

LESSONS DRAWN FROM  
THE PARABLES  
OF JESUS



Specially Bound for Eddy Craft

*By Clayton Winters*



## THE ADVERSARY

MATT. 5:25,26

(25) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

LUKE 12:58,59

(58) When thou goest with thine adversary to the magistrate, {as thou art} in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. (59) I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

## THE STRAIT GATE

MATT. 7:13,14

(13) Enter ye in at the strait gate: for wide {is} the gate, and broad {is} the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait {is} the gate, and narrow {is} the way, which leadeth unto life, and few there be that find it.

LUKE 13:24-30

(24) Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. (25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: (26) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. (27) But he shall say, I tell you, I know you not whence ye are; depart from me, all {ye} workers of iniquity. (28) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you {yourselves} thrust out. (29) And they shall come from the east, and {from} the west, and from the north, and {from} the south, and shall sit down in the kingdom of God. (30) And, behold, there are last which shall be first, and there are first which shall be last.

## WISE AND FOOLISH BUILDERS

MATT. 7:24-27

(24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

LUKE 6:47-49

(47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: (48) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. (49) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## *THE PLENTEOUS HARVEST*

**MATT. 9:37,38**

**LUKE 6:47-49**

(37) Then saith he unto his disciples, The harvest truly {is} plenteous, but the labourers {are} few; (38) Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

(2) Therefore said he unto them, The harvest truly {is} great, but the labourers {are} few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

## *THE UNCLEAN SPIRIT*

**MATT. 12:43-45**

**LUKE 12:24-26**

(43) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (44) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth {it} empty, swept, and garnished. (45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last {state} of that man is worse than the first. Even so shall it be also unto this wicked generation.

(24) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. (25) And when he cometh, he findeth {it} swept and garnished. (26) Then goeth he, and taketh {to him} seven other spirits more wicked than himself; and they enter in, and dwell there: and the last {state} of that man is worse than the first.

## *CHILDREN IN THE MARKET PLACE*

**MATT. 11:16-19**

**LUKE 7:31-35**

(16) But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, (17) And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. (18) For John came neither eating nor drinking, and they say, He hath a devil. (19) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

(31) And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? (32) They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. (33) For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. (34) The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! (35) But wisdom is justified of all her children.

## *LEAVEN IN MEAL*

**MATT. 13:33**

**LUKE 13:21**

(33) Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

(21) It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.



## THE LOST SHEEP

MATT. 18:12-14

(12) How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (13) And if so be that he find it, verily I say unto you, he rejoiceth more of that {sheep}, than of the ninety and nine which went not astray. (14) Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

LUKE 15:3-7

(3) And he spake this parable unto them, saying, (4) What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found {it}, he layeth {it} on his shoulders, rejoicing. (6) And when he cometh home, he calleth together {his} friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. (7) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

## THE MURDEROUS HUSBANDMEN

MATT. 21:33-43

(33) Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: (34) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. (35) And the husbandmen took his servants, and beat one, and killed another, and stoned another. (36) Again, he sent other servants more than the first: and they did unto them likewise. (37) But last of all he sent unto them his son, saying, They will reverence my son. (38) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. (39) And they caught him, and cast {him} out of the vineyard, and slew {him}. (40) When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? (41) They say unto him, He will miserably destroy those wicked men, and will let out {his} vineyard unto other husbandmen, which shall render him the fruits in their seasons. (42) Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? (43) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

MARK 12:1-9

(1) And he began to speak unto them by parables. A {certain} man planted a vineyard, and set an hedge about {it}, and digged {a place for} the winefat, and built a tower, and let it out to husbandmen, and went into a far country. (2) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. (3) And they caught {him}, and beat him, and sent {him} away empty. (4) And again he sent unto them another servant; and at him they cast stones, and wounded {him} in the head, and sent {him} away shamefully handled. (5) And again he sent another; and him they killed, and many others; beating some, and killing some. (6) Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. (7) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. (8) And they took him, and killed {him}, and cast {him} out of the vineyard. (9) What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

## THE MARRIAGE SUPPER

MATT. 22:2-10

(2) The kingdom of heaven is like unto a certain king, which made a marriage for his son, (3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and {my} fatlings {are} killed, and all things {are} ready: come unto the marriage. (5) But they made light of {it}, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated {them} spitefully, and slew {them}. (7) But when the king heard {thereof}, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. (8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

LUKE 14:16-24

(16) Then said he unto him, A certain man made a great supper, and bade many: (17) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. (18) And they all with one {consent} began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. (19) And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. (20) And another said, I have married a wife, and therefore I cannot come. (21) So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. (22) And the servant said, Lord, it is done as thou hast commanded, and yet there is room. (23) And the lord said unto the servant, Go out into the highways and hedges, and compel {them} to come in, that my house may be filled. (24) For I say unto you, That none of those men which were bidden shall taste of my supper.

## THE WATCHING SERVANT

MATT. 24:42-44

(42) Watch therefore: for ye know not what hour your Lord doth come. (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. (44) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

LUKE 12:39-41

(39) And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. (40) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (41) Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

**FAITHFUL OR UNFAITHFUL SERVANT**

**MATT. 24:45-51**

**LUKE 12:42-48**

(45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? (46) Blessed {is} that servant, whom his lord when he cometh shall find so doing. (47) Verily I say unto you, That he shall make him ruler over all his goods. (48) But and if that evil servant shall say in his heart, My lord delayeth his coming; (49) And shall begin to smite {his} fellowservants, and to eat and drink with the drunken; (50) The lord of that servant shall come in a day when he looketh not for {him}, and in an hour that he is not aware of, (51) And shall cut him asunder, and appoint {him} his portion with the hypocrites: there shall be weeping and gnashing of teeth.

(42) And the Lord said, Who then is that faithful and wise steward, whom {his} lord shall make ruler over his household, to give {them their} portion of meat in due season? (43) Blessed {is} that servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will make him ruler over all that he hath. (45) But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; (46) The lord of that servant will come in a day when he looketh not for {him}, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. (47) And that servant, which knew his lord's will, and prepared not {himself}, neither did according to his will, shall be beaten with many {stripes}. (48) But he that knew not, and did commit things worthy of stripes, shall be beaten with few {stripes}. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

## PARABLE OF THE TALENTS

MATT. 25:14-30

LUKE 19:11-27

(14) For {the kingdom of heaven is} as a man travelling into a far country, {who} called his own servants, and delivered unto them his goods. (15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. (16) Then he that had received the five talents went and traded with the same, and made {them} other five talents. (17) And likewise he that {had received} two, he also gained other two. (18) But he that had received one went and digged in the earth, and hid his lord's money. (19) After a long time the lord of those servants cometh, and reckoneth with them. (20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdst unto me five talents: behold, I have gained beside them five talents more. (21) His lord said unto him, Well done, {thou} good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (22) He also that had received two talents came and said, Lord, thou deliverdst unto me two talents: behold, I have gained two other talents beside them. (23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (24) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: (25) And I was afraid, and went and hid thy talent in the earth: lo, {there} thou hast {that is} thine. (26) His lord answered and said unto him, {Thou} wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: (27) Thou oughtest therefore to have put my money to the exchangers, and {then} at my coming I should have received mine own with usury. (28) Take therefore the talent from him, and give {it} unto him which hath ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

(11) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. (12) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. (14) But his citizens hated him, and sent a message after him, saying, We will not have this {man} to reign over us. (15) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. (16) Then came the first, saying, Lord, thy pound hath gained ten pounds. (17) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. (18) And the second came, saying, Lord, thy pound hath gained five pounds. (19) And he said likewise to him, Be thou also over five cities. (20) And another came, saying, Lord, behold, {here is} thy pound, which I have kept laid up in a napkin: (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. (22) And he saith unto him, Out of thine own mouth will I judge thee, {thou} wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: (23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (24) And he said unto them that stood by, Take from him the pound, and give {it} to him that hath ten pounds. (25) (And they said unto him, Lord, he hath ten pounds.) (26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. (27) But those mine enemies, which would not that I should reign over them, bring hither, and slay {them} before me.



## THE CANDLE

MATT. 5:15,16

(15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

MARK 4:21,22

(21) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (22) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

LUKE 8:16,17; 11:33-35

(16) No man, when he hath lighted a candle, covereth it with a vessel, or putteth {it} under a bed; but setteth {it} on a candlestick, that they which enter in may see the light. (17) For nothing is secret, that shall not be made manifest; neither {any thing} hid, that shall not be known and come abroad

(33) No man, when he hath lighted a candle, putteth {it} in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. (34) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when {thine eye} is evil, thy body also {is} full of darkness. (35) Take heed therefore that the light which is in thee be not darkness.

## CHILDREN OF THE BRIDECHAMBER

MATT. 9:15

(15) And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

MARK 2:19,20

(19) And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. (20) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

LUKE 5:34,35

(34) And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? (35) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

## THE PATCHED GARMENT

MATT. 9:16

(16) No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

MARK 2:21

(21) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

LUKE 5:36

(36) And he spake unto them a parable; No man putteth a piece of new garment upon an old, if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

## THE WINE BOTTLES

MATT. 9:17

(17) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MARK 2:22

(22) And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

LUKE 5:37,38

(37) And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. (38) But new wine must be put into new bottles; and both are preserved.

## THE MUSTARD SEED

MATT. 13:31,32

(31) Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: (32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

MARK 4:30-32

(30) And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? (31) It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: (32) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

LUKE 13:18,19

(18) And he said, Unto what is the kingdom of God like? and whereunto shall I resemble it? (19) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

## THE FIG TREE

MATT. 24:32-35

(32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer {is} nigh: (33) So likewise ye, when ye shall see all these things, know that it is near, {even} at the doors. (34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled. (35) Heaven and earth shall pass away, but my words shall not pass away.

MARK 13:28,29

(28) Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: (29) So ye in like manner, when ye shall see these things come to pass, know that it is nigh, {even} at the doors.

LUKE 21:29-33

(29) And he spake to them a parable; Behold the fig tree, and all the trees; (30) When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. (31) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (32) Verily I say unto you, This generation shall not pass away, till all be fulfilled. (33) Heaven and earth shall pass away: but my words shall not pass away.

## THE SOWER

MATT. 13:3-9

(3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; (4) And when he sowed, some {seeds} fell by the way side, and the fowls came and devoured them up: (5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: (6) And when the sun was up, they were scorched; and because they had no root, they withered away. (7) And some fell among thorns; and the thorns sprung up, and choked them: (8) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (9) Who hath ears to hear, let him hear.

MARK 4:3-9

(3) Hearken; Behold, there went out a sower to sow: (4) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. (5) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: (6) But when the sun was up, it was scorched; and because it had no root, it withered away. (7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. (8) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. (9) And he said unto them, He that hat ears to hear, let him hear.

LUKE 8:4-15

(4) And when much people were gathered together, and were come to him out of every city, he spake by a parable: (5) A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. (6) And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. (7) And some fell among thorns; and the thorns sprung up with it, and choked it. (8) And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. (9) And his disciples asked him, saying, What might this parable be? (10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. (11) Now the parable is this: The seed is the word of God. (12) Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. (13) They on the rock {are they}, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. (14) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of {this} life, and bring no fruit to perfection. (15) But that on the good ground are they, which in an honest and good heart, having heard the word, keep {it}, and bring forth fruit with patience.



## CHAPTER ONE: INTRODUCTORY MATERIAL

### LESSON ONE: FIGURATIVE LANGUAGE IN THE SCRIPTURES

#### I. DIFFERENT TYPES OF FIGURATIVE LANGUAGE USED IN THE SCRIPTURES

For years it was believed that the New Testament was written in a holy language, since it contained words that could be found nowhere else in the Greek language. However, with further discovery and research, it was learned that it was written in *koine* (κοινή, common as opposed to classical) Greek -- written in the language of the common people. Thus the Bible is written in the language, and in the way, that people normally communicate with each other.

Our language is filled with figures of speech: so is the Bible. It will be necessary to understand some of these so that we may properly understand parables and their use.

**SIMILE.** "A figure of speech expressing comparison or likeness by the use of such terms as *like, as, so, etc.*"

Psa. 1:3,4: "And he shall be *like a tree* planted by the rivers of water... the ungodly are not so: but are *like the chaff* which the wind driveth away."

Matt. 3:16: And he saw the Spirit of God descending *like a dove.*"

1 Pet. 1:24: "For all flesh *is as grass*, and all the glory of man *as the flower of grass.*"

Rev. 1:15: "And his feet *like unto fine brass*, as if they burned in a furnace; and his voice *as the sound of many waters.*"

**METHAPHOR.** "A figure of speech in which one thing is likened to another, different thing being spoken of as if it were that other." A phrase or sentence that expresses a likeness between two things but does not contain the word *like* or *as*."

Isa. 40:6,7: The voice said cry. And he said, What shall I cry?  
All *flesh is grass.*"

Psa. 84:11: "For the *Lord God is a sun* and a *shield.*"

Psa. 91:2: "I will say of the *Lord, He is my refuge* and my *fortress.*"

John 6:35: "And Jesus said unto them, *I am the bread of life.*"

John 10:7: "Then Jesus said unto them, Verily, verily, I say unto you, *I am the door* of the sheep."

John 10:11: "*I am the good shepherd.*"

John 14:6: And Jesus saith unto him, *I am the way*, the *truth*, and the *life*: no man cometh unto the Father but by me."

John 15:1: *I am the true vine*, and my *Father is the husbandman.*"

Matt. 26:26,27: "Take, eat; *this is my body*... For *this is my blood* of the new testament."

**PROVERB.** "A short, popular saying that expresses some obvious truth. A person or thing that has become commonly recognized as a type; byword."



1 Sam. 10:10: "Therefore it became a proverb, Is Saul also among the prophets?"

Eze. 12:22: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth."

Eze. 18:2,3: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

Pro. 1:7: "The fear of the Lord is the beginning of knowledge:but fools despise wisdom and instruction."

Pro. 5:23: "Keep thy heart with all diligence; for out of it are the issues of life."

Pro. 11:22: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

Pro. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Pro. 26:4: "Answer not a fool according to his folly, lest thou also be like unto him."

Pro. 26:5: "Answer a fool according to his folly, lest he be wise in his own conceits."

ALLEGORY. "A story in which people, things, and happenings have another meaning, often morally instructive, as in a fable."

Gal. 4:22-24: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

FABLE. "A fictitious narrative intended to illustrate some maxim or truth." "Fables take great liberties with fancy, endowing plants and animals with human faculties making them reason and speak."

Judg. 9:8: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us."

2 Kgs. 14:9: "And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle."

TYPE. (*τυπος*, *typos*) "A person, thing, or event that represents another, especially another that is to come; symbol; token; sign."

Rom. 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* [*τυπος*] of him that was to come."

Rom. 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that *form* [*τυπος*] of doctrine which was delivered you."

1 Cor. 10:6: "Now these things were our *examples* [*τυπος*], to the intent we should not lust after evil things, as they also lusted."

Heb. 8:5: "Who serve under the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the *pattern* [τυπος] shewed to thee in the mount."

HYPERBOLE: "Exaggeration for effect, not meant to be taken literally."

John 21:25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

PARABLES (Heb. מָשָׁל, *mashal*; Gk. παραβολη, *parabole*). "A word derived from the Greek verb παραβαλλω, which signifies to set side by side, and comes easily to have attached to it the idea of doing so for the purpose of comparison. A parable therefore is literally a placing beside, a comparison, a similitude, an illustration of one subject by another."

The Kingdom of Heaven is like	a sower (Matt. 13:3) seeds (Matt. 13:24) mustard seed (Matt. 13:31) leaven (Matt. 13:33) a net (Matt. 13:47)
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## II. ILLUSTRATIONS OF FIGURATIVE METHODS OF TEACHING.

A. Paul's allegory of the two women: "*Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar*" (Gal. 4:22-31).

1. These are real, historical people, but inspiration enables Paul to see in them a spiritual truth that goes beyond the physical.
2. Hagar was a bondwoman who conceived a child in harmony with natural law. Sarah was a barren woman, and past the age of normal conception. Her child was thus possible only by God's promise and intervention.
3. The two woman and their sons fitly depict the law of bondage from Sinai, and the Jerusalem which is free.
4. As Abraham cast out Hagar and her son, making Isaac a recipient of all his blessings; just so the law from Sinai must be cast aside, and our inheritance obtained through the covenant of promise.

