

# **To The Parables... and Beyond!**

**Class Composite 2012**

**Every happening great or small  
is a parable  
by which God speaks to us,  
and the art of life  
is to get the message.**

**Jim Stovall**

# Outline of the Class

## Parables

- 
- I Introduction**
  - II Communication**
  - III Purpose of Parables**
  - IV Parable Structure**
  - IV Parable Organization**
  - V Individual Parable Studies**

# The purpose of this class

1

**To study the parables of Christ**

**To dig deeply as we can into the Truth of God**

**To learn more about how God Communicates with us**

**There is an infinite extent to the space that we are looking in  
that is defined from our personal experiences.**

**We can get a fresh look every day!**

**We can make our own connections and images.**

**We may make our own “parables”.**

**This will be a long-term study.**

**We may only get to study “some” of the parables.**

# What is a Parable?

## Common Definition:

**A parable is an earthly story with a heavenly meaning.**

## Literal meaning:

**The word means literally “a throwing aside”.**

**The Parables of Jesus, George A. Buttrick  
[putting things side by side for comparison]**

# How Does God Communicate with Man?

1

**How can the infinite God  
communicate with finite man?**

**There is no experience  
that doesn't contain a lesson or truth from God –  
we just have to look for it  
so we can “see” it.**

# Example of Interpretation of God's Communication

**The sacrifice of Isaac was early treated by Christians as a detailed parable of the sacrifice of Christ. According to Irenaeus and many later writers, Isaac carrying the wood is a type of Christ carrying the cross.**

**FF Bruce**

**Connection to David's class on Types of Christ.**

**The voice of authority turned many listeners off.**

**We need to be convinced from within rather than without.**

**Parables help us to feel someone else's experience;**

**Touching a hot stove is direct truth!**

**A typical parent tries to teach with direct truth,**

**but the child asks "why?" again and again...**

**The parent ultimately says, "Because I told you so!"**



# Outline of the Class

## Parables

**I Introduction**

 **II Communication**

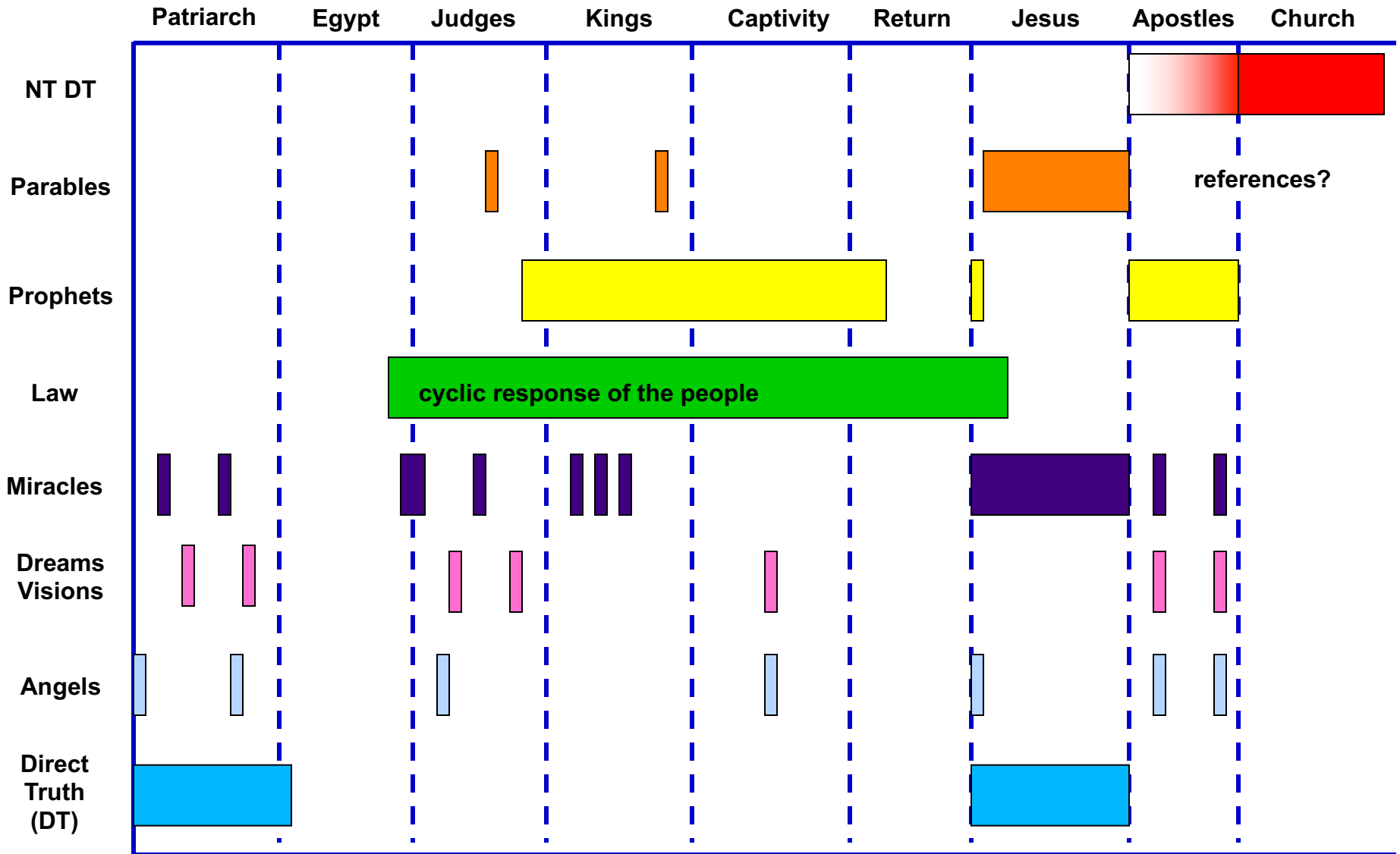
**III Purpose of Parables**

**IV Parable Structure**

**IV Parable Organization**

**V Individual Parable Studies**

# Communication - God to Man



Now that we see we can go back to DT

**Jesus the Master Teacher –  
the best way  
is to use parables,  
not lectures about Direct Truth.**

**Parables are not used to communicate in the post-Christ period -  
Paul does not use them.  
The church concentrates more on exposition of “law”.  
Perhaps because they were dealing with those who “got it”.**

# The Effectiveness of Communication

**Did God's Communication work?**

**Did the hearers "get it"?**

**We must be able to "get it" to benefit from it.**

## Communication paths: figures of speech

### Simile ("like") -

**Genesis 28:14 - Your descendants will be like the dust of the earth**

### Metaphor - Isaiah 54:5

**Luke 13:32 (Herod is a fox);**

**Matthew 26:26 (This is my body)**

### Parables -

**A parable is sometimes called an extended simile.**

**Our Lord's Parables, R.C. McQuilkin**

### Allegories (fables, stories) - Judges 9:17

**Psalms 23 is the greatest of all allegories.**

**Our Lord's Parables, R.C. McQuilkin**

**I think that to find meanings  
you have to look at things  
from different directions.**

**Bev Doolittle**

# Let the Jury Decide



**How do you win a complicated case?**

- **limited jurors' knowledge**
- **limited jurors' attention span**
- **bias of jurors**
- **complicated interaction of parameters in data (graph, i.e., )**

# Does the Truth Really Stand Out?

Think of the main Truth of God as a mountain peak rising above the forested plain.

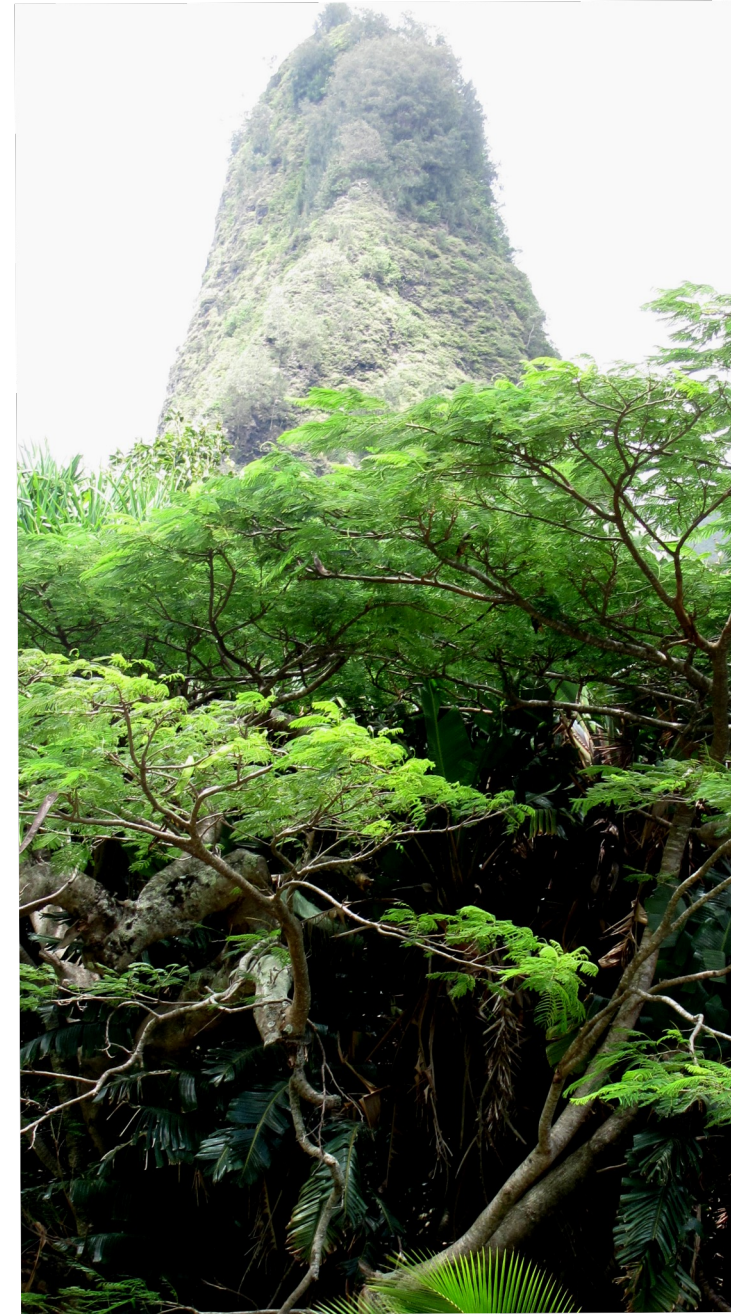
I may be lost temporarily in the woods, but I can regularly look up to see the summit.

There is comfort in seeing “the Rock”; knowing that it is always there.

We don't have to be on the “peak” all of the time to appreciate it's Presence.

Like digital signal processing:

The noise is not a problem because the main message is perfectly clear.





## Communication paths: figures of speech

### Simile ("like") -

**Genesis 28:14 - Your descendants will be like the dust of the earth**

### Metaphor - Isaiah 54:5

**Luke 13:32 (Herod is a fox);**

**Matthew 26:26 (This is my body)**

### Parables -

**A parable is sometimes called an extended simile.**

**Our Lord's Parables, R.C. McQuilkin**

### Allegories (fables, stories) - Judges 9:17

**Psalms 23 is the greatest of all allegories.**

**Our Lord's Parables, R.C. McQuilkin**

**Jesus and...**

**Fables**

**Prophecy**

**Direct Truth**

**Dreams**

**Dramatic Prophetic Action**

# Parables vs Fables

Parables differ from fables in that a fable is not a real situation.

An example of a fable is any of Aesop's stories,  
in which animals talk.

In those stories the animals are simply people in disguise.

Parables also differ from allegories,

since in an allegory each or nearly each detail has meaning.

Boice, *The Parables of Jesus*

A parable differs from a fable

in that the story within a parable

does not contain anything unreal.

It is not a true story,

but it *is* true to life.

Our Lord's Parables, R.C. McQuilkin

# Parables vs Prophecy

**Prophecy is a little like parables  
in that you may need to be shown exactly what it means.**

**[parables] ... you need the Holy Spirit  
to reveal their meaning to you by His power.**

**The Parables of Jesus, R.T. Kendall, p. 18**

**You have to want to see the truth!**

# Parables vs Direct Truth

...the parables are not to be made first sources of doctrine.

Trench; Notes on the Parables

... the parables were not, as some believe,  
told in order to make difficult concepts easy to understand  
but to enable us to see the main Truth.

Jesus had to explain them, even to his followers.

If he knew how to explain them –

how to make the teaching clearer than it was –

why didn't he just lose the stories

and start out with the explanations?

Conrad Gempf, Mealtime Habits of the Messiah

Believe the parables;

not as history,

but as the truths enclosed within.

# Parables vs Dreams

**There is a similarity between dreams and parables.  
They must both be interpreted.**

**No prophecy understood,  
except in hindsight,  
and by divine interpretation.**

# Jesus and Prophetic Action

**In the last days of his life**

**Jesus was consistently using  
dramatic prophetic action.**

**William Barclay**

# Literary Devices to Share Truth

fable - lesson

myth - no lesson

More thought required



simile

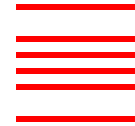
“like”



metaphor

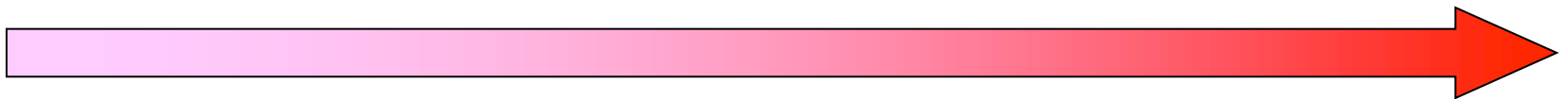


parable



allegory

don't go too far!



detail



# How far do Parables Go?

**Is it real or Memorex?**

**Don't make the meaning in a parable to stretch too far.**

**Lazarus: real and/or parable**

**(to be discussed in more detail later)**

**... in a well-constructed allegory each detail of the story**

**has its counterpart in the meaning;**

**whereas, in a parable, story and meaning meet,**

**not at every point,**

**but at one central vantage ground of abiding truth.**

**The Parables of Jesus, George A. Buttrick**

# Why did Jesus Use Parables? (1)

At that time Jesus said,

“I praise you, Father, Lord of heaven and earth,  
because you have **hidden** these things from the wise and learned,  
and **revealed** them to little children.

Yes, Father, for this is what you were pleased to do.

**Matthew 11:25-26**

# Why did Jesus Use Parables? (2)

The disciples came to him and asked,

“Why do you speak to the people in parables?”

He replied,

“Because the knowledge of the secrets of the kingdom of heaven  
has been given to you,  
but not to them.

Whoever has will be given more,  
and they will have an abundance.

Whoever does not have,  
even what they have will be taken from them.

This is why I speak to them in parables:

“Though seeing, they do not see;  
though hearing, they do not hear or understand.

**Matthew 13:10-13**

# Why did Jesus Use Parables? (3)

**In them is fulfilled the prophecy of Isaiah:**

**“You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.**

**For this people’s heart has become calloused;  
they hardly hear with their ears,  
and they have closed their eyes.**

**Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts and turn,  
and I would heal them.’**

**Matthew 13:14-15**

# Why did Jesus Use Parables? (4)

**But blessed are your eyes because they see,  
and your ears because they hear.**

**For truly I tell you,**

**many prophets and righteous people longed to see what you see  
but did not see it,  
and to hear what you hear  
but did not hear it.**

**Matthew 13:16--17**

# Why did Jesus Use Parables? (5)

**Jesus spoke all these things to the crowd in parables;**

**he did not say anything to them without using a parable.**

**So was fulfilled what was spoken through the prophet:**

**“I will open my mouth in parables,**

**I will utter things hidden since the creation of the world.”**

**Matthew 13:34-35**

**[the OT quote is from Psalm 78:2]**

# Why did Jesus Use Parables?

Jesus wanted men to see the spirit rather than the legalism

A parable is a device to clarify or blind,  
depending on your attitude.

N.B. Hardeman

Liquid crystal shutter glasses are used in conjunction with a display screen to create the illusion of a three dimensional image, an example of stereoscopy. The glasses to alternately darken over one eye, and then the other, in synchronization with the screen, while the display alternately displays different perspectives for each eye (alternate-frame sequencing).

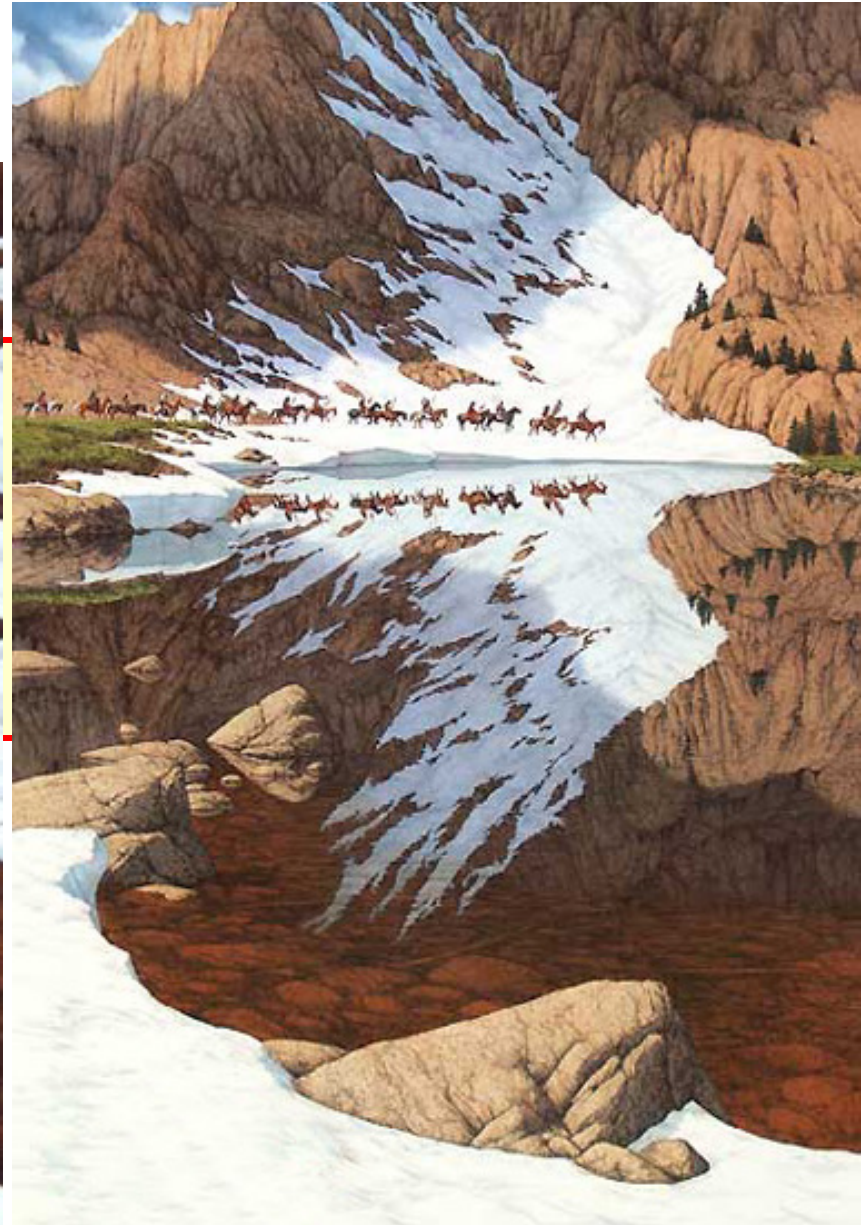


# How Jesus Spoke

**No one ever spoke  
the way this man  
does.**

**John 7 :46**





The artist can “see” in the beginning what the final product will become

**Discovery consists of seeing  
what everyone has seen  
and thinking  
what nobody has thought.**

**Albert von Szent-Gyorgyi**

# Describing God: An Age-old Problem

**Moses said to God,**

**“Suppose I go to the Israelites and say to them,  
‘The God of your fathers has sent me to you,’  
and they ask me,  
‘What is his name?’  
Then what shall I tell them?”**

**Exodus 3:13**

**God said to Moses, “I AM WHO I AM.**

**This is what you are to say to the Israelites:**

**‘I AM has sent me to you.’”**

**Exodus 3:14**

**We need more (maybe a parable) to help us understand.**

# Why did Jesus Use Parables? (review)

To help those who truly want to understand.

Jesus wanted us to see the spirit of the truth  
rather than legalism.





# The Darkness of Refusing to Believe

Jesus spoke in parables

so that people could understand

and so that they could not understand.

The coming of the lawless one will be in accordance  
with how Satan works.

He will use all sorts of displays of power  
through signs and wonders that serve the lie,  
and all the ways that wickedness deceives  
those who are perishing.

They perish because they **refused to love the truth and so be saved.**

For this reason God sends them a powerful **delusion**  
so that they will believe the lie  
and so that all will be condemned  
who have not believed the truth

but have **delighted in wickedness.**

## **Preface:**

**Power (miracles),**

**Trying to Teach Directly**

**Opposition by the Pharisees**

## **Speaking in Parables**

**Why does He use them?**

**He always uses them...**

**Did the disciples understand?**

## **Particular Parables**

**Response: The Parable of the Sower [explained]**

**Power: The Parables of the Mustard Seed and the Yeast explained]**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Separation: The Parable of the Weeds [explained] and the Net**

## **Conclusion:**

**A prophet without honor - misunderstood**

**No point showing the power without their understanding**

# Did the Disciples Really Understand? (1)

**Jesus asked if the disciples understood the parables (Mt 13:51),  
and they answered yes.**

**Parables had certain characteristics.**

**They were always obscure.**

**One could correctly understand them only**

**by attaching himself to the master teacher who spoke them.**

**It was only after one had accepted a teacher and his message**

**that the teaching given in a particular parable**

**became understandable.**

**Joe D. Schubert**



# Did the Disciples Really Understand? (2)

Jesus indicated that the parable of the sower should be easy to understand.

Then Jesus said to them,  
“Don’t you understand this parable?  
How then will you understand any parable?”

Mark 4:13

# Did the Disciples Really Understand? (3)

Sometimes the frustration of Jesus is plain to see, as when  
**“He marveled because of their unbelief.”** (Mark 6:6)

Then Jesus' disciples said,

**“Now you are speaking clearly and without figures of speech.**

**Now we can see that you know all things**

**and that you do not even need**

**to have anyone ask you questions.**

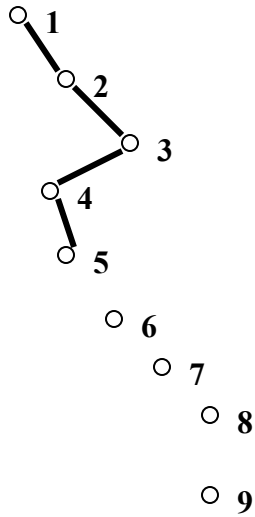
**This makes us believe that you came from God.”**

**“You believe at last!”** Jesus answered.

**John 16:29-32**

# Explanations

**PDE: Jesus connects the dots to cover what we do not see.**



# Lack of Respect (1)

[After all of these parables...]

And they took offense at him.

But Jesus said to them,

“A prophet is not without honor except in his own town  
and in his own home.”

Matthew 13:57

# Lack of Respect (2)

**In his home town of Nazareth:**

**All the people in the synagogue**

**were furious when they heard this.**

**They got up,**

**drove him out of the town,**

**and took him to the brow of the hill on which the town was built,**

**in order to throw him off the cliff.**

**Luke 4:28-30**

# Lack of Respect (3)

**“they hated me without a reason”**

**John 15:25**

# To Whom is Jesus Aiming Parables?

**Peter asked,**

**“Lord, are you telling this parable to us,  
or to everyone?”**

**Luke 12:41**

# Where did the Parables Come From?

A favorite formula of the rabbinical teaching had been  
“whereunto shall I liken it?”.

The Parables of Jesus, George A. Buttrick

Nor need we shrink, as some have felt they must,  
from the admission that Jesus sometimes  
adopted a well-known parable,  
and retold it in His own way for His own purpose.

Clearly the Parable of the Vineyard

is a bold seizure and retelling of an Old Testament parable...

The Parables of Jesus, George A. Buttrick



# Getting Caught up in the Story (1)

**We've all heard that Jesus taught by telling stories – parables.  
In some ways, his parables do the same thing as his questions.  
Somehow, you get wrapped up in the course of the story  
so you're forming an opinion and choosing sides.  
And then almost without fail,  
the decision you make comes back to haunt you.**

**Conrad Gempf, Mealtime Habits of the Messiah, p. 30**

**In faith**

**there is enough light**

**for those who want to believe**

**and enough shadows**

**to blind those who don't.**

**Blaise Pascal**

# Convincing People about God: Another Age-old Problem

**King Agrippa, do you believe the prophets? I know you do.”**

**Then Agrippa said to Paul,**

**“Do you think that in such a short time  
you can persuade me to be a Christian?”**

**Acts 26:27-29**

**It may take some time to “get it”.**

# Why did Jesus Use Parables? (review)

To help those who truly want to understand.

Jesus wanted us to see the spirit of the truth  
rather than legalism.

# Remember that there is another working against us

And even if our gospel is veiled,  
it is veiled to those who are perishing.

The god of this age  
has blinded the minds of unbelievers,  
so that they cannot see  
the light of the gospel of the glory of Christ,  
who is the image of God.

2 Corinthians 4:3-4

Satan is a Truth-Twister (ref Gen 3:15)

Direct Truth (DT) vs Indirect Falsehood (IF)

Notes from Russ' sermon last week

# Outline of the Class

## Parables

**I Introduction**

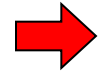
**II Communication**

**III Purpose of Parables**

**IV Parable Structure**

**IV Parable Organization**

**V Individual Parable Studies**



# Getting Caught up in the Story (1)

**We've all heard that Jesus taught by telling stories – parables.  
In some ways, his parables do the same thing as his questions.  
Somehow, you get wrapped up in the course of the story  
so you're forming an opinion and choosing sides.  
And then almost without fail,  
the decision you make comes back to haunt you.**

**Conrad Gempf, Mealtime Habits of the Messiah, p. 30**

# Getting Caught up in the Story (2)

**A parable is the perfect tool...**

**It has the indirect, one-pointed quality of a joke,**

**and like a joke is complete in itself,**

**implying rather than stating the real purpose**

**for which it was told.**

**It does not tell outright:**

**it hints, suggests, puzzles, challenges...**

**By its deceptive simplicity it relaxes people**

**into seeing something that in ordinary wariness**

**they would refuse to look at –**

**as Lincoln knew when he used jokes**

**to make sensitive points**

**with members of his cabinet and staff.**

**Jesus: Man and Master, Mary C. Morrison**



# Getting Caught up in the Story (3)

**“The psalms do not theologize,”  
writes Kathleen Norris in *The Closer Walk*;  
“One reason for this is that the psalms are poetry,  
and poetry’s function is not to explain  
but to offer images and stories  
that resonate with our lives.”**

**Philip Yancey**

# Invited to See the Real Meaning (1)

The aphorisms and parables of Jesus function in a particular way:  
they are **invitational** forms of speech.

Jesus used them to invite his hearers to see something  
they might not otherwise see.

Marcus J. Borg, Meeting Jesus again for the First Time

The appeal is not to the will –  
not “Do this” – but rather,  
“Consider seeing it this way.”

As **invitational** forms of speech,  
the parables do not invoke external authority.

They do not appeal to divine authority,  
as do the speech forms of divine lawgivers  
 (“Thus says the Lord, you shall...”)

and inspired prophets  
 (“Hear the word of the Lord...”)

Marcus J. Borg, Meeting Jesus again for the First Time

# We are Being Invited to Think

[Norton telling stories about Jesus]

... I'd like to tell you some of my favorite memories...

the style is informal the content is basically

**informed imagination...**

come along with me...

**The Gospel According to Norton, Grady Nutt**

# A Part of the Truth at a Time

**We must remember that Jesus  
was not trying to prove everything that can ever happen  
in a single parable.**

**The Parables of Jesus, R.T. Kendall**

**Parables are not allegories,  
and they cannot express all truth,  
but just one aspect of it.**

**Think of the description of an elephant by the blind men.**

**We can't take all of the Truth without being overloaded.**

# How do we keep it Fresh? (1)

**Keep Digging!**

-----

**The words of the Sermon on the Mount have become so familiar that they lose their revolutionary sting.**

**Philip Yancey, What Good is God?**

# How do we keep it Fresh? (2)

**Keep Growing!**

-----

**Each year a flower or tree generates many sites  
from which fruit are grown.**

**Thus there are many opportunities for nourishment by the Truth.**

**The variety of ways in which Jesus healed and taught others; like the spectrum or layers**

**Jesus may have built on the sayings of other rabbis and the stories of the time; see And Jesus Said, William Barclay, p. 10**

**... Jesus used earthly things to lead men's minds to heavenly things. And Jesus Said, William Barclay, p. 12**

**[Barclay uses Rom 1:20, too, but we might consider: keep your mind on things of heaven, not on earth]**

**Starting points: seeds, fish, sheep, social, political, relationships**

**... every one of Jesus' parables was produced on the spur of the moment. And Jesus Said, William Barclay, p. 14**

**[I don't exactly agree with this]**

**William Barclay, The Lord's Supper**



# Jesus and Parables

**Jesus tried to use the shock values of parables  
to combat the conventional wisdom of the times.  
He wanted to get people to shift gears  
and change direction.**

**Contrast!**

**What does God want?**

**Not the way of the Pharisees!**

# What are the things that Christ tried to change?<sup>4</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Jesus and Parables

**In fact, as Mark 4:34 says,  
he was always talking in parables.**

**Conrad Gempf, Mealtime Habits of the Messiah**

**Then Jesus' disciples said,**

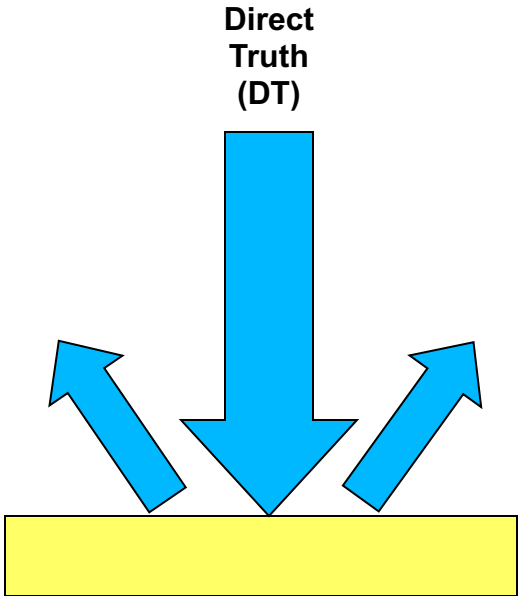
**“Now you are speaking clearly and without figures of speech.  
Now we can see that you know all things  
and that you do not even need  
to have anyone ask you questions.**

**This makes us believe that you came from God.”**

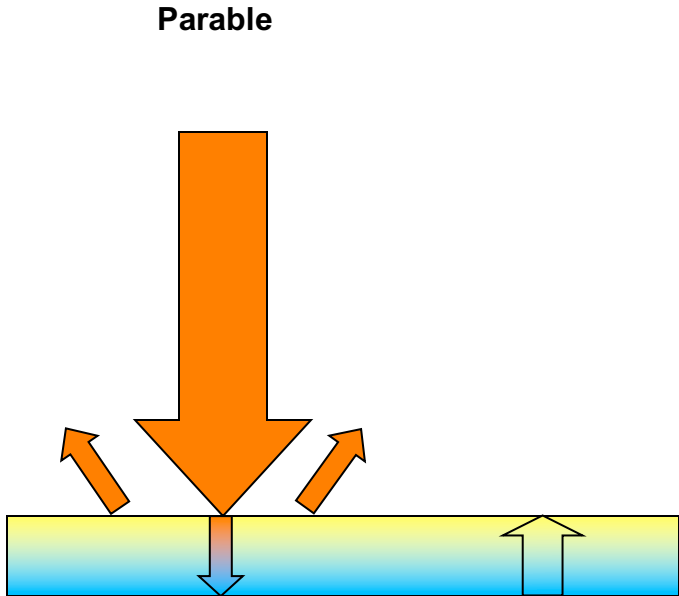
**John 16:29-30**

**Parables are a means of making a transition to Direct Truth.**

# How Well does Our Mind Absorb Truth?



Direct Truth can be too Powerful to Sink In



A Parable allows the Mind to Accept the Truth on its Own Terms

then,

The Direct Truth can be Handled more Readily

Direct Truth (DT)

# **We must want to “see” the Truth (PDE)**

**Parables are like a low threshold or step**

**between man and our understanding of God’s Truths.**

**The believer encounters the parable**

**and continues to seek a discovery of the truth.**

**The non-believer or skeptic encounters the parable and is blocked -**

**never comprehending the truth.**

# Our Minds Must Weave Truth Deep Within (PDE)<sup>4</sup>

Imagine the mind weaving strands of rope  
into folds and intricate strands.

Once woven together,

it is very strong and difficult to break or unwind.

Using parables helps us

to weave the truth deep into our understanding.



# Extending the Parables to “Beyond”

**We can create parables from real events;  
making changes to consider different choices, etc;  
The desire to create stories;  
like weaving with different pieces of ideas.**

**Why “beyond”?**

**Because Christ wants us to think all around them;  
and not just be limited by the bare facts.**

**We do not want to add to Truth,  
but probe into it as deeply as we can.**

**Jesus wants us to think about things before being given the answer;  
He gives us a “license” to probe beyond;  
He wants to provoke us to think!**

# To the Parables... and Beyond!



**PDE: Good -> Good**

**Buzz Light-Year: To Infinity... and Beyond!**

**This seems to be absurd.**

**But how close that is to our search for God!**

**He is Infinite - and we must try to comprehend His Greatness.**



# Go Beyond, but don't "Lock In"

**There is danger in going too far (allegorizing) and settling there!**

# Build a Parable



The Emerging Butterfly?

# Outline of the Class

## Parables

**I Introduction**

**II Communication**

**III Purpose of Parables**

 **IV Parable Structure**

**IV Parable Organization**

**V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

## Trigger

How are the parables connected to lessons, events, statements, attacks, etc.?

## Hook

Note the “absurdity” factor, irony, or “apparent” paradox in each of the parables

e.g., “the last will be first, and the first last”

## Relationships

Relationships are the key to everything: can be interpersonal or person-to-object

## Story or Situation

## Lesson

## Application of each character to ourselves

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
-  **IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

# Parable Organization

There are many ways to organize the parables.

... it seemed to me that they lent themselves to a meaningful fivefold grouping:

1. parables of the kingdom,
2. parables of salvation,
3. parables of wisdom and folly,
4. parables of the Christian life, and
5. parables of judgment.

Not surprisingly, those are also five natural groupings of our Lord's other teachings.

... I discovered that each grouping contains at least one of the best-known and best-loved parables...

James Boice

**The heavens declare the glory of God;  
the skies proclaim the work of his hands.  
Day after day they pour forth speech;  
night after night they display knowledge.  
There is no speech or language  
where their voice is not heard.  
Their voice goes out into all the earth,  
their words to the ends of the world.**

**Psalm 19:1-4**

# Why did Jesus Use Parables? (review)

To help those who truly want to understand.

Jesus wanted us to see the spirit of the truth  
rather than legalism.



# The Truth of Parables Works its Way In

**Laura: Like a plant  
working through  
concrete or  
asphalt...**



# Build a Parable: Lessons from the Cocoon

5

Butterflies...flowers that fly and all but sing.

Robert Frost

Butterflies are self-propelled flowers.

R.H. Heinlein

The butterfly's attractiveness derives not only  
from colors and symmetry...

We would not think them so beautiful

if they did not fly,

or if they flew straight and briskly like bees,

or if they stung,

or above all if they did not enact the perturbing mystery

of metamorphosis...



Primo Levi

“Psyche” is the ancient Greek word  
for Spirit (soul, breath) and Butterfly.

# What are the things that Christ tried to change?<sup>5</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

# Old Testament Parables

1. Joab's story to help Absalom (2 Samuel 14:5ff); parable or lie?
2. Nathan's story to Accuse David (2 Samuel 12:1-7)
3. The prophet accusing the king of letting his enemy go (1 Kings 20:35-40)
4. The parable of two eagles and a vine (Ezekiel 17)
5. Song of the vineyard (Isaiah 5:1-7)
6. The delivered city (Ecclesiasties 9:14-15)
7. Israel (presented as a mother)  
like a lioness (Ezekiel 19:2-9) and a vineyard (Ezekiel 19:10-14)

# Joab's Story to Help Absalom (1)

David's son Absalom had killed his half-brother Amnon.  
Absalom went into exile to escape punishment.  
David longed for Absalom, but would not let him come home.  
Joab knew this, and arranged for this "parable" to be acted out.

When the woman from Tekoa went to the king,  
she fell with her face to the ground to pay him honor,  
and she said, "Help me, O king!"  
The king asked her, "What is troubling you?"

2 Samuel 14:4-8

# Joab's Story to Help Absalom (2)

She said, "I am indeed a widow; my husband is dead.

I your servant had two sons.

They got into a fight with each other in the field,  
and no one was there to separate them.

One struck the other and killed him.

Now the whole clan has risen up against your servant;

they say, 'Hand over the one who struck his brother down,  
so that we may put him to death for the life of his brother  
whom he killed;

then we will get rid of the heir as well.'

They would put out the only burning coal I have left,  
leaving my husband neither name nor descendant  
on the face of the earth."

The king said to the woman,

"Go home, and I will issue an order in your behalf."

# Joab's Story to Help Absalom (3)

David figured out that this story was pointed at him.  
He asked the lady if Joab was behind her story, and she admitted it.  
He allowed Joab to bring Absalom back home.  
David still refused to see Absalom, though,  
and that is the basis for another story.



# Nathan's Story to Accuse David (1)

**David committed adultery with Bathsheba,  
and orchestrated the murder of her husband Uriah the Hittite  
when she became pregnant.**

**He acted sorrowful at the loss,  
but married Bathsheba shortly after.**

**Nathan came to accuse him.**

# Nathan's Story to Accuse David (2)

The LORD sent Nathan to David.

When he came to him, he said,

“There were two men in a certain town, one rich and the other poor.

The rich man had a very large number of sheep and cattle,

but the poor man had nothing

except one little ewe lamb he had bought.

He raised it, and it grew up with him and his children.

It shared his food, drank from his cup and even slept in his arms.

It was like a daughter to him.

“Now a traveler came to the rich man,

but the rich man refrained from taking one of his own sheep or cattle

to prepare a meal for the traveler who had come to him.

Instead, he took the ewe lamb that belonged to the poor man

and prepared it for the one who had come to him.”

1 Samuel 12:1-4

# Nathan's Story to Accuse David (3)

David burned with anger against the man and said to Nathan,

“As surely as the LORD lives,

the man who did this deserves to die!

He must pay for that lamb four times over,

because he did such a thing and had no pity.”

Then Nathan said to David,

“**You are the man!**

This is what the LORD, the God of Israel, says:

‘I anointed you king over Israel,

and I delivered you from the hand of Saul.

1 Samuel 12:5-7

David had to pay the price: four of his sons died as a result.

**Jesus was not a theologian.**

**He was a God who told stories.**

**Madeleine L'Engle**

# Old Testament Parables

1. Joab's story to help Absalom (2 Samuel 14:5ff); parable or lie?
2. Nathan's story to Accuse David (2 Samuel 12:1-7)  
**Perfect example of the power of a parable!**
3. The prophet accusing the king of letting his enemy go (1 Kings 20:35-40)
4. The parable of two eagles and a vine (Ezekiel 17)
5. Song of the vineyard (Isaiah 5:1-7)
6. The delivered city (Ecclesiasties 9:14-15)
7. Israel (presented as a mother)  
like a lioness (Ezekiel 19:2-9) and a vineyard (Ezekiel 19:10-14)

# The Effect of Prophecy and Parables

The word of the LORD came to me:

“Son of man, set your face toward the south;  
preach against the south and  
prophecy against the forest of the southland.

Say to the southern forest:

‘Hear the word of the LORD.

This is what the Sovereign LORD says:

I am about to set fire to you,  
and it will consume all your trees, both green and dry.

The blazing flame will not be quenched,  
and every face from south to north will be scorched by it.

Everyone will see that I the LORD have kindled it;  
it will not be quenched.’”

Then I said, “Ah, Sovereign LORD!

They are saying of me,

‘Isn’t he just telling parables?’”

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

**Response: The Parable of the Sower [explained]**

Separation: The Parable of the Weeds [explained] and the Net

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

Three things stand out about this parable:

1) It is **easy to understand**

2) It is **elementary**

(Jesus was giving us a simple teaching  
regarding the results of proclaiming the Word of God)

3) It is **explained**

R.T. Kendall, the Parables of Jesus



# The Parable of the Sower: Matthew 13:1ff (1) 5

That same day Jesus went out of the house and sat by the lake.

Such large crowds gathered around him

that he got into a boat and sat in it,

while all the people stood on the shore.

Then he told them many things in parables, saying:

Matthew 13:1-3a

Did you realize that the parable of the sower

was told from a boat?

# The Parable of the Sower

... much of Jesus' speech throughout His ministry contained fragments of parables.

He used many vivid illustrations to get His point across to people...

But so much of Jesus' speech was "parable-like", that we need to be selective.

The parable of the sower is good starting point because Matthew explicitly states that a parable is coming:

"Then he told them many things in parables..." (Matthew 13:3)

R.T. Kendall, The Parables of Jesus

# The Parable of the Sower: Matthew 13:1ff (2) 5

A farmer went out to sow his seed.

As he was scattering the seed,

some fell **along the path**, and the birds came and ate it up.

Some fell on **rocky places**, where it did not have much soil.

It sprang up quickly, because the soil was shallow.

But when the sun came up, the plants were scorched,  
and they withered because they had no root.

Other seed fell **among thorns**,

which grew up and choked the plants.

Still other seed fell on **good soil**,

where it produced a crop -

a hundred, sixty or thirty times what was sown.

He who has ears, let him hear.

Personal choice!

Matthew 13:3b-9

# The Parable of the Sower: Matthew 13:1ff (3) 5

The disciples came to him and asked,

“Why do you speak to the people in parables?”

He replied,

“The **knowledge of the secrets** of the kingdom of heaven has been given to you, but not to them.

Whoever has will be given more,  
and he will have an **abundance**.

Relate to many-fold growth of parable

Whoever does not have,  
even what he has will be taken from him.

This is why I speak to them in parables:

“Though seeing, they do not see;  
though hearing, they do not hear or understand.

Matthew 13:10-13

# The Parable of the Sower: Matthew 13:1ff (4) 5

In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.

For this people’s heart has become calloused;  
they hardly hear with their ears,  
and they have **closed their eyes**.

Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts  
and turn, and I would heal them.’

**Matthew 13:14-15**

I used to hide my eyes and think that made me invisible.

We can close our eyes (physically), but not our ears.

# The Parable of the Sower: Matthew 13:1ff (5) 5

**But blessed are your eyes because they see,  
and your ears because they hear.  
For I tell you the truth,  
many prophets and righteous men  
longed to see what you see but did not see it,  
and to hear what you hear but did not hear it.**

**Matthew 13:16-17**

**The disciples are trying;  
they have opened their hearts.**

# The Parable of the Sower: Matthew 13:1ff (6) 5

Listen then to what the parable of the sower means:

When anyone hears the message about the kingdom  
and does not understand it,  
the **evil one** comes and snatches away  
what was sown in his heart.

