*.

As Paul had greater responsibility. 1Co. 9:16

(4) God will not require of you *more* than you can deliver. But He will require *all* that you can. He

will not accept less, or excuses.

(5) That God expects “*gain*” is not excuse for inactivity, but rather reason for full activity.

(6) Jesus does not say the Master admitted he was hard, only that he reaped where he did not sow.

(:28)

QUESTIONS: THE TALENTS

1. Was the master a “hard man”

No. Only perceived as such my one-talent man : 24.

2. What excuse was given for not putting talent to work?

“I was afraid (of failing) :25

3. Did the one talent man know what was required?

As much as the others did. cf.:26-27

4. What was the “offense” of one-talent man?

Failed to use ability.

5. What was taken away from one-talent man?

His talent. :28

6. What is taken away from one-talent men in the church today?

Lose, at judgment, the “riches and blessings of the Lord.”

QUESTIONS: ON POUNDS (MINAS)

1. Parable differs from “Talents” in what way?

(1) All 10 received same amount (10 mina), varied in amount gained.

(2) Stresses: industry in carrying out responsibilities.

Parable of the talents responsibility based on ability.

PARABLE: RICH MAN AND LAZARUS

Luke 16:19-31

(not called a "parable" yet it is an account which has a spiritual lesson included)

SETTING:

- 16:1-10– Jesus teaches that we should make wise and proper use of the riches we have in this life to insure that we share in the riches of God in the life to come.
- :11–if faithful (here), then will be entrusted with true riches, and visa versa.
- :12–if not faithful in what given to us...
- :13– cannot serve God and man (riches).
- :14–they were lovers of money.
- :15–sought to justify themselves, but God knows hearts.
- :16–Law/prophets--then John the B. --now the Gospel of the kingdom preached. Many want part in kingdom, but:
- :17–cannot set aside God's law.
- :18–(example of) God's law on marriage has been violated by traditions. Pharisees had attempted to set God's law aside. Professing to believe, they, in fact, did not believe.

THE CONTRAST

1. In life:

certain rich man.	poor man Lazarus (without help) :22
dressed in purple, fine linen	covered with sores
living in splendor (feasting)	longing to be fed crumbs from table
attended by servants	in company of dogs.

2. In death:

buried	carried away by angels.
in Hades	in Abraham's bosom (peace, rest)
in agony	in comfort

3. Requests:

send Lazarus over here	great gulf between; no crossing-over
send Lazarus back to brethren	Abraham says they will not be persuaded
says they will repent	Abraham says no
says they will believe one from the grave . .	They have Moses and the prophets.

CENTRAL TRUTH (PRIMARY LESSON)

1. Stewardship to what God has entrusted to us.
2. An account given to vividly impress that:
 - (1) God has spoken (Moses, Law, John the B, Christ)
 - (2) Man is to heed.
 - (3) Those who scoff, those who love money may:
 - fare well in this life, but death will separate them from their riches they will have to account for their use of them.
 - (4) Those who are poor in this life may:
 - suffer, but when death separates them from their suffering, they will then be judged by how they used what was given to them... they can be judged worthy of the true riches of God. (The faith and patience of Lazarus is assumed

PHARISEES: were making pretense of religion (faith). (Cf. Mat.23:1-7, 14-17ff, 23-28)

To those who “loved money,” their idea of “living” is amply described in the account of the rich man.

Jesus is saying that their way of “living” will result in torment at the hands of God. Their “father” Abraham (being the descendants of Abraham didn't make them the true Children of Abraham, but those by faith are the children of Abraham) would be of no help to them.

LESSONS:

1. Those who serve mammon will stand condemned. DID NOT SERVE GOD.
2. Those who love money will stand condemned. DIDN'T LOVE GOD, in that they didn't love man who they had seen, they could not love God whom they had not seen. 1Jo.4:20-21.
3. One cannot love God, and be unconcerned with mankind.
4. Those who use riches selfishly, will have their reward ward (in this life). (see James 5)

SECONDARY LESSONS:

1. Live after death is an assumed fact.
2. One must give account for use of possessions.
3. Punishment reserved for those who are not children of God by faith.
4. Comfort to true believers.
5. Consciousness after death.
6. No communication between departed and those still alive.

NOTES:

Rich man not portrayed as “evil man”. But one who was unfaithful in the discharge of the things under his control. By omitting concern for Lazarus, and thinking only of himself and his friends, he became guilty of sin—***he was unloving toward Lazarus***. He was unconcerned about him. God has always stood ready to help and protect the fatherless and widows and the distressed. The true children of God must also. This man demonstrated a *lack of faith* in God's word.

In life, usually the rich are known by name, the poor unknown. Here is the opposite.

Note that the rich man was still thinking in terms of being served after death: “Abraham, send Lazarus over here. . . send him back. . . “

PARABLE OF THE SOWER Mat. 13: 3-8 (Explanation of parable: 18-23)

SETTING: By the Sea of Galilee with multitudes listening.

EXPLANATION

Beside road one who hears, but doesn't understand.
 Rocky ground one who hears and receives it, but falls away when trials come.
 Among thorns one who hears, but worry and pleasures of world choke it out.
 Good ground one who hears, understands, bears fruit.



DOESN'T RECEIVE. Doesn't understand his relationship to the Word and grace therein.

Holiness, sin, redemption are without significance.
 The exposure to the sins of the world have caused his heart to be hardened.
 The evil one can easily "snatch" the Word away from such people.
Checked beforehand by hardness.

RECEIVES IT Heart is not hardened, but receptive. But lacks earnestness and perseverance.

Checked by internal influences.

As described in Luk. 14:25-35.(count cost)

CHOKED OUT Heart "soft" and receptive. Earnest, but lacking spiritual mindedness.

The world still has its allure. The cares of world seem to be paramount.
 A profession of Christianity might be evident... but the transforming power of the Gospel has lost its effectiveness.
Checked by external influences.

BEARS FRUIT—30-60-100 fold. The seed producing what it is intended to produce: a Christian-in-fact. One who obeys the Word of God. Some lives being more godly than others, but all being godly.

**CLUES IN THE CONTEXT:**

11:20 Jesus' miracles didn't produce repentance.
 11:25 Hides things from the wise, intelligent--reveal them unto babes.
 11:28 "come to me"
 12:1-8 Jesus, apostles criticized for picking grain on the Sabbath.
 12:9-14 Jesus healed withered hand on Sabbath--Jews seek to destroy him.
 12:15-37 Jesus' healing provoked Jews into saying He did it by power of Beelzebal.
 12:38-45 Jews (Pharisees, scribes) demanded "sign".
 12:46-50 His "brother, sister, mother" are those who do His will.

CENTRAL TRUTHS:

The condition of the heart determines:
 whether the Word will be received or not
 whether it will flourish or not.

If Word is not received. . . if received, but soon cast off... if received but choked out—the fault lies not in the seed (word) or the sower (apostle, evangelist, preacher, etc), but in the ground (heart of the receiver).



LEGITIMATE LESSONS DERIVED:

The conditions of heart not permanently fixed.

A hard heart may become receptive.

A receptive heart may become hardened. amount

Not all faithful Christians will bear same amount of fruit . . . but all will bear fruit. bearing fruit, is what is important.

:9 “*Let him hear*”. There is a lesson to be learned.

BEAR FRUIT: means, the course of life produced by the Seed

A life guided by the Word.