B. The fable of Jotham: "*The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us*" (Judges 9:7-15).

1. This portrays trees, vines, and brambles as talking, reasoning, seeking a king, etc. -- things which literally are contrary to possibility.
2. Abimelech wanted to be a king, and took steps to have himself so proclaimed. Jotham forcefully illustrates with this fable that only worthless bramble would want to rule over his brethren in such a way as this.

C. Abraham's sacrifice of Isaac: "*Accounting that God {was} able to raise {him} up, even from the dead; from whence also he received him*"

*in a figure [παραβολη, parable]" (Heb. 11:17-19; Gen. 22).*

1. The placing of Isaac on the altar was a parabolic representation of death; his deliverance a parabolic representation of a resurrection.
  2. It is certainly an illustration of Christ's death and deliverance from it by a resurrection, but also of a substitute provided that we might not have to suffer the death penalty for sin.
- D. The parable of the tabernacle: "*Which was a figure [παραβολη, parable] for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" (Heb. 9:1-10; Exo. 25-31).*

All the ceremonies and sacrifices of the temple service, stood as a figure or symbols of God's scheme of redemption through Christ. This perhaps stands as the most beautiful, and certainly the most extensive of all Bible parables.

### III. THE PURPOSE AND USEFULNESS OF PARABLES

- A. They were a way of impressing truth on the mind of the hearer. We rarely forget the lessons conveyed to us in this form.
- B. They made spiritual truths easier to understand because they were compared to things the listener was already familiar with.
- C. They would used to cause men to assent to the truth before they realized its applicability to them personally (2 Sam. 12:1-15; Matt. 21:33-45).
- D. They were used to teach truth to those who were seeking it and were willing to listen; but to conceal it from those who had no further interest in pursuing God's plan, or who wanted to attack the one teaching the truth.

Matt. 13:10-16: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. "

### HOMEWORK ASSIGNMENT

Give some additional Bible examples of the different figures of speech

discussed in this lesson from either the Old or New Testaments..

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List some familiar figures of speech that we use in our own daily conversation.

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List the number of parables you can find in the New Testament, and assign them a name.

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What, in your opinion, is the most beautiful and meaningful parable of the New Testament? \_\_\_\_\_ Why? \_\_\_\_\_

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Give some reasons why Jesus might have wanted to conceal His teaching from some people.

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Have you heard any wild or fanciful applications of parables that you would like to share with the class. If so, what?

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## LESSON TWO: LOCATION AND CLASSIFICATION OF JESUS' PARABLES

### I. WHERE THE PARABLES OF JESUS ARE RECORDED

#### A. Parables found only in Matthew.

The Tares of the Field (13:24-30,36-43).  
Treasure Hid in a Field (13:44).  
The Pearl of Great Price (13:45,46).  
The Net (13:47-50).  
The Householder (13:52).  
Two Insolvent Debtors (18:23-35).  
Laborers in the Vineyard (20:1-16).  
The Two Sons (21:28-32).  
The Wedding Garment (22:11-14).  
Wise and Foolish Virgins (25:1-13).

#### B. Parables found only in Mark.

Seed Cast into the Ground (4:26-29).  
Man Taking a Far Journey (14:34-37).

#### C. Parables found only in Luke.

The Two Debtors (7:41,42).  
The Good Samaritan (10:30-37).  
The Three Loaves (11:5-8).  
The Rich Fool (12:16-21).  
The Watching Servant (12:36-39).  
The Barren Fig Tree (13:6-9).  
The Wedding Guest (14:7-11).  
Building a Tower (14:28-30).  
A King Going to War (14:31,32).  
The Lost Coin (15:8-10).  
The Prodigal Son (15:11-32).  
The Unjust Steward (16:1-12).  
Rich Man and Lazarus (16:19-31).  
Office of a Servant (17:7-10).  
The Importunate Widow (18:2-8).  
The Pharisee and the Publican (18:10-14).

#### D. Parables found only in John.

The Good Shepherd (10:1-16).  
The Vine and Branches (15:1-6).

#### E. Parables found in two Gospels.

The Adversary (Matt. 5:25,26; Luke 12:58,59)  
The Strait Gate (Matt. 7:13,14; Luke 13:24-30).  
Wise and Foolish Builders (Matt. 7:24-27; Luke 6:47-49).  
The Plenteous Harvest (Matt. 9:37,38; Luke 10:2).  
The Unclean Spirit (Matt. 12:43-45; Luke 11:24-26).  
Children in the Market Place (Matt. 11:16-19; Luke 7:31-35).  
Leaven in Meal (Matt. 13:33; Luke 13:21).



The Lost Sheep (Matt. 18:12-14; Luke 15:3-7).  
The Murderous Husbandmen (Matt. 21:33-43; Mark 12:1-9).  
The Marriage Supper (Matt. 22:2-10; Luke 14:16-24).  
The Watching Servant (Matt. 24:42-44; Luke 12:39,41).  
Faithful or Unfaithful Servant (Matt. 24:45-51; Luke 12:42-48).  
Parable of the Talents (Matt. 25:14-30; Luke 19:11-27).

F. Parables found in three Gospels.

The Candle (Matt. 5:15; Mark 4:21; Luke 8:16; 11:33).  
Children of the Bridechamber (Matt. 9:15; Mark 2:19,20; Luke 5:34,35)  
The Patched Garment (Matt. 9:16; Mark 2:21; Luke 5:36).  
The Wine Bottles (Matt. 9:17; Mark 2:22; Luke 5:37,38).  
The Sower (Matt. 13:3-9; Mark 4:3-8; Luke 8:4-15).  
The Mustard Seed (Matt. 13:31,32; Mark 4:30-32; Luke 13:18,19).  
The Fig Tree (Matt. 24:32-35; Mark 13:28,29; Luke 21:29-33).

## II. GENERAL CLASSIFICATIONS OF THE PARABLES

A. These classifications are only general. often a parable may teach principles of truth found in more than one category. The following, however, will serve as an aid, enabling us to see how Jesus used His parables.

B. Kingdom parables: its nature, message, and influence.

The Sower (Matt. 13:3-9; Mark 4:3-8; Luke 8:4-15).  
Tares of the Field (Matt. 13:24-30,36-43).  
Seed Cast into the Ground (Mark 4:26-29).  
Mustard Seed (Matt. 13:31,32; Mark 4:30-32; Luke 13:18,19).  
Leaven in Meal (Matt. 13:33; Luke 13:21).  
The Net (Matt. 13:47-50).  
Hidden Treasure (Matt. 13:44).  
Pearl of Great Price (Matt. 13:45,46).  
The Candle (Matt. 5:15; Mark 4:21; Luke 8:16; 11:33).  
The Householder (Matt. 13:52).  
The Plenteous Harvest (Matt. 9:37,38; Luke 10:2).

C. Parables on preparation.

Wise and Foolish Builders (Matt. 7:24-28; Luke 6:47-49).  
Marriage Supper (Matt. 22:2-10; Luke 14:16-24).  
Wedding Garment (Matt. 22:11-14).  
Building a Tower (Luke 14:28-30).  
King Going to War (Luke 14:31,32).  
The Talents (Matt. 25:14-30).  
The Watching Householder (Luke 12:36-39).  
Man Taking a Far Journey (Mark 14:34-37).  
Faithful or unfaithful servant (Matt. 24:45-51; Luke 12:42-48).  
Wise and Foolish Virgins (Matt. 25:1-13).  
Watching Servant (Matt. 24:42-44; Luke 12:39,40).  
The Fig Tree (Matt. 24:32-35; Mark 13:28,29; Luke 21:29-33).  
The Unclean Spirit (Matt. 12:43-45; Luke 11:24-26).  
The Strait Gate (Matt. 7:13,14; Luke 13:24-30).

D. Parables on Rejection and Hypocrisy.

- The Pharisee and the Publican (Luke 18:10-14).
- The Two Sons (Matt. 21:28-32).
- The Murderous Husbandmen (Matt. 21:38-43; Mark 12:1-9).
- Children in the Market Place (Matt. 11:16-19; Luke 7:31-35).

E. Parables on salvation and forgiveness.

- The Good Shepherd (John 10:1-16).
- The Lost Sheep (Matt. 18:12-14; Luke 15:3-7).
- The Lost Coin (Luke 15:8-10).
- Two Debtors (Luke 7:41,42).
- Two Insolvent Debtors (Matt. 18:23-35).
- The Prodigal Son (Luke 15:11-32).

F. Parables on materialism.

- The Rich Fool (Luke 12:16-21).
- The Unjust Steward (Luke 16:1-12).
- The Rich Man and Lazarus (Luke 16:19-31).

G. Parables on prayer.

- The Good Samaritan (Luke 10:3-37).
- The Three Loaves (Luke 11:5-8).
- The Importunate Widow (Luke 18:2-8).

H. Miscellaneous parables.

- Friends of the Bridegroom (Matt. 9:14,15; Mk. 2:19,20; Lk. 5:24,20).
- The Patched Garment (Matt. 9:16; Mark 2:21; Luke 5:36).
- The Wine Bottles (Matt. 9:17; Mark 2:22; Luke 5:37,38).
- The Adversary (Matt. 5:25,26; Luke 12:58,59).
- The Wedding Guest (Luke 14:7-11).
- Office of a Servant (Luke 17:7-10).
- Laborers in the Vineyard (Matt. 20:1-16).

**HOMEWORK ASSIGNMENT**

Prepare a side-by-side account of Jesus' parables in the different Gospels for future comparisons (this is a difficult assignment; work with others in a preparation of this).

List some of the parables in Luke that show he was portraying Jesus as the Benefactor of the ones who are less fortunate in life.

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Why do you suppose John used so few of the parables of Jesus? \_\_\_\_\_

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## CHAPTER TWO: PARABLES OF THE KINGDOM

### LESSON THREE: THE PARABLE OF THE SOWER

(Matthew 13:3-9; Mark 4:3-9; Luke 8:4-15)

**Setting Of The Parable:** Jesus sitting in a boat on the Sea of Galilee, while a large crowd listened on the shore. Possibly farmers sowing seed in the varied soils on the near by hills were visible.

**Purpose Of The Parable:** To show the power of the Seed, the Word of God, but also its dependency on the soil into which it is sown.

#### I. "A SOWER WENT FORTH TO SOW" (MATT. 13:3)

- A. Jesus is the primary Sower, but all who spread the Word of the Kingdom are involved in the parable (Acts 3:22,23; John 17:8,20).
- B. Preaching the Word is a matter of prophetic fulfillment (Isa. 52:7,8).
- C. Jesus commissioned His apostles to preach the gospel (Mark 16:15; Luke 24:46,47; Acts 1:8).
- D. Faith comes by hearing the Word, but we cannot hear without a preacher (Rom. 10:13-17).
- E. It pleased God to save men through preaching (1 Cor. 1:18-21).
- F. When we hear the gospel, we are to pass it along to others (2 Tim. 2:2).
- G. Preachers, however, must remember that they are only instruments for spreading the gospel; the power resides in the Word (1 Cor. 3:4-7).

#### II. "THE SEED IS THE WORD OF GOD" (LUKE 8:11)

- A. The power of a single seed is amazing. It can send its sprouts through asphalt or concrete, or move obstacles hundreds of times its own weight. Its astonishing reproductive power is illustrated by the seed of the elm which will produce the first year one thousand five hundred and eighty four million seed. The second generation will amount to two trillion, five hundred and nine thousand and fifty-six billion.
- B. The prophet Isaiah drew a lesson from the similarity between seed and the Word of God (Isa. 55:10,11).
- C. The Word of God is compared to: a lamp (Psa. 119:105), a fire and a hammer (Jer. 23:29), honey and the honeycomb (Psa. 19:10), silver tried in a furnace (Psa. 12:6), sword of the Spirit (Eph. 6:17, Rev. 1:16), incorruptible seed (1 Pet. 1:23), milk and meat (Heb. 5:12-14; 1 Pet. 2:2).
- D. Things ascribed to the Word of God.
  1. It creates (Psa. 33:6; 2 Pet. 3:5; Heb. 1:3).
  2. It begets (James 1:18; 1 Cor. 4:15; cf. Phil. 2:15).
  3. We are born by the Word (1 Pet. 1:22-25).
  4. It cleanses (John 15:3).
  5. It produces growth (Acts 20:32; 1 Pet. 2:1-3).
  6. It furnishes us to ever good work (2 Tim. 3:16,17).
  7. It will be the standard of judgment (John 12:48; Rom. 2:16).

- A. The Word of God brings conviction and conversion.
  - 1. The people of Pentecost were pricked in their hearts by the Word (Acts 2:37).
  - 2. Many heard Peter and John and believed (Acts 4:4).
  - 3. Philip's preaching brought the Samaritans to belief and baptism (Acts 8:12,13).
  - 4. Many of the Corinthians hearing, believed, and were baptized (Acts 18:8).

### III. "AND WHEN HE SOWED, SOME SEEDS FELL..." (MATT. 13:4)

- A. The rocky, thorny slopes of Galilee were hostile to the farmer. Careful preparation of the soil had to be done in order to obtain the best harvest.
- B. Some seeds fell by the wayside only to be devoured by the fowls. These represent the heart that allows Satan to remove the Word before it can germinate.
  - 1. The gospel could not penetrate the hearts of the Jewish Council (Acts 7:51-54).
  - 2. The men of Antioch of Pisidia put the Word from them so that it produced no fruit (Acts 13:45-51).
  - 3. Some in Athens mocked at the preached Word (Acts 17:32).
  - 4. Some of the Corinthians blasphemed the Word (Acts 18:6).
  - 5. We may assist Satan in removing the Word when we:
    - (a) Disturb by arriving at worship late.
    - (b) Talk unnecessarily during a Bible class or sermon.
    - (c) Shuffle coats and books during the invitation song.
    - (d) Criticize those who delivered the Word.
    - (e) Oppose work programs designed for the church's advancement.
- C. Some seed fell upon stony place, producing sprouts with not enough roots to survive. These represent the ones who receive Christianity with joy, but give up in the face of opposition or trials.
  - 1. Many of the disciples walked no more with Jesus when they learned of the cost (John 6:53-66).
  - 2. When Paul's first missionary journey hit opposition, Mark backed down (Acts 13:13; 15:37-40).
  - 3. Even Peter on one occasion backed down in the face of opposition (Gal. 2:11-13).
  - 4. We see this kind of shallowness of faith when we quit because:
    - (a) The church has shown little interest in us (no visits, etc.).
    - (b) Petty problems become more important to us than our worship.
    - (c) The services are not entertaining enough.
    - (d) All the church wants is money.
    - (e) Somebody hurt my feelings.
    - (f) I didn't get my way.
- D. Some seeds fell among the thorns and were choked. These represent converts who allowed materialism and worldiness to choke their faith.
  - 1. Judas Iscariot is a well known example of such (Matt. 26:14-16).
  - 2. Ananias and Sapphira fell in the same manner (Acts 5:1-10).
  - 3. Demas forsook Paul because he loved the present world (2 Tim. 4:10).
  - 4. As dogs and hogs, some returned to their vomit and wallowing in the mire (2 Pet. 2:20-22).
  - 5. Some even fell away beyond any hope of repentance (Heb. 6:1-6).
  - 6. The Ephesians left their first love (Rev. 2:4,5).
  - 7. Some made shipwreck of their faith (1 Tim. 1:19,20).

- E. Others fell into good ground and brought forth fruit.
1. We are married to Christ to produce fruit (Rom. 7:1-4).
  2. Barr branches will be severed from the vine (John 15:1-7).
  3. Not all branches can produce equally (1 Cor 12:12-26; 1 Pet. 4:11).

#### HOMEWORK ASSIGNMENT

1. Give some reasons why a heart may be too hard for the gospel to take root in. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Give some Bible examples of those who did or did not prepare their hearts to seek the Lord and His Word. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Give some examples of Jesus' sowing the seed in soil that didn't take root. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Give some Bible examples (others than those listed in the workbook) where the Word was used to bring conviction and conversion. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Did all understand this parable that Jesus taught? \_\_\_\_\_. Why?  
\_\_\_\_\_  
\_\_\_\_\_
6. List some things that the Word is said to do, other than those given in the workbook. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Give some suggestions as to how we might help prepare someone's heart to receive the Word. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## LESSON FOUR: THE PARABLE OF THE TARES

(Matt. 13:24-30)

Setting Of The Parable: Same as that of the sower.

Purpose Of The Parable: To show that both good and evil are in the world and must coexist until the time of final judgment.