This is the seed sown **along the path**.

The one who received the seed that fell on **rocky places**  
is the man who hears the word and at once receives it with **joy**.

But since he has no root,  
he lasts only a short time.

When trouble or persecution comes because of the word,  
he quickly falls away.

Matthew 13:18-21

# The Parable of the Sower: Matthew 13:1ff (7) 5

The one who received the seed that fell **among the thorns**  
is the man who hears the word,  
but the worries of this life and the **deceitfulness** of wealth  
choke it, making it unfruitful.

But the one who received the seed that fell on **good soil**  
is the man who hears the word and understands it.  
He produces a crop,  
yielding a hundred, sixty or thirty times  
what was sown.”

**Matthew 13:22-23**

**We all have a common experience trying to grow things.**



# Summary of the Soils

All hear the word

- **along the path** does not try to understand it -  
truth is snatched away
- **rocky places** receives it with joy, but there is no root -  
dies quickly when there is trouble or persecution
- **among the thorns** choked by worries and greed -  
unfruitful
- **good soil** understands -  
produces fruit many-fold

What other soils can we think of that could yield lessons?

# Soil Questions

**Why did not God prepare the soil so that it was all good?**

**Why did not God sow the seeds only on good soil?**

**Do we assume we are the good soil;  
and the bad soils are unworthy people?**

**Why did not God not plow and fertilize the soil  
so that it would be good?**

**How would we go about growing something?**

# Another Way to Look at This

The Jewish doctors divide hearers of the words of wisdom  
into four classes.

The best they liken to a **sponge**,  
that drinks in all that it receives,  
and again expresses it to others;  
the worst to a strainer,  
that retains only the **dregs**...

R.C. Trench, Notes on the Parables

# What Does the Seed Produce? (1)

**Jesus ... speaks of seed falling into different kinds of soil  
which he likens to the hearts of men.**

**Then he declares,**

**“The seed is the Word of God.”**

**All know that seed brings forth after its kind...**

**Without exception,**

**you can rely on the word of God to bring forth after its kind.**

**When the word of Christ is sown in the hearts of men,**

**it will bring forth Christians...**

**It will produce the church in the New Testament.**

**James Boice**

**The seed should produce Good!**

# What Does the Seed Produce? (2)

God requires from man  
nothing but the **good**  
which He has sowed in us.

Thomas Aquinas

# Where is the Seed Sown?

**This parable implies that in God's Kingdom  
there is indiscriminate recruiting by the Word.**

**R.T. Kendall, The Parables of Jesus**

**The seed is not just sowed in the  
good soil (paradox?).**

**We can't judge the soil before we  
sow.**

**A seed may still thrive among  
the rocks**

**Seed sowing is not a one-time  
occurrence – it may happen  
again (the sower keeps sowing)**

**(perhaps the rocky soil has  
been broken down into soil and  
will be receptive]**



**Interpreting a parable demands  
we appreciate the richness of the story's imagery  
without seeing more than the author intended.**

**Charles Swindoll**

**What parable is only recorded in the gospel of Mark?**

- **The parable of the seed growing secretly, Mark 4:26-29**
- **Also, perhaps Mark 13:34, the watchful doorkeeper**



**Given miraculous physical power  
(turning rod into snake, etc.),**

**Moses was concerned**

**about his poor speaking ability (Exodus 4:10 and 6:12)**

# Why did Jesus Use Parables? (review)

6

To help those who truly want to understand.

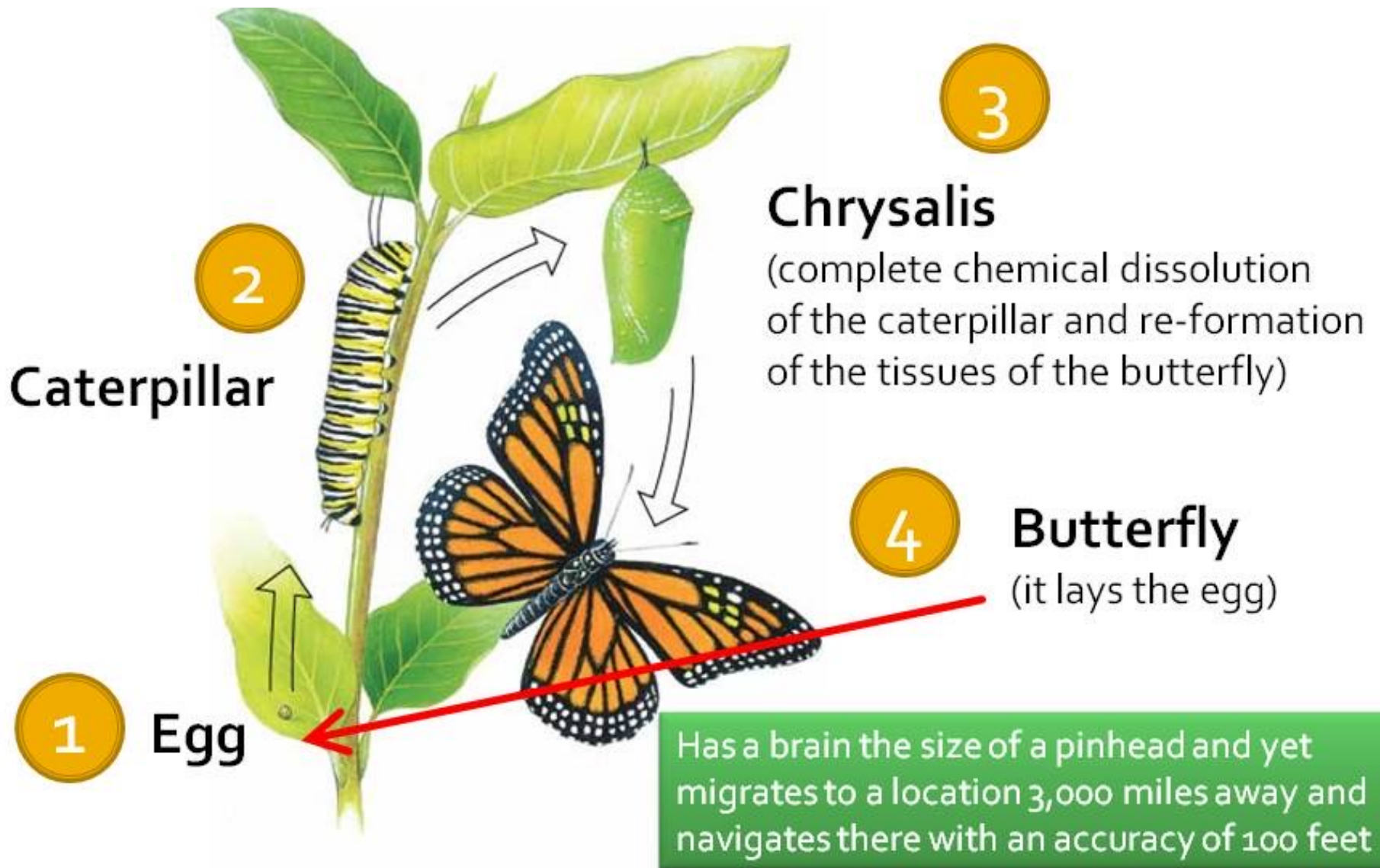
Jesus wanted us to see the spirit of the truth  
rather than legalism.

Jesus wanted to communicate the truth  
without triggering a debate or inciting legalism.

PDE

# Build a Parable: Lessons from the Cocoon

Does our perception change as we evaluate the stages?



# Build a Parable: Lessons from the Cocoon

6

The degree of ugliness inherent in the larva or cocoon and the stark contrast between that and the end state are at the core of what makes the metamorphosis so amazing.



PDE

**Butterfly:** perhaps the cream or yellow color of common species, or from an old belief that the insects stole butter.

**Caterpillar:** derived from French meaning “hairy cat” (or hairball) or from “caterer” “pillager” --> food (leaf) devourer

**Cocoon:** derived from French coucoun referring to the covering of a type of berry

# What are the things that Christ tried to change?<sup>6</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Bibliography

**And Jesus Said**

**William Barclay**

**Our Lord's Parables**

**R.C. McQuilkin**

**The Parables of Jesus**

**R.T. Kendall**

**The Parables of Jesus**

**James Montgomery Boice**

**The Parables of Jesus**

**George A. Buttrick**

**Notes on the Parables**

**R.C. Trench**

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

**Response: The Parable of the Sower [explained]**

Separation: The Parable of the Weeds [explained] and the Net

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding



# Blessed are those who see (perceive) [PDE] 6

But blessed are your eyes because they see,  
and your ears because they hear.

For I tell you the truth,  
many prophets and righteous men  
longed to see what you see but did not see it,  
and to hear what you hear but did not hear it.

Matthew 13:16-17

Then Jesus told him [Thomas],

“Because you have seen me, you have believed;  
blessed are those who have **not seen** and yet have believed.”

John 20:28-30

It is not “seeing” necessarily,  
but “perceiving” that is believing.

# Summary of the Soils

All hear the word

- **along the path** does not try to understand it - truth is snatched away
- **rocky places** receives it with joy, but there is no root - dies quickly when there is trouble or persecution
- **among the thorns** choked by worries and greed - unfruitful
- **good soil** understands - produces fruit many-fold

What other soils can we think of that could yield lessons?

# Soil Questions

**Why did not God prepare the soil so that it was all good?**

**Satan claimed Job was protected like this**

**God doesn't want that anyone should perish (2 Peter 3:9)**

**Why did not God sow the seeds only on good soil?**

**Do we assume we are the good soil;  
and the bad soils are unworthy people?**

**Why did not God not plow and fertilize the soil  
so that it would be good?**

**God does provide us preparation for the "seed" (Psalm 19)**

**Weather or climate is also important, but not mentioned here.**

**How would we go about growing something?**

# Where is the Seed Sown?

**This parable implies that in God's Kingdom  
there is indiscriminate recruiting by the Word.**

**R.T. Kendall, The Parables of Jesus**

**The seed is not just sowed in the  
good soil (paradox?).**

**We can't judge the soil before we  
sow.**

**A seed may still thrive among  
the rocks**

**Seed sowing is not a one-time  
occurrence – it may happen  
again (the sower keeps sowing)**

**(perhaps the rocky soil has  
been broken down into soil and  
will be receptive]**



**Standing alone,**

**this parable might imply that everybody is going to say yes,  
but in fact it is only showing us the differences  
between the positive initial responses.**

**It is leaving out the negative responses altogether.**

**Jesus did not deal at all**

**with any negative initial responses to the Gospel in this parable**

**– He did that in other parables**

**in which He described how the Gospel is rejected.**

**R.T. Kendall, The Parables of Jesus**

# We are the Soils

**We are all of the soils at one time or another.**

**Grady Nutt, The Gospel according to Norton**

**How are we like each soil?**

- **along the path**      **does not hold truth**
- **rocky places**      **does not last**
- **among the thorns**      **choked by self**
- **good soil**      **understands and produces fruit**

**What is the Seed? -- Consider "True Love"**

# The Sowing is not a One-time Quick Deal

**We tend to think of ourselves not only as just one soil,  
but the sowing action as being a one-time event.  
But think of the sowing as a continual thing.**

**Also remember that seeds may take while to grow;  
flowers bloom at different times;  
sometimes you plant in the fall  
and wait all winter for it to germinate.**

**Jesus used the parables to sow spiritual seed.**

**His teaching had a long-term purpose:**

**to sow seed into people's lives that would later grow and bear fruit.**

**Seeds take time to grow.**

**Jesus didn't expect His followers to grasp everything**

**He was saying in one go,**

**so He allowed for a delayed understanding.**

**He planted seeds in their minds that would grow**

**and eventually explode when the time was right.**

**R.T. Kendall**



# Hearing and Doing

The relationship between hearing and doing is expressed in the New Testament in Luke 8:4ff, the parable of the sower and its explanation.

In Luke 8:21 Jesus says,

"My mother and brothers are those who hear God's word and put it into practice."

And in 1 John 3:18,

"Dear children, let us not love with words or tongue but with actions and in truth."

The principle is universal;

the whole Bible is salted with the idea.

Our hearing and understanding must lead to a proper response to God and his will.

R.T. Kendall

# We have a Choice (1)

In Ezekiel 3:27 we read,

“But when I speak to you,

I will open your mouth and you shall say to them,

'This is what the Sovereign LORD says.'

Whoever will listen let him listen,

and whoever will refuse let him refuse.”

The idea is very plain here that the people have a choice;  
they are not forced one way or another.

R.T. Kendall

# **We have a Choice (2)**

**We can leave our heart open  
for continual sowing of the seed.**

**Or, we can build a structure around ourselves  
that blocks the seed and prevents it from getting near our heart.**

## **Trigger**

Apparently just the beginning of a series of parables.

## **Hook**

No absurdity, except perhaps sowing the seed everywhere.

## **Relationships**

No personal relationships. Only between seed and soil.

## **Story or Situation**

A simple farmer, working the land.

## **Lesson**

We have some control over the type of soil we are.

## **Application of each character to ourselves**

We are defined by each type of soil at different times in our lives.

# Similar Parable Subjects

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

True vine (John 15:1-17)

**Someone who explains the Word  
is called a Bible expositor –  
in other words,  
he or she is trying to expose the Word  
so that others can see its meaning.**

**R.T. Kendall**

# **This Week's Research Question**

**Name the two parables that considered the prospect of begging.**

- **Parable of unjust steward or dishonest manager (Luke 16:3)**
- **Parable of Prodigal Son (not directly stated; Luke 15)**
- **Rich man and Lazarus (Lazarus begging at gate; Luke 16:19-31)**
- **10 virgins (5 were begging oil; Matthew 25:1-13)**
- **Good Samaritan (could have been begging for help; Luke 10:25-37)**

# Explaining the Name “Immanuel”

All this took place to fulfill what the Lord had said through the prophet:

“The virgin will conceive and give birth to a son,  
and they will call him Immanuel”  
(which means “God with us”).



Matthew 1:22-23



# Why did Jesus Use Parables? (review)

7

To help those who truly want to understand.

Jesus wanted us to see the spirit of the truth rather than legalism.

Jesus wanted to communicate the truth without triggering a debate or inciting legalism.

PDE

# Build a Parable: Lessons from the Cocoon

7

The process of Metamorphosis or Transfiguration  
requires some struggle:

shaping, molding, strengthening, tearing apart and rebuilding;  
watching and considering;

For man it is a longer process; perhaps it is not ever complete.  
Are we truly free and fluttering with the business of God?

Parts of us are in different phases (or soils) at different times.

The Great Statue of Nebuchadnezzar  
involved mixing different materials;  
what state are we in mostly?

The cocoon is supposed to be temporary!

It is a phase;

a pilgrimage (consider the pilgrims of Hebrews 11).

# What are the things that Christ tried to change?<sup>7</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

**Response: The Parable of the Sower [explained]**

Separation: The Parable of the Weeds [explained] and the Net

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

# String of Pearls

**We have nowhere else in the Gospels**

**so rich a group of parables assembled together,**

**so many and so costly pearls strung upon a single thread.**

**Notes on the Parables, R.C. Trench**

# How is the Soil made Better?

**We must keep breaking up the soil to keep it receptive.  
We must be broken to come before God.**

**How do we fertilize the soil?**

**The Word of God?**

**We think of it as food for our spirits.**

**How do we water the soil?**

**The Living Water?**

**It helps the seed to grow in our hearts.**

# Comparing Bible Places to the Soils (PDE) 7

- **along the path**      **Jerusalem (before crucifixion)**
- **rocky places**      **The church at Ephesus  
(who left their first love)?**
- **among the thorns**      **Sodom and Gomorrah**
- **good soil**      **Eden; Jerusalem (after crucifixion)**



# Comparing Bible People to the Soils

- **along the path**      Pharisees who sought Jesus' death  
                                 after seeing Him heal people
- **rocky places**      Demas (loved this present world, 2 Tim 4:10)
- **among the thorns**      Simon the Sorcerer
- **good soil**      Nathaniel (in whom is no guile, John 1.47)

# Our Treatment of the Soil

**He has brought himself to it;**

**he has exposed his heart as a common road**

**to every evil influence of the world,**

**till it has become hard as a pavement,**

**till he has laid waste the very soil in which the word of God**

**should have taken root:**

**he has not submitted it to the ploughshare of the law,**

**which would have broken it up;**

**which, if he had suffered it to do its appointed work,**

**would have gone before,**

**preparing that soil to receive the seed of the Gospel.**

**Notes on the Parables, R.C. Trench**

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

**Separation: The Parable of the Weeds [explained] and the Net**

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

# The Parable of the Weeds (1)

Jesus told them another parable:

“The kingdom of heaven is like a man  
who sowed good seed in his field.

But while everyone was sleeping,

at night

his **enemy** came and sowed weeds among the wheat,  
and went away.

When the wheat sprouted and formed heads,  
then the weeds also appeared.

Matthew 13:24-26

# The Parable of the Weeds (2)

**“The owner’s servants came to him and said,  
‘Sir, didn’t you sow good seed in your field?  
Where then did the weeds come from?’**

**“‘An enemy did this,’ he replied.**

**Matthew 13:27-28**

**There is no search for or punishment implied for the “enemy”.  
There was no attitude of revenge - just work with it as it was.**

# The Parable of the Weeds (3)

**“The servants asked him,**

**‘Do you want us to go and pull them up?’**

**“‘No,’ he answered,**

**‘because while you are pulling the weeds,  
you may root up the wheat with them.**

**Let both grow together until the harvest.**

**At that time I will tell the harvesters:**

**First collect the weeds and tie them in bundles to be burned;**

**then gather the wheat and bring it into my barn.’”**

**Matthew 13:24-28**

# The Parable of the Weeds, Explained (1)

Then he left the crowd and went into the house.

His disciples came to him and said,

“Explain to us the parable of the weeds in the field.”

He answered,

“The one who sowed the good seed is the Son of Man.

The field is the world,

and the good seed stands for the people of the kingdom.

The weeds are the people of **the evil one**,

and the enemy who sows them is the devil.

The harvest is the end of the age,

and the harvesters are angels.

**Matthew 13:36-39**

# The Parable of the Weeds, Explained (2)

**“As the weeds are pulled up and burned in the fire,  
so it will be at the end of the age.**

**The Son of Man will send out his angels,  
and they will weed out of his kingdom  
everything that causes sin and all who do evil.**

**They will throw them into the blazing furnace,  
where there will be weeping and gnashing of teeth.**

**Then the righteous will shine like the sun  
in the kingdom of their Father.**

**Whoever has ears, let them hear.**

**Matthew 13:36-39**



# Comparing the Seeds and the Weeds (1)

**There is an immediate problem when we first examine this parable.**

**A comparison with the parable of the sower is inevitable, not only because the parable of the weeds follows immediately after the parable of the sower, but because there are obvious similarities.**

**Notably, they are two different parables with similar metaphors – sowers and seeds – but the parables have two different meanings.**

**Jesus Himself changed the meaning of the metaphors from one parable to the next.**

**R.T. Kendall, The Parables of Jesus**

# Comparing the Seeds and the Weeds (2)

**The parable of the weeds has often been misunderstood,  
and the main reason is probably this:**

**Whereas**

**the parable of the sower speaks**

**of the converted and the unconverted in the Church,**

**the parable of the weeds speaks**

**of the converted and the unconverted in the world.**

**R.T. Kendall, The Parables of Jesus**

# Separation (1)

**Jesus lived among believers and unbelievers;  
those who loved Him and those who hated Him.**

**In John 7:12 we read,**

**“Among the crowds there was widespread whispering about him.**

**Some said, "He is a good man."**

**Others replied, "No, he deceives the people."”**

**He had to move among those who refused to believe His Goodness;  
they slandered Him and sought to kill Him.**

**He illustrated the fact that it is not always practical  
to separate the good from the bad.**

**In the parable of the wheat and tares (Matthew 13:24-30)**

**He stated that they would be allowed to grow together  
until the harvest.**

**So we can't just expect for God to eliminate our opposition.**

**R.T. Kendall, The Parables of Jesus**

# Separation (2)

**The parable of the sower also shows separation,  
by those seeds who die and do not germinate  
(and thus do not produce fruit).**

# Separation (3)

If you have ever done any weeding,  
you know how the roots of the various plants  
(some that you want, and some that you don't)  
become intermingled together.

as do our lives

The farmer in the parable depends on the yield of his crop to survive,  
and is in quite a dilemma about what to do.

He decides to leave the weeds,  
even though he knows  
that they will compete with his wheat and choke it out.

He realizes that it is better to have a limited crop  
than none at all.

R.T. Kendall, The Parables of Jesus

# Separation (4)

Christ's parable has to do with the cosmic struggle  
between God and Satan for the soul of man.

As He later explains his story,  
the sower is Himself,  
the field is the world,  
the good seed stands for the sons of the kingdom,  
the weeds are the sons of **the evil one**,  
and the enemy who sows them is the devil.

The harvest is the end of the age,  
and the harvesters are angels.

R.T. Kendall, The Parables of Jesus

# Separation (5)

**There will be a separation at the last day,  
when God will be able to extract without harm  
those who are His followers.**

**But in the meantime**

**we must live on this earth with those  
who are not filled with God's love.**

**and we must love them**

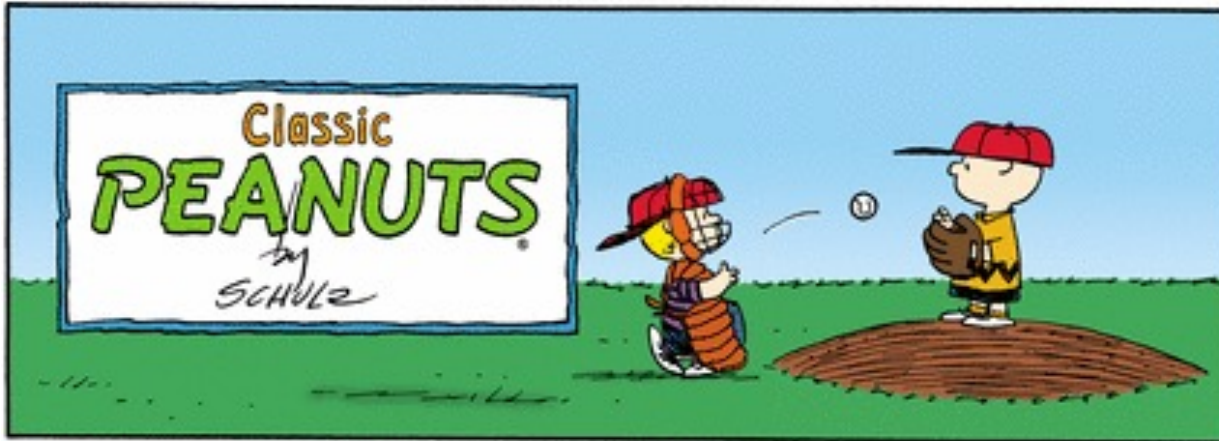
**R.T. Kendall, The Parables of Jesus**

# Why I Hate Weeding

- **Redirection of my personal time (I'd rather be doing something else)**
- **Have to get down on your knees for leverage**
- **Tops of weeds pop off too easily, making you have to dig**
- **Roots get tangled with those of precious flowers, which can become damaged**
- **Bothered by bugs**
- **Philosophically had no problems with the existence of “weeds” - some of them had their own beauty**

**I should have quoted the parable of the weeds to my mother!**





TM, Reg. U.S. Pat. Off. - All rights reserved.  
Copr. 1963 by United Feature Syndicate, Inc.

# Why did Jesus Use Parables? (review)

To help those who truly want to understand.

Jesus wanted us to see the spirit of the truth rather than legalism.

Jesus wanted to communicate the truth without triggering a debate or inciting legalism.

# **Build a Parable: Lessons from the Cocoon**

**If we had not seen it happen,  
who could have believed,  
watching a caterpillar build its enveloping cocoon,  
that from that same cocoon would emerge a butterfly?**

**God According to God, Gerald Schroeder**

**The ugly larva in its cocoon  
spends much time in almost unnoticeable growth and change.  
But no matter how slow that growth may be,  
the moment comes when it passes through a crisis  
and emerges a beautiful butterfly.**

**Peace with God, Billy Graham**

**"What the caterpillar calls the end of the world,  
the Master calls the butterfly."**

**Richard Bach**

# What are the things that Christ tried to change?<sup>8</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

**Separation: The Parable of the Weeds [explained] and the Net**

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

# Separation and Judgment

The parable is a kind of extended commentary on the commandment,  
“Judge not that you be not judged” (Matthew 7:1).

It tells men that they are simply not able to distinguish  
between the good and the bad.

If they try to,  
the result will most probably be  
that they will destroy good and bad alike.

It teaches that judgment must be left to the end of the day  
and committed to the hands of God.

William Barclay

# The Interaction of the Evil One

In the parable of the Sower,  
the disciples had heard  
that only a fourth part of the seed sown had prospered;  
in the [parable of the] Tares,  
they had heard of the hindrances which beset  
even the part that remained.

R. C. Trench



# Strength from the Struggle?

**Is there value in leaving the weeds;  
leave the bad influences  
to see how strong the wheat becomes?**

# Weeds in the Opposite Sense (against evil) 8

[The nation of Israel]

They make many promises,  
take false oaths  
and make agreements;  
therefore lawsuits spring up  
like poisonous weeds in a plowed field.

Hosea 10:4

As if God plants the weeds this time...

# Parable Structure - Weeds

## Trigger

No particular trigger.

## Hook

None except the anxiety about the tares.

## Relationships

No personal relationships. Only between wheat and weeds.

## Story or Situation

A simple farmer, working the land.

## Lesson

There will be a final separation at the end of times.

## Application of each character to ourselves

We want to be associated with the (useful) wheat.

# The Parable of the Net

Once again,

the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish.

When it was full,

the fishermen pulled it up on the shore.

Then they sat down and collected the good fish in baskets, but threw the bad away.

This is how it will be at the end of the age.

The angels will come and **separate** the wicked from the righteous and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

Matthew 13:47-50

# **The Parable of the Net - Translation of the Weeds**

**The parable of the net,  
is sort of a translation of the parable of the weeds -  
from plant language to fish language.**

# The Net Catches All

**How often do you talk to people about the Lord?**

**And how selective are you when you do?**

**The point is, you can't be too choosy when you let the net down.**

**You can't say, "I only do a very specialized kind of fishing."**

**You can't cast the net and expect to bring in just one kind of fish.**

**But there are churches that try!**

**They only want one kind of fish.**

**The Parables of Jesus, R.T. Kendall**

# Who is Gathered First?

**We dare not lay any stress upon the order here,  
that the good are first 'gathered into vessels,'  
even though it is also the order of Matt. 25:34, 41,  
seeing that it is exactly reversed in the ... parable of the Tares,  
where with a certain emphasis it is said,  
'Gather ye together first the tares'.**

**R.C. Trench**

# Are the fish bad, or the wrong type?

Whether these 'bad' are dead putrid fish,  
such as a net will sometimes include,  
or fish worthless and good for nothing,  
'that which was sick and unwholesome at the season,'  
or such as from their kind, their smallness, or some other cause,  
are profitable for nothing...  
has been often a question;  
and it is not easy,  
as it is not very important,  
to decide.

R.C. Trench



## **Trigger**

Continuing to explain about the kingdom.

## **Hook**

None except the separation of the fish.

## **Relationships**

No personal relationships. Only between fish.

## **Story or Situation**

A simple fisherman, working the lake.

## **Lesson**

There will be a final separation at the end of times.

## **Application of each character to ourselves**

We want to be associated with the good fish.

# The Plant Parables

## Mustard Seed

Growth  
Soil good

## Sower

Response  
Soils bad/good  
Natural Evil

## Weeds / Tares

Separation  
Soil good  
Personal Evil

## Growing Seed

Mystery  
Soil Good

## Barren Fig Tree

Fruit  
Soil made better  
Personal Good

Two performance parameters:

How large is the plant? (large or small)

How much fruit is produced? (good or bad)

Personal -> Active

Natural -> Passive

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

Separation: The Parable of the Weeds [explained] and the Net

**Power: The Parables of the Mustard Seed and the Yeast [explained]**

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

# The Parable of the Mustard Seed

**He told them another parable:**

**“The kingdom of heaven is like a mustard seed,  
which a man took and planted in his field.**

**Though it is the smallest of all seeds,  
yet when it grows,**

**it is the largest of garden plants and becomes a tree,  
so that the birds come and perch in its branches.”**

**Matthew 13:31-32**

# How do you Describe the Kingdom?

According to Luke and Mark,

when He introduced the parable of the mustard seed He said,

“What shall we say the kingdom of God is like,  
or what parable shall we use to describe it?”

(Mark 4:30)

I've always thought that was interesting.

Was Jesus thinking aloud, scratching His head, wondering,

How shall I do this?

The Parables of Jesus, R.T. Kendall

# Do not Despise Small Things (1)

**“Who despises the day of small things?”**

**Zechariah 4:10**

**... The willingness to be nothing  
and not to despise the day of inconsequential beginnings  
sends a signal to heaven.**

**God welcomes that and says,**

**“Now I can work,”**

**and He does the rest because time is on His side.**

**The Parables of Jesus, R.T. Kendall**

# Do not Despise Small Things (2)

**Jesus taught the parable of the mustard seed  
as a reminder to us not to be discouraged  
by slow or small beginnings...**

**The Parables of Jesus, R.T. Kendall**

**Or beautiful...**

**He grew up before him like a tender shoot,  
and like a root out of dry ground.**

**He had no beauty or majesty to attract us to him,  
nothing in his appearance that we should desire him.**

**Isaiah 53:2**

# Do not Despise Small Things (3)

**This is also an important parable  
because it shows that God can take  
the most unpromising situation  
and turn it into triumph and glory.**

**The Parables of Jesus, R.T. Kendall**

**Jesus was speaking  
of a pattern that can be seen throughout Scripture.  
God loves to start small.  
Gideon had three thousand men,  
and God said, “That’s too many.”  
They got down to three hundred,  
and God said, “Now we can do it.”**

**The Parables of Jesus, R.T. Kendall**



**Don't judge each day by the harvest you reap  
but by the seeds that you plant.**

**Robert Louis Stevenson**

**What are the parables do Matthew, Mark, and Luke have in common?**

- **Sower**
- **Wicked Husbandman**
- **Mustard Seed**

**Notes on the Parables, R.C. Trench**

# **Build a Parable: Lessons from the Cocoon**

**We all are expected to go through the process -  
and emerge (eventually) from the cocoon.**

**We can't stay in the cocoon –  
we have to emerge or die; we must change!  
Some may want to stay in and hide!  
They are satisfied with cocoon life.**

**Jesus told Nicodemus that we must be born again (John 3:3).**

**Jesus he also told us that we should not hide our light  
under a bed (Luke 8:16).**

**The transformation of the caterpillar to a butterfly  
(through the cocoon)  
is a bit like the story of the Ugly Duckling.**

# What are the things that Christ tried to change?<sup>9</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

# Outline of the Class

## Parables

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

## Preface:

Power (miracles),  
Trying to Teach Directly  
Opposition by the Pharisees

## Speaking in Parables

Why does He use them?  
He always uses them...  
Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

**Separation: The Parable of the Weeds [explained] and the Net**

Power: The Parables of the Mustard Seed and the Yeast [explained]

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood  
No point showing the power without their understanding

# Making Something From Unwanted Materials 9

## Thistle Farms

**Magdalen Ministries was established by Rebecca Stevens to restore women whose lives have been devastated by sin. They created an industry in which the women make beauty products and thus support themselves. One of the products that they make are made from thistles.**

**This is taking something scorned and unwanted and transforming it into something beautiful.**

**PDE**

## Preface:

Power (miracles),  
Trying to Teach Directly  
Opposition by the Pharisees

## Speaking in Parables

Why does He use them?  
He always uses them...  
Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]  
Separation: The Parable of the Weeds [explained] and the Net  
**Power: The Parables of the Mustard Seed and the Yeast [explained]**  
Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood  
No point showing the power without their understanding



# The Parable of the Mustard Seed

He told them another parable:

“The kingdom of heaven is like a mustard seed,  
which a man took and planted in his field.

Though it is the smallest of all seeds,  
yet when it grows,

it is the largest of garden plants and becomes a tree,  
so that **the birds come and perch in its branches.**”

Matthew 13:31-32

# What do the Birds Think? [PDE]

**How perceptive are they?**

**“Should I choose to eat this seed**

**or let it grow into a tree**

**so that generations to come can sit in it and eat of its fruit?”**

**This is not unlike or comprehension**

**of the seed (the Word of God)**

**and its potential for growth in our own lives.**

# Do not Despise Small Things (4)

**Jesus likened the kingdom to small things –**

**salt on meat,**

**yeast in bread,**

**a tiny seed in the garden –**

**as if to emphasize**

**we dare not judge the gospel's impact by numbers.**

**Philip Yancey, What Good is God?**

# Do not Despise Small Things (5)

... 2 Cor 13:4 talks about Jesus being crucified in weakness.

In His weakness He refused to try and make Himself look good.

He was not allowed to say to anybody,

“Look, when I go to the cross, don’t panic.”

He wasn’t able to look down and say to Mary Magdalene,

who was sobbing her heart out,

“Don’t worry, Mary, this is for the salvation of the world!”

No, He had to let her misunderstand Him.

Instead Jesus said,

“Whoever loses his life will find it.”

The Parables of Jesus, R.T. Kendall

# The Power of Small Things

... Truly I tell you,  
if you have faith as small as a mustard seed,  
you can say to this mountain,  
‘Move from here to there,’  
and it will move.  
Nothing will be impossible for you.”

**Matthew 17:20-21**

**Haven't we all tried this?  
and been disappointed...**

**Obviously none of the apostles moved physical mountains;  
that was not the real point.**

# The Universe from Nothing

**This parable is not only about a small start  
but an enormous finish [Morris: explosive growth!].**

**Not just small, but a poor start: the cross  
(see 1 Corinthians 1:18-29 on the “weakness” of God’s plan)**

**The Kingdom will be very Big!**

**There will be such growth within us, too -  
this is the reason for parables.**

**Love as a mustard seed –  
an extension of this parable:**

**What effect would a little love have?**

**Like the influence of leaven –**

**Think about it!**

## **Trigger**

Continuing to explain about the kingdom.

## **Hook**

What could such a small seed do?

## **Relationships**

No personal relationships.

## **Story or Situation**

Simply planting a seed.

## **Lesson**

There can be great growth from small things.

## **Application of each character to ourselves**

We can do great things with God's power.

# The “Explanation”

With many similar parables Jesus spoke the word to them,  
**as much as they could understand.**

He did not say anything to them  
without using a parable.

But when he was alone with his own disciples,  
**he explained everything.**

**Mark 4:33-34**



# How much Information is there?

**Jesus did many other things as well.**

**If every one of them were written down,**

**I suppose that even the whole world would not have room  
for the books that would be written.**

**John 21:25**

**I used to wish that there were more stories, more information.**

**But I now realize that there is enough to see the point.**

**Think of a music student waiting until he is good enough to play**

**Handel's Messiah or some other really complex piece.**

**We first must master the basic principles and the simple works.**

**There is a parallel with respect to the Greatest Commandments.**

# An Associated “Seed” Parable in Mark

He also said,

“This is what the kingdom of God is like.

A man scatters seed on the ground.

Night and day, whether he sleeps or gets up,

the seed sprouts and grows,

though **he does not know how.**

All by itself the soil produces grain -

first the stalk,

then the head,

then the full kernel in the head.

As soon as the grain is ripe,

he puts the sickle to it,

because the harvest has come.”

**Mark 4:33-34**

**The growth of the Kingdom is as mysterious as the growth of a seed.**

# The Seed must “Die” to Grow

Jesus replied,

“The hour has come for the Son of Man to be glorified.

Very truly I tell you,

unless a kernel of wheat falls to the ground and **dies**,

it remains only a single seed.

ceases to exist as it once did

But if it dies,

it produces many seeds.

Anyone who loves their life will lose it,

while anyone who hates their life in this world

will keep it for eternal life.

Whoever serves me must follow me;

and where I am, my servant also will be.

My Father will honor the one who serves me.

John 12:23-26

**Every thought-seed sown or allowed to fall into the mind,  
and to take root there,  
produces its own,  
blossoming sooner or later into act,  
and bearing its own fruitage  
of opportunity and circumstance.**

**Good thoughts bear good fruit,  
bad thoughts bad fruit.**

**James Allen**

**Out of the abundance of the heart, the mouth speaks.**

**Matthew 12:34**

**Name the parables that dealt with Jesus' profession:  
carpentry or building.**

- **Houses built on sand and rock (Matthew 7:24-27)**
- **Unprepared builder (Luke 14:28-30)**
- **Building bigger barns (Luke 12:18)**
- **Building a watchtower (Matthew 21:33)**

**Other possible ideas:**

- **man borne by four (Luke 5:19)**
- **assessment of the buildings in Jerusalem (Matthew 24:1)**
- **the cross**
- **building mansions for us (John 14:2)**

# Build a Parable: Lessons from the Cocoon

Butterflies range in size from a tiny 1/8 inch to a almost 12 inches.

Butterflies can see red, green, and yellow.

The top butterfly flight speed is 12 miles per hour. Some moths can fly 25 miles per hour!

Monarch butterflies journey from the Great Lakes to the Gulf of Mexico, a distance of about 2,000 miles, and return to the north again in the spring.

Butterflies cannot fly if their body temperature is less than 86 degrees.

Representations of butterflies are seen in Egyptian frescoes at Thebes, which are 3,500 years old.

There are about 24,000 species of butterflies and 140,000 species of moths.

Case Moth caterpillars (Psychidae) build a case around themselves that they always carry with them. It is made of silk and pieces of plants or soil.

Some moths never eat anything as adults because they don't have mouths. They must live on the energy they stored as caterpillars.

Many butterflies can taste with their feet to find out whether the leaf they sit on is good to lay eggs on to be their caterpillars' food or not.

Many insects can carry 50 times their own body weight. This would be like an adult person lifting two heavy cars full of people.

# What are the things that Christ tried to change?<sup>10</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

Separation: The Parable of the Weeds [explained] and the Net

**Power: The Parables of the Mustard Seed and the Yeast [explained]**

Value: The Parables of the Hidden Treasure and the Pearl

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding



# The Parable of the Mustard Seed



# The Seed must “Die” to Grow

Jesus replied,

“The hour has come for the Son of Man to be glorified.

Very truly I tell you,

unless a kernel of wheat falls to the ground and **dies**,

it remains only a single seed.

ceases to exist as it once did

But if it dies,

it produces many seeds.

Anyone who loves their life will lose it,

while anyone who hates their life in this world

will keep it for eternal life.

Whoever serves me must follow me;

and where I am, my servant also will be.

My Father will honor the one who serves me.

**But someone will ask,**

**“How are the dead raised?**

**With what kind of body will they come?”**

**How foolish!**

**What you sow does not come to life unless it dies.**

**1 Corinthians 15:35-36**

# The Seed Related to the Resurrection (2)

**When you sow,**

**you do not plant the body that will be,**

**but just a seed,**

**perhaps of wheat or of something else.**

**But God gives it a body as he has determined,**

**and to each kind of seed he gives its own body.**

**Not all flesh is the same:**

**People have one kind of flesh,**

**animals have another, birds another and fish another.**

**There are also heavenly bodies and there are earthly bodies;**

**but the splendor of the heavenly bodies is one kind,**

**and the splendor of the earthly bodies is another.**

**1 Corinthians 15:37-40**

**So will it be with the resurrection of the dead.**

**The body that is sown is perishable,**

**it is raised imperishable;**

**it is sown in dishonor,**

**it is raised in glory;**

**it is sown in weakness,**

**it is raised in power;**

**it is sown a natural body,**

**it is raised a spiritual body.**

**1 Corinthians 15:42-44**

**How many people did Jesus truly focus on and interact with?**

**He had no schedule of appointments**

**jam-packed with 15-minute meetings with individuals.**

**PDE**

**When was Jesus ever in a hurry?**

He told them still another parable:

“The kingdom of heaven is like yeast  
that a woman took and mixed into about **sixty pounds** of flour  
until it worked all through the dough.”

**Matthew 13:33**

... it is not enough simply to put yeast into flour  
and wait for something to happen.

The yeast has to be applied.

This application is called kneading and is a process  
whereby the dough is pressed and stretched,  
ensuring that the yeast touches every part.

The Parables of Jesus, R.T. Kendall

Without kneading, there would be only one large bubble.



The yeast is not inherently good or bad -  
it is a symbol.

We enjoy bread (made with yeast),  
but we also enjoy crackers and such.

What is the difference?

- Texture?
- Vitamins?
- Taste?

**The parable of the mustard seed refers to outward growth,  
but the parable of the yeast refers to inward growth.**

**The Parables of Jesus, R.T. Kendall**

**“This is the covenant I will make with the people of Israel  
after that time,” declares the LORD.**

**“I will put my law in their minds and write it on their hearts.  
I will be their God, and they will be my people.**

**Jeremiah 31:33**

**The Word of God must Permeate through our heart and soul.**

These two parables form the most complete contrast to the picture created by the Jewish imagination of the establishment of the Messiah's reign.

All was to be effected instantaneously by the stroke of a magic wand.

Jesus opposes to this superficial notion the idea of a moral development, which, working by spiritual means and recognizing the existence of liberty, is consequently slow and progressive.

How is it possible to admit in the face of such words that He believed in the imminence of his return?

Notes on the Parables of our Lord, R.C. Trench

# The Growth Must Take Some Time

**You can't just put fresh cut vegetables in water  
and expect soup.**

**The ingredients must be cooked  
to soften them and release flavorful components.**

**The simmering process leads to soup.**

**Think about trying to become "spiritual"  
without being connected to other Christians.**

**The ingredients of Truth and Love  
must simmer within us.**

The apostle Paul also referred to yeast negatively:

“Don’t you know that a **little** yeast  
works through the **whole** batch of dough?” (1 Cor 5:6)...

Paul taught them,

“so that you may become a new batch,  
without yeast,  
as you really are.”

Paul uses the analogy again in Galatians 5:9

to depict a negative, corrupting influence in the Church  
that must be removed...

Interestingly then, in this parable

Jesus used the yeast to show something that is very positive.

The Parables of Jesus, R.T. Kendall

# The Connection between Yeast and Passover (OT) 10

**For seven days you are to eat bread made without yeast.**

**On the first day remove the yeast from your houses,**

**for whoever eats anything with yeast in it**

**from the first day through the seventh**

**must be cut off from Israel.**

**Exodus 12:15**

# The Connection between Yeast and Passover (NT) 10

**Your boasting is not good.**

**Don't you know that a little yeast leavens the whole batch of dough?**

**Get rid of the old yeast,**

**so that you may be a new unleavened batch -**

**as you really are.**

**For Christ, our Passover lamb, has been sacrificed.**

**Therefore let us keep the Festival,**

**not with the old bread leavened with malice and wickedness,**

**but with the unleavened bread of sincerity and truth.**

**1 Corinthians 5:6-8**

**God works in our lives**

**like a mother's life during pregnancy.**

**The mother's part is simple:**

**eat well, rest, etc.**

**God works the miraculous part**

**of forming the new life within us.**

**from Sara Groves' lyrics**



## **Trigger**

Continuing to explain about the kingdom.

