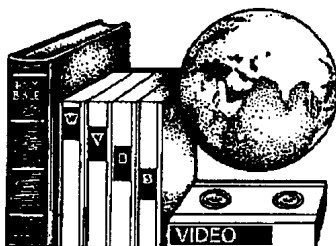


# World Video Bible School®

Established 1986



## P A R A B L E S



World Video Bible School®

130 Lantana Lane  
Maxwell, Texas 78656-4231

512+398-5211 (voice)  
512+398-9493 (fax)  
[biblestudy@wvbs.org](mailto:biblestudy@wvbs.org)  
<http://www.wvbs.org>

All contents © World Video Bible School.® However, permission is granted to make copies as needed provided copies are not produced for resale and proper credit is given.



# THE PARABLES OF JESUS

## TABLE OF CONTENTS

|   |     |
|---|-----|
| The Parables of Jesus Classified.....                 | 1   |
| Reading Sheet.....                                    | 2   |
| The Parable Chapters.....                             | 3   |
| Songs That Are Based on Parables.....                 | 4   |
| Questions on The Parables.....                        | 5   |
| The Hidden Treasure and The Pearl of Great Price..... | 7   |
| The Ten Virgins.....                                  | 13  |
| The Two Builders.....                                 | 17  |
| The Two Sons.....                                     | 21  |
| The Chief Seats.....                                  | 25  |
| Counting The Cost.....                                | 29  |
| The Dragnet.....                                      | 33  |
| The Prodigal Son.....                                 | 39  |
| The Elder Brother.....                                | 45  |
| The Empty House.....                                  | 49  |
| The Good Samaritan.....                               | 53  |
| The Leaven.....                                       | 59  |
| The Wedding Feast.....                                | 65  |
| The Mustard Seed.....                                 | 71  |
| The Publican and The Pharisee.....                    | 75  |
| The Rich Fool.....                                    | 81  |
| The Sower.....  | 87  |
| The Talents.....                                      | 93  |
| The Tares.....  | 97  |
| The Unforgiving Servant.....                          | 103 |
| The Unjust Judge.....                                 | 109 |
| The Vine and The Branches.....                        | 113 |
| The Unjust Steward.....                               | 117 |
| The Rich Man and Lazarus.....                         | 123 |
| Laborers in The Vineyard.....                         | 127 |
| The Lost Sheep and The Lost Coin.....                 | 131 |
| The Barren Fig Tree.....                              | 135 |
| The Friend at Midnight.....                           | 139 |
| The Pounds.....                                       | 143 |
| The Unprofitable Servant.....                         | 149 |
| The Two Debtors.....                                  | 153 |



## **THE PARABLES OF JESUS CLASSIFIED**

### **Kingdom Parables**

The Sower - Matthew 13.  
The Tares - Matthew 13.  
The Mustard Seed - Matthew 13.  
The Leaven - Matthew 13.  
The Hidden Treasures - Matthew 13.  
The Pearl Of Great Price - Matthew 13.  
The Dragnet - Matthew 13.  
The Laborers in the Vineyard - Matthew 20.  
The Two Sons - Matthew 21.  
The Wicked Husbandmen - Matthew 21.  
The Secret Seed - Mark 4.  
The Chief Seats - Luke 14.

### **Sinner Parables**

The Lost Sheep - Luke 15.  
The Lost Coin - Luke 15.  
The Prodigal Son - Luke 15.  
The Elder Brother - Luke 15.

### **Forgiveness Parables**

The Unprofitable Servant - Luke 17.  
The Unforgiving Servant - Matthew 18.  
The Two Debtors - Luke 7.

### **Prayer Parables**

The Friend at Midnight - Luke 11.  
The Unjust Judge - Luke 18.  
The Publican and the Pharisee - Luke 18.

### **Stewardship Parables**

The Talents - Matthew 25.  
The Pounds - Luke 19.  
The Rich Fool - Luke 12.

### **Service Parables**

The Good Samaritan - Luke 15.

### **Preparation Parables**

The Barren Fig Tree - Luke 13.  
The Unjust Steward - Luke 16.  
The Wedding Feast - Matthew 22.  
The Ten Virgins - Matthew 25.