### I. "THE KINGDOM OF HEAVEN IS LIKENED UNTO A MAN WHICH SOWED GOOD SEED IN HIS FIELD" (MATT. 13:24)

- A. "He that soweth the good seed is the Son of man" (Matt. 13:37).
  - 1. Daniel saw Him come to the Ancient of days (Dan. 7:13,14).
  - 2. Stephen saw Him at the right hand of the Father (Acts 7:56).
  - 3. John saw Him in a state of glorious splendor (Rev. 1:13-20).
  - 4. Later he saw Him on a cloud with a golden crown (Rev. 14:14-20).
  - 5. He shall come again in His glory (Matt. 25:31).
  - 6. As in the parable of the sower, Christ does not necessarily sow the seed personally; He commissions His agents or servants to do so (Matt. 28:18-20).
- B. "The field is the world" (Matt. 13:38).
  - 1. Satan is "the god of this world" (2 Cor. 4:4), "the prince of the power of the air" (Eph. 2:2). This, however, is a secondary power; God is the ultimate owner and ruler of the universe.
    - (a) The earth is the Lord's and the fullness thereof (Exo. 19:5; Psa. 24:1; 50:10,12).
    - (b) Despite sin and rebellion, He still rules in the kingdoms of men (Dan. 5:17-21).
    - (c) Jesus has all authority both in heaven and on earth (Matt. 28:18; Phil. 2:5-11).
    - (d) Thus the Son of man sowed good seed in *His* field (Matt. 13:24).
  - 2. Uses of the term *kingdom*.
    - (a) The Kingdom of God, the church (Mark 9:1; Col. 1:13; Heb. 12:28; Rev. 1:9).
    - (b) The Eternal Kingdom (2 Pet. 1:11). This is only an extension of the church--those reconciled to God in the church receiving their eternal reward in the world to come (cf. Heb. 12:22-24).
    - (c) The world. Since it belongs to the Lord and is subject to His sovereign rule, it is here spoken of as His kingdom.
- C. "The good seed are the children of the kingdom" (Matt. 13:38).
  - 1. In the parable of the sower, the seed is emphasized; here it is the product of the seed--Christians.
  - 2. Christians are in the world, but they are not of the world (John 17:16; 1 Cor. 5:9-11).
  - 3. They are not *good* by their own merit (Isa. 64:6), but by virtue of the seed that produced them as new creatures in Christ (1 Pet. 1:22,23; 2 Cor. 5:17).

### II. "HIS ENEMY CAME AND SOWED TARES AMONG THE WHEAT" (MATT. 13:25)

- A. "The enemy that sowed them is the devil" (Matt. 13:39).
  - 1. Also called *the serpent*, *that old dragon*, and *Satan* (Rev. 20:2).

2. He is defined as, "A created, superhuman personal evil world power, represented in the Scriptures as being an adversary both of God and man" (*International Standard Bible Encyclopedia*).
  - (a) He seeks to cause men to renounce God (Job 2:4,5).
  - (b) He resists man's obedience to God (Zech. 3:1,2).
  - (c) He works to remove the implanted Word of God (Mark 4:15).
  - (d) He fills the heart with evil intents (John 13:2,27).
  - (e) He wants to secure all worship for himself (Luke 4:6,7; 2 Thess. 2:3,4).
  - (f) He blinds to the truth (2 Cor. 4:4).
  - (g) He works diligently to deceive us (Rev. 20:7,8).
  - (h) He sets a snare for us (1 Tim. 3:7).
  - (i) He puts lies in the heart (Acts 5:3).
  - (j) He sows the seeds of false doctrine in the world (Matt. 13:39).
  - (k) He is the dungy god: Beelzebud (Matt. 10:25; 12:27).
  - (l) He is the lawless one: Belial (2 Cor. 6:15; 2 Thess. 2:7-9).
  - (m) He is the father of lies (John 8:44).
3. He walks to and fro in the earth, seeking whom he may devour (Job 1:6,7; 1 Pet. 5:8).
- B. "The tares are the children of the wicked one" (Matt. 13:38).
  1. *ζιζανιον* (*zizanian*): "A kind of darnel, bastard wheat, resembling wheat except that the grains are black" (Thayer). Darnel: "A poisonous weed resembling rye, often found in grainfields" (Webster).
  2. Satan appears in disguise himself: it is but natural that his product would appear the same way (2 Cor. 11:13-15; Matt. 7:15-20; 2 Pet. 2:1-3).
  3. The tares were sowed while the servants slept (Matt. 13:25).

### III. "WILT THOU THAT WE GO AND GATHER THEM UP?" (MATT. 13:28)

- A. The Kingdom of God was not to be spread through the earth by force.
  1. The apostles would have called down fire from heaven on the Samaritans (Luke 9:54).
  2. Peter was told to put his sword in its place (Matt. 26:51,52).
  3. Jesus could have called twelve legions of angels, but that would not have accomplished His purpose (Matt. 26:53,54).
  4. Paul said the weapons of our warfare are not carnal but spiritual (2 Cor. 10:4; Eph. 6:12).
- B. Evil and good will coexist until Jesus comes again.
  1. Jesus went in and ate with publicans and sinners (Matt. 9:10-13).
  2. He allowed a sinner woman to touch him (Luke 7:37-48).
  3. Only the judgment will produce a final and complete separation of the good and wicked.
- C. This does not militate against our withdrawing fellowship from ungodly Christians.
  1. Deliver such a one to Satan for the destruction of the flesh (1 Cor. 5:1-5).
  2. Mark and avoid those not following doctrines contrary to the gospel (Rom. 16:16-18).
  3. Withdraw from those who do not follow apostolic tradition (2 Thess. 3:6).
  4. False prophets were tried and found to be liars (Rev. 2:2).
  5. We must try the spirits to see whether they are of God (1 John 4:1-3).

IV. "THE HARVEST IS THE END OF THE WORLD" (MATT. 13:39).

- A. There is no place on earth for a millennial reign of the righteous: both will stay on earth together, or sleep in the dust together, until the end of the world (John 5:28,29; Matt. 25:31-46).
- B. The righteous will then shine as the sun in the kingdom of their Father; the wicked will be cast into a furnace of fire (Mark 9:43-50; 2 Thess. 1:7-9).

HOMEWORK ASSIGNMENT

1. Is this parable a reasonable explanation as to why the church may always be plagued with hypocrisy, moral problems, selfishness, etc.? Give some Scriptural examples in support of your answer. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Give some Scriptural examples where tares (false doctrines) have been sown among the wheat (children of God). \_\_\_\_\_  
\_\_\_\_\_  
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3. Describe some of the events that are going to happen at the second coming of Christ. Be sure to substantiate each one with Scripture. \_\_\_\_\_  
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4. Jesus described enemies as sowing tares among the wheat. Can you think of any such acts that might have been performed simply for spite? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Could you give some points of similarity as well as some points of difference between the parable of the sower and the parable of the tares? \_\_\_\_\_  
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## LESSON FIVE

### PARABLE OF THE MUSTARD SEED

(Matt. 13:31,32; Mark 4:30-32; Luke 13:18,19)

Setting Of These Three Parables: Same as that of the sower.

Purpose Of The Parables: To show the nature of the inception, growth, and spread of the Kingdom of God.

#### I. "WHICH INDEED IS THE LEAST OF ALL SEEDS" (MATT. 13:32)

- A. The prevalent concept of the Kingdom of God was that it was earthly, and would appear suddenly, and with devastating force. Jesus labored to destroy this false notion (Luke 17:20,21; 19:11; John 18:36; Acts 1:6).
- B. The Lord was a tender root out of dry ground (Isa. 53:2), born in a stable (Luke 2:6,7), reared in a despised town (Matt. 2:23; John 1:46; 7:52), had no formal training (John 7:15), and had no place to lay His head (Matt. 8:20).
- C. The Kingdom of God would be established as something small and insignificant, but would grow and spread to tremendous size.
  1. The word of the Lord would begin at Jerusalem and all nations would flow into it (Isa. 2:1-4).
  2. Daniel saw it as a stone cut out in the mountain-side, but eventually breaking to pieces and consuming all other kingdoms (Dan. 2:44,45).
  3. It would begin at Jerusalem, but spread to the surrounding nations (Luke 24:46-48; Acts 1:8).
  4. It would eventually encompass as its citizens all the redeemed of all times, including an innumerable company of angels (Heb. 12:22-28; Rev. 7:9,10).
- C. We could profit by learning the importance of small things or deeds.
  1. Despise not the day of small things (Zech. 4:10).
  2. A cup of cold water in the name of a disciple (Matt. 10:42).
  3. Five loaves and two fish (Matt. 14:15-21).
  4. Two mites (Mark 12:41-44).
  5. An act of kindness (Matt. 26:6-13).
  6. The most insignificant member of the Lord's body (1 Cor. 12:12-24).

### PARABLE OF THE LEAVEN

(Matt. 13:33; Luke 13:31)

#### II. "IN THREE MEASURES OF MEAL, TILL THE WHOLE WAS LEAVENED (MATT. 13:33)

- A. Three measures of meal total about one-half bushel. The leaven placed in the meal eventually permeated the whole. This parable shows the spread of the gospel through Christian influence.
  1. When Christ is lifted up, He draws men to Himself (John 12:32).

2. Christ serves as an example for us (1 Pet. 2:21).
3. Christians are the light of the world (Matt. 5:14-16).
4. No man lives or dies to himself (Rom. 14:7,-23).
5. Heap coals of fire on an enemy's head (Rom. 12:14-21).
- B. The same may be said of our evil influence.
  1. A little leaven leavens the whole lump (1 Cor. 5:1-8).
  2. Evil companionships corrupt good morals (1 Cor. 15:33).
  3. Barnabas carried away by the hypocrisy of Peter and some other Jews (Gal. 2:11-14).
- C. The leavening power of the gospel revolutionized the world.
  1. The cruel practice of crucifixion was abolished.
  2. Where the gospel has gone, slavery has declined (1 Pet. 2:18; Phile. 16; Gal. 3:28).
  3. The inhumane practice of infanticide was repressed.
  4. Womanhood was exalted (Eph. 5:25).
  5. The sanctity of marriage was restored (Matt. 19:3-9).
  6. Morality was strengthened, and broken lives were reclaimed (1 Cor. 6:9-11; 2 Cor. 5:17).

## PARABLE OF THE SEED CAST INTO THE GROUND

(Mark 4:26-29)

### III. "THE SEED SHOULD SPRING UP AND GROW, HE KNOWETH NOT HOW" (MARK 4:27)

- A. There are some things that we simply do not understand:
  1. Why the same kind of diet will grow hair on a deer, but spines on a porcupine.
  2. Why the same soil nutrients will produce acorns on an oak, but bananas on a banana tree.
  3. To what extent Christ loved us (Eph. 3:18,19).
  4. The incarnation of the Son of God (1 Tim. 3:16).
  5. The power inherent in a tiny seed.
- B. We may not understand the full power of the spiritual seed, the Word of God.
  1. It is quick and powerful, sharper than any two-edged sword (Heb. 4:12,13).
  2. It can produce life (John 6:63).
  3. It never returns void, always accomplishing that which it is sent to do (Isa. 55:11).
- C. Often, because we do not understand how the seed works, we make excuses for not planting it.
  1. "There is no need to study with him, he wouldn't listen anyway."
  2. "I'm afraid I am not qualified to try and convert people" (We forget the power is not in us, but in the Word).
  3. "He has so many problems I don't believe there is anything that can straighten him out."
- D. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6)

#### HOMEWORK ASSIGNMENT

1. Give some Scriptural references showing the power of the Word of God,

either in its spoken or written form \_\_\_\_\_  
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\_\_\_\_\_

2. Give some examples both from Scripture and personal experience where you have seen the implanted Word take root, grow, and spread. \_\_\_\_\_

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3. Is there more power in the spoken Word than in that which is written? Illustrate your answers \_\_\_\_\_

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4. Write Deuteronomy 29:29: \_\_\_\_\_

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## LESSON SIX

### PARABLE OF THE HIDDEN TREASURE

(Matthew 13:44)

Setting Of The Parable: Spoken to Jesus' disciples in a house after He had dismissed the multitudes.

Purpose Of The Parable: To show the tremendous value of the Kingdom of God.

#### I. "TREASURE HID IN A FIELD" (MATT. 13:44)

- A. Some spend their lives in search of instant or hidden treasures.
  - 1. Buried treasures, sunken ships, gold and diamond mines, oil fortunes, etc.
  - 2. Rolling dice, playing slot machines, lotteries, bingo, sweepstakes, etc.
  - 3. Often in their quest for treasure, they overlook the real one (John 6:27).
- B. The value of the Kingdom (church) demonstrated in the Scriptures.
  - 1. God purposed it in eternity (Psa. 40:6-8; Heb. 10:5-7; Eph. 1:4; 1 Pet. 1:18-20; Rev. 13:8).
  - 2. He foreshadowed it for fifteen hundred years (Heb. 8:1-5; Heb. 9:1-9; 10:1-17).
  - 3. Prophets foretold its coming (Isa. 2:1-4; 9:6,7; Dan. 2:44; 9:13,14; Acts 3:22-24; Eph. 2:20).
  - 4. Jesus Christ built it (Matt. 16:18), purchased it with His blood (1 Pet. 1:18,19; Eph. 5:25), serves as head over it (Eph. 1:22,23; Col. 1:18), foundation under it (1 Cor. 3:10,11), and cornerstone in it (Eph. 2:20).
  - 5. It is the Kingdom of God (Col. 1:13), the temple of God (1 Cor. 3:16,17; Eph. 2:21,22), the bride of Christ (Rom. 7:4; 2 Cor. 11:1-3; Eph. 5:25-27), and the means through which God is glorified (Eph. 3:20,21).
  - 6. The apostles promoted it, even to the point of giving their lives to do so (Acts 5:28,29; 12:1-3; John 13:36-38; 21:18,19; 2 Pet. 1:14,15; 2 Tim. 4:6-8).
- C. When denominationalists decry the church, they are failing to recognize it for the valuable treasure it is. This is sad indeed.
- D. Often church members themselves manifest little interest in this treasure, neglecting its assemblies (Heb. 10:25), its support (1 Cor. 16:1,2), and its edification (Eph. 4:11-16). They divide it over the most insignificant issues (1 Cor. 1:10-13; Rom. 14; 3 John 1:9,10); tarnish its good name by their immorality (1 Cor. 5:1-7), and destroy its influence by petty bickering (Phil. 4:2; 1 Tim. 5:13).

#### II. "...AND SELLETH ALL THAT HE HATH AND BUYETH THAT FIELD" (MATT. 13:44)

- A. The Kingdom of God did not come cheap for God: He gave His Son (John 3:16). It did not come cheap for Christ: He gave His life (Eph. 5:25). It did not come cheap for Paul: he counted all things loss for it (Phil. 3:4-11).
- B. Discipleship makes costly demands on us.
  - 1. Let the dead bury their dead (Matt. 8:22).

2. Deny self, take up the cross (Matt. 10:37-39; 16:24).
3. Seek first the Kingdom of God (Matt. 6:33).
4. Present bodies as a living sacrifice (Rom. 12:1,2).
5. Turn the other cheek, go the second mile (Matt. 5:39-42)
6. Esteem others better than self (Phil. 2:3,4).
7. Eat the flesh of Christ, drink His blood (John 6:53-56).

### PARABLE OF THE PEARL OF GREAT PRICE

(Matthew 13:45,46)

Setting Of The Parable: Same as the above.

Purpose Of The Parable: Same as the above.

#### III. "A MERCHANT MAN, SEEKING GOODLY PEARLS" (MATT. 13:45)

- A. Some reflections about a pearl.
  1. The pearl is the only gem produced by suffering -- a grain of sand causing irritation in the oyster. Christ's church was produced by suffering (cf. Isa. 53; Matt. 16:21; 17:12;; Luke 24:46; Acts 26:22,23).
  2. The pearl is foreign to and not wanted by the host. Neither was Christ (John 1:11,12; Matt. 27:19-26).
  3. The pearl is a gem which loses its value when tampered with by men. So do the Words of Christ (John 12:48; 2 Pet. 3:15,16; Rev. 22:18,19).
  4. The pearl is of little or no value when filled with impurities. The same is true with the gospel of Christ (Mark 7:1-7; Gal. 1:6-10).
  5. A real pearl is the only gem that has a center. Christ must be the center of the church, and of those who would follow Him (Luke 14:26; Eph. 1:10).
- B. This pearl was so rare in its beauty and perfection that it surpassed everything the merchantman had accumulated.
- C. The pearl was found by one who sought it diligently.
  1. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1).
  2. Those who hunger and thirst after righteousness shall be filled (Matt. 5:6).
  3. Seek and ye shall find (Matt. 7:7-11).
  4. The ethiopian eunuch was searching for truth (Acts 8:26-40).
  5. Search the Scriptures; for in them ye think ye have eternal life (John 5:39).
  6. The Thessalonians searched the Scriptures daily (Acts 17:11).
- D. We should never be satisfied with less than the best.
  1. The best covenant (Heb. 8:6-13).
  2. The best sacrifice (Heb. 10:1-14).
  3. The best name (Eph. 1:19-23; Phil 2:5-11).
  4. The best moral standard (1 Thess. 5:21).
  5. The best mate (2 Cor. 6:14; 1 Cor. 7:39).