## **Hook**

The spread of the yeast through the dough.

## **Relationships**

No personal relationships.

## **Story or Situation**

A woman simply making bread.

## **Lesson**

There can be great growth from small things.

## **Application of each character to ourselves**

We can do great things with God's power.

**The foolish man seeks happiness in the distance,  
the wise grows it under his feet.**

**James Oppenheim**

**Name the times that Jesus asks someone what they were discussing or arguing about, or doing, as they walked along.**

- The two men on the road to Emmaus (Luke 24:17)**
- The disciples arguing about who was the greatest (Mark 9:33)**
- Paul on the road to Damascus (Acts 9)**

**Honorable Mention:**

- Philip stopping eunuch in his chariot**

# Build a Parable: Lessons from the Cocoon 11

How many eggs does a butterfly lay?



**Monarch: about 700**

We might relate the emergence of the butterfly from the cocoon to the emergence of the soul as a follower of God.

When are we ever going to emerge?

When is \_\_\_\_\_ ever going to emerge?

Are we judgmental?

When should any of us emerge?

Working within the cocoon;

and the butterfly is the cocoon to the next level

From cocoon to butterfly;

what do you aspire to be?

(what do you want to be when you grow up? )

Some people never try to define themselves.

They just drift aimlessly.

# What are the things that Christ tried to change?<sup>11</sup>

- 1) what is really important (Goodness as opposed to Legalism)
- 2) understanding of the expectation of the true nature of the Kingdom (growth/fruit, influence, life)
- 3) understanding of what real relationships are supposed to be like
- 4) understanding that separation from God can occur even with the “chosen people”

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

Separation: The Parable of the Weeds [explained] and the Net

Power: The Parables of the Mustard Seed and the Yeast [explained]

**Value: The Parables of the Hidden Treasure and the Pearl**

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

**The kingdom of heaven is like treasure hidden in a field.**

**When a man found it,**

**he hid it again,**

**and then in his joy went and sold all he had**

**and bought that field.**

**Matthew 13:44**



**Hasn't everyone dreamed of finding buried treasure?**

**The man could have told the owner (total honesty).**

**The man could have just taken the treasure (total dishonesty).**

**The man could ask to buy the field**

**to determine whether the man knew the treasure was there.**

**The man puts the treasure back,  
then offers to buy the field.**

**This gives the owner a chance to protect the treasure  
(if he knows about it).**

**What if the owner dug up the treasure  
and the other man bought it with the treasure gone?**

**There was a certain risk in the endeavor.**

The man in this parable didn't want to own a field;  
he only wanted the treasure that lay hidden in that field.  
It was a sudden and strategic decision.  
It was also a sacrificial decision.  
Jesus said this man sold all he had to buy that field.

The [real] treasure –  
the anointing [or the Christ] –  
is the greatest thing you can have.

The Parables of Jesus, R.T. Kendall

**[Think of the reaction of worried friends and family]**

**They look at you in disbelief.**

**“That’s a ridiculous investment.”**

**The Radical Question, David Platt**

# Parable Reversal

12

Think about this from the perspective of one  
who tries to keep the Good buried.

No one lights a lamp  
and hides it in a clay jar or puts it under a bed.  
Instead, they put it on a stand,  
so that those who come in can see the light.

Luke 8:16

Did the original owner not know the treasure was there,  
or not care?

Simple Rule: Love Good, Hate Evil!

Amos 5:15

**Is there a “Happy Ever After?”**

## Trigger

Continuing to explain about the kingdom.

## Hook

Was the man being deceitful?

## Relationships

No personal relationships.

## Story or Situation

A man finding a treasure.

## Lesson

Great things are worth great sacrifices.

## Application of each character to ourselves

Are we willing to give everything for our God?

# The Parable of the Great Pearl

**“Again,  
the kingdom of heaven is like a merchant looking for fine pearls.  
When he found one of great value,  
he went away and sold everything he had and bought it.**

**Matthew 13:45-46**



**The curious thing was that the pearl  
was not desired so much for its money value;  
simply to look at a pearl and handle it  
was a source of delight.**

**And Jesus Said, William Barclay**

**The pearl cannot be improved.**

**It needs no polishing,**

**and it can't be cut –**

**it is just perfect.**

**The Parables of Jesus, R.T. Kendall**

**There are two ways that one could view this parable.**

**One interpretation could be that it is about our seeking after God,  
and I believe that is its primary meaning.**

**But it could also illustrate the way in which God seeks us.**

**He sees us as pearls of great value,  
so valuable, in fact,**

**that He gave His one and only Son to die on a cross for us.**

**The Parables of Jesus, R.T. Kendall**

# Can we be the Pearl (to God)?

**We are the Pearl,  
and Jesus paid the price.**

**The Parables of Jesus, R.T. Kendall**

# Could we be the Pearl (to others)?

Perhaps someone has seen over the years that we are valuable.  
They have seen us sparkle from time to time from a distance.  
We may have been abused by someone else (by the original  
landowner),  
and not considered very special or highly regarded.  
This owner may have had to sell the field and leave the area.  
The new owner dug us out and put us on a pedestal.  
This is how God makes us His own.

# Take care of the Pearl!

**Do not throw your pearls to pigs.**

**Pigs cannot appreciate the Beauty.**

**If you do,**

**they may trample them under their feet,  
and then turn and tear you to pieces.”**

**Two outcomes**

**Matthew 7:6**

**We must be good stewards!**

**We must not waste good things.**

**The parable does not speak  
about those who owned the field and pearl originally.  
We are not told anything of their attitudes.  
But it is clear that they were willing to sell.**

**J.M. Boice, The Parables of Jesus**

**The second thing that characterized  
both the man who found the treasure  
and the merchant who discovered the pearl  
was their determination to have them  
once they had been discovered.**

**J.M. Boice, The Parables of Jesus**



# The Treasure and the Pearl (3)

... nothing in the stories

is to be construed as teaching that salvation can be bought,  
except in the sense of Isaiah 55:1...

J.M. Boice, The Parables of Jesus

Come, all you who are thirsty,  
come to the waters;  
and you who have no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without cost.

Isaiah 55:1

Simon the sorcerer wanted to buy it...

(Acts 8:9ff)

# The Treasure and the Pearl (4)

**Or in this sense...**

**Buy the truth  
and do not sell it...**

**Proverbs 23:23**

**My son,**

**if you accept my words and store up my commands within you,**

**turning your ear to wisdom**

**and applying your heart to understanding -**

**indeed, if you call out for insight**

**and cry aloud for understanding,**

**and if you look for it as for silver**

**and search for it as for hidden treasure,**

**then you will understand the fear of the LORD**

**and find the knowledge of God.**

**For the LORD gives wisdom;**

**from his mouth come knowledge and understanding.**

**Proverbs 2:1-6**

**Reading is a means of thinking with another person's mind;  
it forces you to stretch your own.**

**Charles Scribner, Jr.**

## Preface:

Power (miracles),

Trying to Teach Directly

Opposition by the Pharisees

## Speaking in Parables

Why does He use them?

He always uses them...

Did the disciples understand?

## Particular Parables

Response: The Parable of the Sower [explained]

Separation: The Parable of the Weeds [explained] and the Net

Power: The Parables of the Mustard Seed and the Yeast [explained]

**Value: The Parables of the Hidden Treasure and the Pearl**

## Conclusion:

A prophet without honor - misunderstood

No point showing the power without their understanding

**The pearl is singular and monolithic (one piece).  
You cannot 'spend' half of a pearl - it is all or nothing.  
If you do split it in any way, its value is reduced to zero.  
The treasure in the field was not necessarily a unitary thing.**

**PDE**

**A pearl comes from an imperfection -  
an irritation;  
and the oyster gives its life to give it up.**

**PDE**

**Christ gave his life to present us with the greatest Pearl possible.**

## Trigger

Continuing to explain about the kingdom.

## Hook

The search for beauty.

## Relationships

No personal relationships.

## Story or Situation

A man finding his greatest desire.

## Lesson

Great things are worth great sacrifices.

## Application of each character to ourselves

Are we willing to give everything for our God?



**Think of Jacob's stew.**

**Esau craved it so much that he was  
willing to sell his birthright for it.**

**His "pearl" was only a temporary fix.**

**Was this appropriate?**

**Was Esau's need this immediate?**

**We must desire the right thing.**

**What is our Pearl?**

**But seek first his kingdom and his righteousness,  
and all these things will be given to you as well.**

**Matthew 6:33**

He said to them,

“Therefore every teacher of the law  
who has become a disciple in the kingdom of heaven  
is like the owner of a house  
who brings out of his storeroom new treasures  
as well as old.”

**Matthew 13:52**

Those who are knowledgeable in the Old Law  
who believe in Christ,  
are able to show the relationship  
between the old and new ages.

## **Trigger**

Continuing to explain about the kingdom.

## **Hook**

Treasures from a storeroom.

## **Relationships**

No personal relationships.

## **Story or Situation**

A man showing things from his storeroom.

## **Lesson**

There relationship between the old and new is understandable.

## **Application of each character to ourselves**

Do we work to have a complete picture of the Truth?

**Jesus used such parables as this one  
to help people see things from a completely different perspective.  
He knew that they needed to make a major transition in their thinking,  
so He told one parable after another  
to show that He was talking about something  
altogether different from what they expected.**

**The Parables of Jesus, R.T. Kendall**

**Think of the seeds as True Love.**

**What do different fruit mean?**

**Denominations?**

**Our response is like different plants in our garden:**

**Some have to be nurtured very carefully to stay alive;**

**Some grow wild and threaten to take over (like bamboo or vines).**

# Variations of Produce

The parables indicate either a plant not growing,  
or all of the fruit to be bad Variation.  
But there are many different types of seeds  
that produce plants with different kinds of fruit.  
And sometimes it is not the whole plant that is bad,  
but some of the fruit.

With the tongue we praise our Lord and Father,  
and with it we curse human beings,  
who have been made in God's likeness.  
Out of the same mouth come praise and cursing.  
My brothers and sisters, this should not be.  
Can both fresh water and salt water flow from the same spring?  
My brothers and sisters,  
can a fig tree bear olives, or a grapevine bear figs?  
Neither can a salt spring produce fresh water.

not true for God,  
but we do it

# No Instant Produce [PDE]

**Seeds are not on a hard schedule either (relate to Christ).  
They can be planted this year or the next, or many years from now.**

**The Seeds of God's Word can produce life  
years after they are initially available for germination.  
And they can produce "offspring" generation after generation.**



**I planted the seed,  
Apollos watered it,  
but God has been making it grow.**

**1 Corinthians 3:6**

**Paul planted churches, and returned to check on their fruit.**

**Were the products “True”,  
or just good by-products of selfish or agenda-based actions?**

**What is the purpose of the fruit?**

**To nourish others? Anyone?  
re-seed to spread the gospel?**

**How are we to judge?**

**The Lamb of God judges truly.**

# The Plant Parables

12

## Mustard Seed

Growth  
Soil good

## Sower

Response  
Soils bad/good  
Natural Evil

## Weeds / Tares

Separation  
Soil good  
Personal Evil

## Growing Seed

Mystery  
Soil Good

## Barren Fig Tree

Fruit  
Soil made better  
Personal Good

## Buried Treasure

Value  
Soil merely cover  
Personal Good

Two performance parameters:

How large is the plant? (large or small)

How much fruit is produced? (good or bad)

Personal -> Active

Natural -> Passive

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

True vine (John 15:1-17)

**Jesus frequently used twin parables.**

**The parables of the Lost Coin and the Lost Sheep,  
and the parables of the Hidden Treasure  
and the Long-sought Pearl are instances.**

**Nor do these double comparisons merely repeat a truth;  
rather they reveal it in different aspects.**

**The Parables of Jesus, George A. Buttrick**

**A couple that are almost twins,**

**and related to Treasure and Pearl**

**(both about persistence and commitment):**

**The Importunate Widow and the Friend at Midnight**

# The Parable of the Importunate Widow (1)

Then Jesus told his disciples a parable  
to show them that they should always pray and not give up.

He said:

“In a certain town there was a judge  
who neither feared God nor cared what people thought.

And there was a widow in that town

who kept coming to him with the plea,

‘Grant me justice against my adversary.’

“For some time he refused.

But finally he said to himself,

‘Even though I don’t fear God or care what people think,  
yet because this widow keeps bothering me,

I will see that she gets justice,

so that she won’t eventually come and **attack** me!’”

No details given  
that might have  
enhanced the story

Luke 18:1-5

# The Parable of the Importunate Widow (2)

12

And the Lord said,

“Listen to what the unjust judge says.

And will not God bring about justice for his chosen ones,  
who cry out to him day and night?

Will he keep putting them off?

I tell you,

he will see that they get justice, and quickly.

However, when the Son of Man comes,  
will he find faith on the earth?”

**Luke 18:6-8**

**... pray continually**

**1 Thessalonians 5:17**

**Religion that God our Father accepts**

**as pure and faultless is this:**

**to look after orphans and widows in their distress**

**and to keep oneself from being polluted by the world.**

**James 1:27**

**The Bible frequently emphasizes**

**that we should take care of those who are helpless**

**but are doing the best they can.**

# Did the Parable have a Real Component?

12

Perhaps Mary was the “widow” of this parable.

The Parables of Jesus, George A. Buttrick



## **Trigger**

To show that we should never give up in our prayers.

## **Hook**

Sympathy for the widow.

## **Relationships**

Reluctant judge and persistent widow.

## **Story or Situation**

A woman needing help from an adversary.

## **Lesson**

Keep praying no matter what.

## **Application of each character to ourselves**

Are we persistent in our prayers?

God loves us and will take care of us.

**[A parable] is a flash of light,  
not an ingeniously designed mosaic.**

**George Buttrick**

**Plants that are healthy produce countless seeds over their lifetime.**

- **Maple trees produce thousands of “flyers”**
- **Dandelions produce seeds designed to carry everywhere**
- **Birds and animals transport seeds over great distances**

**Do we produce many new lives in Christ?  
or perhaps many acts of goodness and mercy?**

**We are the sower, too!**

**We must not become spiritually hard of hearing;  
we must be ever open to what God's Spirit is saying to us  
and then listen and obey.**

**The Parables of Jesus, R.T. Kendall**

**The Pharisees thought that they had the Truth locked up;  
they understood it and didn't need to revisit it.**

**They had closed their minds.**

**We must avoid this great danger at all costs.**

**There are natural pearls and there are cultivated pearls.**

**Cultured pearls are formed**

**when men deliberately introduce an irritation.**

**Does God cultivate pearls in us?**

**(does he tempt or trouble us?)**

**We know that man does.**

**When tempted,**

**no one should say,**

**“God is tempting me.”**

**For God cannot be tempted by evil,**

**nor does he tempt anyone.**

**James 1:13**

**God does pick the pearls out of our hearts as a harvest.**

**Jesus can be seen as the “hidden treasure”.**

**He went into the heart of the earth (Sheol)**

**and emerged resurrected and victorious! [see Acts 2:31-32]**

**Jesus frequently used twin parables.**

**The parables of the Lost Coin and the Lost Sheep,  
and the parables of the Hidden Treasure  
and the Long-sought Pearl are instances.**

**Nor do these double comparisons merely repeat a truth;  
rather they reveal it in different aspects.**

**The Parables of Jesus, George A. Buttrick**

**A couple that are almost twins,**

**and related to Treasure and Pearl**

**(both about persistence and commitment):**

**The Importunate (Persistent) Widow and the Friend at Midnight**

# The Parable of the Friend at Midnight (1)

Then Jesus said to them,

“Suppose you have a **friend**,

and you go to him at midnight and say,

‘Friend, lend me three loaves of bread;

a **friend** of mine on a journey has come to me,  
and I have no food to offer him.’

And suppose the one inside answers,

‘Don’t bother me.

The door is already locked, and my children and I are in bed.  
I can’t get up and give you anything.’

I tell you,

even though he will not get up

and give you the bread because of friendship,

yet because of your **shameless audacity**

he will surely get up and give you as much as you need.

Luke 11:5-8



# The Parable of the Friend at Midnight (2)

**So I say to you:**

**Ask and it will be given to you;**

**seek and you will find;**

**knock and the door will be opened to you.**

**For everyone who asks receives;**

**the one who seeks finds;**

**and to the one who knocks,**

**the door will be opened.**

**Any time, even at midnight!**

**Luke 11:9-10**

# The Parable of the Friend at Midnight (3)

13

Which of you fathers,  
if your son asks for a fish,  
will give him a snake instead?

Or if he asks for an egg,  
will give him a scorpion?

If you then,

though you are **evil**, (a sinner)

know how to give good gifts to your children,  
how much more will your Father in heaven

give the **Holy Spirit** to those who ask him!”

Luke 11:11-13

The greatest gift is not a thing, but His Presence.

# The Knock at Midnight

**Have you ever had the “knock at midnight?”**

**How did you feel?**

**What did you do?**

# The Friend in Need

The friend who came from a journey is our own soul, which,  
as often as it wanders abroad  
in search of things earthly and temporal,  
departs from us.

It returns therefore,  
and longs to be refreshed with heavenly food,  
so soon as it has come again to itself  
and begun to meditate on things celestial and spiritual.

Trench, R.C., Notes On The Parables Of Our Lord

The friend comes from a distant country  
where he was wont to feed swine  
and to hunger insatiably for the husks.

## Trigger

Further illustration on how to pray (this is right after the “Lord’s Prayer”).

## Hook

Learning about prayer.

## Relationships

Father and child; friends and friends of friends.

## Story or Situation

Question: How does a good parent respond to a child’s needs?  
How about responding to a friend’s needs?

## Lesson

The true Father will take care of his children.

## Application of each character to ourselves

Do we take care of our children (or friends)?

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]**

**also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Importunate Widow**

**and the Friend at Midnight**

The true **harvest** of my daily life  
is somewhat as intangible and indescribable  
as the tints of morning or evening.

It is a little star-dust caught,  
a segment of the rainbow  
which I have clutched.

Henry David Thoreau, *Walden*

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**



# The Availability of God

**What if God had “office hours”?**

**What if God took vacations?**

**What if God “called in sick”?**

**What if God could not be everywhere at once?**

**PDE**

**Elijah taunted the prophets of Baal with just this issue  
when they could not produce fire for their altar.**

**1 Kings 19**

**This parable and its context  
show that God is always available,  
and always ready to listen to us.**

**He works constantly to uphold the universe (Hebrews 1:3)**

## Seeds

**Mustard Seed (Matthew 13:31-32)**

**Growing Seed (Mark 4:26-29)**

## Plants

**Weeds among wheat (Matthew 13:24-30, 36-43)**

**Uprooted plant (Matthew 15:13-20)**

**Lesson from a fig tree (Matthew 24:32-35)**

**Barren fig tree (Luke 13:6-9)**

**Workers in vineyard (Matthew 20:1-16)**

**Renters of a vineyard (Matthew 21:33-46)**

**True vine (John 15:1-17)**

# The Parable of the Mouth and Uprooted Plant (1)<sup>4</sup>

**Then some Pharisees and teachers of the law  
came to Jesus from Jerusalem and asked,  
“Why do your disciples break the tradition of the elders?  
They don’t wash their hands before they eat!”**

**Matthew 15:1-2**

# The Parable of the Mouth and Uprooted Plant (2)<sup>14</sup>

Jesus replied,

“And why do you break the command of God  
for the sake of your tradition?”

For God said,

‘Honor your father and mother’ and

‘Anyone who curses their father or mother  
is to be put to death.’

Corban (Mark 7 :11)

But you say that if anyone declares

that what might have been used to help their father or mother  
is ‘devoted to God,’

they are not to ‘honor their father or mother’ with it.

Thus you nullify the word of God

for the sake of your tradition.

Matthew 15:3-6

# The Parable of the Mouth and Uprooted Plant (3)<sup>14</sup>

**You hypocrites! Isaiah was right when he prophesied about you:**

**“These people honor me with their lips,  
but their hearts are far from me.**

**They worship me in vain;  
their teachings are merely human rules.”**

**Matthew 15:7-9**

# **The Parable of the Mouth and Uprooted Plant (4)**<sup>14</sup>

**Jesus called the crowd to him and said,**

**“Listen and understand.**

**What goes into someone’s mouth does not defile them,  
but what comes out of their mouth,  
that is what defiles them.”**

**Matthew 15:10-11**

# The Parable of the Mouth and Uprooted Plant (5)<sup>14</sup>

Then the disciples came to him and asked,

“Do you know that the Pharisees were **offended**  
when they heard this?”

He replied,

“**Every plant that my heavenly Father has not planted  
will be pulled up by the roots.**

Leave them;

they are blind guides.

If the blind lead the blind,

both will fall into a pit.”

**Matthew 15:12-14**

# The Parable of the Mouth and Uprooted Plant (6)<sup>14</sup>

Peter said, “**Explain the parable to us.**”

“**Are you still so dull?**” Jesus asked them.

“Don’t you see that whatever enters the mouth  
goes into the stomach and then out of the body?

But the things that come out of a person’s mouth  
come from the heart,  
and these defile them.

For out of the heart come evil thoughts -

murder, adultery, sexual immorality, theft, false testimony, slander.

These are what defile a person;

but eating with unwashed hands does not defile them.”

**Matthew 15:15-20**



# The Parable of the Uprooted Plant

**This... parable shows  
that not everything that exists  
was put there by God.**

**The Parables of Jesus, R.T. Kendall**

**This could include leaders (like the Pharisees).**

## Trigger

The Pharisees accused Jesus of wrong: acting against their tradition.

## Hook

The attack by the Pharisees.

## Relationships

None.

## Story or Situation

If Jesus was “spiritual”, He would not have broken the tradition of the wise Pharisees.

## Lesson

The Pharisees had created a tradition that had no real meaning.

## Application of each character to ourselves

Do we have our own sacred traditions?

**A good teacher is like a candle -  
it consumes itself to light the way for others.**

**Giving a hundred percent is best expressed  
in the parable of the pearl of great price, in Matthew 13.45-7.  
Is not the achievement of our greatest goals  
worth giving all that we have?**

**Similarly, Ecclesiastics 9.10 tells us:  
'whatever your hand finds to do, do it with all your might' (NIV).  
We must give our all to God;  
loving Him with all of our heart, soul, mind, and being.**

**Winston Churchill said of this kind of commitment that his people had  
'drawn the sword and thrown away the scabbard'.**

# Parable of the Mouth and the Uprooted Plant (PDF) <sup>15</sup>

Another aspect of this parable is that

the Pharisees and teachers were bringing their complaint  
before Jesus (a third party)

instead of a one-on-one confrontation with the individual.

If we are concerned about individuals and their spiritual well-being,  
we should go to them individually in a non-threatening manner  
and try to move their heart.

For example, Jesus and the woman at the well.

Jesus did not go to others in the community  
to talk “about” the woman.

He engaged her, alone,  
in one-on-one conversation  
and impacted her life.

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

## Seeds

**Mustard Seed (Matthew 13:31-32)**

**Growing Seed (Mark 4:26-29)**

## Plants

**Weeds among wheat (Matthew 13:24-30, 36-43)**

**Uprooted plant (Matthew 15:13-20)**

**Lesson from a fig tree (Matthew 24:32-35)**

**Barren fig tree (Luke 13:6-9)**

**Workers in vineyard (Matthew 20:1-16)**

**Renters of a vineyard (Matthew 21:33-46)**

**True vine (John 15:1-17)**

# The Parable (Lesson) of the Fig Tree

Jesus was describing the end of the world, and His return.

Now learn this lesson from the fig tree:

As soon as its twigs get tender and its leaves come out,  
you know that summer is near.

Even so, when you see all these things,  
you know that it is near, right at the door.

Truly I tell you,  
this generation will certainly not pass away  
until all these things have happened.

Heaven and earth will pass away,  
but my words will never pass away.

**Matthew 24:32-35**

Can we see the signs of the times?



# The Parable (Lesson) of the Fig Tree

**The temple cleansing and the fig tree cursing are related.**

**Remember that the fig tree had already been used  
as a symbol for Israel.**

**And in Jesus' day the temple**

**was a magnificent symbol of Israel's religious dedication.**

**Remember too that Jesus found the fig tree  
magnificent with leaves  
but with no fruit.**

**Conrad Gempf, Mealtime Habits of the Messiah**

# Parable Structure - The Fig Tree

15

## Trigger

Discussion of the end of the world.

## Hook

How can we know what will happen, and when.

## Relationships

None.

## Story or Situation

There are some signs that give us notice.

## Lesson

We should be ever watchful for the return of Christ.

## Application of each character to ourselves

How concerned are we with when the world will end?

# The Parable of the Barren Fig Tree

Jesus, similarly, had just finished discussing signs of the times.

Then he told this parable:

“A man had a fig tree growing in his vineyard,  
and he went to look for fruit on it but did not find any.  
So he said to the man who took care of the vineyard,  
‘For three years now I’ve been coming to look  
for fruit on this fig tree and haven’t found any.

Cut it down!

**Why should it use up the soil?’**

“‘Sir,’ the man replied,  
‘leave it alone for one more year,  
and I’ll dig around it and fertilize it.  
If it bears fruit next year, fine!  
If not, then cut it down.’”

Luke 13:6-9

**Good fig trees usually produce fruit after three years,  
sometimes for three months of the year.**

**The Parables of Jesus, R.T. Kendall**

**Not only is it of no use,  
but also it diverts the moisture  
which the vines would otherwise suck up from the earth,  
it keeps off the sun,  
and occupies the ground.'**

**Bengel, from Trench, R.C., Notes On The Parables Of Our Lord**

**In Matthew 21, it was the fig tree**

**that was the focus of attention**

**when Jesus symbolically cursed it... (Matthew 21:19)**

**The Parables of Jesus, R.T. Kendall**

**There comes a time when God says,  
“Enough is enough.”**

**The Parables of Jesus, R.T. Kendall**

**In Luke 13:1-9,  
Jesus told a short parable  
after having warned people  
that they should take the opportunity to repent now,  
before anything happens to them  
that would cause it to be too late.**

**The Parables of Jesus, R.T. Kendall**

**What do the different people of this parable signify?**

**Most scholars agree on the following.**

**The owner of the vineyard refers to God the Father.**

**The vineyard, or the fig tree, refers to the nation of Israel.**

**The servant who said, “Wait one more year,”**

**represents the intercession of God’s Messiah, the Lord Jesus...**

**The man who took care of the vineyard,**

**then, is the mediator, the intercessor.**

**The Parables of Jesus, R.T. Kendall**



**This great Intercessor pleads for men,  
yet not that they may always continue unpunished in their sins,  
but only that their sentence may for a while be suspended;  
so to prove whether they will turn and repent.**

**Trench, R.C.; Notes On The Parables Of Our Lord**

## Trigger

Discussion of the signs of the times.

## Hook

What do we do with things that don't work (produce)?

## Relationships

None.

## Story or Situation

The gardener begged for a second chance to save the fig tree.

## Lesson

God gives us a second chance as well.

## Application of each character to ourselves

Do we fully appreciate our second chance?

Do we give others a second (or third, or fourth) chance?

**Love is not blind -  
it sees more, not less.  
But because it sees more,  
it is willing to see less.**

**Rabbi Julius Gordon**

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**We try to find a reason to not be accountable  
for what we are doing here in now.**

**The Parable of the Fig Tree**

**brought focus to another time.**

**The Parable of the Uprooted Plant**

**brought focus on others rather than self.**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

# The Authority of Jesus Questioned (1)

Jesus had just presented the Parable of the Barren Fig Tree.

Jesus entered the temple courts, and,

while he was teaching,

the chief priests and the elders of the people came to him.

“By what authority are you doing these things?” they asked.

“And **who gave you this authority?**”

Jesus replied,

“I will also ask you one question.

If you answer me,

I will tell you by what authority I am doing these things.”

Matthew 21:23-24

They discussed it among themselves and said,

“If we say, ‘From heaven,’ he will ask,

‘Then why didn’t you believe him?’

But if we say, ‘From men’ -

we are afraid of the people,

for they all hold that John was a prophet.”

So they answered Jesus, “We don’t know.”

Then he said,

“Neither will I tell you by what authority I am doing these things.

**Matthew 21:25-27**



# The Parable of the Two Sons (1)

This parable was triggered by the question of authority.

“What do you think?”

There was a man who had two sons.

He went to the first and said,

‘Son, go and work today in the vineyard.’

“‘I will not,’ he answered,

but later he changed his mind and went.

“Then the father went to the other son and said the same thing.

He answered, ‘I will, sir,’

but he did not go.

“Which of the two did what his father wanted?”

“The first,” they answered.

**Matthew 21:28-30**

# The Parable of the Two Sons (2)

**Jesus said to them,**

**“I tell you the truth, the tax collectors and the prostitutes  
are entering the kingdom of God ahead of you.**

**For John came to you to show you the way of righteousness,  
and you did not believe him,**

**but the tax collectors and the prostitutes did.**

**And even after you saw this,**

**you did not repent and believe him.**

**Matthew 21:31-32**

In addition to the question asked by Jesus concerning which son did the will of his Father, we might ask, 'which of these two sons really pleased the Father'?

I think that the answer to this is that neither one totally pleased the Father.

Christ could have included another son who without question went out and obeyed his Father.

But Christ was really addressing another point, one having to do with the contrast between the ordinary, everyday Jew and those who were thought of as the spiritual leaders.

# Reworking the Parable

**Consider a man who has three sons;**

**and as they are growing up he teaches them all a trade.**

**Let us just assume that this trade is carpentry,**

**and the father spends a lot of time with each son  
working to make them a good carpenter.**

**After several years, and they are all grown up,**

**he gives each of them a project for them to complete for him.**

**He explains to each of them just what it is that he wants.**

**He gives each of them a plot of land**

**and tells them where to build a house,**

**how to build the house,**

**and many other details.**

**Now the first son**

**thinks that he is a better carpenter than his dad,  
and so he does things as his father had requested  
only when he agrees with his father  
that it should be done that way.**

**Otherwise he does whatever he pleases.**

**The second son stands in great fear of his father,  
and though he does not agree in many instances  
with the wishes of his father,  
he obeys him anyway  
because the respect that he has for him.**

**It bothers him that he has to do what he really doesn't want to,  
and he knows that he will go his own way  
when the chance comes.**

**This leads us to the third son.**

**This son has really learned the trade  
and the ways of his father.**

**He does exactly what his father wanted or willed  
because he believed that every thing that his father requested  
was in fact the best thing to do.**

**He has learned the trade so well  
that he acts just as his father would act  
in his decision making processes.**

Now that we have seen

the response of the three sons,

consider,

**'which son was most pleasing to his father?'**



**There are three basic types of attitudes that are represented here by the three sons.**

**If we will but admit it,**

**we have all been like each one of them at one time or another!**

**The first son was different from his father and would not submit to his will.**

**His thoughts were:**

**'I think that it ought to be done another way, and that is just how I am going to do it'.**

**The second son was also different in character from his father,  
but not so much as the first son.**

**Although he disagreed with the way his father did things,  
he knew that his father was the authority  
and that for one reason or another**

**he had better deny his own will and follow his father's.**

**He was different, but he did submit.**

# Assessment (3)

The third son, as we have already said,  
had grown to become like his father in character,  
and obedience came very naturally to him.  
He obeyed because he had made the will of his father his own will;  
he was a man after the heart of his father.  
Surely we can sense the tremendous joy  
that the father must have felt  
as he surveyed the work of his third son,  
knowing that he had truly produced a carpenter.  
This, of course, was the true object of his work.

While God loves us when we respect him enough  
to do what He wants instead of what we want,  
it is His whole purpose to make us become like Him.

What does God really want from us?

**'You, therefore, must be perfect,  
even as your heavenly Father is perfect'. (Matthew 5:48)**

What a severe challenge! How can we be like God?

We started out this way, for God said in Genesis 1:26:

**'Let us make man in our own image, after our likeness'.**

But when Adam and Eve attempted to seek this likeness  
in the wrong manner;

being tempted to **'be like God'**, Genesis 3:5,

they were condemned and thrown out of the garden.

But we are sons of God, and as such, should bear a resemblance.

God's model of what he wants from all of us.

**'I have found in David the son of Jesse  
a man after my heart,  
who will do all my will'.**

**Acts 13:22**

To be like someone's heart is to be like them,  
for their heart symbolizes their whole being.

To do all of someone's will is to be like them so completely  
that the two wills become one.

One ends up doing exactly what the other wanted them to do  
because they now think and feel alike.

## Trigger

Jesus had just had his authority questioned.

## Hook

Who was the obedient son?

## Relationships

Father and Sons

## Story or Situation

Father asks two sons to work in the vineyard.

## Lesson

Humble obedience is better than empty talk.

## Application of each character to ourselves

Do we love in word or in deed? (1 John 3:18)

**To the world you may be one person,  
but to one person you may be the world.**

**Heather Cortez**

# Do we all see the same meaning?



© 1985 PEANUT WOODSIDE LLC. DIST. BY UNIVERSAL UDBX

www.snoopy.com



**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Jesus' actions did have a teaching element,  
but not one that was focused on the topic of the question.**

**The Pharisees were operating on a foundation of belief  
that they were the experts  
and could set intellectual traps  
from which escape was impossible.**

**Jesus, simply and effectively,  
demonstrated that they did not hold all of the answers  
and that He, an “uneducated carpenter’s son”,  
had superior understanding and strategy.**

**Then Jesus declared,**

**“I am the bread of life.**

**He who comes to me will never go hungry,**

**and he who believes in me will never be thirsty...**

**For I have come down from heaven**

**not to do my will**

**but to do the will of him who sent me...**

**John 6:35, 38**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

# The Parable of the Renters of a Vineyard (1) 17

Listen to another parable:

There was a landowner who planted a vineyard.

He put a wall around it, dug a winepress in it  
and built a watchtower.

Then he rented the vineyard to some farmers  
and went away on a journey.

When the harvest time approached,  
he sent his servants to the tenants to collect **his fruit**.

The tenants seized his servants;  
they beat one, killed another, and stoned a third.

Then he sent other servants to them, more than the first time,  
and the tenants treated them the same way.

Last of all, he sent his **son** to them.

‘They will respect my son,’ he said.

**Matthew 21:33-37**

# The Parable of the Renters of a Vineyard (2) 17

But when the tenants saw the son, they said to each other,  
'This is the heir. Come, **let's kill him** and take his inheritance.'  
So they took him and threw him out of the vineyard and killed him.  
Therefore, when the owner of the vineyard comes,  
what will he do to those tenants?"

He will bring those wretches to a wretched end," they replied,  
"and he will rent the vineyard to other tenants,  
who will give him his share of the crop at harvest time."

**Matthew 21:38-41**

# The Parable of the Renters of a Vineyard (3) 17

Jesus said to them,

“Have you never read in the Scriptures:

“**The stone the builders rejected  
has become the capstone;  
the Lord has done this,  
and it is marvelous in our eyes’?**

“Therefore I tell you that the kingdom of God  
will be **taken away from you  
and given to a people  
who will produce its fruit.**

He who falls on this stone will be broken to pieces,  
but he on whom it falls will be crushed.”

**Matthew 21:42-44**

# The Parable of the Renters of a Vineyard (4) 17

**When the chief priests and the Pharisees heard Jesus' parables,  
they knew he was talking about them.**

**They looked for a way to arrest him,  
but they were afraid of the crowd  
because the people held that he was a prophet.**

**Matthew 21:45-46**

**How many times did the chief priests and the Pharisees know  
that he was talking about them?**



The image of the kingdom of God as a vine-stock, or as a vineyard, runs through the whole Old Testament (Deut. 32:82; Ps. 80:8-16; Is. 27:1-7; Jer. 2:21; Ezek. 15:1-6; 19:1-10; Hos. 10:1).

The vine, the lowest, is at the same time the noblest of plants. Our Lord appropriates it, among earthly symbols, to Himself; He is the mystical Vine (John xv. 1).

It is a tree which spreads and diffuses itself, casts out its tendrils and branches on every side; so that of that Vine which the Lord brought out of Egypt the Psalmist could say, 'it filled the land' (Psalm 80:9).

Nor may we, while drawing out these points of similitude, omit the fact that there was no property so valuable, nor which yielded returns so large, as a vineyard.

R.C. Trench, Notes On The Parables Of Our Lord

# Parable Structure - The Renters of a Vineyard 17

## Trigger

This was just after the Parable of the Two Sons.

## Hook

How could these “renters” presume to take over the vineyard?

## Relationships

Owner (with his servants and family) and renters.

## Story or Situation

Owner rents out vineyard to those who kill those he sends to receive payment.

## Lesson

God sent His son to die for us. How would a typical Father feel towards us?

## Application of each character to ourselves

Do we spit in the face of a Loving and Grace-giving God?

# **The Parable of the Workers in a Vineyard (1) 17**

**For the kingdom of heaven is like a landowner  
who went out early in the morning  
to hire men to work in his vineyard.**

**He agreed to pay them a denarius for the day  
and sent them into his vineyard.**

**About the third hour he went out  
and saw others standing in the marketplace doing nothing.**

**He told them,  
'You also go and work in my vineyard,  
and I will pay you whatever is right.'**

**So they went.**

**He went out again about the sixth hour and the ninth hour  
and did the same thing.**

**Matthew 20:1-5**

# **The Parable of the Workers in a Vineyard (2) 17**

**About the eleventh hour he went out  
and found still others standing around.**

**He asked them,**

**‘Why have you been standing here all day long doing nothing?’**

**‘Because no one has hired us,’ they answered.**

**He said to them,**

**‘You also go and work in my vineyard.’**

**Matthew 20:6-7**

# The Parable of the Workers in a Vineyard (3) 17

**When evening came,**

**the owner of the vineyard said to his foreman,**

**‘Call the workers and pay them their wages,**

**beginning with the last ones hired and going on to the first.’**

**The workers who were hired about the eleventh hour came**

**and each received a denarius.**

**So when those came who were hired first,**

**they expected to receive more.**

**But each one of them also received a denarius.**

**Matthew 20:8-11**

# **The Parable of the Workers in a Vineyard (4) 17**

**When they received it,**

**they began to grumble against the landowner.**

**‘These men who were hired last worked only one hour,’ they said,  
‘and you have made them equal to us  
who have borne the burden of the work and the heat of the day.’**

**But he answered one of them,**

**‘Friend, I am not being unfair to you.**

**Didn’t you agree to work for a denarius?**

**Take your pay and go.**

**I want to give the man who was hired last the same as I gave you**

**Don’t I have the right to do what I want with my own money?**

**Or are you envious because I am generous?’**

**So the last will be first, and the first will be last.**

**It is a parable which stands only second to that of the Unjust Steward in the number and wide divergence from one another of the explanations that have been proposed for it; and only second to that, if indeed second, in the difficulties which it presents.**

**R.C. Trench**

**All of the parables of Jesus had an element of shock to them,  
but the effect of this one would  
probably have left the people more stunned  
than any parable they had heard so far.**

**The Parables of Jesus, R.T. Kendall**



**In Jesus' day,**

**a working day might have been as long as twelve hours.**

**Manual workers would often have worked from dawn till dusk.**

**The Parables of Jesus, R.T. Kendall**

# Is this about earning salvation?

17

**Those missed the point  
who thought they should be paid  
what they 'earned'.  
None of us can earn salvation.**

**David Beard**

**The pay for this one day (or part of a day)  
is insignificant compared to a lifetime –  
similarly God looks at the big picture  
(we all fall short,  
but get more than we deserve.)**

**The greatest gift you can give another  
is the purity of your attention.**

**Richard Moss**

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

# They Knew He was Talking About Them (PDE) 18

When the chief priests and the Pharisees heard Jesus' **parables**,  
they knew **he was talking about them**.

**Matthew 21:45**

In Matthew 25:39-44,  
Jesus talks about Good and Evil people  
who become aware  
that Christ is speaking of them.

# The Parable of the Workers in a Vineyard (1) 18

For the kingdom of heaven is like a landowner  
who went out early in the morning  
to hire men to work in his vineyard.

He agreed to pay them a denarius for the day  
and sent them into his vineyard.

About the third hour he went out  
and saw others standing in the marketplace doing nothing.

He told them,

‘You also go and work in my vineyard,  
and I will pay you whatever is **right**.’

Can we really be the  
judge of what is right?

So they went.

He went out again about the sixth hour and the ninth hour  
and did the same thing.

Matthew 20:1-5

# The Parable of the Workers in a Vineyard (2) 18

About the eleventh hour he went out  
and found still others standing around.

He asked them,

‘Why have you been standing here all day long doing **nothing?**’

‘Because no one has hired us,’ they answered.

He said to them,

‘You also go and work in my vineyard.’

**Matthew 20:6-7**



# The Parable of the Workers in a Vineyard (3) 18

When evening came,

the owner of the vineyard said to his foreman,

‘Call the workers and pay them their wages,

**beginning** with the last ones hired and going on to the first.’

The workers who were hired about the eleventh hour came

and each received a denarius.

So when those came who were hired first,

they expected to receive more.

But each one of them also received a denarius.

Matthew 20:8-11

# The Parable of the Workers in a Vineyard (4) 18

When they received it,

they began to grumble against the landowner.

‘These men who were hired last worked only one hour,’ they said,  
‘and you have made them equal to us  
who have borne the burden of the work and the heat of the day.’

But he answered **one** of them,

‘Friend, I am not being unfair to you.

Didn’t you **agree** to work for a denarius?

Take your pay and go.

I want to give the man who was hired last the same as I gave you

Don’t I have the **right** to do what I want with my own money?

Or are you envious because I am generous?’

**So the last will be first, and the first will be last.**

Can we be happy for  
anyone that is saved?

# Is this about earning salvation?

18

**Those missed the point  
who thought they should be paid  
what they 'earned'.**

**None of us can earn salvation.**

**David Beard**

**The pay for this one day (or part of a day)  
is insignificant compared to a lifetime –  
similarly God looks at the big picture  
(we all fall short [Romans 3:23],  
but get more than we deserve.)**

**Jesus Himself taught elsewhere that a worker deserves his wages  
(see Luke 10:7).**

**We know that God notices**

**when people don't treat their employees right... [see James 5:4].**

**The Parables of Jesus, R.T. Kendall**

**They had the right heart (represented by the willingness to work) –  
and they must have worked,  
or “God” wouldn't have paid them at all.**

He encouraged them to work in his vineyard,  
and they did.

Later he went out and did the same thing again,  
**three** more times!

It was a free offer.

The Parables of Jesus, R.T. Kendall

So how are we to understand this parable?

I believe it is one of a certain class of parables that deal in part with the problems the Jews had when Gentiles began to believe the gospel and embrace Christianity.

The problem is reflected in the person of the older son in Jesus' **parable of the prodigal**.

It is seen in the **parable of the banquet**, to which many refused to come, and in the **parable of the Pharisee and the tax collector**.

