

ON
THE PARABLES OF JESUS



W. GADDYS ROY

SERMON OUTLINES
ON
THE PARABLES OF JESUS

FIFTY OUTLINES

BY
W. GADDYS ROY

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Affectionately Dedicated

To My

Wife

Selma Turner Roy

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INTRODUCTION

More than ten years ago, I decided to preach a series of sermons on the parables of our Lord. I began to search for material to assist me in my study and found many books of sermons and sermon outlines by faithful brethren, but I found only a relatively few sermons on the parables of our Lord. After finding inadequate material in print on the subject, I began studying and collecting information from various sources. From the first, I purposed to collect and arrange material which would be helpful to me and to others "in making known the unsearchable riches of Christ."

No special originality is claimed in the thoughts contained in these outlines. In the main, the only thing original with me is the arrangement.

In preparing this volume, I have gleaned thoughts from many sources, such as *Notes on the Parables* by Trench, *The Parabolic Teaching of Christ* by Bruce, *Sermons From the Parables* by Chappell, *H. Leo Boles' Commentaries*, *C. E. W. Dorris' Commentaries*, *Barnes' Notes*, *Matthew Henry's Commentary*, *Clark's Commentary*, *The Preacher's Homiletic Commentary*, etc., and some personal outlines from Gus Nichols.

These outlines carry with them a commentary aspect, and may be used in classroom work. The main design of the outlines, however, is that they may be used as sermon material. Many of the outlines contain enough material for more than one sermon, and they are arranged that they may be so used.

My sincere desire is that the book may be helpful to many. May God bless the use of it in spreading the gospel of Christ is my earnest prayer.

THE AUTHOR

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The Master's Use of Parables

I. Introduction.

1. Definition of a parable: A parable is a comparison between a familiar fact and a spiritual truth.
2. Parables are not all of the same nature.
 - a. Some are proverbial. Lk. 4:23; Matt. 15:14; Matt. 7:5.
 - b. Some are figurative statements that say one thing and imply something else. Matt. 5:39-41. The parable of turning the other cheek and going the second mile teaches that it may be necessary to go beyond what others might require of us.
 - c. Some might be called allegories. Jn. 10:7-16; Jn. 15:1-6.
3. Parables are very illustrative.
4. Parables constitute a good method of teaching.

II. Jesus Used Parables in Teaching and Answering Questions.

1. The parable of the good Samaritan answered the lawyer's question—Who is my neighbor? Lk. 10:25-37.
2. The parable of the lost sheep and the parable of the lost coin teach the joy in heaven over one sinner that repents. Lk. 15:3-10.
3. The parable of the mustard seed teaches the growth of the kingdom. Matt. 13:31, 32.
4. The parable of the sower teaches the different types of hearers of the word. Matt. 13:3-8; 18-23.
5. The parable of the net teaches that all the wicked in the church will be finally severed from the righteous and destroyed. Matt. 13:47-50.
6. The many other parables are filled with comparable meaning.

III. Parables Have Long Been an Effective Means of Teaching.

1. The Orientals taught by parables.
2. The prophets of the Old Testament period taught by parables. Ezek. 37:1-14; Isa. 5:1-7; 2 Sam. 12:1-15.
3. Christ taught by parables.
 - a. He perfected the parabolic method of teaching.
 - b. He was the world's master teacher.

IV. Jesus Taught in Parables Because His Time Had Not Come To Speak Plainly. Jn. 10:6; Jn. 16:25; Matt. 13:13-15.

V. Jesus Taught in Parables To Reveal the Truth to the Honest Hearers.

1. Those to whom it was given to know the mysteries of the kingdom would increase their knowledge. Matt. 13:10-12.
 - a. Parables have a tendency to get the consent of the mind before the truth is presented.
 - b. Parables have a tendency to embalm the truth. One might forget the truth, but he would not be so likely to forget the parable.
2. Those who feared the Lord would learn of his covenant. Psa. 25:14.
3. Those who desire the truth now can learn more fully the Lord's will by making a careful study of the parables.

VI. Jesus Taught in Parables To Conceal the Truth From the Dishonest and Prejudiced Jews.

1. The mysteries of the kingdom were not revealed to the dishonest Jews. Matt. 13:11, 13-15; Isa. 6:9, 10.
2. The truth is not now forced upon those who do not love it. 2 Thes. 2:10-12.

The Two Debtors

Lk. 7:36-50

I. Introduction.

1. Jesus had been invited into the home of Simon, the Pharisee, to eat with them. Lk. 7:36.
2. When Jesus was seated at meat in the Pharisee's house:
 - a. A sinful woman came in and stood behind Jesus, having brought an alabaster cruse of ointment. Lk. 7:37, 38.
 - b. Weeping, she washed his feet with her tears and wiped them with the hair of her head, and anointed them with the ointment. Matt. 7:38.
3. Jesus gave the parable of the two debtors in answer to the thoughts of the Pharisee, who said within himself that if Jesus were a prophet he would know what manner of woman it was that touched him. Lk. 7:39, 40.

II. The Parable Stated.

1. Jesus said to Simon, the Pharisee, "There was a certain creditor who had two debtors."
 - a. One owed five hundred pence (about \$75.00).
 - b. The other owed fifty pence (about \$7.50).
 - c. Both were unable to pay.
 - b. Both were forgiven. Lk. 7:42.
2. Jesus then asked Simon which loved most. Simon answered, "He, I suppose, to whom he forgave the most." Lk. 7:42, 43.
3. Jesus said, "Thou hast rightly judged." Lk. 7:43.
4. Jesus contrasted the courtesy that Simon showed him, with the courtesy that the woman showed him.
 - a. Simon gave Jesus no water to wash his feet. The woman washed his feet with tears and wiped them with her hair. (She laid her glory at his feet. 1 Cor. 11:15).
 - b. Simon did not kiss Jesus, which was the eastern custom of greeting. The woman kissed his feet.
 - c. Simon did not anoint his head with oil, but the woman anointed his feet with ointment.

5. Jesus said, "Her sins, which are many, are forgiven." Lk. 7:47.

III. The Purpose of the Parable Was:

1. To put the right construction on the behavior of the woman.
2. To show Simon, according to his own reasoning, he only loved the Lord a little. Lk. 7:47.
3. To defend his own conduct in accepting the courtesy.
 - a. He showed that he knew the conduct of the woman.
 - b. He showed that he knew the thoughts of Simon.

IV. The Application of the Parable.

1. Man has sinned. Gen. 3; Rom. 3:23.
2. Man is not able to pay for his sins.
3. Man is still loved of God, and God is willing to forgive though man has transgressed. Ezek. 33:11; 2 Pet. 3:9.
 - a. God gave his son for us. Jn. 3:16.
 - b. Christ gave his life for us. 2 Cor. 8:9.
4. Man is forgiven of God but not unconditionally. Heb. 5:9; Rom. 6:17, 18.

V. The Love Which We Have Is in Proportion to Our Gratitude.

1. It had not dawned upon Simon that he was such a sinner; therefore, he did not feel obligated to extend the common courtesy.
2. It is easy to love those who love and forgive us.
 - a. We love our father and mother, because they loved and forgave us.
 - b. Husband and wife grow closer together as they work together and forgive each other. Tit. 2:4.
3. It should be easy for us to love God, for he loves and forgives us.
 - a. If we love God, we will obey him. Jn. 14:15; Jn. 14:21, 23, 24; Mk. 16:16; Acts 2:38; 2 Cor. 6:2.
 - b. If we love God, we will be willing to make a sacrifice for his cause. Rom. 12:1-2; 1 Cor. 16:2.

4. It is often the case that those converted from denominational churches are more zealous than those reared in the church.
 - a. They realize the condition they were once in by being members of unscriptural churches.
 - b. They realize they have been forgiven much; therefore, they love much. Lk. 7:47.
5. It was the gratitude of the sinful woman that brought about her actions, and it is our gratitude that will lead us to do much for the church. Lk. 7:47.

The Friend At Midnight

Lk. 11:5-13

I. Introduction.

1. Jesus has been teaching his disciples to pray. Lk. 11:1-4.
2. He taught the parable on a friend at midnight to emphasize that his disciples should be persistent in prayer. Lk. 11:5-13.
 - a. In the parable neither love nor friendship nor sympathy moved the friend to arise at midnight to give the caller food.
 - b. The importunity of the one who kept knocking caused the friend to arise and give as many loaves as were needed. Lk. 11:8.
3. Jesus concludes the parable by saying that every one who asketh, seeketh, and knocketh will receive the blessing. Lk. 11:9-10.

II. He That Asketh Receiveth.

1. We must ask in the name of Christ. Col. 3:17; Eph. 5:20; Jn. 16:24.
 - a. Christ is our high priest. Heb. 10:21, 22.
 - b. Christ is our advocate. 1 Jn. 2:1, 2; Rom. 8:34.
2. We must ask in faith. Jas. 1:5-8; Rom. 10:13, 14.
3. We must ask according to the will of God. 1 Jn. 5:14, 15; Lk. 22:42; Matt. 6:10.
 - a. God knows best. If what we ask for is best, we will get it and sometimes we get more than we ask for. 1 Ki. 3:9-14.
 - b. God's law must be respected in our prayers. Prov. 28:9.
4. We must be righteous as we ask. Psal. 66:18; 1 Pet. 3:12; Prov. 15:8; Prov. 15:29; Acts 8:22; Jas. 5:16.
5. We must forgive others as we ask. Lk. 11:4; Matt. 6:12, 15.
6. We must not substitute prayer for other commands.
 - a. We cannot substitute prayer for baptism. Mk. 16:16; Acts 2:38; Acts 22:16.
 - b. We cannot substitute prayer for any command. Prov. 28:9; Matt. 7:21; Lk. 6:46; Jn. 9:31.

III. He That Seeketh Findeth.

1. To seek means more than asking.
2. To seek means we must go about working to the end that our prayer will be answered.
 - a. We are to pray for daily bread, but we must also work for it. Matt. 6:11.
 - b. We are to pray for the sick, but should attend their needs also. Lk. 5:31; 1 Tim. 5:23.
 - c. We should pray for sinners to be saved, Rom. 10:1-3, but we must carry them the gospel so that they can obey and be saved. Rom. 1:16; Mk. 16:15, 16; Rom. 6:17, 18; Heb. 5:9.

IV. He That Knocketh It Shall Be Opened Unto Him.

1. To knock implies persistence in asking and seeking.
2. To knock implies that we must pray and faint not. Lk. 18:1.
3. To knock implies asking for help that difficulties may be removed and that a door of spiritual blessings and spiritual opportunities may be opened.

V. Conclusion. Lk. 11:13.

1. Our heavenly Father transcends all earthly parents in his willingness to bless his children.
2. Our heavenly father has such knowledge of one's needs that his knowledge transcends all the knowledge that one's earthly parents might have.

The Empty House

Matt. 12:43-45; Lk. 11:24-26

I. The Parable Stated.

1. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Matt. 12:43.
2. He returned to the house from which he went out, and found it empty, swept, and garnished. Matt. 12:44.
3. He took with him seven other spirits more wicked than himself, and dwelt there. Matt. 12:45.
4. The last state of man is worse than the first. Matt. 12:45.

II. The Application:

1. The application is directly to the Jewish nation. Matt. 12:45.
2. The lesson is also applicable to all of us.
3. The last state is always worse when we fail to use our opportunities. Matt. 25:29, 30.
4. The empty house is an empty heart and life.

III. The Heart Is a Temple, a Dwelling Place for God, Christ, and the Holy Spirit. Rom. 8:11; 1 Cor. 3:16; Rev. 3:20.

IV. The Condition of the House or Temple Must Be Suitable for the Lord To Dwell in It.

1. The temple must be clean, swept, and garnished. Matt. 12:44; Jas. 1:21; 1 Thes. 5:21, 22.
2. The temple must not be left empty. 2 Pet. 1:5-11.
 - a. If it is left empty, the Lord will not dwell in it.
 - b. If it is left empty, evil will return to it. Matt. 12:44, 45.
 - c. It is not enough to be negatively good. Jas. 4:17; Judges 5:23; Matt. 25:15-46.

V. The Return of the Evil Spirit.

1. The Jews, Arabs, Egyptians, and others thought deserts were haunts of evil spirits.
 - a. They thought evil spirits found their habitations in deserts.
 - b. Their belief that evil spirits inhabited deserts led Jesus to refer to their walking through waterless places. Matt. 12:43.

2. The evil spirit returned and found his house empty, swept, and garnished. Matt. 12:44.
 - a. The evil spirit found the clean house an attractive place in which to dwell.
 - b. The devil does not leave us alone just because we are in the church. Rom. 7:19; Job 2:1; Matt. 4:1-11.
 - c. The idle brain is the devil's workshop.
3. The evil spirit would not have found a dwelling place when he returned if the house had been filled with good things. 2 Pet. 1:5-11.
 - a. Those who absent themselves from worship are not faithful. Heb. 10:25; Rev. 2:10.
 - b. Those who are not continually engaged in righteous work are not faithful.
 - c. Those who follow the form of godliness without putting their hearts into their work are not faithful.
4. Every person will be filled with either good or bad. There is no neutral ground. Matt. 12:30.

VI. The Evil Spirit Brought Seven Other Spirits Worse Than Himself.

1. The last state of the man was worse than the first. Matt. 12:45; 2 Pet. 2:20-22; Heb. 6:4-6.
2. If one does not go forward spiritually, he inevitably will become worse. 2 Tim. 3:13; Matt. 12:45; Jn. 5:1-14.
3. No one should permit the problems and trials of life to overwhelm him.

VII. Conclusion.

1. Why continue in sin? Continuing in sin is like coasting down hill in an automobile. There is no place to stop.
2. Why not come to Christ now? You can if you will. Jn. 6:37; 1 Cor. 10:13; 2 Cor. 6:2.
3. Fill your life with reverence for good, service for man and spiritual righteousness within.

The Parable of the Sower

Matt. 13:1-23; Mk. 4:1-20; Lk. 8:4-18

I. Introduction.

1. A parable is a means of clarifying truth.
2. It is taking something with which people are familiar and relating it in such a way to shed light on the unfamiliar.
3. Jesus often taught in parables.
4. Parables made the truth plainer to the apostles and the disciples, and they served to keep the Lord's plan hid from the insincere. 2 Thes. 2:10-12.

II. The Parable Stated.

1. The sower went forth to sow the seed. Matt. 13:3; Mk. 4:3; Lk. 8:5.
2. The seed fell:
 - a. Some by the way side and the birds devoured them. Matt. 13:4; Mk. 4:4; Lk. 8:5.
 - b. Some upon stony ground, and when they sprang up, the sun scorched them, because they had no root. Matt. 13:5, 6; Mk. 4:5, 6; Lk. 8:6.
 - c. Some fell among thorns, and the thorns choked them. Matt. 13:7; Mk. 4:7; Lk. 8:7.
 - d. Some fell upon good ground and brought forth fruit, some an hundredfold, some sixty, some thirty. Matt. 13:8; Mk. 4:8; Lk. 8:8.

III. The Sower.

1. Jesus said that the sower went out to sow seed. Lk. 8:5.
2. A sower sowing seed was a familiar sight.
3. The people could envision the sower as Jesus unfolded the parable.
4. The sower represented the teacher. Matt. 28:19-20; Mk. 16:15, 16; Mk. 4:14; Psa. 126:5, 6.
 - a. A teacher must sow the word and leave the increase with God. 1 Cor. 3:6; Eccl. 11:6; Isa. 55:10, 11.
 - b. Every member of the church should be a sower of the word. Acts 8:4; Heb. 5:12-14; 2 Tim. 2:24.

IV. The Seed.

1. The sower sowed seed. The teacher sows the word, the seed of the kingdom.
 - a. The life germ is in the seed.
 - b. The seed will produce after its kind. Gal. 6:7; Gen. 1:11.
2. The seed of the kingdom is the word of God. Lk. 8:11; Mk. 4:14.
 - a. The word is able to save. Jas. 1:21; Rom. 1:16; 1 Cor. 15:2.
 - b. The word is indispensable to the growth of the kingdom.
 - (1). There could be no Christian without the word.
 - (2). The spiritual life germ is in the word, Jn. 6:63; 1 Pet. 1:23.
 - c. The word of God brings forth after its kind. It produces only Christians. Acts 11:26.
 - d. The doctrines of men produce denominational churches.

V. The Soil.

1. The success of the sowing depends in a great measure upon the soil into which the seed is sown.
 - a. The soil must be prepared or the seed will fail.
 - b. It must be turned and pulverized.
 - c. The rocks and stones must be removed, and the thorns must be destroyed.
2. The soil may be bad, worse, worst, good, better, or best.
3. Such is the case with the soil of the human heart.
4. The soil is the heart. Lk. 8:11, 12.
 - a. The heart is the battle ground where the devil fights against God.
 - b. The heart must be prepared. Ezek. 18:31; Jas. 4:8; 2 Chron. 30:19; 2 Chron. 19:3.
5. The word that is sown in an unprepared heart has no better opportunity to spring forth and grow than does seed that is sown in unprepared soil.

VI. The Way Side Soil.

1. The way side soil is the path or road leading to the field. It is ground that has not been plowed.
 - a. Such soil is not lacking in fertility.
 - b. But such soil will not receive the seed.
 - (1). The seed lie uncovered.
 - (2). The birds devour them. Lk. 8:5.
2. The heart represented by the way side soil is a heart affected by dishonesty, prejudice, or indifference. It is an unprepared heart.
 - a. The devil is always active. He takes the word out of the heart of those who do not believe. Lk. 8:12.
 - b. The word which does not remain in the human heart gives no understanding, no faith, and no salvation. Lk. 8:12; Rom. 10:17; Mk. 16:16.
3. The heart may be hardened:
 - a. By prejudice. Matt. 13:14, 15; 2 Thes. 2:10-12.
 - b. By resisting the truth.
 - c. By a desire for popularity. Jn. 12:42, 43.
 - d. By the practice of sin. Heb. 3:13.
 - e. By putting other things first. Matt. 6:33; Lk. 9:57-62.

VII. The Stony Ground.

1. The stony ground is a shallow soil. Though it had some preparation, it did not have sufficient depth to withstand the blazing sun.
 - a. The plants withered and died.
 - b. The same sun that caused the plants to wither and die caused the plants that sprang up in the good soil to thrive.
2. The heart represented by the stony soil is a heart without strong convictions.
 - a. The faith of the shallow heart fails in time of temptation or persecution.
 - b. The response from the shallow heart is more from emotion than conviction.

- c. Feelings and emotions must be balanced with the truth to be genuine.
3. Those characterized by the shallow heart did not have the word snatched out of their hearts.
 - a. Satan brought other influences to bear against the word.
 - b. Satan works upon the Christian just as he does the non-Christian. 2 Tim. 3:12.
 4. Those characterized by the shallow hearts were and are people who failed to count the cost of discipleship. Lk. 14:27-33.
 - a. The parable teaches the possibility of apostasy. Lk. 8:13; Mk. 4:16, 17; Gal. 5:4; 2 Pet. 2:20-22; Heb. 6:4-6.
 - b. The parable teaches that one must continue faithful to the end to be saved. Matt. 10:22; Acts 2:41, 42; 1 Cor. 15:58; Rev. 2:10.

VIII. The Thorny Ground.

1. The thorny ground is a soil filled with thorns and briars. Mk. 4:7; Lk. 8:7.
 - a. The soil was not lacking in fertility, but the thorns and snares grew as the plants grew.
 - b. The plants lived, but they produced no fruit.
2. The heart represented by the thorny ground is one that is concerned with the cares of this life. Lk. 8:14; Jas. 1:8.
 - a. Those characterized by the thorny ground were and are the people who are concerned about the physical things of this life, that is money, pleasure, power, popularity, etc. Lk. 8:14; Matt. 6:33; Lk. 21:34, 35.
 - b. The riches of this life are deceitful and choke out the word.
 - (1). Riches cannot heal diseases, ward off evil, nor purchase a place in heaven. 1 Tim. 6:7-10.
 - (2). Riches are of God, but if one makes money his chief aim in life, he will be lost. Hag. 2:8; 1 Chron. 29:12.

- c. The pleasures of life, or desire for power, honor, etc. choke out the word. There is as much incompatibility between worldliness and spirituality as there is between fire and water. Matt. 6:24; Jas. 4:4.
3. The spiritual plant must have room to grow.
 - a. One can have too many interests at heart.
 - b. One can let small and harmless things crowd out that which should be first. Matt. 6:33.

IX. The Good Ground.

1. The good ground is a rich, deep, well-prepared soil.
 - a. The rocks have been removed, and the thorns have been destroyed.
 - b. Seed sown in such soil will spring forth, grow and produce a bountiful harvest.
2. The heart represented by the good ground is one that has great depth, conviction, and activity.
3. Those characterized by the good soil are those who spring forth and produce a harvest, some an hundred-fold, some sixtyfold, and some thirtyfold.
4. They are those who accepted and practiced the word.
5. They are those honest souls who did not allow Satan to take away the word or to bring any influence to bear against it.
6. Those characterized by the good soil were different in talent but uniform in kind. Mk. 4:20.

X. Conclusion.

1. We must hear the word and reject everything else. Mk. 4:24.
2. We must hear for eternity's sake. Lk. 8:18.
3. What we hear and how we hear will determine our destiny. Lk. 8:18; Mk. 4:24.

The Parable of the Seed

Mk. 4:26-29

I. Introduction.

1. The parable of the seed is peculiar to Mark's gospel.
2. The parable teaches the germ of life resides in the seed.
 - a. Man may sow the seed, but the germ of life resides within the seed, and not within the power of the sower, neither does the power reside within the soil in which it is sown.
 - b. Man must sow the seed, the word of God, in the heart of men, but the living power resides within the word. 1 Cor. 3:6; Isa. 55:10, 11; Jas. 5:7, 8; 1 Pet. 1:22, 23.

II. The Kingdom of God Is Like Seed Cast Upon the Earth.

1. The seed of the kingdom is the word of God. Lk. 8:11.
2. The seed is indispensable. If there is no seed, there can be no harvest—no kingdom.
 - a. The soil, though it may be rich, cannot produce a harvest without the seed.
 - b. A man, though he may have an honest heart, cannot be a child of God without the word having been sown in his heart. 1 Pet. 1:22, 23.
3. The seed must be sown. Mk. 4:14; Jas. 1:21; Rom. 1:16.
4. The seed must be sown in its purity. Gal. 1:6-9.
 - a. Rotten seed cannot produce a harvest.
 - b. False doctrines cannot make Christians.
5. The seed must be received by the hearer. Lk. 8:11-15.
6. The seed is first sown. The harvest comes later.
 - a. We must sow the seed and leave the results, the harvest, with God. 1 Cor. 3:6; Isa. 55:10, 11.
 - b. We cannot make seed germinate; neither can we make people obey the gospel.
 - (1). The seed might not be sound; the condition of the soil or the atmosphere might prevent its germination.

- (2). The condition of one's heart, his environment, or false doctrines, which previously may have been sown in his heart, may prevent his acceptance of the gospel.

III. The Germination of the Seed Is a Mystery to Man. Mk. 4:27.

1. Man may sow seed, but he cannot understand how the hidden seed germinate and burst through the soil.
 - a. Yet he has faith in the seed.
 - b. And he sleeps at night and goes about his work in the day until the seed sprout and the harvest is produced.
2. Man may sow the seed of the kingdom, but he cannot fully understand its power of germination in the hearts of men.
 - a. He must have faith in the word. Isa. 55:10, 11; 2 Cor. 5:7.
 - b. He must leave the results with God. 1 Cor. 3:6.