1Pe.1:22 –*in purifying your souls, for a sincere love of the brethren, fervently love one another.* Note “seed” in verse23; Further explained in 2:1-3ff

30-60-100-FOLD. A rich harvest. 30 considered a good harvest then. In all true believers, there will be this new course of life, guided by the Word.

ADDITIONAL NOTES:

:4 Luk. adds “*and was trodden under foot*”

:6 Luk. adds “*because it had no moisture*”

:7 Mar. adds “*and it yielded no fruit*”

PARABLE: THE TEN VIRGINS Mat. 25:1-13**SETTING:**

1. Preceded by parable: Unfaithful /Faithful Servants. Accounting at a day (24:48-50) of the Lord's return (unexpectedly). *Coming earlier than expected.*
2. Followed by parable of :Talents. Wherein servants account for what was given to their charge.
3. This parable suggests the DELAYING of the Lord's coming. *Coming later than expected.*
4. Unlike the day of the destruction of Jerusalem, there will be no way to determine just when the Lord will re turn in judgment.
5. Put the three parables together and we have:
 - Be ready, the Lord may come **earlier** than you expect.
 - Be ready, the Lord may come **later** than you expect.
 - Be ready, for **whenever** He comes; ready to give account of what has been given to your charge.

PARABLE:

1. Kingdom of heaven(reign of heaven) like unto this account. (There is a similarity between the two.)
2. A wedding feast is to be held.
3. Ten virgins waiting the coming of the bridegroom.
4. Bridegroom delays his coming.
5. All 10 doze while waiting.
6. When bridegroom arrives, 5 are prepared, 5 are not.
7. The unprepared seek to borrow, Can't.
8. The unprepared go seeking oil and are subsequently shut out of the feast.
9. The five prepared enter in to the feast.

COMPARISON OF THE VIRGINS:

WISE	FOOLISH
took lamps	took lamps
<i>took oil</i>	<i>took no oil</i> (only difference)
went	went
drowsy; slept	drowsy; slept

Five prepared for delayed coming, five were not. Both desired, planned, waited to attend feast. If the bridegroom had come when they *thought* he would come, all would have been prepared.

WHAT CAUSED 5 FOOLISH TO BE LEFT OUT?

1. Did not prepare for eventualities (not enough oil for delayed arrival) :3
2. Failed to take into account the bridegroom delaying his coming. :5
3. Failed to consider that the bridegroom comes at an hour He chooses. :6
4. **Caught unprepared.** :10

APPLICATION OF PARABLE :13 Jesus makes the only application.

Be on the alert, you do not know the day or hour, of the Lord coming in judgment.

LESSON FOR US: Verse :13 "Be on the alert then, for you do not know the day nor the hour."

- Cf. Mat.24:42 know not the hour
 24:44 coming . . . when you do not think He will
 24:50 coming . . . when not expected

PARABLE: THE DRAW NET Mat. 13:47- 50

drag net cast into the sea	Gospel spread abroad
gathering every kind of fish	all kinds of people drawn to the Lord
when filled, drew up on beach	angels at end of age; judgment
and they sat down and gathered the good fish into containers . .	only the good are acceptable
the bad they threw away	the wicked are rejected
.	into the furnace of fire.

KEY WORDS: SEPARATE, GOOD from BAD; RIGHTEOUS from EVIL

If the parable of the Tares, indicates a *time* of separation (at the end of the age), then this parable indicates a *careful separation*. It also indicates that the separation is at the end of the age. When the net is drawn, when the time of fishing is over. (“fishers of men” Mat.4:19)

(Does the net refer to those who become involved in religion? If so, there will be a separation of the good and bad in the kingdom. cf. Mat.22:10; 2Ti.2:20-21)

PARABLE: THE GREAT SUPPER Luk.14:15-24

SETTING:

- 14:1 Jesus eating at house of “one of the leaders of the Pharisees”
 14:2-7 Taught lesson that showed the Pharisees they had a misconception concerning the Law and its purpose.
 14:11 Taught lesson on humility, which the Pharisees needed.
 14:12-14 Taught host to invite those who could not reciprocate, those in need.
 14:15 Guest says “Blessed is everyone who shall eat bread in the Kingdom of God.”
Jews expected the kingdom to be ushered in with a great feast, and Jesus words in :14, caused this one to anticipate enjoying the feast that the Lord God would serve. He felt that he was already “invited”, being a Jew, and a religious one at that.
 “But” . . . Jesus interrupts this pleasant thought by stating in the following parable that not everyone who is invited will attend. **Not that they will be turned away, but that they will elect to stay away.**

PARABLE:

- :16 man gives a big dinner God will “serve” His blessings :15
 :17 guests had been invited Jews had been given Law to bring them to Christ.
 guests now bade to come Jews invited by Apostles, etc. preaching the Gospel.
 supper ready salvation now offered
 :18 All alike began to make excuses
 bought land, need to see it. concern for possessions
 :19 bought oxen, desire to see them affairs of business (world)
 :20 have wife, can’t come social and family ties
 :21 invite others in city publicans, sinners
 :23 invite all others Gentiles, pagans
 :24 refuse to feast those who reject
 the invitation Jews who refuse Christ, will not “eat bread in Kingdom”

NOTES:

1. Progression of excuses: (Would but . . .)
 Would like to come, but need to see land. (seeks to be excused)
 Would like to come, but have something more important to do. (seeks to be excused)
 Can’t come, something has come up. (doesn’t care if host offended)
2. Note word “*new*” land, oxen, wife. These things were acquired *after* the invitation was given. These later commitments overrode the previous invitation.
 While the promise of a Messiah was from old, yet when it came time to accept God’s Son, some would make excuses why they couldn’t or wouldn’t.
3. COMPEL (:23): to constrain, whether by threat, *entreaty*, force or *persuasion*.
 Christ does not compel by force or threat, as this messenger of the host could not force people to come.
4. None of these commitments were unlawful. But they prevented them from accepting the invitation.

PARABLE: THE GREAT SUPPER (continued)

LESSONS FOR US:

1. Some things not wrong in themselves, can keep one from having part in the Kingdom of God.
2. Some business dealings can be so engaged in, so as to crowd out any participation in the things of God.
 - (1) Some things which just *must* be done.
3. Some affairs of life can be so engaged in, that they supercede any participation in the things of God.
 - (1) Some things which we *want* to do.
4. Some social and family ties can be so engaged in, that they prevent any participation in the things of God.
 - (1) Some situations we *find* ourselves in.

YET IN EACH CASE, WE SEE THAT THE LORD HAS FIRST CLAIM ON OUR LIVES

1. It is not the Lord's fault we *need* to do other things.
2. It is not the Lord's fault we *want* to do other things.
3. It is not the Lord's fault we *find* ourselves in difficult situations.

THE PARALLEL: NO EXCUSES

In this parable, no excuse is acceptable. All excuses kept the people from joining in the feast. In Christianity, no excuse is acceptable which keeps one from joining in the eating of "bread in the Kingdom of God."

PARABLE: THE LOWEST SEAT AT THE FEAST Luk. 14:7-11

SETTING: Feast with some Pharisees.

There was an obvious struggle for the places of honor.

The Pharisees were ambitious to receive honor at all times and all costs.