## THE PARABLE OF THE NET

(Matthew 13:47-50)

Setting Of The Parable: Same as the above.

Purpose Of The Parable: To show that the Kingdom of God gathers all kinds, but a separation will come at the judgment.

### IV. "THE KINGDOM OF HEAVEN IS LIKE UNTO A NET" (MATT. 13:47)

- A. The term net comes from three Greek words: δικτυον (*diktuon*, a general term for net, Matt. 4:20; Luke 5:2,4); αμφιβληστρον (*amphiblestron*, a casting net, Matt 4:18); σαγηνη (*sagene*, a drag net). The one used here is the drag net.

"Two modes were employed with this, either by its being let down into the water and drawn together in a narrowing circle, and then into the boat, or as a semicircle drawn to the shore" (Vines).

- B. As a net the Kingdom message is cast into the sea of humanity, and gathers in of all kinds (Matt. 28:19; Acts 1:8; Rom. 1:14-16; 1 Cor. 3:12-15).
1. Some of those garnered are of the stature of Peter and John (Acts 4:19,20), Barnabas (Acts 4:36,37), Stephen (Acts 6:15; 7:54-60) Dorcas (Acts 9:36), Aquila and Priscilla (Acts 18:24-26; Rom. 16:3,4), Timothy (Phil. 2:19,20); Phebe (Rom. 16:1,2); and Paul (2 Tim. 4:6-8).
  2. Others gathered might be of the nature of Mark (Acts 13:13; 15:36-40), Demas (2 Tim. 4:10), Diotrephes (3 John 1:9,10), or some of the Roman Christians (Rom. 14:1).
  3. Still others might be more like Judas (Acts 1:16-19), Ananias and Sapphira (Acts 5:1-10), Hymeneus and Alexandra (1 Tim. 1:19,20).
- B. At the final judgment there will be a complete separation of the good and wicked.
1. A day of judgment set (Acts 17:30,31; Heb. 9:27; Rev. 20:12-15).
  2. Sheep on the right hand, goats on the left (Matt. 25:31-46).
  3. This is not an argument against church discipline now (1 Cor. 5:1-5; Rom. 16:16-18; 2 Thess. 3:6; Rev. 2:2); it is just a statement of fact that we cannot always know the hearts and actions of men (Rom. 2:16; 1 Tim. 5:24).
- C. The wicked shall be turned into hell, and all nations that forget God (Psa. 9:17; Matt. 8:11,12; 13:40-43; 22:11-13; 25:30,41).

### HOMEWORK ASSIGNMENT

1. Give some examples of things not in the lesson which might help to demonstrate the value of the Kingdom of God \_\_\_\_\_  
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\_\_\_\_\_
2. Give some instances which make a person's Christianity questionable, but still not give sufficient evidence for withdrawal of fellowship.  
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3. Give some instances in which there is no doubt that we should mark a person and withdraw our fellowship from him \_\_\_\_\_

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4. Give some additional examples of eternal punishment after judgment.

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5. Can we think of some things that the church is costing us? Having done so, are we satisfied with what we are paying for this "pearl of great price"? \_\_\_\_\_

## LESSON SEVEN

### THE PARABLE OF THE CANDLE

(Matt. 5:14-16; Mark 4:21,22; Luke 8:16,17; 11:33-36)

Setting Of The Parable: Part of the sermon on the mount.

Purpose Of The Parable: To show the value of Christian influence.

#### I. "YE ARE THE LIGHT OF THE WORLD" (MATT. 5:14)

- A. God is light, and in Him is no darkness at all (1 John 1:5,6).
- B. Christ is the *brightness* (*απαυγασμα*, *apaugasma*) of the glory of God (Heb. 1:3; cf. John 12:45,46).
  - 1. *Απαυγασμα*, "*reflected brightness*: Christ is called in Heb. 1:3 *απαυγασμα της δοξης του θεου*, inasmuch as he perfectly reflects the majesty of God" (Thayer).
  - 2. Christ is thus the Light of the world, reflecting the image of the Father to lost humanity, wandering in darkness and despair.
    - (a) He was the true Light that came into the world (John 1:9; 3:19; 9:5; 12:35,36; 8:12; 12:46).
    - (b) In Him was life, and the life was the light of men (John 1:4). That is, He became life incarnate, and that life was a light to exemplify life as it ought to be. He not only taught men how to live, he showed them (John 13:14,15; 1 Pet. 2:21).
- C. When we believe in Christ, we become the children of light (John 12:36; 1 Thess. 5:5).
  - 1. As Christians we are illuminated, thus becoming a gazingstock for the world (Heb. 10:32,33).
  - 2. As blameless and harmless sons of God, we shine as lights in a crooked and perverse world (Phil. 2:14,15).
  - 3. Paul said he was set as a light to the Gentiles (Acts 13:47).
  - 4. As such we are to walk as children of light (Eph. 5:8).
  - 5. This parable shows that by letting our light (example) shine, we will draw men to the Christ (Matt. 5:14-16).
  - 6. For Paul to live was Christ (Phil. 1:21; Gal. 2:21).
  - 7. We are renewed in the image of the Creator (Col. 3:10).
  - 8. If the light in us is darkness, we are nothing but a dark spot in a dark world.
- D. Not only are we lights by our example, but also the gospel message which we teach serves as a light to guide men to the Christ.
  - 1. The Word is a light to our path (Psa. 119:105).
  - 2. The prophetic message is as a light shining in a dark place (2 Pet. 1:19).
  - 3. The light of the glorious gospel (2 Cor. 4:4).
  - 4. Life and immortality brought to life through the gospel (2 Tim. 1:10).
- E. Satan opposes the light, and tries to counterfeit it.
  - 1. He blinds the minds of men to the light of the glorious gospel of Christ (2 Cor. 4:4).
  - 2. He transforms himself into an angel of light (2 Cor. 11:14).
  - 3. His agents appear as ministers of righteousness (2 Cor. 11:13-15).

## PARABLE OF THE PLENTIOUS HARVEST

(Matt. 9:37,38; Luke 10:2)

Setting Of The Parable: Multitudes surrounded Jesus for help during His personal ministry. Seeing their physical and spiritual needs, Jesus commissioned the seventy, and spoke to them this parable.

Purpose Of The Parable: To show a pressing need for gospel messengers.

### II. "THE HARVEST TRULY IS PLENTIOUS, BUT THE LABORERS ARE FEW" (MATT. 9:37).

- A. More than five billion people now live on the earth.
  - 1. Of this number only thirty two percent claim to be Christian in the broadest sense of that term.
  - 2. According to census figures, there are 13,384 Churches of Christ claiming a total membership of 1,623,744.
  - 3. Each hour around the clock 5,417 people die, most of them never having heard the saving gospel of Christ.

"The clock of time is wound but once, and no man has the power  
To tell just when the hands will stop at late or early hour.  
To lose one's wealth is sad indeed, to lose one's health is more;  
To lose one's soul is such a loss that no man can restore."
- A. This vast sea of souls is as sheep having no shepherd.
  - 1. Among high school students in our own country, 50.2 percent use marijuana or hashish, 15.2 percent use cocaine, 10.3 percent turn to hallucinogens, and 92.2 percent use alcohol. There are now 1.1 million teenage alcoholics, and 67.2 percent destroy their health and shorten their lives with cigarette. Twenty-three thousand teenagers commit suicide annually.
  - 2. Nearly half of all marriages break apart, leaving close to 50 percent of our children to live in a one parent home.
  - 3. More than 1.5 million babies are aborted annually.
  - 4. Statistics show that about forty percent of teenagers now pregnant will be pregnant again within the next two years.
  - 5. Markets and homes are flooded with pornography. Playboy rolls of the press 3,732,948 copies monthly, while Penthouse follows with 2,251,491.
  - 6. Crime per 100,000 capita breaks down as follows: violent crimes, 609.7; murder, 8.3; rape, 37.4; robbery, 212.7; and aggravated assault, 351.3.
- C. More tragic than all the misery and pain involved in this is the fact that sin destroys the soul eternally (Eze. 18:20; Rom. 6:23; Matt. 25:41).
- D. The world needs Christ as its Shepherd; his gospel is the only sure remedy for sin (John 10:1-18; Rom. 7:24,25; Rom. 1:16).
- E. The Lord's church is the only institution to carry this message.
  - 1. The powers that be won't do it; they are God's ministers, but with a different mission (Rom. 13:1-4).
  - 2. Social clubs won't do it; their main concerns are civic and social advancement, entertainment, etc.
  - 3. Denominationalism won't do it; it is too entwined in error and human tradition to preach the simple gospel (Matt. 15:1-9,13; 1

- Tim. 4:1-3; 2 Tim. 3:1-7; 2 John 9-11).
4. The church alone is the pillar and support of the truth (1 Tim. 3:14,15; 2 Cor. 10:15,16).
- F. We must pray for more laborers to enter the harvest; but we must also act upon our prayers (Matt. 28:18,19).

## PARABLE OF THE HOUSEHOLDER

(Matt. 13:52)

Setting Of The Parable: Spoken to Jesus' disciples in a house after he had dismissed the multitudes.

Purpose Of The Parable: To show the preparation and teaching methods of the scribes in the Kingdom.

### III. "EVERY SCRIBE WHICH IS INSTRUCTED UNTO THE KINGDOM OF HEAVEN" (MATT. 13:52)

- A. Scribes were those who copied, studied, and taught the Scriptures.
1. Ezra was a ready scribe who had "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:6,10).
  2. Sadly, though, many had allowed their learning to turn them away from spiritual values (Matt. 8:19,20; 23:1-33; 1 Cor. 1:18-21).
- B. Some's abuse of learning is no excuse for our ignorance.
1. God no longer overlooks ignorance (Acts 17:30,31).
  2. Christ was crucified through ignorance (Acts 3:17).
  3. Ignorance of God's plan for redemption can cause one to be lost (Eph. 4:18; Rom. 10:1-3).
  4. Worship may be violated or annulled through ignorance (Acts 17:23).
  5. We are to put to silence the ignorance of foolish men (1 Pet. 2:15).
- C. God's Kingdom is composed of a taught people.
1. They shall all be taught of God (John 6:44,45; Heb. 8:10,11).
  2. Faith comes by hearing the Word of God (Rom. 10:17).
  3. We grow as Christians by learning the Word of God (2 Tim. 2:15; Acts 20:32; 1 Pet. 2:1,2; Heb. 5:12-14).
- D. God's scribes (teachers) in the Kingdom must continue to advance in their knowledge of the Scriptures--bringing forth things new and old (1 Tim. 4:14-16; 2 Tim. 2:2).
1. Elders must be *apt* (διδασκτικός, *didaktikos*, "Apt and skilful in teaching") to teach (1 Tim. 3:2).
  2. Preachers must give attendance to reading. If they do not grow, the taught cannot grow (1 Tim. 4:13-16).
  3. We must have Bible classes and training sessions to build up the congregation in the faith (Eph. 4:11-16), and preacher training schools to prepare men to preach the gospel (2 Tim. 2:2).

### HOMEWORK ASSIGNMENT

1. Give some examples of Christians, both in and out of the Scriptures,

which you believe have let their lights shine to draw others to Christ. \_\_\_\_\_

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2. Suggest some ways that the church might labor more effectively under the great commission. \_\_\_\_\_

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3. Based on the parable of the householder, what do you think we should expect of preachers, elders, and teachers? \_\_\_\_\_

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4. What do you believe is the best way to prepare our young people to be effective lightbearers, sharing the Word of God with others? \_\_\_\_\_

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## CHAPTER THREE: PARABLES ON PREPARATION

### LESSON EIGHT

#### PARABLE OF THE WISE AND FOOLISH BUILDERS

(Matt. 7:24-28; Luke 6:47-49)

Setting Of The Parable: At the close of the sermon on the mount.

Purpose Of The Parable: To show the necessity of obedience to the teaching of Christ.

#### I. THE WISE AND FOOLISH BUILDERS

- A. "He is like a man which built an house, and digged deep, and laid the foundation on a rock" (Luke 6:48).
1. Adam and Eve were created beings of choice: they could either obey or disobey God. They chose the latter (Gen. 2:15-17).
  2. God commanded Moses to *smite* the rock in Rephidim: he did (Exo. 17:1-7). Later, he was told to *speak* to the rock in Kadesh, but instead struck it twice (Num. 20:7-11). This rebellion prevented him from leading Israel into the promised land (Num. 20:12-14; 27:12-14; Deut. 32:48-52).
  3. Saul was told to destroy all the Amalekites, but instead he spared King Agag and the best animals. It was as the sin of witchcraft, and cost him his kingdom (1 Sam. 15:3,10-23).
  4. Ever transgression received its just recompense of reward (Heb. 2:1-3; 10:28,29).
  5. We need to learn well the symbolism of Mount Ebal and Mount Gerizim (Deut. 27-28).
  6. The New Testament is equally emphatic about obedience.
    - (a) Not all will enter the Kingdom, only those who do the will of the Father (Matt. 7:21-23).
    - (b) Christ is the author of eternal salvation only to those who obey Him (Heb. 5:8,9).
    - (c) He will take vengeance on those who know not God, and who do not obey the gospel of Christ (2 Thess. 1:7-9).
    - (d) He gives His Spirit to those who obey Him (Acts 5:29-32).
    - (e) We are His servants only when we obey Him (Rom. 6:16-18).
    - (f) We can have no company with a brother who is not willing to obey the Word (2 Thess. 3:14).
    - (g) Only the obedient have access to the tree of life (Rev. 22:14).
- B. "Is like a man that without a foundation built an house upon the earth" (Luke 6:49).
1. As in the parable of the sower, many in time of temptation fall away because they build on the sand (Luke 8:13,14).
    - (a) The young prophet believed a lie that cost him his life (1 Kgs. 13:1-24).
    - (b) Judas was led astray by thirty pieces of silver (Matt. 26:15).
    - (c) Ananias and Sapphira missed glory because they wanted both the praise of men and their money (Acts 5:1-10).

- (d) Some shipwrecked their faith (1 Tim. 1:19,20).
- (e) Demas loved the present world more than the cause of Christ (2 Tim. 4:10).
- (f) Some returned to the wallowing in the mire (2 Pet. 2:20-22).
- 2. On what are we building our house? how are we responding to the Lord's commands?
  - (a) Be baptized for the remission of sins (Acts 2:38-41; 22:16; Rom. 6:1-4; Gal. 3:27; 1 Pet. 3:21).
  - (b) Assembling with the saints (Heb. 10:25; 1 Cor. 16:1,2; Acts 20:7).
  - (c) Taking care of matters of offense (Matt. 5:23-26; 18:15-17).
  - (d) Observing the commitments and responsibilities of marriage (Rom. 7:1-3; 1 Cor. 7:1-5; Eph. 5:22,25,33).
  - (e) Turning the other cheek, going the second mile (Matt. 5:38-42).
  - (f) Meeting our own financial responsibilities (1 Tim. 5:3-8).
  - (g) Bearing one another's burdens (1 Tim. 6:2-5).
  - (h) Loving the brotherhood (1 Pet. 2:17; 1 John 3:14-18).

## PARABLE OF THE MARRIAGE SUPPER

(Matt. 22:2-10; Luke 14:16-24)

Setting Of The Parable: Just after Jesus triumphal entry into Jerusalem.

Purpose Of The Parable: To show how the Father had prepared a great feast for Israel, but those invited rejected the invitation, and treated shamefully those extending it.