IV. The Process of Nature Is Orderly; First the Blade, then the Ear, then the Grain. Mk. 4:28, 29.

1. Many hear the word, weigh it, compare it with error, count the cost, and eventually obey it.
2. The acceptance of the word by a few in a community may result in the acceptance of it by many within only a short time.
3. Many of the large congregations in the brotherhood began with only a few faithful members.
4. The word has its gradual but continued growth upon individual Christians. 2 Pet. 3:18; 2 Pet. 1:5-7; 2 Thes. 1:3.
5. The young and tender Christian, like the young and tender plant, needs care, kindness, and cultivation.

V. The Grain Ripens and then Comes the Harvest. Mk. 4:29.

1. The final reaping will be at the second coming of Christ. Matt. 13:41-43.
2. The final reaping for Christians will be eternal life. Matt. 25:31-46; Gal. 6:7,8.
3. The final reaping for the disobedient will be eternal punishment. Matt. 25:41-46; 2 Thes. 1:6-9; Rom. 2:8, 9.

The Parables of the Tares

Matt. 13:24-30, 36-43

I. Introduction.

1. A man sowed good seed in his field.
2. While the man slept an enemy sowed tares.
 - a. Tares are a species of the wheat family.
 - b. Tares resemble wheat very closely until they form their heads.
 - c. Tares are noxious plants.
 - (1). It is bad to have a crop of wheat ruined by a crop of noxious plants.
 - (2). It is worse when the noxious plants mock the owner's hope by its resemblance to the genuine one.
3. The servants asked their master if they should root up the tares. He replied, "Let both grow together until the harvest." Matt. 13:28-30.
4. The parable of the tares and the parable of the sower are the only two that Jesus interpreted.

II. The Parable Teaches:

1. That there will be a separation of the righteous from the wicked.
2. That the separation will be so complete that even those in the kingdom (church) who are unfaithful will be severed from the righteous. Matt. 13:41-42.
3. That the separation will be made at the end of the world.

III. The Parable Is Misapplied.

1. When it is used to teach that the church has no authority to withdraw from the ungodly.
2. When it is used to teach that brethren are only to withdraw from the ungodly as individuals.
 - a. The withdrawals from the ungodly is plainly taught by Paul. 2 Thes. 3:6; 1 Cor. 5.
 - b. The withdrawing that the church is to do from an ungodly brother is for the purpose of saving the brother as well as protecting the church. 1 Cor. 5:5-6.

IV. The Interpretation of the Parable. Matt. 13:36-43.

1. The sower is the Son of man. Matt. 13:37.
 - a. The Lord and his servants work in the light. Matt. 10:26; John 3:19.
 - b. The mission of the Lord's servants is to turn people from darkness to light. Matt. 5:13-16; Acts 26:16-18.
 - c. The Lord's servants do not shun controversy. Prov. 25:9; Acts 19:8; Phil. 1:17; Jude 3.
2. The field is the world. Matt. 13:38.
3. The good seed are the children of the kingdom. Matt. 13:38.
 - a. In the parable of the sower the seed is the word of God. Lk. 8:13.
 - b. In the parable of the tares the seed are the people in whom the word of God has taken root.
4. The sower of the tares is the devil. Matt. 13:38-39.
 - a. He is the enemy of God's people. Rev. 12:9; 1 Pet. 5:8.
 - b. He sows in secret. Matt. 13:25.
 - c. He sows in disguise.
 - (1). He transforms himself into an angel of light. 2 Cor. 11:13-14.
 - (2). His ministers fashion themselves into ministers of righteousness. 2 Cor. 11:13-15.
5. The tares are the children of the devil. Matt. 13:38.
 - a. The tares were deceptive.
 - (1). The devil's work is deceptive.
 - (2). The devil opposed truth while pretending to stand for the truth. Lk. 8:12.
 - b. Denominationalism is the product of the devil's deceptive sowing.
 - c. The discovery of the tares was a sad surprise to the servants. Matt. 13:27.
 - (1). It is sad when truth is hindered by error.
 - (2). It is often difficult for one to distinguish between truth and error.

- d. The tares were not destroyed as soon as they were discovered. Matt. 13:28-30.
 - (1). The householder said, "Let both grow together until the harvest." Matt. 13:30.
 - (2). The righteous are not to destroy the wicked by physical force, but by the power of the word. Heb. 4:12.
 - (3). The Christian's warfare is not carnal. 2 Cor. 10:4-5.
- 6. The harvest is the end of the world. Matt. 13:39.
- 7. The reapers are the angels. Matt. 13:39.
 - a. The angels will gather the tares (all the wicked) and burn them. Matt. 13:41-43; 2 Thes. 1:6-9.
 - b. The wheat are the righteous. Matt. 13:30, 38, 43.
 - c. The tares are the children of the evil one—denominationalism, sensuality, etc.
 - d. The church may be opposed now, but it will shine at the judgment. Matt. 13:43.

IV. The Millennium Theory Is Refuted in the Parable.

- 1. The wicked and the righteous will both continue together until the judgment. Matt. 13:41-43.
- 2. The theory that there will be a thousand years between the resurrection of the righteous and the wicked is disproven by the parable. Jn. 5:28-29.
- 3. The theory that God will first destroy the wicked and allow the saints to remain on the earth a thousand years is also disproven by the parable.

V. Conclusion.

- 1. We should not permit the devil to sow tares in our heart.
- 2. We should cultivate our hearts properly for the entrance and germination of God's truth.

The Parable of the Mustard Seed

Matt. 13:31, 32; Mk. 4:30-32; Lk. 13:18, 19.

I. Introduction.

1. A mustard seed is not literally the smallest seed known, but it is the smallest herb seed.
2. A mustard plant is a pod-bearing herb which the Jews of Palestine planted in their gardens.
3. It sometimes grew to be from five to ten feet high and higher when cultivated.
4. It often made a thick shrub in which birds would light, build nests, and find shelter.
5. It was a large plant in comparison with other herbs.
6. The mustard seed was proverbial with the Jews. Lk. 17:6.

II. The Application of the Parable Is That the Kingdom Would Commence with a Small Beginning, but Would Grow into a Great Institution.

1. The kingdom had a small beginning.
2. Daniel prophesied that it would begin as a small stone and would come to fill the whole earth. Dan. 2:31-45.
3. The kingdom will continue to grow to the extent that the gospel is preached.
4. Individuals should continue to grow also.
 - a. When one first hears and obeys the gospel, he may not know much, but he should grow. 2 Pet. 3:18.
 - b. When one is interested in the church and the truth, he will grow.
 - c. When one's knowledge of the truth increases, his faith will grow. 2 Thes. 1:3; Rom. 10:17.
 - d. When one's faith grows, his love will grow. 2 Thes. 1:3.
 - e. When one's love for the Lord grows, he will:
 - (1). Trust the promises of the Lord. 2 Pet. 1:4.
 - (2). Put the kingdom first. Matt. 6:33.

III. Small Things Grow Into Great Things.

1. The prophet said, "For who hath despised the day of small things?" Zech. 4:10.

2. The earth is made up of little grains of sand.
3. The ocean is made of drops of water.
4. The life of all is made up of seconds.
5. The Lord's commands are simple. 1 Cor. 1:25-28.
 - a. The plan of salvation consists of simple commands. Mk. 16:16; Acts 2:38; Acts 22:16.
 - b. The worship of the church is characterized by simplicity. Acts 2:42.
 - c. The organization of the church is also characterized by simplicity.
6. Many people refuse to follow in the way of truth, because the way is so simple that they conclude that it cannot be right. 2 Ki. 5:1-14.

IV. The Lord Will Make a Record of and Reward Us for the Little Things That We Do.

1. We will be judged by our deeds. Matt. 25:31-46; Matt. 16:27; Rev. 20:11-15.
 - a. The good things we do will be to our credit unless we lapse into sin.
 - b. The evil things we do will be held against us unless we repent.
2. We will be judged by our influence. Jer. 17:10, 21:14, 32:19.

V. The Church Can Either Be Built Up or Torn Down by Little Things.

1. All the members attending all the services will do more to build up the church than will some big things that a few might do. Heb. 10:25.
2. All the members, though they may be poor, giving as they have prospered, will accomplish more than will the giving of a few wealthy members out of their abundance. 1 Cor. 16:1-2; Acts 11:29; Lk. 21:1-4.
3. All the members living right and working enthusiastically will build up the church more than will the supreme efforts of only a talented few. Tit. 2:11, 12.

VI. The Reward of the Righteous Will Be as Much Greater than Their Deeds as the Mustard Plant Is Greater than the Mustard Seed.

1. We should find refuge in Christ and his church as the birds find refuge in the mustard tree. Psa. 46:1.
2. We can receive a hundred fold in this life and life eternal in the world to come. Lk. 18:29, 30; Mk. 10:29-31.
 - a. The sorrows, tears, pains, and death of this life will be no more. Rev. 21:4; Rev. 7:17.
The song, "No Tears in Heaven," can be ours forevermore.
3. We should give our all, be it ever so small, to our God.

The Parable of the Leaven

Matt. 13:33

I. Introduction.

1. Leaven is an ingredient used in making bread. It works from within.
2. The word leaven is often used as a figure of speech to denote an inward working within the heart for either good or bad—thus the leaven of righteousness and the leaven of unrighteousness.
3. Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

II. Leaven Works From the Inward to the Outward. It Works Until All the Meal Is Leavened.

1. The spirit of Christ placed in the human heart works very much like the leaven in meal. Soon the heart is transformed. 2 Cor. 3:18.
2. The spirit of Christ has caused people to build hospitals, schools, orphan homes, etc.
3. The gospel planted in the heart of a person will transform that person's whole life.

III. The Process of the Leaven Is a Gradual Process, From One Particle of Meal to Another.

1. The leaven of the gospel moves from one person to another.
 - a. One member of a family obeys the gospel and in turn teaches the gospel to other members of the family.
 - b. One person in a community or area obeys the gospel and then carries it to all in his community or area.
2. The gospel should be working through every Christian. Each member should reach his neighbor with the gospel. Jude 3; Acts 8:4; 2 Cor. 3:3, 4; Matt. 5:13-16.
 - a. Many people are afraid they will lose friends or business if they preach the gospel to others. Jas. 4:4.
 - b. Others are too lukewarm to convert others. Rev. 3:14-22.
 - c. Still others are too selfish and self-centered to reach others.

3. The gospel is not volcanic.

a. It does not shock like an earthquake.

b. It works gradually and constantly. Acts 6:7; Acts 19:20.

IV. Leaven Is Not Formed in Meal by Nature; It Must Be Added.

1. The gospel is not of human origin or invention. It is a divine remedy for sin. Rom. 1:16; Jas. 1:21.

2. The gospel must be carried by us. Mk. 16:15, 16; Rom. 10:13-15; 2 Cor. 4:7.

3. The gospel should work through us to save others from the very start, just as leaven starts to work immediately when it is placed in meal.

V. In the Parable the Leaven Was Put in Three Measures of Meal.

1. The "three measures of meal" have no special significance other than the fact that all the leaven was not kept in the same place.

2. This principle should be followed in the establishing of churches.

a. We need many community congregations rather than a few large downtown ones.

(1). They should not be too small to be self-supporting; however, they should not be so large that talent and leadership will waste away for the want of activity.

b. We need a congregation in every community, so we can reach more people.

The Parable of the Hidden Treasure

Matt. 13:44

I. Introduction.

1. In the East, people often buried their treasures in the earth.
 - a. They had no banks or vaults.
 - b. Quite often a man who possessed buried treasure would die, and the family would not know where the treasure was buried.
 - c. The treasure would often be found years later by someone else.
2. In the parable of the hidden treasure and the parable of the goodly pearl, the Lord has emphasized the value of the kingdom.
3. In the parable of the hidden treasure and the parable of the goodly pearl, there is one outstanding difference.
 - a. The man of the parable of the hidden treasure by chance found the hidden treasure; whereas, the merchant of the parable of the goodly pearl was seeking for the pearl. Matt. 13:44; Matt. 13:45, 46.
 - b. The truth may be found by either means.
 - (1). One who is not concerned about his soul might by chance hear the truth and be moved to obey it.
 - (2). One on recognizing the gross inconsistencies of sectarianism might be seeking for the truth and on finding it be moved to obey it.

II. The Value of the Kingdom.

1. The value of the church is properly illustrated by the parable.
2. The Lord values the church as being worth everything.
 - a. When he gave himself up for the church, he exhibited the value that he placed upon it. Eph. 5:25; Acts 20:28.
 - b. When we give up everything for the church, we exhibit the value that we place upon it.

3. Some will think that we are foolish for giving up everything for the church, but we are foolish when we fail to put the church first. Matt. 6:33; Matt. 7:21-27.
4. The Lord's value and man's value of the church may differ greatly.

III. The Value That Some Place on the Church or Kingdom.

1. Some value the church so highly that they are willing to give up their jobs, their pleasure, their money and their friends, if necessary, in order to be faithful members of it. 1 Thes. 5:21-22; 1 Cor. 15:33; Matt. 6:33.
2. Some place little or no value on the church except under extreme circumstances.
 - a. When one is old and broken and is on the last mile of the way, he places value upon the church.
 - b. When death is rattling the door latch of life and is blowing its chilly breath in one's face, he counts the church as being worth everything.
3. Some regard the Christian life as being a waste of time, effort, and money.
 - a. This is true of those who have the idea that every man is for himself.
 - b. This is also true of those who would enjoy the pleasures of sin at all cost.
4. People who place the proper valuation upon the church express a deep and abiding interest in it.
5. People who place the proper valuation upon the church will not put off obeying the gospel. 2 Cor. 6:2; Heb. 5:9; Rom. 6:17-18; 2 Thes. 1:7-9.
6. The denominational world does not believe that the church is an especially valuable treasure. They teach that the church does not save one.
7. The members of the church often esteem the church very lightly.
 - a. Some will miss church for business.
 - b. Some will miss church for visiting.

- c. Some will miss church for recreation or entertainment. Heb. 10:25.
8. One who believes there is a great treasure in the church will try to obtain it.
- a. The fact that one does not believe the church is especially valuable does not keep it from being so.
 - b. Children had daily played with a cannon ball. A man came by and purchased the cannon ball for twenty-five dollars. At the time of purchase, he did not consider the cannon ball especially valuable, but when he cut it open gold nuggets rolled out.
 - c. His concept of the value of the cannon ball actually had nothing to do with its real value.

IV. Why the Kingdom or the Church Is So Valuable.

1. It gives temporal blessings. Matt. 6:33; Rom. 8:28; Psa. 37:25.
2. It gives spiritual blessings. Eph. 1:3; Eph. 5:22, 23.
3. Unlike material treasures that constantly fluctuate in value, the church is always of great value.
 - a. The story goes that a man had a lot of gold in his inner cellar. He was in the cellar and the trap door closed on him. No one knew he was there. Years later his skeleton was found lying across the gold.
 - b. He was rich but his wealth was of no value.
4. The church provides riches in Christ which are of great value in this life, in death, and in the world to come. 1 Tim. 4:8; 2 Tim. 4:6-8.
5. The church is the medium for the forgiveness of sins. Acts 2:38; Acts 22:16; 2 Tim. 2:10.
 - a. It brings eternal life. Rom. 6:23; Mk. 10:29, 30.
 - b. It brings comfort and joy.
 - (1). When Paul and Silas were in prison they were singing and praying, though they had been beaten with stripes. Acts 16:25.

(2). When Stephen was stoned, he saw the heavens open and Jesus standing on the right hand of God. Acts 7:56.

(3). When the young ruler left Jesus he was grieved, yet he had earthly riches. Lk. 18:18-25.

V. The Heavenly Treasures Are in Reach of All.

1. Many cannot be rich materially.

a. All can obtain true riches.

b. All can obey the gospel. Heb. 5:9; Rom. 6:17-18.

2. Many become despondent and commit suicide over financial failure, but no one has ever grown despondent and committed suicide because of his having lived the Christian life.

VI. Conclusion.

1. The man bought the field. Matt. 13:44.

2. He bought the field in order to obtain the treasure.

3. The same principle pertains to the church and to spiritual blessings. We must be in the church in order to enjoy spiritual blessings. Eph. 1:3.

The Pearl of Great Price

Matt. 13:45-46

I. Introduction.

1. The pearl of ancient times was to the people then what the diamond is to us today.
2. The pearl was a prized possession, and it was exceedingly valuable.
3. The parable illustrates the unsurpassed value of the church. Eph. 5:25; Isa. 53:5; Acts 20:28.

II. The Difference Between the Parable of the Pearl of Great Price and the Parable of the Treasure Hidden in the Field.

1. The merchant of the parable of the pearl of great price was seeking goodly pearls, but the man of the parable of the treasure hidden in the field just happened to find the treasure.
 - a. Some find the true church with little effort, while others seek the truth.
 - b. Some are reared in the church environment and grow up knowing the truth.
 - c. Some find the true church by mere chance.
 - d. Some, like the Jews and those reared in denominationalism, must put forth great effort to find the truth.
 - (1). They have to seek for the truth.
 - (2). They have to learn to discriminate between true and counterfeit religion.
2. The merchant seeking goodly pearls already had other pearls, but the man who found the treasure had nothing which he prized highly.
 - a. Some who obey the gospel are forced to give up their old religion which they have prized highly.
 - b. Others who obey the gospel are compelled to give up little from a religious point of view.

III. The Church Can Be Found by All Who Seek for It. Matt. 7:7.

1. The Lord has promised that all who fear him can learn the truth. Psa. 25:14; Matt. 5:6; Jn. 7:17.

2. The merchant knew what he was looking for.
 - a. He recognized it when he found it.
 - b. He was looking for goodly pearls. Matt. 13:45.
3. The world has many kinds of religions and "isms".
 - a. One must look for the church and religion of the Bible.
 - b. One must study the Bible so he will be able to recognize the true church when he finds it, because many religions are counterfeit.
 - c. One who does not seek to find the religion of the Bible will likely be deceived. Prov. 14:12; Jer. 10:23.
4. The merchant was seeking goodly pearls. He did not sit down and imagine he had something valuable like many do who are adherents to false religions. Prov. 14:12.
 - a. If a person wants a better job, he should look for one.
 - b. If a person is a member of a church which is unlike the church of the New Testament in doctrine, worship, and practice, he should look for a church that is like the church of the New Testament.
 - (1). We have been warned against false religions. Acts 20:28-30; Rom. 16:17-18; 2 Pet. 2:1-3.
 - (2). We are commanded to turn away from that which is error. Rom. 16:17-18; 2 Cor. 6:17-18.
 - c. When temporal treasures are involved, we exhaust every means to obtain them. Why should we not do the same in the interest of our souls? Matt. 16:25-26.

IV. The Church Is a Priceless Pearl.

1. The denominations and other worldly organizations are of some worth in shaping the morals of society, but they are worthless when compared with the body of Christ, because there is no salvation in them.
2. The true church is worth more than all the world. Col. 3:5-10.
 - a. You have the opportunity of seeking and finding this priceless treasure.
 - b. You should seek for it and pay the price to be a member of it.

V. The Priceless Pearl Is Costly.

1. It cost God his son. Jn. 3:16.
2. It cost Christ his life's blood. Acts 20:28; Eph. 5:25.
3. It will cost you any church or religion that you have previously embraced. Gal. 1:13-14.
4. It sometimes cost the breaking of family ties. Matt. 10:34-39.
5. It will cost the pleasure of self indulgence.
6. It may cost worldly gain. Mk. 10:17-22.

VI. The Merchant Bought the Pearl.

1. The merchant knew that for which he was seeking.
2. The merchant had courage to risk all he had for it.
3. The merchant lost no time selling all he had to buy the pearl. He paid the price.
 - a. Many are slow to obey the gospel.
 - b. Many want to wait until all the members are living right or until the big meeting is held. 2 Cor. 6:2; Heb. 4:7.
 - c. Many want a cheap religion.
 - (1). They are not ready to give up the world, but they intend to obey later.
 - (2). They are not willing to pay the price.
4. The pearl of salvation is not subject to the fluctuation of stock markets. It is as cheap now as it ever will be. Matt. 16:14-26.
 - a. Your soul is worth more than all the world.
 - b. You should obey now lest it be too late. 2 Cor. 6:2.
5. The church is of great value, and whatever you might have to give up to be a member of it will be a cheap price to pay for such a prized position. Col. 2:10; Matt. 16:26.
 - a. Have you turned your back upon the world?
 - b. Are you putting the church first? 2 Cor. 4:16-18; 1 Pet. 1:3-4; Matt. 6:33.

The Parable of the Net

Matt. 13:47-50

I. Introduction.

1. The parable of the net is one of a group of parables spoken by Jesus by the seaside. Matt. 13.
2. The parable likens the kingdom or church to a fisherman's net.
 - a. The net extended far into the sea with the upper edges corked and the bottom leaded.
 - b. The net was arranged so that it would catch fish for almost the entire depth of the sea when its ends were drawn together.
 - c. The net caught both good and bad fish. When it was drawn to the shore, the fish had to be separated. Matt. 13:47, 48.

II. The Kingdom of God or the Church Is Like a Net.

1. The church contains some who are bad and some who are good. Matt. 13:47-50; 2 Tim. 2:20-21.
 - a. Some, outwardly at least, enter the church through personal, selfish, ulterior motives.
 - b. Some in the church are bad, because they have apostatized since they obeyed the gospel. 2 Pet. 2:20-22; Heb. 6:4-6; Lk. 8:13; Gal. 5:4.
 - c. Some who obey continue faithful unto death. Rev. 2:10; Matt. 24:13.
 - d. Man cannot always discern the good from the bad.
2. The Lord will send his angels at the end of the world to sever the wicked from the righteous. Matt. 13:49.

III. The Fate of the Wicked.

1. They will be cast into the furnace of fire. Matt. 13:50.
2. They will go into eternal punishment. Matt. 25:46.
3. They will go to a place of eternal fire. Matt. 25:41; Rev. 21:8.
4. They will go into a place "where their worm dieth not and the fire is not quenched." Mk. 9:43-48.

5. They will be "cast into outer darkness." Matt. 25:30.
6. They will be in "everlasting shame." Dan. 12:2.
7. They will be in a place of eternal separation. 2 Thes. 1:6-9.
8. They will have "both soul and body" destroyed in hell. Matt. 10:28.
9. They will be in a place "prepared for the devil and his angels." Matt. 25:41.

IV. The Reward of the Righteous.

1. They will have a home with the redeemed. Isa. 51:11, 35:9.
2. They will be heirs of God and with Christ. Rom. 8:16-18.
3. They will have eternal life. Rom. 6:23; Mk. 10:29, 30.
4. They will have an inheritance that is incorruptible. 1 Pet. 1:3, 4.
5. They will receive a crown of life. 2 Tim. 4:6-8; 1 Cor. 9:25.
6. They will have many good things which we are not able to comprehend in this life. Eph. 3:20; Rev. 21:3, 4; Rev. 7:13-17.

V. The question, How Are We Caught in the Net (Kingdom)?

1. We are not forced in. Rev. 22:17; Matt. 11:28-30.
 - a. Salvation is for all. Tit. 2:11; Jn. 3:16; Mk. 16:15, 16.
 - b. Salvation is conditional. Acts 10:34, 35; Acts 2:38, 39; Mk. 16:16.
 - c. Salvation is in Christ. 2 Tim. 2:10; 2 Cor. 5:17; Gal. 3:26-27.
2. We must obey the form of doctrine. Rom. 6:16-18; 1 Cor. 15:1-4; Rom. 6:3-5.