THE TEXT : a lesson of humility and courtesy

- :7 the struggle for places of honor
- :8 Jesus mentions wrong course of action
- :9 the consequence of wrong course of action
- :10 the proper course of action
- :11 the lesson applies to more than feasts, but to life in general

THE PARABLE

selfish ambition at feast. . . selfish ambition in the kingdom

assumed importance assumed importance in the kingdom

arrogant humbled. in the kingdom, the one who exalts himself will be abased

humble exalted in the kingdom, the humble will be exalted.

THE LESSONS:

1. Jesus disapproves of selfish ambition by anyone. Luk. 18:14
2. The proud and assuming and arrogant will be humbled. Mat.23:12
3. Those great in the kingdom are those who are humble. Mat.18:4, Jam.4:10, 1Pe.5:5-6
4. Those who think that religion frees them from kindness and humility are in error. The very opposite is true.
5. One is not to be rude, forward, arrogant, assuming, but humble and kind. Jam.1:9-10
6. If anyone is bound to be courteous and polite and observe the rules of civility, is most certainly is Christians.
 - (1) Jesus taught over and over the law of kindness and humility.
 - (2) Jesus demonstrated kindness and humility.
 - (3) Jesus taught respect for those in places of honor. Mat.22:21, Rom. 13:7, 1Pe.2:17
7. If humility and kindness is to be found anywhere, it is to be found in the church.
 - (1) It should never be true that Christians treat those outside the body of Christ with more courtesy than those in the body.
 - (2) There is no excuse for rudeness, crudeness and course actions among Christians. We are to be like our Lord, who was humble and kind.

Note what follows in :12-14–

And He also went on to say to the one who had invited Him, ‘When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous.’”

PARABLE: THE PHARISEE AND THE PUBLICAN Luk.18:9-14**THE BACKGROUND:**

:9 certain ones trusted in themselves
 their righteousness was based on their goodness, in their view)
 viewed others with contempt (those who didn't have the same "appearance")

PARABLE GIVEN TO CORRECT THIS VIEWPOINT.

TEXT:

:10 **TWO MEN**
 Pharisee who had the outward appearance of piety and religion.
 Publican who had appearance of corruption, and lack of religion.

:11 **TWO PRAYERS**
 Pharisee: glad he's not like others
 viewed self better than others, for example: this tax-gatherer

:12 fast twice a week –3rd, 5th days not required by law
 tithe most exacting—even more than required

:13 Publican: unwilling to lift up eyes (sign of unworthiness and guilt)
 smote a breast (sign of remorse, feeling of deserving punishment)
 be merciful, to me a sinner (a plead for mercy because of sin)

LESSONS:

1. **Pharisee's prayer** of self-righteousness. (**full of himself**)
 - (1) Abstaining from injustices to others.
 - (2) Abstaining from immorality.
 - (3) Regular in religious observances.
 - (4) Going beyond what is required in the Law.
2. Pharisee enumerates his virtues to establish his righteousness. He bases his claims of being better than others on (1) he is better morally, (2) he is more active religiously. But his trust did not rest in the Lord and in His mercy, but in his own works.
3. He erroneously reasoned that morality and religion, when engaged in to extremes, makes one better than others.
4. Praying to hear yourself praised misses the point of prayer.
5. **Publican's prayer** one of need for righteousness. (**full of unworthiness**)
 - (1) The knowledge of sin.
 - (2) The deserved punishment for it.
 - (3) A plea for mercy, for he had no works to attempt to establish his righteousness.
6. He saw his need for mercy; a savior. The Pharisee saw need of nothing.
7. While morality and religions observance are required by the Lord, they must be accompanied by piety (or right condition of heart).
8. One cannot become excessive in religious observances, and leave off true piety, and expect his life to please God. a. If one assembled *every day, gave more than could afford, kept self from all sin*, yet failed to love God with all the heart, his religion would be vain. 1Co.13

PARABLE: THE POUNDS Luke 19:11-27**SETTING**

Addressed to followers (following for different reasons). Many expected Kingdom to appear immediately (on the spot, equiv. Thayer).

Jesus headed for Jerusalem with crowd following. Expectations were running high. Jesus takes time to present two lessons:

1. Kingdom not to be established immediately and his followers share in the spoils of victory. But *rewards* would come after a time of serving in the kingdom.
2. Those who opposed His coming into power would be subject to punishment.

PARABLE

nobleman. Christ
 slaves those who serve Him
 citizens those whom he would rule over
 enemies (citizens) those who opposed His coming into power
 far country. heaven
 receive kingdom receive power to rule and reign in kingdom.
 comes comes into power. Eph. 1:22-23

NOTES:

All slaves received same amount of money. About 100 days wages. Considered a small amount for a nobleman.

Two slaves gained (each gained) different amounts. Each made to be ruler. One over 10, the other over 5 cities.

(Do not believe parable is attempting to teach “proportional rewards.” Rather, proportional responsibility. If it does teach proportional rewards, then they must be on basis of fidelity and not amounts (as servant said the gain was due to the master's money, not his ability).

Slaves went about master's business, while citizens raged. Sent delegation to stop his appointment.

Citizens who opposed master's appointment were punished. :27ff.

“We have no king but Caesar” Joh. 19:15 b.

“Write not, the King of the Jews” Joh.19:19-22

LESSONS:

Servants are to serve Him now. Rewards will be given out later, at the Lord’s return.

Citizens (Jews) who opposed Christ's coronation will be punished at Lord's return. (All who refuse His control will be punished)

FOLLOWING VERSES: Jesus laments over Jerusalem, for the judgment which is coming upon it because of its rejection of the Saviour. They stoned the prophets, now they reject the Son.

Judaism and Jerusalem and the temple will be brought down by wrath of God.

Jesus is in far country Now, has received His power to rule and will so in His kingdom.

NOTE: PARABLE extends THRU :27

disciples (incl.:12) 18:31

blind (healed) man 18:35-43

Zaccheus 19:5

crowd 19:3 (of Jericho)

PARABLE: THE RICH FOOL Luke 12:13-21**SETTING**

- :1-12 Jesus teaches: God knows, cares, will provide. The Holy Spirit will be a help for the disciples.
- :13 During this discourse of spiritual matters: a carnal request A dispute over an inheritance. Man desires wealth rightly (or not) due him.
- :14 Jesus didn't come to rectify all social ills and "make" men do right, but by changing men's hearts He would change their actions, thereby causing them to be willing to do what is right.
- :15 Life (*zoe*, the state of one who is possessed of vitality or animated.) Here it refers to earthly life) consists not of what a man possesses.
Beware of greed (covetousness)--desire to have more (always in *bad* sense; *greed* is always united with *trusting in riches*.
..... Trust in them for security
..... Trust in them for happiness
..... Trust in them for enjoyment
..... Trust in them for "life."

PARABLE

- :16 He was rich man to begin with.
His land produced bumper crop (not ill-gotten gain).
- :17 He reasoned: what to do with surplus. How to store crops (to keep it for own use, not to give to others)
- :18 Covetousness is revealed in "I" (6 times) "my" (5 times).
Note: A barn is any storage facility. A pit built underground with roof overhead, with opening in roof. "Tear sown" to enlarge pits.
- :19 Soul: take ease, eat drink, be merry, live it up, enjoy life.
- :20 Fool: having made preparation for "life"but made no preparation for soul giving account.
Now what? Who will enjoy your goods, grain? Your riches? Ecc.2:18-19, Psa.39:6
What are you going to do?
- :21 Not rich toward God (does not enrich himself towards God.)
Contrasts to laying up treasures for self--which is to be served?