### II. "A CERTAIN MAN MADE A GREAT SUPPER, AND BADE MANY" (LUKE 14:16)

- A. Preparation of the feast (the gospel plan of redemption).
  - 1. It was planned in eternity (Rom. 8:28; Eph. 1:5,10,11; Psa. 40:6,7; Heb. 10:5-7; 1 Pet. 1:18-20; Rev. 13:8).
  - 2. It cost God His Son, and Christ His blood (John 3:16; Acts 20:28; Eph. 5:25; Rev. 1:5).
  - 3. It was without cost to the recipient: all things were ready when the invitation was issued (Eph. 2:8,9; Rom. 4:1-6; Titus 3:5).
- B. The scope of the invitation.
  - 1. It was issued first to the Jewish nation (Acts 1:8; 2:38,39; 13:46; Rom. 1:16; 2:8-10; 3:1,2).
  - 2. The rejection of the invitation by the Jews, and its inclusion of all men (Rom. 11:11,12; Eph. 3:1-2-6; Acts 22:21,22; Rom. 1:14,15; Gal. 3:26-29).
- C. The excuses offered for not accepting the invitation.
  - 1. "I have bought a piece of ground, and I must needs go see it." The pursuit of material possessions keep so many from the Kingdom of God (Mark 10:17-27; Luke 12:16-21; 16:19-31; 1 Tim. 6:9,10).
  - 2. "I have bought five yoke of oxen, and I go to prove them." The daily pursuit of pleasure and business activities often rob us of the time necessary to serve God (Matt. 6:33; Acts 24:25).
  - 3. "I have married a wife, and therefore I cannot come." Family distractions may be a leading cause in rejecting the Kingdom (Gen.



- 3:6; Matt. 10:34-37; 1 Cor. 7:29).
- D. The result of rejecting the invitation.
1. He destroyed the murderers. None of the material things that had stood between them and the invitation did them any lasting good.
  2. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

## PARABLE OF THE WEDDING GARMENT

(Matt. 22:11-14)

Setting Of The Parable: Same as the marriage supper.

Purpose of the Parable: To show that those who attend the marriage feast must be appropriately attired to appear in the King's presence.

### III. "HE SAW THERE A MAN WHICH HAD NOT ON A WEDDING GARMENT" (MATT. 22:11)

- A. *Had not on* (ενδύω, *enduo*: "To put on, clothe with a garment").
- B. While the Lord's invitation is for all, both bad and good, still all must be properly attired to come before the King.
  1. The bride of Christ must be clothed in white linen, which is the righteousness of the saints (Rev. 19:7,8).
  2. These robes have been made white because they were washed in the blood of the lamb (Rev. 7:13,14).
  3. The church must continue to keep itself without spot, wrinkle, or any such blemish (Eph 5:25).
- C. We are to *put on* (ενδύω) Christ by being baptized into Him (Gal. 3:27).
- D. We are to *put on* (ενδύω) armor of light (Rom. 13:12).
- E. We are to *put on* (ενδύω) the whole armor of God (Eph. 6:11).
- F. We are to *put on* (ενδύω) the new man (Col. 3:10).
- G. Not being properly attired results in one being cast into outer darkness where there is weeping and gnashing of teeth.

### HOMework ASSIGNMENT

1. Make a list of the things one must do in order to become a Christian. Be sure to illustrate your answers with Scriptural examples \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
2. Enumerate the sins that Paul calls the *works of the flesh* \_\_\_\_\_  
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 \_\_\_\_\_
3. List the things that Peter said we are to add (sometimes called the seven graces) \_\_\_\_\_  
 \_\_\_\_\_  
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4. Name some other things you believe are necessary in our preparation for eternal life \_\_\_\_\_

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5. List some things practiced today which you believe are incompatible with the wedding garment described in the Scriptures \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

6. If the church is to attire herself as a bride for Christ, do you think she is unimportant to Him? \_\_\_\_\_

## LESSON NINE

### PARABLE OF THE TOWER

(Luke 14:28-30)

### PARABLE OF THE KING GOING TO WAR

(Luke 14:31,32)

Setting Of These Parables: Spoken to the multitudes following Jesus whom He had taught to forsake all in order to be His disciples.

Purpose Of These Parables: To show that one should count the cost of the decisions and commitments he intends to make.

#### I. "SITTETH NOT DOWN FIRST AND COUNTETH THE COST" (LUKE 14:28)

"SITTETH NOT DOWN FIRST AND CONSULTETH..." (LUKE 14:31)

- A. We need to count the cost of the Kingdom of God.
  - 1. It cost God His Son and Jesus His life (Rom. 4:25; 8:31,32; Isa. 53:4,5).
  - 2. It cost Peter, Andrew, James, and John their ships and nets (Matt. 4:18-22), Matthew his receipt of custom (Matt. 9:9), Paul his illustrious lineage (Phil. 3:8), and Antipas his life (Rev. 2:13).
  - 3. It would have cost: an aspiring scribe his home (Matt. 8:19,20), the rich man his wealth (Mark 10:17-22), Herod his wife (Matt. 14:3,4), the chief rulers their praise of men (John 12:42,43), and Felix his convenience and bribe (Acts 24:25,26).
  - 4. The cost of serving God has always been high, much more than many are willing to pay (Heb. 11).
- B. Even though the cost is high, can we afford not to build the tower?
  - 1. Did the rich man strike a better bargain by refusing to build? (Luke 12:14-20; 16:19-31; Matt. 6:19-21).
  - 2. Did the aspiring scribe pillow his head in greater security (Mark 10:28-31).
  - 3. Was the tower of praise the chief rulers wanted worth more than the Kingdom of God? (Matt. 6:1-18).
  - 4. Was the time Felix gained by postponement used more profitable than in Kingdom building?
- C. If we consider the cost of the tower too high, let's make sure what we invest in isn't too cheap.

### THE WATCHING HOUSEHOLDER

(Matt. 24:42-44; Luke 12:35-48)

Setting Of The Parable: Spoken to Jesus' disciples while an innumerable multitude waited to hear Him.

Purpose Of The Parable: To encourage the disciples to always be in a state

of readiness, because they did not know when the Lord would return.

## II. "LET YOUR LOINS BE GIRDED ABOUT, AND YOUR LIGHTS BURNING" (LUKE 12:35)

- A. For us World War II began on Dec. 7, 1941, when the Japanese bombed Pearl Harbor, a war resulting in unbelievable human carnage: the estimated death toll was 22,060,000 with another 34,400,000 wounded. The immediate cost of the war was \$1,154,000,000,000. Long term costs are beyond estimation, but the United States may spend as much as \$20,000,000,000 to care for veterans of the war.

We were taken very much by surprise. We were saying such things as: (1) the Japanese have such poor eyesight they probably couldn't hit anything; (2) they make poor quality toys, so their fighting equipment would no doubt fall apart before it reached the battlefield; (3) They wouldn't dare attack us because we are superior and they know they would lose. Our lethargy was such that our commanders even ignored written and radar warnings of impending attack.

- B. The Bible warns repeatedly against spiritual lethargy (Matt. 24:42-44; 25:13; 26:40,41; Acts 20:31; 1 Cor. 16:13; 1 Thess. 5:1-3).
- C. The time of Christ coming is unknown.
1. It will be unexpected, as was the flood in Noah's day (Matt. 24:36-41).
  2. It will come as a thief in the night (Matt. 24:42-44; 1 Thess. 5:1-3; 2 Pet. 3:10; Rev. 3:3; 16:15).
  3. Even Christ Himself said He didn't know the time (Mark 13:32).
  4. Time demonstrates timesetters to be wrong, over and over again.
    - (a) William Miller, probably to be considered the father of Seventh-Day Adventism, set the time in 1843, then again in 1844.
    - (b) Elder James White, the leader of the Adventist movement set the time again in 1845.
    - (c) The Watch Tower Society, the real power behind Jehovah's Witnesses, has set dates for 1914, 1925, 1975, etc.
    - (d) Edgar C. Whisenant set the rapture as September, 1988.
  5. Since we don't know the time, we must watch and be ready.
- D. Those who despair of the Lord's return begin to engage in ungodly and inhuman practices (Luke 12:45; 2 Pet. 2:20-22).
- E. Degrees of reward and punishment.
1. Our reward will be in proportion to our service.
    - (a) According to our works (Rom. 2:6; 1 Cor. 3:8; Rev. 2:23; 20:12; 22:12).
    - (b) The heavenly reward of the persecuted is described as great (Matt. 5:12).
    - (c) Jesus seems to make a distinction between the rewards of a prophet and a righteous man (Matt. 10:41).
    - (d) The apostle John speaks of a full reward (2 John 8).
    - (e) One may lose his reward but still be saved (1 Cor. 3:10-15).
  2. There are degrees of punishment in hell.
    - (a) The disobedient who knew the Lord's will will be beaten with more stripes than the one who didn't know it (Luke 12:47,48).
    - (b) More tolerable for some in judgment than others (Matt. 10:15).
    - (c) Some will receive greater damnation (Matt. 23:14).

(d) Some rewarded double according to their works (Rev. 18:6,7).

### HOMEWORK ASSIGNMENT

1. At any time in your Christian life, have you thought that the Kingdom of God came at a high cost for you? Explain \_\_\_\_\_

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2. In what ways might young people consider the Kingdom to be too costly for them to enter? \_\_\_\_\_

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3. Think of some things, even in our present society, which might make Christianity costly for us \_\_\_\_\_

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4. Give some arguments that might be advanced against the concept of degrees of rewards and punishments in the next world \_\_\_\_\_

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5. Is it possible that Christ could come at any time? If yes, then how could many consistently teach that certain signs will have to be fulfilled before He comes? \_\_\_\_\_

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## LESSON TEN

### THE PARABLE OF THE FIG TREE

(Matt. 24:32-35; Mark 13:28,29; Luke 21:29-33)

### PARABLE OF THE MAN TAKING A FAR JOURNEY

(Mark 13:34-37)

Setting Of These Parables: Following Jesus' warning about the forthcoming destruction of Jerusalem.

Purpose Of These Parables: A warning to the disciples to be aware of, and to prepare themselves for the coming destruction.

#### I. "NOW LEARN THIS PARABLE OF THE FIG TREE" (MARK 13:28)

"IT IS LIKE A MAN GOING TO A FAR COUNTRY" (MARK 13:34)

- A. Daniel the prophet, who lived hundreds of years before, had received a vision of the destruction of Jerusalem. The horrible picture he was shown of it left him badly shaken (Dan. 9:24-10:17).
- B. Jesus mentioned certain signs which would precede this destruction, which if observed, would give His disciples ample opportunity to escape (Matt. 24:3-20).
- C. The prophecies of Christ and their fulfillment as given by Josephus and other historians.

*"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2).*

"Caesar gave orders that they should now demolish the entire city and temple... it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited."

*"For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5).*

"There was also an increase in the activities of visionaries and prophets who spread messianic expectations among the people."

"But from his days [Pontius Pilate] and onward there are increasing references to a messianic ferment."

*"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6).*

"And now sedition and civil war prevailed, not only over Judea, but in Italy also."

*"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt.24:7).*

"It was now a miserable case, and a sight that would justly bring tears into our eyes, how men stood as to food... Insomuch that children pulled the very morsels that their fathers were eating out of their very mouths, and what was still more to be pitied, so did the mothers do as to their infants."

"Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them."

"Some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there."

"And indeed the multitude of carcasses that lay in heaps one upon another was a horrible sight, and produced a pestilential stench."

*"And then shall many be offended, and shall betray one another, and shall hate one another"* (Matt. 24:10).

"At the first this quarrelsome temper caught hold of private families, who could not agree among themselves; after which those people that were the dearest to one another brake through all restraints with regard to each other, and every one associated with those of his own opinion, and began already to stand in opposition one to another"

*"And many false prophets shall rise, and shall deceive many."* (Matt. 24:11).

"There was also an increase in the activities of visionaries and prophets who spread messianic expectation among the people."

"Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives."

"A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance."

*"Then let them which be in Judea flee into the mountains"* (Matt. 24:16).

"It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."

"After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."

*"And fearful sights and great signs shall there be from heaven... And there shall be signs in the sun, and in the moon, and in the stars;*

*and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 22:11,25).*

"Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year."

"Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour."

"Moreover, the eastern gate of the inner [court of] the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men... was seen to be opened of its own accord about the sixth hour of the night."

*"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20).*

"And now the war having gone through all the mountainous country, and all the plain country also, those that were at Jerusalem were deprived of the liberty of going out of the city; for as to such as had a mind to desert, they were watched by the zealots; and as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides"

*"And woe unto them that are with child, and to them that give suck in those days" (Matt. 24:19).*

"Nor was there any commiseration shown either to the aged or to the infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor."

"She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition?...' As soon as she had said this she slew her son, and then roasted him, and ate half of him, and kept the other half by her concealed"

*"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).*

"Accordingly, it appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were."

"Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world."

*"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).*

"Now the number of these that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand."



## II. CHRIST SECOND COMING HAS BEEN CLEARLY FORETOLD

- A. "I will come again, and receive you unto myself" (John 14:1-3).
- B. "This same Jesus, which is taken up from you into heaven, Shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).
- C. "appear the second time without sin unto salvation" (Heb. 9:27).
- D. "The Lord cometh with ten thousand of his saints" (Jude 14).
- E. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).
- F. "But the day of the Lord will come as a thief in the night" (2 Pet. 3:10).
- G. "Surely I come quickly" (Rev. 22:20).
- H. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

### HOMEWORK ASSIGNMENT

1. Give some other prophecies in the Scriptures that you can show to have been fulfilled \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Write 1 Peter 1:18-21: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. List some Scriptures, other than those given in the lesson, that speak of the second coming of Christ \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Which of the following views do you accept about Matthew 24: (1) All of it applies to the second coming of Christ. (2) All of it applies to the destruction of Jerusalem in A.D. 70. (3) Part of it applies to the destruction of Jerusalem and the other part to the second coming of Christ. Give reasons for your answer \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## LESSON ELEVEN

### PARABLE OF THE WISE AND FOOLISH VIRGINS

(Matt. 25:1-13)

Setting Of The Parable: Spoke to Jesus' disciples following his prophecy concerning the destruction of Jerusalem.

Purpose Of The Parable: To teach His disciples the necessity of remaining prepared for the Lord's return.

#### I. "AND FIVE OF THEM WERE WISE, AND FIVE WERE FOOLISH" (MATT. 25:2)

- A. Faithfulness is required on the part of the Master's disciples.
  - 1. Those who endure to the end shall be saved (Matt. 10:22).
  - 2. The blessed servant is the faithful servant (Matt. 24:45,46; 25:21-23; 1 Cor. 4:2).
  - 3. By faithful continuence in well doing, we may have eternal life (Rom. 2:6-11).
  - 4. Work out your salvation with fear and trembling (Phil. 2:12).
  - 5. We are to remain faithful unto death (Rev. 2:10).
  - 6. Those in judgment were condemned because they had not maintained acceptable Christian practices (Matt. 25:41-46).
- B. The possibility of apostasy.
  - 1. A warning of the possibility of falling (1 Cor. 10:12,13).
  - 2. Blessings and curses are set before the people of God: blessings for obedience and a curses for disobedience (Deut. 11:26-28).
  - 3. Adam was a son of God (Luke 3:38), yet he transgressed God's law (Gen. 3:3), and fell (Rom. 5:12).
  - 4. A righteous man can turn from his righteousness and be lost (Eze. 18:20-28).
  - 5. If you forsake Him, he will cast you off forever (1 Chron. 28:9; 2 Chron. 15:1,2).
  - 6. All who forget God will be turned into hell (Psa. 9:17), but God's people can forget Him (Jer. 2:32).
  - 7. Christians can forget they were purged from sin (2 Pet. 1:5-11).
  - 8. Christians may fall because of unbelief (Heb. 4:11).
  - 9. Christians may fall by returning to the Law of Moses (Gal. 5:4).
  - 10. A Christians faith may become vain (1 Cor. 15:1,2).
  - 11. A Christian may depart from the faith (1 Tim. 4:1).
  - 12. A Christian may make shipwreck of faith (1 Tim. 1:19,20).
  - 13. A Christian's faith may be overthrown (2 Tim. 2:18).
  - 14. A Christian may fall away (Heb. 6:1-8).
  - 15. A Christian may become entangled in the world (2 Pet. 2:20-22).
  - 16. Paul feared lest Satan would beguile the Corinthian Christians (2 Cor. 11:1-3).
  - 17. We can fail of the grace of God (Heb. 12:15).
  - 18. Our names may be blotted out of the book of life (Rev. 3:5).
  - 19. If you live after the flesh you shall die (Rom. 8:13).
  - 20. Branches can be cut off, withered, and burned (John 15:1-7).
  - 21. Christ is the author of salvation to the obedient (Heb. 5:8,9).
- C. We must keep our lamps trimmed and burning.

## PARABLE OF THE STRAIT GATE

(Matt. 7:13,14; Luke 13:24-30)

Setting Of The Parable: Jesus' Sermon on the Mount.