The Unmerciful Servant

Matt. 18:21-35

I. Introduction.

1. The parable was spoken by Christ in response to Peter's question concerning forgiveness. Matt. 18:21.
 - a. Peter ask how often should he forgive his brother. Matt. 18:21.
 - b. Peter thought to forgive seven times was liberal.
2. The Lord said we should forgive one seventy times seven, indicating that we should forgive an unlimited number of times. Matt. 18:22.
3. The lack of forgiveness is a prevalent sin among Christians.

II. The Parable Stated.

1. A certain king had a reckoning with his servants. Matt. 18:23.
2. Ten thousand talents were owed by one. Matt. 18:24.
 - a. Ten thousand talents equals about \$16,425,000.
 - b. Ten thousand talents was an impossible amount for the servant to pay.
3. The king commanded that the servant be sold together with his wife and children.
4. The servant worshipped and begged for patience. Matt. 18:26.
5. The king was moved with compassion and forgave the debt. Matt. 18:27.
6. The forgiven servant then found one who owed him a hundred pence or shillings, worth about \$17.00. Matt. 18:28.
 - a. The debtor begged for patience, but the forgiven servant was unwilling to grant mercy.
 - b. When the other servants saw how the forgiven servant treated his debtor, they reported the matter to their Lord. Matt. 18:31.
7. The Lord called the wicked servant and rebuked him and delivered him to the tormentors until he paid the debt. Matt. 18:32-34.

8. The king's action represents God's dealing with us. Matt. 18:35.

III. The Debtor Represents Us.

1. Man has sinned against God; therefore man is a debtor to God. Isa. 53:6; 59:1-3; Rom. 3:23.
2. Man's debt is so great it makes the payment impossible; therefore, God forgives and saves us by his grace. Eph. 2:8-9.

IV. The Merciful King Represents God.

1. The king was touched with the misfortune of the debtor and forgave him because of his humble plea. Matt. 18:27.
2. God forgives us when we obey him. Rom. 6:7; Heb. 8:12.
3. The conditions of pardon are the same for all. Rom. 2:11; Acts 10:34; Heb. 5:8, 9.

V. The Forgiveness of God Is Conditional on Our Forgiving Others.

1. The contrast between the treatment received and given by the debtor was great. Matt. 18:27, 30.
 - a. He was forgiven \$16,425,000.
 - b. He refused to forgive \$17.00.
2. The fact that God has forgiven us makes it necessary for us to forgive others. Matt. 18:35.
 - a. There is no use to ask God to forgive us if we will not forgive others. Matt. 6:14, 15.
 - b. There are many like the servant. They want forgiveness, but they are not willing to forgive.
3. The forgiven person must seek to do as God has done for him. Ept. 4:32.
4. The forgiven person must forgive from the heart. Matt. 18:35.

VI. The Unmerciful Servant Was Committed to the Tormentors, As All the Unforgiving Will Be. Matt. 18:34, 35.

VII. The Place of Torment for the Unforgiving.

1. It is a furnace of fire. Matt. 13:50.
2. It is a place of punishment. Matt. 25:46.

3. It is a place of eternal fire. Matt. 25:41; Rev. 21:8.
4. It is a place where the fire is not quenched. Mk. 9:43-48.
5. It is a place of everlasting shame. Dan. 12:2.
6. It is a place of everlasting separation. 2 Thes. 1:6-9.
7. It is a place of outer darkness. Matt. 25:30.
8. It is a place for the destruction of both soul and body. Matt. 10:28.
9. It is a place prepared for the devil and his angels. Matt. 25:41.

VIII. Conclusion.

1. We cannot afford to be cast out into torment.
2. We must, therefore, be willing to forgive others as God has forgiven us.

The Good Samaritan

Lk. 10:25-37

I. Introduction.

1. The lawyer made trial of Jesus by asking him what to do to inherit eternal life. Lk. 10:25.
2. Jesus answered him by asking, "What is written in the law? how readest thou?" Lk. 10:26.
3. The lawyer answered correctly by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Lk. 10:27.
4. Jesus said, "This do, and thou shalt live." Lk. 10:28.
5. The lawyer desiring to justify himself asked, "Who is my neighbor?" Lk. 10:29.
6. The parable was given to answer the question, "Who is my neighbor?"
7. The parable gives three philosophies of life:
 - a. That of the robbers—What is thine is mine.
 - b. That of the priest and Levite—What is thine is thine, and what is mine is mine.
 - c. That of the good Samaritan—What is mine is thine.

II. The Philosophy of Life Practiced by the Robbers Was Might Makes Right.

1. The rule that might makes right was practiced by Hitler in World War II. He had power to destroy the little countries and he did it.
2. The robbers loved money more than men. The love of money is a root of all kinds of evil. 1 Tim. 6:6-10.
3. The robbers thought the end justified the means. Eph. 4:28.
 - a. The end does not justify the means. We cannot do evil that good may come. Rom. 3:8; Hab. 2:12.
 - b. Needed revenue does not justify legalized liquor.
 - c. The fact that crippled children need help does not justify the giving of balls.

d. The fact that the crucifixion of Jesus worked out to man's salvation did not justify Judas in betraying him, nor the murderers in crucifying him.

4. The philosophy of life "that might makes right" and "that the end justifies the means" would make life unsafe for anyone.

III. The Philosophy of Life Practiced by the Priest and the Levites Was that Every Man Must Look After Himself.

1. The priest and the Levite represent the religious class. They had probably been to Jerusalem to their service in the temple.
2. The priest and the Levite loved money and ease. Amos 6:1.
 - a. They were too busy with their outward duties to do good.
 - b. They had not contributed to the unfortunate circumstances of the man who had been clubbed.
 - c. They felt no responsibility for his welfare.
3. The priest and Levite neglected an opportunity to do good. It is sinful to neglect opportunities to do good. Jas. 4:17; 1 Jn. 3:17; Heb. 2:3; Matt. 25:1-46; Gal. 6:10.
 - a. It is sinful to neglect the worship. Heb. 10:25.
 - b. It is sinful to neglect preaching the gospel. 1 Cor. 9:16.
 - c. It is sinful to neglect the visiting of the sick and the care of the needy. Jas. 1:27.

IV. The Philosophy of Life Practiced by the Good Samaritan Was To Do Good Unto Others. Matt. 7:12.

1. The good Samaritan had time to help one in unfortunate circumstances. Jn. 4:9; Lk. 10:30-35.
2. The good Samaritan used his beast, oil, and wine.
 - a. He did not say if I had this or that I would help.
 - b. He did something.
 - c. He used what he had.
 - d. He did not wait for someone else.
 - e. We should not wait for others to do our work.
3. The good Samaritan serves as an example to teach us that we should help others. Rom. 12:20.

V. The Attitudes and Characters Involved in the Parable.

1. The lawyer's attitude was "how may I tempt Jesus."
2. The robbers attitude was "what can I get out of him." What is thine is mine and I will take it by force.
3. The priest and Levite's attitude was "What is thine is thine and what is mine is mine," and I will not expend myself in the interest of another.
4. The good Samaritan's attitude was "What is mine is thine if you need it."

The Rich Fool

Lk. 12:13-21

I. Introduction.

1. Jesus was asked by a man to bid his brother to divide his inheritance with him. Lk. 12:13.
 - a. The man's brother probably had the legal right to hold the inheritance for himself.
 - b. The brother, however, did not have the moral right.
 - c. The brother was covetous.
2. Jesus declined to interfere in civil affairs. Lk. 12:14.
3. Jesus took the opportunity to teach a lesson against covetousness.

II. The Parable of the Rich Fool. Lk. 12:16-21.

1. He was not a fit subject for the asylum.
2. He was a successful farmer, a manager of an honorable and honest occupation.
3. He was successful. He had grown rich. Lk. 12:16.
4. He made a big crop. Lk. 12:16.
5. He concluded to tear down his barns and build bigger ones.
6. He reasoned: Then will I say, "Soul take thine ease," but God said, "Thou fool." Lk. 12:19, 20.

III. The Rich Fool's Blunders.

1. He left God out of his plan. Matt. 6:33.
2. He thought his soul could be satisfied and provided for with material things. Matt. 6:19-21.
 - a. The happiest people are not clothed in purple, etc.
 - b. The poor who may live in an unwhitewashed hut are often happier while the rich are unhappy.
3. He thought he had a perpetual lease on life.
 - a. We have our possessions, but they are only a trust from God. Acts 17:25; 1 Cor. 6:19, 20; Matt. 25:14-30.
 - b. We must use our blessings wisely or lose them in the next world.
 - c. We will soon be snuffed out as a light, and others will take our place. Job. 14:1; Psa. 90:9-12; Jas. 4:14; 1 Pet. 1:24, 25; 2 Cor. 4:17.

IV. The Verdict.

1. The world considered him a wise man.
2. God said that he was a "fool."

V. Definition of Covetousness.

1. Covetousness is not within itself a desire for property. Civilization depends upon the proper exercise of property rights.
2. Covetousness is not the mere possession of money. One may be covetous and be a pauper.
3. Covetousness is an unlawful desire for possessions. It is a selfish desire to have possession for the sake of having them.
4. Covetousness is making earthly possessions our chief aim for life. Life's success is too often estimated according to wealth.

VI. The Sin of Covetousness.

1. It is idolatry. Col. 3:5, 6.
 - a. God is a jealous God. Ex. 20:5.
 - b. We cannot serve two masters. Matt. 6:24.
2. It is associated with fornication and drunkenness. Gal. 5:19-21; Col. 3:5, 6.
3. It is perhaps one of the greatest sins of which professed Christians are guilty.
 - a. Money is all right as long as one uses it to the glory of God.
 - b. Money often becomes one's master.
 - c. Money often causes people to be lost. Matt. 19:24.

VII. Life Does Not Consist in What We Possess.

1. Life consists of:
 - a. Character. Prov. 22:1.
 - b. True riches of the soul. Matt. 6:19-21; 3 Jn. 2.
 - c. Happiness and usefulness.
2. Life consists of things which may be secured without money. Isa. 55:1, 2.
3. Life consists of the blessings of which many who are wealthy are destitute. Jas. 2:5.

The Barren Fig Tree

Lk. 13:6-9

I. Introduction.

1. The Jews thought that all calamities were brought upon people because of their sins. Lk. 13:1-5; Jn. 9:1-3.
2. Jesus took occasion to correct their false concept.
 - a. The story of the Galilaeans who had been slain. Lk. 13:1-5.
 - b. The parable of the barren fig tree. Lk. 13:6-9.

II. The Parable Stated.

1. A man had a fig tree planted in his vineyard. Lk. 13:6.
2. He came seeking fruit from the tree, but he found none. Lk. 13:6.
3. He commanded the dresser of the vineyard to cut the fig tree down. Lk. 13:7.
4. The dresser of the vineyard asked that it be let alone for another year that he might dig about it, and dung it. Then if it brought forth no fruit, he would cut it down. Lk. 13:8, 9.

III. The Analysis of the Parable.

1. The owner of the vineyard is God.
2. The vineyard is:
 - a. The Jewish nation. Isa. 5:1-7.
 - b. The Christians or spiritual Israel.
3. The fact of the owner coming for fruit shows that God desires that his people shall produce good works. Jn. 15:8; 2 Pet. 1:5-11.
4. The barrenness of the fig tree shows:
 - a. The slothfulness of the Jewish nation.
 - b. The wickedness of the Jewish nation.
5. The vine dresser refers to the messengers of God pleading for and with Israel to do better.
6. The period of waiting to destroy the tree denotes the delay of God's vengeance to give an opportunity of repentance. Ezek. 33:11; 2 Pet. 3:9.

7. The remark of the dresser that "it might then be cut down" denotes a heavy judgment would be just for the unfruitful. Jn. 15:8.

III. The Church Is the Vineyard of the Lord.

1. We have a more favorable position in which to bring forth fruit unto God than the Jewish nation had; therefore, more is required of us than required of the Jewish nation.
2. We have been translated out of the power of darkness into the kingdom of God. Col. 1:13.
3. We are not of the world nor of denominationalism, but of the church.
 - a. The fig tree was not planted on a hedge or a place of non-importance.
 - b. The fig tree was planted in a vineyard, a place of special interest.
 - c. The church is a place of special interest to the Lord. Eph. 5:23-27; Acts 20:28.
4. We are in the church. We are expected to bear fruit, and if we fail, we will be cut off. Jn. 15:1-6; 2 Pet. 1:5-9; Rom. 6:22.
 - a. What am I worth to the church?
 - b. What would the church accomplish, if every member were just like I?
5. We could be disappointing to God as Israel was. Ex. 32:10.
 - a. Moses interceded for Israel as the vine dresser did for the fig tree. Ex. 32:11.
 - b. Christ intercedes for us. Heb. 7:25; Heb. 9:24.
 - c. We should intercede for each other. Eph. 6:18; Jas. 5:16.
6. We should disturb the fruitless and unfaithful members of the church with the truth, as the vine dresser disturbed the fig tree and gave it the opportunity to bear by digging and putting fertilizer around it. Lk. 13:8, 9; 2 Tim. 4:1-4.
 - a. There was a limit of tolerance for the fig tree.
 - b. There will be a limit of God's tolerance for us. Matt. 7:19; Eccl. 8:11-13; Jn. 15:1-8.

IV. The Tragedy of Unfruitfulness.

1. The unfruitful are useless. Matt. 5:13; Jn. 15:1-5.

2. The unfaithful will have the wrath of God visited upon them. Jn. 15:1-6.
 - a. One might be unfruitful because of the works of the flesh. Gal. 5:19-21.
 - b. One might be unfruitful because of inactivity. Matt. 25:1-46; Judges 5:23; Jas. 4:17.
 3. The sin of unfruitfulness sometimes causes churches to die.
 - a. The church at Laodicea. Rev. 3:14-22.
 - b. The church at Sardis. Rev. 3:1-6.
 4. The story of the two seas.
 - a. The sea of Galilee receives and gives its water and has an abundance of life in it.
 - b. The dead sea receives its water, but gives nothing, and it has no life in it.
 5. The fig tree was not only useless, but it was also harmful.
 - a. It cumbered the ground.
 - b. It took up the space and fatness of the ground, and shaded the ground so that the vines could not grow.
 6. The unfaithful and unfruitful church member does harm.
 - a. He takes zeal from the faithful members.
 - b. He keeps others from obeying the truth. 1 Cor. 5:6.
 7. The unfruitful fig tree would have been cut down eventually if it bore no fruit.
 8. The judgment of God is not hasty, but it is certain. Eccl. 8:11-13; 2 Pet. 3:9.
- V. Are You a Fruitful Christian Or Are You Like the Barren Fig Tree?
1. To bear fruit unto God one must be in Christ. To be in Christ is to be in the church. Eph. 1:22-23; Eph. 2:14-16.
 2. To bear fruit one must become such as should be saved so the Lord will add him to the church. Acts 2:47; Mk. 16:16; Acts. 2:38.
 - a. If we are in the church and are faithful, we will inherit eternal salvation. 2 Pet. 1:5-11.
 - b. If we are in the church and are unfruitful, our doom will be like that of the barren fig tree. Lk. 13:9; Jn. 15:1-6.

A Parable of Watchfulness

Lk. 12:35-41

I. Application of the Parable.

1. The disciples of Christ are to watch for his coming as men watch for their Lord's return from a marriage feast. Lk. 12:36.
2. Men watching for the return of their Lord from a marriage feast would have their loins girded and their lamps burning.
 - a. The disciples of Christ should gird up the loins of their mind. 1 Pet. 1:13.
 - b. Christians should stay awake and be ready to open the door at the first knock of someone in need. Lk. 12:36.
3. The disciples who are watching, waiting, and ready for the Lord's coming will be blessed by receiving eternal life. Lk. 12:37, 38.
4. The disciples of Christ are to watch lest Christ should come, or lest they should die unexpectedly. Lk. 12:39, 40.
 - a. All would be watching if they knew when the Lord was coming. Lk. 12:49.
 - b. All would be ready if they knew when the Lord is coming. Lk. 12:40.

II. Why Are the Disciples To Watch?

1. Because Christ is coming again. Acts 1:11; 1 Thes. 4:13-18; Rev. 1:7.
2. Because life is uncertain. Job 14:1; Jas. 4:14; 1 Pet. 1:24, 25; Psa. 90:9-12; 2 Cor. 4:17.
3. Because of temptation. Mk. 14:38.
4. Because those who fail to watch will be punished. Lk. 12:46; Matt. 25:46; Rom. 2:6.

III. How Are the Disciples To Watch?

1. They are to watch soberly. 1 Pet. 5:8.
2. They are to watch in view of the teaching of the Bible. Jer. 10:23; Psa. 73:24; 2 Tim. 2:15; Acts 17:11, 12.
3. They are to watch in view of eternity.

IV. When Are the Disciples To Watch?

1. They are to watch now. 2 Cor. 6:2; 1 Cor. 16:13.

2. They are to watch always. Lk. 12:40; Rev. 2:10.

V. What Are the Disciples To Watch?

1. They are to watch their teaching. 2 Tim. 4:1-4; 1 Tim. 4:16.
 - a. They must examine what is taught, for not all that is taught in religion is true. 1 Jn. 4:1; 2 Pet. 2:1-3; 2 Cor. 11:13-15; 1 Tim. 4:1-4.
 - b. They will be judged by what is written. Rev. 20:13-15; Jn. 12:48.
2. They are to watch their worship. Jn. 4:24; Matt. 15:9; Acts 20:7; Heb. 2:3; Jas. 4:17.
3. They are to watch their actions. Eph. 4:32; Matt. 5:16.
4. They are to watch their time. Eccl. 12:1; Eph. 5:16.
5. They are to watch their character which is the total of their thoughts, purposes, affections, and deeds.
6. They are to watch their hearts. Matt. 5:8; Jas. 4:8; Phil. 4:8; 1 Thes. 5:21, 22.
7. They are to watch their walk. Jer. 10:23; 2 Cor. 5:7; Rom. 8:13; 1 Jn. 1:7; Psa. 119:105.
8. They are to watch their appetites. Gen. 3:1-8; Matt. 4:1-4.
9. They are to watch their talents. Matt. 25:14-30.
10. They are to watch their company. 1 Cor. 15:33; Rom. 12:2; 1 Thes. 5:21, 22.
11. They are to watch what they hear. Heb. 2:1, 2; Lk. 8:18; Jas. 1:21-25.
12. They are to watch their works. Jas. 2:14-26; Phil. 2:12; 1 Cor. 15:58.
13. They are to watch their adversary. 1 Pet. 5:8; Lk. 22:31-34.
14. They are to watch their tongues. Jas. 1:26; Prov. 15:1.
15. They are to watch their consciences. 1 Tim. 4:1-4.
16. They are to watch their homes. Joshua 24:15.

V. Conclusion.

1. Unless Christians are alert and watchful, they will be lost.
2. Unless Christians are alert and watchful others, including their own, will be lost.

The Faithful and Wise Steward

Lk. 12:41-48

I. Introduction.

1. Jesus had just given the parable of watchfulness. Lk. 12:35-40.
2. The parable was not clear to Peter. He did not know whether or not Jesus meant it just for the twelve or for all. Lk. 12:41.
3. Jesus answered Peter indirectly by giving the parable of the faithful and wise steward. Lk. 12:42-48.

II. The Setting of the Parable.

1. The common practice in the East was for a man to leave his property and goods under the care of a steward during his temporary absence.
2. The steward was expected to be faithful with the master's goods.
3. The steward that was faithful would be rewarded and exalted. Lk. 12:42-44.
4. The steward that was unfaithful:
 - a. Would be surprised at his Lord's coming. It would be at an unexpected hour. Lk. 12:45, 46.
 - b. Would have his portion with the unfaithful. Lk. 12:46.
5. The servant who knew his master's will and made no preparation for his coming shall be beaten with many stripes. Lk. 12:47.
6. The servant who knew not his master's will and did things worthy of stripes shall be beaten with few stripes. Lk. 12:48.
7. The law of Moses required punishment in proportion to the sin. Deut. 25:2, 3.

III. The Parable Teaches:

1. That the Lord will come at an unexpected hour. Lk. 12:46; Mk. 13:32, 33.
2. That the Lord requires faithfulness on the part of his servants at all times. Lk. 16:10, 11; 1 Cor. 4:2.

3. That the Lord will reward the faithful. Lk. 12:44.
 - a. The faithful are in the church. Eph. 3:21; Matt. 20:1-16.
 - b. The faithful shall abound in blessings. Prov. 28:20; Rom. 8:28; Psa. 27:10, 14; Psa. 37:25; Mk. 10:29, 30.
 - c. The faithful shall be saved. Matt. 10:32; Rev. 2:10; Matt. 25:31-40; Rev. 22:14.
 4. That the Lord will punish the unfaithful. Matt. 25:14-30, 41-46; Psa. 9:17; Judges 5:23.
 5. That the unfaithful will be punished according to their opportunities. Lk. 12:47, 48.
 6. That ability plus opportunity equals responsibility. Lk. 12:47, 48; Jas. 4:17.
 7. That the reward and punishment will vary according to the way we meet our responsibilities. Lk. 12:47, 48.
- IV. Conclusion.
1. Let us use our ability and opportunities.
 2. Let us be faithful to the Lord in all things. Rev. 2:10; Matt. 24:13.

Looking For Chief Seats

Lk. 14:7-11

I. Introduction.

1. Christ was invited to eat with a ruler of the Pharisees on the Sabbath. Lk. 14:1.
2. He observed how the others who were bidden chose the chief seats. Lk. 14:7.
3. Then he gave the parable of the chief seats in order to teach humility.

II. Prominent Positions and Chief Seats Are Sought by Many.

1. In the business world.
2. In the church.
 - a. Many seek to make a show rather than to please God. Gal. 1:10.
 - b. Many are not in the church because of its lack of popularity.
 - c. Many preachers often look for higher places. Mk. 10:35-37.

III. The Parable.

1. Jesus instructed his disciples to seat themselves in a humble position rather than in the chief seats.
 - a. Lest someone more honorable come in.
 - b. Lest the one who bade these say, "Give this man place."
 - c. Lest the person is forced to take a lower seat with shame.
2. Jesus explained that if one takes a lower seat and is invited up higher, he will have glory. Lk. 14:10.

IV. Everyone Should Seek To Serve Rather than To Be Exalted:

1. If one does things just for the glory of men, he has already received his reward. Matt. 6:1-18.
 - a. Words of appreciation are always in order.
 - b. "A pat on the back" or a word of encouragement is often in order.
2. One is responsible before God for the proper use of his talents. Matt. 25:14-30.

3. Being a Christian consists of doing the thing that should be done in every instance, whether that thing be considered by man small or great.

V. "He That Exalteth Himself Shall Be Humbled."

1. Nebuchadnezzar exalted himself, but God debased him by giving him the heart of a beast. Dan. 4:28-33.
2. Ananias and Sapphira sought the praise of men and died for their sin. Acts. 5:1-13.
3. Herod exalted himself and he was eaten of worms. Acts 12:20-23.

VI. "He That Humbleth Himself Shall Be Exalted."

1. Solomon did not ask for the position but rather for wisdom. Because of his humility Solomon was exalted. 1 Kings 3:5-14.
2. Christ humbled himself and was exalted. Acts 8:32-33; Phil. 2:5-11.
3. The Apostles and early Christians were humble and the church grew.

VII. Jesus Taught the Lesson of Humility to His Inner Circle of Disciples.

1. The disciples wanted exalted positions in his kingdom. Lk. 22:24-27.
2. Jesus washed their feet in order to teach them humility. Jn. 13.
3. He assumed the role of a servant in order to teach the disciples that he who would be truly great must serve his fellow man.
4. Jesus washed their feet and said, "If I then, your Lord and master, have washed your feet; ye also ought to wash one another's feet." Jn. 13:14.
5. He thus taught the lesson that the greatest person is the servant of all. Lk. 22:26.
6. The apostles learned the lesson of humility and ceased worrying about who would be the greatest in the kingdom.