PARALLELS

1. Living for the present without thought of death.
Living for the present without thought of judgment.
2. Thinking that having possessions is "living."
Thinking that what life is all about having, not being.
3. Thinking possessions can make one self-sufficient.
Thinking possessions can make one feel they don't need God.

LESSONS

1. Living for self is foolish.
2. Love of money root of all sorts of evil. 1Ti.6:10
3. Rich are not to fix their hope on the uncertainty of riches. 1Ti 6:17, but on God.
4. Rich are to be rich in good works, generous in sharing. 1Ti.6:18

5. Heart is where treasure is. Mat.6:21
6. Money and abundance do not satisfy one who loves money. Ecc.5:1
- 7 . Wrong to think in terms of hoarding goods, rather than share with needy.
8. Erroneous thoughts:
 - Possessions guarantee a good life.
 - Satisfying hunger of soul with food for body.
 - One controls the future.
 - To prepare to enjoy life, but not prepare to leave life.
9. Riches bring responsibilities, problems and temptations peculiar to the rich.

PARABLE: THE UNJUST JUDGE Luk.18:1-8**BACKGROUND**

:1 -- sets the stage and tells of the lesson contained in it: "to pray and not lose heart."

PARABLE

:2 --**unjust judge**. Did not fear (reverence God, or respect man).

destitute of respect, no sense of accountability to God.

The only motivation he had was that "it pleased him".

:3 **she (oppressed by adversary (opponent)) demands justice**.

widow s(at that time they were oppressed class: and were to be protected. Deut. 24:17

:4 **thoughts of the judge**: No sense of justice, no fear of God's accounting, no reason to listen to the widow and grant her wish.

:5 **but** (motivation found in the fact that her continual coming would wear him out). He granted her request to benefit himself. She was benefitted incidentally.

:6 **Hear what the unrighteous judge said**: He granted request because of her importunity. Her persistence brought about the granting of her request.

:7 **shall not God** (who is a righteous judge, who is concerned about those who are in need of his help) bring about justice for His elect? Will he delay long over them?

:8 **He will speedily bring about justice**, because He is a righteous judge.

WHAT IS PARALLEL

widow in need. followers in need

unjust judge. righteous judge

widow's persistence. *followers persistence*

judge's reluctant grant. God's speedily and graciously grants

LESSONS:

1. If persistence can bring about granting of requests from an unrighteous judge . . . how much more then from a righteous judge.
2. We are not to lose heart. When troubles come, turn to God in prayer. Phi.4:6. When troubles are past turn to God in prayer.
3. Never despair (the widow didn't). But persist. Just because troubles or persecution come, don't blame God. But turn to Him for help in time of need.
4. Trust in the Lord at all times. Pray without ceasing. 1Th.5:17
5. Maintain an attitude of prayer. *Have a direct communication link to God open at all times* (not just a "hot-line" for emergencies .)
6. God is so unlike the unjust judge. He is motivated by what mankind needs. He is not self-centered, is concerned with His creation. He sent Son to save us. This is the kind of God (judge) we are dealing with . . . how wonderful.

PARABLE: THE UNJUST STEWARD Luke 16:1-9**THE SETTING:**

Luk.15--tax-gatherers and sinners were coming to hear Jesus along with the Pharisees and scribes. Pharisees and scribes begin to grumble because Jesus was associating with tax-gatherers and sinners.

Jesus uses 3 parables (lost sheep, lost coin, lost son) to teach that one seeks to find and regain what has been lost (i.e. : sinners, tax-gatherers).

While tax-gatherers were noted for their profiting from collecting of taxes for Caesar, the Pharisees were known for their love of money. Luk.16:14 *Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him.*

THE PARABLE:

- :1 Rich man finds out that steward has been squandering (waste, dissipate; not being faithful in stewardship).
- :2 Rich man orders an account (*logos*--verbal account: report concerning the accounts in his charge) . . . tells him he is no longer to be a steward; relieved of his duties. (After the account is given, that is the end of his stewardship.)
- :3 Steward thinks to himself: what to do. Unable to work. Ashamed to beg.
- :4 Steward devises plan for his welfare.
- :5-7 Steward carries out plan of having master's debtors altering their accounts, so as to be indebted to him.
- :8 Master praises unjust steward's shrewdness (but not his squandering or his changing of accounts). *Servant demonstrated the ability to size up a situation, find a remedy, and implement it.*
- :9 (Jesus says to disciples) "make friends for yourself by means of the mammon of unrighteousness (riches) (deceitful riches), that when it fails, they may receive you into the eternal dwellings.
- :10 Jesus states principle: that faithfulness is not affected by much or little. If one is disposed to be faithful, he will be in little or much . . . if one is disposed to be unfaithful in little, he will also be in much.
- :11 that being true: if one is unfaithful in unrighteous mammon (deceitful riches), who will entrust true riches to you?
- :12 And: if unfaithful in use of another's, who will give you what is your own?
- :13 one cannot serve two masters: must choose between God and mammon.

PARALLELS

1. Steward acted shrewdly with master's possessions so as to secure his future.
Disciples to act wisely with master's possessions so as to secure their future.
2. Make friends to be received into their homes (steward)
Make friends to be received into the eternal dwellings (disciples)

3. Unjust stewards use their wisdom to further their own desires.
Disciples are to use their wisdom to further their goals.
4. The steward's desires was to be taken care of by friends.
Disciples desires are to be cared for by God in eternal dwellings after this life is over.

LESSONS

1. The steward is praised for his prudence . . . prudence is commended to us.
2. How we use this worlds goods will determine our future. Faithful in the use of what the Lord gives us in this world . . . and the Lord will give us entrance into the eternal dwellings.
3. “Make friends” with deceitful riches: use riches to benefit mankind, not to trust in and love riches for what they can do for you. (cf. 16-14).
An admonition to disciples not to follow the corrupt practice of the tax-gatherers.
An admonition to the disciples not to “love riches” as some Pharisees did.
That riches should be used to secure what we desire (eternal dwelling).
4. Sometimes worldly people outdo Christians in zeal, industry, forethought, etc.
5. WHAT IS PRAISED: shrewdness, thoughtful planning, timely implementation
WHAT IS NOT PRAISED: squandering, altering accounts
6. Mat.25:34ff. inherit Kingdom because: fed hungry, gave drink to thirsty, invites strangers in, clothed naked, visited sick and imprisoned. . . “you did it to one of these brothers of mine (even the least of them), you did it unto Me.” :40.
7. Verse 8 (elliptical)?
sons of this age more shrewd in relation to their own kind.
(than) sons of light (are) (in relation to their own kind).

SHREWD: *phronimos*, fron'-ee-mos--thoughtful, i.e. sagacious or discreet (implying a cautious character), prudent, sensible, practically wise, Matt. 7:24; 10:16; 24:45; 25:2, 4, 8, 9; Luke 12:42; 16:8 (comparative degree, *phronimouteros*); 1 Cor. 10:15; in an evil sense, “wise (in your own conceits),” lit., ‘wise (in yourselves),’

PARABLE OF THE VINEYARD Mat.20:1-16**SETTING—19:16-30**

:16-22 Rich man refused to forsake his love for riches in order to have treasure in heaven :21.