Above all, it is developed at length in the middle section of Paul's great letter to the Romans (chapters 9-11: tree grafts)

The Parables of Jesus, R.T. Kendall

**This parable teaches that we must learn to live within our anointing  
and not look over our shoulders, asking,**

**“Well, what about him? What about her?”**

**We all have an anointing.**

**Not everyone in the Body of Christ  
will be used by God in the same way.**

**We shouldn't look at those with a higher profile  
and desire to function in their role.**

**The Parables of Jesus, R.T. Kendall**

# **We Should Want All to be Saved (1)**

**This means that the greatest sinner  
who may have lived the most wicked life can be forgiven by God  
and be acquitted of his sins,  
just the same as a child who comes to the Lord  
without having had much opportunity to sin.  
God could take an Adolf Hitler or an Al Capone and convert them  
as easily as converting a six-year-old boy.  
He can convert anyone because in one stroke  
the blood of Christ washes away all our sins.  
A person who received Christ on his or her deathbed  
will go to heaven just as quickly as someone  
who has been serving the Lord faithfully for sixty years.**

**God has a different perspective of our relative sins.**



**The scandal of the New Testament is that**

**a person can live a righteous life –**

**be moral, upright, highly respected and so forth,**

**and yet still end up in hell.**

**Sometimes when I used to walk around Westminster Abbey**

**in London and think of all the people who are honored there,**

**I would wonder, Where are they now?**

**Yet the most wicked person can receive the Lord**

**and then go straight to heaven.**

**The Parables of Jesus, R.T. Kendall**

**We must be glad for the salvation of others: even our enemies!**

**Look, for instance, at Saul of Tarsus.**

**Imagine how sore Peter, James and John must have felt about him –  
suddenly appearing on the scene**

**and yet rising so quickly to a very high profile in the Church.**

**It must have really gotten their goat.**

**The Parables of Jesus, R.T. Kendall**

**Think about the disciples complaint**

**about others who cast out demons (Mark 9:38),**

**and Paul's attitude about others who preached to spite him**

**(Philippians 1:15ff).**

**It could be that you have been very happy with your job  
until you found out that somebody else in an equivalent role  
is making more money than you are...**

**Be thankful that you are able to have a job at all.**

**The Parables of Jesus, R.T. Kendall**

**Last,**

**we are *all* like the eleventh-hour person**

**sooner or later**

**and in one way or another.**

**The Parables of Jesus, R.T. Kendall**

# **We must not Judge**

**I expect there will be people in heaven who get a reward  
whom I didn't think would get anything.**

**And there will be people in heaven saved by fire  
whom I thought would have a reward.**

**The Parables of Jesus, R.T. Kendall**

Is the attitude of greater reward in heaven  
is contradictory to the idea  
“the first shall be last”?

**Do we really want anymore than salvation?**

Are we happy for all those saved, even our enemies?

We should be,

perhaps only because of the transformation  
that they (we) will undergo.

The Parables of Jesus, R.T. Kendall

The last hired workmen from the parable of the labourers  
in the vineyard each received a denarius each.

F.F. Bruce

'God's love cannot be portioned out in quantities  
nicely adjusted to the merits of individuals.  
There is such a thing as the twelfth part of a denar.  
It was called a pondion.

But there is no such thing as  
a twelfth part of the love of God.'

TW Manson

**We get all of God's Love!**

# Parable Structure - The Workers in the Vineyard<sup>18</sup>

## Trigger

This was just after the story of the rich young ruler.

## Hook

Unfair payment practice.

## Relationships

Employer and employees.

## Story or Situation

Employer pays the late-comers the same as those who worked all day.

## Lesson

There is no partial salvation.

## Application of each character to ourselves

Do we try to earn our salvation?

Do we judge others that we do not think deserve salvation?



# Build a Parable: Lessons from the Cocoon



BUTTERFLY ALPHABET

KRILL B. SANDOZ  
www.krillb.com

*Krill B. Sandoz*

**No life is insignificant  
when God chooses to use it  
to teach His truth to others.**

**Charles Swindoll**

**When Jesus was telling his stories,  
the people listened and probably laughed;  
they did not know how  
we would later sermonize them.**

# Outline of the Class

## Parables

19

- I Introduction**
- II Communication**
- III Purpose of Parables**
- IV Parable Structure**
- IV Parable Organization**
- V Individual Parable Studies**

**Building our own Parable: The Emergence of a Butterfly**

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

Is the attitude of greater reward in heaven  
contradictory to the idea  
“the first shall be last”?

**Do we really want anymore than salvation?**

Are we happy for all those saved, even our enemies?

We should be,  
perhaps only because of the transformation  
that they (we) will undergo.

The Parables of Jesus, R.T. Kendall

## Passion Week

### Among the Crowd

Triumphal Entry (12:12-19)

Jesus Speaks of His Death (12:20-36)

The Jews Continue Their Unbelief (12:27-50)

### With the Disciples Only

The Last Supper (Passover) (13:1-2)

Jesus Washed the Disciples' Feet (13:3-17)

Jesus Predicts His Betrayal (13:18-38)

Judas and Peter

Jesus Comforts His Disciples (14:1-31)

Many Mansions

Jesus is the Way to the Father

The Comforter will Come

Parable of the Vine and the Branches (15:1-17)

The Vine and The Branches is not a typical parable; it is an allegory given as a part of the Comfort



# The Vine and the Branches (1)

I am the true vine, and my Father is the gardener.

He cuts off every branch **in me**

that bears no **fruit**,

dead branches are pruned

while every branch that does bear **fruit**

he prunes so that it will be even more **fruitful**.

You are already clean

Both fruitful and unfruitful branches are cut.

because of the word I have spoken to you.

Remain **in me**,

and I will remain in you.

No branch can bear **fruit** by itself;

it must remain in the vine.

separated branches  
cannot bear fruit

Neither can you bear **fruit**

unless you remain **in me**.

# The Vine and the Branches (2)

**I am the vine; you are the branches.**

If a man remains **in me** and I in him,  
he will bear much **fruit**;

apart from me you can do nothing.

If anyone does not remain **in me**,

he is like a branch that is thrown away and withers;

such branches are picked up,

thrown into the fire and burned.

If you remain **in me** and my words remain in you,

ask whatever you wish,

and it will be given you.

This is to my Father's glory,

that you bear much **fruit**,

showing yourselves to be my disciples.

much fruit vs nothing  
connected vs disconnected

Remain in Christ!

# The Vine and the Branches (3)

As the Father has loved me, so have I loved you.

Now remain in my love.

Remain in God's Love

If you obey my commands, you will remain in my love,  
just as I have obeyed my Father's commands  
and remain in his love.

I have told you this so that my joy may be in you  
and that your joy may be complete.

Joy in bearing fruit

My command is this:

Love each other as I have loved you.

Greater love has no one than this,  
that he lay down his life for his **friends**.

The Greatest Fruit:  
Christ's Sacrifice

John 15:9-13

# The Vine and the Branches (4)

You are my **friends** if you do what I command.

I no longer call you servants,

From servants to friends

because a servant does not know his master's business.

Instead, I have called you **friends**,

for everything that I learned from my Father

I have made known to you.

You did not choose me,

but I chose you and appointed you to go and bear **fruit** -

**fruit** that will last.

Everlasting Fruit: Unfailing Love

Then the Father will give you whatever you ask in my name.

This is my command:

**Love each other.**

Simple: Like "Hate Good, Love Evil" (Amos 5:15a)

John 15:14-17

# Parable Structure - The Vine and the Branches 19

## Trigger

This occurred during the Last Supper.

## Hook

Comfort: Thinking about how we can live in each other.

## Relationships

Personal relationships must be nourished.

## Story or Situation

There was no “story” - this was an extended metaphor. It was not “a man went and ...”; it was personal between Christ and us.

## Lesson

We share life with the Trinity. The fruit is love - the Greatest Story Ever Told.

## Application of each character to ourselves

Do we live in the Spirit?

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders

Rich Fool

Unprepared Builder

# Another Plant Prelude - True and False Prophets<sup>19</sup>

Watch out for false prophets.

They come to you in sheep's clothing,  
but inwardly they are ferocious wolves.

By their **fruit** you will recognize them.

Do people pick grapes from thornbushes, or figs from thistles?

Likewise, every good tree bears good **fruit**,  
but a bad tree bears bad **fruit**.

A good tree cannot bear bad **fruit**,  
and a bad tree cannot bear good **fruit**.

Every tree that does not bear good **fruit**  
is cut down and thrown into the fire.

Thus, by their **fruit** you will recognize them.

Matthew 7:15-20

Very similar lesson to the previous plant parables.

No good tree bears bad **fruit**,  
nor does a bad tree bear good **fruit**.

Each tree is recognized by its own **fruit**.

People do not pick figs from thornbushes,  
or grapes from briars.

A good man brings good things  
out of the good stored up in his heart,  
and an evil man brings evil things  
out of the evil stored up in his heart.

For the mouth speaks what the heart is full of.



# Another Plant Prelude - True and False Disciples

Not everyone who says to me, 'Lord, Lord,'  
will enter the kingdom of heaven,  
but only the one who does the will of my Father  
who is in heaven.

Many will say to me on that day, 'Lord, Lord,  
did we not prophesy in your name  
and in your name drive out demons  
and in your name perform many miracles?'

Then I will tell them plainly,  
'I never knew you. Away from me, you evildoers!'

**Matthew 7:21-29**

Why do you call me, Lord, Lord,  
and do not do what I say?

**Luke 6:46**

# Quote

**Be kind.**

**Remember,**

**everyone you meet is fighting a hard battle.**

**T.H. Thompson**

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

# The Tastiest Fruit [PDE]

**The valuable wine**

**comes not from grapes that were in the good, moist, fertile soil,**

**but rather the most valuable wine**

**came from vines planted in less fertile soil,**

**prone to drought,**

**with vines pruned heavily year after year.**

**Hardship can diminish the quantity of fruit**

**but make that which is produced even more precious.**

**Other note of interest:**

**Remember the quality of wine**

**that Christ produced at the wedding in Cana.**

**From Christ's emptying of Himself, and dying on the cross?**

# The Vine and the Branches

**God the Father is the gardener;  
Christ the Son (God/man) is the vine;  
We are the branches, and bear fruit.**

**John 15:1-4**

**There is a hierarchy, there is an order, there is a certain separation,  
but there is also a sense of communion and closeness.**

**We are indeed unworthy,  
but we can approach His throne with confidence (Hebrews 4:16).**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)

**True and False Prophets (wolves in sheep's clothing)**

**A tree and its fruit**

**Their **fruit** enables us to recognize them.**

**Matthew 7:15-20, Luke 6:43-45**



# The Wise and Foolish Builders (1)

Therefore everyone who hears these words of mine  
**and** puts them into practice  
is like a wise man who **[dug down deep and]**  
built his house on the rock.

The rain came down,  
the streams rose **[a flood and torrent came]**,  
and the winds blew and beat against that house;  
yet it did not fall,  
because it had its foundation on the rock  
**[because it was well built]**.

Matthew 7:24-25, Luke 6:47-48

# The Wise and Foolish Builders (2)

But everyone who hears these words of mine  
and does not put them into practice  
is like a foolish man  
who built his house on sand [without a foundation].

The rain came down,  
the streams rose,  
and the winds blew and beat against that house,  
and [the moment the torrent struck that house]  
it fell with a great crash  
[it collapsed  
and its destruction was complete].”

Matthew 7:26-27, Luke 6:49

# How many of you are builders?

20

**Camp: shelter from storm**

- **Shiloh with hurricane storms**
- **Collapse of tent at Dotson's Point**

**Dad and I building a clubhouse using old seasoned oak fence lumber.**

**None of my "forts" ever had a real foundation. (no footer was poured)  
They were all very temporary.**

Because they lead my people astray, saying,  
“Peace,” when there is no peace,  
and because, when a flimsy wall is built,  
they cover it with whitewash,  
therefore tell those who cover it with whitewash  
that it is going to fall.

Rain will come in **torrents**,  
and I will send hailstones hurtling down,  
and **violent winds** will burst forth.

When the wall collapses,  
will people not ask you,

What a funny joke!

“**Where is the whitewash you covered it with?**”

Ezekiel 13:10-12

Therefore this is what the Sovereign Lord says:

In my wrath I will unleash a **violent wind**,  
and in my anger hailstones and **torrents** of rain  
will fall with destructive fury.

I will tear down the wall you have covered with **whitewash**  
and will level it to the ground  
so that its foundation will be laid bare.

When it falls,  
you will be destroyed in it;  
and you will know that I am the Lord.

So I will pour out my wrath against the wall  
and against those who covered it with **whitewash**.

Ezekiel 13:13-15a

I will say to you,

“The wall is gone

and so are those who **whitewashed** it,

those prophets of Israel who prophesied to Jerusalem

and saw visions of peace for her

when there was no peace,

declares the Sovereign Lord. ””

**Ezekiel 13:15b-16**

**When the whirlwind passes by,  
the wicked is no more,  
But the righteous  
has an everlasting foundation.**

**Proverbs 10:25**

**Nothing can separate us from the love of God (from Romans 8:35ff).**

**In this parable Jesus is making a staggering claim.**

**In effect He is saying  
that obedience to His teaching  
is the only safe foundation for life.**

**William Barclay**



I planted the seed,  
Apollos watered it,  
but God has been making it grow.

So neither the one who plants  
nor the one who waters is anything,  
but only God,  
who makes things grow.

The one who plants and the one who waters have one purpose,  
and they will each be rewarded according to their own labor.

For we are co-workers in God's service;  
you are God's field,  
God's building.

**Sometimes we don't want the Light  
because we are afraid of the bill.**

**Laurie Beth Jones**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

## Foundation: The Parable Wise and Foolish Builders

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

**Wise and Foolish Builders** (Matthew 7:24-27, Luke 6:47-49)

**Rich Fool** (Luke 12:13ff)

**Unprepared Builder** (Luke 14:28-30)

# The Wise and Foolish Builders (1)

Therefore everyone who hears these words of mine  
**and** puts them into practice  
is like a wise man who **[dug down deep and]**  
built his house on the rock.

The rain came down,  
the streams rose **[a flood and torrent came]**,  
and the winds blew and beat against that house;  
yet it did not fall,  
because it had its foundation on the rock  
**[because it was well built]**.

Matthew 7:24-25, Luke 6:47-48

# The Wise and Foolish Builders (2)

But everyone who hears these words of mine  
and does not put them into practice  
is like a foolish man  
who built his house on sand [without a foundation].

The rain came down,  
the streams rose,  
and the winds blew and beat against that house,  
and [the moment the torrent struck that house]  
it fell with a great crash  
[it collapsed  
and its destruction was complete].”

Matthew 7:26-27, Luke 6:49

# Paul's Discussion - First the Plant Analogy 21

I planted the seed,  
Apollos watered it,  
but God has been making it grow.

So neither the one who plants  
nor the one who waters is anything,  
but only God,  
who makes things grow.

The one who plants and the one who waters have **one purpose**,  
and they will each be rewarded according to their own labor.

For we are co-workers in God's service;

you are God's **field**,

Note connection

God's **building**.

1 Corinthians 3:6-9



# Paul's Discussion - Next, the Foundation (1) 21

By the grace God has given me,

I laid a **foundation** as a wise builder,  
and someone else is building on it.

But each one should build with care.

For no one can lay any **foundation** other than the one already laid,  
which is Jesus Christ.

1 Corinthians 3:10-12

# Paul's Discussion - Next, the Foundation (2) 21

If anyone builds on this **foundation**

using gold, silver, costly stones, wood, hay or straw,  
their work will be shown for what it is,  
because the Day will bring it to light.

It will be revealed with fire,

and the fire will test the quality of each person's work.

If what has been built survives, the builder will receive a reward.

If it is burned up,

the builder will suffer loss but yet will be saved

- even though only as one escaping through the flames.

1 Corinthians 3:13-15

Here fire, not storm, is the destroyer.

**Don't you know that you yourselves are God's temple  
and that God's Spirit dwells in your midst?**

**If anyone destroys God's temple,  
God will destroy that person;  
for God's temple is sacred,  
and you **together** are that temple.**

**1 Corinthians 3:16-17**

**We must not be the destroyer.**

# The Physical Temple was Also Destroyed 21

As he was leaving the temple,  
one of his disciples said to him,  
“Look, Teacher!  
What massive stones!  
What magnificent buildings!”

The Jews trusted in the temple,  
regardless of their actions.

“Do you see all these great buildings?”  
replied Jesus.  
“Not one stone here will be left on another;  
every one will be thrown down.”

Mark 13:1-3

The spiritual foundation had eroded and become like sand.

**They all ate the same spiritual food  
and drank the same spiritual drink;  
for they drank from the spiritual rock  
that accompanied them,  
and **that rock was Christ.****

**1 Corinthians 10:3-4**

**Interestingly, the Rock produced its own water.**

My hope is **built** on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly trust in Jesus' Name.

When darkness seems to hide His face,  
I rest on His unchanging grace.  
**In every high and stormy gale,**  
My anchor holds within the veil.

His oath, His covenant, His blood,  
**Support me in the whelming flood.**  
When all around my soul gives way,  
He then is all my Hope and Stay.

**On Christ the solid Rock I stand,  
All other ground is sinking sand;  
All other ground is sinking sand.**

# The Wise Man Children's Song

**The wise man built his house upon the rock, (repeat)**

**And the rains came tumbling down!**

**The rains came down and the floods came up, (repeat twice)**

**And the house on the rock stood firm.**

**The foolish man built his house upon the sand, (repeat twice)**

**And the rains came tumbling down!**

**The rains came down and the floods came up, (repeat twice)**

**And the house on the sand went SPLAT!**

**Traditional**

# The Wise and Foolish Builders (Postscript) 21

**When Jesus had finished saying these things,  
the crowds were amazed at his teaching,  
because he taught as one who had authority,  
and not as their teachers of the law.**

**Matthew 7:28-29**

**The people at the time Jesus delivered this miracle,  
were moved more like we are  
singing the children's song.**



# Parable Structure - The Wise and Foolish Builders

## Trigger

Discussion of false people.

## Hook

House stability.

## Relationships

None.

## Story or Situation

What foundation are we building our spiritual lives upon?

## Lesson

Only God gives a solid foundation.

## Application of each character to ourselves

What is the focus of our worship?

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)

# The Rich Fool (1)

Someone in the crowd said to him,

“Teacher, tell my brother to divide the inheritance with me.”

Jesus replied,

“Man, who appointed me a judge or an arbiter between you?”

Then he said to them,

“Watch out!

Be on your guard against all kinds of greed;

life does not consist in an abundance of possessions.”

Luke 12:13-15

No particular trigger - this came out of the blue.

# The Rich Fool (2)

And he told them this parable:

“The ground of a certain rich man yielded an abundant harvest.

He thought to himself,

‘What shall I do?

I have no place to store my crops.’

“Then he said,

‘This is what I’ll do.

I will tear down my barns and build bigger ones,

and there I will store my surplus grain.

And I’ll say to myself,

“You have plenty of grain laid up for **many years**.

Take life easy; eat, drink and be merry.”

Joseph stored grain,  
but it was to save people

Luke 12:16-19

# The Rich Fool (3)

“But God said to him,

‘You fool!

**This very night your life will be demanded from you.**

**Then who will get what you have prepared for yourself?’**

“This is how it will be

**with whoever stores up things for themselves**

**but is not rich toward God.”**

**Luke 12:20-21**

The language in which He puts back this claimant of his inheritance,  
‘Man, who made me a judge or a divider over you?’  
contains an allusion, which it is impossible to miss,  
to Exodus 2:14 [after Moses killed the Egyptian].

Almost repeating the words there spoken,  
He declares plainly that He will not fall into the error of Moses,  
nor thrust Himself into matters  
which are outside of the present range of his mission.

R.C. Trench

# Whose Goods Were They?

[vs 15: “the ground produced a good crop”]

The rich man...

regarded the wealth as his  
rather than God's,  
and therefore misused it.

**J.M. Boice**

**The parable of the wise and foolish builders  
discussed the destruction of the house of the foolish.**

**On the other hand,  
in the parable of the Rich Fool,  
the buildings were not destroyed (as the rich man planned),  
but the rich man himself died.**



**This man was the beneficiary of common grace.**

**This is a phrase we use often,**

**perhaps without knowing what it means.**

**Common grace is what God does for you even**

**if you are not a Christian.**

**R.T. Kendall**

**He causes his sun to rise on the evil and the good,**

**and sends rain on the righteous and the unrighteous.**

**Matthew 5:45**

**Why tear the original buildings down?**

**What a waste!**

**Years wrinkle the skin,  
but to give up enthusiasm wrinkles the soul.**

**Douglas McArthur**

**Name the parables that refer to ten items.**

- **Talents and cities**
- **Widow's coins**
- **virgins and their lamps**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

## Foundation: The Parable Wise and Foolish Builders

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)

# The Rich Fool (1)

Someone in the crowd said to him,

“Teacher, tell my brother to divide the inheritance with me.”

Jesus replied,

“Man, who appointed me a judge or an arbiter between you?”

Then he said to them,

“Watch out!

Be on your guard against all kinds of greed;

life does not consist in an abundance of possessions.”

Luke 12:13-15

No particular trigger - this came out of the blue.



# The Rich Fool (2)

And he told them this parable:

“The ground of a certain rich man yielded an abundant harvest.

He thought to himself,

‘What shall I do?

I have no place to store my crops.’

“Then he said,

‘This is what I’ll do.

I will tear down my barns and build bigger ones,

and there I will store my surplus grain.

And I’ll say to myself,

“You have plenty of grain laid up for **many years**.

Take life easy; eat, drink and be merry.”

Joseph stored grain,  
but it was to save people

Luke 12:16-19

# The Rich Fool (3)

“But God said to him,

‘You fool!

**This very night your life will be demanded from you.**

**Then who will get what you have prepared for yourself?’**

“This is how it will be

**with whoever stores up things for themselves**

**but is not rich toward God.”**

**Luke 12:20-21**

“The ground of a certain rich man yielded an abundant harvest.

He thought to himself,

‘What shall I do?

I have no place to store my crops.’

“Then he said,

‘This is what I’ll do.

I will give the surplus to the poor,

and we can share God’s blessings.

And I’ll say to myself,

“You have enough grain for yourself and others.

Help those in need and sleep well at night.”

“But God said to him,

‘You profitable servant!

**I will bless you even more!**

Then Jesus said to his disciples:

“Therefore I tell you,  
do not worry about your life, what you will eat;  
or about your body, what you will wear.

For life is more than food,  
and the body more than clothes.

Consider the ravens:

They do not sow or reap,  
they have no storeroom or barn;  
yet God feeds them.

And how much more valuable you are than birds!

**Who of you by worrying can add a single hour to your life?**

Since you cannot do this very little thing,  
why do you worry about the rest?

# The Lesson After (2)

“Consider how the wild flowers grow.

They do not labor or spin.

Yet I tell you,

not even Solomon in all his splendor  
was dressed like one of these.

God sees the beauty of  
our inside as we strive to  
follow Him.

If that is how God clothes the grass of the field,

which is here today, and tomorrow is thrown into the fire,  
how much more will he clothe you - you of little faith!

And do not set your heart on what you will eat or drink;  
do not worry about it.

For the pagan world runs after all such things,  
and your Father knows that you need them.

But **seek his kingdom,**

and these things will be given to you as well.

Luke 12:27-31

# The Lesson After (3)

“Do not be afraid, **little** flock,  
for your Father has been pleased to give you the kingdom.

Sell your possessions and give to the poor.

If literal, we  
become the poor

Provide purses for yourselves that will not wear out,  
a treasure in heaven that will never fail,  
where no thief comes near and no moth destroys.

For **where your treasure is,**  
**there your heart will be also.**

Luke 12:32-34

Is single self-sacrifice better than continual service?

See “living sacrifice”; Romans 12:1

**“Do not store up for yourselves treasures on earth,  
where moths and vermin destroy,  
and where thieves break in and steal.**

**But store up for yourselves treasures in heaven,  
where moths and vermin do not destroy,  
and where thieves do not break in and steal.**

**For where your treasure is,  
there your heart will be also.**

**Matthew 6:19-21**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)



# The Cost of Being a Disciple (1)

Large crowds were traveling with Jesus,  
and turning to them he said:

hate: love less

“If anyone comes to me and does not **hate** father and mother,  
wife and children, brothers and sisters  
- yes, even their own life -  
such a person cannot be my disciple.

And whoever does not carry **their** cross and follow me  
cannot be my disciple.

Luke 14:25-27

# The Cost of Being a Disciple (2)

**“Anyone who loves their father or mother **more than me**  
is **not worthy** of me;  
anyone who loves their son or daughter **more than me**  
is **not worthy** of me.**

**Whoever does not take up their cross and follow me  
is **not worthy** of me.**

**Whoever finds their life will lose it,  
and whoever loses their life for my sake will find it.**

**Matthew 10:37-39**

# The Cost of Being a Disciple (3)

Then Jesus said to his disciples,

“Whoever wants to be my disciple must deny themselves  
and take up their cross and follow me.

For whoever wants to save their life will lose it,

but whoever loses their life for me will find it.

**Matthew 16:24-25**

Jesus reiterates what He said before

and fore-telling what He was to manifest in His own life.

**[PDE]**

# The Unprepared Builder (1)

**“Suppose one of you wants to build a tower.**

**Won't you first sit down and estimate the cost  
to see if you have enough money to complete it?**

**For if you lay the foundation and are not able to finish it,  
everyone who sees it will ridicule you, saying,**

**‘This person began to build and wasn't able to finish.’**

**Luke 14:28-30**

# The Unprepared Builder (2)

“Or suppose a king is about to go to war against another king.  
Won’t he first sit down and consider  
whether he is able with ten thousand men  
to oppose the one coming against him with twenty thousand?  
If he is not able,  
he will send a delegation  
while the other is still a long way off  
and will ask for terms of peace.  
In the same way,  
those of you who do not **give up everything you have**  
cannot be my disciples.

Luke 14:31-33

**“Salt is good,  
but if it loses its saltiness,  
how can it be made salty again?**

**It is fit neither for the soil nor for the manure pile;  
it is thrown out.**

**“Whoever has ears to hear, let them hear.”**

**Luke 14:34-35**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)

**Blessed is the one**

**who does not walk in step with the wicked  
or stand in the way that sinners take  
or sit in the company of mockers,  
but whose delight is in the law of the Lord,  
and who meditates on his law day and night.**

**That person is like a tree planted by streams of water,  
which yields its fruit in season  
and whose leaf does not wither—  
whatever they do prospers.**

**Psalm 1:1-3**



**Not so the wicked!**

**They are like chaff**

**that the wind blows away.**

**Therefore the wicked will not stand in the judgment,  
nor sinners in the assembly of the righteous.**

**For the Lord watches over the way of the righteous,  
but the way of the wicked leads to destruction.**

**Psalm 1:4-6**

**I will sing for the one I love  
a song about his vineyard:**

**My loved one had a vineyard  
on a fertile hillside.**

**He dug it up and cleared it of stones  
and planted it with the choicest vines.**

**He built a watchtower in it  
and cut out a winepress as well.**

**Then he looked for a crop of good grapes,  
but it yielded only bad fruit.**

**Isaiah 5:1-2**

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

**“People harvest only what they plant” (Gal. 6:7 NCV).**

**So select your seeds carefully.**

**Max Lucado**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

23

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

## Seeds

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

## Plants

Weeds among wheat (Matthew 13:24-30, 36-43)

Uprooted plant (Matthew 15:13-20)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

The Two Sons (Matthew 21:28-32)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Building

Wise and Foolish Builders (Matthew 7:24-27, Luke 6:47-49)

Rich Fool (Luke 12:13ff)

Unprepared Builder (Luke 14:28-30)

“The ground of a certain rich man yielded an abundant harvest.

He thought to himself,

‘What shall I do?

I have no place to store my crops.’

“Then he said,

‘This is what I’ll do.

I will give the surplus to the poor,

and we can share God’s blessings.

And I’ll say to myself,

“You have enough grain for yourself and others.

Help those in need and sleep well at night.”

“So God said to him,

‘You profitable servant!

**I will bless you even more!**



**Command those who are rich in this present world  
not to be arrogant nor to put their hope in wealth,  
which is so uncertain,  
but to put their hope in God,  
who richly provides us with everything  
for our enjoyment.**

**good spirit**

**1 Timothy 6:17**

**I am not saying this because I am in need,  
for I have learned to be content  
whatever the circumstances.**

**I know what it is to be in need,  
and I know what it is to have plenty.**

**I have learned the secret of being content  
in any and every situation,  
whether well fed or hungry,  
whether living in plenty or in want.**

**Philippians 4:11-12**

# Where do our “Riches” end up?

23

**“Surely everyone goes around like a mere phantom;  
in vain they rush about,  
heaping up wealth  
without knowing whose it will finally be.**

**Psalm 39:6**

**There was no mention of any family or friends; no relationships at all.**

## Trigger

Someone in the crowd asks for help with his inheritance.

## Hook

Consideration of the rich.

## Relationships

None.

## Story or Situation

What kind of stewards are we?

## Lesson

We must not think only of ourselves..

## Application of each character to ourselves

What kind of givers are we?

**“Do not store up for yourselves treasures on earth,  
where moths and vermin destroy,  
and where thieves break in and steal.**

**But store up for yourselves treasures in heaven,  
where moths and vermin do not destroy,  
and where thieves do not break in and steal.**

**For where your treasure is,  
there your heart will be also.**

**vermin destroy =  
rust corrupts**

**Matthew 6:19-21**

# What are our Heavenly Treasures?

**We are building “something” in heaven;  
not something physical or valuable in comparison with others;  
but the approval of God  
and the value of our life in God.**

**What else could we possibly want?**

# Parable Structure - The Unprepared Builder 23

## Trigger

Jesus is discussing the cost of following Him.

## Hook

The idea of being unprepared.

## Relationships

None.

## Story or Situation

Have we counted the cost of being a disciple?

## Lesson

We must understand this cost; Christ also paid it.

## Application of each character to ourselves

We must commit fully with a life of self-sacrifice.

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)



**Jesus promised his disciples three things –  
that they would be completely fearless,  
absurdly happy,  
and in constant trouble.”**

**F.R. Maltby**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

# The Bread of Life (Intro)

The “Bread of Life” is an analogy or simile  
very much like the “Vine and the Branches”.

It is not a story, but a comparison that makes us think  
about the qualities of the Christ, the Son of God.

John 6:25-27

**Activities leading up to the lesson:**

Feeding of the 5000 (has some relation to the Bread of Life)

Walking on the water

# The Bread of Life (1)

When they found him on the other side of the lake,  
they asked him,

“**Rabbi**, when did you get here?”

He crossed the sea at night  
They felt abandoned;  
He should have stayed with them

Jesus answered,

“Very truly I tell you, **you are looking for me**,  
not because you saw the signs I performed  
but **because you ate the loaves and had your fill**.

Do not work for food that spoils,  
but for food that endures to eternal life,  
which the Son of Man will give you.

For on him God the Father has placed his **seal of approval**.”

John 6:25-27

# The Bread of Life (2)

Then they asked him,

“What must we **do to do** the works God requires?”

A legalistic leaning

Jesus answered,

“The **work** of God is this:

to **believe** in the one he has sent.”

So they asked him,

“What **sign** then will you give that we may see it and believe you?

What will you do?

Our ancestors ate the **manna** in the wilderness;

as it is written: Comparison between Christ and the manna is critical

‘He gave them bread **from heaven** to eat.’”

John 6:28-31

Jesus said to them,

“Very truly I tell you,

it is **not Moses** who has given you the bread from heaven,

**but it is my Father** who gives you

the **true bread** from heaven.

For the bread of God is the bread

that comes down **from heaven**

and gives life to the world.”

“Sir,” they said,

“always give us this bread.”

**John 6:32-34**



Then Jesus declared,

**“I am the bread of life.**

Note the inclusion of the living water with the bread of life.

Whoever comes to me will **never go hungry,**

and whoever believes in me will **never be thirsty.**

But as I told you, you have seen me and still you do not believe.

All those the Father gives me will come to me,

and whoever comes to me I will never drive away.

For I have come down from heaven not to do my will

but to do the will of him who sent me.

And this is the will of him who sent me,

that I shall lose none of all those he has given me,

but raise them up at the last day.

**John 6:35-39**

**For my Father's will is  
that everyone who looks to the Son  
and believes in him shall have eternal life,  
and I will raise them up at the last day."**

**At this the Jews there began to grumble about him because he said,  
"I am the bread that came down from heaven."**

**They said, "Is this not Jesus, the son of Joseph,  
whose father and mother we know?  
How can he now say,  
'I came down from heaven'?"**

**"we know that he came from  
regular people..."**

**John 6:40-42**

**“Stop grumbling among yourselves,”**

**Jesus answered.**

**“No one can come to me unless the Father who sent me draws them,  
and I will raise them up at the last day.**

**It is written in the Prophets:**

**‘They will all be taught by God.’**

**Everyone who has heard the Father and learned from him  
comes to me.**

**No one has seen the Father except the one who is from God;  
only he has seen the Father.**

**Very truly I tell you,  
the one who believes has eternal life.**

**I am the bread of life.**

# The Bread of Life (7)

Your ancestors ate the manna in the wilderness,  
**yet they died.**

But here is the bread that comes down **from heaven**,  
which anyone may eat and not die.

**I am the living bread** that came down **from heaven.**

Whoever eats this bread will live forever.

This bread is my flesh,  
which **I will give for the life of the world.**”

**Not just nourishment,  
But self-sacrifice.**

Then the Jews began to argue sharply among themselves,  
“How can this man give us his **flesh** to eat?”

**John 6:49-52**

# The Bread of Life (8)

Jesus said to them,

“Very truly I tell you, **unless you eat the flesh** of the Son of Man  
and **drink his blood**,  
**you have no life** in you.

Whoever eats my flesh and drinks my blood has eternal life,  
and I will raise them up at the last day.

For my flesh is real food and my blood is real drink.

Whoever eats my flesh and drinks my blood remains in me,  
and I in them.

Just as the living Father sent me and I live because of the Father,  
so the one who feeds on me will live because of me.

This is the bread that came down **from heaven**.

Your ancestors ate **manna** and **died**,

but whoever feeds on this bread will live forever.”

**Contrast again to  
manna: temporary  
life vs eternal life**

# The Bread of Life (9)

He said this while teaching in the synagogue in Capernaum.

On hearing it, many of his disciples said,

“This is a hard teaching.

Who can accept it?”

Aware that his disciples were grumbling about this,

Jesus said to them,

“Does this offend you?

Then what if you see the Son of Man ascend to where he was before!

The Spirit gives life;

the flesh counts for nothing.

The words I have spoken to you -

they are full of the Spirit and life.

Yet there are some of you who do not believe.”

# The Bread of Life (10)

From this time many of his disciples turned back  
and no longer followed him.

“You do not want to leave too, do you?”  
Jesus asked the Twelve.

Simon Peter answered him,

“Lord, **to whom shall we go?**

You have the words of eternal life.

We have come to **believe** and to **know**  
that **you are the Holy One of God.**”

John 6:66-69

# The Bread of Life (11)

For Jesus had known from the beginning  
which of them did not believe and who would betray him.

He went on to say,

“This is why I told you that no one can come to me  
unless the Father has enabled them.”

Then Jesus replied,

“Have I not chosen you, the Twelve?  
Yet one of you is a devil!”

(He meant Judas, the son of Simon Iscariot,  
who, though one of the Twelve,  
was later to betray him.)

**John 6:64b-65, 70-41**



**Responses, please remember,  
are not answers:  
the latter seek to end conversation  
while the former seek to stimulate more of it.**

**Brian D. McLaren**

# Parables (1)

25

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

25

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

The Prodigal Son (Luke 15:11-32)

# The Bread of Life (Summary)

The people looked for Jesus

because He satisfied their physical hunger.

They challenged him to give them a sign

similar to the manna sent from heaven.

Jesus contrasts the manna to the True Bread -

those that ate the manna still died (physically)

those that eat the bread of life will live forever (physically)

and will be nourished completely (no hunger or thirst).

Jesus is doing God's will in all of this.

He states boldly that He is the Bread of Life,

that His flesh is given us to nourish us and save us

and to establish an eternal relationship with us.

Some of the people understood enough to continue to follow,

[Peter: "You are the Holy One of God!"]

but some left him, rejecting the **image** of eating his flesh.

# Getting off of the Fence [PDE]

25

The people doubted Jesus,

But He told them that He was the True Bread of Life.

There were those who had been on the edge who said:

“Sir, always give us this bread!”

[John 6:32-34]

The Samaritan woman also doubted temporarily,

asking Jesus how he could give her the Water of Life.

When she was convinced, she said:

“Give me this water so I will never thirst again!”

[John 4:15]

Similarly, Peter, who initially did not want Jesus to wash his feet,

suddenly capitulated and said, “Wash all of me!”

[John 13]

We all need to get off the fence on the side of Truth.

We must be “all in”!

**He is “El-Shaddai”.**

**He gives us nourishment and strength.**

**Tree of Life**

**Breath of Life**

**Light of Life**

**Path or Way of Life**

**Bread of Life**

**Fountain of Life**

**Water of Life**

**River of the Water of Life**

**Book of Life**

**Covenant of Life**

**Word of Life**

**Author of Life**

**Promise of Life**

**Crown of Life**

**Gift of Life**



## Trigger

Jesus had just fed the 5000.

## Hook

The idea of nourishment and survival.

## Relationships

Christ and His Followers.

## Story or Situation

Christ gives us the nourishment we need.

## Lesson

We need to depend on God and His Grace.

## Application of each character to ourselves

Do we try to nourish others?

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

The Prodigal Son (Luke 15:11-32)

# The Salt of the Earth (1)

**You are the salt of the earth.**

**But if the salt loses its saltiness,  
how can it be made salty again?**

**It is no longer good for anything,  
except to be thrown out and trampled by men.**

**Matthew 5:13**

**We must not dilute our Good influence.**

# The Salt of the Earth (2)

25

**Salt is good,  
but if it loses its saltiness,  
how can you make it salty again?  
Have salt **in** yourselves,  
and **be at peace with each other.**”**

**Mark 9:50**

**This is a follow-up to passage previously described in Luke.**

**There is a connection between our influence  
and that of nourishing others.**

Let your conversation  
be always full of grace,  
**seasoned** with salt,  
so that you may know how to answer  
everyone.

**Colossians 4:6**

The salt represents knowledge with which we can answer  
(or perhaps “respond”) to everyone.

This knowledge must not be scripture “bullets” used to get “kills”.  
We must not be argumentative and chase people off in our “victory”.

**You are the light of the world.**

A city on a hill cannot be hidden.

Neither do people light a lamp  
and put it under a bowl.

Instead they put it on its stand,  
and it gives light to everyone in the house.

In the same way,

**let your light shine before men,**

that they may see your good deeds  
and **praise your Father in heaven.**

**We must reflect the light of Christ; our light does not come from our own power**

**God must get the glory!**

**Matthew 5:14-16**

**This is the connected passage in Matthew to the Salt of the Earth.**

When Jesus spoke again to the people,  
he said,

“I am the **light of the world**.

Whoever follows me will **never** walk in darkness,  
but will have the light of life.”

John 8:12

These passages emphasize  
an eternal supply of bread, water, and light.

**While I am in the world,  
I am the light of the world.”**

**John 9:5**

**We are the ‘physical’ light of the world,  
as Jesus is here now only in Spirit.  
We must “carry the torch” for Him.**



**A conclusion is the place where you got tired of thinking.**

**Matz's Maxim**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

The Prodigal Son (Luke 15:11-32)

As harsh as it sounds,  
I doubt Jesus’ method of apologetics  
would have appealed to many of us living in the West.

I mean, just think of the opportunity Jesus lost when he was asked,  
“What good thing must I do to get eternal life?” (Matthew 19:16)

Is there an evangelist we know of  
who would have questioned the question,  
rather than sit down to the task of  
“closing the deal”  
with the questioner.

We are so eager to pull in the net  
that we have failed to understand  
why we are pulling it and for whom!

Ravi Zacharias

# Building a Table of Metaphors

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World

**In contrast to my tendency to over-complicate concepts  
(common to the complex rituals  
that have been woven into religion over the ages).**

**Jesus selects concepts that are elegantly simple and straightforward:  
Salt, Light, Bread.**

**A child can connect with these.**

**A scholar can “mine” these for years.**

# Physical Food did not Really Inspire (1)

But they continued to sin against him,  
rebellious in the desert against the Most High.

They willfully put God to the test  
by demanding the food they craved.

The people challenge God

They spoke against God, saying,  
“Can God spread a table in the desert?

When he struck the rock, **water** gushed out,  
and streams flowed abundantly.

But can he also give us food?  
Can he supply meat for his people?”

When the Lord heard them, he was very angry;  
his fire broke out against Jacob,  
and his wrath rose against Israel,  
for they did not believe in God  
or trust in his deliverance.



# Physical Food did not Really Inspire (2)

26

**Yet** he gave a command to the skies above  
and opened the doors of the heavens;  
he **rained down manna** for the people to eat,  
he gave them the grain of heaven.  
**Men ate the bread of angels;**  
he sent them all the food they could eat...  
He let loose the east wind from the heavens  
and led forth the south wind by his power.  
  
**He rained meat down on them like dust,**  
flying birds like sand on the seashore.  
He made them come down inside their camp,  
all around their tents.  
They ate till they had **more than enough,**  
for he had given them what they craved.

Psalm 78:23-29

# Physical Food did not Really Inspire (3)

26

But before they turned from the food they craved,  
even while it was still in their mouths,

**God acted quickly!**

God's anger rose against them;  
he put to death the sturdiest among them,  
cutting down the young men of Israel.

**Psalm 78:30-31**

**Did they fail to give thanks to God or recognize His Providence?  
If they had, would the outcome have been different?**

**PDE**

**What was ultimately satisfied?**

- hunger?
- relationships?

You have fed them  
with the **bread of tears**;  
you have made them **drink tears**  
by the bowlful.

**Psalm 80:5**

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

The Prodigal Son (Luke 15:11-32)

# A Trio of Thoughts in the Synoptic Gospels 26

Not necessarily connected except by position

<b>The Great Physician</b>	<b>Matthew 9:10-13</b>	<b>Mark 2:15-17</b>	<b>Luke 5:29-32</b>
<b>Jesus and Fasting</b>	<b>Matthew 9:14-15</b>	<b>Mark 2:18-20</b>	<b>Luke 5:33-35</b>
<b>New Wine / New Cloth</b>	<b>Matthew 9:16-17</b>	<b>Mark 2:21-22</b>	<b>Luke 5:36-39</b>

# The Great Physician

While Jesus was having **dinner** at Matthew's house,  
many tax collectors and "sinners" came  
and ate with him and his disciples.

When the Pharisees saw this,  
**they asked his disciples,**

"Why does your teacher eat with tax collectors and 'sinners'?"

On hearing this, Jesus said,

"It is not the healthy who need a doctor,  
but the sick.

But **go and learn** what this means:  
**'I desire mercy, not sacrifice.'**

For I have not come to call the righteous,  
but sinners."

Think of the irony here

Matthew 9:10-13

# The Great Physician - Examples in Matthew 9<sup>26</sup>

1. 1-8: A paralytic healed: Jesus was in a home teaching, when the paralytic's friends lowered him on a pallet through the roof. They were seeking physical healing, but Jesus forgave the man (spiritual healing), then physically healed the man, "that you may know that the Son of Man has authority on earth to forgive sins".
2. 18-19, 23-26: Jairus' daughter raised from the dead: Jairus, a synagogue official, came in faith to Jesus and asked Him to resurrect his daughter.
3. 20-22: Woman with hemorrhage of 12 years: This woman, heard of Jesus and had faith that she would be healed even if she just touched his garment. Jesus remarked that her faith (spiritual healing) had made her well (physical healing). Then Jesus told her to go and be made whole, referring to an ongoing process of holistic health that started with faith.
4. 27-31: Two blind men: They asked Jesus to have mercy on them. He asked them if they believed that He was able to heal them, and when they agreed, He healed them, according to their faith.
5. 35-36: All: Jesus healed every kind of disease and sickness.