Purpose Of The Parable: To show that few were willing to sufficiently prepare themselves to enter the Kingdom of God.

### II. "ENTER YE IN AT THE STRAIT GATE" (MATT. 7:13)

- A. στενάζω (*stenazo*) means to sigh or groan. Out of this root comes the word for *strait* (στενός, *stenos*), meaning narrow or difficult. Luke introduces this with a more dramatic word, *strive* (αγωνίζομαι, "To enter a contest; contend in the gymnastic games; to contend with adversaries, fight; fig. to contend, struggle, with difficulties and dangers" Thayer).
- B. It is very easy to follow the crowd, taking the path of least resistance.
  - 1. The people persuaded Aaron to make a golden calf (Exo. 32:1,2).
  - 2. The majority followed Baal instead of Jehovah in Elijah's time (1 Kgs. 19:10-14; Rom. 11:2-4).
  - 3. The crowds cried out for Jesus' crucifixion (Mark 15:6-14).
  - 4. The people of Ephesus joined the mob against Paul even though most of them did not know what it was all about (Acts 19:21-32).
- C. Often the crowd prevails today.
  - 1. Young people tell their parents, "Everybody is doing it."
  - 2. Students give in to dangerous and immoral practices at school simply because their peers are doing it.
  - 3. Numerous religious practices are justified on the grounds that "It has always been done this way."
  - 4. If most everybody else is doing it (luxuries, dress, etc.) we usually go along, not wanting to "Stand out like a sore thumb."
- D. "Thou shalt not follow a multitude to do evil" (Exo. 23:2).

### HOMEWORK ASSIGNMENT

1. What are some of the arguments made in favor of the theory of the impossibility of apostasy? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Was Judas Iscariot a devil from the beginning, or did he fall from the grace of God? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Can you give some instances in life where you have observed the majority to be wrong \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## LESSON TWELVE: PARABLE OF THE UNCLEAN SPIRITS

(Matt. 12:43-45; Luke 11:14-30)

**Setting Of The Parable:** Because Jesus cast out devils, he was accused of casting out devils by Beelzebub the chief of devils.

**Purpose Of the Parable:** To show that a person cleansed of Satan's evil spirit could be inhabited again, and would be more evil than in his original state.

### I. OUR ADVERSARY, THE DEVIL

#### A. Terms by which this adversary is designated.

1. Σατανᾶς (*Satan*, adversary): "A created, superhuman personal evil world power, represented in the Scriptures as being the adversary both of God and man" (*International Standard Bible Encyclopedia*. As such he is the adversary of all righteousness and an advocate of all evil.
  2. Διαβολος (*diabolos*, Devil): "A calumniator, false accuser, slanderer" (Thayer).
  3. Βεελζεβουλ (*Beelzeboul*, god of flies): a contemptuous Jewish usage of the term, meaning "god of dung," or "dungy gods" as they are called in the marginal note of Deut. 27:19. This constitutes a natural transition of thought, since flies chose the open dung deposits to breed in and represented the very epitome of every form of filth and disease.
  4. Βελιαλ (*Belial*): "Reckless, lawless, fool, good for nothing."
- B. Satan works to remove the implanted Word (Mark 4:15), cause men to renounce God (Job 2:4,5), fill heart with evil intents (John 13:2,27), secure all worship for himself (Luke 4:6,7), blind us to the truth (2 Cor. 4:4), deceive us (Rev. 20:7,8), and ensnare us (1 Tim. 3:7). He puts lies in the heart (Acts 5:3), sows the seed of false doctrine (Matt. 13:39), and entices us through pride (1 Tim. 3:6; Pro. 16:18; Mark 7:21,22).
- C. Satan disguises himself so we won't recognize him as the diabolical creature he is (2 Cor. 11:13-15).

### II. DEMONS AND THEIR WORK

- A. Δαιμων, δαιμονιον (*daimon, daimonion*): "A god, a goddess; an inferior deity, whether good or bad. In the N.T. an evil spirit" (Thayer).
- B. Satan serves as prince (or chief) over these demons (Matt. 12:24; Luke 11:15); they are also called his angels (Matt. 25:41; 2 Cor. 12:7).
- C. Facts certainly known about these demons and demon possession
1. They caused some forms of insanity, leaving those thus afflicted with a fierce disposition and superhuman strength (Matt. 8:28-32; Mark 5:1-5; Luke 8:26-35).
  2. They were associated with various types of diseases such as muteness (Matt. 9:32,33), blindness (Matt. 12:22), and irrational behavior (Matt. 17:14-18; Luke 9:37-42).
  3. They manifested a superior knowledge, especially of Christ (Mark 1:32-34; Luke 4:41; Acts 16:16-18),

4. They seduced God's people with false doctrine (1 Tim. 4:1), and could manifest a miraculous power in accomplishing their work (Rev. 16:13,14).

## II. A HOUSE EMPTY, SWEEPED, AND DECORATED

- A. By obedience to the gospel one is cleansed and prepared for the Master's use (Rom. 1:16).
  1. The Word of God is the means by which we are directed toward the cleansing agent, the blood of Christ (John 15:1-3; 1 Pet. 1:22,23; Rev. 1:5; 7:13,14).
  2. Faith purifies the heart (Acts 15:7-9).
  3. Repentance changes the attitude and action (2 Cor. 7:8-11; Matt. 21:28-31).
  4. Baptism is an obedient washing through which we contact the blood of Christ (1 Cor. 6:9-11; Eph. 5:25-27; Titus 3:5; Heb. 10:22; Acts 22:16; Rom. 6:1-6; Col. 2:11,12; 1 Pet. 3:21).
- B. The person thus cleansed must fill his life with spiritual values.
  1. Filled with the fulness of God (Eph. 3:19).
  2. Filled with the Spirit (Eph. 5:18).
  3. Allowing Christ to dwell in the heart (Eph. 3:17).
  4. Filled with the knowledge of His will (Rom. 16:14; 1:9; 3:16).
  5. Filled with joy (2 Tim. 1:4).
  6. Filled with the company of fellow Christians (Rom. 15:24).
  7. Filled with the fruits of righteousness (Phil. 1:11; James 3:17).
  8. We are to fill our minds with good thoughts (Phil. 4:8).
  9. Dorcas was full of good works and almsdeeds (Acts 9:36).
- C. It is so easy to allow our empty lives to be filled with all sorts of evil things.
  1. Filled with all unrighteousness (Rom. 1:29-32).
  2. Mouth full of cursing and bitterness (Rom. 3:14; Heb. 12:15; Eph. 4:31).
  3. A tongue full of deadly poison (James 3:8).
  4. Eyes full of adultery (2 Pet. 2:14).
  5. Latter end is worse than the beginning (2 Pet. 2:20-22).

### HOMEWORK ASSIGNMENT

1. List some other names by which Satan is designated and explain their meanings and usage \_\_\_\_\_  
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2. How might the agents (evil spirits) of Satan be at work in our lives today? (Be prepared to discuss demon possession, etc.) \_\_\_\_\_  
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3. Make a list of the works of the flesh. Under "such like," discuss some prevalent sins that might fit this category \_\_\_\_\_  
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## LESSON THIRTEEN: PARABLE OF THE TALENTS

(Matt. 25:14-30)

Setting Of The Parable: Not long before His arrest, and while He was sitting on the Mount of Olives teaching His disciples.

Purpose Of The Parable: To show that we are stewards, and that it is necessary to use what we have profitably in the Master's service.

### I. "AND UNTO ONE HE GAVE FIVE TALENTS, TO ANOTHER TWO, AND TO ANOTHER ONE" (MATT. 25:15)

#### A. The Kingdom of God is made of saints with different abilities.

1. This was true even of miraculous gifts (1 Cor. 12:4-30; Eph. 4:8-16).
2. Those obeying the gospel produce fruit in varying degrees--thirty, sixty, or a hundredfold (Matt. 13:23).
3. Elders must have superior qualities in certain areas to qualify them to feed and oversee the flock (Acts 20:28; 1 Tim. 3:1-7; Titus 1:5-16; 1 Pet. 5:1--3).
4. Deacons also must possess certain qualifications not necessarily characteristic of all Christians (Acts 6:1-6; 1 Tim. 3:8-13).
5. Evangelists must have talents in given areas in order to do the work God has assigned them to do (1 Tim. 3:14,15; 4:12-16; 6:11-14; 2 Tim. 2:2,3,15; Titus 1:10-13).
6. Older women possess wisdom and virtue that ought to be imparted to the younger ones (Titus 2:3-5).

#### B. Each person has the responsibility to use what he has in God's service (1 Pet. 4:11).

1. Moses was not an eloquent spokesman, but he had qualities of meekness and leadership God could use (Exo. 3:7-4:17).
2. Isaiah felt totally inadequate for the position God chose him for, but what a Messianic prophet he made (Isa. 6:5-8).
3. Paul considered himself unworthy to be called an apostle, but God used him mightily anyway (1 Cor 15:9; Eph. 3:8; 1 Tim. 1:12,13).
4. The widow had only two mites, but she used them (Mark 12:41-44).
5. We should never underestimate the power of a cup of cold water (Matt. 9:42).

### II. "AFTER A LONG TIME THE LORD OF THOSE SERVANTS COMETH, AND RECKONETH WITH THEM" (MATT. 25:17).

#### A. The time of reckoning always comes.

1. "Be sure your sin will find you out" (Num. 32:23).
2. Haman was hanged on his own gallows (Est. 3:8-15; 7:9,10).
3. David was exposed for his adulterous affair with Bathsheba (2 Sam. 11:2-12:14; Psa. 51).
4. Gehazi contracted the plague of leprosy (2 Kgs. 5:20-27).
5. Those who accepted responsibility for the blood of Christ paid with blood (Matt. 27:25; 23:34-39).
6. Lustful perverts received their own just recompense of reward (Rom. 1:24-27).
7. Strong drink turns on the user (Pro. 23:29-35).

8. God has appointed a day of judgment (Ecc. 12:13,14; Acts 17:30,31; Rev. 20:12; Heb. 9:27).
  9. We shall all give an account of ourselves to God (Rom. 2:16; 14:9-12; 2 Cor. 5:10).
- B. God recompenses for faithful stewardship.
1. The widow's oil and meal did not diminish (1 Kgs. 17:14-16).
  2. He can open heaven's windows for us (Mal. 3:8-11).
  3. He is able to make all grace abound toward us (2 Cor. 9:6-10).
  4. He can repay a hundredfold (Mark 10:29,30).
  5. He is able to exceed all we could ask or think (Eph. 3:20).
  6. In the end, eternal life (Matt. 25:46).
- C. The unfaithful will be punished (Matt. 25:30).

**HOMEWORK ASSIGNMENT**

1. Compare this parable with the one on the unfaithful servant (Matt. 24:42-5). Note some of the similarities and differences \_\_\_\_\_  
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2. Compare the parable of the talents and the pounds (Luke 19:14-28). Are they the same? If not, why are they so similar? \_\_\_\_\_  
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3. Give a Scripture that tells us to prepare to meet God \_\_\_\_\_
4. Can you think of some Scriptural examples of some who went into eternity unprepared to meet God? \_\_\_\_\_  
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5. Write Pro. 1:24-31: \_\_\_\_\_  
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## CHAPTER FOUR: PARABLES ON REJECTION AND HYPOCRISY

### LESSON FOURTEEN: PARABLE OF THE PHARISEE AND THE PUBLICAN

(Luke 18:10-14)

Setting Of The Parable: On His way from Galilee to Jerusalem, and following and encounter with the Pharisees over the Kingdom of God (Luke 17:20).

Purpose Of The Parable: To expose the self-righteousness of the Pharisees.

#### I. "TWO MEN WENT UP INTO THE TEMPLE TO PRAY; THE ONE A PHARISEE, THE OTHER A PUBLICAN" (LUKE 18:10)

A. *Φαρισαῖος* (*Pharisaios*, Pharisees): "From פָּרָשׁ 'to separate', because deviating in their life from the general usage" (Thayer).

They were the strictest sect among the Jews (Acts 26:5), careful about strict obedience to the law (Phil. 3:4-6). They accepted as authority both the written law and oral traditions (Matt. 15:1-9). For the most part their religion was outward and ritualistic rather than a reflection of real piety (Matt. 6:1-18; 23:1-33).

B. *Τελωνης* (*telones*): "1. A renter or farmer of taxes. 2. A tax-gatherer, collector of taxes or tolls, one employed by a publican or farmer-general in collecting the taxes. The tax-collectors were, as a class, detested not only by the Jews but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they prosecuted it" (Thayer).

C. Examples of the hypocrisy and formalism of the Pharisees.

1. They sounded a trumpet to call attention to their alms-giving (Matt. 7:1-4).

2. Their prayers were long to attract men's attention (Matt. 7:5-15).

3. They disfigured themselves so their fasting would be apparent (Matt. 6:16-18).

4. They honored tradition above God's law (Matt. 15:1-9; Mark 7:1-7).

5. They loved the positions of eminence (Mark 12:38-40).

6. They gloried in their Abrahamic lineage (Matt. 3:7-9; John 8:39).

7. They were critical of those who would even associate with sinners (Mark 2:15-17).

8. They watched eagerly to find fault (Luke 6:6,7).

9. Some of Jesus's strongest teaching was directed against the ritualism and hypocrisy of the Pharisees (Matt. 23).

D. The Pharisee's prayer manifested the self-righteous attitude of this Pharisee (Luke 18:11,12).

#### II. "GOD BE MERCIFUL TO ME A SINNER" (LUKE 18:13).

A. All men are sinners (Rom. 3:9-23; 5:12; 1 John 5:19). The basic difference between the publican and the Pharisee was that the former knew and acknowledged his sinfulness, the latter did not.

B. Recognizing their sinful condition, the publicans were more likely as a class to seek help through Christ than the Pharisees (Matt. 21:31,32; Luke 7:29,30).



- C. Salvation does not come through merit (Isa. 64:6; Rom. 4:4,5; Eph. 2:8,9; Titus 3:5).
- D. We only deceive ourselves when we say we have no sin (1 John 1:7-10).
- E. In restoring others we need to do so with meekness, know we also may be tempted (Gal. 6:1).
- F. This is not the prayer of an alien sinner, both publican and Pharisee were Jews, thus erring children of God (Deut. 14:1). God doesn't hear the prayer of aliens (Isa. 59:1,2; John 9:31; 1 Pet. 3:12). We become His children by obedience to the gospel plan of salvation (1 John 3:22; Heb. 5:8,9; Acts 2:38).

## PARABLE OF THE TWO SONS

(Matt. 21:28-32)

**Setting Of The Parable:** Given during Jesus' final visit to Jerusalem, and in response to the chief priests and elders who had challenged His authority.

**Purpose Of The Parable:** To contrast the Jews who claimed to be God's servants but were not with the Gentiles who at first were rebellious but later turned to God.

### I. "A CERTAIN MAN HAD TWO SONS" (MATT. 21:28)

- A. With the selection of Abraham and his seed, God differentiated between Jew and Gentile by a middle wall of partition--the Law of Moses (Eph. 2:12-17)
  - 1. The Gentiles received no written code of law. They were left with only natural revelation, and guided by a law of conscience (Rom. 1:18-20; 2:14,15).
  - 2. The Jews received the adoption, covenants, the law, the service of God, and the promises (Rom. 3:1,2; 9:1-5).
- B. The seed of Abraham was not selected because of merit, but according God's purpose.
  - 1. Through them all families would be blessed (Gen. 12:1-3).
  - 2. Not selected for their righteousness (Deut. 9:4-6).
  - 3. This gift of God was according to election, not of works (Rom. 9:8-13).
  - 4. The gifts and calling of God are without repentance (Rom. 11:29).
  - 5. The purpose of their special selection was to give Christ to the world, and to prepare that world to receive Him.
    - (a) As concerning the flesh Christ came (Rom. 9:5).
    - (b) Till the seed should come to whom the promise was made (Gal. 3:19).
    - (c) To make known God's name throughout the earth (Rom. 9:17).

### II. "I GO, SIR: AND WENT NOT" (MATT. 21:30)

- A. Despite all the advantages they had, the Jews rejected their Savior.
  - 1. His own received Him not (John 1:11,12).
  - 2. They would not have Him reign over them (Luke 19:14; John 19:13-18; Luke 23:10-25).
  - 3. They destroyed Him through Ignorance (Acts 3:17).