:27 Peter speaks “we have left.. .”, the very thing you (Christ) told the rich man to leave. . . “what will there be for us”? (What reward?)

:28 They will sit on thrones judging 12 tribes of Israel. (They will occupy a place of prominence in the kingdom of heaven).

:29 Anyone who leaves.. . receives many times as much *plus* eternal life.

:30 *but* . . . before any conclusions are drawn concerning the foregoing, consider this: many first will be last, and last first.

1. That the usual way of thinking is not in accord with God’s plans.
2. This is *reverse* order. Denotes erroneous thinking. (“It’s not as you would think.”)
3. The way it will be is as follows:

PARABLE

landowner	the Lord
laborers	those in the kingdom
those hired at first in morning	those who have part in the beginning, (Apostles) and have great role in it.
those hired later.	those who had lesser part in kingdom. (worked less, suffered less, etc.)
last hired paid first	in view of others, so they might see.
first hired received all due.	those who suffer much, work more, have place of prominence
last receive generous pay	having done less, yet their work (faith) is sufficient to receive equal pay.

THIS PARABLE SPOKEN TO APOSTLES. Not to Jews.

Similar account found in Mar.10:28-31 (first being last, last being first)

Similar words found in Luk.13:30. But these spoken to Jews who would refuse to enter by narrow door (:24) and would not have part in Kingdom. Others would come in to the kingdom.

NATURAL WAY OF THINKING: More work, more pay.

Apostles might be inclined to think: more work, more prominence, more suffering equals *more* treasures in heaven.

The workers in the field thought others shouldn’t have received equal pay. Not that anything was withheld, but by *comparison* to the other workers who had done *less* work, they felt they deserved more.

The landowner did not harm the first workers by being generous to the late ones.

The landowner suggests that “envy” was in their eye, not *justice*.

(The amount to be paid to the late workers was not agreed upon as to any certain amount (:4 “whatever is right”.) What was paid to the others was disconcerting to the first workers.

The lesson:

Parable told in response to Peter's inquiry about "what is there (treasures in heaven) for us," which was prompted by the rich man's refusal of treasures in heaven, rather than on earth .

Jesus mentions their prominence in the "regeneration," the age in which people would be born again (this present age), but cautions them not to take this as an indication of them receiving greater treasures in heaven.

For anyone who leaves possessions and follows him will receive blessings in this life and eternal life. Then He states that the usual order of thinking is reversed. And then explains, by means of this parable, the truth on this matter.

Those who are first in labor (or that matter in pre-eminence, or trial) will received all that is promised.

Those who are later in labor (work, pre-eminence or trial) will receive what the Lord decides is right. That being a generous "pay" equal to that which others receive after great toil.

The Christian who is first in martyrdom, in trial, in preeminence, in work, will not receive *more* than promised, just because others receive a reward equal to that promised to the "first."

Steven receives no more than John although he was killed for Christ.

John received no more than Steven, even though he labored for years.

Paul receives no more than Timothy, even though he was an Apostle.

The thief on cross receives heaven's blessings along with all others.

That the treasures in heaven not given out in proportion to "work performed," but on the basis of faith, trust, fidelity, purity, godliness, goodness.

THE WATCHFUL PORTER Mar. 13:33-37

SETTING:

(Parallels the account in Matthew 24.)

:33 be alert, don't know appointed time.

PARABLE:

:34 like man on journey to far country.

puts slaves in charge

assigns each one his task

commanded door-keeper (porter) to be alert

:35 may come at any hour of the night (4 watches).

:36 be alert, lest master finds you asleep (unprepared for His return).

:37 be on the alert—all of you!

LESSONS:

1. Not to stand with folded hands watching, but to be busy with task assigned.
2. The Lord expects each member of His house to do their work.
3. Lord expects to find each busily engaged when he returns, with one's tasks done.
4. Also: one may leave this life and go to meet the Lord *before* He returns!
5. The Apostles, evangelists, members, then and now, are to be busy, attentive to assigned tasks.
6. There is danger from without (thief) . . . and there is danger of being negligent within.
7. Combine this parable with that of the talents and you have accountability for all those who are the Lords servants (all Christians).
8. ***Be alert . . . be attentive . . . be prepared . . . be busy.***

PARABLE: THE WICKED HUSBANDMEN Mat.21:33-44, Mar.12:1-12, Luk 20:9-18

SETTING:

Preceding verses (Luk.20:1-8) reveals that rulers had demanded to know by what authority Jesus was forgiving sin and healing people. Jesus proceeds to tell the rulers, in the form of a parable, how that He would be rejected by the Jewish nation: how that they would take Him and kill Him.

PARABLE: Luk.20:9-18

- 9 man God
 planted a vineyard nation of Israel (chosen people)
 hedge, tower, wine-press..... necessities to operate as a nation; protected
 rented it to vine-growers..... leaders (priests, scribes, and later, elders)
God had shown his presence in: 1. Providing deliverance 2. Providing cloud/pillar of fire. 3. Providing escape across sea. 4. Providing Law 5. Speaking to Moses 6. Providing manna. 7. Giving them victory to possess land .

- journey After this He presence not manifested in this manner. His contact with the people was through the prophets.

- 10 harvest time, sent slave prophet
 to receive some of produce obedience, worship and praise due
 vine-growers rulers (those in charge)
 Beat him and sent him away empty handed . mistreated Zechariah 2Ch.24:20-21
- 11 sent another slave another prophet
 Beat, treated shamefully
- 12 sent third slave (Three-complete number representing all the other prophets, including John the Baptist. 2Ch.36:16; Heb.11:32-40)

NOTE PROGRESSION:

- Beat and sent away empty handed.**
- Beat, shamefully treated and sent away empty handed**
- Wounded and cast out [not sent back]**

- 13 will send beloved son Jesus
- 14 let’s kill the son (heir) plan to kill Jesus
- 15 cast son out and killed him Jews rejected Jesus authority and crucified Him
 what will owner do? What will God do to those who reject His Son?
 Cf. Mat.21:40-41
- 16 come and destroy vine-growers destroy rulers and their rule: their position as God’s chosen people
NOTE: The privilege of the Jews being God’s people (vineyard) was going to be removed; other people will be given privilege—those who acknowledge the Son. cf. Mat.21:43-44
“May it never be” (not, God forbid)
- 17 What then is written? If this is not the case, then do the words of Psalmist mean as He spoke of the Messiah?
 Psa.118:22-23
- 18 that stone..... Jesus, the Messiah

falls, will be broken. the one who reject Him will harm himself.

Joh.8:23-24

19 on whomever it falls, scatter like dust utter destroy under the weight of His power
they understood that he spoke this parable against them (elders, priests, scribes) Mar 11:27,
Luk.20:19

Thus they had to see in the parable:

Jesus as the “heir”, the Son of God.

That Jesus came from the Father.

Jesus as having authority of heaven.

That they were fighting against God.

That they would be cast out.

EVENTS AFTERWARDS:

19-20 Seek to seize him, try to find fault, so as to discredit him.

Procedure followed to destroy Jesus (or any man’s teaching):

1. Question his knowledge and right to speak.
2. Find fault with his teachings.
3. Find fault with the man's personal life.
4. Remove the man physically.

The Jews were to kill Jesus in just a few days, thus the parable did in fact apply to them.