Then John's disciples came and asked him,  
“How is it that we and the Pharisees fast,  
but your disciples do not fast?”

Interesting that John's  
disciples and the Pharisees  
are working together here!

Jesus answered,

“How can the guests of the bridegroom mourn  
while he is with them?

The time will come when the bridegroom will be taken from them;  
then they will fast.

**Matthew 9:14-15**

The Son of Man came eating and drinking, and they say,  
‘Here is a glutton and a drunkard,  
a friend of tax collectors and “sinners.”’

**Matthew 11:19**



After fasting forty days and forty nights, he was hungry.

Matthew 4:2

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen....

How much of what we do is for show?

Matthew 6:16-18

While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”

Acts 13:2

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Fasting for Focus is OK

Acts 14:23

# **New Wine and New Cloth**

26

**No one sews a patch of unshrunk cloth on an old garment,  
for the patch will pull away from the garment,  
making the tear worse.**

**Neither do men pour new wine into old wineskins.**

**If they do, the skins will burst,**

**the wine will run out and the wineskins will be ruined.**

**No, they pour new wine into new wineskins,  
and both are preserved.”**

**Matthew 9:16-17**

**We must realize the value of clothes and wine to the people.**

**We must have flexibility to account for growth;  
And not stay in a rigid box with crystallized beliefs.**

**I listened so hard because it felt like,  
while she was telling me stories,  
she was massaging my soul,  
letting me know I was not alone,  
that I will never have to be alone.**

**Donald Miller**

**Christ is massaging our souls through the parables;  
and He wants us to grow like the wineskins.**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

27

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

# Building a Table of “I am / You are” Metaphors<sup>27</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World

# True Fasting - OT Perspective (1)

27

For day after day they seek me out;  
they **seem** eager to know my ways,  
as if they were a nation that does what is right  
and has not forsaken the commands of its God.

They ask me for just decisions  
and **seem** eager  
for God to come near them.

‘Why have we fasted,’ they say,  
‘and you have not seen it?’

Why have we humbled ourselves,  
and **you have not noticed?**

**God indeed did notice!**

Isaiah 58:2-3a

**Parallel: the Pharisees generally did things for show.**

“Yet on the day of your fasting, you do as you please  
and exploit all your workers.

Your fasting ends in quarreling and strife,  
and in striking each other with wicked fists.

You cannot fast as you do today  
and expect your voice to be heard on high.

Is this the kind of fast I have chosen,  
**only a day** for people to humble themselves?

Is it only for bowing one’s head like a reed  
and for lying in sackcloth and ashes?

Is that what you call a fast,  
a **day** acceptable to the Lord?

Isaiah 58:3b-5



“Is not this the kind of fasting I have chosen:

to loose the chains of injustice

and untie the cords of the **yoke**,

to set the oppressed free

and **break** every **yoke**?

Is it not to share your food with the hungry

and to provide the poor wanderer with shelter —

when you see the naked, to clothe them,

and not to turn away from your own flesh and blood?

Isaiah 58:6-7

**Fasting must be more than a day - it must be a complete life.**

## **Trigger**

Part of a sequence of thoughts.

## **Hook**

The question of when to celebrate in the presence of God.

## **Relationships**

None.

## **Story or Situation**

A wedding as an example.

## **Lesson**

We should celebrate in the presence of God.

## **Application of each character to ourselves**

Are we confused about when to rejoice in the Lord?

**The purpose of study  
is the shaping of the "wineskin,"  
that is,  
in the way we think (Mark 2:22).**

**Beyond Opinion: Living the Faith We Defend (Ravi Zacharias)**

On another occasion,  
one came questioning Jesus  
as to why his disciples were not fasting  
when the disciples of John were fasting  
(see Mark 2:18-22; cf. Matt. 9:14-17).

Jesus gave a twofold answer.

The first was the immediate answer to the pointed question,  
but then came the answer  
to the question behind the question.

Jesus reminded the questioner

that one does not fast while the bridegroom is present.

The time would come when his disciples would fast.

But then came the real answer:

"You do not put new wine into old wineskins" (Mark 2:22).

**What Jesus is saying is that to get them to fast  
would be to put fasting back into their legalistic mind-set,  
which is exactly what Jesus was trying to change.**

**He was working on the "wineskins."**

**He was reshaping their way of thinking  
before he gave them the thought to think about.**

**Beyond Opinion: Living the Faith We Defend (Ravi Zacharias)**

**We all create our rigid skins,  
and we beat each other with them like they are clubs.**

# Parable Structure - New Wine and New Cloth <sup>27</sup>

## Trigger

Part of a sequence of thoughts.

## Hook

The idea of merging something new with something old.

## Relationships

None.

## Story or Situation

Patching a garment or using the right kind of container.

## Lesson

We need be careful how we mix old and new; especially in spiritual thought.

## Application of each character to ourselves

Do we try to put patches on gaps in our faith?

Do we become rigid in our view of the gospel?

## Food (previously studied)

Mustard Seed (Matthew 13:31-32)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

The Prodigal Son (Luke 15:11-32)

# A Trio of Thoughts on Feast Etiquette

27

**How to be a Guest (seating)**

**Luke 14:7-11**

**Feast Invitations (invitees)**

**Luke 14:12-14**

**Wedding Feast (attendance)**

**Matthew 22:1-14**

**Luke 14:15-24**



The Jews believed that the resurrection of the just,  
the open setting up of the kingdom of God,  
would be ushered in by a **great festival**,  
of which all the members of that kingdom shall be partakers.

R.C. Trench

When he **noticed** how the guests

picked the places of honor at the table,

he told them this parable:

“When someone invites you to a wedding feast,

do not take the place of honor,

for a person more distinguished than you may have been invited.

If so, the host who invited both of you will come and say to you,

‘Give this man your seat.’

Then, humiliated,

you will have to take the least important place.

**Luke 14:7-9**

**But when you are invited,  
take the lowest place,  
so that when your host comes,  
he will say to you,  
‘Friend, move up to a better place.’  
Then you will be honored in the presence of all your fellow guests.  
For everyone who exalts himself will be humbled,  
and he who humbles himself will be exalted.”**

**Luke 14:10-11**

Then Jesus said to his host,

“When you give a luncheon or dinner,

do not invite your friends,

your brothers or relatives,

or your rich neighbors;

if you do,

they may invite you back

and so you will be repaid.

But when you give a banquet,

invite the poor, the crippled, the lame, the blind,

and you will be blessed.

Although they cannot repay you,

you will be repaid at the resurrection of the righteous.”

## Trigger

Jesus saw people grabbing the best seats at the feast.

## Hook

Those who push people out of the way to be at the head of the line.

## Relationships

Host and guests.

## Story or Situation

Seating yourselves at a feast.

## Lesson

Better to be brought up to a better place than put at the end of the line.

## Application of each character to ourselves

Do we push to be in front?

Do we think we are more important than others?

**The walls of Christian faith  
are not so thin  
that you will break holes in them  
by pushing too hard.**

**Unhappy secrets of the Christian Life, Yancey and Stafford**

**Relate this to the parable of the wine and the wineskins.**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

28

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**



# Building a Table of “I am / You are” Metaphors<sup>28</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World

# Layers of Meaning in the Food Group [PDE/HS] 28



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

# A Trio of Thoughts on Feast Etiquette

28

**How to be a Guest (seating)**

**Luke 14:7-11**

**Feast Invitations (invitees)**

**Luke 14:12-14**

**Wedding Feast (attendance)**

**Matthew 22:1-14**

**Luke 14:15-24**

**Do nothing  
out of selfish ambition or vain conceit.**

**Rather, in humility  
value others above yourselves,**

**Philippians 2:3**

**This was the mindset of Jesus - all of the time!**

## Trigger

Jesus saw people grabbing the best seats at the feast  
(likely to get closer to Himself).

## Hook

Those who push people out of the way to be at the head of the line.

## Relationships

Host and guests.

## Story or Situation

Seating yourselves at a feast.

## Lesson

Better to be brought up to a better place than put at the end of the line.

## Application of each character to ourselves

Do we push to be in front?

Do we think we are more important than others?

Then Jesus said to his host,  
“When you give a luncheon or dinner,  
do not invite your friends,  
your brothers or relatives,  
or your rich neighbors;  
if you do,  
they may invite you back  
and so you will be repaid.

**Jesus’ focus shifts from the  
guests to the host**

But when you give a banquet,  
invite the poor, the crippled, the lame, the blind,  
and you will be blessed.

**Invite guests who are not  
able to push to the front**

**Although they cannot repay you,  
you will be repaid at the resurrection of the righteous.”**

# Instant Gratification (1)

“Be careful not to practice your righteousness in front of others  
to be seen by them.

If you do,

you will have **no reward** from your Father in heaven.

“So when you give to the needy,

do not announce it with trumpets,

as the hypocrites do in the synagogues and on the streets,  
to be honored by others.

Truly I tell you, **they have received their reward in full.**

**lump sum**

**Matthew 6:1-2**



# Instant Gratification (2)

But when you give to the needy,  
do not let your left hand know what your right hand is doing,  
so that your giving may be in secret.

Jesus' humor

Then your Father,  
who sees what is done in secret,  
will reward you.

lump sum + annuity

Matthew 6:3-4

“And when you pray,  
do not be like the hypocrites,  
for they love to pray standing in the synagogues  
and on the street corners to be seen by others.  
Truly I tell you, **they have received their reward in full.**

But when you pray,  
go into your room,  
close the door and pray to your Father,  
who is unseen.  
Then your Father,  
who sees what is done in secret,  
will **reward** you.

# Instant Gratification (4)

“When you fast,  
do not look somber as the hypocrites do,  
for they disfigure their faces  
to show others they are fasting.

Truly I tell you,  
**they have received their reward in full.**

But when you fast,  
put oil on your head and wash your face,  
so that it will not be obvious to others that you are fasting,  
but only to your Father,  
who is unseen;  
and your Father,  
who sees what is done in secret,  
will **reward** you.

We do get an instant reward  
(from doing Good for its own  
sake) that is better than the  
reward that other people can  
give us

**Matthew 6:5-6**

Then the King will say to those on his right,

‘Come, you who are blessed by my Father;  
take your inheritance,

**the kingdom prepared for you since the creation of the world.**

For I was hungry and you gave me something to eat,

I was thirsty and you gave me something to drink,

I was a stranger and you invited me in,

I needed clothes and you clothed me,

I was sick and you looked after me,

I was in prison and you came to visit me.’

**Matthew 25:34-36**

The people (who did Good automatically as part of their nature)  
asked when they had done this.

Jesus said, “when you did it to the least of people”.

## Trigger

This is a continuation from the discussion of “How to be a Guest”.

## Hook

Have we all wished we were invited to a party?

## Relationships

Host and guests.

## Story or Situation

Who gets invited to a feast?

## Lesson

We should do things for which we do not get paid back.

## Application of each character to ourselves

Do we do Good for its own sake or to receive something in return?

## The Parable of the Great Banquet

When one of those at the table with him heard this,  
he said to Jesus,

“Blessed is the man who will eat  
at the feast in the kingdom of God.”

Luke 14:15

Jesus saw that He had gotten their attention, and he kept going.

**Jesus replied:**

**“A certain man was preparing a great banquet  
and invited many guests.**

**At the time of the banquet**

**he sent his servant to tell those who had been invited,**

**‘Come, for everything is now ready.’**

**This could have been  
an unpopular (non-  
Jewish) king or ruler**

**Luke 14:16-17**

“But they **all** alike began to make excuses.

1) The first said,

‘I have just bought a field,  
and I must go and see it.  
Please excuse me.’

**These are very  
insulting excuses!**

2) “Another said,

‘I have just bought five yoke of oxen,  
and I’m on my way to try them out.  
Please excuse me.’

3) “Still another said,

‘I just got married,  
so I can’t come.’



“The **servant** came back and reported this to his master.

**don't kill the messenger!**

Then the owner of the house became **angry** and ordered his servant,  
‘Go out quickly into the streets and alleys of the town  
and bring in the poor, the crippled, the blind and the lame.’

“‘Sir,’ the servant said,  
‘what you ordered has been done,  
but **there is still room.**’

**These are those that should have been invited in the first place; those who would have appreciated it!**

**Luke 14:21-22**

“Then the master told his servant,  
‘Go out to the roads and country lanes  
and make them come in,  
so that my house will be **full**.

I tell you,  
not one of those men who were invited  
will get a **taste** of my banquet.’”

Luke 14:22-23

They would not be filled - they would not even get a taste!

Gerhard sums up well the three hindrances in three words,

‘Position,

wealth,

pleasure.’

R.C. Trench

**The stories were full of echoes.**

**They resonated with ancient scriptural promises;  
they reminded their hearers of Israel's future hopes  
and claimed by implication that these hopes  
were now being realized,  
even if not in the way they had imagined.**

**N.T. Wright**

## The Only Thing Missing Is a RAINBOW

IT WILL REQUIRE GREAT EFFORT TO BE GRUMPY in Roswell, GA, the weekend of July 14-15. I mean really, it's just not possible to be in a bad mood while celebrating elegant beauty and whimsical flight during the 13th annual Flying Colors Butterfly Festival at the Chattahoochee Nature Center. The festival includes live music, arts and crafts, and fascinating entomology exhibits. Kids can dress in costumes to march in a **butterfly parade** each day, and gardeners can purchase native plants that attract butterflies. And don't forget your camera, because there will be beauty and smiles in all directions.

*For more information, call (770) 992-2055, ext.  
or visit [chattnaturecenter.com](http://chattnaturecenter.com)*



**Celebrate somewhere with a butterfly parade!**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

29

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

# Building a Table of “I am / You are” Metaphors<sup>29</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World



# Layers of Meaning in the Food Group [PDE/HSL]



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

[The Gibeonites] resorted to a ruse:

They went as a delegation whose donkeys were loaded  
with worn-out sacks and old wineskins, **cracked and mended**.

Joshua 9:4

... inside I am like bottled-up wine, like new **wineskins** ready to **burst**.

Job 32:19

“Say to them: ‘This is what the LORD, the God of Israel, says:

Every **wineskin** should be filled with wine.’

And if they say to you,

‘Don’t we know that every **wineskin** should be filled with wine?’

Jeremiah 13:12

[... be **filled** with the **Spirit**]

Ephesians 5:18

**How to be a Guest (seating)**

**Luke 14:7-11**

**Feast Invitations (invitees)**

**Luke 14:12-14**

**Wedding Feast (attendance)**

**Matthew 22:1-14**

**Luke 14:15-24**

## I Cannot Come (Refrain)

I cannot come to the banquet,  
Don't trouble me now.

I have married a wife,  
I have bought me a cow.

I have fields and commitments  
That cost a pretty sum,  
Pray, hold me excused,  
I cannot come.

Gerhard sums up well the three hindrances in three words,

‘Position,

wealth,

pleasure.’

R.C. Trench

**It is beautifully remarked by Bengel  
that there is another buying of a field (Matt. 13:44),  
another setting of the hand to the plough (Luke 9:62),  
the participation in another wedding (2 Cor. 11:2)  
[also perhaps the wedding at Cana]**

**R.C. Trench**

# **Feast Attendance - Other Possible Directions<sup>29</sup>**

**The host could have gone ahead with feast  
and eaten everything himself (with his family and help).**

**The host could have postponed the feast  
to try to gather in the attendees that didn't want to come.**

**The host could have canceled the feast altogether.**



## The Parable of the Wedding Banquet

Jesus spoke to them again in parables, saying:

“The kingdom of heaven is like a **king**  
who prepared a **wedding banquet for his son.**

He sent his servants to those who had been **invited** to the banquet  
to tell them to come,  
but they **refused** to come.

Matthew 22:1-3

# Feast Attendance - Matthew (2)

“Then he sent some more servants and said,

‘Tell those who have been invited that I have prepared my dinner:

My oxen and fattened cattle have been butchered,

and everything is ready.

Come to the wedding banquet.’

“But they paid no attention and went off -

one to his field,

another to his business.

The rest seized his servants,

mistreated them and killed them.

The king was enraged.

He sent his army

and destroyed those murderers and burned their city.

**No excuses noted here -  
They just didn't come...**

# Feast Attendance - Matthew (3)

“Then he said to his servants,  
‘The wedding banquet is ready,  
but those I invited did not **deserve** to come.

Go to the street corners  
and invite to the banquet **anyone** you find.’

So the servants went out into the streets  
and gathered all the people they could find,  
**both good and bad,**  
and the wedding hall was **filled** with guests.

Did the new invitees  
“deserve” to come?

Anyone who came  
“deserved” to attend  
(if they had the proper  
garment)

**Matthew 22:8-10**

# Feast Attendance - Matthew (4)

29

“But when the king came in to see the guests,  
he noticed a man there who was not wearing **wedding clothes**.

‘**Friend**,’ he asked,

‘how did you get in here without wedding clothes?’

The man was speechless.

“Then the king told the attendants,

‘Tie him hand and foot,

and throw him outside,

into the darkness,

where there will be weeping and gnashing of teeth.’

“For many are invited, but few are chosen.”

Anyone could come (good or bad),  
but they had to show respect  
with the proper attire  
(as in accepting the grace of God)

The word “chosen” is difficult to understand -  
It is clear that those who came respectfully were  
“chosen”.

**Matthew 22:11-14**

# Major Differences Between Matthew and Luke<sup>29</sup>

	Matthew	Luke
main reference	“a king”	“a certain man”
event	“wedding banquet”	“great
supper”	(for the king’s son)	
response	“violent refusal”	“excuses made”
absentees	“destroyed”	“passed over”
dress	“inappropriate dress punished”	

taken from The Parables of Jesus, R.T. Kendall

Why do you think that the version in Matthew was much more militant?

So it wasn't enough to be invited or to be a Gentile.

You were still required to have the right clothing, that is,

the **robe of righteousness** given to you by the blood of Jesus.

This clothing comes when you transfer your trust

to what Jesus did for you on the cross and say,

“I have no hope of getting to heaven but by the blood of Jesus.

My hope is built on nothing less

than Jesus' blood and righteousness.”

The Parables of Jesus, R.T. Kendall

# **We have the choice whether or not to accept** 29

**Though the invitation went first to the Jews,  
it didn't mean that every one of them could [would]  
accept the invitation  
to attend the wedding banquet.**

**The Parables of Jesus, R.T. Kendall**

## **Trigger**

Still a continuation of the discussion about being a guest.

## **Hook**

Those who do not attend when invited to a special occasion.

## **Relationships**

Host and guests.

## **Story or Situation**

Accepting the honor of being invited to a feast.

## **Lesson**

The host will be upset if we “blow off” the invitation to his party.

## **Application of each character to ourselves**

Do we accept the invitation to God’s feast and kingdom?



# Washing Hands to Eat (1)

**(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders.**

**When they come from the marketplace they do not eat unless they wash.**

**And they observe many other traditions, such as the washing of cups, pitchers and kettles).**

**Mark 7:3-4**

**The Pharisees treated these traditions as law - the common people not so much.**

**Open your arms to change,  
but don't let go of your values.**

**Dalai Lama**

**We must penetrate the varnish or veneer of tradition  
to see the core.**

**We must maintain the Good while we do this.**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

30

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

# Building a Table of “I am / You are” Metaphors<sup>30</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World

# Layers of Meaning in the Food Group [PDE/HSI]

30

**Feast, Wedding, Banquet**

**Food (Bread,  
Salt, Water, Wine)**

**Enabling enjoyment/nourishment**

**The nourishment must lead to proper action**

**The food is proper nourishment,**

**But we must eat properly:**

**(not too much, or too fast -  
like manna or quail)**

**And with proper etiquette:**

**(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

# Washing Hands to Eat (1)

(The Pharisees and all the Jews **do not eat**  
**unless** they give their hands a ceremonial washing,  
holding to the tradition of the elders.

When they come from the marketplace  
they do not eat unless they wash.

And they observe many other traditions,  
such as the washing of cups, pitchers and kettles).

Mark 7:3-4

The Pharisees treated these traditions as law -  
the common people not so much.



The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and saw some of his disciples eating food with hands that were “unclean,” that is, unwashed.

So the Pharisees and teachers of the law asked Jesus, “Why don’t your disciples live according to the **tradition** of the elders instead of eating their food with ‘unclean’ hands?”

Mark 7:1-2,5

They were watching the disciples closely to see if they could condemn Christ.

# Washing Hands to Eat (3)

Jesus responded in anger!

He replied,

“Isaiah was right when he prophesied about you hypocrites;  
as it is written:

“These people honor me with their lips,  
but their hearts are far from me.

They worship me in vain;  
their teachings are but rules taught by men.”

You have let go of the commands of God  
and are holding on to the traditions of men.”

Not a good trade!

Mark 7:6-8

Jesus is reacting to the actions and statements  
of the Pharisees and other Jewish leaders

# Washing Hands to Eat (4)

And he said to them:

“You have a fine way of setting aside the commands of God in order to observe your own **traditions!**”

For Moses said,

‘Honor your father and your mother,’ and,

‘Anyone who curses his father or mother must be put to death.’

But you say that if a man says to his father or mother:

‘Whatever help you might otherwise have received from me is **Corban**’ (that is, a gift devoted to God),  
then you no longer let him do anything  
for his father or mother.

Thus you **nullify** the word of God by your **tradition** that you have handed down.

**And you do many things like that.”**

# Washing Hands to Eat (5)

Jesus had to call the people back together

Again Jesus called the crowd to him and said,

“Listen to me, everyone,  
and understand this.

Nothing outside a man can make him ‘unclean’

by going into him. (i.e., eating)

Rather,

it is what comes out of a man that makes him ‘unclean.’”

After he had left the crowd and entered the house,

his disciples asked him about this **parable**.

Mark 7:14-17

Jesus’ idea was in total opposition to conventional wisdom

... what you eat is irrelevant for genuine purity.

Wright, N. T.

Simply Jesus:

A New Vision of Who He Was, What He Did, and Why He Matters

Remember the Old Testament restrictions on “clean” animals,  
and the vision that Peter had that removed them.

# Parable Structure - Washing Hands and Eating 30

## Trigger

The Pharisees were trying to trip Jesus up and make Him look bad so that they could stay in power and control.

## Hook

The arbitrary nature of the traditions of the Pharisees.

## Relationships

Religious leaders and followers.

## Story or Situation

Jesus bounces the situation back on the Pharisees about real Truth.

## Lesson

We should follow real Truth and real Spirituality instead of man's traditions.

## Application of each character to ourselves

Are we a blind follower or a real searcher of Truth?

# A Trio of Thoughts on the Lost

30

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.



# The Lost Coin

Or suppose a woman has ten silver coins  
and loses one.

covered up by accident  
or neglect?

Doesn't she light a lamp,

sweep the house and search carefully until she finds it?

And when she finds it,

she calls her friends and neighbors together and says,

'Rejoice with me; I have found my lost coin.'

In the same way,

I tell you,

there is rejoicing in the presence of the angels of God

over one sinner who repents."

Luke 15:8-10

Calling friends and neighbors to celebrate sounds like a feast.

The woman who had lost the piece of silver  
did not find it out of doors,  
but in her house,  
after she had lit a candle,  
and purified the house from the filth and immunities,  
which long-continued idleness... had accumulated;  
and there she found the silver.

So also then if you light a candle,  
if you bring to yourself the illumination of the Holy Spirit,  
and in His light will see the light,  
you too shall find the piece of silver within you.

R.C. Trench, Notes On The Parables Of Our Lord

... Barclay says that it is likely that the ten pieces of silver had to do with a Jewish marriage custom...

It was the nearest ancient equivalent to a marriage ring.

## Trigger

The Pharisees were self-righteous and accused Jesus of associating with sinners.

## Hook

The common people rebelled against the superiority of the Pharisees.

## Relationships

Religious leaders and followers.

## Story or Situation

Jesus bounces the situation back on the Pharisees about who is worthy of God's love.

## Lesson

We should not judge people according to their station in life.

## Application of each character to ourselves

Do we treat all people equally?

**Reading is a means of thinking with another person's mind;  
it forces you to stretch your own.**

**Charles Scribner, Jr.**

# Build a Parable: Lessons from the Cocoon 31



# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

31

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**



# Building a Table of “I am / You are” Metaphors<sup>31</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

## Followers

Salt of the Earth

Branches (wine)

Light of the World

# Layers of Meaning in the Food Group [PDE/HSI] <sup>31</sup>



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

**Do not exalt yourself  
in the king's presence,  
And do not claim a place  
among great men;**

**It is better for him to say to you,  
“Come up here,”  
Than for him to humiliate you  
before a nobleman.**

**Proverbs 25:6-7**

**The Pharisees, in their “superior knowledge” of the Scriptures,  
should have known about this in advance.**

The Pharisees and some of the teachers of the law accused Jesus of not abiding by the traditions that they supported. As an example, they accused them of eating with 'unclean' hands. Jesus responds by accusing them in turn of abandoning what God really wants, and of empty and vain worship. He states that they nullify the will of God in many ways.

The Pharisees, in their actions in this interchange, were themselves manifesting the 'uncleanness' that Jesus was addressing.

# A Trio of Thoughts on the Lost

<b>The Lost Coin</b>		<b>Luke 15:8-10</b>
<b>The Lost Sheep</b>	<b>Matthew 18:12-14,</b>	<b>Luke 15:3-7</b>
<b>The Lost (Prodigal) Son</b>		<b>Luke 15:11-32</b>

**Out of order, I know...**  
**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

# The Lost Sheep (1)

Then Jesus told them this parable:

“Suppose one of you has a **hundred** sheep  
and loses **one** of them.

Doesn't he leave the **ninety-nine**  
in the open country

and go after the lost sheep until he finds it?

And when he finds it,

he joyfully puts it **on his shoulders**  
and goes home.

Then he calls his friends and neighbors together and says, ‘

Rejoice with me;

I have found my lost sheep.’

It could have been a million  
others and God would still  
come after us



# The Lost Sheep (2)

**I tell you that in the same way  
there will be more rejoicing in heaven  
over one sinner who repents  
than over ninety-nine righteous persons  
who do not need to repent.**

**Mark 7:7**

**The only one of the “lost trio” that is found in another gospel.  
(Matthew 18:12-14)**

**Up till then,  
the best thought of Judaism  
was eloquent of God's readiness to respond to the penitent,  
forgiving him his sins and restoring him to place.**

**But the first move had to come from the sinner.**

**Until he showed penitence,  
nothing could happen.**

**The parable of the Lost Sheep put the initiative with God.**

**Leon Morris**

**PDE: If we are to be like God, we must be seeking the lost sheep.**

He had gone forth to seek his own, 'till he had found it.'

And, 'when he had found it,'

how tenderly does the shepherd of the parable

handle that sheep which has cost him all this toil;

he does not smite,

nor even harshly drive it back to the fold;

no, does not deliver it to an underling to carry;

but 'lays it on his [own] shoulders,'

a delicate touch...

and bears it home

'The lost sheep returns,

but not in its own strength,

but brought back on the shoulders of the shepherd.

R.C. Trench, Notes On The Parables Of Our Lord

**There is a peculiar fitness in this image**

**as addressed to the spiritual rulers of the Jewish people.**

**They too were shepherds;**

**continually charged, rebuked, warned, under this very title**

**(Ezek. 34; Zech. 11:16);**

**under-shepherds of Him who sets forth**

**his own watchful tenderness for his people by the same image**

**(Is. 40:11; Jer. 31:10; Ezek. 34:12; 36:24; Zech. 13:7;**

**Ps. 23:1; 53:1);**

**not only were they no seekers of the lost,**

**no bringers back of the strayed,**

**no binders-up of the broken,**

**R.C. Trench, Notes On The Parables Of Our Lord**

but they murmured against Him,  
‘the Shepherd of Israel,’  
the ‘great Shepherd of the sheep,’  
because He did in his own person what they,  
his deputies,  
so long had neglected to do,  
Himself meeting and making good in his own person  
all these omissions of theirs.

R.C. Trench, Notes On The Parables Of Our Lord

In the order of things natural,  
a sheep which could wander away from,  
could also wander back to,  
the fold.

But it is not so with a sheep of God's pasture.

Such can lose,  
but it can not find itself again.

There is in sin a centrifugal tendency,  
and the wanderings of this wanderer  
could be only further and further away.

R.C. Trench, Notes On The Parables Of Our Lord

**I have strayed like a lost sheep.**

**Seek your servant,**

**for I have not forgotten your commands.**

**Psalm 119:176 (the last verse in the longest chapter)**

# The Shepherd Psalmist (and King)

The Lord is my shepherd, I shall not be in want.

He makes me lie down in green pastures,

he leads me beside quiet waters,

he restores my soul.

He guides me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death,

I will fear no evil,

for you are with me;

your rod and your staff, they comfort me.

You prepare a table before me in the presence of my enemies.

You anoint my head with oil; my cup overflows.

Surely goodness and love will follow me all the days of my life,

and I will dwell in the house of the Lord forever.



# The Shepherd Prophets (1)

**“Woe to the shepherds  
who are destroying and scattering the sheep of my pasture!”  
declares the Lord.**

**Therefore this is what the Lord, the God of Israel,  
says to the shepherds who tend my people:**

**“Because you have scattered my flock and driven them away  
and have not bestowed care on them,  
I will bestow punishment on you for the evil you have done,”  
declares the Lord.**

**“I myself will gather the remnant of my flock out of all the countries  
where I have driven them  
and will bring them back to their pasture,  
where they will be fruitful and increase in number.**

**I will place shepherds over them who will tend them,  
and they will no longer be afraid or terrified,  
nor will any be missing, ” declares the Lord.**

# The Shepherd Prophets (2)

**‘This is what the Sovereign Lord says:**

**Woe to the shepherds of Israel who only take care of themselves!**

**Should not shepherds take care of the flock?**

**... You have not strengthened the weak or healed the sick  
or bound up the injured.**

**You have not brought back the strays or searched for the lost...**

**My sheep wandered over all the mountains and on every high hill.**

**They were scattered over the whole earth,**

**and no one searched or looked for them...**

**pointing to Jesus**

**“For this is what the Sovereign Lord says:**

**I myself will search for my sheep and look after them...**

**I will rescue them from all the places where they were scattered...**

**I will tend them in a good pasture...**

**There they will lie down in good grazing land, and there they will  
feed in a rich pasture on the mountains of Israel...**

**I will search for the lost and bring back the strays.**

**I will bind up the injured and strengthen the weak...**

**Ezekiel 34:1-16**

# The Shepherd Savior

“...The man who enters by the gate is the shepherd of his sheep.  
The watchman opens the gate for him,  
and the sheep listen to his voice.  
He calls his own sheep by name and leads them out.  
When he has brought out all his own, he goes on ahead of them,  
and his sheep follow him because they know his voice.  
But they will never follow a stranger;  
in fact, they will run away from him  
because they do not recognize a stranger’s voice.”

...

“I am the good shepherd.

David fought a lion and bear...

The good shepherd lays down his life for the sheep.

John 10:1-11

Do We Listen to the Shepherd?

**Gentle shepherd come and lead us  
Jesus, shepherd of our souls  
The Lord my shepherd is  
There were ninety and nine that safely lay  
Savior, like a Shepherd Lead us  
The King of Love my Shepherd is  
The Lord's my Shepherd, I'll not want  
Shepherd me, O God**

# Single or Group?

**This parable expressed the principle of  
standing up for one rather than sacrificing them for the group.  
It would be easy to argue that it is much better  
to let the single lamb be lost  
so that the shepherd could protect a larger number of sheep.  
But God wants to show us the individual nature of his love,  
how it points to you and me  
as we seem to be lost in a sea of humanity.  
Christ gave his life for each and every one of us,  
and he does not want a single soul to be lost.  
Too many people seek a place of honor and glory in a multitude.  
It is much better to have a quiet ministry  
which truly helps a small group of individuals  
than try to be loved by all.**

# The Bad Shepherd

**Have you ever known of a “shepherd”  
that sends away the sheep,  
knowing the wolf is out there.  
They are glad to see them go,  
and tell the other sheep that it is for the best.**

**Anytime I find myself choosing between two roads**

**I must ask,**

**“Which road will contribute more to the kingdom of God?”**

**Max Lucado**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**



# Parables (2)

32

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# Building a Table of “I am / You are” Metaphors<sup>32</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

Shepherd/Gate/Door

## Followers

Salt of the Earth

Branches (wine)

Light of the World

Sheep

# Layers of Meaning in the Food Group [PDE/HSI]



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

Jesus' parables broke into the world of first-century Judaism, cracking open ways of understanding God's Kingdom and creating hermeneutical space for fresh insight in which people could imagine different ways of thinking, praying, and living. In the same way, scripture itself holds out **the continuing promise that God's word will remain living, active, powerful, and fruitful** (e.g., Isaiah 40: 8; 55: 11; Hebrews 4: 12).

This should generate the hope that, through a fresh reading and teaching of scripture, our present culture and all that goes with it will be addressed and challenged by new and God-given viewpoints, not simply allowed to neuter them by squashing them into that culture's own mold.

N.T. Wright

Shorthands, in other words, are useful in the same way that suitcases are. They enable us to pick up lots of complicated things and carry them around all together. But we should never forget that the point of doing so, like the point of carrying belongings in a suitcase, is that what has been packed away can then be unpacked and put to use in the new location.

Too much debate about scriptural authority has had the form of people **hitting one another with locked suitcases.**

It is time to unpack our shorthand doctrines, to lay them out and inspect them. Long years in a suitcase may have made some of the contents go moldy. They will benefit from fresh air, and perhaps a hot iron.

**N.T. Wright**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

# A Trio of Thoughts on the Lost

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.



# The Lost Sheep Parable

A Shepherd has a **hundred** sheep and loses **one** of them.

He leaves the **ninety-nine** in the open country  
and goes after the lost sheep until he finds it.

When he finds it, he joyfully puts it **on his shoulders** and goes home.

Then he calls his friends and neighbors together to rejoice  
that he has found his lost sheep.

The spiritual parallel is made that there will be more rejoicing  
in heaven over one sinner who repents than over

**ninety-nine righteous persons who do not need to repent.**

I would rather have this acceptance in heaven,  
than streets paved with gold.

# The Shepherd Savior

“...The man who enters by the gate is the shepherd of his sheep.

The watchman opens the gate for him,

and the sheep listen to his voice.

He calls his own sheep by name and leads them out.

When he has brought out all his own, he goes on ahead of them,

and his sheep follow him because they know his voice.

But they will never follow a stranger;

in fact, they will run away from him

because they do not recognize a stranger's voice.”

The sheep may wander, but they still know the master's voice

...

“I am the good shepherd.

David fought a lion and bear...

The good shepherd lays down his life for the sheep.

John 10:1-11

Do We Listen to the Shepherd?

# Single or Group?

**This parable expressed the principle of  
standing up for one rather than sacrificing them for the group.  
It would be easy to argue that it is much better  
to let the single lamb be lost  
so that the shepherd could protect a larger number of sheep.  
But God wants to show us the individual nature of his love,  
how it points to you and me  
as we seem to be lost in a sea of humanity.  
Christ gave his life for each and every one of us,  
and he does not want a single soul to be lost.  
Too many people seek a place of honor and glory in a multitude.  
It is much better to have a quiet ministry  
which truly helps a small group of individuals  
than try to be loved by all.**

# The Bad Shepherd

**Have you ever known of a “shepherd”  
that sends away the sheep,  
knowing the wolf is out there.  
They are glad to see them go,  
and tell the other sheep that it is for the best.**

## Trigger

The Pharisees were self-righteous and accused Jesus of associating with sinners.

## Hook

The common people rebelled against the superiority of the Pharisees.

## Relationships

Religious leaders and followers.

## Story or Situation

Jesus bounces the situation back on the Pharisees about who is worthy of God's love.

## Lesson

We should not judge people according to their station in life. Also, God loves us enough to pursue us.

## Application of each character to ourselves

Do we treat all people equally?

There is no respect of persons (or priority) with God

**This parable has been called  
the pearl or the crown  
of all of Jesus' parables.  
Somebody once referred to it  
as the Gospel within the Gospel.**

**R.T. Kendall**

# The Prodigal Son (1)

**Jesus continued:**

**“There was a man who had two sons.**

**The younger one said to his father,**

**‘Father, give me my share of the estate.’**

**So he divided his property between them.**

**This is equivalent to wishing the father dead. At least the young man didn’t kill him.**

**Luke 15:11-12**

**The is the climactic parable in the group.**

# The Prodigal Son (2)

**Did the son spend some of it at home before he left?**

**“Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.**

**After he had spent everything, there was a severe famine in that whole country, and he began to be in need.**

**So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.**

**He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.**

**He was reduced to the lowest and most disgusting work imaginable.**

**Luke 15:13-16**



# The Prodigal Son (3)

**“When he came to his senses, he said,  
‘How many of my father’s hired men have food to spare,  
and here I am starving to death!**

**I will set out and go back to my father and say to him:**

**Father, I have sinned against heaven and against you.**

**I am no longer worthy to be called your son;  
make me like one of your hired men.’**

**So he got up and went to his father.**

**Luke 15:17-20**

**How many prodigals never come to their senses?**

**How many never act on their new understanding?**

**Jesus was always, and I mean always,  
talking about love, about people, about relationships,  
and He never once broke anything into steps or formulas.**

**What if,  
because we were constantly trying to dissect His message,  
we were missing a blatant invitation?**

**I began to wonder if becoming a Christian  
did not work **more like falling in love**  
**than agreeing with a list of true principles.****

**Donald Miller**

# Build a Parable: Lessons from the Cocoon 33

**You can't be a butterfly until you leave the cocoon.**

**Buck Dozier**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

33

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# Building a Table of “I am / You are” Metaphors<sup>33</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

Shepherd/Gate/Door

## Followers

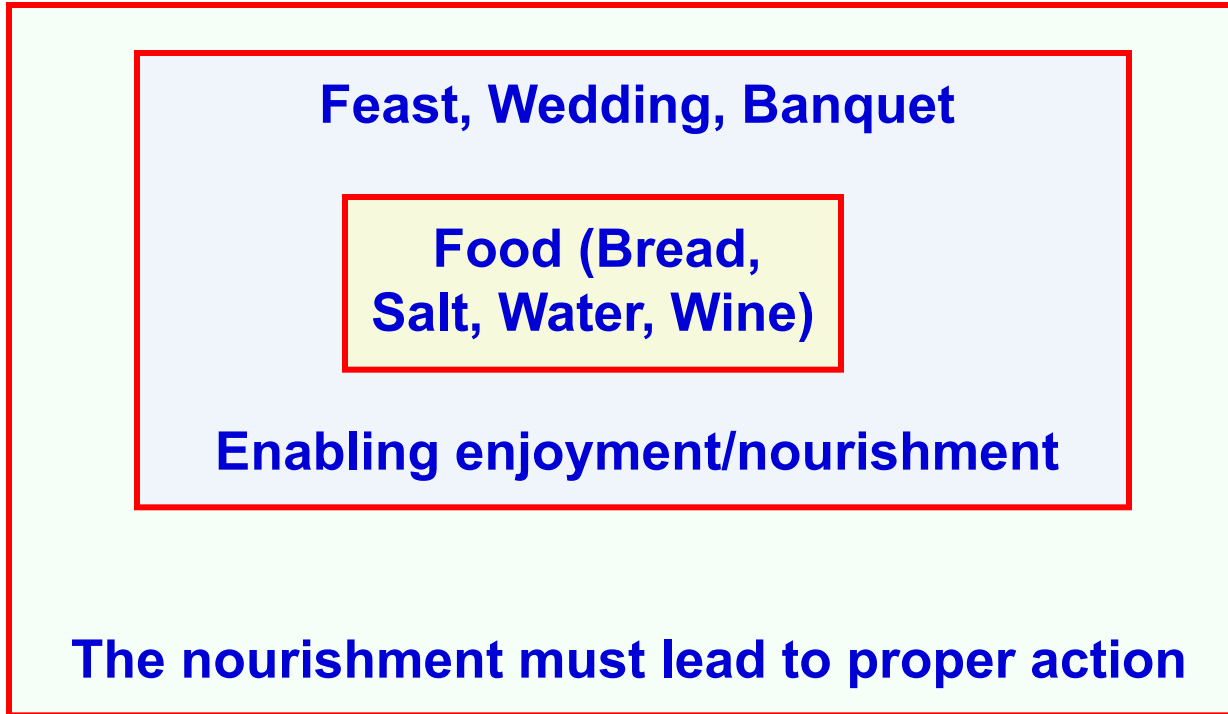
Salt of the Earth

Branches (wine)

Light of the World

Sheep

# Layers of Meaning in the Food Group [PDE/HSI]



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)



# A Trio of Thoughts on the Lost

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

**Up till then,  
the best thought of Judaism  
was eloquent of God's readiness to respond to the penitent,  
forgiving him his sins and restoring him to place.**

**But the first move had to come from the sinner.**

**Until he showed penitence,  
nothing could happen.**

**The parable of the Lost Sheep put the initiative with God.**

**Leon Morris**

**God pursues us through His Son, Jesus Christ.**

**Think of animals who are or have been abused by their master -  
e.g., a dog that cowers when its master comes near.**

**As a church family,  
we should be welcoming and loving,  
a place of refuge.**

**No one should feel a need to cower in the presence of Christians,  
for we are all sinners - we have all fallen.**

**PDE**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

# The Prodigal Son (1)

**Jesus continued:**

**“There was a man who had two sons.**

**The younger one said to his father,**

**‘Father, give me my share of the estate.’**

**So he divided his property between them.**

**This is equivalent to wishing the father dead. At least the young man didn’t kill him.**

**The law of primogeniture (first-born): the younger would only get one-third.**

**Luke 15:11-12**

**The son is essentially saying, “You are dead to me now. I will never see you again.” He goes a great distance away to ensure this.**

**This is the climactic parable in the group.**

# The Prodigal Son (2)

**Did the son spend some of it at home before he left?**

**“Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.**

**After he had spent everything, there was a severe famine in that whole country, and he began to be in need.**

**Imagine him looking for a job!**

**So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.**

**He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.**

**He was reduced to the lowest and most disgusting work imaginable.**

**Luke 15:13-16**

# The Prodigal Son (3)

**“When he came to his senses, he said,**  
‘How many of my father’s hired men have food to spare,  
and here I am starving to death!

I will set out and go back to my father and say to him:

**Father,** I have sinned against heaven and against you.

I am no longer worthy to be called your **son**;  
make me like one of your **hired men.**’

He flipped priority from  
money to relationships.

So he got up and went to his father.

He was a long way home - with no money.  
He would have arrived very dirty and weak.

**Luke 15:17-20**

How many prodigals never come to their senses?

How many never act on their new understanding?

# The Prodigal Son (4)

**“The son said to him,  
‘Father, I have sinned against heaven  
and against you.  
I am no longer worthy  
to be called your son.’**

**The son planned his  
speech very carefully.**

**Luke 15:21**

**The son realized that his sin extended far beyond just his family.**

**He humbled himself below his family status to that of slave.**

**This is like the parable of the seating at the feast (start low).**



# The Prodigal Son (5)

The father did not allow the son to finish his speech.  
He also did not make him bathe before he put on the “best robe”.