The Great Supper

Lk. 14:15-24

I. Introduction.

1. The Jews thought the kingdom would be temporal.
 - a. That it would be ushered in by a great supper.
 - b. That the Jews would enter it by a natural birth.
2. The parable was given to correct this erroneous idea.
3. The parable reviewed. Lk. 14:15-24.

II. The Custom of Inviting Guests to a Feast.

1. The custom was to invite the guest, and then send someone to announce that the supper is now ready.
2. The invitation of this parable is the announcement of the fact that the supper is now ready.

III. The Application of the Parable.

1. The great supper represents eternal salvation. Heb. 5:9.
2. The invitation represents the gospel.
3. The servants are the teachers.
4. The first who were bidden were the Jews. Matt. 10:5-7.
5. The first invitation was given:
 - a. By the prophets.
 - b. By John the Baptist.
 - c. By Christ.
 - d. By the apostles and the seventy.
6. The last invitation was given by the apostles and the Christian teachers.
7. The invitation being extended to those in the cities, highways, and hedges represents the provisions that God has made for all men through the gospel, whether they be Jews or Gentiles. Rom. 2:11; Heb. 5:9; Tit. 2:11.
8. The poor, maimed, blind, and lame represent the discouraged, forgotten people who feel their unworthiness to be invited to such an occasion. Matt. 5:3.
9. These were compelled or constrained to come.
 - a. The only way that God compels people to come is through the gospel.

- b. The gospel teaches that the only hope and refuge for eternity is in Christ. The message draws them and constrains them to come. Jn. 6:45.
10. The invitation of the gospel is to be announced by all Christians.

IV. The Excuses.

1. The ones invited, "all with one accord made excuses." Lk. 14:18.
 - a. Excuses are often made by people who fail to do what is right. Gen. 3:12; 1 Sam. 15:20, 21.
 - b. Excuses will not justify us before God.
2. The excuses show that the guests made engagements for business or pleasure without regard to the hour of the banquet. Many do the same without regard to the hour of worship, etc. Heb. 10:25.
3. The ones who were first invited placed no value on the friendship of the one who invited them.
 - a. We do not regard the friendship of Christ highly when we reject him. Matt. 11:28-30.
 - b. We do not regard salvation highly when we neglect it. Heb. 2:3.
 - c. We do not regard the worship highly when we forsake it. Heb. 10:25.
4. The first excuse was made by a man who said that he had bought a field and that he must go and see it.
 - a. The man was engaged in a lawful business, but it became sinful when he let it interfere with higher things.
 - b. This is a picture of many in the church. Matt. 6:33.
 - c. The man had no bona fide excuse. The field was his, and he could go see it at another time. As a general rule, one is very unwise to buy a field without first seeing it.
5. The second excuse was made by a man who said that he had bought five yoke of oxen and that he must go and prove them.

- a. The lesson is the same as that in the first excuse, but it probably refers to the laboring class.
 - b. This man, like the former one, was without a bona fide excuse. The oxen were now his. He could try them at any time.
6. The third excuse was made by a man who said, "I have married a wife, and therefore I cannot come."
- a. Domestic affairs were in his way.
 - b. He too, however, was without a bona fide excuse. The wife was now his and she would keep.
 - c. Domestic affairs, whether they be happy or unhappy, should never keep us from the service of the Lord. Lk. 14:26, 27.
7. The excuses in each case expressed an element of newness. Things of the world seem new and sweet in comparison with the gospel invitation.

V. Some Modern Excuses.

1. Some say they are too young to become Christians.
 - a. Some are.
 - b. Are you? Eccl. 12:1.
2. Some say they are not good enough. 2 Tim. 3:13; Matt. 9:13; Rom. 5:8, 9; 2 Cor. 6:2.
 - a. The Pentecostians will stand up in the judgment and condemn them.
 - b. Have you made this excuse?
3. Some say that they are already good, that they are better than many in the church. Jer. 10:23; Matt. 7:21; Lk. 6:46; 2 Cor. 10:12.
 - a. Cornelius will stand up in the judgment and condemn them.
 - b. We cannot be saved on the other person's failures.
 - c. No one is good enough to be saved without the grace, mercy, and blood of Christ.
4. Some say they are afraid they cannot hold out faithful. 1 Cor. 10:13.
 - a. The Apostle Peter will stand up in judgment and condemn them.

- b. Like Peter, all must try, and if we fall we must arise and try again.
- 5. Some say that if we obey the gospel we will put our parents in hell.
 - a. The rich man who lifted up his eyes in hell will testify against them. Lk. 16:19-31.
 - b. No one ever caused others to be lost by doing right himself.
- 6. Some say there are too many hypocrites in the church.
 - a. The eleven apostles will stand up in judgment and condemn them, because one of their number was a hypocrite.
 - b. One cannot hide behind a hypocrite, unless the hypocrite is larger than he is.
- 7. Some say the church is not popular enough.
 - a. Noah will stand up in the judgment and condemn them.
 - b. One had better be right than to be popular.
- 8. Some say we do not know enough.
 - a. The Pentecostians will stand up in judgment and condemn them.
 - b. If a person has heard one gospel sermon on the plan of salvation, he knows enough to become a Christian.
- 9. Some say there is time enough yet.
 - a. The wise and foolish virgins will stand up in judgment and condemn them.
 - b. No person has the promise or assurance of another day upon this earth. Prov. 27:1.

VI. Conclusion.

- 1. The only reason for your not obeying God is that your heart is not fully set on doing right. Heb. 11:24-26.
- 2. Those who made excuses were not permitted to eat of the supper. Lk. 14:24.
- 3. Those today who make excuses for not obeying the gospel will not enter heaven.
- 4. The gospel must be obeyed. 2 Thes. 1:6-9; Rom. 6:17-18; Heb. 5:8-9.

Counting the Cost

Lk. 14:25-33

I. Introduction.

1. Jesus was on his way to Jerusalem. Lk. 14:25.
2. A multitude followed him. Lk. 14:25.
 - a. The multitude thought Jesus was to establish an earthly kingdom.
 - b. They expected to receive the blessings of the kingdom without any inward change of life.
3. Jesus calculates the cost of being a disciple of his. Lk. 14:26-33.

II. The Cost of Being a Disciple of Christ.

1. To be a disciple of Christ we must "hate" father, mother, wife, children, brothers, sisters, and our own life. Lk. 14:26.
 - a. We are to "hate" in the sense that we love them less than we love the Lord. The word "hate" in the Bible often means to love less. Gen. 29:30, 31.
 - b. We are not to hold malice in our hearts toward our people or anyone. Matt. 10:37; Eph. 5:25.
 - c. We are to put Christ and his church first in our lives. Matt. 6:33.
2. To be a disciple of Christ will cost time and effort to learn the truth. Prov. 23:23; Rom. 1:16; Jas. 1:21; Acts 17:11, 12; Jn. 8:32.
3. To be a disciple of Christ one must give up doubt for faith. Mk. 16:16; Rom. 10:17.
4. To be a disciple of Christ one must repent. Lk. 13:3.
 - a. We must give up the pleasures of sin. Matt. 16:24-26.
 - b. We must give up our way for God's way. Isa. 55:7-9.
 - c. We must if necessary give up our kinsfolk. Lk. 14:26; Matt. 10:34-39.
5. To be a disciple of Christ, we must put forth whatever effort is necessary to be baptized. Mk. 16:16; Acts 2:38; 1 Pet. 3:21.
 - a. Jesus traveled sixty miles. Matt. 3:13-15.

- b. The eunuch had to stop his journey long enough to be baptized. Acts. 8:36-39.
 - 6. To be a true disciple of Christ will cost us some time:
 - a. To work. Gal. 6:10; Eph. 4:1-3; 1 Cor. 15:58.
 - b. To study. 2 Tim. 2:15; 2 Pet. 1:5.
 - c. To worship. Heb. 10:25; Acts 20:7.
 - 7. To be a true disciple of Christ, we must give liberally of our means. 1 Cor. 16:2; Acts 2:42; Acts 20:35.
 - 8. To be a disciple of Christ, we must bear our own cross. Lk. 14:27.
- III. Everyone Should Count the Cost of Discipleship. Lk. 14:28-33.
- 1. To commence construction on a building and fail to complete it would be:
 - a. A waste of time, money, and effort.
 - b. A monument of folly and a lack of judgment on the part of the builder. Lk. 14:28-30.
 - 2. To encounter a king in war who has a much larger army without counting the cost—
 - a. Means sure defeat.
 - b. Means a lack of foresight on the part of the weaker king.
 - c. Means that there would be no compromise after the battle started. Lk. 14:32.
 - 3. To start following Christ without first counting the cost—
 - a. Means one will likely become discouraged. 2 Tim. 4:10.
 - b. Means one will likely apostatize and be lost.
 - c. Means that the world will have an opportunity of speaking evil of the Way. 1 Pet. 2:12.
 - 4. To be a true disciple of Christ is worth more than all the world. Matt. 16:24-26.
 - a. Means forgiveness of sins. Mk. 16:16; 1 Pet. 3:21.
 - b. Means all things work for our good in this life. Rom. 8:28; Mk. 10:29, 30.
 - c. Means a home in heaven. Matt. 25:46; Rev. 21:4; Rev. 7:13-17.
- IV. Conclusion.
- 1. Everyone should count the cost of discipleship.
 - 2. Only those who count the cost will be able to stand.

The Lost Sheep

Lk. 15:1-7; Matt. 18:12-14

I. Introduction.

1. The publicans and sinners drew near to hear Christ. Lk. 15:1.
2. The Pharisees and scribes murmured because Christ received and ate with sinners. Lk. 15:2.
3. The parables of the lost sheep and the lost coin were given in answer to the Pharisees and scribes. Lk. 15:3-10.
4. The parable of the lost sheep shows that man is of greater value than a sheep. Lk. 15:3-7; Read also Matt. 12:11, 12.

II. The Reason Why the Sheep Was Lost.

1. The Lord did not say.
2. The sheep was probably lost because of its own carelessness.
 - a. It may have grazed along and paid no attention to the flock and shepherd.
 - b. It likely did not listen to the shepherd's voice.
3. The masses are lost now because they will not listen to Christ, the good shepherd. Jn. 10:14, 27.

III. The Anxiety on the Part of the Shepherd.

1. The shepherd was not responsible for the sheep's being lost.
2. The shepherd sorrowed much because of the loss of the sheep.
3. God is not responsible for the lost state of a sinner. He gave his son to die for man. Jn. 3:16; Rom. 5:8; Isa. 53:4-6; Jn. 12:47.
4. God is not willing that any man shall perish. 2 Pet. 3:9; Ezek. 33:11.

IV. The Lost.

1. Babies are not lost. Matt. 19:14; Matt. 18:1-3.
 - a. Man is not born away from God, but he goes astray. Isa. 53:6.
 - b. Man is not lost until he becomes accountable. Ezek. 18:20; Rom. 3:23.

2. Alien sinners are lost.
 - a. Man has been alienated by ignorance and hardness of heart. Eph. 4:17, 18.
 - b. Man has separated himself from God by sin. Isa. 59:1-3.
3. The apostate child of God is lost. 2 Pet. 2:20-22; Gal. 5:4; Lk. 8:13.
4. The lost are often like sheep.
 - a. They do not intend to be lost.
 - b. They have carelessly wandered from the divine shepherd.
5. A sheep that is lost may wander back, but an apostate child of God must determine to come back.

V. The Shepherd Went To Seek for the Lost Sheep.

1. He did not rationalize.
 - a. That the sheep's being lost is not my fault.
 - b. That it should not have wandered away.
 - c. That it was of little value to the flock anyway.
 - d. That after all I have ninety-nine left.
2. He had anxiety for the one lost sheep. Lk. 15:4.
3. Christ is our "good shepherd." Jn. 10:14.
 - a. He came to save the lost. Lk. 19:10; Jn. 3:16, 17.
 - b. He shed his blood to save the lost. Matt. 26:28; Rev. 1:5; Eph. 1:7.
 - c. He purchased the church with his blood. Acts 20:28; Eph. 5:25.
 - d. He instituted the gospel as God's power for saving us. Mk. 16:15-16; Rom. 1:16; 1 Cor. 15:1-4; Jas. 1:21-25.
 - (1). If we obey the gospel and live faithful Christian lives, we will be saved. Rev. 2:10; Matt. 24:13.
 - (2). If we drift back in sin, we will be lost. 2 Pet. 2:20-22; Gal. 5:4.

VI. The Shepherd Rejoiced When He Found the Lost Sheep, and He Called His Neighbors that They Might Rejoice with Him. Lk. 15:6.

VII. The Angels in Heaven Rejoice When a Sinner Repents. Lk. 15:7.

1. Angels were concerned with Christ's first coming. Lk. 2:13, 14.
2. Angels were concerned about Christ's resurrection. Jn. 20:11, 12.
3. Angels know that Christ is coming again. Acts 1:10, 11.
4. Angels rejoice more over one sinner that repents than over ninety-nine who need no repentance. Lk. 15:7.
5. Angels rejoice not because they care less for the ninety-nine but because—
 - a. To be lost is terrible.
 - b. To be saved is wonderful
 - c. To be concerned for one that is sick or lost is only natural.

VIII. Conclusion.

1. God wants you to be saved.
2. Why not obey the gospel now.

The Lost Coin

Lk. 15:9-10

I. Introduction.

1. The publicans and sinners drew near to hear Christ. Lk. 15:1.
2. The Pharisees and scribes criticized Christ for keeping company with the publicans and the sinners. Lk. 15:2.
3. The three parables of the fifteenth chapter of Luke illustrate God's love for sinners.
4. The three parables were:
 - a. The lost sheep.
 - b. The lost coin.
 - c. The prodigal son.

II. The Three Parables Compared.

1. The sheep was lost because of its own carelessness.
2. The coin was lost because of the carelessness of its owner.
3. The prodigal son was lost because of his own free choice.

III. The Lost Coin Retained Its Value, But It Was Out of Circulation.

1. One is lost to service when he is out of helpful contact with his fellow man.
2. One may be present at church and yet be lost because his talents, money, usefulness, and wisdom are used elsewhere.
3. One may be lost in business, domestic life, pleasure, courtship, etc. He can be too engrossed in such matters to serve the Lord.

IV. The Anxiety of the Woman Over the Lost Coin.

1. The woman was very anxious about the lost coin.
2. The church should be anxious about the lost members. 1 Cor. 5; Jas. 5:19, 20; Matt. 18:15-17; 2 Pet. 2:20-22.
3. The woman swept the house in search for the coin.
4. The church should sweep the world in quest of lost souls. Acts 17:6.
5. The lost are not lost because God wants them lost. 2 Pet. 3:9; 1 Tim. 2:3, 4; Ezek. 33:11.

6. The angels of heaven sorrow over the lost. Lk. 15:10.

V. The Lost.

1. The lost are not babies. Matt. 19:14; Matt. 18:3.
 - a. People are not born away from God, but they go astray. Isa. 53:6.
 - b. People who are not responsible are not lost.
2. The sinners are lost.
 - a. Sin separates from God. Isa. 59:1-2; Isa. 53:6.
 - b. Sin is brought forth by lust. Jas. 1:14, 15.
3. The sinner is lost until he is saved in Christ. Rom. 6:3, 4; Gal. 3:26, 27; 2 Tim. 2:10.
4. The child of God is lost when he goes back into sin. 2 Pet. 2:20-22; Heb. 6:4-6; Lk. 8:13.
 - a. We are saved by grace. Eph. 2:8, 9.
 - b. We can fall from grace. Gal. 5:4.

VI. The Rejoicing.

1. The woman rejoiced when she found the money. Lk. 15:9.
2. The angels rejoice over sinners when they repent. Lk. 15:10.
 - a. Angels were concerned with Christ's coming to earth. Lk. 2:13, 14.
 - b. Angels were concerned about Christ's resurrection. Jn. 20:11, 12.
 - c. Angels know he is coming again. Acts 1:10, 11.
3. The whole church should rejoice when a sinner repents.

The Prodigal Son

Lk. 15:11-32

I. Introduction.

1. The publicans and sinners drew near to hear Christ, and the Pharisees and the scribes murmured saying, "This man receiveth sinners." Lk. 15:1-2.
2. The three parables of the fifteenth chapter of Luke are an answer to objections of the scribes and Pharisees.
3. The Jews under the law of Moses were born in covenant relationship with God by natural birth.
4. The three parables give three ways a child of God can be lost.
 - a. The sheep was lost because of its own carelessness.
 - b. The coin was lost because of the carelessness of its owner. (Often weak members of the church are lost because of the carelessness of other members.)
 - c. The prodigal son was lost because he wanted to do as he pleased.

II. The Representations in the Parable.

1. The father represents God.
2. The elder son represents the Pharisees and scribes.
3. The prodigal son represents the publicans and sinners.
4. The prodigal son represents a sinner—either an alien sinner or an erring child of God.

III. The Prodigal Son's Departure Typifies the Departure of a Child of God from the Church..

1. The prodigal son was weary of home restraint and wanted to be free. He thought life would be sweeter and happier in an environment away from his home influence.
 - a. A child of God may get tired of the restrictions of the Christian life.
 - b. A child of God may leave the church thinking life will be easier and happier, but he will find himself a slave to sin.

2. The prodigal's father gave him his portion and allowed him to go.
 - a. God has given us our possessions and has told us how to use them, but he allows us to do as we choose with them.
 - b. God wants us to do right. 2 Pet. 3:9; Ezek. 33:11.
3. The prodigal son set his face on a far country, probably the land of the Gentiles, and he was soon an exile.
 - a. A child of God may turn his face from God and set it on the world.
 - b. A child of God may remove himself out of God's hands. Jn. 10:27-29; Jn. 6:66, 67; Isa. 53:6; Isa. 59:1, 2.

IV. The Prodigal's Experience in the Far Country Typifies the Experience of a Child of God in Sin.

1. The prodigal son wasted his substance, money, manhood, self-respect, and good name. He lost everything except his father's love.
 - a. Sin saps out the vitality of life. Jas. 1:15.
 - b. Sin separates from God but not God's love. Jn. 3:16; Ezek. 33:11; Rom. 8:35.
2. The prodigal son was in a famine in a far country.
 - a. Sin always brings on a famine.
 - b. There is no bread of life—the word of God—in the kingdom of darkness. Matt. 4:4.
3. The prodigal son gave vent to his lusts and was soon in want.
 - a. Those who follow the lust of the flesh are removed from the fellowship of God.
 - b. Those who follow the truth will have the fellowship and the protection of God. Matt. 6:33; Psa. 37:25-28; 1 Pet. 3:12; Rom. 8:28.
4. The prodigal son lost his self-respect and joined himself to a citizen and became a slave.
 - a. Sin leads from freedom to bondage of sin. Gal. 5:1, 4.
 - b. Sin robs people of their self-respect.

5. The prodigal was sent to feed swine.
 - a. This was a very obnoxious and humiliating task for a Jew.
 - b. Sin is always an obnoxious state. 2 Pet. 2:20-22.
 - c. Sin grows in clusters. 2 Tim. 3:13; Isa. 30:1.
6. The prodigal had exchanged his genuine friends for fair-weather friends. Lk. 15:16; Ps. 46:1.
 - a. In the church we have genuine friends who shower us with love and sympathy.
 - b. In the devil's kingdom there are no genuine friends, nor love, nor sympathy. Matt. 27:3-5.
7. The prodigal gratified his selfish desires, but such gratification is expensive.
 - a. If we gratify our lust, we will do so at the expense of our souls. Matt. 16:26.
 - b. If we please, or gratify ourselves, we cannot please God. Rom. 2:3; Gal. 1:10.

V. The Prodigal Son's Return Typifies the Return of a Child of God.

1. "He came to himself." He had been foolish.
 - a. One is foolish to leave the church. Matt. 7:24-27.
 - b. One is foolish to trust in himself. Prov. 28:26.
2. He made a resolution to return to his father.
 - a. Many who find themselves enslaved to sin never resolve to return from it. Heb. 6:4-6.
 - b. Many who make resolutions never put them into action.
3. He surrendered his pride and offered no apology for his sins.
4. He humbly confessed his sins. So must we. Lk. 15:18, 19; Prov. 28:13; 2 Sam. 12:13; 1 Jn. 1:9.
5. He felt unworthy to be called a son. He saw the vanity of the world. Eccl. 12:13.
6. He returned by the same route that he had departed.

VI. The Parable Refutes False Doctrines.

1. It refutes the doctrine that a child is born away from God.

2. It refutes the doctrine that a child of God cannot so apostatize as to be finally lost. 2 Pet. 2:20-22; Heb. 6:4-6.
3. It refutes the doctrine that if a child of God sins he cannot come back. The prodigal son returned. Lk. 15:18-20; 1 Jn. 1:9, 2:1, 2; Acts 8:18-24.

VII. The Father's Reception Typifies the Reception That a Penitent Sinner Will Receive.

1. The father's actions (Lk. 15:20-24) show how tender God's love is toward us.
2. The father did not make his son return, but he gladly received him when he did return.
 - a. God does not coerce his children to return to his fold.
 - b. God will gladly receive a child of his if that child will return. Jn. 6:37; 2 Pet. 3:9; Isa. 55:7.
3. The father had suffered a great injustice by his son, but he gladly received him.
 - a. The church is hindered when members grow cold.
 - b. The church should forgive an erring member when he repents.

VIII. The Attitude of the Elder Brother.

1. The prodigal son was wasteful and immoral.
2. The elder son, however, was guilty of greater sins.
 - a. The sin of anger.
 - b. The sin of ingratitude.
 - c. The sin of self-righteousness.
 - d. The sin of self pity.
 - e. The sin of envy. 1 Cor. 13:4; 1 Cor. 12:26.
 - f. The sin of jealousy. Jas. 3:16.
 - g. The sin of contempt. Lk. 15:30.
3. The attitude of the elder son could have induced his brother to leave.
4. The elder brother should have loved his brother and welcomed him back.
5. We should always welcome the penitent back. 1 Jn. 4:8; 2 Cor. 2:7.

6. The elder son wounded the joy of his father and the family.
 - a. When such happens in the church, it robs heaven of joy.
 - b. When such happens in the church, it breaks ties of fellowship and drives others away.
7. The father said, "Son, thou art ever with me, and all that is mine is thine."
8. The father was tender and called him "Son" even though the son was angry.
9. The curtain falls with the younger son on the inside and the elder son on the outside.
 - a. The sinners repented and accepted Christ.
 - b. The Pharisees and scribes would not.

The Unrighteous Steward

Lk. 16:1-13

I. Introduction.

1. Jesus had silenced the scribes and Pharisees with the three parables of chapter 15.
 - a. The lost coin.
 - b. The lost sheep.
 - c. The prodigal son.
2. Jesus continues his discourse to his disciples in the presence of the Pharisees, publicans, and sinners.

II. The Work of a Steward.

1. A steward has charge of another person's goods.
2. A Christian is a steward of God. 1 Cor. 4:1.

III. The Parable Contains Two Major Lessons.

1. First, a contrast is made between the children of the world and the children of light.
 - a. The men of the world have their heart set on the things of the world.
 - b. The children of light have their affections on things above.
 - c. "The children of the world are in their own generation wiser than the children of light." Lk. 16:8.
 - (1). Men of the world often act with more forethought with respect to worldly affairs than the children of God do with respect to spiritual affairs.
 - (2). Men of the world are more prompt and alert in worldly affairs than the children of God are in spiritual affairs.
2. Second, an emphasis is placed on the danger of the love of money and of unfaithfulness in little things.
 - a. The wealth of the world belongs to God. Psa. 24:1.
 - b. The wealth of the world is committed to us as a stewardship.