*afterward: Mat 21:37. after prophets, 400 silent years

lat of all: Mar.12:6 last, no one else to be sent

note: Son tool on the role of a servant. Phi.2:5-8

PARABLE: THE TWO DEBTORS Luk.7:41-43**SETTING:**

- :16 Jesus declared to be a great prophet by the people.
 (:39) -Simon not convinced Jesus a prophet (“if”).
 *Simon judged by HIS rules:
 *A prophet would association with sinners.
 *A prophet would know woman was sinner.
 *Therefore, Jesus must not be prophet.
- :23 Jesus says:” Blessed is he who keeps from stumbling over me”.
- :29 people, tax-gathers heard and baptized with B. of John., acknowledged God's justice.
- :30- 31 Pharisees, lawyers rejected Goal's purpose (in John):
 to bring them to repentance (they felt no need to
 repent)
- :32-35 Pharisees, rather than looking at their own faults found fault with John and Jesus.
- :36-38 Pharisee (Simon :40) invited Jesus to dinner. Unnamed woman (sinner) carne and wept
 over Jesus feet, tears washed His feet and she used her hair (her glory) to dry them; then
 put costly perfume on them.
- :39 Simon thought within himself: Jesus could not be prophet because of what's happening. cf.
 Isa.11:3-4 thus Nathaniel Joh.1:48-49 Jews believed Messiah would know.
- :40 Jesus knows Simon's thoughts, and gives a parable to teach Simon a lesson.

PARABLE

- :44-42 money lender, two debtors (50 and 500) unable to pay. money lender forgives both.
 Question: who will love him most?
- :43 Pharisee responds: “I suppose”... missed the point of the parable. Jesus: “You have judged
 rightly”.
- In money matters Simon understood justice, but in spiritual matters he did not understand
 God's justice (:29).
- :44 Pointedly contrasts the self-righteous pharisee with woman.
- | | | |
|-----|----------------------------|--------------------------------------|
| :46 | SIMON | WOMAN |
| | Gave no water to wash feet | wet feet with tears; wiped with hair |
| | Gave no kiss | repeatedly kissed feet |
| | Gave no oil to anoint head | anointed feet with perfume |
- :47 for this reason... her sins have been forgiven.
 Reason: she felt weight of sin she acknowledged the justice of God and knew she stood
 condemned she felt need of savior, forgiveness of sins. She demonstrated her repentant
 heart. She believed in Jesus as Messiah :50

LESSONS:

1. Self-righteousness can keep one from being saved.
2. It is not the one with greater (amount or degree)sins loving the Lord more(?) but the one
 with the greater weight (guilt) of sin, loves mare because of the greater weight being
 removed.
3. The Pharisee, having little or no feeling of guilt of sin (self-righteous) felt little need for a

savior or forgiveness, thus would love little what the Lord would do for him. The woman, being aware of her sin, and seeking divine forgiveness and love received the greatest benefit from this event. The Pharisee, who was the host, receive little or no benefit, for he was only outwardly curious, not inwardly believing.

4. Jesus looked into the heart of the woman and Simon. What he saw there was the very opposite of what the Pharisee saw. He saw himself righteous and the woman a sinner. Christ saw him as self-righteous and the woman (though a sinner) a believer and one desiring to be at peace with God.
5. The woman's sins were open and condemned by society. Simon's sins were not as vile and not condemned by society—yet he was a transgressor.
Sins accepted by society don't cause one to be conscious of the awfulness of their sins and the need for repentance and forgiveness. Arrogance and self-righteousness not considered sins. Tax-gather and woman considered sinful.

LESSONS FOR US:

1. Not to become blinded so as not to see our short-comings, while looking at the sins of others.
2. Sin is sin, whether society approves or not.
3. Remorse for sins (a seeking of forgiveness), a desire to be at peace with God, being full aware of the justice of God *are prerequisites* to salvation.

NOTES:

SIMON'S THOUGHTS: *if he is a prophet*: would know who/what sort of woman she was. He didn't think about the prophet being able to know what sort of man *he* was, for he thought himself as righteous, not self-righteous. it all: Jesus looked into *his* heart, not the woman's. "LOVED MUCH." Her belief in Jesus had produced a marked change in her, such repentance the Lord considered the basis for forgiveness . . . the evidence of such repentance is shown in her actions . . . she was very grateful for the forgiveness of all her sins.

THE TWO SONS Mat. 21:28- 32

SETTING: 23-27

:23 Chief priests and elders question Jesus authority.
 (Jesus had cast out the traders from the temple :12-13
 He had given sight to the blind, healed the lame :14-16
 The chief priests and scribes had witnessed the events.

:24-25 Jesus asks question in return:

baptism of John—from heaven, or from men?

John the baptist had declared concerning Jesus: Mat. 3:13-15, Joh. 1:29-34

He had declared concerning the Pharisees: Mt. 3:7-10

1. If they say John's authority from heaven:

..... Pharisees, chief priests, scribes, elders, had refused
 to believe.

..... They had refused to admit to sin.

..... They had refused to cleanse themselves of sin.

..... They had refused to believe John's testimony

concerning Jesus.

:26 2. If they say from men:

..... They would go against public sentiment that Jesus
 was a prophet.

(Their dilemma: If say "from Heaven" they are found to be unbelievers and subject to the wrath of God. If say "from men" they will be opposed by the multitudes.)

:27 **"we do not know"**. A lie. They knew, but refused to say what they believed.

They rejected John, because they didn't believe him.

They later rejected Christ because they didn't believe in Him. They hated Jesus so much, that in

order to explain his miracles, they attributed his power to demon-possession Joh. 8:48

In Joh.8:32 Jesus taught of "freedom" to be found in His Word, and the Jews refused to admit to sin. 8:33-34

They refused to commit themselves with an answer.

PARABLE

:28-32 TWO SONS

#1 said: will not go. repented (regretted), went later

#2 said will go didn't go.

The first did the will of the father.

#2—parallel to: the chief priests, elders, who professed to be worshipers. they talked about religion, disputed about it, gave show of it—but didn't do it, when they were to prepare for the coming Messiah, they refused to prepare; they refused to heed's John's message.

1—parallel to the tax-gathers, harlots (sinners). Those who openly refused to do the Father's will, who repented at John's preaching and prepared themselves for entering the kingdom of God.

JOHN'S BAPTISM WAS ONE OF REPENTANCE: Mt. 3:1-2

It required:

1. The conviction in heart of having committed sin, and a need for cleansing.
2. The sorrow of heart for having committed sins against God.
3. The willingness to turn away from sin (change in action).

The Pharisees could not see their sins, only the sins of the people, Luk. 18:9

IN THIS PARABLE: Jesus is telling the Chief priests and elders that they have rejected John as a prophet, refusing to admit to their sins, refusing to believe John's testimony concerning Jesus, refusing to believe in the miracles Jesus performed as being done by the power of God. And in so doing the very thing which they thought would happen automatically because they were Abraham's seed—that they would enter into the kingdom of God—was not to be. Sinners would go in before them. It is not that they could not enter in, but until they admitted to sin, admitted to the fact that Jesus was the Son of God, they would not enter in.

PARABLE: THE UNFORGIVING SERVANT Mat.18:23-35

SETTING: 18:21-22

Subject of forgiving brother mentioned earlier. Peter asks how often is this to be done. (This is a brother who has sinned against me) Peter: 7 times*? Jews taught 3 times, Peter doubles that figure. Jesus 70 times 7. (By raising a complete number (7) to 10 times (another complete number) Jesus indicates that there is no limit.