“But the father said to his servants,  
‘Quick! Bring the **best robe** and put it on him.  
Put a **ring** on his finger and **sandals** on his feet.  
Bring the fattened calf and kill it.  
Let’s have a feast and celebrate.

He was barefoot.

The ring was probably a signet ring  
representing the family.

For this son of mine was dead and is alive again;  
he was lost and is found.’

lost = dead  
found = alive

So they began to celebrate.

Luke 15:22-24

The father’s reaction is totally unexpected to the audience.

# The Prodigal Son (6)

**“Meanwhile, the older son was in the field.**

**When he came near the house, he heard music and dancing.**

**So he called one of the servants and asked him what was going on.**

**‘Your brother has come,’ he replied,**

**The servant was caught up  
in the excitement!**

**‘and your father has killed the fattened calf  
because he has him back safe and sound.’**

**Luke 15:25-27**

**The son’s reaction is opposite that of the father.**

# The Prodigal Son (7)

“The older brother became angry and refused to go in.

So his father went out and pleaded with him.

This son  
the father pursued.

But he answered his father,

‘Look! All these years I’ve been **slaving** for you

and never disobeyed your **orders**.

Yet you never gave me even a young goat

so I could celebrate with my friends.

The son thought nothing  
of relationships - only his  
inheritance. He was no  
better than his brother.

But when this son of yours

who has squandered your property with prostitutes

comes home,

you kill the fattened calf for him!’

Luke 15:28-30

# The Prodigal Son (8)

“‘My son,’ the father said,  
‘you are always with me,  
and everything I have is yours.

But we had to celebrate and be glad,  
because this brother of yours was dead  
and is alive again;  
he was lost and is found.’”

Luke 15:31-32

The father cared only for the family.

**Rebellion**

**Realization**

**Return**

**Reaction/Reception**

**Father**

**Brother**

**Recap**

**Here the younger son asks for his inheritance now,  
which was a sign of deep disrespect.**

**To ask this while the father still lived  
was the same as to wish him dead.**

**Tim Keller, The Prodigal God**

The wealth of this father would have primarily been in real estate,  
and to get one-third of his net worth  
he would have had to sell  
a great deal of his land holdings.

Tim Keller, *The Prodigal God*

**Sometimes we have to hit bottom,  
to realize our complete need for God.  
We need to realize fully, though,  
which means penetrating our selfishness  
and finding out the extent of that need.**

**Sometimes we must be  
broken to be fixed.**



# Realization: Comparing Past and Present Lives <sup>33</sup>

I have very little doubt that the prodigal son  
ultimately did not come  
because of some incredibly designed argument;  
instead,  
his memory of home  
and all he had lost in a relationship  
began his homeward trek.

Ravi Zacharias

**When you realize that the antidote  
to being bad is not just being good,  
you are on the brink.**

**If you follow through,  
it will change everything:  
how you relate to**

**God, self, others, the world, your work, your sins, your virtue.**

**It's called the new birth because it's so radical.**

**Tim Keller**

# Return: Trying to Climb Up from the Bottom 33

And in the great parable,

the prodigal son promised to be only a servant;

he did not even dare to return to his former position.

He knew that he deserved a demotion

instead of expecting to return to prominence.

We must make sure we mean it when we say that we are sorry.

George A. Buttrick

The motive for returning seems to be pure.

It is not simply the desire of a hungry man to eat.

I think ideas have to sink very deeply into a person's soul,  
into their being,  
before they can effect change,  
and **lists** rarely sink deeply  
into a person's soul.

Donald Miller

# Build a Parable: Lessons from the Cocoon 34

Some types of butterflies and moths mimic other types of insects, or even the eye of a predator.



[false prophets]... come to you in sheep's clothing,  
but inwardly they are ferocious wolves.

Matthew 7:15

... Satan himself masquerades as an angel of light.

2 Corinthians 11:14

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

34

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# Building a Table of “I am / You are” Metaphors<sup>34</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

Shepherd/Gate/Door

## Followers

Salt of the Earth

Branches (wine)

Light of the World

Sheep



# Layers of Meaning in the Food Group [PDE/HSI]

34

**Feast, Wedding, Banquet**

**Food (Bread,  
Salt, Water, Wine)**

**Enabling enjoyment/nourishment**

**The nourishment must lead to proper action**

**The food is proper nourishment,**

**But we must eat properly:**

**(not too much, or too fast -  
like manna or quail)**

**And with proper etiquette:**

**(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

# A Trio of Thoughts on the Lost

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

# The Prodigal Son - Skipping the Hard Part 34

When the story began,  
the son could have chosen to skip this hard-learned lesson  
and just gone direct to “hired hand” status.

But, from his original position,  
such a choice would have seemed to be nonsense.

We all too often fail to recognize  
how blessed we are  
until we’ve squandered  
what God has given.

PDE

“We don’t know what we’ve got ‘til its gone.”

Do we really learn without burning our hand?

Father and son were polar opposites in their choices.

The younger son was wholly focused on **stuff vs relationships**.

The father valued **relationships** over **stuff**.

If the father had chosen

to not give the inheritance to the younger son -

would the younger son ever have learned the lesson?

The father truly gave up stuff

that **would not last** in exchange

for a relationship that was **priceless**.

PDE

The father made the smart investment.

# The Prodigal Son - Sinner!

The refusal of the older brother  
to recognize the younger brother  
except as his father's son,  
further reinforces the issue  
that there was a relationship to be recognized.  
This rebel was not an outcast, but "your brother".  
We need to be reminded sometimes,  
when we are tempted to look down on others  
or despise them for their sin or rebellion,  
that they are our 'brothers' - they are our 'sisters'.  
We must remember that we are all sinners.

**Rebellion**

**Realization**

**Return**

**Reaction/Reception**

**Father**

**Brother**

**Recap**



**On the other hand,  
we do know of great stories of repentance.  
Zaccheus, for instance,  
promised to stop oppressing people in his tax collection,  
and declared that he would give  
half his possessions to the poor  
and would return four-fold whatever  
he might have taken wrongly.**

# Return: Trying to Climb Up from the Bottom 34

And in the great parable,

the prodigal son promised to be only a servant;

he did not even dare to return to his former position.

He knew that he deserved a demotion

instead of expecting to return to prominence.

We must make sure we mean it when we say that we are sorry.

George A. Buttrick

The motive for returning seems to be pure.

It is not simply the desire of a hungry man to eat.

The father's welcome to the repentant son  
was literally reckless,  
because he refused to "reckon"  
or count his sin against him  
or demand repayment.

Tim Keller

This could also be called "the parable of the loving father".

**The father’s lavish affection  
makes the son’s expression of remorse  
far easier.**

**Tim Keller**

**The father blew on by the apology,  
as if it was pre-accepted.**

# Reaction (Father): Overwhelming Joy!

The father's reaction is not just to take his son back,  
but to celebrate his great love for him.

The father could have accepted his son,  
but made him live in a shack out in the "back 40".

But the father declared that it was a time for a great feast!

# Reaction (Brother): Not a loving response 34

The elder brother's attitude  
may have been part of the reason  
that the younger brother left.

Never forget that [brotherly] jealousy  
is what led to the first murder in human history.

R.T. Kendall

There is also sort of a parallel to Joseph;  
his brothers hated him and made him leave.

This is sort of a parable within a parable.

**Think of the people's reaction,  
the very first time that they heard this story  
(before Jesus started the next part).**

# **Reaction (Brother): He could have gone after him**

34

**This is what the elder brother in the parable should have done;  
this is what a true (loving) elder brother would have done.**

**He would have said,**

**“Father, my younger brother has been a fool,  
and even now his life is in ruins.**

**But I will go look for him and bring him home.**

**And if the inheritance is gone – as I expect –**

**I’ll bring him back into the family at my expense.”**

**The Prodigal God, Tim Keller**



Careful obedience to God's law  
may serve as a strategy  
for rebelling against God.

The Prodigal God, Tim Keller

Like the Pharisees,  
they opposed Good to be “obedient”.

... the older brother was like the hypocrite at prayer:  
“Thank God I am not like others...”

F. LaGard Smith

He said:

“Thank God I am not like my brother”.

He should have said:

“Thank God I have a chance to help my brother”

# Reaction (Brother): Expectation of Favoritism<sup>34</sup>

R.C. Trench comments that the older brother says  
'this thy son'  
-- he does not say 'my brother'.

The older brother in the parable thought  
that he should have been loved more than the younger  
because of his continued hard work and obedience.

R.T. Kendall

[Here is our problem]

We need to guard against having an older brother mentality.  
God loves all of His children the same.

R.T. Kendall

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

35

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# Building a Table of “I am / You are” Metaphors<sup>35</sup>

## Jesus

Bread of Life

Living Water

Vine

Light of the World

Shepherd/Gate/Door

## Followers

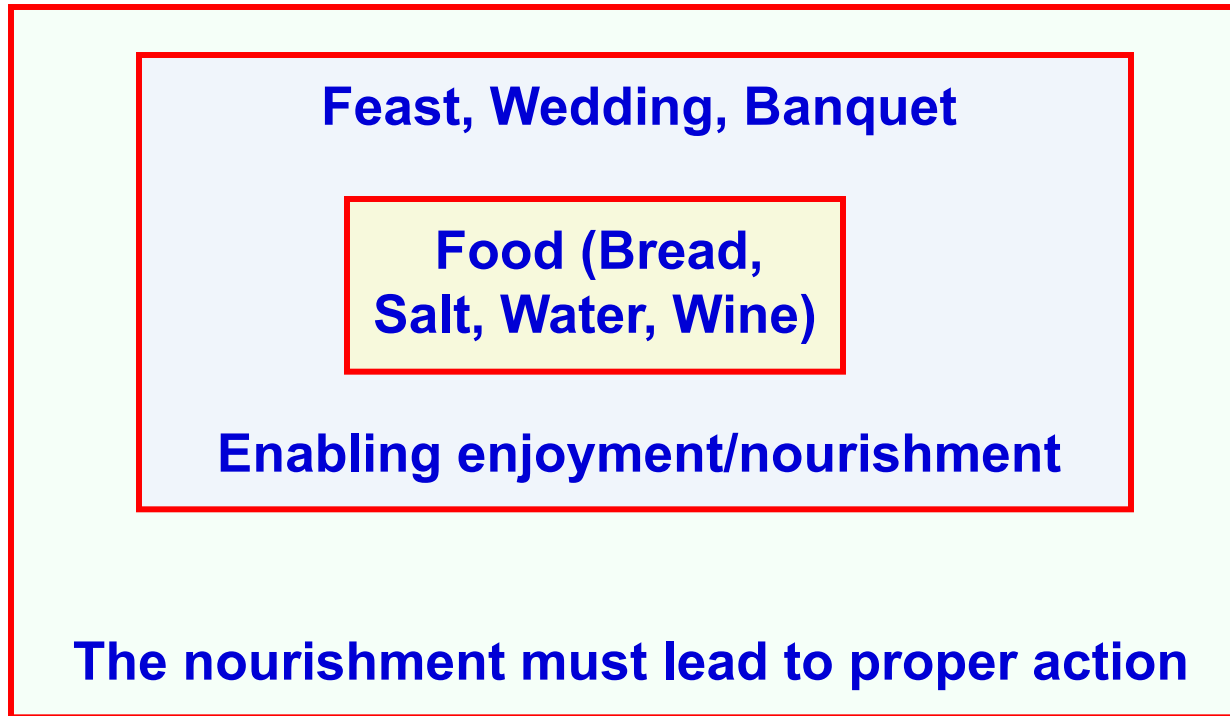
Salt of the Earth

Branches (wine)

Light of the World

Sheep

# Layers of Meaning in the Food Group [PDE/HSI]



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)



# A Trio of Thoughts on the Lost

35

The Lost Coin

Luke 15:8-10

The Lost Sheep

Matthew 18:12-14, Luke 15:3-7

The Lost (Prodigal) Son

Luke 15:11-32

Out of order, I know...

But *Heard* has his reasons (awareness vs number).

# The Parable of the Lost Son

*Luke 15:11-32*

<sup>11</sup> Jesus continued: “There was a man who had two sons. <sup>12</sup> The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them. <sup>13</sup> “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. <sup>14</sup> After he had spent everything, there was a severe famine in that whole country, and he began to be in need.

***Is there any better example of the word “squander?”***

***Can / do we squander what God has given us?***

# The Parable of the Lost Son

*Luke 15:11-32*

<sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. <sup>16</sup> He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. <sup>17</sup> “When he came to his senses, he said, ‘How many of my father’s hired men have food to spare, and here I am starving to death! <sup>18</sup> I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. <sup>19</sup> I am no longer worthy to be called your son; make me like one of your hired men.’ <sup>20</sup> So he got up and went to his father.

***Hard times can be a blessing...  
if they help us regain perspective***

# The Parable of the Lost Son

***Luke 15:11-32***

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. <sup>21</sup> “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ <sup>22</sup> “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. <sup>23</sup> Bring the fattened calf and kill it. Let’s have a feast and celebrate. <sup>24</sup> For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

***Is God waiting for that sight of our return to Him?***

# Forgiving the Prodigal Son

35

Luke 15:24

For *this son of mine was dead and is alive again;*

he was lost and is found.'

So they began to celebrate.

***Whose actions took the life out of that relationship?***

***Whose actions breathed life back into that relationship?***

***Who ultimately received comfort through forgiveness?***

# The Parable of the Lost Son

*Luke 15:11-32*

<sup>25</sup> “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. <sup>26</sup> So he called one of the servants and asked him what was going on. <sup>27</sup> ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

***How much of the celebration had the eldest son prepared?***

# The Parable of the Lost Son

***Luke 15:11-32***

<sup>28</sup> “The older brother became angry and refused to go in. So his father went out and pleaded with him. <sup>29</sup> But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. *Yet you never gave me even a young goat so I could celebrate with my friends.* <sup>30</sup> But when ***this son of yours*** who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’ <sup>31</sup> “ ‘My son,’ the father said, ‘you are always with me, and everything I have is yours. <sup>32</sup> But we had to celebrate and be glad, because ***this brother of yours*** was dead and is alive again; he was lost and is found.’ ”

*The father left the feast to plead with the eldest son and invite him to join the feast. Why was there such a different response?*

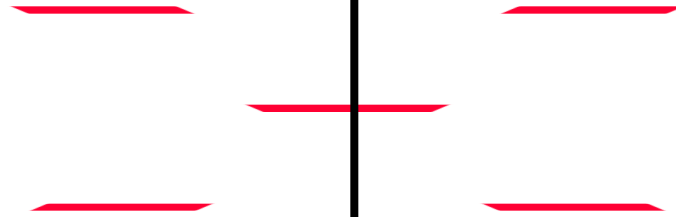
# *The Choices We Make...*

“Everybody in this chapter experienced joy except the elder brother. The shepherd, the woman, and their friends all experienced the joy of finding. The younger son experienced the joy of returning to and being received by a loving, gracious father. The father experienced the joy of receiving his son back safe and sound. *But the elder brother would not forgive* his brother *so he had no joy*. He could have repented and attended the feast, but he refused; so he stayed outside and suffered.”

Warren Wiersbe

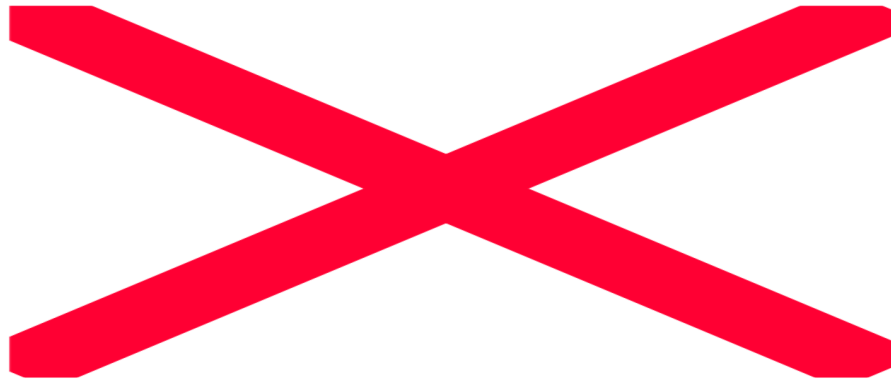


# Contrasts in Luke 15



# Contrasts in Luke 15

35



***This whole chapter is about seeking the lost. That was the single dominant reason why Jesus chose to come to earth. That is why we can call Him Emmanuel and Savior.***

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

**Rebellion**

**Realization**

**Return**

**Reaction/Reception**

**Father**

**Brother**

**Recap**

**The second part of the parable  
was aimed squarely  
at a specific audience  
that Jesus had in mind:  
the Pharisees.**

**R.T. Kendall**

... in this parable Jesus wants us  
to discern another, more subtle,  
but no less devastating form of lostness...

We will call it

“elder-brother lostness.”

The Prodigal God, Tim Keller

# Reaction (Brother): Not Grasping the Truth 35

**It is plainly seen by the elder son's reply,  
'thou never gavest me a kid',  
that he is ignorant  
of the nature  
of the kingdom to which he is invited.**

**The Prodigal God, Tim Keller**

**We have time to see [that]  
the younger brother come back;  
perhaps with time  
the older comes back, too.**

**The Prodigal God, Tim Keller**

**Like the rich young ruler -  
maybe he saw the light as well.**



# Reaction (Father): What to do with the Brother? <sup>35</sup>

The parable shows the awkward position of the father.

He loved both sons equally

and wanted them to love each other.

Parables of Jesus, R.T. Kendall

Is equally the right word here?

Does it even matter if God loves us equally?

Not to me.

I am just glad to be loved by Him at all,  
even if it is differently.

## Recap (Father): Rejoice in Regaining the Lost! <sup>35</sup>

Luke 15:31-32 <sup>31</sup> "My son,' the father said, 'you are always with me, and everything I have is yours. <sup>32</sup> But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."

**This last plea from the father is particularly amazing when we remember Jesus' audience.**

**He is addressing the religious leaders who are going to hand him over to the Roman authorities to be executed.**

**The Prodigal God, Tim Keller**

Luke 15:1-2 <sup>1</sup> Now the tax collectors and "sinners" were all gathering around to hear him. <sup>2</sup> But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

**I believe I will stretch out into eternity,  
and in heaven I will reflect upon these early days,  
these days when it seemed God was down a dirt road,  
walking toward me.**

**Years ago He was a swinging speck in the distance;  
now He is close enough I can hear His singing.  
Soon I will see the lines on His face.**

**Donald Miller**

# A Trio of Thoughts on the Lost

36

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

# Phases of the Parable of the Prodigal Son 36

**Rebellion**

**Realization**

**Return**

**Reaction/Reception**

**Father**

**Brother**

**Recap**

**Christ holds to them [the Pharisees]**

**God and the angels of God**

**rejoicing at the conversion of a sinner,**

**and silently contrasts this**

**with their own envious repinings.**

**Trench; Notes on the parables**

**Why doesn't Jesus finish the story  
and tell us what happened?**

**It is because the real audience for this story  
is the Pharisees, the elder brothers.**

**Jesus is pleading with his enemies  
to respond to his message.**

**The Prodigal God, Tim Keller**

**The end of the story resides in the hearts of his listeners,  
especially the Pharisees.**

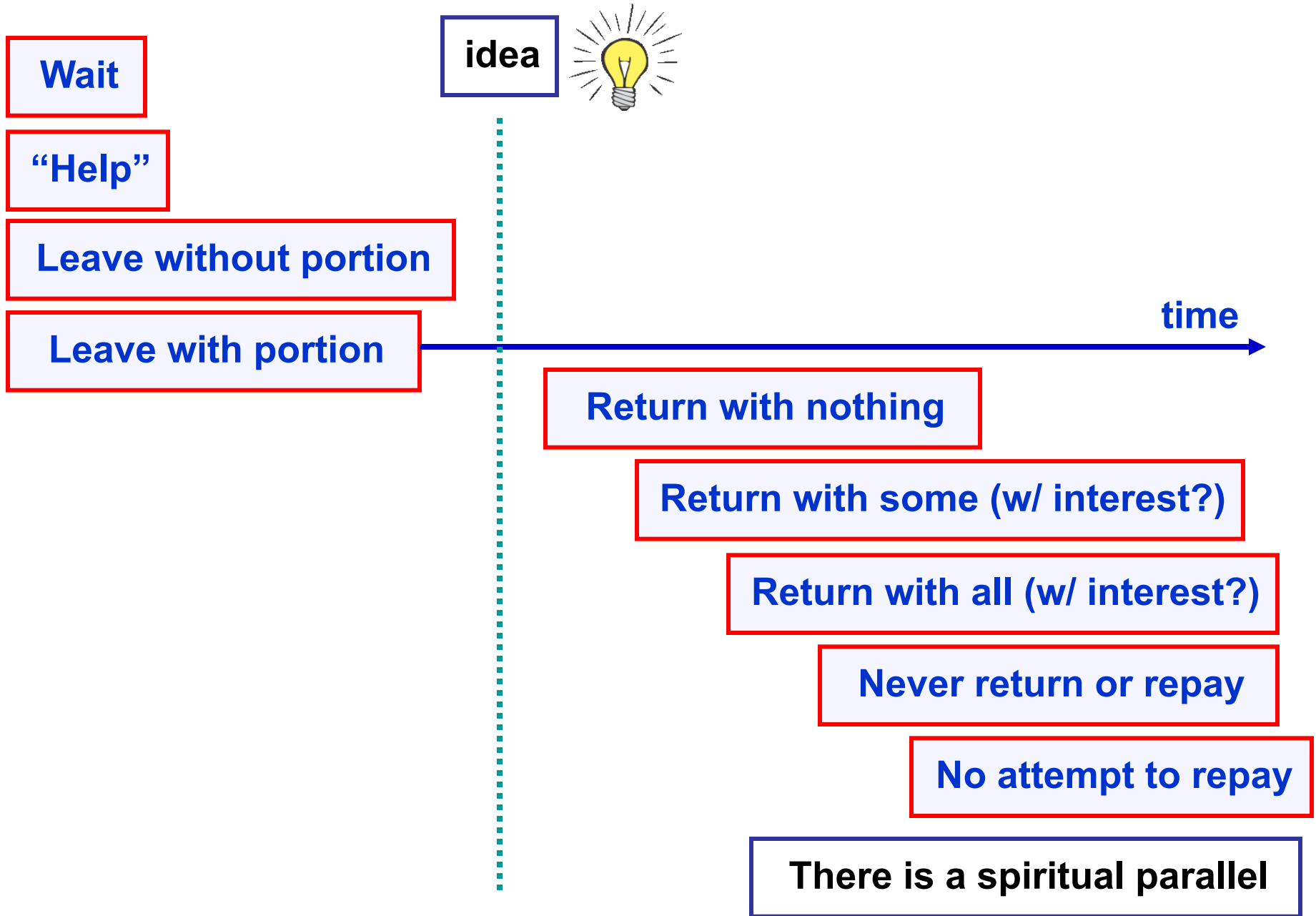


**How about the Parable of the Drifting Son,  
where the Father comes to get him?**

**How about a variation where the Prodigal Son being rejected?**

**Or perhaps the older brother has to speak up for him to their father?**

# The Prodigal Son: Options



# The Older Brother: Options

How could he have responded?

## Prodigal Options

Return with nothing

Return with some (w/ interest?)

Return with all (w/ interest?)

Never return or repay

No attempt to repay

## Older Brother Options

Reject and leave (or other)

Reject with forbearance

Reluctant acceptance

Acceptance if repaid

Unconditional acceptance

The Father could also have responded in one of the other ways

**Jesus is like the older brother that should have been:  
He seeks us out to save us.**

## **First Level:**

**The Jewish “sinners” that were unwanted by the Pharisees.**

## **Second Level:**

**The Gentiles were a part of the plan,  
but were even more unwanted than the Jewish sinners.**

**I learned to play the guitar  
but got very bored  
because what I really wanted  
was to be a rock star,  
not to actually play the guitar.**

**Donald Miller**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

37

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# A Trio of Thoughts on the Lost

37

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**



Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

**Jesus' story might be best named  
the Parable of the Two Lost Sons.**

**It is a drama in two acts, with Act 1 entitled  
“The Lost Younger Brother” and Act 2  
“The Lost Elder Brother”.**

**The Prodigal God, Tim Keller**

**We tend to think of the first act as the only important one,  
with the second as a postscript.**

**In reality, the second act was the whole reason for the story -  
the Pharisees had triggered it with their sense of superiority.**

# Two Groups of Listeners

In the first two verses of the chapter,

Luke recounts that there were two groups of people who had come to listen to Jesus.

First there were the “tax collectors and sinners.” ...

Like the younger brother,

they “left home”

by leaving the traditional morality

of their families and of respectable society.

The second group of listeners was the

“Pharisees and the teachers of the law”

who were represented by the elder brother.

The Prodigal God, Tim Keller

Try to image the first time this story was told.

**The targets of this story  
are not “wayward sinners”  
but religious people  
who do everything the Bible requires.**

**Jesus is pleading  
not so much with immoral outsiders  
as with moral insiders.**

**The Prodigal God, Tim Keller**

**You have to realize that all of the common people  
are looking at the Pharisees,  
who are extremely embarrassed.**

**They cannot respond verbally;  
Their only solution is to kill Jesus.**

The father has to go out  
and invite each of them  
to come into the feast of his love.

So there is not just one lost son In this parable  
– there are two.

... [each] wanted the father's goods  
rather than the father himself. ....

Each one, in other words,  
rebelled –

but one did so by being very bad  
and the other by being extremely good.

Both were alienated from the father's heart;  
both were lost sons.

The Prodigal God, Tim Keller

# Usurping Authority

... sin is not just breaking the rules,  
it is **putting yourself**  
**in the place of God** as Savior, Lord, and Judge  
just as each son sought  
to displace the authority of the father  
in his own life.

The Prodigal God, Tim Keller

All rebellion against God involved putting ourselves in His place.  
We may worship money, power, fame, or other things -  
but our making the choice to believe  
we are “smarter than God”  
or that we can ignore God  
is putting ourselves in His place.

The story of the Prodigal Son is on the surface just about a boy's selfish desire for independence. But think about the story from the viewpoint of the father and his concern for the loss of his son's love. The father knew he must lose either his son's presence or his love when he was asked to split the inheritance. So he let him go. Think also about whether the son came back because he knew he could get a job or because he also knew that he was loved and he missed the loss of it so desperately?

R.T. Kendall

Which hurts us more,

the loss of love or the loss of things?

I've known a lot of people

who regularly choose things over love.

And their relationships wither and die as a result.

Jesus told the parable about the rich young ruler (Luke 18:18-23),  
who made a similar choice.

He never understood this great principle:

**You're rich if somebody loves you.**

instead of expecting to return to prominence.

R.T. Kendall



# Who loved the Pharisees?

**Not the common people, for sure.**

**They may have respected, and more likely feared, them,  
but there was no real love there.**

**What indication is there in the Bible of love for the Pharisees?**

**The one clear indication of love for the Pharisees  
is the example of Jesus,  
not annihilating them,  
but taking time to teach them.**

**He might have been angry with them,  
but He still loved them,  
and gave His life for them  
just as much as He did for the common man.**

**The father “let go” of the prodigal son -  
he gave up discipline  
to try to keep the relationship.**

**The father tried to maintain bonds with his sons.  
The prodigal son sought to have separation and left -  
but he could not bear it and had to return.  
The older son thought he have separation while still at home -  
he seems to have been successful.**

The prodigal Son and the older brother  
are mirrored in the book of Jonah.

The first two chapters of Jonah reflect the Prodigal Son  
as Jonah goes to a foreign country,  
eventually “coming to his senses”  
in the belly of a fish.

In the next two chapters  
Jonah behaves like the older brother,  
becoming angry  
that God would bring revival to the Ninevites  
and cause him to lose face.

This is how the older brother felt  
when the young Prodigal returned.

**Their mother has been unfaithful  
and has conceived them in disgrace.**

**She said, 'I will go after my lovers,  
who give me my food and my water,  
my wool and my linen, my oil and my drink.'**

**Therefore I will block her path with thornbushes;  
I will wall her in so that she cannot find her way.**

**She will chase after her lovers but not catch them;  
she will look for them but not find them.**

**Then she will say,**

**'I will go back to my husband as at first,  
for then I was better off than now.'**

**Hosea 2:5-7**

**Dare I say that this parable  
describes very single one of us  
to some degree?**

**Parables of Jesus, R.T. Kendall**

# My Ordering of the Parables

**Coin:** no way for it to return on its own

**Sheep:** unable to find its way back

**Son:** able to find his way back

**C. S. Lewis once stated  
that if you cannot explain a simple truth,  
chances are that you do not understand it yourself.**

# Parables (1)

38

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**



# Parables (2)

38

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

# A Trio of Thoughts on the Lost

**The Lost Coin**

**Luke 15:8-10**

**The Lost Sheep**

**Matthew 18:12-14, Luke 15:3-7**

**The Lost (Prodigal) Son**

**Luke 15:11-32**

**Out of order, I know...**

**But I have my reasons (awareness vs number).**

Now the tax collectors and sinners  
were all gathering around to hear Jesus.

These were  
the “cast-offs”

But the Pharisees and the teachers of the law muttered,  
“This man welcomes **sinners** and eats with them.”

Luke 15:1-2

The Pharisees did not approve  
of associating with the common people.

But we are all similar-looking specks in the eyes of God.

# Who loved the Pharisees?

**Not the common people, for sure.**

**They may have respected, and more likely feared, them,  
but there was no real love there.**

**What indication is there in the Bible of love for the Pharisees?**

**The one clear indication of love for the Pharisees  
is the example of Jesus,  
not annihilating them,  
but taking time to teach them.**

**He might have been angry with them,  
but He still loved them,  
and gave His life for them  
just as much as He did for the common man.**

# My Ordering of the Parables

**Coin:** no way for it to return on its own

**Sheep:** unable to find its way back

**Son:** able to find his way back

**Jesus gave three parables**

**about things that were highly thought of,**

**but which had been lost: a coin, a sheep, and a son.**

**In this list**

**there is an increasing power of the lost item to love.**

**The coin is just an object**

**with no capacity for emotion.**

**The sheep, like a pet,**

**has some ability for affection.**

**But the son is a person**

**who can bring true love into a relationship.**

**The coin represents**

**those who are lost who do not know it,**

**The sheep represents**

**those who are lost,**

**who know it,**

**but don't know what to do about it,**

**and the prodigal son represents**

**those who are lost,**

**and know it,**

**and know what to do about it.**

# Not Ordered by Ratio

**It is not about the ratio ( $1/100$ ,  $1/10$ ,  $1/2$ ),  
but about the worth of each individual  
in contrast to the whole.**



**...we shall have in the three parables  
the three persons of the Holy Trinity,  
although not in their order.**

**R.C. Trench**

**This is interesting to think about...**

# Coming Home without Dignity

Think about how he must have looked as he came back home -  
hungry, ragged clothes, etc (Laura)  
How embarrassing!

His ragged clothes may have helped prompt the father  
to call for a robe to cover him.

The father did not worry about his dignity as he ran to his son.

If we are lost,  
God doesn't give up  
until He finds us...

Parables of Jesus, R.T. Kendall

The God that Jesus teaches us about  
doesn't give up  
until everything that was lost is found.

Rob Bell

The Father didn't track the son down,  
but he left an open invitation,  
and kept a look-out for the son.

## Trigger

The Pharisees were self-righteous and accused Jesus of associating with sinners.

## Hook

The common people rebelled against the superiority of the Pharisees.

## Relationships

Religious leaders and followers.

## Story or Situation

Jesus bounces the situation back on the Pharisees about who is worthy of God's love.

He describes it through a touching story of family relationships.

The Pharisees cannot compete with True Love!

## Lesson

Relationships are the most important things in life.

## Application of each character to ourselves

Do we value stuff over relationships?

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

## Coming out of the Parable of the Shrewd Manager

**“No servant can serve two masters.**

**Either he will hate the one and love the other,**

**or he will be devoted to the one and despise the other.**

**You cannot serve both God and Money.”**

**The Pharisees, who loved money,**

**heard all this and were sneering at Jesus.**

**He said to them,**

**“You are the ones who justify yourselves in the eyes of men,  
but God knows your hearts.**

**What is highly valued among men  
is detestable in God’s sight.**

**Luke 16:19-21**

# The Rich Man and Lazarus (1)

There was a rich man  
who was dressed in purple and fine linen  
and lived in **luxury** every day.

At his gate  
was laid a **beggar** named Lazarus,  
covered with sores  
and longing to eat  
what fell from the rich man's table.

Even the dogs came and licked his sores.

pain, hunger,  
and  
annoyance

Luke 16:19-21

# The Rich Man and Lazarus (2)

The time came when the beggar died  
and the **angels carried him** to Abraham's side.

The rich man also died  
and was buried.

In Hades, where he was in torment,  
he looked up and saw Abraham far away,  
with Lazarus by his side.

So he called to him,  
'**Father** Abraham, have pity on me  
and send Lazarus to dip the tip of his finger in water  
and cool my tongue,  
because I am in agony in this fire.'

Luke 16:22-24



# The Rich Man and Lazarus (3)

But Abraham replied,

‘Son, remember that in your lifetime  
you received your **good** things,  
while Lazarus received **bad** things,  
but now he is **comforted** here  
and you are in **agony**.

God didn't  
solve all of  
Lazarus'  
problems

And besides all this,

between us and you

a great chasm has been set in place,

so that those who want to go from here to you

cannot,

nor can anyone cross over from there to us.’

Luke 16:25-26

# The Rich Man and Lazarus (4)

“He answered,  
‘Then I beg you, father,  
**send Lazarus** to my family,  
for I have five brothers.

Let him warn them,  
so that they will not also come  
to this place of torment.’

**Luke 16:26-28**

# The Rich Man and Lazarus (5)

“Abraham replied,  
‘They have Moses and the Prophets;  
let them listen to them.’

“‘No, father Abraham,’ he said,  
‘but if someone from the dead goes to them,  
they will repent.’

“He said to him,  
‘If they do not listen to Moses and the Prophets,  
they will not be convinced  
even if someone rises from the dead.’”

more on  
this later

Luke 16:29-31

This speaks to mankind's / society's capability to ignore the truth  
or evidence.

PDE

**Woe to the man  
who has to learn principles  
at a time of crisis!**

**Ray Stedman**

**The best time to make friends  
is before you need them.**

**David Stringer (contributed by PDE)**

# The Rich Man and Lazarus (summary)

39

There was a rich man who... lived in **luxury** every day.

At his gate was laid a sick **beggar** named Lazarus who longed to eat the scraps from the rich man's table.

The beggar died and the **angels carried him** to Abraham's side.

The rich man also died and was buried.

In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

So he asked Abraham to send Lazarus for water to cool his tongue because of his agony.

Abraham showed him the utter unfairness of this request.

And told him that an impassible chasm existed between them.

The rich man then asked Abraham to send Lazarus to warn his family.

Abraham told him that Moses and the Prophets was sufficient.

Luke 16:19-31

We can fail on either side.

[PDE]

Jesus spoke against those  
who didn't take care  
of **immediate family** [Corban, infidel, etc.]  
and he also spoke against those  
who didn't take care  
of **strangers** [Good Samaritan, angels unawares, Matthew 25].

We must take care of those close to us,  
not just mail it off somewhere else.

## Nathan's parable to David / Jesus' parable

### Common:

Rich and Poor Proximity  
Rich Dominating the Poor  
Reaction of Listeners

Lived in a community of peers/acquaintances (not mentioned) [PDE]

### Rich man:

Selfishness

Oblivious to need of poor

Demanding

Noticed poor man / Did not seem to notice

Taking / Not giving

Felt in control / happy at the beginning

Potential suffering (David's wrath) / Eventual suffering

### Poor man:

Not harming anyone / Not bothering anyone (at gate)

Think of the similarities to the parable of the rich man and Lazarus.

Did Jesus modify it for his purposes?

He could be playing the “**you are the man!**” theme.

His aim was at both the Pharisees and the common people.

The plot of the story spins around the heart of the rich man,  
who is a stand-in for Jesus’ original audience.

Jesus shows them the heart of the rich man,  
because he wants them to ask probing questions  
about their own hearts.



**All of a sudden the rich man acts like he knows “Father” Abraham and Lazarus!**

**But Abraham certainly knew him!**

**It is interesting that the rich man chooses not to appeal to Lazarus, but to Abraham.**

**Is this because he saw Abraham as being in charge, or is it just a continuation of his behavior of ignoring Lazarus?**

**PDE**

**The rich man did have some kind of relationship with his brothers, who probably ignored Lazarus when they visited as well.**

**In his suffering Lazarus was forced to draw close to God, as the rich man was not.**

**J.M. Boice, The Parables of Jesus**

In their previous life,  
the rich man saw himself as better than Lazarus,  
and now, in hell,  
the rich man still sees himself as above Lazarus.  
It's no wonder Abraham says there's a chasm  
that can't be crossed.  
The chasm is the rich man's heart!  
It hasn't changed,  
even in death and torment and agony.  
He's still clinging to the old hierarchy.  
He still thinks he's better.

**Rob Bell**

**The drop of water the rich man requested  
indicates the chasm of misunderstanding in his mind.  
He thought that there could be temporary relief  
in a long-term situation.  
He had not learned  
that instant gratification  
could not put a dent  
in infinite need.  
He was still concerned only with his own needs.  
He could not see the magnitude of his error(s).**

# Swapping Places

**The man who was rich in this world's goods  
was actually poor spiritually,  
while the poor man was rich spiritually...**

**At that stage of their lives neither of those men  
would have willingly changed places with the other.**

**J.M. Boice, The Parables of Jesus**

**Later the rich man would have been glad to changes places!**

**Philippians 2:3-11 -**

**Christ considered us as worth more than Himself**

**He gave up his authority**

**He became obedient and became a man to serve us**

**Contrast the world view of the rich men**

**- seeing people in different planes**

**Abraham was the one he connected with as one in authority**

**- as the rich man had once also been in authority.**

**Jesus' example was so very different as He came into the world  
relinquishing all claims of power and authority**

**to best minister to us.**

**[PDE]**

# Build a Parable: Lessons from the Cocoon 40



**The iridescence of the coloration of the butterflies,  
is not necessarily from pigmentation,  
but from interference due to the complex structure  
of the wings themselves.**

**The light of God shines through those wings  
to reveal His Truth and Beauty.**

**Wise men speak**

**because they have something to say;**

**Fools**

**because they have to say something.**

**Plato**

In their previous life,  
the rich man saw himself as **better** than Lazarus,  
and now, in hell,  
the rich man still sees himself as **above** Lazarus.  
It's no wonder Abraham says there's a chasm  
that can't be crossed.  
The chasm is the rich man's heart!  
It hasn't changed,  
even in death and torment and agony.  
He's still clinging to the old hierarchy.  
He still thinks he's **better**.

Rob Bell



The drop of water the rich man requested  
indicates the chasm of misunderstanding in his mind.  
He thought that there could be temporary relief  
in a long-term situation.  
He had not learned  
that instant gratification  
could not put a dent  
in infinite need.

**He was still concerned only with his own needs.**

He could not see the magnitude of his error(s).

# Swapping Places

**The man who was rich in this world's goods  
was actually poor spiritually,  
while the poor man was rich spiritually...**

**At that stage of their lives neither of those men  
would have willingly changed places with the other.**

**J.M. Boice, The Parables of Jesus**

**Later the rich man would have been glad to change places!**

**Which of the two were really rich?**

**Philippians 2:3-11 -**

**Christ considered us as worth more than Himself**

**He gave up his authority**

**He became obedient and became a man to serve us**

**Contrast the world view of the rich men**

**- seeing people in different planes**

**Abraham was the one he connected with as one in authority**

**- as the rich man had once also been in authority.**

**Jesus' example was so very different as He came into the world  
relinquishing all claims of power and authority  
to best minister to us.**

**[PDE]**

**Christ swapped places with us and took our punishment.**

**Given the opportunity,**

**Lazarus would have eaten the crumbs  
that fell from the rich man's table.**

**But the rich man ignored the beggar,  
so he didn't even get crumbs.**

**The Parables of Jesus, George A. Buttrick**

**Other crumbs:**

**Syrophoenician woman: metaphorically dogs and crumbs**

**The prodigal son would have eaten the scraps**

**Dives [the rich man]**

**was not obviously a bad or cruel man.**

**He did not kick Lazarus in the passing;**

**he did not order him to be removed from his gate;**

**he seems to have been perfectly willing**

**that he should be fed with the hunks of wasted bread**

**that fell from his table.**

**The sin of Dives was simply this –**

**he accepted Lazarus as part of the landscape.**

**William Barclay**

**He kept missing the point. Do we?**

Look at the selfishness of the rich man,  
who never thinks what the trips might mean for Lazarus.  
How could Lazarus have brought the water  
and not have been tormented himself?  
And he has no thought for Lazarus,  
who would have to leave his place of comfort  
and return to the earth,  
where he had known so much pain.

The rich man should have been the servant of Lazarus,  
instead of callously expecting him to suffer for him.  
I wonder what Lazarus would have done  
if Abraham had let him decide for himself  
whether or not he would help the rich man?  
What would the unselfish servant have done?  
What would we have done?  
It is time to become servants of all.

**But even now he has no idea  
how unfair it is to ask Lazarus  
to do something that he himself did not do.**

**Many times those who are insensitive to other people  
still expect to be served by them  
no matter what they have done.**

**Even in his punishment, he didn't get the point.**

# Will there be Recognition in Heaven?

I have a basic belief that we will recognize each other there, even though the physical characteristics will not be evident by which we normally perform that function here on earth. This recognition ability might not be immediate, but there will be a way for it to work. Otherwise, all of the relationships we establish on earth would seem to be rather pointless.

Perhaps we will be injected with the knowledge that we need to recognize everybody.

I agree with the opinion of other commentators that when Jesus uses a real name in a parable, it is not to be taken lightly.

It is hard for me to believe that Jesus would use such a parable that was not based on truth.



# Is God's Goodness Enough of a Sign?

40

The rich man wants a special messenger  
to be sent to earth to his family  
to show them that this religion business is for real.

The rich man still thinks  
that he is important enough  
for such a special favor to be granted.

Abraham tells the rich man that  
if the words of Moses are not enough  
for them to see the goodness of God,  
then nothing will truly convince them.

The rich man is suggesting that he did not have suitable warning.  
The Parables of Jesus, George A. Buttrick

# Tortured, or Tormented?

**It is important to remember that lost people are tormented,  
not tortured...**

**Our Lord would not have used these words in the parable  
unless they taught this truth...**

**Human reason tells us that a man  
who lives wholly for the things of the flesh  
will be in torment  
when he does not have the flesh**

**or the means of satisfying the flesh.**

**The Parables of Jesus, George A. Buttrick**

# Was Lazarus Tormented?

He was “laid” at the gate –  
somebody must have brought him there  
and picked him up at the end of each day.