- c. The wealth must be properly used or God will not give us those things of greater value. Lk. 16:10, 11.

IV. The Unrighteous Steward Was Wise in that He Looked Ahead for His Physical Welfare.

1. He knew the wealth which was in his possession would soon be taken away.
2. He had not strength for manual labor, and he was ashamed to beg.
3. He used that which was intrusted into his hands to prepare for the future, so that when he was without food and shelter, those he had befriended would take him into their homes.
4. He was prompt in the execution of his plans. He let nothing interfere;
 - a. One servant owed a hundred measure of oil. The steward said, "Sit down quickly and write fifty."
 - b. One owed a hundred measures of wheat. The steward said, "Take thy bond and write fourscore."

V. The Time for Us To Prepare for Things of Greater Value Is Now.

1. We have our earthly possessions for only a temporary period of time. Matt. 6:19-21.
2. We should use our possessions to prepare for eternity. 1 Tim. 6:17-19.
 - a. Our time. Col. 4:5; Eph. 5:16.
 - b. Our talents. Matt. 25:14-30; Jas. 4:17.
 - c. Our money. 1 Cor. 16:2; 2 Cor. 9:6-10.
 - d. Our influence. Matt. 5:13-16.
3. We are often slow in taking a forward step.
 - a. In becoming a Christian, people often procrastinate. 2 Cor. 6:2.
 - b. In worship many are negligent. Heb. 10:25.
 - c. In carrying on the work of the church many are often slothful. Rom. 12:11; Rev. 2:10; Matt. 24:13.

I. The Unrighteous Steward Was Commended.

1. Not because he was dishonest.
 - a. Sin never pays. Gal. 6:7; Num. 32:23.
 - b. One sin leads to another. 2 Tim. 3:13.
2. Because of his forethought.
3. Because of his promptness.

ii. Conclusion.

1. Let us be prompt.
 - a. Obeying the gospel. Rom. 6:17, 18; 2 Thes. 1:6-9.
 - b. In the work of the Lord. 1 Cor. 15:58; Jn. 9:4.
2. Let us use foresight in our work.

The Rich Man and Lazarus

Lk. 16:19-31

I. Introduction.

1. The story of the rich man and Lazarus was given as:
 - a. A lesson on the proper use of riches. Luke 16:13.
 - b. A reply to the scoffing of the covetous Pharisees. Lk. 16:14-15.
2. The story of the rich man and Lazarus is called a parable by many.
 - a. It is different from parables.
 - b. It is associated with real characters.
 - (1). Abraham.
 - (2). Lazarus.
 - (3). A certain rich man.
3. The story of the rich man and Lazarus gives a glimpse of the unseen world and refutes many heresies at their vital points.

II. The Characteristics of the Rich Man Prior to His Death.

1. The rich man was clothed in purple and fine linen and fared sumptuously. He was, therefore, an honored man.
2. The rich man was not accused of being unscrupulous in getting his riches.
3. The rich man did not use his riches properly.
 - a. Many use their possessions only to satisfy their own lust as the rich man did. 1 Jn. 3:17; Prov. 21:13.
 - b. Many think that being negatively good is sufficient. Judges 5:23; Jas. 4:17.

III. The Characteristics of Lazarus Prior to Death.

1. Lazarus was a poor beggar.
2. Lazarus was without friends.
3. Lazarus was hungry.
4. Lazarus was filled with uncovered, revolting sores. (Dogs licked his sores.) Lk. 16:21.

IV. The Story of the Two Men in Death.

1. At death their destinies were sealed, and so will ours be sealed.

2. At death their relationship with God was not changed. Eccl. 11:3; Rev. 22:11.
3. At death Lazarus had no impressive burial.
4. At death the rich man was buried perhaps with great honors and ceremonies.
5. At death the two men did not cease existence.
6. At death each man was conscious and rational.
7. At death Lazarus was carried by angels to Abraham's bosom. The poverty and affliction of the man was no evidence of God's disapprobation of him.
8. At death the rich man lifted up his eyes in Hades. He was honored in life but not in death.
9. At death the respective states into which the two men passed were not their final abodes.
 - a. Lazarus was in Abraham's bosom—or paradise—and not heaven.
 - b. The rich man was in Hades.
 - c. The rich man still had brothers on earth.
 - d. The judgment had not taken place.
 - e. The judgment is not to determine destiny, but a measuring and receiving of our reward.

V. The Story of the Men After Death.

1. After death they could remember. Lk. 16:25.
2. After death Lazarus was comforted. Lk. 16:22, 25.
3. After death the rich man was in torment. Lk. 16:23-25.
 - a. The rich offered two petitions, one for himself and one for his five brothers. Lk. 16:24, 27.
 - b. The rich man wanted God to hear him, but in life he refused to hear God.
4. After death those who are lost do not want their people lost.
5. After death the rich man's prayer was unanswered.
 - a. Because he was selfish in life.
 - b. Because there was a great gulf between him and Lazarus.

- c. Because the Lord has chosen living men to warn those who are living. 2 Cor. 4:7.
6. After death the rich man would have repented, but it was too late. 2 Cor. 6:2.

VI. The Story Refutes Many Modern Heresies.

1. The doctrine of modernism is refuted. Modernists deny miracles and the inspiration of the scripture.
 - a. Jesus endorsed the story of Moses. Lk. 16:29, 31.
 - b. Jesus endorsed the teaching of Moses and the prophets. Lk. 16:29-31.
 - c. Jesus endorsed the story of the flood. Matt. 24:37-39.
 - d. Jesus endorsed the story of the creation. Matt. 19:4-6.
 - e. Jesus endorsed the story of Lot's wife. Lk. 17:32.
2. The doctrine of Christian Science is refuted. They claim to believe in Christ; yet, they deny sin, sores, death, and future punishment.
 - a. Jesus affirms that the rich man sinned and was punished after death. Lk. 16:23-25.
 - b. Jesus affirmed that Lazarus had pain and sores. Lk. 16:20, 21.
3. The doctrine of spiritualism is refuted.
 - a. Spiritualists claim:
 - (1). That the dead can get word back to their loved ones on earth.
 - (2). That the dead can come back to earth.
 - (3). That those in hell are ministered unto by the saints in heaven.
 - b. Jesus affirmed:
 - (1). That the rich man could get no word back to his brothers. Lk. 16:28-31.
 - (2). That the rich man could not get back.
 - (3). That the rich man could not be ministered unto by Lazarus. Lk. 16:24-26.

4. The doctrine of the Adventists and the Jehovah's Witnesses on soul sleeping is refuted.
 - a. The rich man was conscious after death. Lk. 16:23-28.
 - (1). He could remember the good things he had enjoyed.
 - (2). He was conscious of torment.
 - (3). He could remember that water was cooling.
 - (4). He could remember his five brothers that were on earth.
 - b. Lazarus was in comfort. Lk. 16:25.
 - c. Abraham was conscious. He could talk and think. Lk. 16:25-31.
 - d. It is the body that sleeps in death and not the soul. Matt. 27:52, 53; Dan. 12:1-2.
5. The doctrines of Catholicism that teach that the wicked can be freed from hell (purgatory) and that prayers made to the dead saints are heard, are refuted.
 - a. The rich man could not escape from Hades.
 - b. The rich man's prayer to Abraham did not avail anything.
6. The doctrine of Calvinism that people are converted by a direct operation of the Holy Spirit by visions or miracles and that repentance is a direct gift and is not necessary to keep one out of hell is refuted.
 - a. God refused to work a miracle and send Lazarus back to convert the rich man's five brothers. Lk. 16:27-31.
 - b. Jesus taught that repentance was brought about through the power and conviction of the word. Lk. 16:31; Rom. 1:16; Jas. 1:21.
7. The doctrine of the second chance is refuted.
 - a. The rich man was offered no comforting promise of a second chance.
 - b. The rich man tried to get relief but failed. Lk. 16:24-26.
 - c. The judgment will be according to the way that death finds us. Heb. 9:27.
 - d. The judgment will be according to the deeds done in the body. 2 Cor. 5:10.

8. The doctrine that the dead have lost their identity is refuted.
 - a. The rich man had not lost his identity.
 - b. Lazarus had not lost his identity.
 - c. Abraham had not lost his identity.
9. The doctrine that one may rightfully live in wealth and ease is refuted.
 - a. The fate of the rich man is a timely warning.
 - b. What can a man give in exchange for his soul? Matt. 16:26.

The Unprofitable Servant

Lk. 17:5-10

I. Introduction.

1. The apostles requested Jesus to increase their faith.
 - a. On prior occasion, Jesus had rebuked the apostles for their lack of faith. Matt. 8:26; Matt. 14:31, 17:19-21.
 - b. In answer to the apostles' request, Jesus used a grain of mustard seed as a term to indicate a small degree of faith. Lk. 17:6.
 - (1). One who has faith and doubts not can do great things.
 - (2). One who exercises faith has only done his duty and merits no reward.
2. Jesus gave the parable to teach that we all are only unprofitable servants when we have done our duty. Lk. 17:10.

II. We Do Not Earn Salvation.

1. Salvation is by grace. Eph. 2:8, 9.
2. Salvation is conditional. Jn. 3:16, 36; Mk. 16:16; Acts 2:38.
3. Salvation without conditions would amount to universal salvation. Tit. 2:11; Rom. 2:11; Acts 10:34-35.

III. Many Blessings by the Grace of God Are Conditional.

1. Life is given by the grace of God, but one must eat to live.
2. Food is given by the grace of God to satisfy hunger, but one must eat it.
3. Water is given by the grace of God to quench thirst, but one must drink it.
4. Sight is given by the grace of God, but one must open his eyes in order to see.

IV. We Are Servants of God.

1. As servants, we belong to God, and we are to use our talents to glorify him. 1 Cor. 6:19, 20, 7:23; 1 Pet. 1:18, 19.
 - a. The servant is not to question his master's will.
 - b. The servant is to do what his master commands, and he is to do it promptly and in the way his master stipulates that it is to be done.

2. As servants, our service belongs to God all the time and not just certain days and hours. Lk. 17:7, 8.
 - a. We must be ready for service at all times. Col. 1:10; Titus 3:1; 1 Tim. 5:10; 2 Tim. 2:21; 2 Thes. 2:17; 1 Cor. 15:58.
 - b. We must serve with love. Jn. 14:15 1 Jn. 4:18; 1 Cor. 13:3.
 - c. We must serve with humility. Lk. 18:14; Jas. 4:6-10.

V. We Are Unprofitable Servants.

1. The fact that we are unprofitable to God does not mean that he has not pleasure in us, for he loves us. Jn. 3:16; 2 Pet. 3:9.
 - a. Little children are not profitable to their parents, but that fact does not mean that parents do not love the children.
 - b. The rejoicing of angels when a sinner repents shows that heaven is interested in us. Lk. 15:7.
2. God loves us and cares for us.

VI. We Are Not To Expect the Lord To Thank Us for Our Service.

1. Masters do not thank servants for their service. Lk. 17:9.
2. Some seem to think that they should receive special praise for their efforts.
 - a. If they give very much, they think they should have special honor.
 - b. If they attend church twice a week, they want praise for their having done so.
3. God can get along without us, but we cannot get along without him.
4. God saves us by his grace when we comply with his will.

VII. Though We Are Unprofitable Servants, We Are To Be Faithful Servants.

1. To be a faithful servant, one could not say to his master, "I will do your command later, but I have something else I want to do now."
2. To be a faithful servant, one must put the church first. Matt. 6:33.

3. To be a faithful servant, one must perform a reasonable service. Rom. 12:1, 2.
4. To be faithful, one must worship regularly. Heb. 10:25.
5. To be faithful, one must give liberally. 1 Cor. 16:2; 2 Cor. 9:6-10; Rom. 12:8. (R.V.)
6. To be faithful, one must be a shining light. Matt. 5:13-16; Phil. 2:15.
7. To be faithful, one must continue to the end. The Lord will reward that person. Rev. 2:10; Matt. 16:27; Matt. 25:14-30; Rev. 14:13.

The Unjust Judge

Lk. 18:1-8

I. Introduction.

1. The parable teaches us to pray and to faint not. Lk. 18:1.
2. The parable further teaches that God is not indifferent toward the prayers of his children. Lk. 18:7, 8.
 - a. God will answer the prayers of his children. Lk. 18:7, 8; Matt. 7:11.
 - b. God is longsuffering toward all. Lk. 18:7; 2 Pet. 3:9.

II. The Judge.

1. The cities of Israel had judges. Those judges were appointed to settle matters that arose between the people.
2. The judges were forbidden to take bribes and to pervert justice. Ex. 23:6-9; Deut. 1:16-17.
3. The judge in the parable.
 - a. He feared not God. Lk. 18:4.
 - b. He regarded not man. Lk. 18:4.
 - c. He finally gave justice, not because he was just, but to keep from being bothered. Lk. 18:5.

III. The Widow.

1. She had been wronged and sought vengeance of her adversary.
2. She was poor and was not financially able to give a bribe.
3. She pleaded for justice to be done, and though she was refused, she continued to plead.
4. She received justice because of her continued pleading. Lk. 18:5.

IV. The Unjust Judge Granted the Widow Vengeance in Order To Stop Her Incessant Pleading.

1. He was not moved to do so through a sense of justice.
2. If the unjust judge was moved to justice merely on the basis of the widow's incessant pleading, how much more will God, who is infinitely just, grant justice to those who ask him.
 - a. God does not delay justice. 2 Pet. 3:9.

- b. God will not hear on the basis of repetition and crying alone. He will be governed by the merit of the case. Matt. 6:7.
- c. God hears our prayers conditionally.
 - (1). He will hear those who hear him. Lk. 6:46; Matt. 7:21; Prov. 28:9.
 - (2). He will hear those who pray with the proper spirit. Lk. 22:42; Rev. 22:17.
 - (3). He will hear those who pray in faith. James 1:5-8.
 - (4). He will hear those who pray according to his will. 1 Jn. 5:14; Lk. 22:41, 42.
 - (5). He will hear those who are righteous. 1 Pet. 3:12.
 - (6). He will hear those who forgive. Matt. 6:12-15.
 - (7). He will not hear a willful sinner's prayer. Jn. 9:31; Psa. 66:18.
 - (8). He will not hear prayers in substitution for other commands.

V. The Widow Exercised Patience by Her Continued Asking.

- 1. We should pray without ceasing. 1 Thes. 5:17.
- 2. We should continue instant in prayer. Rom. 12:12.
- 3. We should wait for the Lord to fulfill his promises. Psa. 37:7-9.
- 4. We should exercise patience and not become discouraged if we do not receive an immediate answer to our prayers.
 - a. The delay may test our faith.
 - b. The things for which we pray might not be best for us. (A little boy prayed for a baby brother, but got a baby sister; then he prayed for a million baby brothers.)
- 5. We should with patience "pray and faint not."

VI. The Question, "When the Son of Man Cometh Shall He Find Faith on Earth?"

- 1. The word "cometh" has occasioned much discussion as to its meaning.
 - a. Some think it refers to the destruction of Jerusalem when judgment came upon the enemies of the early church.
 - b. Some think it refers to his final coming for judgment.

- c. Others think that Jesus asked the question to convey the idea that there would be but little faith in the Christian Age, or at any time the Lord might look for faith among men.
2. The faith of many grows weak while they wait for their prayers to be answered.
3. The faith of many who claim to believe in Christ is weak.
 - a. Many do not believe the terms of the gospel are necessary to salvation. Mk. 16:16; Acts 2:38; Lk. 13:3; Acts 22:16.
 - b. Many do not believe that unity among believers is necessary. Jn. 17:20, 21.
 - c. Many do not believe that the worship is necessary. Heb. 10:25; Acts 20:7.
 - d. Many members of the church of the Lord have a weak faith. Rom. 8:28; 2 Cor. 9:6-10.
4. The unbelieving will be destroyed. Rev. 21:8; Jn. 8:24.
 - a. Let us have faith and "pray and faint not." Lk. 18:1.
 - b. Let the Lord's will be done; he will fulfill all his promises. 2 Pet. 3:9.

The Pharisee and the Publican

Lk. 18:9-14.

I. The Pharisee and Publican.

1. Both had access to the temple worship.
2. Both were Jews.
3. Both were in covenant relationship with God; therefore neither represented the alien sinner.
4. Both represented distinct classes of the Jews, and both had their peculiar characteristics.
 - a. The leading characteristics of the Pharisees were formality, self-righteousness, and hypocrisy.
 - b. The publicans were collectors of revenue under the Roman government and were classed with the outcast and sinners.
5. Both prayed. Lk. 18:9-14.

II. The Purpose of the Parable.

1. To condemn self-righteousness. Lk. 18:9.
2. To teach that one must humble himself to be exalted. Lk. 18:14.

III. The Self-Righteous Are Not Always Wholly Bad.

1. The Pharisee was devoutly religious.
 - a. He went to pray.
 - b. He may have been sincere.
2. The Pharisee had nothing said against his morality and integrity.
3. The Pharisee had kept his marriage vows.
4. The Pharisee was not an extortioner. Lk. 18:11.
5. The Pharisee was liberal with his wealth.
 - a. He gave tithes. Lk. 18:12.
 - b. He gave more than many members of the church.
6. The Pharisee, however, was not justified in God's sight. Just because one is religious, therefore, does not mean that he is well pleasing in God's sight.

IV. The Characteristics of the Self-Righteous.

1. They are not able to discuss their weaknesses, because they spend their time gloating over their righteousness. Rom. 12:3; Lk. 18:9-14.
2. They seek the praise and glory of men. Matt. 23:23-30; Jn. 12:42, 43.
3. They are definitely a hindrance to the church.
4. They exult in their goodness while criticizing the other person's weaknesses. Lk. 18:9-14.

V. The Lord Gives the Publican as a Picture of the Poor in Spirit, and He Shows the Folly of Self-Righteousness.

1. One does not have to be a sinner to be poor in spirit.
2. One can conform to the outward standard of righteousness without being self-righteous in spirit.

VI. The Characteristics of the Poor in Spirit.

1. They are humble as Christ was when he washed the disciples' feet. Jn. 13.
2. They are lowly and recognize their weaknesses. They strive to live better and to do more in God's service. Phil. 3:13-14.
3. They will count others better than themselves. Phil. 2:3-4.
4. They can see good in others.

VII. The Attitude We Should Have.

1. We should not seek after the glory of men. Gal. 1:10.
2. We should esteem others better than ourselves. Phil. 2:3, 4.
3. We should prefer one another. Rom. 12:10.

VIII. The Poor in Spirit Will Be Saved Because They Are Humble Enough To Obey. Matt. 5:3.

1. Those on Pentecost humbled themselves and obeyed the gospel. Acts 2:36-41.
2. Saul humbled himself and obeyed Christ when he learned he was in error. Acts 9:4-18; 22:3-16.
3. Many of the Ephesians burned their books when they learned that they were in error. Acts 19:19.

IX. The Doctrine that Baptism Is Not Essential Unto Salvation Because the Publican Was Justified Without Baptism is False.

1. The publican was already in covenant relationship with God.
2. The great commission had not been given.
3. The will had not been ratified. Heb. 9:17.
4. The Lord will not hear us unless we hear him. Matt. 7:21; Lk. 6:46.
 - a. He has commanded us to believe, repent and be baptized. Mk. 16:16; Acts 2:38.
 - b. We cannot be justified apart from obedience either in or out of the church. Jas. 2:24; Jn. 9:31; Psa. 66:18; Prov. 28:9.

Laborers in the Vineyard

Matt. 20:1-16

I. Introduction.

1. The parable is an explanation of verses twenty-three through thirty of the nineteenth chapter of Matthew.
2. The parable gives a special explanation of verse thirty of the preceding chapter and of verse sixteen of chapter twenty.
3. The parable teaches that the awards will not be determined by accidental circumstances.
 - a. As to the priority of time in the kingdom.
 - b. As to being a Jew—The Jews were expecting exclusive honors in the kingdom because they were of the seed of Abraham.

II. The Definition of Some of the Terms of the Parable.

1. The householder was the owner of a field and he needed laborers.
2. The vineyard was a field or plantation of vines.
3. The shilling was the usual wage for a day's work.
4. The market place was where laborers came and waited for someone to come and employ them.

III. The Application of Some of the Terms of the Parable.

1. The householder represents Christ.
2. The market place represents the world.
3. The laborers represent the lost.
4. The vineyard represents the church.
5. The reward represents eternal salvation.

IV. The Householder Went Out To Hire Laborers To Work in His Vineyard.

1. The Lord hires men to labor in his vineyard. The laborers are adequately paid.
2. The Lord invites all men to labor in his vineyard, the church. Matt. 11:28-30; Matt. 28:19-20; Mark 16:15-16; Rev. 22:17.

3. The Lord hires laborers.
 - a. He does not hire idlers.
 - b. He does not hire bosses.
4. The Lord hires people to labor as he directs and not as they may happen to choose.

V. The Householder Hired the Laborers To Labor in His Vineyard.

1. The householder hired people to labor in a specific vineyard.
 - a. The Lord did not hire laborers to work outside the church.
 - b. The Lord did not hire laborers to work in some other church.
 - c. The Lord hired laborers to work in his vineyard.
2. The householder would have been under no obligation to pay the laborers had they worked in another man's vineyard.
 - a. The Lord has not promised to reward anyone for work he does outside the church. Eph. 3:21.
 - b. The Lord will not reward one for work that he may do in a denominational church. Matt. 15:13; Eph. 5:21.
 - (1). The Lord will not excuse one for being in an unscriptural church. Acts 17:30; Matt. 13:15; 1 Jn. 4:1.
 - (2). Everyone should examine the church in which he holds membership to see if it is scriptural.
 - (3). Everyone who is a member of a man-made church should forsake it for the New Testament church.

VI. The Householder Hired Laborers at Different Hours.

1. The first laborers were hired at a stipulated price.
2. The laborers hired at the third, sixth, and eleventh hours had no agreement as to the amount of pay they would receive.
3. The hiring of the laborers at different hours of the day is analogous to the different times in life that people obey the gospel.

- a. Some learn and obey the gospel in the early years of their lives.
 - b. Others do not learn and obey the gospel till the later years of their lives.
4. The laborers were all hired the same day. There will be no chance to obey the gospel after this life is over. Heb. 9:27.
 5. The work to be done in the kingdom of God must be done today. 2 Cor. 6:2.
 - a. Not tomorrow.
 - b. Not after death.

VII. The Householder Had a Settlement With the Laborers at the End of the Day.

1. The laborers.
 - a. Each accepted the first invitation he received to work.
 - b. All received the same amount of pay.
2. The settlement with us will be when life is over. Heb. 9:27; Eccl. 12:13-14.
 - a. Each will receive his pay. 1 Cor. 15:58.
 - b. Each will receive eternal life. Rom. 6:23.

VIII. The Parable Does Not Teach That All Will Be Rewarded Alike Regardless of Service.

1. The reward will be the same for all who obey at the first opportunity and take advantage of all opportunities to do good.

A Negro preacher said, "All who get to heaven will have their cups full and running over, but some cups will be larger than others."
2. The difference in rewards will be in the individual and not in the place.
 - a. All are not prepared alike. Our preparation will be in proportion to our opportunities and the use we have made of them.
 - (1). One who is not prepared for refined society cannot enjoy it.

(2). One who is a drunkard does not enjoy being with Christians.