*based on Amos 1:3, 2:6; Job 33:29-30 (margin)

PARABLE

- 23 king
wished to settle accounts.
..... (these men must have been in charge
..... of great sums of money; possibly bought
..... right to collect taxes or etc.)
- 24 one owed him 10, 000 talents (over \$ 10 million)
- 25 did not have means to repay
Lord commanded he, his wife and children be sold.
- 26 slave entreats Lord to be patient . . . will repay later
- 27 Lord has compassion, forgives debt (loan)
- 28 slave find fellow slave who owes him 100 denarii (\$18).
roughly treats him, demanding payment
- 29 fellow slave falls down, entreats, asks for patience
- 30 no compassion, throws him into prison
- 31 other slaves saw; deeply grieved; reported to lord
- 32 lord summon, wicked slave. Reminds him that he
was forgiven great debt because he entreated his lord.
- 33 Should have shown mercy, as mercy shown to you
- 34 Lord angry, had man turned over to torturers
- 35 **so shall heavenly father do to you, if each does not
forgive brother from the heart**

LESSONS:

1. No limit on forgiveness. As often as asked for, to be given.
2. In view of the huge debt of sin God has forgiven, the amount of sin against us is paltry by comparison.
3. "Forgive us, as we forgive others" (in like manner).
4. Forgiveness from the *heart*. The matter becomes closed, forgotten. And to act towards them as if all is forgiven
5. By asking for forgiveness without limit, one has pledged to do likewise (forgive without limit).
6. Holding it against another who has asked for forgiveness hurts both parties and grieves God.

PARABLE: THE UNWORTHY SERVANTS Luk.17:7- 10

PRECEDING TEXT: (:1-5)

- :3-5 forgiveness—a great moral obligation.
Apostles ask for increased faith to meet such obligations.
- :6 Jesus said if faith size of mustard seed (infinitely little, proverbial cf. Mt. 13:32), they could cast trees into the sea.

❖ sycamore tree (mulberry tree) black mulberry tree

with fig-like fruit, known for its deep roots.

..... ❖ Jesus walked on water, and Peter joined him, until
 faith failed. Mar.6:30-32

..... ❖ Disciples unable to cast out demon because of
 little faith. Mat.17:20

With little faith, coupled with the power of the Holy Spirit, these apostles could raise dead,
 remove trees and mountains.

TEXT:

- :7 slave plowing or tending sheep. doing what he was supposed to do.
 not “come immediately sit and eat” no special favors due for working
- :8 Slave was to fulfill role as slave serve master part of what was to be done
- :9 Slave didn’t deserve thanks for doing work . . . master need not be grateful slave did the work
- :10 Application: When one does all things commanded, say:

(1) **we are unworthy (unmeritorious) slaves**

(Vines) by hyperbole of pious modesty the servant calls himself *achreios* [useless, i.e. (euphem.) **unmeritorious**], because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit, and could only claim to be called “profitable” should he do more than what he is bound to do.

(2) **we have done only that which we ought to have done.**

(just as boss doesn’t thank workers for coming to work, or doing work that is their part of the contract).

Note: Paul was thankful, grateful to Christ for what He had done 1Ti.1:12—because Christ did something for him that he didn’t earn; He was gracious to Paul. The Lord did more than he had a right to expect.

WHAT IS PARALLELED:

- Master Lord
- Servant those who serve the Lord
- Work, done what should serve as required
- No merit merit nothing: what ever given is a gift (grace)

Apostles, with faith to move mountains, will not merit special treatment. If any special treatment is handed out, it is by the grace and goodness of the Master.

(James 4:6) But He gives a greater grace. Therefore *it* says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.”

(Prov 22:4) The reward of humility *and* the fear of the LORD Are riches, honor and life.

LESSONS:

Whatever the apostles, or other Christians do in the service of Christ, they can lay no claim to have **merited any favor or blessing** from God. Not to expect God to be grateful (thankful) that we served Him.

Fulfilling role of servant doesn’t make one more than a servant.

Our best service is mingled with imperfections.

Parable designed to produce humility in those who would follow Him. “God gives grace to the humble, 1Pe.5:5

That what ever we do, we do by the “strength that Jesus gives us.”

We have nothing to boast in, save Jesus Christ our Lord. We serve Him, and have no special claim to rewards , other than those he freely gives to us.

If one move mountains, preach to millions, suffer persecutions, one has *done what the Lord expects* . . . but such service doesn't merit salvation . . . salvation is still the gift of God.

[These two parables compliment each other]

The kingdom is individual, not national.

PARABLE: THE HIDDEN TREASURE Mat.13:44

Treasure hid in the field	Reign of heaven (with attending blessings)
Man found and hid	Desire to have “treasure” for himself
Joy over it, sells all that he has	Will give up all, in order to possess
buys that field	Spends what is necessary (pays the price) of discipleship.

(Not necessarily looking for treasure)

FINDS REJOICES in his find SELLS all and buys.

One may not necessarily be looking for what Jesus has to offer. But by chance hears it.

Nathanael. Joh.1:45ff

Samaritan woman. John 4:7ff

Gentiles

When one hears the good news of the kingdom of heaven, realizing its value, will give up whatever necessary to have a part in it.

KEY WORDS: FINDS, SELLS ALL, BUYS

**PARABLE: THE ONE GREAT PEARL** Mat. 13:45-46

Merchant	Man seeking what is good
Seeking pearls (godly) (fine)	Searching for what is precious in life (the truth)
Finds one pearl of great price	Finds the ONE Gospel of the kingdom
Went and sold all that he had	Sells (gives up) all possessions (and inferior pearls)
Bought it	Paid the price to possess what is best.

One looking for fine pearls, finds THE one. Sells all, buys it.

One looking for the reason of life, the purpose of life, of what to serve, or who to serve, when he finds these answers, wants to have all the things the Kingdom of Heaven offers. Pays the price of discipleship.

The Eunuch sought. Act.8:27

Jews looking for Savior would fit this description.

KEY WORDS: SEEKS, FINDS, SELLS ALL, BUYS.

Each willing to pay the price.

Each seeker of truth, salvation, God’s love must be willing to pay the price.

LOST SHEEP Luk. 15:3-7 (Mat. 18:12-14)

LOST COIN Luk. 15:8-10

LOST SON Luk. 15:11-32

CONTEXT: One of a series of parables in Luk. 15, all with the same theme: The rightness of Jesus to receive sinners and publicans.

:1 Tax-gathers and sinners were coming to Christ

:2 Pharisees and scribes were grumbling.

Parable of “lost sheep”, “lost coin”, and “lost son” are to be studied together.

1. Lost sheep depicts seeking what was lost.
2. Lost coin depicts searching for what was lost.
3. Lost son depicts finding what was lost.

NOTE PROGRESSION:

What was lost:

1. One sheep out of one hundred lost--1/100 possession.
2. One coin out of ten--1/10
3. One son out of two lost-- ½

Value of what was lost:

1. Small loss
2. Greater loss
3. Greatest

PARALLELS:

Lost in each case represent tax-gathers, sinners.

These were openly irreligious.

That which was not lost represents Pharisees and scribes.

These were professedly religious.