The Parables of Jesus, R.T. Kendall

**People are like stained glass windows --  
the true beauty can be seen only  
when there is light from within.**

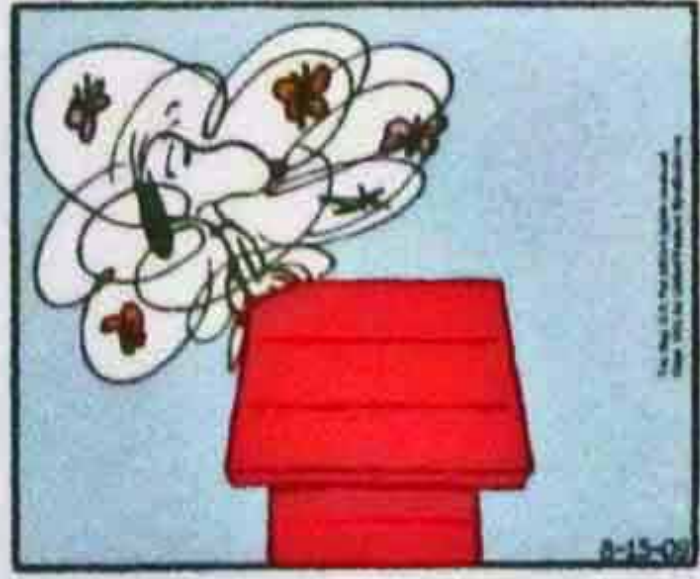
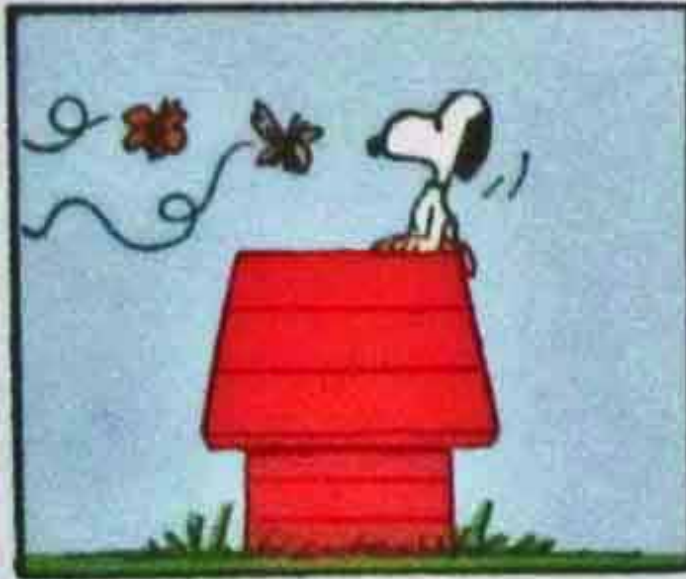
**The darker the night,  
the brighter the windows.**

**Elizabeth Kubler-Ross**

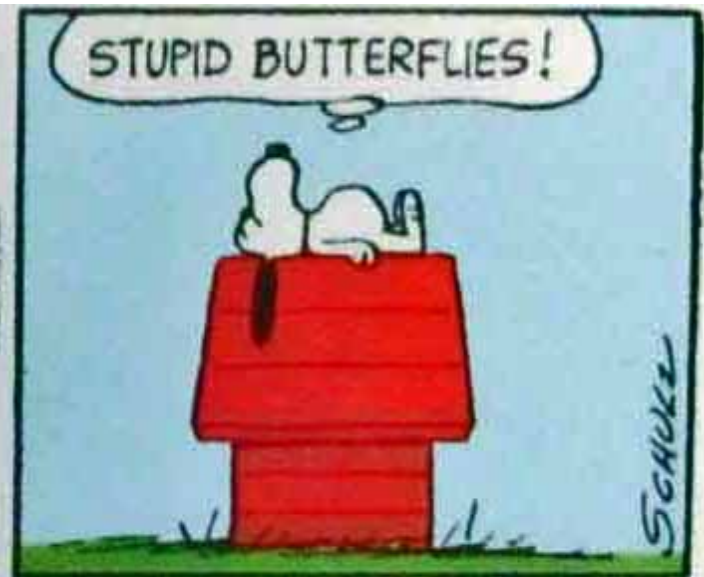
**Do not hide your light,  
but let it shine before men  
to glorify God**

**see Matthew 5:15-16**

# Build a Parable: Lessons from the Cocoon 41



© Peanuts Worldwide LLC



# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

41

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

**Compassion: The Rich Man and Lazarus,  
The Good Samaritan**

## God's order:

- 1) Love God
- 2) Love others
- 3) Love self  
(all interrelated)

## Rich man's order:

- 1) Love Self
- 2) Love others (specific to  
brothers)
- 3) Love God? (no evidence)  
(independent and separated)



# Tortured, or Tormented?

**It is important to remember that lost people are tormented,  
not tortured...**

**Our Lord would not have used these words in the parable  
unless they taught this truth...**

**Human reason tells us that a man  
who lives wholly for the things of the flesh  
will be in torment**

**when he does not have the flesh**

**or the means of satisfying the flesh.**

**The Parables of Jesus, George A. Buttrick**

# Was Lazarus Tormented?

He was “laid” at the gate –  
somebody must have brought him there  
and picked him up at the end of each day.

The Parables of Jesus, R.T. Kendall

The unsung helpers were doing their best to help.

If we were to single out from the teaching of Jesus any words which might seem to crystallize best the essence of what it means to be a Christian we should probably not do better than to take as our **guide to life** the two parables of the Good Samaritan and the Prodigal Son (Lu 10:25-37, 15:11-32) ...

The parable of the Good Samaritan illustrates our proper **attitude to man**, the parable of the Prodigal Son points to our proper **attitude to God**.

William Neil

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

The Good Samaritan

# The Good Samaritan (1)

On one occasion an **expert** in the law stood up to **test** Jesus.

“Teacher,” he asked,

“what must I **do** to inherit eternal life?”

The trigger

“What is written in the Law?” he replied.

“How do you read it?”

Do: a checklist idea

He answered,

“Love the Lord your God  
with all your heart  
and with all your soul  
and with all your strength  
and with all your mind’; and,

‘Love your neighbor as yourself.’”

“You have answered correctly,” Jesus replied.

“**Do this** and you will live.”

Luke 10:25-28

But he wanted to justify himself,  
so he asked Jesus,  
“And who is **my**  
neighbor?”

Luke 10:29

The “expert in the law” refers to the same Old Testament quote that Jesus has been preaching.  
Have they not been able to figure out the definition of “neighbor” in the intervening thousand years or more?

# The Good Samaritan (3)

In reply Jesus said:

“A man was going down from Jerusalem to Jericho,  
when he was attacked by robbers.

They stripped him of his clothes,  
beat him and went away, leaving him half dead.

A priest happened to be going down the same road,  
and when he saw the man,  
he **passed by** on the other side.

So too, a Levite,  
when he came to the place and saw him,  
**passed by** on the other side.

**Luke 10:30-32**

How wide was the road?

How far away could they get from the wounded man?

# The Good Samaritan (4)

But a Samaritan,  
as he traveled,  
came where the man was;  
and when he saw him,  
he took pity on him.

How could Jesus have  
picked a Samaritan as  
the Hero of this story?

He **went to him** and bandaged his wounds,  
pouring on oil and wine.  
Then he put the man on his own donkey,  
brought him to an inn and took care of him.

The next day he took out two denarii  
and gave them to the **innkeeper**.  
'Look after him,' he said,  
'and when I return,  
I will reimburse you  
for any **extra** expense you may have.'

Blank check: Whoever the innkeeper  
was (Jew, Gentile, or Samaritan),  
the Good Samaritan trusted him to  
1) take care of the man,  
2) to account properly for the costs



# The Good Samaritan (5)

**“Which of these three  
do you think was a neighbor  
to the man who fell into the hands of robbers?”**

**The expert in the law replied,  
“The one who had mercy on him.”**

**The “expert” in the law  
could not bring himself to  
even say the word  
“Samaritan”**

**Jesus told him,  
“Go and do likewise.”**

**Luke 10:36-37**

**Jesus' purpose was not to humiliate the "experts",  
but because of their stand against the truth,  
they ended up humiliating themselves.**

**Remember that the rich man was not tortured,  
but was tormented because he chose the wrong things.**

**It could be claimed that the  
(victim of parable of the Good Samaritan)  
brought his trouble on himself  
(by journeying alone.)**

**W. Stanley Mooneyham**

**...but all of the other characters were alone, too.**

**James Winton asked someone  
if they would pass by him if he wrecked his wheelchair.**

**They said that they surely I wouldn't.**

**They would turn around and go the other way.**

**There might have been some that ran over him, too.**

**Beware of teachers**

**who are threatened by your questions.**

**Jesus answered people's questions;**

**the Pharisees were insulted by them.**

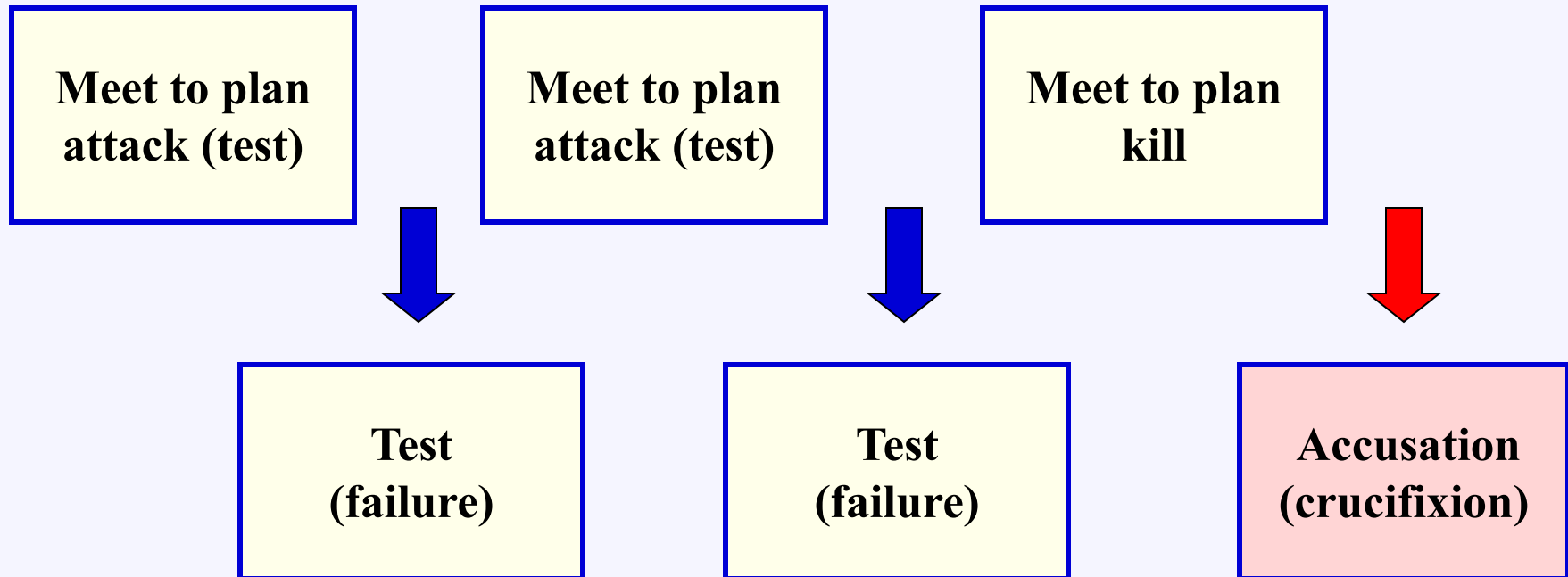
**Henry Cloud and John Townsend**

**12 'Christian' Beliefs That Can Drive You Crazy**

# The Group “Those Against Jesus”

The Pharisees and supposed “leaders” of the Jews formed a group we will just call “Those Against Jesus”.

Their approach (as Jesus began to gain a great following):



**E: The “expert”**

**J: Jesus**

**E** questions Christ

**J** bounces the question back to E

**E** answers his own question

**J** verifies the answer and says: **“Go and do this”**

**E** extends the question for clarification

**J** tells the story of the Good Samaritan  
then questions E

**E** answers the question, if somewhat reluctantly

**J** verifies the answer and says: **“Go and do likewise”**

**Remember,  
how Jesus came close and touched the lepers  
to heal and comfort them.**

**In this also he was like the Good Samaritan.**



**In both the parable of the Prodigal Son  
and the story of the Good Samaritan,  
the mercy and compassion shown exemplifies God -  
in both cases “coming to” the one in need.**

**It is hard for us to leave our places of comfort  
and go to the one in need.**

**The Good Samaritan gave the innkeeper  
whoever the he was (Jew, Gentile, or Samaritan),  
his trust to:**

- 1) take care of the man,**
- 2) to account properly for the costs**

**What were the robbed man's qualifications?**

- was he a Jew, Gentile, or Samaritan?
- was he a good or bad man?

**What were the obligations of the robbed man?**

- was he to pay back what the Good Samaritan had paid?
- was he just to pay it forward?

**Jesus' purpose was not to humiliate the "experts",  
but because of their stand against the truth,  
they ended up humiliating themselves.**

**Remember that the rich man was not tortured,  
but was tormented because he chose the wrong things.**

# Two Great Parables

If we were to single out from the teaching of Jesus  
any words with might seem to crystallize best  
the essence of what it means to be a Christian  
we should probably not do better  
than to take as our guide to life  
the two parables  
of the Good Samaritan (Luke 10:25-37)  
and the Prodigal Son (Luke 15:11-32)...

The parable of the Good Samaritan  
illustrates our proper attitude to man,  
the parable of the Prodigal Son  
points to our proper attitude to God.

William Neil

# Caught in the Act!

If you asked the Good Samaritan why he wasn't at the temple, he might have said that he was doing damage control.

Remember the temple-goers passed by on the other side so that they wouldn't miss their "service" (what an odd word in this instance!).

But someone was hurt and possibly dying.  
What has the highest priority?

The 'religious' people  
wouldn't have even let the Samaritan into the temple,  
but he was the one caught in the act of healing.

William Neil

**The parable of the Good Samaritan...**

**occurs in Luke,**

**but it does not appear at all**

**in any of the other synoptic gospels.**

**Luke's gospel seems to show a particular interest**

**in the underdog and the downtrodden.**

**The Parables of Jesus, R.T. Kendall**

**Think of those who passed by on the other side,  
trying to get as far from the situation as possible.**

**There is a real parallel to the rich man,  
who ignored Lazarus as he went through his gate.**



**The Good Samaritan is an example of  
where the seed (of True Love)  
bore the proper fruit.**

**Christ totally turned the meaning of the word Samaritan  
from that of 'scum' to 'good'.**

**The Lord's Parables by R.C. McQuilken**

- **Who would have believed that Christ used the Samaritan as the hero of the story?**
- **Think about him telling that story to others - his own gospel, in a way**

**So “goodness” is the main intent of this parable.**

**That is why we refer to the Good Samaritan.**

**Remember how Peter put it in Acts  
when he was talking to the house of Cornelius?**

**He said that Jesus “went around doing good” (Acts 10:38).**

**Using the ancient allegorical method,  
Jesus is the epitome of the Good Samaritan.**

**The Parables of Jesus, R.T. Kendall**

**In the parable of the rich man and Lazarus,  
Lazarus, at the gate of the rich man lay covered with sores,  
in much pain and suffering.  
The rich man ignored this need,  
perhaps even using the back gate whenever he went in and out.  
He obviously had no regard for the man's pain;  
he had no concern for healing anyone but himself.**

# Responsibility for Healing (2)

The whole attitude of the Pharisees seemed to indicate their utter disdain of healing as a good.

To them, “good” was the rigid adherence to their own traditions, in spite of what God really wanted.

While Jesus was having dinner at Matthew’s house, many tax collectors and sinners came and ate with him and his disciples.

When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

On hearing this, Jesus said,

“It is not the healthy who need a doctor, but the **sick**.

But **go and learn** what this means:

‘I desire mercy, not sacrifice.’

For I have not come to call the righteous, but sinners.”

**Matthew 9.10-13**

# Responsibility for Healing (3)

**In the parable of the Good Samaritan,  
we have those who one would normally think of as 'spiritual'  
who did not care in the slightest for healing.**

**The priest and the Levite passed by on the other side!**

**They probably wished that they had not even come that way.**

**It pained them to even see that man,  
but they had absolutely no regard for his pain.**

**They thought that their mission was much more important!**

**How they could think that they were doing the work of God?**

# Responsibility for Healing (4)

**But the man they both despised, the sinful Samaritan, a dog, had compassion and at the risk of his life and his valuables, and at some cost to him, dropped whatever it was that he was doing that day and helped the man.**

**His interest was solely in caring for his fellow man, no matter what race, no matter what faith, no matter how much it impacted his own life.**

**Which of these showed the true Good?**

# Responsibility for Healing (5)

**What a horrible attitude the Pharisees had  
toward what is really good!  
Healing was definitely not on their priority list:  
it was not important at all.  
We must not be this way.**

**The only good example that we see is the Samaritan.  
It is such a shame that there is so little thought to healing.  
We must incorporate it into our lives,  
caring for the feelings and hurt of others  
as though they were our own. Is this so difficult?  
We must offer the great comfort, hope, and love of the gospel,  
and show that through Jesus Christ  
the healing of all who are his will be accomplished.**



**Men occasionally stumble over the truth,  
but most of them pick themselves up and hurry off  
as if nothing ever happened.**

**Sir Winston Churchill**



A Child is like a butterfly  
in the wind

Some can fly higher than  
others,

But each one flies  
the best it can.

Why compare one against  
the other? <sup>TM</sup>

Each one is different.

Each one is special.

Each one is beautiful.

# Summary of the Parable: The Good Samaritan<sup>43</sup>

**Luke 10:25-36**

An “expert in the law” asked Jesus about the greatest commandment.  
Jesus had him answer his own question:

‘Love the Lord with all of our being’

‘Love your neighbor as yourself’

Then the man asked “Who is my neighbor?”

A man traveling from Jerusalem to Jericho was attacked and robbed.

A priest saw him and passed by on the other side.

A Levite saw him and passed by on the other side.

A Samaritan saw him, treated his wounds, and took him to an inn.

The Samaritan gave money for extended care.

Jesus asked who was the neighbor to the injured man?

# Responsibility for Healing (Summary)

The rich man had no regard for the man's pain;  
he had no concern for healing anyone but himself.

The whole attitude of the Pharisees indicates  
their utter disdain of healing as a good.

To them, “good” was the rigid adherence to their own traditions,  
in spite of what God really wanted.

Those who one would normally think of as 'spiritual'  
did not care in the slightest for healing.

They thought that their mission was much more important!  
How they could think that they were doing the work of God?

The Samaritan, a dog, whom they despised,  
was only interested in caring for his fellow man,  
no matter what race, no matter what faith,  
no matter how much it impacted his own life.

We must offer the great comfort, hope, and love of the gospel,  
and show that through Jesus Christ  
the healing of all who are his will be accomplished.

# Responsibility for Good (1)

**The priest and the Levite**

**thought that they were being very spiritual.**

**Their position was so lofty and their business so important that they let the man suffer.**

**Perhaps they were going to the temple services and were scheduled to read or lead in prayer!**

**But they totally missed the idea of what God really wants from his servants and his spiritual leaders.**

**They were doing their duty;  
they were ‘keeping their promises.’**

**But those who have only done their duty  
are unworthy servants (Luke 17:10).**

**Instead of being legalistic and saying “I have kept my promise,”  
we should say, “I have loved with all of my heart.”**

**What if Christ had said, “Corban!”**

**when it came to the dilemma that man found himself in.**

**What if he said,**

**“I must do the work of God here in heaven,  
and I cannot come to earth to die for man.”**

**Nothing was more important to Christ than the salvation of man,  
not even equality with God (Phillipians 2:6).**

**He was a high priest “able to sympathize” (Hebrews 4:15).**

**We must take a lesson from this great example of love,  
and fulfill our duties with love.**

**We must not be guilty of Corban.**

... the Samaritan's neighborliness was not hindered by a legalistic application of the law, the precise thing that hindered the lawyer who asked the original question and possibly also hindered the priest and Levite of Christ's parable.

Although the parable is not specific about it,

I suspect that William Taylor is right when he suggests that the priest and Levite might have acted differently **if the Bible contained a law** that said,

“If you see a man lying half dead upon the highwayside, you shall not pass him by unheeded.”

J.M. Boice, *The Parables of Jesus*

Remember: “sacrificial love can't be dictated”.

# Responsibility for Good (4)

**The Samaritan acted upon his compassion,  
not just sending a prayer their way,  
or wishing, as in James 2:14-17,  
that they “be warm and well fed”.**



We say, “Whom should I love?” or  
“How many people can I love?”,  
thus hoping to limit our obligation.

J. M. Boice, *The Parables of Jesus*

This is somewhat similar to the question,  
“how many times must I forgive?”

Then Peter came to Jesus and asked,  
“Lord, how many times shall I forgive my brother  
when he sins against me?  
Up to seven times?”

Jesus answered,

“I tell you, not seven times, but seventy-seven times.

Matthew 18:21-22

**Our love must be without measure or limit.**

# To Do or to Be?

**God does not want us to be a slave to the checklist -  
He wants us to be a slave to Goodness.**

The early Church interpreted it... through allegory...

- First they reasoned that the man in the parable who fell among thieves was Adam, because Adam fell.
- He fell in the Garden of Eden just as this man fell among thieves.
- Jerusalem, because of its altitude level, represented heaven.
- Jericho was the world – the man went “down” into Jericho.
- The robbers were the powers of darkness.
- The priest represented the law.
- The Levites represented the prophets.
- The Good Samaritan was Jesus.
- The wine, because we read that the Samaritan treated the man’s wounds by pouring oil and wine on them in Luke 10:34, referred to the blood of Christ, and the oil was the Holy Spirit.
- The Samaritan brought the man to an inn, which referred to the Church.
- The Samaritan said to the innkeeper, “Look after him... and when I return, I will reimburse you” (Luke 10:35) – that supposedly referred to the second coming of Christ.

**A man going to Jericho...**

**attacked by thieves...**

**beaten...**

**robbed...**

**left bleeding in a ditch...**

**passing priest**

**cleansed for Temple ritual**

**cannot touch blood or death...**

**passing Levite**

**suspects faking robber**

**rushes away in sweaty fear...**

**passing Samaritan merchant stops**

**binds wounds**

**carries him to nearby inn**

**pays for anticipated stay**

**The Gospel According to Norton, Grady Nutt**

[The questioner]

He had it in focus -  
not

“Who is *my* neighbor?”

but

“Whose neighbor am *I*?”

The Gospel According to Norton, Grady Nutt

**Just like them, our rationale today often is,  
“We don’t know how they are going to spend the money,  
so let’s not give it to them.”**

**The Parables of Jesus, R.T. Kendall**

**... and we call it “stewardship” ...**

# Cautiousness in Getting Dirty

**If the beaten man was dead,  
the priest and the Levite risked being ritually unclean  
for two weeks.**

**Love Walked Among Us, Paul E. Miller**

**We see how that here the “walls” of the orthodox Jew  
kept him from participating in the actual Good  
that the walls were supposed to support or enclose.**

**Morris Womack: The priest or Levite could have at least sent help...**

**The Samaritan may have known  
what it felt like  
to be mistreated in that way.**

**The Parables of Jesus, R.T. Kendall**



# Parallels between Christ and the Good Samaritan

45

- **Was despised and rejected (by religious “leaders”)**
- **Suffered for others**
- **Had compassion for the needy**
- **Sacrifice of self (risk and resources)**
- **Felt responsible for healing**
- **Did not preach from “afar”, but came in close to minister**
- **Provided long-term care**

The Samaritan could have ended his encounter with the wounded man upon delivery to the Inn (the 'transaction' was done, now it was someone else's responsibility).

Instead he chose to follow-up, which indicated the development of a relationship.

How often do we end our interaction with others once we have "checked the box" (a transaction), such as provide food, baptize, or give gas money, and fail to follow up later (a relationship)?

Think of how the wounded man would have been grateful. Think of how he would have told the story (to an unbelieving audience, perhaps)

# The Relationship Twist (1)

## Consider a addendum to the parable

Suppose that when the Samaritan returned to check on the injured man, he found that physically the man was doing much better.

But he had not recovered from the shock of the beating that he had received.

He did not remember much about his attackers, except that they wore dark hooded cloaks.

He kept asking why it had happened to him, and had great anxiety about possibly encountering them again.

# The Relationship Twist (2)

## Consider a addendum to the parable

The Samaritan had assumed that the initial expense would likely be enough, and that perhaps a little more might be needed.

He was willing to do that.

But he found instead that long-term care was needed to help the man obtain healing of body and mind.

He moved the patient closer to him so that he would have better access to him.

**PDE: Counting the Cost:**

The priest and the Levite were unwilling to invest even one moment of their time;

the Samaritan was willing to engage in an

“open-ended” relationship “for better or worse”.

# **The Relationship Twist (3)**

## **Consider a addendum to the parable**

**The Samaritan adjusted to that greater need, and began to check with the patient more frequently and spend more time with him.**

**It was difficult at first, for as he began to care on a more personal level, the brushes with crises took a toll.**

**Messengers would come in the middle of the night, for instance, reporting that wounds had reopened or that the patient had been overcome by an inner demon.**

**The Samaritan would response as quickly as he could to provide support.**

# **The Relationship Twist (4)**

## **Consider a addendum to the parable**

**He gave the patient great encouragement, and he developed a plan to help the man to grow back into his normal health and place.**

**He got much more than he bargained for; his good deed had turned into a deepening relationship.**

**He had come to realize that he would rather spend the time with this person rather than lose him.**

**But he also realized that he received great benefits from the relationship as well.**

# The Relationship Twist (5)

## Consider a addendum to the parable

We are meant to give day-to-day presence and support.

When Christ prayed, He asked for “daily bread”,  
but this could refer to much more than just what we receive. He  
spoke to us in so many ways  
about what strength we offer to others.

We may be the actual “daily bread” for someone in great need.

We may be saving a life,  
or we may be saving a soul,  
even though we are doing it very slowly.

The final line of the original story is critical,  
and should be restated,  
as Jesus told his hearers,  
“Go and do likewise.”

But the Samaritan would also realize  
that he could receive great benefits from a relationship as well.

**The wise count their blessings  
while the foolish count their problems.**



## Name the animals used in Christ's lessons and parables.

- fish (Matthew 4:18-22 fishers, Matthew 17:27 tax in fish's mouth, Matthew 13:47-50; feeding the multitudes, Matthew 14:9); Jonah (Matthew 12:40)
- camel through the eye of a needle (Matthew 19:23-24)
- lamb/sheep, goats (Good Shepherd John 10:14; Lost Sheep Luke 15; separation in Matthew 25:31-40; called Lamb of God in Revelation 5)
- birds (worry, chicks Matthew 23:37)
- lion (called Lion of Judah, Revelation 5:5)
- donkey (ridden, Luke 19)
- horse (Revelation 19:11)
- dogs (eat crumbs under table Matthew 26; lick Lazarus' sores Luke 16)
- pigs (pearls Matthew 7:6; demons of Legion Matthew 8)
- snakes, sheep, wolves, doves (smart and wily Matthew 10:16)
- snakes (Pharisees, Matthew 23:33; no hurt Mark 16:17-19)
- indirect: oyster? (pearl of great price Matthew 13:35; pearls before swine Matthew 7:6)
- fox (feminine): Jesus called Herod one (Luke 13:32)
- foxes and birds: Jesus said that they have their homes (Luke 9:58)
- oxen, cattle; wedding parable (Matthew 22:4); oxen; wedding parable (Luke 14:18-20)
- ox and donkey; water on Sabbath (Luke 13:15); out of ditch on Sabbath (Luke 14:4-6)
- gnat, camel; strain at one, swallow the other (Matthew 23:24)

### Honorable mention:

- Jesus born in a livestock feeding trough surrounded by animals (Luke 2:16)
- The Holy Spirit descended on Jesus in the form of a dove at baptism. (interesting that the third person of the Godhead appeared in animal form. (Mark 1:9-11)
- With wild animals while fasting in the desert after His baptism (Mark 1:12-13)

See Jesus and The Animals, by Niki Behrikis Shanahan

# Summary of the Parable: The Good Samaritan<sup>44</sup>

**Luke 10:25-36**

An “expert in the law” asked Jesus about the greatest commandment.  
Jesus had him answer his own question:

‘Love the Lord with all of our being’  
‘Love your neighbor as yourself’

**Note: no question about  
Loving God**

Then the man asked “Who is my neighbor?”

A man traveling from Jerusalem to Jericho was attacked and robbed.

A priest saw him and passed by on the other side.

A Levite saw him and passed by on the other side.

A Samaritan saw him, treated his wounds, and took him to an inn.

The Samaritan gave money for extended care.

Jesus asked who was the neighbor to the injured man?



**We have a responsibility to Heal.**

**We may not have miraculous powers,  
but we can take care with love.**

**We can work to heal relationships as well (PDE).**

**We have a responsibility for Good.**

**We need to involve ourselves in Relationships to follow God.**

**Consider these combinations:**

**The Good Jew helping a Samaritan Woman**

**The Good Nazi helping a Jew**

**The Good Cowboy helping an Sioux or Apache Indian**

**The Good Southern Redneck helping a Black Man**

**Who picks up the battered wayfarer  
while the Christian is at church?**

Consider that it is a beautiful young woman that has become injured.

A priest sees her, and comes to offer his help.

He tries to take advantage of the woman,  
and she is able to take the stick she was using to walk with  
and knock him unconscious.

A Levite comes along, and sees her,

but he is a bleeding Pharisee and closes his eyes.

He walks off the road and falls,  
injuring himself seriously.

Soon a Samaritan who is not very attractive (see Ps 52 and 53)

comes along with a cart

and takes them all to an inn for rest and recovery,  
offering to pay costs for them.

The lesson is that Jesus offers help to us all -  
the “righteous” and the unrighteous.

Imagine a sequel to the Good Samaritan parable.

The months go by

and every time he makes his trip from Jerusalem to Jericho  
he finds another man in the road, beaten and robbed.

Finally the Samaritan says, “How do we stop the violence?”

Generous Justice, Tim

Keller

What about the perspective of the man that was beaten and robbed?

What if it happened every trip?

## Trigger

The Pharisees once again were self-righteous.

## Hook

The poignant story of a man who needed help.

## Relationships

None previous to meeting in the story.

## Story or Situation

The self-righteous self-important person did evil by not doing Good.

## Lesson

Man's "Religion" does not equal Good.

## Application of each character to ourselves

Do we show partiality to the rich and against the poor?



## Stewardship

Pharisee and Tax Collector (Luke 18:9-14)

Faithful and Unfaithful Servants (Matthew 24:45-51)

Ten Virgins and their Lamps (Matthew 25:1-13)

Ten Talents (Matthew 25:14-30)

Sheep and Goats (Matthew 25:31-46)

Two Debtors (Luke 7:41-42)

Wise Steward (Luke 12:42-48)

Dishonest Manager (Luke 16:1-13)

## Service

Servant's Duty (Luke 17:7-10)

Alert Servants (Mark 13:33-37)

To some who were **confident of their own righteousness**  
and **looked down on everyone else,**

Jesus told this parable:

“Two men went up to the temple to pray,  
one a Pharisee  
and the other a tax collector.

Luke 18:9-10

**Our only true confidence comes through Christ!**

The Pharisee stood **by himself** and prayed:

‘God, I thank you that I am not like other people -  
robbers, evildoers, adulterers -  
or even like this tax collector.

I fast twice a week  
and give a tenth of all I get.’

Luke 18:11-12

The story is more emotional with the Pharisee,  
but is just as true if this person were simply a good man  
who believed he just needed to check the boxes.

# The Pharisee and the Tax Collector (3)

“But the tax collector **stood at a distance.**

He would not even look up to heaven,  
but beat his breast and said,

**‘God, have mercy on me, a sinner.’**

Luke 18:9-13

The tax collector was used to accounting,  
but he knew he was now into the uncountable.

Zaccheus was a good man,  
but his response was prompted by the presence of Jesus.  
Was this a one-time event for the tax collector here,  
or was this humility a regular thing?

“I tell you that this man,  
rather than the other,  
went home **justified** before God.

For all those who exalt themselves  
will be humbled,  
and those who humble themselves  
will be exalted.”

Luke 18:14

Perhaps the best definition for “justified”  
is “received mercy” or “was accepted”.

**“Pastor, you’ve got to help me.**

**I’ve lost my job,**

**my wife has left me,**

**the kids have gone with her,**

**I’m in debt over my head,**

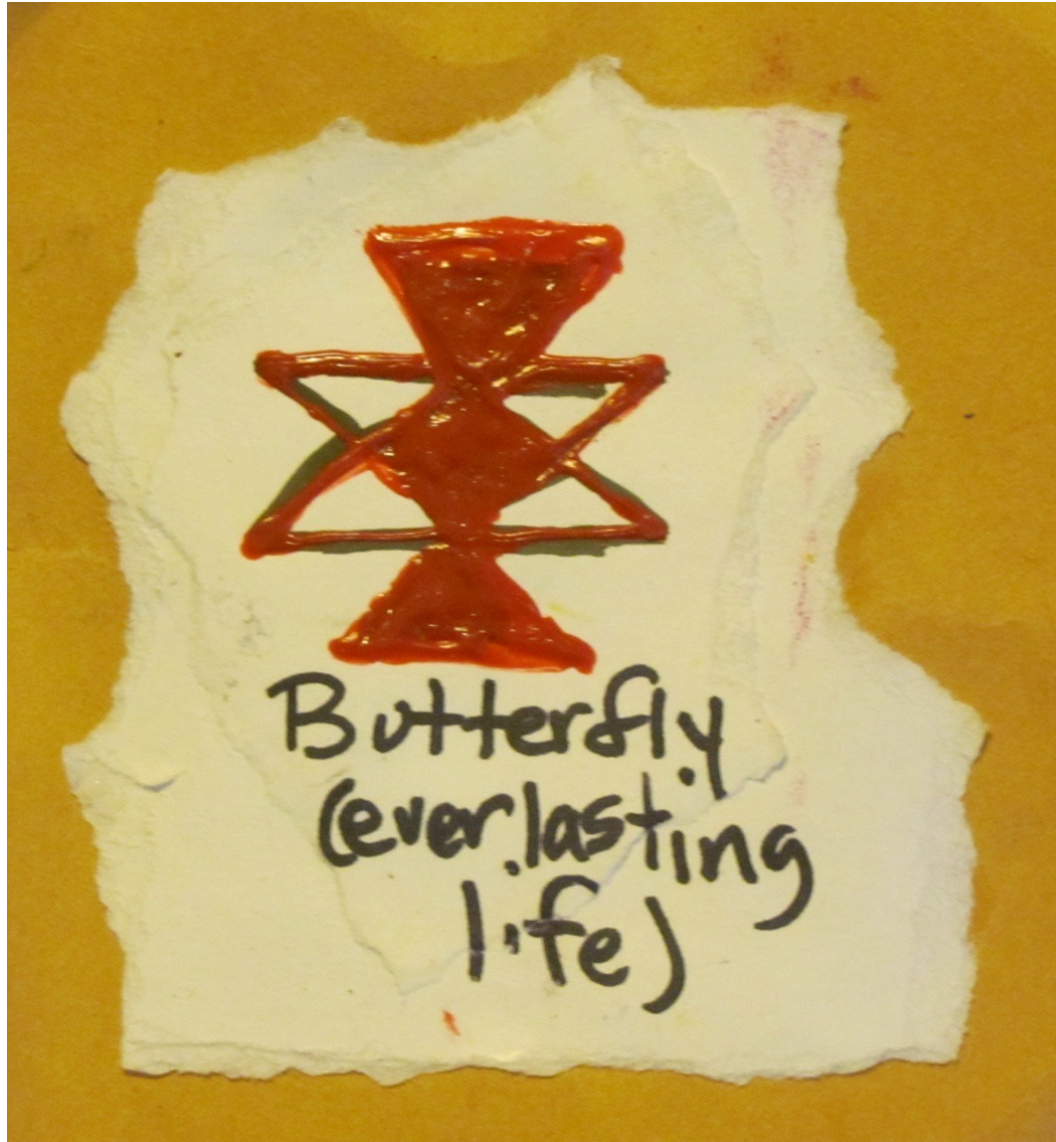
**and I won’t be able to pay the hotel bill.**

**Please, tell me,**

**is Revelation 20 literal or figurative?”**

**Jesus, Hero of Thy Soul; Jim McGuiggan**

# Build a Parable: Lessons from the Cocoon 45



Native American culture thought butterflies represented everlasting life.

## Stewardship

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

## Service

**Servant's Duty (Luke 17:7-10)**

**Alert Servants (Mark 13:33-37)**



# **The Pharisee and the Tax Collector - Summary**

45

**Some were confident of their own righteousness  
and are judgmental.**

**Jesus told a parable about two men with different approaches:**

**The Pharisee bragged on his deeds,  
and put down everyone else.**

**The tax collector, in total humility,  
prayed for forgiveness.**

**Luke 18:9-10**

**The Pharisee focused on himself in relationship to others:  
“I am not like other people”.**

**The tax collector focused on himself in relationship to God,  
and approached in great humility.  
He did not give up on approaching God.**

**If our focus in religion is about what everyone else is doing,  
we may appear to be “religious”,  
but we are wasting our time.**

**Our focus must be on what we individually need to do  
in response to God’s Love.**

**Jesus is the God  
whom we can approach without pride  
and before whom we can humble ourselves  
without despair."**

**Blaise Pascal**

# Different Approaches to God

Look at the tremendous differences in approach between these two men.

The Pharisee approached God as someone basically on his own level, who thought of himself as someone worthy of the attention of God.

The publican, on the other hand, realizes that he simply is not worthy to approach God at all; he is a sinner, and depends totally on God's mercy (and not his own worth).

He would not even dare to look up as it were to the face of God, because of his unworthiness.

And we read that he went down to his home justified rather than the Pharisee.

We must humble ourselves to approach the presence of God; if not He will indeed humble us himself.

For we do not have a high priest  
who is unable to empathize with our weaknesses,  
but we have one who has been tempted in every way,  
just as we are  
- yet he did not sin.

Let us then **approach God's throne of grace with confidence,**  
so that we may receive mercy  
and find grace to help us in our time of need.

Hebrews 4:15-16

**Humble yourselves, therefore,  
under God's mighty hand,  
that he may lift you up in due time.**

**1 Peter 5:6**

# Can our 'Goodness' overpower God?

**The Pharisee seems to think  
that God is forced to accept him  
(as in a legal sense)  
because of his record of actions.**

**There is no "court of appeals" or arbitration above God's level,  
to take our "case".** **[PDE]**

# Keep a Distance from a 'Sinner'

45

'How far must one keep away from a harlot?'

Rabbi Chasda answers: 'four cubits'...

'My God, grant me but one thing,  
that I may **stand far** from this man on the judgment day'

R. C. Trench

Image: "Spiritual" people using a pole to establish the perimeter.

Image: Pharisees at the perimeter

because Christ is making contact with "sinners"



**There will be a separation at the last day,  
and the Pharisee will get what he wants  
(except he will be on the wrong side of the chasm).**

Perhaps the sinner also looked at the publican and said,  
“I wish I was more like that publican over there...”

R. C. Trench

Who among the common people wanted to be like the Pharisees  
in heart (perhaps some wanted the prestige and power).

**We never optimize life by trying to be like other men.**

**Our life is optimized only when we try to be like God.**

**PDE**

# Too much bragging?

**Think of the Pharisee, referring to the tithes he claimed...**

**Perhaps, like Ananias and Sapphira,  
he was keeping back a portion.**

**J.M. Boice**

**We make sure we give from the heart,  
not just because of a rule.**

# Parable Structure - Pharisee and Tax Collector<sup>45</sup>

## Trigger

The Pharisees once again were self-righteous  
(and who looked down on everybody else).

## Hook

The contrast between a Pharisee and 'sinner'.

## Relationships

None previous to meeting in the story.

They were only in the general vicinity; they had no relationship.

## Story or Situation

The self-righteous self-important person cannot approach God.

## Lesson

God is not impressed by our actions -  
it must be a response from the heart.

## Application of each character to ourselves

Do we think we are saved by our actions?

## Stewardship

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

# **The Destruction of the Temple (Matthew 24) 45**

**When the disciples call Jesus' attention to the temple,  
He stated that it would be destroyed.**

**The disciples asked when this would happen (privately),  
and He made these statements:**

- 1) False Christs will come**
- 2) There would first be wars, rumors of wars, famines and earthquakes, which will only be the beginning of the end**
- 3) There would be great persecution and some falling away**
- 4) The gospel would be preached to the whole world**
- 5) Then the end will come**
- 6) Those who stand firm to the end will be saved**

**Consider how brightly the apostles commented on the temple  
as they anticipated the ultimate (physical) kingdom.  
What a shock when Jesus reveals the coming end!**

# Signs of the End of the Age(s) (Matthew 24) 45

**Signs (flee to escape the destruction):**

- 1) the abomination that causes desolation**
- 2) do not be deceived (vultures indicate the dead body)**
- 3) the sun and moon will be darkened, and stars will fall**
- 4) the Son of Man will come on the clouds of the sky,  
with power and great glory**
- 5) with a loud trumpet call, the angels will gather the elect**
- 6) fig tree twigs and leaves show when summer is near**
- 7) no one knows about that day or hour,  
not even the angels nor the Son, but only the Father**
- 8) life will go on without expectation of disaster,  
as it was in the days of Noah before the flood**
- 9) two men would be working, one taken and the other left**

**There is such interest in the last days!**

**Many missed “final days” - how about the Mayan calendar?**



# Advice: Be Ready! (Matthew 24)

Therefore keep watch,  
because you do not know on what day your Lord will come.

But understand this:

If the owner of the house had known  
at what time of night the thief was coming,  
he would have kept watch  
and would not have let his house be broken into.

So you also must be ready,  
because the Son of Man will come at an hour  
when you do not expect him.

**Matthew 24:42-44**

**Like being ready for a pop test!**

# Immediate vs Imminent

45

**Christ's return is imminent (meaning it could come at any time)  
but not immediate.**

**[PDE]**

**What possible reason is there for people to want to know when the  
end of time will be other than wanting to live a selfish life (up to the  
last possible moment)?**

**[PDE]**

# Parable of the Faithful and Unfaithful Servants (1)

**“Who then is the faithful and wise servant,  
whom the master has put in charge of the servants  
in his household  
to give them their food at the proper time?**

**It will be good for that servant  
whose master finds him doing so when he returns.**

**I tell you the truth,  
he will put him in charge of all his possessions.**

**Matthew 24:45-47**

# Parable of the Faithful and Unfaithful Servants (2)

But suppose that servant is wicked and says to himself,  
‘My master is staying away a long time,’  
and he then begins to beat his fellow servants  
and to eat and drink with drunkards.

The master of that servant will come on a day  
when he does not expect him  
and at an hour he is not aware of.

He will **cut him to pieces**  
and assign him a place with the hypocrites,  
where there will be weeping and gnashing of teeth.

violence: make a  
strong point

Matthew 24:48-51

# Parable Structure - Faithful and Unfaithful Servants 46

## **Trigger**

Discussion of the end of the age (Jerusalem and universe)

## **Hook**

When will the end be?

## **Relationships**

Servants and Master.

## **Story or Situation**

We cannot ignore the coming of the end.