(3). One who is not prepared for heaven could not enjoy it.

b. All will be rewarded according to their works. Matt. 16:27; Rev. 20:11-15; Lk. 19:13-27.

4. The idea that all are going to heaven is ridiculous.

a. We must prepare for heaven by living a sacrificial life. Rom. 12:1-2.

b. We would not enjoy sitting with Abraham, Isaac, and Jacob if we are unprepared to do so. Matt. 8:11.

IX. The Qualifications Necessary for Work in the Lord's Vineyard Are That a Person Must:

1. Believe. Mk. 16:16; Heb. 11:6; Jn. 8:24.

2. Repent. Lk. 13:3; Acts 17:30; Acts 2:38.

3. Confess. Acts 8:37; Rom. 10:9-10; Matt. 10:32.

4. Be baptized. Mk. 16:16; Acts 2:38; Acts 22:16; Gal. 3:26-27; 1 Pet. 3:21.

X. "The First Shall Be Last and the Last Shall Be First."

1. The first in opportunity are not always first in reward.

2. The reward depends on the spirit of service rather than the time of the service.

3. The householder was merciful in hiring laborers at the close of the day. Matt. 20:6-7.

4. The Lord is merciful and gracious to save us.

The Parables of the Pounds

Lk. 19:11-27

I. Introduction:

1. The parable was spoken at Jericho at the conclusion of Jesus' discourse at the home of Zacchaeus when Jesus was on his way to Jerusalem.
2. The purpose of the parable:
 - a. Jesus was nigh to Jerusalem and his disciples thought he would immediately institute his kingdom. Lk. 19:11.
 - (1). The disciples supposed the kingdom to be an earthly kingdom. Lk. 19:11.
 - (2). Jesus knew that many of the Jews would reject him. Lk. 19:14.
 - b. Jesus taught the parable so as to restrain the people in their immediate expectancy of the kingdom and also to teach them that they should work while he was away from them.

II. The Parable of the Pounds Is Different From the Parable of the Talents.

1. The parable of the pounds was spoken at Jericho; the parable of the talents was spoken on the Mount of Olives.
2. The parable of the pounds was spoken before Christ's triumphal entry into Jerusalem; the parable of the talents was spoken three days later.
3. The parable of the pounds was spoken to the multitude; the parable of the talents was spoken to the innermost circle of his followers.
 - a. The value of a pound would be about \$17.50.
 - b. The value of a talent of silver would be about \$1,642.50.
 - c. A talent of gold would be about \$26,280.00.
4. The same number of pounds was given to each servant, but a different number of talents was given to each servant.
5. The parable of the pounds has a twofold application—first, to restrain the people from thinking his kingdom would be immediately established; second, to teach them to continue

to work in the interest of the kingdom—whereas, the parable of the talents was given to teach that the person with limited talent must work to the fullest of his capacity as much as one with many talents.

a. Jesus would make them to understand:

(1). That he must go away before his kingdom was to be established.

(2). That only after a long period of time will he return.

(3). That not until his return would opposition to his kingdom cease.

b. Jesus wanted those who owed allegiance to him not indolently to wait until the time of his return, but rather to earnestly set forward his kingdom.

(1). Each according to the ability given him.

(2). Each with confidence that he would be rewarded according to his work.

III. The Nobleman Went To Receive a Kingdom.

1. To receive this title one had to go to Rome and have it bestowed upon him.

2. To receive his kingdom it was necessary for Christ to ascend to heaven. Dan. 7:13-14; Acts 1:11.

a. Christ's kingdom is the church. Matt. 16:18-19; Col. 1:13-18.

b. Christ is now reigning over his kingdom. Acts 2:29-31; 1 Cor. 15:20-26.

IV. The Distribution of the Pounds.

1. A pound was given to each servant. Lk. 19:13.

2. The pound represents the ability and opportunity with which we have been entrusted.

3. The servants were rewarded in proportion to the use of the pound.

V. The Nobleman's Citizens Hated Him.

1. The story of Archelaus is an actual occurrence of Lk. 19:14. When Herod, Archelaus's father, died, Archelaus went to Rome to receive the kingdom. While he was on his way, his citizens who hated him sent an ambassador after him with

the message that they would not submit to his reign.

2. The Pharisees and many other Jews hated Christ. Jn. 15:25.

VI. The Return of the King and the Judgment.

1. The king's return represents the second coming of Christ. Acts 1:11; 1 Thes. 4:16-17; 2 Thes. 1:7-9; Rev. 1:7.
2. The king upon his return:
 - a. First, he took account of his servants. Lk. 19:15-26.
 - b. Second, he inflicted punishment upon his enemies. Lk. 19:27.
3. The Lord at his coming will judge all. Matt. 16:27; Rev. 20:11-15.
 - a. The judgment will be final. 2 Thes. 1:7-9.
 - b. The punishment will be to all the disobedient. 2 Thes. 1:7-9; Mk. 16:16; Matt. 25:41, 46.
 - c. The punishment will be terrible and final. Rev. 14:9-11, 20:15; 2 Thes. 1:7-9.

VII. The Servants of the King Were Judged Individually.

1. All the servants had the same ability, but they used it differently.
 - a. One gained ten pounds and became ruler over ten cities. Lk. 19:16-17.
 - b. Another gained five pounds and became ruler over five cities. Lk. 19:18-19.
 - c. The third one did not use his pound, and it was taken from him and given to him who had earned ten pounds. Lk. 19:20-26.
2. All of us must use our ability and opportunities. Lk. 19:24-26.
 - a. The servant who did not use his pound committed the sin of slothfulness. James 4:17.
 - b. The servant who did not use his pound represents all who neglect to obey.
3. All the servants were rewarded according to their labor, so will we be rewarded according to our work. Matt. 10:42; Matt. 16:27; 2 Cor. 5:10; Rev. 20:11-15.

The Two Sons

Matt. 21:28-32

I. Introduction.

1. The chief priest and elders had questioned the authority of Jesus. Matt. 21:23.
2. The answer Jesus gave was in the form of a question. He asked them from whence was the baptism of John. Matt. 21:24, 25.
3. The chief priest and elders would not answer. Matt. 21:25-27.
 - a. They reasoned that if we say from heaven, Jesus would ask, "Why did you not believe him?" Matt. 21:25.
 - b. Or, if we say from men, the multitude will stone us because they hold John a great prophet.
4. The parable of the "The Two Sons" was given in reply to the chief priest and elders.

II. The Parable Stated.

1. A man had two sons. Matt. 21:28.
2. He came to the first, and said, "Son, go work today in my vineyard." The son said, "I will not"; but afterward he repented, and went. Matt. 21:29.
3. The man came to the second son, and said, "Son, go work today in my vineyard." The son said, "I go, sir:" and went not. Matt. 21:30.
4. Jesus asked which son did the will of his father. Matt. 21:31.

III. The Primary Application of the Parable.

1. The father represents God.
2. The vineyard represents the church.
3. The first son represents the publicans and harlots who turned their ears from the law, but when they heard John they believed. Matt. 21:32.

4. The second son represents the chief priest and elders of the people who claim to observe the law, but rejected the teaching of John and Christ.

IV. The Secondary Application of the Parable.

1. Some sinner who has never embraced any religion may hear and obey the gospel.
2. Some religious person within the realm of denominationalism will hear the truth and turn a deaf ear to it, or fight it.
3. Some who are working in the church once hated the truth, but later repented and accepted it. Gal. 1:13, 14; Acts 26:9-11.
4. When one obeys the gospel, he agrees to work in the Lord's vineyard. Matt. 20:1-16.
 - a. Many in the church are like the second son; they are not working.
 - b. Many, therefore, hinder the church because of their inactivity.

V. The First Son Is Respected Because He Repented, But the Second Son Is Reprobated Because He Did Not Keep His Promise.

1. Christians should keep their promises and vows. Col. 3:9; Deut. 23:23; Psa. 50:14; Eccl. 5:4, 5.
2. Promises may be set aside only when:
 - a. To do so is agreeable with both parties.
 - b. Or, when to do so is to refrain from doing evil or harm.

VI. The Father's Command.

1. The father addressed his sons individually. We are individually responsible for what we do. 2 Cor. 5:10, Gal. 6:5.
2. He did not force his sons to work. People are not forced to obey. Heb. 5:8,9; Mk. 16:15, 16; Acts 2:38-42; Rev. 22:17; Matt. 11:28-30.
3. The father gave the same command to both of his sons. The terms of obedience are the same for all people. Mk. 16:15, 16; Acts 2:38, 39; Acts 17:30.

4. He commanded both of his sons to work in his vineyard.
 - a. The church is the vineyard of the Lord for people today. 1 Cor. 3:9.
 - b. The church, therefore, is the place for the servants of the Lord to work. Matt. 20:1-16; Eph. 3:21.
 - c. The time to work is now, today. Matt. 21:28; Prov. 27:1; 2 Cor. 6:2; Matt. 6:34; Jas. 4:13, 14; Heb. 3:15.

The Vineyard Or the Wicked Husbandmen

Matt. 21:33-46; Mk. 12:1-12; Lk. 20:9-18

I. Introduction.

1. The parable was given by Jesus in the temple just prior to his death.
2. A similar parable was spoken by Isaiah. Isa. 5:1-7.

II. The Parable Stated.

1. A householder planted a vineyard, hedged it in, dugged a wine press, and built a tower. Matt. 21:33.
2. Then he let the vineyard to husbandmen while he went into another country. Matt. 21:33.
3. When he sent servants to receive his fruits, the husbandmen abused and killed them. Matt. 21:34, 35.
4. He sent other servants and they did likewise unto them. Matt. 21:36.
5. Then he sent his son, but they killed him. Matt. 21:37-39.
6. Jesus asked what the Lord of the vineyard would do to those husbandmen. Matt. 21:40.

III. The Arrangement of the Vineyard.

1. The vineyard was fenced in to protect it from animals.
2. The wine press consisted of two parts:
 - a. The press, or trough, above, in which the grapes were placed and there trodden by the feet.
 - b. A smaller trough, into which the expressed juice flowed through a hole.
3. The tower was a place where the husbandmen could watch and keep the fruit from being stolen or destroyed by animals.

IV. The Application of the Parable.

1. The vineyard belongs to God. Isa. 5:7.
2. The vineyard is the house of Israel. Isa. 5:7.
 - a. God hedged Israel with divine authority and protection.
 - b. God always delivered Israel from her enemies when she was obedient.
3. The husbandmen were the leaders of Israel.

4. The owner going into another country indicates a long period of time. The parable goes many years back in its full application.
5. The owner sending his servants represents the coming of the prophets.
 - a. The prophets were sometimes killed, and others were treated shamefully. Matt. 21:35, 36; Matt. 23:34, 35; 1 Ki. 19:10; 2 Chron. 36:16.
 - b. The servants were treated worse each time they were sent. 2 Tim. 3:13; Heb. 3:13.
6. The fruits desired were justice and righteousness. Isa. 5:7.
7. The son who was sent represents Jesus.
 - a. Jesus was cast out of the city and killed.
 - b. Jesus was rejected by the Jews as not having any place in the kingdom.
8. The destruction of the husbandmen and the vineyard given to another refers to the destruction of the Jewish nation and Gentiles becoming partakers of the promises in Christ.

IV. The Husbandmen Had No Excuse For Not Returning Fruit.

1. The ground of the vineyard was well prepared.
2. The vineyard was planted with the choice vine. Isa. 5:2.
3. The vineyard had protection and conveniences about it. Matt. 21:33.
 - a. A hedge.
 - b. A wine press.
 - c. A town.
4. Many advantages were given to Israel, but righteousness and justice were lacking. Isa. 5:7.
5. The Lord will destroy all such wicked husbandmen.

V. The Vineyard of the Lord Is Now the Church.

1. We must bear fruit. Jn. 15:8; 2 Pet. 1:8.
2. We should utilize every opportunity to do good. Gal. 6:10; Jas. 4:17.
3. We have charge of the portion of the vineyard equal to our opportunities. God expects his fruit. Rom. 7:4.

4. We should ask ourselves these questions:
 - a. What am I worth to the church?
 - b. What would the church be like if every member were like I am?
5. We will meet a fearful judgment just as Israel met their doom if we fail to bear fruit. Rev. 20:11-15.
 - a. The judgment will be eternal punishment. Matt. 25:30, 41, 46.
 - c. The judgment will be according to our works. Eccl. 12:14; Rev. 20:11-15; 2 Cor. 5:10.

The Marriage Feast

Matt. 22:1-14

I. Introduction.

1. The marriage feast was common in the East. It was a part of the tradition of the Eastern people.
2. The guests were bidden ahead of time, and when the feast was ready they were invited to come.
3. The Jews had the idea that the kingdom would be temporal, and that by natural birth they would be members of it.
4. The parable was given to correct the false ideas of those Jews and to forecast their fate.

II. The Parable Stated.

1. The king made a marriage for his son. Matt. 22:2.
2. He sent his servants to call them that were bidden to the wedding: and they would not come. Matt. 22:3.
3. He then sent other servants to tell them that were bidden to come unto the marriage for all things are ready. But they made light of it, and went their ways. Matt. 22:4-6.
4. The king sent forth his armies, and destroyed those murderers, and burned up their city. Matt. 22:7.
5. The king then sent his servants into the highways to bid as many as they found to the marriage. Matt. 22:9.
6. The king came in to see the guests, and he saw a man which had not on a wedding garment. Matt. 22:12.
7. The king asked the guest why he did not have on a wedding garment, and the guest was speechless. Matt. 22:12.
8. The king commanded that man who didn't have on a wedding garment be bound hand and foot and cast into outer darkness; there shall be weeping and gnashing of teeth. Matt. 22:13, 14.

III. The Application of Figures in the Parable.

1. The feast indicates:
 - a. The joy and gladness for those who accept the gospel invitation and make preparation for the Lord's coming. Matt. 25:20-23; Rev. 21:3, 4.

- b. The great preparation which God has made for the salvation of the lost.
- 2. The king is God.
- 3. The son is Christ.
- 4. The first bidden were the Jews. They had been told of the coming of the Messiah by the prophets and John the Baptist.

IV. The Ones First Bidden.

- 1. The first invitation was given to the Jews.
 - a. By Christ. Matt. 4:17.
 - b. By the apostles. Matt. 10:5-7.
 - c. By the seventy. Lk. 10:1-9.
- 2. The second invitation was given to the Jews by the apostles and teachers under the Great Commission. Acts 1:8.
 - a. The lamb, Christ, has been slain.
 - b. The church had been established, and all things were ready.
- 3. The ones who were first bidden made light of the invitation. Matt. 22:4-6.
 - a. One went to his farm.
 - b. One went to his merchandise.
 - c. Others laid hold on the servants, treated them shamefully, and killed them.
- 4. The ones who were first bidden demonstrate ways in which a man may jeopardize his soul.
 - a. Some did not hate the invitation, but loved pleasure and business more. (Many are in this class).
 - b. Some hated the invitation, and sought to destroy those who brought it. Acts 12:1-3; 7:59-60; Acts 4:3; 5:18, 40; 14:19.
- 5. The ones first bidden were indignant and selfish in rejecting the king's invitation. Matt. 25:31-46; Lk. 12:16-21; 1 Jn. 3:17.
- 6. They were blinded and self-centered.
- 7. They were not worthy. Those who will not accept the Saviour's invitation today are not worthy of salvation.

V. The King Was Wroth and Burned Their City. Matt. 22:7.

1. This was prophesied. Matt. 23:37, 38; Deut. 28.
2. This prophecy was fulfilled in the destruction of Jerusalem in A. D. 70.

VI. The Servants Were Sent Into the Highways. Matt. 22:9.

1. The servants were sent.
 - a. The king did not go himself.
 - b. The servants of Christ must carry the gospel message. 2 Cor. 4:7; Rom. 10:13-17.
2. The servants were sent unto the partings of the highways where many would be found.
 - a. The first bidding was for the king's close friends.
 - b. The second bidding was for as many as his servants found.
 - (1). The gospel is to every creature. Mk. 16:15, 16; Matt. 28:19, 20; Acts 2:38, 39; Rom. 1:16, 17.
 - (2). The gospel will save the obedient. Rom. 6:17, 18; Mk. 16:16; Acts 2:38, 39; Acts 3:19; Heb. 5:9.
3. The wedding was filled with guests.
 - a. The Gentiles took the place of the Jews. Rom. 2:28, 29.
 - b. The plan of God cannot be defeated. Acts 5:39; Esther 4:14.

VII. The Robeless Man.

1. The robeless man preferred his own robe rather than one prepared for the occasion.
 - a. The wedding garment represents right living. Rev. 19:8; Isa. 61:10.
 - b. The one without the wedding garment represents the unprepared. Matt. 22:13, 14.
2. The robeless man was speechless.
 - a. At the judgment all the unprepared will be speechless.
 - b. At the judgment excuses will be of no value. Rom. 12:1, 2; 1 Cor. 6:9; Tit. 2:12.

3. The robeless man was cast into outer darkness. Matt. 22:13.
 - a. All unprepared church members will be cast out. 1 Pet. 4:16-18; Matt. 25:41; Rev. 21:8.
 - b. All who obey not the gospel will be cast out. 2 Thes. 1:6-9.
4. The robeless man affirms the possibility of apostasy.
 - a. He accepted the invitation.
 - b. He was unprepared when the king came in.

VIII. "Many Are Called But Few Are Chosen."

1. Many will not accept the call. 2 Thes. 2:14; Mk. 16:15, 16; Acts 2:36-41; 2 Thes. 1:6-9; Heb. 5:9.
2. Many who answer the call will not make preparation. Matt. 22:11; Matt. 25:1-13; Lk. 8:13.

The Budding of the Fig Tree

Matt. 24:32-35; Mk. 13:28-31; Lk. 21:29-33

I. Introduction.

1. The disciples showed Jesus the temple as they went out from it. Jesus told his disciples concerning the temple, "There shall not be one stone left upon another." Matt. 24:1-2.
2. The disciples asked Jesus two questions as he sat upon the Mount of Olives. Matt. 24:3.
 - a. When would the temple be destroyed?
 - b. What shall be the sign of Christ's coming and the end of the world?
3. The answers to both questions are mingled together.
 - a. The destruction of Jerusalem seems to be a type of the end of the world.
 - b. The destruction of Jerusalem was to be preceded by certain events.

II. Some of the Events Which Jesus Said Would Precede the Destruction of Jerusalem.

1. Wars, famines, pestilence, and earthquakes would be in divers places. Matt. 24:6-8.
2. The disciples would be delivered up and afflicted. Matt. 24:9; So shall we. Matt. 5:11, 12; 2 Tim. 3:12.
3. Many false prophets would arise. Matt. 24:11; 2 Pet. 2:1-3; 1 Jn. 4:1; Acts 20:28-30.
4. The gospel would be preached throughout the whole world. Matt. 24:14; Col. 1:23.
5. Jerusalem would be compassed with armies. Lk. 21:20; Matt. 24:15.

III. Some Lessons From the Budding of the Fig Tree.

1. The disciples knew that when the trees began to put forth leaves summer was near. Matt. 24:32.
2. The disciples are warned that just as certain as summer is nigh when trees bud, so is the destruction of Jerusalem near when these things come to pass and Jerusalem is compassed with armies. Matt. 24:33.

- a. The word of the Lord is sure to be fulfilled. Matt. 24:35.
 - b. The disciples were warned in order that they could escape the destruction. Matt. 24:15-18. (According to history, many disciples fled from Jerusalem as Jesus had warned them to do).
3. The disciples would know that as Jerusalem was destroyed just so God's judgment would be swift and certain in the last day.
- a. The destruction of Jerusalem was a type of the final destruction of the wicked.
 - b. The destruction of Jerusalem would be in the life time of those living. Matt. 24:34.

IV. Some of the Characteristics of the Final Destruction of the Wicked.

- 1. The smoke of their torment goeth up forever and ever. Rev. 14:9-11.
- 2. They will have no rest day nor night. Rev. 14:11-13.
- 3. They will be cast into the furnace of fire. Matt. 13:50.
- 4. They will go into eternal punishment. Matt. 25:46.
- 5. They will go into a place "where their worm dieth not, and the fire is not quenched." Mk. 9:43-48.
- 6. They will be cast into outer darkness. Matt. 25:30.
- 7. They will be in everlasting shame. Dan. 12:2.
- 8. They will be in a place of eternal separation. 2 Thes. 1:6-9.
- 9. They will have both soul and body destroyed in hell. Matt. 10:28.
- 10. They will be in the place prepared for the devil and his angels. Matt. 25:41.

V. Conclusion.

- 1. Let us be convinced of the certainty of the final destruction of the wicked.
- 2. Let us so live that we will not be among that number.

The Ten Virgins

Matt. 25:1-13

I. The Parable of the Ten Virgins.

1. The parable is a discourse relative to the destruction of Jerusalem and the end of the world.
2. It is a further answer to disciples regarding Christ's second coming.
3. It is a lesson on watchfulness. Matt. 25:13; Matt. 24:42.

II. The Marriage Customs of That Day.

1. The bridegroom, accompanied by his friends, went to the bride's home to bring her to his house. John 3:29.
2. The bride, accompanied by her friends, returned with the bridegroom.
3. All other friends waited near the groom's home to welcome the bride and the groom, and to join in the marriage procession.
4. The ten virgins were waiting to join the procession.

III. The Analysis of the Parable.

1. The kingdom is the church. Matt. 16:18-19; Col. 1:13-18.
2. The bridegroom represents Christ.
3. The coming of the bridegroom represents the second coming of Christ.
4. The ten virgins represent those who have obeyed the gospel.
5. The waiting they did represents the church waiting for the coming of Christ.
6. The oil represents the preparation made for Christ's coming or the judgment.

IV. The Bridegroom and Christ.

1. Christ has gone to prepare a place for his bride. Jn. 14:1-3.
2. Christ will come again. Jn. 14:3; Acts 1:11; Rev. 1:7.
3. Christ's coming is certain, but the time is uncertain. Mk. 13:32-33; 2 Pet. 3:10.
4. Christ, the bridegroom, tarries. Matt. 25:5; 2 Pet. 3:9-13.

V. The Virgins and the Church Members.

1. All church members have been invited to the wedding.
2. All church members have accepted the invitation.
 - a. The difference between the wise and the foolish virgins was the difference in the preparation that they had made. Matt. 7:24-27.
 - b. The foolish virgins were not the unconverted virgins.
 - c. The foolish virgins were the careless and indifferent ones who made little or no preparation.
 - (1). They took for granted that they had made sufficient preparation.
 - (2). They were characterized as being foolish. Matt. 6:33.
 - (3). Those who fail to put the kingdom first are foolish.
 - d. The foolish virgins made some preparation, but they did not make enough.
 - (1). Many follow Christ afar off. Lk. 22:54.
 - (2). Many engage in worldiness, dancing, cursing, lying, adultery, etc.
 - (3). Many neglect their personal duties, worship, prayer, studying, giving, visiting the sick, teaching the lost, and helping the needy. Heb. 2:3; Matt. 25:31-46; Jas. 4:17.

VI. The Coming of the Bridegroom.

1. The bridegroom came at midnight.
 - a. At an unexpected time the bridegroom came.
 - b. At an unexpected time Christ will come, or death will overtake us. 2 Pet. 3:10; Matt. 24:36-41.
2. The virgins arose to trim their lamps.
 - a. At an hour that was too late for further preparation, the foolish as well as the wise got in a hurry.
 - b. The foolish virgins cried for help, but the other virgins could not come to their rescue.
 - (1). We cannot give away our preparation. Gal. 6:4, 5.