LOST SHEEP :3-7

1. Leaves ninety-nine 99 in “wilderness” (open pasture).
He doesn't harm them while looking for the lost sheep.
2. Rejoices more over the one found. Shares joy with friends.
3. “*In same way*” More joy over one sinner who repents, than ninety-nine who need no repentance.

LOST COIN :8-10

1. Does not leave nine coins in jeopardy while looking for lost coin.
2. Lights candle, sweeps; diligently searches.
3. Rejoices when coin found. Shares joy with friends.
4. “*In the same way*” Joy in presence of angels when one sinner repents.

LOST SON :11-32

- :11-14 Jesus describes how vile a son can become.
1. Took of his father--demanded share of inheritance :12
 2. Went to a far country--left presence of father. :13
 3. Loose living. Lived contrary to father's will. :14
- :15-16 As a result, he is in misery :14-16
1. Hires out to support himself.
 2. Sent to feed swine.
 3. Desires to eat food intended for animals.
- :17- 19 Jesus describes the son “coming to his senses”
1. He recognizes his deplorable condition.
 2. He recognizes his sinful life (his own doings).
 3. Recognizes his unworthiness.

4. Recognizes that he has no right to “demand”, so will ask for stewardship.

:20-24 The father

1. Saw son, felt compassion, ran to him, embraced him, kissed him. :20-21
2. Best robe, ring on hand, sandals on feet. :22
3. Prepares feast. :23
4. Because lost son found. :24

:25-30 The older brother

1. Busy in field.
2. Inquires of servant, what feast is all about.
3. Becomes angry because more attention given to erring brother who has returned than himself, who remained.
4. Rejects intreaty of father to have part in feast.
5. Refuses to share in joy.
6. Had rejected his brother: “this son of yours” (“came” rather than “returned.”)
 - (1) He did not care about the “lost” returning.
 - (2) It upset him because the father was willing to forgive and receive son back to himself.

NOTES: father said : “*this son of mine*”
 elder son said: “*this son of yours* (not this brother of mine)
 father said to elder son: “*this brother of yours*” :32 (cf. Luk.18:9)

THE PRIMARY TEACHING:

1. Jesus was right in receiving sinners and publicans.
 - (1) For God in heaven (with the angels) rejoices when sinners turn from sin and turn back to God.
 - (2) It is the lost which is to be found; it is the sick who are to be healed; it is the erring that needs to return.
 - (3) There was agreement between Jesus and the Jews that the Gentiles were lost.
2. The Jews were self -righteous and viewed others with contempt.
3. The Jews went on to exhibit this contempt by:
 - crucifying Christ
 - trying to make Gentiles keep Law, who were being saved
 - rejecting the Gospel, which made of Jew and Gentile “one nation”.

LESSONS FOR US:

1. Sin is portrayed as one going away from God, from His care and direction. (far country).
2. The pleasures of sin *eventually* will produce misery.
3. The only remedy for sinful condition is to come to senses, and return unto the Father.
4. Repentance is more than making up mind, but involves “coming back” to Father (through Jesus Christ).
5. God's love is great and all-encompassing, and it reaches out for us. He desires us to come out of sin and back to Him. He will welcome us with open arms.
6. Comparisons:
 - INDULGE NCE leading to MISERY

REPENTANCE leading to FORGIVENESS

- NOTE:
- :2 Jesus accused of “receiving sinners”
 - :7 One sinner who repents causes heaven to rejoice
 - :10 One sinner who repents causes angels to rejoice
 - :11 One lost son repented: where is the joy among God’s people (Jews)?

PARABLES: THE TARES Mat.13:24-30 (interpreted in :36-43)**BACKGROUND:**

The time was near that those who would submit to the rule of heaven (from God above), by repentance and obedience would be the chosen people of God.

1. John the Baptist preached REPENT, kingdom of heaven at hand. Mat.3:2
2. Jesus instructed the disciples to preach: REPENT, kingdom of Heaven at hand. Mat.10:7
3. Sermon on mount is a call to “repent and obey.”Mat.7:21ff
4. The Jews, in the main, had refused to repent as John and Jesus commanded. Mat.11:20-24

View this parable from the standpoint of the apostles position of growth. They did not have any clear-cut idea concerning the church. Thus :41 cannot refer to the church when the kingdom is mentioned. Context demands that whatever the tares are gathered out of is the same in which they were so and allowed to grow: the world. Christ reigns supreme over all the earth. At the present time, he is allowing the devil opportunity to be active among men. But at the end of the age this will cease.

THE SETTING:

The disciples were being prepared for the coming kingdom and their role in the propagation of the Gospel. They had just been instructed in the parable of the “seed” that not all men will be receptive to the truth. Now they are told that the devil is going to be active in the world and God is not going to send down angels to uproot the work of the devil *until* the end of the age.

The wicked will not be removed from the world *before* the appointed time. (That the nature of this kingdom is such that it does not destroy the enemy and the followers of the enemy until the end of the age,

The disciples are going to have to contend with *unreceptive* hearts and with the *work of the devil*.

That the Son of Man and the devil will both be busy producing “sons.”

THE LESSON:

The sons of the kingdom (obedient believers) will be in the world along with the sons of the evil one (disobedient).

God will not send his angels down to cause the evil ones to be removed from the world until the end of the age.

At the end of the age, there will be a separation. The sons of the evil one will be gathered up and cast into the furnace of fire. *Punishment, torment*. The sons of the kingdom (obedient believers) will be gathered into the barn. (*Saved*).

This separation is a final separation.

NOTES:

To remove the disobedient from the world now, would leave no room for possible repentance in the future. Cf. 2Pe. 3:9

The “world” cannot be made to refer to the “church”. For in so doing one finds that the Wicked are not to be removed from the church until the end of the age. This contradicts I Co. 5 :11-13 .

The fact that the “tares resemble wheat” is of significance, but Jesus does not make a point of it. The point “fear of uprooting the good seed” does have significance, but Jesus does not make a point of it here.

PARABLE OF THE TARES INTERPRETED

Mat. 13:24-30 (interpreted :36-43)

The (sower) sowed (good seeds) in the (field),
(Son of man) (sons of the kingdom) (world).

The (enemy) sowed (tares.) in the (field).
(devil) (sons of the evil one) . (world).

The (tares) allowed to grow in the (field) along with the (good seed)
(sons of the evil one) (world) (sons of the king)

(Reapers) will gather out of the (field) all (the tares)
(Angels) (world) (stumbling blocks and those who commit lawlessness)

and will (burn them with fire), at the (harvest)
(cast them into the furnace of fire), (end of the age).

POINTS THAT ARE PARALLEL

Man	Son of man
Good seed	sons of the kingdom
field	world (inhabitants)
enemy	the devil
tares	sons of the evil one
harvest	end of the age
reapers	angels (God's messengers)

THE PARALLEL

The **sower . . . sowed good seedsin the field**
 The **Son of man** sowed **sons of the kingdom** in the **world**

The **enemy** sowed **tares in the field**
 The **devil** sowed **sons of the evil one** in the **world**

The **good seed** allowed to grow in the **field** along with the **tares**.
 The **sons of the kingdom** allowed to live in the **world** along with the **sons of the evil one**.

Reapers will gather out of the **field** all **the tares** and **will burn them with fire**.
Angels will gather out of the **world** all **those who commit lawlessness** and **will cast them into the furnace of fire**.