## **Lesson**

We should always be ready.

## **Application of each character to ourselves**

Are we ready?

## **Stewardship**

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Ten Minas (Luke 19:12-26)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

# Parable of the Ten Virgins and their Lamps (1)<sup>45</sup>

At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones took their lamps but did not take **any** oil with them.

Partially prepared, but neglected the essentials.

The wise, however, took oil in jars along with their lamps.

The bridegroom was a long time in coming, and they **all** became drowsy and fell asleep.

Matthew 25:1-5

The issue was not that they went to sleep as they waited.

# Parable of the Ten Virgins and their Lamps (2)<sup>45</sup>

At midnight the cry rang out:

‘Here’s the bridegroom!

Come out to meet him!’

Then all the virgins woke up and trimmed their lamps.

The foolish ones said to the wise,

‘**Give us some of your oil;**  
our lamps are going out.’

‘No,’ they replied,

‘there may not be enough for both us and you.

Instead,

go to those who sell oil and buy some for yourselves.’

good advice?

Matthew 25:6-9

Give to the poor? Give to those who did not prepare?



# Parable of the Ten Virgins and their Lamps (3)<sup>45</sup>

But while they were on their way to buy the oil,  
the bridegroom arrived.

The virgins who were ready went in with him  
to the wedding banquet.

And the door was **shut**.

Later the others also came.

‘Sir! Sir!’ they said. ‘**Open** the door for us!’

But he replied,

‘I tell you the truth, **I don’t know you.**’

**Therefore keep watch,**

**because you do not know the day or the hour.**

They had the  
money to buy oil.

The bridegroom  
apparently handles this

Matthew 25:10-13

## Stewardship

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

## Service

**Servant's Duty (Luke 17:7-10)**

**Alert Servants (Mark 13:33-37)**

# Parable of Pharisee & Publican

Luke 18:9-14

<sup>9</sup> To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable:

# Parable of Pharisee & Publican

Luke 18:9-14

<sup>9</sup> To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable:

<sup>10</sup> "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men--robbers, evildoers, adulterers--or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get.'

# Parable of Pharisee & Publican

Luke 18:9-14

<sup>13</sup> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

# Parable of Pharisee & Publican

Luke 18:9-14

<sup>13</sup> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' <sup>14</sup> "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

# Each man had a different focus

**The Pharisee focused on himself in relationship to others:  
“I am not like other people”.**

**The tax collector focused on himself in relationship to God,  
and approached in great humility.  
He did not give up on approaching God.**

**If our focus in religion is about what everyone else is doing,  
we may appear to be “religious”,  
but we are wasting our time.**

**Our focus must be on what we individually need to do  
in response to God’s Love.**

**Jesus is the God  
whom we can approach without pride  
and before whom we can humble ourselves  
without despair."**

**Blaise Pascal**



For we do not have a high priest  
who is unable to empathize with our weaknesses,  
but we have one who has been tempted in every way,  
just as we are  
- yet he did not sin.

Let us then **approach God's throne of grace with confidence,**  
so that we may receive mercy  
and find grace to help us in our time of need.

Hebrews 4:15-16

**Humble yourselves, therefore,  
under God's mighty hand,  
that he may lift you up in due time.**

**1 Peter 5:6**

# Can our 'Goodness' overpower God?

**The Pharisee seems to think  
that God is forced to accept him  
(as in a legal sense)  
because of his record of actions.**

**There is no "court of appeals" or arbitration above God's level,  
to take our "case".**

**There will be a separation at the last day,  
and the Pharisee will get what he wants  
(except he will be on the wrong side of the chasm).**

**We never optimize life by trying to be like other men.  
Our life is optimized only when we try to be like God.**

## Stewardship

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Ten Minas (Luke 19:12-26)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

# Immediate vs Imminent

**Christ's return is imminent (meaning it could come at any time) but not immediate.**

**What possible reason is there for people to want to know when the end of time will be other than wanting to live a selfish life (up to the last possible moment)?**

# Parable of the Ten Virgins and their Lamps (1)<sup>46</sup>

At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones took their lamps but did not take **any** oil with them.

Partially prepared, but neglected the essentials.

The wise, however, took oil in jars along with their lamps.

The bridegroom was a long time in coming, and they **all** became drowsy and fell asleep.

Matthew 25:1-5

The issue was not that they went to sleep as they waited.



# Parable of the Ten Virgins and their Lamps (2)<sup>46</sup>

At midnight the cry rang out:

‘Here’s the bridegroom!

Come out to meet him!’

Then all the virgins woke up and trimmed their lamps.

The foolish ones said to the wise,

‘**Give us some of your oil;**  
our lamps are going out.’

‘No,’ they replied,

‘there may not be enough for both us and you.

Instead,

go to those who sell oil and buy some for yourselves.’

good advice?

Matthew 25:6-9

Give to the poor? Give to those who did not prepare?

# What about Sharing? (1)

**As a literal story, that seems uncharitable.**

**The selfless thing for the wise women to do  
would have been for them to share their oil,  
even if it meant that they themselves would have run out.**

**But the story is not moving on that level.**

**It is teaching spiritual things, and in particular,  
that in the day of Christ's coming  
each person must stand on his own.**

**J.M. Boice, The Parables of Jesus**

# What about Sharing? (2)

**This oil represents faith, which though we “share” it,  
we cannot just hand ours over.**

**The faith of others (parents, friends, spouses) cannot save us.**

**The “wise” ones could not give of their oil,  
even to save the others.**

**This is not about sacrificial giving.**

**Our oil won't work in someone else's lamp.**

# The Time to Seek the Lord...

## Isaiah 55:6

Seek the LORD while he may be found;  
call on him while he is near.

# No One Should Be Surprised...

Hebrews 9:27

And as it is appointed unto men once to die, but after this the judgment:

*Nothing certain but, \_\_\_\_\_ and \_\_\_\_\_*

# Imminent, but not Immediate

## Mark 13:32-37

<sup>32</sup> "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Be on guard! Be alert! You do not know when that time will come. <sup>34</sup> It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. <sup>35</sup> "Therefore keep watch because you do not know when the owner of the house will come back--whether in the evening, or at midnight, or when the rooster crows, or at dawn. <sup>36</sup> If he comes suddenly, do not let him find you sleeping. <sup>37</sup> What I say to you, I say to everyone: 'Watch!'"

# Parable of the Ten Virgins and their Lamps (3)<sup>46</sup>

But while they were on their way to buy the oil,  
the bridegroom arrived.

The virgins who were ready went in with him  
to the wedding banquet.

And the door was **shut**.

Later the others also came.

‘Sir! Sir!’ they said. ‘**Open** the door for us!’

But **he** replied,

‘I tell you the truth, **I don’t know you.**’

**Therefore keep watch,**

**because you do not know the day or the hour.**

They had the  
money to buy oil.

The bridegroom  
apparently handles  
this

Matthew 25:10-13

# My Individual Accountability

46

## Romans 14:9-12 (NIV)

<sup>9</sup> For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. <sup>10</sup> You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

<sup>11</sup> It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'"

<sup>12</sup> So then, *each of us will give an account of himself to God.*

*My salvation does not depend on  
what my mother or father, my husband or wife has done*

*My salvation does not depend on  
what my mother or father, my husband or wife has done*



**The most beautiful discovery true friends make is  
that they can grow separately without growing apart.**

**Elisabeth Foley**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

47

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

**Compassion: The Rich Man and Lazarus,**

**The Good Samaritan**

**Humility: The Pharisee and the Tax Collector**

**Faithfulness: Faithful and Unfaithful Servants**

**Readiness: Ten Wise and Foolish Virgins**

## Stewardship

**Pharisee and Tax Collector (Luke 18:9-14)**

**Faithful and Unfaithful Servants (Matthew 24:45-51)**

**Ten Virgins and their Lamps (Matthew 25:1-13)**

**Ten Talents (Matthew 25:14-30)**

**Sheep and Goats (Matthew 25:31-46)**

**Two Debtors (Luke 7:41-42)**

**Wise Steward (Luke 12:42-48)**

**Dishonest Manager (Luke 16:1-13)**

## Service

**Servant's Duty (Luke 17:7-10)**

**Alert Servants (Mark 13:33-37)**

# Parable of the Ten Virgins and their Lamps (1)<sup>47</sup>

At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones took their lamps but did not take **any** oil with them.

Partially prepared, but neglected the essentials.

The wise, however, took oil in jars along with their lamps.

The bridegroom was a long time in coming, and they **all** became drowsy and fell asleep.

Matthew 25:1-5

The issue was not that they went to sleep as they waited.

# Parable of the Ten Virgins and their Lamps (2)<sup>47</sup>

At midnight the cry rang out:

‘Here’s the bridegroom!

Come out to meet him!’

Then all the virgins woke up and trimmed their lamps.

The foolish ones said to the wise,

‘**Give us some of your oil;**  
our lamps are going out.’

‘No,’ they replied,

‘there may not be enough for both us and you.

Instead,

go to those who sell oil and buy some for yourselves.’

good advice?

Matthew 25:6-9

Give to the poor? Give to those who did not prepare?

# Parable of the Ten Virgins and their Lamps (3)<sup>47</sup>

But while they were on their way to buy the oil,  
the bridegroom arrived.

The virgins who were ready went in with him  
to the wedding banquet.

And the door was **shut**.

Later the others also came.

‘Sir! Sir!’ they said. ‘**Open** the door for us!’

But **he** replied,

‘I tell you the truth, **I don’t know you.**’

**Therefore keep watch,**

**because you do not know the day or the hour.**

They had the  
money to buy oil.

The bridegroom  
apparently handles this

Matthew 25:10-13

**The whole company of the virgins have this in common,  
that they confess to the same Lord,  
and to the same hope in Him,  
- as is implied in the fact of all alike taking the lamps,  
and going forth to meet the bridegroom.**

**R.C. Trench**



They are not divided into good and bad,  
but, as the hearers elsewhere (Matthew 7:25-27),  
into 'wise' and 'foolish'...

R.C. Trench

What they did was not directly "sin",  
but they were still kept out of the celebration.

**Have you ever tried to use a flashlight  
with batteries dying out?**

# Like the Good and Bad Soils

The basic idea is that there are those who start out well,  
but then drop out.

The same idea is found  
in the parable of the sower.

from Johnson's New Testament

We must "cultivate" depth,  
so that we can stand in the shock of battle.

# What do we Need the Most?

47

**The Presence of God is the most important factor,  
not whether we get what we want.**

**Martha: If God brings you to it,  
He'll bring you through it...**

**During the days before the wedding  
or the night leading up to the start of the feast  
few would have noticed that  
five women had adequately prepared  
for the bridegroom's coming  
and five had not.**

**But suddenly the bridegroom came,  
and the distinction was immediately apparent.**

**J.M. Boice, The Parables of Jesus**

# **Our Lack of Preparation is not always Obvious**

47

**Had their lamps already 'gone out'  
they would have needed  
not merely to trim and feed them.**

**R.C. Trench**

**The house built on sand also looked sturdy,  
but it fell during the crisis.**

# What about Sharing? (1)

**As a literal story, that seems uncharitable.**

**The selfless thing for the wise women to do  
would have been for them to share their oil,  
even if it meant that they themselves would have run out.**

**But the story is not moving on that level.**

**It is teaching spiritual things, and in particular,  
that in the day of Christ's coming  
each person must stand on his own.**

**J.M. Boice, The Parables of Jesus**

# What about Sharing? (2)

**This oil represents faith, which though we “share” it,  
we cannot just hand ours over.**

**The faith of others (parents, friends, spouses) cannot save us.**

**The “wise” ones could not give of their oil,  
even to save the others.**

**This is not about sacrificial giving.**

**Our oil won't work in someone else's lamp.**

**The wise virgins were not being selfish -**

**the oil was not for them**

**apart from the ceremony that they were to be a vital part of.**



**While the virgins were represented as waiting for their Lord, there are many instances where we are not to quit working while we wait.**

**We must balance contemplation and action.**

**From R.C. Trench, Notes On The Parables Of Our Lord**

# Where is the Bride?

47

**The curious thing about this parable  
is that the bride is never mentioned.**

**The Parables of Jesus, R.T. Kendall**

**Have you ever heard a wedding story  
that did not include the bride?**

**There is a really limited subset of the group -  
the bride is not mentioned,  
neither are any of the men that were to take part.**

**PDE**

These girls needed to **keep renewing**  
the supply of oil in their lamps.

They had to be kept burning low,  
ready to be turned up quickly when called upon for light.

We must continually **renew** our strength  
through **communion with God**  
so that we have sufficient strength  
to withstand the great storms of life.

Do not be conformed to this world  
but be transformed by the **renewal** of your mind,  
that you may prove what is the will of God,  
what is good and acceptable and perfect.

Romans 12:2

So we do not lose heart.  
Though our outer nature is wasting away,  
our inner nature is being **renewed** every day.

2 Corinthians 4:16

Therefore if any one is in Christ,  
he is a **new** creation;  
the old has passed away,  
behold, the **new** has come.

2 Corinthians 5:17

**Put off your old nature**

**which belongs to your former manner of life**

**and is corrupt through deceitful lusts,**

**and be renewed in the spirit of your minds,**

**and put on the new nature,**

**created after the likeness of God**

**in true righteousness and holiness.**

**Ephesians 4:22-24**

**...you have put off the old nature with its practices**

**and have put on the new nature,**

**which is being renewed in knowledge**

**after the image of its creator.'**

**Colossians 3:9-10**

# Renewal (4)

47

It is essential to be transformed into the image of Christ,  
and be renewed every day in our drive for that goal.

It is similar to our need to tune-up our car,  
to flush the radiator  
and change oil regularly  
to keep the crud cleaned out of the system.

God offers us this cleansing and renewal.

... the blood of Jesus his Son cleanses us from all sin.

1 John 1.7

Create in me a clean heart,  
and **renew** a right spirit within me.

Psalms 51

Let the peoples **renew** their strength.

Isaiah 41:1

**Part of renewal is not only  
adding fresh and new things,  
but also clearing out that which does not belong...**

**PDE**

**Question about sleeping and being ready...**

**Firefighters - can sleep in the station and be “ready”**

**Remember that Jesus took time to eat and sleep -**

**He did not teach 100% of the time**

**PDE**

**The time to make preparations**

**is when you recognize action is needed -**

**it is not to defer or put our selfish desires above God.**

**We need to put His will and His work first -**

**above our selfish desires.**

**PDE**



# What if The Foolish Virgins had not Left? 47

**Could they have stayed within the wedding area  
and just been embarrassed when their lamps winked out?**

# Parable Structure - Ten Virgins and their Lamps 47

## Trigger

Continuation of previous thoughts (from end of the age)

## Hook

A wedding celebration.

## Relationships

Friends of the bride and groom.

## Story or Situation

The five “foolish” virgins are found without oil at the critical time.

## Lesson

We should always be ready.  
Just being “present” is not enough.

## Application of each character to ourselves

Are we ready?

**Mountaintops inspire leaders  
but valleys mature them.**

**Winston Churchill**

# Did you ever want to be a Butterfly Collector?<sup>48</sup>



**We want to catch the spirit of the butterfly!**

# Parables (1)

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

48

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

**Compassion: The Rich Man and Lazarus,**

**The Good Samaritan**

**Humility: The Pharisee and the Tax Collector**

**Faithfulness: Faithful and Unfaithful Servants**

**Readiness: Ten Wise and Foolish Virgins**

**Stewardship: Ten Talents / Minas**

# Parable of the Ten Talents (1)

Again, it will be like a man going on a journey,  
who called his servants and entrusted his property to them.

To one he gave five talents of money,  
to another two talents,  
and to another one **talent**,  
**each according to his ability.**

Then he went on his journey.

The man who had received the five talents  
went **at once** and **put his money to work**  
and gained five more.

So also, the one with the two talents  
gained two more.

But the man who had received the one talent  
went off, dug a hole in the ground  
and hid his master's money.

Matthew 25:14-18

# Parable of the Ten Talents (2)

48

After a long time the master of those servants returned and settled accounts with them.

The man who had received the five talents brought the other five.

‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’

His master replied,

‘Well done, good and **faithful** servant!

You have been **faithful** with a few things;

I will put you in charge of many things.

Come and **share** your master’s **happiness!**’

Matthew 25:19-21

‘faithful over a few things’

- faithful here means a working belief that produces fruit.



# Parable of the Ten Talents (3)

The man with the two talents also came.

‘Master,’ he said,

‘you entrusted me with two talents;  
see, I have gained two more.’

His master replied,

‘Well done, good and faithful servant!

You have been faithful with a **few** things;  
I will put you in charge of **many** things.

Come and **share** your master’s **happiness!**’

Matthew 25:22-23

# Parable of the Ten Talents (4)

Then the man who had received the one talent came.

‘Master,’ he said,

‘I knew that you are a hard man,  
harvesting where you have not sown  
and gathering where you have not scattered seed.

So I was afraid and went out and **hid** your talent in the ground.  
See, here is what belongs to you.’

His master replied,

‘You **wicked, lazy** servant!

So you knew that I harvest where I have not sown  
and gather where I have not scattered seed?

Well then,

you should have put my money on deposit with the bankers,  
so that when I returned  
I would have received it back with interest.

**Matthew 25:24-27**

# Parable of the Ten Talents (5)

**'Take the talent from him  
and give it to the one who has the ten talents.**

**For everyone who has will be given more,  
and he will have an abundance.**

**Whoever does not have,  
even what he has will be taken from him.**

**And throw that worthless servant outside,  
into the darkness,  
where there will be weeping and gnashing of teeth.**

**Matthew 25:28-30**

**Were the servants slaves or paid employees?**

**Each of the first two servants brought the same return: 100%**

**They reported all of the income (not like Annanias and Sapphira) -  
they could have justified taking a portion for themselves**

**The man with ten talents was given the one from the bad servant,  
evidently the master let them keep what they worked with.**

**The purpose of the exercise was to test their character and faith.**

**How do the master's servants act when he is absent?**

**He was not just lazy -**

**he did not believe that his master's kingdom should profit  
it would have been easy to put it in the bank**

**After hearing the first two “verdicts”,**

**he would have been smart to go sell his possessions  
and act as if it were profit**

**He took some risk:**

**what if someone found the money? (parable of found treasure)**

**He could have given to money to the poor -**

**would the master have approved this?**

**He could have spent the money on himself, if he were only selfish.**

**He clearly did not approve of the master or his beliefs;**

**he interpreted the master's actions as bad**

**(just as some think a real God would not permit evil)**

**and refused to be a part of the growth of his kingdom.**

**It is important to note that,  
when we look back at the parable of the talents,  
the Lord did not tell his servants  
exactly what to do with the money  
that he had given them.**

**He did not give them investment advice  
because he wanted them to use their own ideas;  
in other words,  
he wanted them to be creative about it.**

**He does show the unworthy servant  
how he could have made a good return on the money,  
but he wanted him to have figured that out for himself.**

# What did the Master Really Want?

**He [the Master] did not want the talent  
(or the money, or the interest).**

**He wanted his servant to be faithful.**

**R.C. McQuilken, The Lord's Parables**

**It comes down once again to a choice of priorities.**

**In this parable,**

**a choice was made to either engage pro-actively**

**with the Master's riches**

**or to minimize the time taken in service**

**so as to have more time for self.**

**The tax collector in a previous parable focused on self.**

**The wise virgins were focused on being ready to serve**

**(not just on self).**



# One Talent, Buried

**I find it intriguing that the man who buried his talent  
is the man who received only one talent.**

**I wonder if comparing his one talent  
with the multiple talents of the other servants  
made him feel inadequate or insignificant...**

**In fact, I think this issue explains  
why Jesus has three servants in this story.**

**John Ortberg**

**Or did he bury it just because he lacked character?**

# Simple Interest (1)

The question that I want to ask is,  
    'How pleased would the lord have been  
        if this man had indeed simply put the money  
            in the bank to collect interest'?

Obviously, he would have been more pleased.

But I believe that the lord was more interested  
    in how hard his servants worked -  
        how strong their commitment to him was  
            than merely in the return on his money.

He was trying to develop stewards  
    so that he could delegate responsibility to them.

The third servant was a man who decided  
    that he didn't want to work at all;  
        he hid the money  
            but with just as little effort  
                he could have put the money in the bank.

# Simple Interest (2)

**Sometimes we are in the same kind of situation in our spiritual lives.**

**We put our money in the bank, so to speak, and we don't have to worry about the daily details of earning money.**

**We want to be able to put off our responsibilities so that we can be free to pursue our own interests, instead of actively trading on the market.**

**We want to be coasting instead of pursuing.**

**We don't want to have to make a real commitment in our lives to any one but ourselves.**

**We must make a commitment.**

**We must not be lukewarm, Revelation,  
but we must become energized.**

**We don't have to do everything.**

**We must set goals for our own particular service.**

**When Nehemiah went back  
to oversee the finishing of the building of the wall of Jerusalem,  
the different families each took a piece of the problem  
and so they solved it in record time.**

**We all want to be safe,  
but to be perfectly safe  
we would never be able to go anywhere or do anything.**

**We would never be able to take even the slightest risk.**

**This the only way to have perfect safety.**

**Fortunately, we serve a God who can handle our failures.**

**What is more difficult for him to handle  
is a fear of failure that leads his church  
to bury its business in the ground.**

**Tim Woodruff, The Church that Flies**

**Burying our talent is something  
like an ostrich sticking its head in the sand.**

**We think no one knows about our responsibility.**

**Nowhere in the New Testament  
does any writer say that at Jesus' final coming  
some of his servants,  
some **actual believing Christians**,  
will be judged in the way that the wicked servant was judged  
for hiding his master's money in a napkin.**

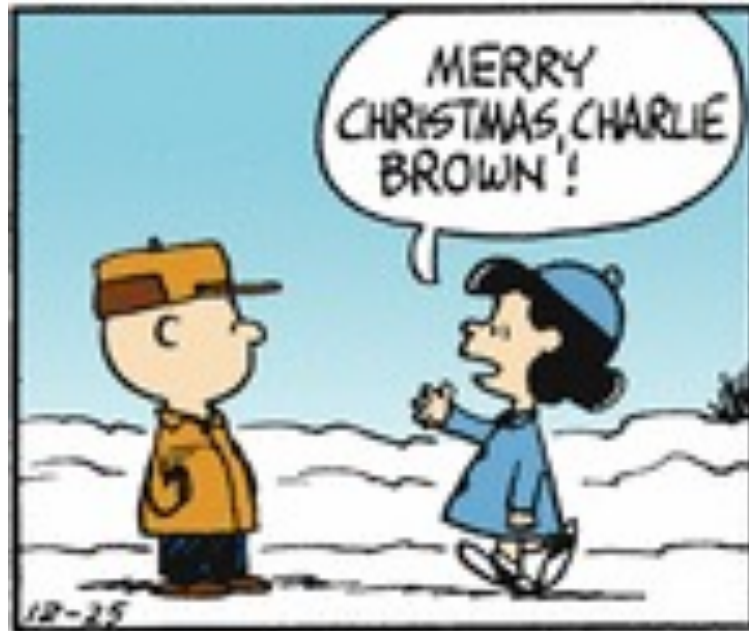
**N. T. Wright, Surprised by Hope**

**Everyone is gifted -  
but some people never open their package.**

**Unknown**



# Are you a Fanatic?



# Parable of the Ten Talents (Summary)

A man going on a journey entrusted property to his servants.

To three he gave five, two, and one talents of money,  
**each according to his ability.**

(There was no real judgment for the degree of talent)

The first two servants put the money to work and gained 100%.

But the man who had received the one talent hid his master's money.

After a long time the master returned and settled accounts with them.

The first two were congratulated and promoted,  
and invited to share in the happiness of the kingdom.

The man who had received the one talent denounced his master,  
refused to see his kingdom profit, and hid the money.

This man displeased his master, as he didn't even get  
interest            The man was then cast out into darkness.

The master added this talent to the one who had the ten talents.

**Matthew 25:14-30**

**Were the servants slaves or paid employees?**

**Each of the first two servants brought the same return: 100%**

**They reported all of the income (not like Annanias and Sapphira) -  
they could have justified taking a portion for themselves**

**The man with ten talents was given the one from the bad servant,  
evidently the master let them keep what they worked with.**

**The purpose of the exercise was to test their character and faith.**

**The servants should all work to improve the growth of the kingdom.**

**We should work as though Jesus is our master (boss).**

**How do the master's servants act when he is absent?**

# Did the Servants Keep the Profits?

**There is the possibility that the servants got to keep the profits.**

**But there is a sense that the good and faithful servants  
were not given the fruits of their labors to use themselves  
but were given them to continue to use them  
on behalf of the Master.**

**The job of the servants was to grow the kingdom.**

**He was not just lazy -**

**he did not believe that his master's kingdom should profit  
it would have been easy to put it in the bank**

**After hearing the first two “verdicts”,**

**he would have been smart to go sell his possessions  
and act as if it were profit**

**He took some risk:**

**what if someone found the money? (parable of found treasure)**

**He could have given to money to the poor -**

**would the master have approved this?**

**He could have spent the money on himself, if he were only selfish.**

**He clearly did not approve of the master or his beliefs;**

**he interpreted the master's actions as bad**

**(just as some think a real God would not permit evil)**

**and refused to be a part of the growth of his kingdom.**

**It comes down once again to a choice of priorities.**

**In this parable,**

**a choice was made to either engage pro-actively**

**with the Master's riches**

**or to minimize the time taken in service**

**so as to have more time for self.**

**The tax collector in a previous parable focused on self.**

**The wise virgins were focused on being ready to serve**

**(not just on self).**

# Burying our Head in the Sand

**Fortunately, we serve a God who can handle our failures.**

**What is more difficult for him to handle  
is a fear of failure that leads his church  
to bury its business in the ground.**

**Tim Woodruff, The Church that Flies**

**Burying our talent is something  
like an ostrich sticking its head in the sand.**

**We think no one knows about our responsibility.**

**In a small groups discussion  
about what we might take out (or remove) from the Bible,  
it was interesting to note  
that they wanted to delete the parable of the talents.**

**It was interesting to see the emphasis  
on how the parables show the practice of “religion” -  
how to “perform”,  
not just basic principles.**



**When they had crossed, Elijah said to Elisha,  
“Tell me, what can I do for you before I am taken from you?”  
“Let me inherit a double portion of your spirit,” Elisha replied.  
2 Kings 2:9**

**There were those who wanted a double portion  
so that they could perform at a higher level.**

**The Gospel of the Nazarene...**

**added a phrase to describe the third servant:**

**“He squandered all his money on harlots and flute players.”**

**[relate to the parable of the Prodigal Son]**

**Evidently the writer felt that simply “doing nothing”  
was not enough to warrant Jesus’ harsh words...**

**John Ortberg**

**What if there was a fourth servant,  
who did squander all of the money selfishly?**

## Trigger

Continuation of previous thoughts (from end of the age)

## Hook

Division of responsibilities.

## Relationships

Master and servants.

## Story or Situation

Servants are given money to invest.

## Lesson

We must be working to gain increase for the kingdom,  
no matter what gifts that we have been given.

## Application of each character to ourselves

Are we being productive for the Master?

## Stewardship

Pharisee and Tax Collector (Luke 18:9-14)

Faithful and Unfaithful Servants (Matthew 24:45-51)

Ten Virgins and their Lamps (Matthew 25:1-13)

Ten Talents (Matthew 25:14-30)

Ten Minas (Luke 19:12-26)

Wise Steward (Luke 12:42-48)

Sheep and Goats (Matthew 25:31-46)

Two Debtors (Luke 7:41-42)

Dishonest Manager (Luke 16:1-13)

## Service

Servant's Duty (Luke 17:7-10)

Alert Servants (Mark 13:33-37)

**While they were listening to this,  
he went on to tell them a parable,  
because he was near Jerusalem  
and the people thought that the kingdom of God  
was going to appear **at once**.**

**Luke 19:11**

# Parable of the Ten Minas (1)

**He said:**

**“A man of noble birth went to a distant country  
to have himself appointed king and then to return.**

**So he called ten of his servants  
and gave them ten minas [one each].**

**‘Put this money to work,’ he said,  
‘until I come back.’**

**“But his subjects hated him  
and sent a delegation after him to say,  
‘We don’t want this man to be our king.’**

**“He was made king, however, and returned home.**

**Then he sent for the servants to whom he had given the money,  
in order to find out what they had gained with it.**

**Luke 19:12-15**

# Parable of the Ten Minas (2)

49

“The first one came and said,

‘Sir, your mina has earned ten more.’

“‘Well done, my good servant!’ his master replied.

‘Because you have been trustworthy in a very small matter,  
take charge of ten **cities**.’

“The second came and said,

‘Sir, your mina has earned five more.’

“His master answered,

‘You take charge of five cities.’

Luke 19:16-19

The reward is more responsibility and opportunity,  
not just money.

The reward for the true servant is that the kingdom grows.

# Parable of the Ten Minas (3)

“Then another servant came and said,  
‘Sir, here is your mina;  
I have **kept it laid away in a piece of cloth.**

I was afraid of you,  
because you are a hard man.

You take out what you did not put in  
and reap what you did not sow.’

“His master replied,  
‘I will judge you by your own words,  
you wicked servant!

You knew, did you, that I am a hard man,  
taking out what I did not put in,  
and reaping what I did not sow?

Why then didn’t you put my money on deposit,  
so that when I came back,  
I could have collected it with interest?’



# Parable of the Ten Minas (4)

**“Then he said to those standing by,  
‘Take his mina away from him  
and give it to the one who has ten minas.’**

**“‘Sir,’ they said,  
‘he already has ten!’**

**“He replied,  
‘I tell you that to everyone who has,  
more will be given,  
but as for the one who has nothing,  
even what they have will be taken away.**

**Luke 19:24-26**

**So convinced were they  
that they were right in their understanding of the Kingdom,  
that every time they heard Jesus,  
they heard only what they wanted to hear.**

**The Parables of Jesus, R.T. Kendall**

**It lets us know that Jesus always knew  
what the people were thinking...**

**Jesus knew what they were thinking,  
and instead of hitting them right between the eyes,  
He gave them a parable.**

**The parable was to give them time to think  
and to see where they were wrong  
in their view of the Kingdom.**

**The Parables of Jesus, R.T. Kendall**

**The kings of Israel, from Herod on,  
had to go to Rome to gain permission from Caesar  
to rule as the king.**

**Everyone in that day would have understood  
that the nobleman had a right to become a king,  
but that he had to go to a distant country  
to receive his kingdom.**

**The nobleman was Jesus...**

**The Parables of Jesus, R.T. Kendall**

**In Luke's parable of the minas,  
the focus was on the unexpected nature of the master's return.**

**But in the parable of the talents,  
the focus was on the responsibility  
and accountability of the servants.**

**In Luke the focus is on faithfulness  
as opposed to self-indulgence.**

**In the parable of the talents,  
the focus is on work and productivity  
as opposed to being lazy.**

**The Parables of Jesus, R.T. Kendall**

## Trigger

Another instance of discussion about the end of the age -  
very similar to the parable of the ten talents

## Hook

Division of responsibilities.

## Relationships

Master and servants.

## Story or Situation

Servants are given money to invest.

## Lesson

We must be working to gain increase for the kingdom,  
no matter what gifts that we have been given.

## Application of each character to ourselves

Are we being productive for the Master?

They must have supposed that Jesus was speaking,  
as so often,  
in riddles,  
in **parables soaked in scripture**  
and **sharpened to a fine point.**

**N.T. Wright**

# Build a Parable: Lessons from the Cocoon 50

<b>Physical</b>	<b>Spiritual</b>
<b>Brief</b> <b>Similarity</b> <b>No further changes</b> <b>No outside vision in cocoon</b> <b>Genetics dictates outcome</b> <b>Immobile</b>	<b>Eternal</b> <b>Different (but built from same basis)</b> <b>Keeps growing</b> <b>Outside vision (awareness of others, etc)</b> <b>Outcome not pre-determined</b> <b>Mobile (carried around in us)</b>



# Parables (1)

50

**Response: The Parable of the Sower [explained]**

**Separation: The Parable of the Weeds [explained] and the Net**

**Power: The Parables of the Mustard Seed and the Yeast [explained]  
also the parable of the Growing Seed**

**Value: The Parables of the Hidden Treasure and the Pearl**

**Integration: The Parable of the Storeroom**

**Persistence: The Parables of the Needy Widow  
and the Friend at Midnight**

**Tradition: The Parable of the Mouth and the Uprooted Plant**

**Signs of the times and Second chances: The Parable or Lesson  
of the Fig Tree and the Parable of the Barren Fig Tree**

**Authority: The Parable of the Two Sons**

**Accepting God: The Renters of the Vineyard**

**Fair “Payment”: The Parable of the Workers in the Vineyard**

**Connection: The Parable of the Vine and the Branches**

# Parables (2)

50

**Foundation: The Parable of the Wise and Foolish Builders**

**Selfishness: The Rich Fool**

**The Cost of Discipleship: The Unprepared Builder**

**Nourishment: The Bread of Life**

**Influence: The Salt of the Earth; the Light of the World**

**Presence of God: Jesus and Fasting**

**Flexibility: New Wine, New Cloth**

**Feast Etiquette: How to be a guest; Feast invitations; Feast attendance**

**Washing hands before eating**

**Finding the Lost: Lost Coin, Lost Sheep, Lost Son**

**Compassion: The Rich Man and Lazarus,**

**The Good Samaritan**

**Humility: The Pharisee and the Tax Collector**

**Faithfulness: Faithful and Unfaithful Servants**

**Readiness: Ten Wise and Foolish Virgins**

**Stewardship: Ten Talents / Minas / The Wise Steward**

# Building a Table of “I am / You are” Metaphors 50

## Jesus

Bread of Life

Living Water

Vine

Light of the World

Shepherd/Gate/Door

## Followers

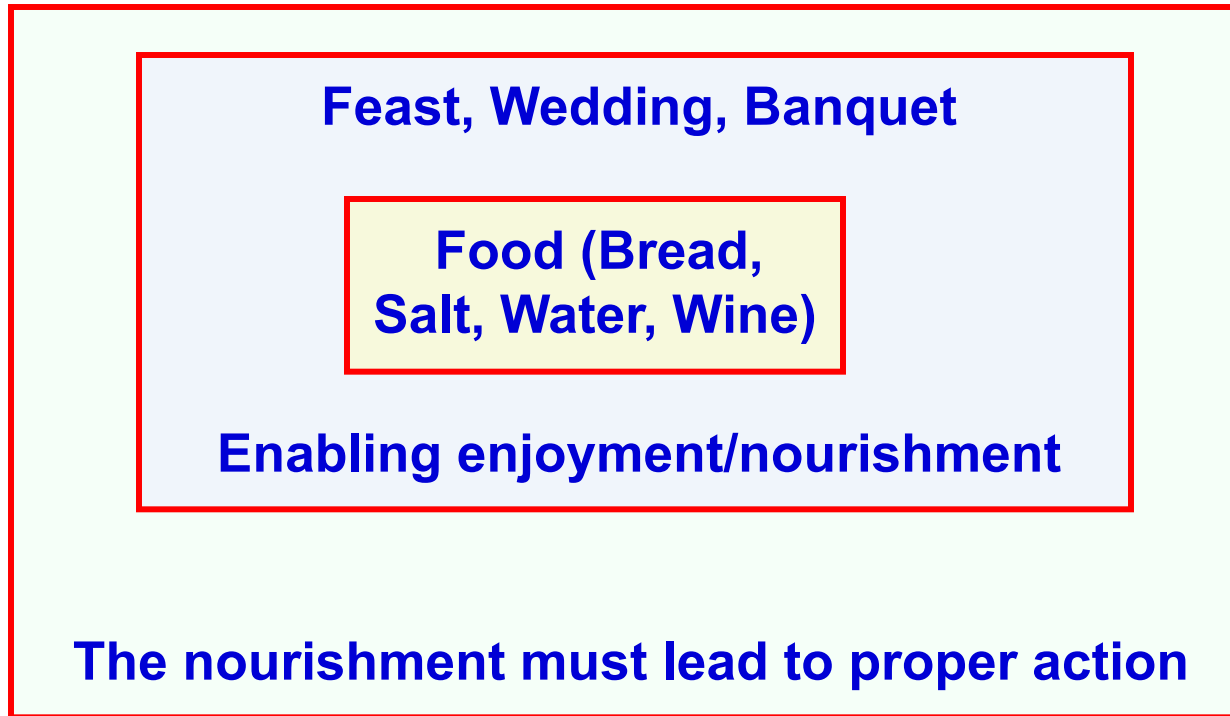
Salt of the Earth

Branches (wine)

Light of the World

Sheep

# Layers of Meaning in the Food Group [PDE/HSI] 50



**The food is proper nourishment,  
But we must eat properly:  
(not too much, or too fast -  
like manna or quail)  
And with proper etiquette:  
(not pushing other sheep out of the way, as in Ezek 34)**

## Food (previously studied)

Mustard Seed and Yeast (Matthew 13:31-33)

Net of Fish (Matthew 13:4-50)

Growing Seed (Mark 4:26-29)

☒ Weeds among wheat (Matthew 13:24-30, 36-43)

Lesson from a fig tree (Matthew 24:32-35)

Friend at midnight (Luke 11:5-13)

Barren fig tree (Luke 13:6-9)

Workers in vineyard (Matthew 20:1-16)

Renters of a vineyard (Matthew 21:33-46)

True vine (John 15:1-17)

## Food

Bread of Life (John 6:31-38)

Salt of the Earth (Matthew 5:13-16, Mark 9:50)

Great Physician (Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32)

Jesus and Fasting (Matthew 9:14-15, Mark 2:18-20, Luke 5:33-35)

New Wine and New Cloth (Matthew 9:16-17, Mark 2:21-22, Luke 5:36-39)

How to be a Guest (Luke 14:7-11)

Feast Invitations (Luke 14:12-14)

Wedding Feast (Matthew 22:1-14; Luke 14:15-24)

Washing Hands and Processing Food (Matthew 15:1-20)

The “Lost” Parables - especially The Prodigal Son (Luke 15:11-32)

The Rich Man and Lazarus (Luke 16:19-31)

The Good Samaritan

## Stewardship

Pharisee and Tax Collector (Luke 18:9-14)

Faithful and Unfaithful Servants (Matthew 24:45-51)

Ten Virgins and their Lamps (Matthew 25:1-13)

Ten Talents (Matthew 25:14-30)

Ten Minas (Luke 19:12-26)

Wise Steward (Luke 12:42-48)

Sheep and Goats (Matthew 25:31-46)

Two Debtors (Luke 7:41-42)

Dishonest Manager (Luke 16:1-13)

## Service

Servant's Duty (Luke 17:7-10)

Alert Servants (Mark 13:33-37)

# Parable Structure - Ten Talents and Ten Minas <sup>50</sup>

## **Trigger**

Another instance of discussion about the end of the age -

## **Hook**

Division of responsibilities.

## **Relationships**

Master and servants.

## **Story or Situation**

Servants are given money to invest.

## **Lesson**

We must be working to gain increase for the kingdom,  
no matter what gifts that we have been given.

## **Application of each character to ourselves**

Are we being productive for the Master?

# Prelude to the Parable of the Wise Steward (1)<sup>50</sup>

These passages are about being ready to meet God.

**Be dressed** ready for service and keep your lamps burning,  
like servants waiting for their master to return  
from a wedding banquet,  
so that when he comes and knocks  
they can immediately open the door for him.

Re: parable of  
wedding garment  
and ten virgins

It will be good for those servants  
whose master finds them watching when he comes.

Truly I tell you,  
**he will dress himself to serve,**  
will have them recline at the table  
and will come and wait on them.

Re: Jesus washing  
his disciples' feet;  
Jesus came not to be  
served, but to serve  
(Matthew 20:28)

**It will be good for those servants whose master finds them ready,**  
even if he comes in the middle of the night or toward daybreak.

Luke 12:35-38



# Prelude to the Parable of the Wise Steward (2)<sup>50</sup>

**But understand this:**

**If the owner of the house had known  
at what hour the thief was coming,  
he would not have let his house be broken into.**

**You also must be ready,  
because the Son of Man will come at an hour  
when you do not expect him.”**

**Luke 12:39-40**

# Parable of the Wise Steward (1)

The Lord answered,

“Who then is the faithful and wise manager,  
whom the master puts in charge of his servants  
to give them their food allowance at the proper time?”

Re: parable of the  
ten talents and  
ten minas

It will be good for that servant  
whom the master finds doing so when he returns.

Re: Joseph put  
in charge of  
Potiphar's  
possessions

Truly I tell you,  
he will put him in charge of all his possessions.

Luke 12:42-44

# Parable of the Wise Steward (2)

50

But suppose the servant says to himself,  
'My master is taking a **long time** in coming,'  
and he then begins to beat the other servants,  
both men and women,  
and to eat and drink and get drunk.

The master of that servant will come on a day  
**when he does not expect him**  
and at an hour he is not aware of.

He will cut him to pieces  
and assign him **a place** with the unbelievers.

place: legacy

Luke 12:45-48

Our spiritual activities (prayer, Bible study, communion, service)  
are all meant to remind us of Christ's reality  
and keep us connected.

PDE

# Parable of the Wise Steward (3)

“The servant who knows the master’s will  
and does not get ready  
or does not do what the master wants  
will be beaten with **many blows**.

But the one who does not know  
and does things deserving punishment  
will be beaten with **few blows**.

From everyone who has been given much,  
much will be demanded;  
and from the one who has been entrusted with much,  
much more will be asked.

Luke 12:45-48

## Trigger

Consideration of being ready for the end of days.

## Hook

Responsibility

## Relationships

Master and servants.

## Story or Situation

Servant is given responsibility over the kingdom.

## Lesson

We must take our responsibility very seriously,  
we cannot take our salvation for granted.

## Application of each character to ourselves

Are we being productive for the Master?

## Stewardship

Pharisee and Tax Collector (Luke 18:9-14)

Faithful and Unfaithful Servants (Matthew 24:45-51)

Ten Virgins and their Lamps (Matthew 25:1-13)

Ten Talents (Matthew 25:14-30)

Ten Minas (Luke 19:12-26)

Wise Steward (Luke 12:42-48)

Sheep and Goats (Matthew 25:31-46)

Two Debtors (Luke 7:41-42)

Dishonest Manager (Luke 16:1-13)

## Service

Servant's Duty (Luke 17:7-10)

Alert Servants (Mark 13:33-37)

# Drawing a Last Thought from The Good Samaritan 50

According to the Bible,

we are all like that man, dying in the road.

Spiritually, we are “dead in trespasses and sins” (Ephesians 2:5).

But when Jesus came into our dangerous world,

He came down our road.

And though we had been his enemies,

He was moved with compassion by our plight (Romans 5:10).

He came to us and saved us,

not merely at the risk of his life,

as in the case of the Samaritan,

but at the cost of his life.

On the cross he paid a debt

we could never have paid ourselves.

Jesus is the Great Samaritan

to whom the Good Samaritan points.

**And Jesus Said**

**William Barclay**

**Our Lord's Parables**

**R.C. McQuilkin**

**The Parables of Jesus**

**R.T. Kendall**

**The Parables of Jesus**

**James Montgomery Boice**

**The Parables of Jesus**

**George A. Buttrick**

**Notes on the Parables**

**R.C. Trench**



**End**