- (2). We cannot be saved on the goodness of others.
- (3). The parable condemns the doctrine of supererogation.
- (4) Salvation is an individual matter.
- 4. The preparation we make for heaven will determine our destiny.
- 5. The preparation we make will be determined by the way we hear and obey the truth.
- 6. At death, the time is too late to begin making preparation. Heb. 9:27.

VII. "The Door Was Shut."

- 1. The foolish virgins were not ready when the bridegroom came.
- 2. The foolish virgins failed to enter in.
- 3. Later the bridegroom refused to acknowledge them.
- 4. The foolish virgins had good intentions, but good intentions are not enough.
- 5. The door will be shut to all at death or the return of Christ. Heb. 9:27.
 - a. All who obey not the gospel will be outside. 1 Pet. 4:17-18; 2 Thes. 1:6-9.
 - b. All unfaithful church members will be on the outside. Matt. 13:41-42; Matt. 24:13; Rev. 2:10.
- 6. The parable teaches the possibility of apostasy. 2 Pet. 2:20-22.

VIII. "Watch Therefore For Ye Know Not the Day Nor the Hour."

- 1. We need to—
 - a. Watch our time. Eph. 5:15
 - b. Watch our opportunities. Gal. 6:10; Jas. 4:17.
 - c. Watch our worship. Matt. 15:9; Heb. 10:25.
 - d. Watch our heart. Matt. 5:8; Prov. 4:23.
 - e. Watch our actions. Matt. 5:13-16.
- 2. Are we watching? Are we ready? 2 Tim. 4:6-8.
- 3. When death overtakes us, the time is too late to prepare for death. Heb. 9:27; Rom. 12:1-2.

The Parables of the Talents

Matt. 25:14-30

I. Introduction.

1. The parable teaches the necessity of watching and working in the kingdom of God.
2. The parable also teaches the necessity of faithfulness in all circumstances.

II. The Application of the Parable.

1. The man called his servants, delivered them his goods and then went into a far country.
2. The man represents Christ.
 - a. He has gone to heaven. Jn. 8:21; Acts 2:31-33; Eph. 4:8-10.
 - b. He will come again. Acts 1:11; Rev. 1:7.
3. The servants represent the members of the church.
4. The talents represent the ability or the wealth which has been entrusted in our hands.
5. We have been given life and opportunities.
6. The New Testament has been given to instruct us as to how to use our time, talents, and opportunities. 2 Tim. 3:16-17; 2 Pet. 1:3.
7. We owe a life of service to God. Rom. 12:1-2.

III. The Distribution of the Talents.

1. Each servant received something.
 - a. No person is without some ability to serve the Lord.
 - b. One is responsible for the talents he possesses.
2. The servants did not receive an equal number of talents.
 - a. One received five talents.
 - b. One received two talents.
 - c. One received one talent.
3. Each servant received talents according to his ability. Matt. 25:15.
 - a. Their master did not impose upon them more than they could do.
 - b. Their master dealt with them righteously.

4. Each member of the church has ability to work, but the ability and opportunities vary with the members.
 - a. Some are born with sound bodies, but others are not so fortunate.
 - b. Some have greater mental capacities than others have.
 - c. Some are born in an atmosphere of culture and education, while others are born in poverty and ignorance.
 - d. Some are born in Christian homes, while others are not.
 - e. Some differ in their opportunity for using their talents.
 - f. Some congregations have a better spirit and program of work than do others.
 - (1). Some congregations have a wide awake leadership with a well-planned program of activity.
 - (2). Some of the congregations have poor leadership with a poorly-planned program of activity.
5. Each servant was given his talent.
 - a. No servant was allowed a choice.
6. No particular servant was due more credit than the others, except as he put forth a greater proportionate effort than did the others. 1 Cor. 4:7.

IV. The Use Made of the Talents. Matt. 25:16-18.

1. The five talent man gained five talents more.
2. The two talent man gained two talents more.
3. The one talent man hid his talent.
 - a. Though the man had only one talent, he was held responsible for it.
 - b. Often people of few talents reason very much like the one talent man reasoned.
 - c. Jesus let the parable turn on the one talent man because all would recognize that the five talent man should use his talents, but few recognize that the man of limited talents is under just as great obligation to use the talents he has as is the five talent man.
4. The one talent man showed little faith.
5. He was afraid.
6. God never requires more of a person than he can do. 2 Cor. 12:9; Phil. 4:13; 1 Cor. 10:13.

7. God requires faithfulness. Rev. 2:10; 1 Cor. 15:58.

V. The Day of Reckoning.

1. The servants who received five and two talents doubled their capital. Matt. 25:19-23.
2. The Lord said, "Well done, thou good and faithful servant." Matt. 25:21.
3. The servant with the one talent was very displeasing to the Lord. Matt. 25:26-30.
 - a. He had not gambled away or spent his talent.
 - b. He had not been a dishonorable man.
 - c. He had simply failed to use what he had. Matt. 25:27-30.
4. The day of reckoning for us will be the judgment. 2 Cor. 5:10; Eccl. 12:13-14; Rev. 20:11-15.
 - a. God will not require the same amount of work from each person.
 - b. God will require faithfulness. Matt. 24:13; Rev. 2:10.
 - (1). The faithful will enter into the joy of heaven. Matt. 25:31-40, 46.
 - (2). The unfaithful will be cast into outer darkness. Matt. 25:30, 41:46.
 - (3). The unfaithful are not necessarily drunkards, or liars, or adulterers.
 - (4). One is unfaithful when he fails to be actively good.

VI. The Parable Teaches:

1. That the Lord expects each person, regardless of his capacities to work earnestly in the kingdom.
2. That the Lord is displeased with slothfulness and wasted opportunities.
3. That the talents we have will increase or decrease, depending on the use of or lack of use of them.
 - a. If they are used they will increase.
 - b. If they are not used they will decrease.
5. That the Lord's coming would be delayed long enough for those disciples to make preparation for it. 2 Cor. 6:2.

A Picture of the Judgment

Matt. 25:31-46

- I. Will There Be a Judgment Day?
 1. The judgment is certain. Jn. 5:28, 29; Rev. 20:11-15.
 2. There are many false theories relative to the judgment.
 - a. Some say there will be no judgment.
 - b. Some say the judgment is going on now.
 - c. Some say the judgment has already past.
 3. The following scriptures further set forth the certainty of the judgment. 2 Pet. 3:7; Acts 17:30, 31; Jude 6; Rom. 2:5.
- II. When Will the Judgment Be?
 1. After death. Heb. 9:27.
 2. At the second coming of Christ. Matt. 25:31-46.
 3. After the dead are raised and the living are changed. 1 Cor. 15:50-53; 1 Thes. 4:13-18; Rev. 20:13.
- III. Who Will Be the Judge?
 1. The Son of man. Matt. 25:31-41; Acts 17:30, 31.
 2. Our Saviour now will be our judge then.
 3. Those who refuse to accept Christ as their Saviour will find the judgment to be a fearful day. Heb. 10:30; Matt. 25:41-46.
- IV. Who Will Be Judged?
 1. All nations. Matt. 25:31-33.
 2. All Christians. Heb. 10:30; Rom. 14:12.
 3. All men. 2 Cor. 5:10; Rev. 20:11-15; Acts 17:31; Rom. 14:10.
 4. Wicked angels. Jude 6.
- V. For What Will All Be Judged?
 1. For the secret things they have done. Eccl. 12:13, 14; Rom. 2:16.
 2. For their words. Matt. 12:36, 37.
 3. For their deeds. 2 Cor. 5:10; Rev. 20:11-15; Matt. 16:27; Matt. 25:31-46.

4. For the things they have done and for the things they have left undone. Matt. 25:31-46.
5. For the fruits of their deeds. Jer. 17:10, 21:14, 32:19.

VI. What Is the Purpose of the Judgment?

1. It is not a trial to decide whether we will go to heaven or hell. We are on trial now. Jas. 1:12; Rev. 20:11-15.
2. It is really a summing up of our lives, as a judge sums up the evidence after a trial. Eccl. 12:13, 14; Jn. 5:28, 29; Jer. 17:10.
3. It is a time when the Great Judge will render the final verdict.
4. It is a time when the Great Judge sentences the disobedient to eternal destruction. Matt. 25:41.
5. It is a time when the demands of justice will be met.
6. It is a time when many will be turned away in utter disappointment. Matt. 7:21-23.

VII. What Are the Rewards and Punishments of the Judgment?

1. The righteous will receive eternal life. Matt. 25:46.
2. The wicked will receive eternal damnation. Matt. 25:41, 46; Rev. 20:14.
3. At the judgment, every person will receive a reward that is just and right. 2 Thes. 1:6-9.

The Sheepfold

Jn. 10:1-18

- I. The Two Parables and Their Explanation.
 1. The first parable begins with verse 1 and concludes with verse 6.
 2. The second parable begins with verse 7 and concludes with verse 10.
 3. The parables are given, and then Jesus presents lessons drawn from them.
- II. The Eastern Custom for Caring for a Flock of Sheep.
 1. The sheep were kept in a fold by night.
 2. The sheep were named and they knew their shepherd's voice.
 3. The shepherd would lead the sheep in the day to pasture.
- III. The First Parable. Jn. 10:1-6.
 1. The fold was God's people under the Jewish covenant.
 2. The shepherd is Christ.
 - a. A good shepherd layeth down his life for his sheep. Jn. 10:11.
 - b. A hireling fleeth when he seeth danger. Jn. 10:12-13.
 - c. The principle is true of false teachers. Rom. 16:17-18.
 3. The door was the door of prophecy. Jn. 10:2.
 - a. The prophecies were not fulfilled by those who falsely claimed to be Christ.
 - b. The prophecies concerning Christ were all fulfilled by him.
 4. John the Baptist seems to be the porter.
 - a. He was sent to bear witness of Christ and to introduce him as the shepherd of God's people. Matt. 3:3; Jn. 1:29-34.
 - b. The emphasis is not on the porter.
 5. The shepherd calleth the sheep by name. Jn. 10:3; Isa. 62:2; Isa. 43:1; Acts 11:26.

6. The shepherd leadeth them out. Jn. 10:3.
 - a. Christ does not drive people to follow him. Jn. 7:17; Matt. 11:28-30.
 - b. Christ leads by his teaching. Those willing to hear followed out of the fold of Judaism into the privileges of Christ.
7. The sheep will not hear a stranger's voice. Jn. 10:5.
 - a. The stranger is one who did not come according to prophecy.
 - b. The strangers were thieves and robbers.
 - c. All religious leaders are not true leaders. Some are thieves and robbers.

IV. The Second Parable. Jn. 10:7-10.

1. The door is Christ. Jn. 10:7.
2. The thieves and robbers were all those who came claiming to be the Messiah.
 - a. Those prepared for Christ came to him in spite of false teachers.
 - b. Those who follow after false teachers are goats and not sheep.
3. The door must be entered to be saved. Jn. 10:9.
 - a. Those who have believed, repented, and been baptized into Christ have entered the door. Rom. 6:3-5; Gal. 3:27.
 - b. Those who hear and obey the Lord are his sheep. Jn. 10:27.
4. The sheep go in and out and find pasture. Jn. 10:9.
 - a. Christ is the door to all spiritual blessings. Eph. 1:3.
 - b. Christ's church includes the fold and the pasture.
5. The thief cometh to steal, kill, and destroy. Jn. 10:10.
 - a. False religions rob men.
 - b. True religion blesses men.

V. Christ Is the Good Shepherd and Has Brought All His Sheep Into the Same Flock and Fold.

1. He had other sheep who were not of the Jewish fold; they were Gentiles. Jn. 10:16.
2. He made them both into one flock and fold. Jn. 10:16; Eph. 2:14-16.
3. He has only one church, which is the fold. Eph. 4:4; Eph. 1:22-23; Col. 1:18.
4. He is the door into the church. If one remains outside he will be lost. Acts 2:47; Heb. 12:22-23; Eph. 5:23.

The Vine and the Branches

Jn. 15:1-8

I. Introduction.

1. Jesus often illustrated spiritual relations and spiritual things by natural ones.
2. Jesus is giving the spiritual relations between himself and his disciples in the parable.
 - a. The disciples of Christ are in him. Jn. 15:5.
 - b. He is in the disciples. Jn. 15:5.

II. The Vineyard Is God's. Jn. 15:1.

1. The Jews were God's vineyard in the Old Testament. Isa. 5:1-7; Jer. 2:21; Psa. 80:8-12.
2. The church is God's vineyard today. 1 Cor. 3:9.

III. The True Vine Is Christ. Jn. 15:1, 2.

1. The branches must be in the vine. Jn. 15:2; Jn. 1:4; 1 Jn. 5:11; 2 Cor. 5:17.
 - a. They cannot maintain life without the vine.
 - b. They cannot grow without the vine.
 - c. They cannot bear fruit without the vine. Jn. 15:4, 5.
2. The branches are completely dependent upon the vine.
3. The vine is dependent upon the branches.
 - a. The vine cannot bear fruit without the branches. Jn. 15:8.
 - b. The vine cannot beautify the vineyard without the branches.
 - c. The responsibility of beautifying the church and converting sinners falls upon the church. 2 Cor. 4:7; Eph. 3:21.
4. The branches must be grafted or planted in Christ. Rom. 6:3-5.
5. The true vine is Christ. Jn. 15:1.
 - a. Other vines would be false vines.
 - b. Other branches other than those in Christ would be false branches.

IV. The Branches Are the Disciples. Jn. 15:5, 6.

1. They are not denominations.
2. They are Christians. Jn. 15:6.
3. They are in Christ. 2 Tim. 2:10; 2 Cor. 5:17; Acts 4:12.
4. They are purged. Jn. 15:1-3.
5. They must bear much fruit. Jn. 15:2, 8; 2 Pet. 1:5-11; Rom. 6:22; Gal. 5:22, 23.
 - a. To bear fruit means more than refraining from evil. Matt. 25:31-46.
 - b. To bear fruit means to live positively—to do good.
6. They must be in Christ to bear fruit. Jn. 15:4-6.
 - a. The best man out of Christ can bear no fruit unto God.
 - b. The feeblest branch in the vine stands a better chance to bear fruit than a healthy branch cut loose from the vine.
7. They all bear the same kind of fruit. Matt. 7:20; Gen. 1:12.
8. They must abide in Christ. Jn. 15:4-6; 1 Jn. 2:24; Rev. 14:13; 1 Thes. 4:13-18; Gal. 5:4.
 - a. If they fail to abide in Christ, they are cut off. Jn. 15:2.
 - b. If they fail to abide in Christ, they are withered. Jn. 15:6.
 - c. If they fail to abide in Christ, they are burned. Jn. 15:6.

V. Conclusion.

1. No one can bear fruit out of Christ.
2. If one is in Christ and bears no fruit, he will be cut off and burned.

Salt

Matt. 5:13

I. Introduction.

1. Jesus declared that his disciples are the salt of the earth.
 - a. Salt is a preservative.
 - b. Salt is indispensable.
 - c. Salt is essential to living.
2. By means of salt, Jesus points out the preserving influence of Christians.
3. Without the preserving influence of righteous people, no nation or people can long stand. Prov. 14:34.

II. Salt Is a Positive Force.

1. The presence or absence of salt cannot be ignored.
 - a. Its presence is sometimes highly welcomed.
 - (1). It preserves or purifies.
 - (2). It gives flavor to food.
 - b. Its presence is sometimes keenly resented.
 - (1). When salt is in ice cream.
 - (2). When salt is in coffee.
 - (3). When food is too salty.
2. The disciples of Christ cannot be ignored.
 - a. The world may welcome their presence.
 - (1). The Pentecostians did. Acts 2.
 - (2). The eunuch did. Acts 8:26-40.
 - (3). The household of Cornelius did. Acts 10 and Acts 11.
 - (4). The jailer and his house did. Acts 16:27-34.
 - (5). All who gladly receive the word will.
 - b. The world may resent their presence.
 - (1). The apostles were often put in prison. They were beaten and later put to death. Acts 4; Acts 12; Acts 14:19, 20.
 - (2). The early disciples were beaten, burned at the stake, and hated of all men.

- c. The world opposes Christ, but it cannot ignore Him.
- 3. Jesus was not to be ignored.
 - a. His enemies hated him intensely.
 - b. His friends loved him dearly.
 - c. All took keen knowledge of his presence.

III. Salt Is a Preserving Power.

- 1. The influence of Christians makes other Christians. Matt. 5:13.
 - a. The gospel is in the hands of men. 2 Cor. 4:7; 2 Cor. 5:18, 19.
 - b. The gospel should be preached by good men. Acts 8:4; Matt. 28:19, 20.
- 2. The influence of Christians preserves society.
 - a. When there are not enough Christians on earth to preserve, it will be destroyed. 2 Pet. 3:10.
 - b. When Sodom and Gomorrah were destroyed, it was for the lack of righteous people. Ten righteous people would have preserved the cities. Gen. 18; Gen. 19.
 - c. When the Antediluvian World was destroyed, it was for the lack of righteous people. There were only eight righteous souls in the entire world. Gen. 6:5-7, 18.
 - d. When this nation falls, if ever, it will be for the lack of righteous people to serve as a preserving power or force. Prov. 16:7.

IV. Salt Preserves or Saves at the Expense of Itself.

- 1. The preserving quality in us will expend—
 - a. Our time.
 - b. Our money. Acts 20:35.
 - c. Our energy.
- 2. The preserving quality in Jesus caused him to give himself for the sins of the world. 2 Cor. 8:9; Eph. 5:25; Lk. 22:42.
- 3. The sacrifice that Jesus made is an example for us. 1 Pet. 2:21; Rom. 12:1-3.

V. How Salt Works.

- 1. Silently.**
- 2. Inconspicuously.**
- 3. Gradually.**

VI. Conclusion.

- 1. Living the Christian life is the greatest contribution one can make to the welfare of his nation or to the welfare of man.**
- 2. Let us be careful as Christians lest we lose our preserving power.**

Light

Matt. 5:14-16

I. Introduction.

1. Jesus told his disciples that they were the light of the world.
2. He emphasized that a city set on a hill cannot be hid.
3. He charged his disciples, therefore, to let their light so shine that all men would see their good works and glorify their father in heaven.

II. Light Shines.

1. Light does not shine merely for the sake of shining.
 - a. We are not saved solely for our own sake.
 - b. We are saved to save. Rom. 10:13-15; 1 Tim. 4:16; Matt. 28:18-20.
2. Light shines naturally and not merely to make a show.
 - a. Christians should do good through their very nature.
 - (1). Their nature should cause them to attend the services of the Lord. Acts 20:7; Heb. 10:25.
 - (2). Their nature should cause them to teach the truth to others. Acts 2:40; Acts 8:4.
 - (3). Their nature should cause them to give as they have been prospered. 1 Cor. 16:2.
 - (4). Their nature should cause them to visit the sick and needy. Jas. 1:27.
 - b. Christians should not do good to be seen of men. Matt. 6:2-6.
3. Light shines naturally but always costly.
 - a. The candle glows, but the candle stick grows shorter.
 - b. The lamp shines, but the oil grows lower.
 - c. The electric light beams in brightness, but energy is being consumed.
 - d. It cost Christ his life to be the light of the world.
 - e. It will cost us time, money, and effort to shine, but the reward will be great. Matt. 5:11, 12.

4. Light shines willingly.
 - a. We should attend church willingly. Heb. 10:25.
 - b. We should give willingly. 2 Cor. 9:6-7.
 - c. We should teach willingly. 2 Tim. 2:24.
 - d. We should do whatever needs to be done willingly.
5. Light shines openly and without partiality. The candle will shine as brightly in the poor man's cottage as in the rich man's palace.
 - a. The Christian must shine wherever he is.
 - b. Sinners love darkness rather than light, because their deeds are evil.
6. Light shines uprightly.
 - a. The oil lamp will smoke if turned sideways.
 - b. The disciples of Christ must be morally and spiritually erect to shine before men. Matt. 5:16.

III. Light Is a Positive Thing.

1. Light will be seen. Matt. 5:14. If nobody sees our light, we either do not have a light or else it is covered with sin.
2. Light will drive away darkness. The light of the truth drives away the darkness of ignorance, error, unbelief, inconsideration, and vice.
3. Light is awakening.
 - a. The morning light awakes the birds, cattle, etc.
 - b. The light of the truth turns people from the darkness of sin to righteousness. Acts 26:16-18.
 - c. The light of the truth will awaken a sleeping church.

IV. Light Is Quiet and Gentle.

1. We are not to make a great noise about the good we do. Matt. 6:2-4; Matt. 5:16.
2. We are to be gentle, yet positive. Gal. 6:1.

V. Light Is Useful.

1. Light is cheering and comforting, while darkness is depressing, frightening, and mysterious. Psa. 13:5; Psa. 51:12.

2. Light makes for health.
 - a. It shuts the door in the face of invading diseases.
 - b. The church is healthier when the whole truth is preached. Psa. 119:130; Acts 20:32.
3. Light is revealing.
 - a. It enables us to see.
 - b. It enables us to discern our own sins and weaknesses.
 - c. It leads us out of the darkness of sin and reveals to us the path of life everlasting. Psa. 119:105; Psa. 119:130.
4. Light is purifying.
 - a. The light of the truth purifies the soul when it is obeyed. 1 Pet. 1:22; Jn. 15:3.
 - b. The light must be carried by us. Matt. 5:14-16; 2 Cor. 4:7.

VI. Conclusion.

1. The light of a true Christian cannot be concealed.
2. The feeblest light can be seen at midnight. No sincere humble Christian has ever lived a life in vain.
3. Is your lamp all trimmed and burning bright?

If the Eye Offend Thee Pluck It Out

Matt. 5:29, 30

I. Introduction.

1. Jesus used the right eye and the right hand to teach that the dearest objects must be abandoned if they cause us to sin.
 - a. The right eye was considered more serviceable than the left, particularly in battle.
 - b. The right hand was considered more serviceable than the left. The reason why it was so considered is quite obvious.
2. Jesus teaches at least four lessons in the verse.
 - a. The value of the soul.
 - b. The danger of sin.
 - c. The wrath to come.
 - d. The necessity of discipline.

II. The Value of the Soul.

1. The soul is worth more than any member of the body. Matt. 5:29, 30.
2. The soul is worth more than all the world. Matt. 16:26.
3. The soul cannot be destroyed by man. Matt. 10:28.
4. The soul is the object of God's love. Jn. 3:16; Rom. 5:8.

III. The Danger of Sin.

1. Sin caused the Antediluvian world to be destroyed. Gen. 6, 7.
2. Sin brought destruction to Sodom and Gomorrah. Gen. 18, 19.
3. Sin is a reproach to any people. Prov. 14:34; Prov. 16:7.
4. Sin will bring forth death. Jas. 1:15; Rom. 6:23; Ezk. 18:20.
5. Sin will send the soul to hell. Matt. 5:29, 30; Matt. 10:28.

IV. The Wrath to Come.

1. "The soul that sinneth, it shall die." Ezk. 18:20; Rom. 6:23; Rev. 21:8.

2. The soul that sinneth will be cast into hell. Matt. 5:29, 30; Matt. 10:28.
3. The soul that sinneth will be punished with everlasting punishment. Matt. 25:41, 46; Rev. 14:9-11; Mk. 9:43-48.

V. The Necessity of Discipline.

1. We must discipline ourselves to the extent of plucking out an eye or cutting off a hand if such should be necessary in order to keep us from sinning.
2. We must put away the lust and passions of the flesh. Col. 3:5; Gal. 5:19-21.
3. We must abstain from evil. 1 Thes. 5:21, 22; Rom. 12:9.
4. We must keep our hearts pure. Prov. 23:7; Prov. 4:23; Matt. 12:34, 35; Lk. 6:45.