4. They rejected the gospel when it was preached (Acts 13:45,46).
- B. The Gentiles more readily accepted the gospel message.
  1. Paul selected as an apostle to the Gentiles (Acts 9:15).
  2. Cornelius and his household were the first (Acts 10).
  3. Gentiles were eager to hear the Word of God (Acts 13:42-48).
  4. God is also the God of the Gentiles (Rom. 3:29).

## THE MURDEROUS HUSBANDMEN

(Matt. 21:33-43; Mark 12:1-9)

Setting And Purpose Of The Parable: Same as above.

### I. "AND LET IT OUT TO HUSBANDMEN" (MATT. 21:33).

- A. God had selected Israel as His special servants, loved them in a special way, and was faithful in His covenant to them (Deut. 7:6-9).
- B. She proved to be an unfaithful wife (Jer. 3:1,20; Hos. 1:2).
  1. The golden calf in Horeb (Exo. 32:1-6,25).
  2. Israel joined to Baal-peor (Num. 25:1-9).
  3. God rejected as King (1 Sam. 8:4-7).
  4. The Northern Kingdom saturated with idolatry (1 Kgs. 12:25-31).
  5. Nation so corrupt even Noah, Daniel, and Job couldn't save it from captivity (Eze. 14:20).
- C. God constantly sent His to warn her against covenant unfaithfulness, but all to no avail (Jer. 1:18,19; 20:7-9; Eze. 3:4-7). He stretched out His hand to a disobedient and gainsaying people (Rom. 10:21). The more He chastized them, the worse they became (Isa. 1:5,6).
- D. Like those listening to children in the market places: they could not be pleased or pacified (Matt. 11:16-19).

### II. "BUT LAST OF ALL HE SENT UNTO THEM HIS SON"

- A. Christ came unto His own (*ἰδία*, *idia*, neuter, pl., own world or own things), but his own (*ἰδιοί*, *idioi*, masculine, pl., own people (John 1:11) received him not.
- B. He was despised and rejected of men (Isa. 53).
- C. With wicked hands they crucified Him (Psa. 22; Acts 2:22,23).

### III. "HE WILL MISERABLY DESTROY THOSE WICKED MEN" (MATT. 41)

- A. Jesus stood on the Mount of Olives and pronounced the doom of those who had rejected their Savior (Matt. 23:34-39).
- B. The horrible destruction of Jerusalem was the fate of those who had rejected and killed the Son of God (Matt. 24).
- C. A worse end awaits those who reject Christ now by refusing to respond to His gospel invitation (2 Thess. 1:7-9).

### HOMEWORK ASSIGNMENT

Be prepared to discuss in class what it means to reject Jesus, our only hope of salvation.

## CHAPTER FIVE: PARABLES ON SALVATION AND FORGIVENESS

### LESSON FIFTEEN: PARABLE OF THE GOOD SHEPHERD

(John 10:1-16)

**Setting Of The Parable:** Spoken against a background of opposition by the Pharisees to His healing of the blind man.

**Purpose Of The Parable:** To warn His disciples against hirelings, and to emphasize the fact that He alone was the true Shepherd, and loved His sheep enough to die for them.

#### I. "I AM THE GOOD SHEPHERD" (JOHN 10:11)

- A. The figure of the shepherd is a very familiar one in the Scriptures.
  - 1. Moses recognized Israel's need for a shepherd (Num. 27:15-17).
  - 2. The Psalmist recognized the Lord as his Shepherd (Psa. 23).
  - 3. In prophetic vision Isaiah saw this tender Shepherd (Isa. 40:11).
  - 4. Ezekiel deplored what the Israelite shepherds did to the flock, and pointed to a time when the Shepherd David would be set over them (Eze. 34).
  - 5. Jesus saw the multitudes as sheep having no shepherd (Matt. 9:36).
  - 6. The final judgment is depicted as a shepherd dividing his sheep from the goats (Matt. 25:32).
  - 7. It was a matter of prophecy that the Shepherd would be smitten and the sheep scattered (Matt. 26:31).
  - 8. Jesus is called the great Shepherd (Heb. 13:20), the Shepherd and Bishop of our souls (1 Pet. 2:25), and the chief Shepherd (1 Pet. 5:4).
  - 9. Elders of the church are called shepherds (Eph. 4:11).
- B. Characteristics of the Good Shepherd.
  - 1. He calls His sheep by name (v. 3).
  - 2. He leads them (v. 3).
  - 3. He enables them to find pasture (v. 9).
  - 4. He saves His flock (v. 10).
  - 5. He gives His life for the sheep (v. 11).
  - 6. He knows His sheep and is known by them (v. 14).

#### II. "I AM THE DOOR OF THE SHEEP" (JOHN 10:7)

- A. It is not possible for man to devise his own means of salvation.
  - 1. Not in man that walketh to direct his steps (Jer. 10:23).
  - 2. A way that seems right to man may bring his death (Pro. 14:12).
  - 3. Things that are pleasing to men may be an abomination to God (Luke 16:15).
  - 4. It had not entered into the heart of man what God had in store for him (1 Cor. 2:9,10).
  - 5. Salvation cannot be obtained by meritorious works (Eph. 2:8,9).
  - 6. Men truly are as sheep which have no shepherd (Mark 6:34).
- B. Christ is our only hope of salvation.
  - 1. Last of all God sent His Son (Matt. 21:37).
  - 2. No man comes to the Father except by Him (John 14:6).

3. We must believe in Him as the Son of God (John 3:16,36; 8:24; Mark 16:16; Acts 16:30,31).
4. We must repent of our sins (Matt. 4:17; 9:13; Luke 16:3-5; 24:47; Acts 2:38; 17:30,31).
5. We are to confess with our mouth what we believe in our heart (Matt. 10:32,33; Rom. 10:9,10; Phil. 2:9-11; 1 John 4:15; 2 John 7; Acts 8:37).
6. We must be buried with Him in baptism (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3,4; Col. 2:11,12; Gal. 3:26-27; 1 Cor. 12:13).

III. "THERE SHALL BE ONE FOLD AND ONE SHEPHERD" (JOHN 10:16).

- A. A matter of prophecy (Isa. 2:1-5; Eze. 34:20-25; 37:15-27).
- B. The mystery of the ages was that all men should become one in Christ (Eph. 3:1-6).
- C. This unity became a reality in Christ.
  1. There is but one body (Eph. 4:4; 1 Cor. 12:20).
  2. Called into one body (Col. 3:15).
  3. Baptized into that one body (1 Cor. 12:13).
  4. Reconciled to God in the one body (Eph. 2:12-17).
- D. Jesus prayed for this oneness (John 17:20,21).
- E. Division is sinful (1 Cor. 1:10-13; 3:1-3).

IV. "AND THE WOLF CATCHETH THEM, AND SCATTERETH THE SHEEP" (JOHN 10:12)

- A. Jesus warned us to beware of wolves in sheep's clothing (Matt. 7:15).
- B. False teachers will arise, speaking perverse things, to draw away disciples after them (Acts 20:29,30)
- C. Some will depart from the faith (1 Tim. 4:1-3; 2 Tim. 4:1-4).
- D. They will make merchandise of God's people (2 Pet. 2:1-3).
- E. Local shepherds are to guard the flock.
  1. They are Holy Ghost appointed overseers to watch over the flock of God (Acts 20:28-32).
  2. They are to stop the mouths of false teachers (Titus 1:10,11).
  3. They are to mark and avoid false teachers (Rom. 16:16-18).
  4. They watch for our souls, and must give an account (Heb. 13:17).
- F. If the blind lead the blind, both shall fall into the ditch (Matt. 15:13,14).

HOMEWORK ASSIGNMENT

1. Give some examples of Jesus confronting false teachers who would mislead the flock of God \_\_\_\_\_  
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2. Give some examples in the Christian age of some who withstood false teachers \_\_\_\_\_  
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3. Who were the other sheep that Jesus would bring to His fold? \_\_\_\_\_  
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## LESSON SIXTEEN

### PARABLE OF THE LOST SHEEP

Matt. 18:12-14; Luke 15:3-7)

### PARABLE OF THE LOST COIN

(Luke 15:8-10)

### PARABLE OF THE LOST SON

(Luke 15:11-32)

**Setting Of These Parables:** The murmuring of the Pharisees against Jesus receiving sinners and eating with them.

**Purpose Of The Parables:** To show that Jesus came to save the lost.

#### I. "AND SEEKETH THAT WHICH IS GONE ASTRAY" (MATT. 18:12).

- A. This sheep had gone astray of its own accord, perhaps through carelessness or ignorance.
  - 1. Most people who go astray do not do so intentionally or by design.
    - (a) Judas didn't intend to have Jesus crucified (Matt. 27:3-5).
    - (b) The rich fool didn't plan to lose his soul (Luke 12:16-21).
    - (c) The Laodiceans didn't plan to become (in fact didn't know they were) lukewarm (Rev. 3:15-18).
    - (d) The person who begins missing services occasionally doesn't plan to cut worship out of his life entirely (Heb. 10:25).
    - (e) The Christian who holds unforgiveness in his heart doesn't expect it to grow into bitterness that will destroy all his spirituality (Heb. 12:15; James 3:16-18).
    - (f) Marriages usually die of malnutrition, not a heart attack (1 Cor. 7:1-5; Col. 3:18,19; Eph. 5:25-33).
    - (g) We can allow our spirituality to drip away (Heb. 2:1-3).
  - 2. We need to take heed lest we fall (1 Cor. 10:12).
- B. The good Shepherd left the ninety-nine to find the one that was lost.
  - 1. The flock was exposed to a certain degree of danger while the shepherd looked for the one lost sheep.
  - 2. Efforts must be put forth where there is the greatest need.
    - (a) Parents may often seem partial when a sick, troubled, rebellious, slow, or talented child gets special attention; but they recognize and try to meet a special need.
    - (b) Elders and preachers often hear, "Nobody ever visits me" etc. Could it be you have been entrusted to the fold while they meet a more pressing need with one who is lost?
    - (d) You may have complained, "I've heard that sermon before"; but has the lost person present heard it?
  - 3. We need to learn to place the emphasis where our Lord placed it: seeking the lost (Matt. 16:26).
- C. Joy in heaven over a penitent sinner.
  - 1. Angels rejoice when a lost sheep is found.

2. We often hear reproachful words among the brethren: "Wonder how long he will stay home this time?" "Wonder who he is trying to impress?" "I for one will not forget what he has done!" "He's just trying to appease his conscience."
3. When a person is converted, a soul is saved from eternal death (James 5:19,20). That is an occasion for joy.

## II. "EITHER WHAT WOMAN HAVING TEN PIECES OF SILVER, IF SHE LOSE ONE PIECE" (LUKE 15:8)

- A. The coin was lost through the carelessness of the owner.
  1. Often we offend others unintentionally or through our disregard for their rights and feelings (Matt. 15:21-23; 18:7-9; James 3:1,2).
  2. We must make every every effort possible not to place a cause for stumbling in the path of a fellow-Christian (Rom. 14:21-23; 1 Cor. 10:32; 2 Cor. 6:3).
  3. We must take the necessary steps to reclaim the offended party (Matt. 5:23,24; 18:15-18).
  3. After all these efforts, an offended brother may not be restored. He is harder to be won than a strong city (Prov. 18:19).
- B. But the one taking offense must realize his responsibility as well: and that he could be lost.
  1. Charity "thinketh no evil" ("keeps no records of wrongs", 1 Cor. 13:5, NIV).
  2. Offense can cause a weak brother to perish (1 Cor. 8:8-13).
  3. An unforgiving spirit blocks our own forgiveness (Matt. 6:12-15; 18:23-35; Eph. 4:32; Col. 3:13).
  4. Think how much the elder brother missed by his unforgiving attitude toward his penitent brother--the joyous homecoming, the sumptuous feast, the good will of the father, a restored brotherly relationship, and a united family (Luke 15:25-32).

## III. "FATHER, GIVE ME THE PORTION OF GOODS THAT FALLETH TO ME" (LUKE 15:12)

- A. The apostasy of the prodigal: he left home on his own as an act of wilful rebellion, and his steps to profligacy and ruin are clearly outlined.
  1. He became dissatisfied with the restriction of the father's house, and lusted for something of a more worldly nature (James 1:13-16).
  2. He demanded his portion of the inheritance. It was not really his, but the father's; but in due time and with more maturity he would have inherited, appreciated, and profited by it. However, he wanted it now (1 Pet. 1:3-9).
  3. He travelled to a far country, thus separating himself as far as possible from his family, their standards, and their influence.
  4. He wasted his substance with riotous living (2 Pet. 2:9-22; 2 Tim. 3:6-9; Rom. 1:21-31).
  5. He joined himself to a citizen of the far country (probably submitted himself as a slave) for survival (Rom. 6:16; 2 Pet. 18:19).
  6. He fed swine: the very epitome of degradation and disgust for a Jew:
 

"No character could be meaner in the sight of a Jew than that of a

swineherd: and Herodotus informs us, that in Egypt they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connections with them" (Clarke).

7. In his hunger he sought nourishment from the charub pods provided for the pigs, but such satisfied not human needs. Yet, no one cared enough about him to give him anything more substantial. He had finally touched bottom.
- B. His return to the Father's house.
  1. "When he came to himself." Sin offers so much, but gives so little. When we finally realize this, we are ready to go home (2 Pet. 2:22; Psa. 69:1-15).
  2. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"
    - (a) All of us serve someone, either Satan and sin or God (Rom. 6:16; 7:14-24; Matt. 4:10; John 12:26; Col. 3:24; Josh. 24:10).
    - (b) Doesn't it make good sense to serve the one who loves us rather than the one who wants to use us? (Matt. 11:28-30).
  3. "I will arise and go to my father"
    - (a) The young man had left with everything but was returning with nothing.
    - (b) He had left as a son but was willing to return as a servant.
    - (c) He knew now that the worst of home was better than the best of the far country.
    - (d) He left haughty and rebellious; he returned humble and submissive. "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."
  4. "Bring hither the fatted calf." What a reception! His body was clothed, his hand ornamented, his feet shod, and his stomach filled. There was so much in the father's house I am sure he wondered why he had ever left.

#### HOMEWORK ASSIGNMENT

1. Discuss some ways that a person might be lost through his own carelessness or through ours \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Discuss some problems that might cause a person to leave the Father's house (church) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Did the prodigal return to a perfect house, or where there still some problems? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Are we ever resentful when a sinner repents? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## LESSON SEVENTEEN:

### PARABLE OF THE INSOLVENT DEBTORS

(Matt. 18:23-35)

**Setting Of The Parable:** In response to Peter's question as to how often one should forgive a brother.

**Purpose Of The Parable:** To show God's unmerited forgiveness, and man's responsibility to extend that forgiveness to others.

- I. "ONE WAS BROUGHT UNTO HIM WHICH OWED HIM TEN THOUSAND TALENTS (MATT. 18:24)
  - A. "This talent was probably worth about a thousand dollars" (RSV), thus a debt of \$10,000,000: one impossible to pay.
    1. The debt of sin is staggering (Isa. 59:1,2), requiring the death penalty (Eze. 18:20; Rom. 6:3). It could not be paid by the blood of animals (Heb. 10:1-4), cancelled through the deeds of the Law (Rom. 3:20), nor forgiven by meritorious works (Rom. 11:6).
    2. Only the blood of Christ can wash away sins (1 Pet. 1:18,19; Rev. 1:5; 7:13,14).
  - B. "The Lord of that servant was moved with compassion" (Matt. 18:27).
    1. God's grace has been extended to all (Rom 3:24; 5:15; Titus 2:11).
    2. Remission of sins has been granted (Matt. 26:28; Luke 24:47; Acts 2:38; 10:43).
    3. The Spirit of life in Christ Jesus has made me free from the law of sin and death (Rom. 8:1-4).
- II. "AND HE FOUND ONE OF HIS FELLOW SERVANTS WHICH OWED HIM AN HUNDRED PENCE" (MATT. 18:28)
  - A. "The denarius was worth about twenty cents" (RSV), thus about two-hundred dollars.
    1. Having received remission of such a debt, one would think that he would gladly forgive this piddling amount. He would not.
    2. How often we forget the great debt forgiven us, yet hold others to account for the smallest infractions.
    3. God will hold us to account for our own sins if we are unwilling to forgive others (Matt. 18:35; Mark 11:25,26; Luke 6:37; Eph. 4:32).