VI. Conclusion.

1. Under no circumstances can we afford to lose our souls.
2. Whatever hinders us spiritually, we must give it up regardless of the cost.

Treasures in Heaven

Matt. 6:19-21

I. Introduction.

1. Material treasures of the East consisted primarily of clothes and precious metals.
 - a. Clothes were better adapted to accumulation than than now, because no clothing went out of style.
 - b. Clothes often suffered from moths, and metals often suffered from rust.
2. Material treasures were not forbidden by Jesus, but the hoarding of them was forbidden.
 - a. Because moths and rust destroyed them.
 - b. Because thieves would break through and steal.
 - c. Because heavenly treasures are more desirable than earthly treasures.
 - (1). They make security for the soul.
 - (2). They are eternal in value.

II. We Lay Up Treasures in Heaven in Proportion to Our Sacrifices and Work.

1. We will be judged according to our work. Matt. 16:27; Isa. 59:18; Rom. 2:6; Rev. 20:11-15.
2. We will be judged even by the secret things we do. Rev. 2:23; Eccl. 12:14.
3. We will be judged according to the fruits of our doings. Jer. 32:18, 19.

III. We Have Treasures, Not in Proportion to Our Talents, But in Proportion to the Way We Use Our Talents.

1. In the parable of the talents, the man with five talents and the man with the two talents received the same reward. Matt. 25:14-30.
2. In the parable of the laborers in the vineyard, all received the same pay. Matt. 20:1-16.
 - a. To whom much is given much shall be required. Lk. 12:47, 48.

b. To whom little is given little shall be required.

3. In the parable of the pounds, the rewards were different. Lk. 19:11-27.

IV. We Lay Up Treasures Either on Earth or in Heaven.

1. We lay up treasures on earth when we put the things of the world first in our thoughts, plans, and affections.
2. We lay up treasures in heaven when we seek first his kingdom and his righteousness. Matt. 6:33.

V. We Must Be in Christ To Lay Up Treasures in Heaven.

1. To be in Christ is to be in the church. Eph. 1:22, 23.
2. To be in Christ is to be saved and added to the church. Eph. 5:23; Acts 2:47.
3. To be in Christ is to have one's name on the book of life. Rev. 20:15; Heb. 12:22, 23.
4. To be in Christ is to be a new creature. 2 Cor. 5:17.
5. To be in Christ is to be free from condemnation. Rom. 8:1.
6. To die in Christ is to be blessed. Rev. 14:13.

VI. We Enter Christ.

1. By believing. Rom. 10:9, 10; Jn. 8:24; Mk. 16:16; Heb. 11:6.
2. By repenting. Lk. 13:3; Acts 11:18, 17:30, 31, 2:38.
3. By confessing the name of Christ. Rom. 10:9, 10; Matt. 10:32, 33; Acts 8:37.
4. By being baptized into Christ. Rom. 6:3-5; Gal. 3:26, 27.

VII. We Should Start Laying Up Treasures in Heaven Early in Life. Eccl. 12:1.

1. The young die as well as the old.
2. The wise said, "Remember thy creator in the days of thy youth. Eccl. 12:1.
3. Those who start laying up treasures in heaven early in life will be rewarded bountifully.
 - a. Let us start now. 2 Cor. 6:2.
 - b. Let us be faithful over little things. Lk. 16:10.
 - c. Let us remember life is uncertain and death is sure. Heb. 9:27.

The Two Builders

Matt. 7:24-27

I. Introduction.

1. Jesus ends his sermon on the mount with the parable of the two builders. Matt. 7:24-27.
2. Jesus had been preaching to a vast and interested multitude.

II. The Parable Stated.

1. Whosoever hears the sayings of Jesus and doeth them, shall be like a man who built his house upon the rock. Matt. 7:24, 25.
2. Whosoever heareth the sayings of Jesus and doeth them not, shall be like a foolish man who built his house upon the sand. Matt. 7:26, 27.

III. The Parable Teaches that To Listen Is Not Enough.

1. To listen with reverent approval is not enough.
2. To listen with keen appreciation and deeply stirred emotions is not enough.
3. One must be a doer of the word and not a hearer only. Jas. 1:21-25.
4. One's listening must be put into action.
5. All must obey. Matt. 7:21-27; Rev. 22:14.
 - a. Consider how often members of the church have been warned of their duty and then remained unfaithful.
 - b. Consider how often sinners have listened to the gospel and refused to obey it. Heb. 5:9; 2 Thes. 1:6-9.

IV. The Parable Teaches that All Are Building for Eternity.

1. The builders are divided into two classes.
 - a. The wise builders.
 - b. The foolish builders.
2. Jesus often divided people into two groups.
 - a. There are those who have on the wedding garments and those who do not. Matt. 22:11-14.
 - b. There are those who travel the broad way and those who travel the narrow way. Matt. 7:13, 14.

- c. There are those who are alive spiritually and those who are dead spiritually. Rev. 3:1-6.
- d. There are those who are faithful and those who are unfaithful.
- e. There will be those who will be placed on the Lord's right hand and those who will be placed on his left hand at the judgment. Matt. 25:31-46.

3. Jesus makes the divisions whether we relish them or not.

V. Jesus Gives the Picture of Two Builders.

1. Points of likeness or similarity.

- a. Both heard the sayings of Jesus.
- b. Both saw the necessity of building a house, a place of refuge.
- c. Both actually erected a house.
- d. Both their houses were exposed to the storm.
- e. Both rested with a feeling of security.

2. The points of difference—

- a. They differed in their personal character. One was wise and the other foolish.
- b. They differed in the foundation on which they built. One was careful to build on a solid foundation, but the other was negligent to consider the character of his foundation.
- c. They differed in the final results. The wise man's house stood, but the foolish man's house fell.

3. All responsible people today are builders.

- a. Some are wise builders.
- b. Some are foolish builders.
- c. Characteristics of wise builders.
 - (1). They obey the gospel.
 - (2). They are regular in their attendance at their church service.
 - (3). They teach others. 2 Tim. 2:24.

(4). They give liberally. 1 Cor. 16:2; 2 Cor. 9:6-10.

(5). They live godly in Christ Jesus.

d. Characteristics of foolish builders.

(1). They show disregard for the written word.

(2). They are unmindful of the divine appointments.

(3). They are unconcerned about the physical and spiritual welfare of others.

4. Many church members are building foolishly.

VI. The Parable Teaches that Each Building Will Be Tested.

1. We must build in view of the test.

2. We must build in view of the cost of discipleship. Matt. 16:24, 25.

3. We must build in view of the coming judgment. 2 Cor. 5:10; Heb. 9:27; Eccl. 12:14; Rev. 20:11-15.

VII. The Parable Teaches That Only Those Who Build Upon Christ Will Stand.

1. Those in the church who practice the works of the flesh cannot stand. Gal. 5:19-21.

2. Those in the church who are unfaithful in worship cannot stand. Heb. 10:25; Rev. 2:10; Jas. 4:17.

3. Those in churches that Jesus did not establish cannot stand. Matt. 15:13; Psa. 127:1.

4. Those who fail to obey the gospel cannot stand. 2 Thes. 1:6-9; Rom. 6:17, 18.

VIII. Conclusion.

1. Are you a wise builder or a foolish builder?

2. Are you teaching others to build upon a solid foundation?

The Great Physician

Lk. 5:30-32; Matt. 9:10-13, 13:15

I. Introduction.

1. The parable of Luke 5:31, 32 was given in answer to the murmuring of the scribes and Pharisees. Lk. 5:30.
2. The sick need a physician. Lk. 5:31.
3. Not those that are whole.
4. The sinner is sick.
 - a. The publicans and sinners were sick and needed Christ's help.
 - b. The scribes and Pharisees claimed to be righteous, and according to their own evaluation of themselves, they did not need Christ's help.

II. The Great Physician Is Christ. Matt. 13:15; 1 Pet. 2:24.

1. He is qualified.
2. He knows what is in man. Jn. 2:24, 25.
3. He knows man.

III. The Disease of the World Is Sin. Isa. 1:5, 6; 1 Pet. 2:21-24.

1. The whole world is sick. Rom. 3:23; Mk. 16:15, 16.
2. The prescription is the gospel.
 - a. It is the same for all. Mk. 16:15, 16; Acts 2:38, 39.
 - b. It must be taken by faith. 2 Cor. 5:7; Mk. 15:16; 2 Ki. 5:1-14.
 - c. It must be taken according to directions. Gal. 1:6-9.
3. The prescription consists:
 - a. Of facts to believe. 1 Cor. 15:1-4.
 - b. Of commands to be obeyed. 1 Pet. 4:17; 2 Thes. 1:6-9.
 - c. Of promises to be enjoyed. 2 Pet. 1:4.
4. The sinner is healed by faith when he obeys God. Num. 21:4-9; Jn. 3:14, 15.
5. The sinner's salvation is contingent upon his acceptance of the gospel. Matt. 13:15.
 - a. Some are too prejudiced to take the remedy. Matt. 13:15; 2 Ki. 5:1-14.

b. Some are committed to quack healers—false teachers. Col. 2:20-22.

c. Some accept strange doctrines.

(1). The doctrine of salvation by faith only. 2 Thes. 1:6-9; Jas. 2:19, 24; Jn. 12:42, 43.

(2). The doctrine of waiting for the spirit to move one. Rom. 1:16; Jas. 1:21.

(3). The doctrine of praying through to salvation. Mk. 16:16; Acts 2:38, 39; Acts 22:16; 2 Ki. 5:1-14; Lk. 6:46; Matt. 7:21; Prov. 28:9.

(4). The doctrine of joining the church of your choice. Acts 2:47; Heb. 12:22, 23.

(5). The doctrine of the impossibility of apostasy. Gal. 5:4; Lk. 8:13; Heb. 6:4-6.

(6). The doctrine of a perverted worship. Matt. 15:9.

IV. The Sinner Can Relapse into Sin and Die (Be Lost) After He Is Healed. Jas. 5:16-20; 1 Cor. 11:30.

V. The Saved Need Food and Exercise. Acts 20:32; Heb. 5:12-14.

VI. Conclusion.

1. Without the great physician all would be miserably lost.
2. Let everyone place implicit faith in the remedy Christ has prescribed for sin.

New Patches On Old Garments and New Wine In Old Wine Skins

Matt. 9:16, 17; Mk. 2:18-22; Lk. 5:36-39

I. Introduction.

1. The disciples of John and of the Pharisees fasted, and asked Jesus why his disciples did not fast. Matt. 9:14.
 - a. The Pharisees fasted twice a week. Lk. 18:12.
 - b. The disciples of John fasted often. Lk. 5:33.
 - (1). It may have been because the custom had been established and John did not feel himself authorized to make so great a change.
 - (2). It may have been that John was in prison at the time, and it was natural for his disciples to fast, for the fasting was an expression of sorrow.
 - (3). It may have been in compliance with the practice of John, for he came neither eating nor drinking. Matt. 11:18.
2. Jesus gave three illustrations establishing the fact that we should observe the fitness and propriety of things.
 - a. The first illustration was taken from a marriage fast. Lk. 5:34, 35.
 - b. The second illustration was taken from the familiar practice of patching old clothes. Lk. 5:36. *unsuitable*
 - (1). The new cloth in those days was not shrunk.
 - (2). The new cloth when put on the old garment would shrink and tear the old garment.
 - c. The third was taken from the use of handling wine. Lk. 5:37-39.
 - (1). The wine bottles were made of skins.
 - (2). The wine would ferment and expand.
 - (3). The old bottles or skins had been used and stretched to capacity.
 - (4). The new bottles or skins would expand with the wine, but the old wine skins would burst and the wine would be wasted.

3. The propriety of things should always be observed.
- II. Fasting Was Not Proper for Christ's Disciples at That Particular Time.
1. Fasting was often a sign of grief and sorrow. Matt. 9:15.
 2. Fasting is to take place when there is a real occasion for it. Acts 13:2; 2 Cor. 11:27.
 3. Fasting is a matter that comes somewhat naturally.
 4. Fasting was out of order for the disciples of Christ at that time because:
 - a. They were with Christ, the bridegroom.
 - b. The occasion was one of joy.
 5. Fasting would be proper for the disciples of Christ:
 - a. When Christ was taken from them.
 - b. When because of the death of Christ they would be stricken with deep grief.
- III. The Traditions of the Elders Should Not Be Patched to the Gospel of Christ.
1. The Pharisees made void the commandments of God by their traditions. Mk. 7:8, 13.
 2. They worshiped with great show and display. Matt. 23:5-10.
 3. The gospel of Christ requires humility of life and singleness of purpose. Lk. 14:11; Matt. 5:3, 5.
- IV. The Law of Moses Should Not Be Patched to the Gospel of Christ.
1. The law has ended. Col. 2:14; Eph. 2:14-16; Rom. 7:4, 6, 7.
 2. The law was fulfilled in Christ. Jn. 19:30; Matt. 5:18; Lk. 24:44.
 3. The law was supplanted by the gospel of Christ. Heb. 7:12; Heb. 10:9, 10.
- V. A Denominational System Should Not Be Patched to the Gospel of Christ.
1. The doctrine of men perverts the gospel. Gal. 1:6-9.

2. The doctrine of men makes worship vain. Matt. 15:9.
3. The doctrine of men is to be avoided by Christians. Col. 2:20-22.
4. The doctrine of men shall be rooted up. Matt. 15:13; Psa. 127:1.

VI. Conclusion.

1. Let us always be cognizant of the propriety and fitness of things.
2. Let us be careful to patch nothing to the gospel of Christ.

A House or Kingdom Divided Against Itself Cannot Stand

Matt. 12:22-30; Mk. 3:22-27

I. Introduction.

1. Jesus cast out demons. Matt. 12:22.
2. The Pharisees admitted that Jesus cast out demons, but they charged that he did so by the power of Beelzebub.
3. Jesus met their charge by affirming a time tested principle that a kingdom or house divided against itself cannot stand, and if Satan hath risen up against himself and is divided, he cannot stand. Mk. 3:24-26.
4. Jesus made the statement in answer to the Pharisees, but the application of "a house divided against itself cannot stand" goes further than Satan's kingdom.
5. Jesus then affirmed that he is stronger than Satan and is able to bind him and spoil his goods. Mk. 3:27.
 - a. Satan's great power is conceded by all, but Christ's power is far greater.
 - b. Satan's house is the lower world. He exercises control over the hearts of evil men.
 - (1). The human heart is the battlefield between Christ and Satan.
 - (2). The eternal destiny of a man's soul depends upon who controls his heart and life, whether Jesus or Satan.

II. The Devil's Kingdom Divided Against Itself Cannot Stand.

1. His kingdom stands in direct opposition to the kingdom of God.
2. His kingdom is a kingdom of anarchy, conflict, and hate.
3. Should some of the emissaries of his kingdom commence to promote true righteousness, his kingdom would become divided, and in such a state, his kingdom could not stand.

III. The Church Divided Against Itself Cannot Stand.

1. The work of the church was hindered at Corinth because of division. 1 Cor. 1:10-13; 1 Cor. 3:1-3; 1 Cor. 11:20, 21.

2. The work of any congregation is hindered when the congregation is divided.
3. The cause of Christ is hindered when sister congregations are divided against each other.

IV. Division Within the Church Is a Sin and Is Strenuously Condemned.

1. Christ condemned division. Jn. 17:20-22; Jn. 10:16.
2. Paul condemned division. 1 Cor. 1:10-13; 1 Cor. 3:1-3; Phil. 3:16.

V. The Cause of Division.

1. Love for self. 2 Tim. 3:2.
 - a. Personal matters.
 - b. Selfish ambitions.
2. Love for popularity. Jn. 12:42, 43.
3. Love for false teachers. 2 Cor. 11:13-15.
4. Love for money. 2 Pet. 2:1-3; Rom. 16:17, 18; 1 Tim. 6:6-10.
5. Love for strange doctrines. 2 Thess. 2:10-12.

VI. The Fruits of Division.

1. Causes men to depart from the faith. Matt. 24:12.
2. Leaves sinners estranged from God without knowledge to salvation.
3. Divides homes and causes grief.
4. Wastes money.

VII. The Remedy for Division and the Basis for Unity.

1. Have no creed but the Bible. Rev. 22:18, 19; 1 Pet. 4:11; 2 Jn. 9; 2 Tim. 3:16, 17.
2. Have no church but the New Testament Church. Matt. 16:18; Acts 20:28; Rom. 16:16; Heb. 12:22, 23.
3. Have no plan of salvation but the Bible plan. Matt. 28:18-20; Mk. 16:15, 16; Acts 2:36-42.
4. Have no name but the God-given name. Acts 11:26; 1 Pet. 4:16; Isa. 62:2.
5. Have no worship but the New Testament worship. Jn. 4:24; Matt. 15:9.
6. Have no standard of living but the Bible standard. Tit. 2:12.

The Defiled Man

Matt. 15:10-20; Mk. 7:14-23

I. Introduction.

1. The Scribes and Pharisees exalted traditions ahead of the law of God. Mk. 7:13.
2. They murmured because the disciples ate with unwashed hands. Matt. 15:1, 2; Mk. 7:2-5.
3. They thought one was defiled who ate with unwashed hands. Mk. 7:2.

II. Jesus Gave the Principle of Sin.

1. Sin does not lie in food or matter.
2. Sin is a transgression of the law. 1 Jn. 3:4.
3. Sin lies within the soul.
4. Sin, and not the physical touch, makes one impure before God.

III. The Parable Teaches that What Is Eaten Does Not Defile a Man's Character. Matt. 15:11, 17.

1. He was not referring to the unclean meats of the Jews.
2. He was not referring to intoxicating beverages. Gal. 5:19-21; Prov. 23:31-35.

IV. The Parable Teaches that What Comes Out of a Man Defiles Him. Matt. 15:11, 18.

1. Sin originates in the heart.
 - a. Our actions originate in our thoughts. Prov. 23:7, 4:23.
 - b. Our speech is governed by our thoughts. Matt. 12:34; Lk. 6:45.
2. Our speech comes from the heart. Matt. 12:34.
3. It betrays a man's character. Lk. 6:45.

V. Some of the Evil Things that Spring From the Heart Are— Matt. 15:19; Mk. 7:22.

1. Evil thoughts. Matt. 5:27, 28.
 - a. These are the first-born of the corrupt nature.
 - b. These are put in opposition to the law of God. Psa. 119:113.

2. Murders. Mk. 10:19.
3. Thefts. Mk. 10:19.
4. Adultery and fornication. Rev. 21:8; Mk. 10:19; Gal. 5:19.
5. False witnesses. Prov. 6:16-19; Mk. 10:19.
6. Blasphemies. Mk. 7:22.
 - a. The Pharisees blasphemed against the Holy Spirit. Matt. 12:24-32.
 - b. The people blasphemed against Christ. Matt. 12:32.
 - c. Paul blasphemed the church. 1 Tim. 1:13.
7. Pride. Mk. 7:22.
8. These with all other sins have their beginning in the heart.

VI. To Do Right One Must Think Right.

1. Some things upon which we must think.
 - a. We should think about God and desire to know him better. We can know God only through his word. 2 Cor. 3:18; 2 Pet. 3:18; 2 Tim. 2:15.
 - b. We should think about obeying the gospel. 2 Thes. 1:6-9; Rom. 6:17, 18; Rom. 2:8, 9.
 - c. We should think about going to heaven. Jn. 14:1-4; Rev. 21:4.
 - d. We should think about saving others. 1 Tim. 4:16.
 - e. We should think on relieving the afflicted. Jas. 1:27.
 - f. We should think on all the things named by Paul in Phil. 4:8.
 - (1). Whatsoever things are true.
 - (2). Whatsoever things are honest.
 - (3). Whatsoever things are just.
 - (4). Whatsoever things are pure.
 - (5). Whatsoever things are lovely.
 - (6). Whatsoever things are of good report.
2. Some things which will produce evil thoughts are—2. Thes. 5:21, 22.

- a. Evil companions. 1 Cor. 15:33.
 - (1). Dancing. Gal. 5:19-21.
 - (2). Mixed bathing. 1 Tim. 2:9, 10.
 - (3). Corrupt conversation.
- b. Salacious literature and pictures.
- c. Selfish purposes.

VII. Conclusion.

- 1. We must think right to do right. Prov. 4:23; Matt. 12:34.
- 2. As a man thinketh in his heart, so is he. Prov. 23:7.

If the Blind Lead the Blind

Matt. 15:14

I. Introduction.

1. The scribes and the Pharisees were more zealous for their traditions than they were for the law. Mk. 7:13.
2. The scribes and the Pharisees thought eating without first washing the hands was sinful. Matt. 15:2.
 - a. Jesus taught that what a man eats is not what defiles him. Matt. 15:11, 17.
 - b. But that a man is defiled by the thoughts and intents of his heart. Matt. 15:11, 18.
3. The Pharisees were offended at the statement of Jesus. Matt. 15:11, 12.
 - a. Jesus was told of their offense. Matt. 15:12.
 - b. And he said that they were "blind guides." Matt. 15:14.

II. The Blind.

1. The blind guides were the Pharisees. Matt. 15:14.
 - a. They exalted their traditions above the law. Mk. 7:13.
 - b. They made their worship vain with their traditions. Matt. 15:9.
2. The false teachers of today are blind guides. 2 Pet. 2:1-3.
 - a. Those who teach salvation is unconditional are blind guides. Jn. 3:16.
 - b. Those who teach salvation before baptism are blind guides. Mk. 16:16; Acts 2:38; Acts 22:16; 1 Pet. 3:21; Gal. 3:26, 27.
 - c. Those who teach that the pope is the vicar of Christ are blind guides. 1 Tim. 2:5.
 - d. Those who teach the impossibility of apostasy are blind guides. Heb. 6:4-6; 2 Pet. 2:20-22.
 - e. Those who teach that the Lord's supper is not essential are blind guides. Acts 20:7; Heb. 10:25.
 - f. Those who teach any false doctrine are blind guides. Rom. 16:17, 18.

3. The blind guides are ignorant. Eph. 5:17; 2 Cor. 4:4; Psa. 119:105.
4. The blind guides do not love the truth. 2 Thes. 2:10.
 - a. It might be because they do not know the truth. Eph. 5:17.
 - b. It might be because they have had a strong delusion. 2 Thes. 2:10-12.
5. The blind guides are under the influence of Satan. 2 Cor. 4:4; Jn. 8:44.
6. The blind guides are lost. Rev. 14:9-11.

III. The Blind Guides Are Blinded Through:

1. The pleasure of sin. Heb. 11:24-26.
2. The lust for money. 1 Tim. 6:10; Heb. 13:5-6.
3. The lust of the flesh. 1 Jn. 2:15-17.
4. The lust for power. Matt. 4:8-10.
5. The lust for pride. Matt. 4:5-7; 1 Jn. 2:15-17.

IV. The Blind Leading the Blind.

1. The blind guides lead those who are uninformed.
 - a. By teaching them false doctrines. 2 Pet. 2:1-3.
 - b. By perverting the truth. Gal. 1:6-9.
 - c. By keeping them from understanding the truth. Lk. 8:12.
2. They lead those who do not love the truth.
 - a. By offering material rewards. Matt. 28:11-15.
 - b. By offering praise and honor and power. Matt. 4:5-7; Jn. 12:42, 43.

V: The Blind Guides and Those Who Follow Shall Both Fall into the Ditch.

1. Both are in error.
2. Both are lost.

SERMON OUTLINES
ON
THE PARABLES OF JESUS



W. GADDYS ROY

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