### PARABLE OF THE TWO DEBTORS

(Luke 7:36,42)

**Setting Of The Parable:** When Jesus was accused for allowing a sinner woman to touch Him by washing His feet.

**Purpose Of The Parable:** To show that one is capable of loving in proportion to the sins forgiving.



I. "THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS" (LUKE 7:41)

A. The Pharisees (separatists): a sect of about 6,000 in Jesus' time.

1. Classifications of the Pharisees (from the Jewish Talmud).

- (a) *The Shechemite Pharisee*, who simply keeps the law for what he can profit thereby, just as Shechem submitted to the rite of circumcision that he might thereby obtain Dinah, the daughter of Jacob (Gen. 34:19).
- (b) *The Tumbling Pharisee*, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles.
- (c) *The Bleeding Pharisee*, who, in order not to look at a woman, walks about with his eyes closed, and hence injures his head frequently, so that he has bleeding wounds.
- (d) *The Mortar Pharisee*, who wears a cap in the form of a mortar to cover his eyes, that he may not see any impurities and indecencies.
- (e) *The What-Am-I-Yet-To-Do Pharisee*, who, not knowing much about the law, as soon as he has done one thing, asks, "What is my duty now? and I will do it."
- (f) *The Pharisee From Fear*, who keeps the law because he is afraid of a future judgment.
- (g) *The Pharisee From Love*, who obeys the Lord because he loves him with all his heart.

2. Some general characteristics of the Pharisees.

- (a) Considered themselves more righteous than others (Luke 18:9).
- (b) Required total separation from sinners (Matt. 9:9-11; 11:19; Mark 2:16; Luke 5:30; 7:34).
- (c) Demanded ceremonial cleanliness (Matt. 15:2-9; Mark 7:1-13).
- (d) Ritualistic about sabbath observance (Matt. 12:1,2,10-12; Luke 13:10-16; Acts 1:12).
- (e) Engaged in acts of worship to be seen of men (Matt. 6:1-18).
- (f) Long on teaching, short on practice (Matt. 23:1-3).
- (g) Made large phylacteries to appear righteous (Matt. 23:5).
- (h) Loved the positions of eminence (Matt. 23:6-8; Mark 12:38,39; Luke 20:45,46).
- (i) Devoured widows houses (Matt. 23:13).
- (j) Spared no effort to make proselytes (Matt. 23:15).
- (e) Observed minute details of tithing, but ignored weightier matters of the law (Matt. 23:23).

B. One might rightly assume that this Pharisee saw little need of forgiveness, and would show but little appreciation for such, and little love for his Savior.

II. "I SUPPOSE THAT HE, TO WHOM HE FORGAVE MOST" (LUKE 7:43)

A. Even the bigoted Pharisee grasped Jesus' point, and no doubt squirmed as Jesus put him on the defensive.

B. Do we get the point, recognizing the enormity of our sins forgiven, and the debt of gratitude, love, and worship we owe the Master?

HOMEWORK ASSIGNMENT

Be prepared to discuss in class some ways we can show (1) gratitude, (2) ingratitude, (3) love, (4) hate, (5) indifference.

## CHAPTER SIX: PARABLES ON MATERIALISM

### LESSON EIGHTEEN

#### PARABLE OF THE RICH FOOL

(Luke 12:16-21)

Setting Of The Parable: Spoken in response to one who wanted Jesus to force his brother to divide an inheritance with him.

Purpose Of The Parable: To show our need to beware of coveteousness.

#### I. "THE GROUNDS OF A CERTAIN RICH MAN BROUGHT FORTH PLENTIFULLY" (LUKE 12:16)

A. Whether the same person or not is immaterial: Jesus demonstrated in His references to three wealthy men the three stages of a coveteous fool.

1. The rich fool (Matt. 19:16-22; Mark 10:17-22; Luke 18:18-27). He wanted eternal life, but he also wanted his wealth. He could not have both: *He made the coveteous choice to keep his money.*

2. The multiplying fool (Luke 16-21). With a choice not to share wealth, the next step logically follows: *multiply it.* "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

3. The tormented fool (Luke 16:23; Jer. 17:11). He had accumulated wealth, but he had run out of time. No treasures had been lain up in heaven (Matt. 6:19-21).

B. Πλεονξια (*pleonxia*): "Greedy desire to have more, coveteousness, avarice" (Thayer).

C. Some facts about coveteousness.

1. Leads to violence (Mic. 2:2).

2. Perverts judicial and religious systems (Mic. 3:11).

3. Always expects payment (Mal. 1:10).

4. Chokes the word (Matt. 13:22).

5. Makes entering the kingdom extremely difficult (Matt. 19:24).

6. Drowns men in destruction and perdition (1 Tim. 6:9-11).

7. Makes merchandise of the church (Phil. 3:18,19; 2 Pet. 2:3).

8. Can never satisfy (Ecc. 5:10; Hag. 1:6).

9. Can never profit (Job 20:15; Pro. 22:16).

D. Some examples of the coveteous: Lot (Gen. 13:10-13), Balaam (Num. 22; 2 Pet. 2:15), Ahab (1 Kgs. 21:2-16), Israel (Hag. 1:4-9), Some following Jesus (John 6:26), moneychangers (Matt. 21:12,13), and Demetrius (Acts 19:24-27).

#### II. "THOU FOOL, THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE" (LUKE 12:20)

A. Warnings against coveteousness.

1. "Take heed, and beware of coveteousness" (Luke 12:15).

3. Lay not up treasure on the earth (Matt. 6:19-21).

4. Let it not be once named among you (Eph. 5:1-3).

4. We are not to trust in uncertain riches (1 Tim. 6:17).

5. Let your manner of life be without coveteousness (Heb. 13:5).
- B. No amount of earthly wealth will stay the hand of death or secure rest in eternity.
  1. Can gain the whole world and still lose our souls (Matt. 16:26).
  2. We need to lay up treasures in heaven (Matt. 6:20).
  3. We need to be rich toward God (Luke 12:21).
  4. We need to be rich in good works (1 Tim. 6:18).
  5. We need to get a proper perspective of possessions (Pro. 30:8).

## THE PARABLE OF THE UNJUST STEWARD

(Luke 16:1-12)

**Setting Of The Parable:** Spoken in response to the Pharisees and scribes who criticized Him for receiving sinners.

**Purpose Of The Parable:** To teach us to use properly the funds committed to our care.

### I. "THE SAME WAS ACCUSED UNTO HIM THAT HE HAD WASTED HIS GOODS" (LUKE 16:1)

- A. Everything belongs to God; we are simply His stewards (Gen. 14:18,19; Exo 9:29; Deut. 10:14; 1 Sam. 2:6-8; 2 Chron. 29:11,12; Psa. 24:1; 50:10-12; 89:11; John 1:1-11).
- B. We have a physical heritage (Gen. 1:26) but it is only ours for a while; soon it will pass to the hands of others (Ecc. 1:4; 2:15-21; Luke 12:20).
- C. We are also stewards of a spiritual heritage.
  1. Stewards of the mysteries of God (1 Cor. 4:1,2).
  2. Stewards of the manifold grace of God (1 Pet. 4:10).
  3. A bishop is a steward of the flock of God (Titus 1:7), and must give an account of the souls committed to his care (Heb. 13:17).
- D. Have we properly used the resources that have been committed to our trust?

### II. "SO HE CALLED EVERY ONE OF HIS LORD'S DEBTORS" (LUKE 16:5)

- A. The Lord does not commend this steward for his unwise and dishonest use of his lord's money, only the fact that he had the wisdom to use it for his future security.
- B. When we use that which is committed to our trust (physical or spiritual), is it with a view to the future; or have we squandered it, and betrayed our Lord's trust?

## PARABLE OF THE RICH MAN AND LAZARUS

(Luke 16:19-31)

**Setting Of The Parable:** Spoken as a rebuke to the coveteous Pharisees.

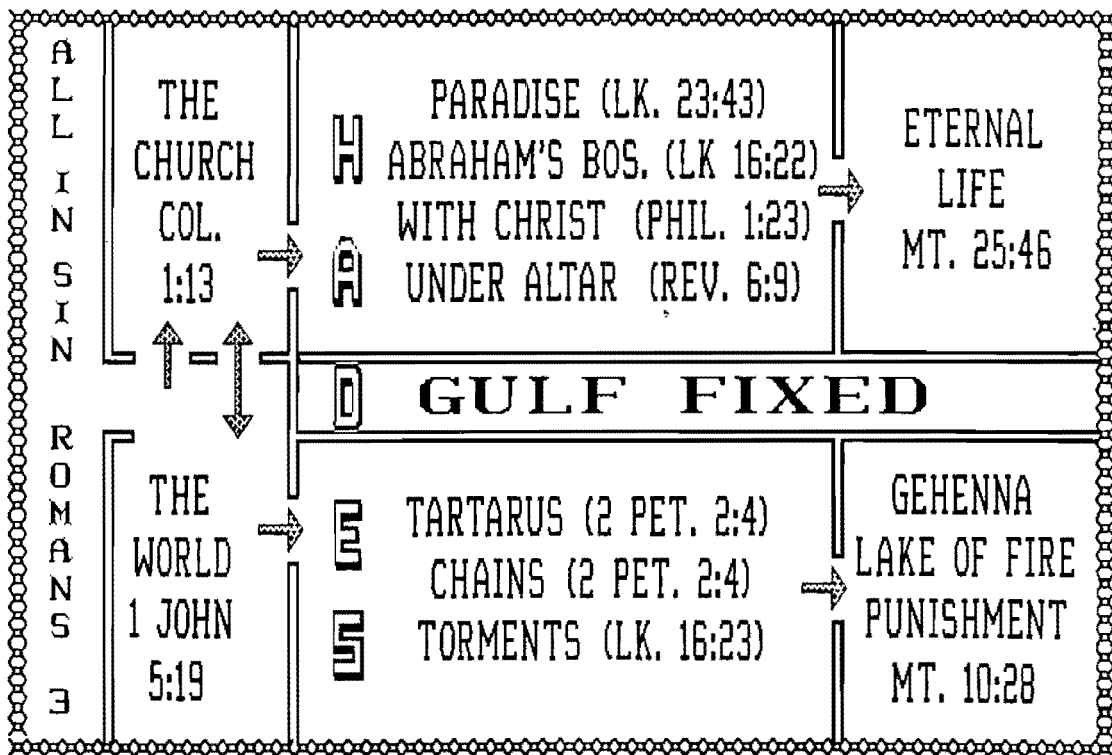
**Purpose Of The Parable:** To show the eternal result of selfish living.

I. "AND FARED SUMPTUOUSLY EVERY DAY" (LUKE 16:19)

- A. God has always maintained the rights of the poor (Psa. 140:12).
  1. Produce of land during the seventh-year sabbath (Exo. 23:10,11).
  2. Unreaped corners and gleanings of the field (Lev. 19:9,10).
  3. The tithes (Deut. 26:12,13).
  4. Sell, give to the poor (Matt. 19:21).
  5. Call the poor to the feasts (Luke 14:13,14).
  6. Give to him that asketh thee (Matt. 5:42).
  7. You ought to support the weak (Acts 20:33-35).
  8. Remember the poor (Gal. 2:9,10).
  9. Give to him that needeth (Eph. 4:28).
  10. Visit fatherless and widows (Jas. 1:27).
  11. Sold possessions and goods (Acts 2:44,45; 4:34,35).
  12. Collection for the saints (1 Cor. 16:1,2).
  13. Distribution to saints and all men (2 Cor. 9:13).
- B. God calls to account those who use their means selfishly, and neglect the needy (Pro. 14:31; Amos 2:6,7; 1 John 3:17).

II. "AND IN HELL HE LIFT UP HIS EYES, BEING IN TORMENTS" (LUKE 16:23)

- A. There are three words in the Greek translated *hell* in the KJV. They are *ᾅδης* (*hades*, the unseen world or intermediate state where both the righteous and wicked go until judgment); *ταρταρω* (*tartaroo*, the place of the wicked dead in the intermediate state); and *γεεννα* (*geenna*, eternal state of the wicked dead). The chart below diagrams the various states of man.



- B. Materialism is serious business with eternal implications.
  1. The cries of the poor had entered into the ears of the Lord of sabaoth (Jas. 5:1-5).

2. The rich man had time to reflect on opportunities past, but no time for change. There is no second chance (John 5:28,29; Heb. 9:27).
3. "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Psa. 52:7).

#### HOMEWORK ASSIGNMENT

1. When we waste our natural resources, are we being good stewards of God's good earth? In what ways may we change our attitudes and practices? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What do you think of the attitude of a person who says, "When I make my contribution to the Lord, the rest of my money is mine to do as I please with"? Explain your answer \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Is the use of high interest credit (cards, store accounts, etc.) wise stewardship? If so, why? If not, why not? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Does our present standard of benevolence appear to be wise stewardship? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Can the church collectively discharge our private obligation in matters of benevolence? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## CHAPTER SEVEN: PARABLES ON SERVICE AND PRAYER

### LESSON NINETEEN

#### PARABLE OF THE GOOD SAMARITAN

(Luke 10:30-37)

**Setting Of The Parable:** Given in response to a question from a lawyer (scribe) who wanted to justify himself is his narrow concept of the one constituting a neighbor.

**Purpose Of The Parable:** To show that all men in need are our neighbors.

#### I. THE PRIEST, THE LEVITE, AND THE SAMARITAN

- A. The priest, a descendent of Levi through Aaron (Exo. 28:1; 29:9; Lev. 8). These were supported by the tithes (Heb. 7:5), officiated in the sacrificial services of the sanctuary (Heb. 9:6,7), offered incense along with the prayers of the people (Luke 1:8-10), and often prayed and confessed the nation's sins (Ezra 9:5-15).
- B. The Levites, the tribe selected in lieu of the firstborn of Israel to care for things pertaining to the temple and its services (Num. 8:14-22).

**NOTE:** Jericho is about seventeen miles from Jerusalem, and four thousand feet lower in elevation. Since the priest and Levite were going down, it means they had already performed their worship, and were going in the direction of Jericho.

- C. The Samaritans were a mixed people, not pure Israelite (2 Kgs. 17), and were thus hated by the Jews (John 4:9).
- D. Each had equal opportunity to respond to the needs of the unfortunate victim; but those who considered themselves God's special servants chose to ignore this call to compassion, leaving the task to the hated Samaritan.

#### II. "WHICH NOW OF THESE THREE, THINKEST THOU, WAS NEIGHBOR UNTO HIM THAT FELL AMONG THE THIEVES?" (LUKE 10:36)

- A. To love a neighbor, and to act as a neighbor, is to respond to anyone who has a need.
  - 1. God Himself does not show respect of persons, and requires that we act accordingly (Deut. 10:17-19; 23:7).
  - 2. He made provision to meet the needs of the stranger (Lev. 23:22; Deut. 14:28,29; 24:19; 26:12,13).
- B. Jesus shows that God causes His blessings to come on all, and requires that his followers distinguish themselves in this respect (Matt. 5:43-48).
- C. Our Lord commands us to do good to all men, especially to Christians (Gal. 6:10).
- D. Apostolic churches extended their benevolence to all men (2 Cor. 9:13).
- E. Does being religious allow us to pass by on the other side of a need? When we do so, is that really showing commitment to the commandment

to love our neighbors as ourselves? Can we rightly close our eyes to sufferings of others, even though they may not be Christians?

### PARABLE OF THE THREE LOAVES

(Luke 11:5-8)

### PARABLE OF THE IMPORTUNATE WIDOW

(Luke 18:2-8)

Setting And Purpose Of These Parables: Jesus encouraging his disciples to be persistent in their praying.

#### I. "FRIEND, LEND ME THREE LOAVES" (LUKE 11:5)

##### "AVENGE ME OF MINE ADVERSARY" (LUKE 18:3)

- A. Prayer is a request for God to fill a need, to provide something which we cannot adequately supply on our own. It is not for something to consume on our lusts (James 4:1-3).
- B. They may often spring from the heart at a midnight hour. Occasions of desperate prayer aren't always conveniently stowed and offered at assembly time (Acts 16:25).
- C. Importunity means, "To press or urge with troublesome persistence; annoy, trouble, to beg, urge, or solicit persistently or troublesomely." Thus prayers should be offered with persistency (Matt. 26:36-44; Acts 12:1-5; Col. 4:2; 1 Thess. 5:17).
- D. If friends or earthly kings respond to our persistence, how much more will a loving heavenly Father?

#### HOMEWORK ASSIGNMENT

1. Does the doctrine that the church can only help Christians seem to you to be in harmony with the Scriptures? Defend your answer \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Explain the difference between persistent prayer and vain repetitions in prayer \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Make a list of some things for which we should pray (give the Scriptures) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_