## THE PARABLES OF JESUS

| Parables                            | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|-------------------------------------|---|---|---|---|---|---|---|---|---|
| Sower - Mt 13:3-8; 18-23.           |   |   |   |   |   |   |   |   |   |
| Tares - Mt 13:24-30; 36-43.         |   |   |   |   |   |   |   |   |   |
| Mustard Seed - Mt 13:31,32.         |   |   |   |   |   |   |   |   |   |
| Leaven - Mt 13:33.                  |   |   |   |   |   |   |   |   |   |
| Hidden Treasure - Mt 13:44.         |   |   |   |   |   |   |   |   |   |
| Pearl of Great Price - Mt 13:45,46. |   |   |   |   |   |   |   |   |   |
| Dragnet - Mt 13:47-50.              |   |   |   |   |   |   |   |   |   |
| Laborers in Vineyard - Mt 20:1-16.  |   |   |   |   |   |   |   |   |   |
| Two Sons - Mt 21:28-32.             |   |   |   |   |   |   |   |   |   |
| Wicked Husbandmen - Mt 21:33-45.    |   |   |   |   |   |   |   |   |   |
| Secret Seed - Mk 4:26-29.           |   |   |   |   |   |   |   |   |   |
| Chief Seats - Lk 14:15-24.          |   |   |   |   |   |   |   |   |   |
| Lost Sheep - Lk 15:3-7              |   |   |   |   |   |   |   |   |   |
| Lost Coin - Lk 15:8-19.             |   |   |   |   |   |   |   |   |   |
| Prodigal Son - Lk 15:11-32.         |   |   |   |   |   |   |   |   |   |
| Unprofitable Servant - Lk 17:7-10.  |   |   |   |   |   |   |   |   |   |
| Unmerciful Servant - Mt 18:21-35.   |   |   |   |   |   |   |   |   |   |
| Two Debtors - Lk 7:41-43.           |   |   |   |   |   |   |   |   |   |
| Friend at Midnight - Lk 11:5-8.     |   |   |   |   |   |   |   |   |   |
| Unjust Judge - Lk 18:1-8.           |   |   |   |   |   |   |   |   |   |
| Publican & Pharisee - Lk 18:9-14.   |   |   |   |   |   |   |   |   |   |
| Talents - Mt 25:14-30.              |   |   |   |   |   |   |   |   |   |
| Pounds - Lk 19:11-27.               |   |   |   |   |   |   |   |   |   |
| Rich Fool - Lk 12:16-21.            |   |   |   |   |   |   |   |   |   |
| Good Samaritan - Lk 10:30-37.       |   |   |   |   |   |   |   |   |   |
| Barren Fig Tree - Lk 13:6-9.        |   |   |   |   |   |   |   |   |   |
| Unjust Steward - Lk 16:1-9.         |   |   |   |   |   |   |   |   |   |
| Wedding Feast - Mt 22:1-14.         |   |   |   |   |   |   |   |   |   |
| Ten Virgins - Mt 25:1-13.           |   |   |   |   |   |   |   |   |   |

I have done all my reading on the parables.

Signature

---

## THE PARABLE CHAPTERS

### Matthew 13

1. The Sower - 13:3-23.
2. The Tares - 13:24-30.
3. The Mustard Seed - 13:31,32.
4. The Leaven - 13:33.
5. The Hidden Treasure - 13:44.
6. The Pearl of Great Price - 13:45,46.
7. The Dragnet - 13:47-50.

### Matthew 25

1. The Ten Virgins - 25:1-13.
2. The Talents - 25:14-30.
3. The Judgment - 25:31-46.

### Mark 4

1. The Sower - 4:2-20.
2. The Candle Under a Bushel - 4:21,22.
3. The Secret Seed - 4:26-29.
4. The Mustard Seed - 4:30-32.

### Luke 15

1. The Lost Sheep - 15:3-7.
2. The Lost Coin - 15:8-10.
3. The Prodigal Son - 15:11-32.
4. The Elder Brother - 15:11-32.

## **SONGS THAT ARE BASED ON THE PARABLES**

1. All Things Are Ready.
2. Built on a Rock.
3. Bringing in the Sheaves.
4. God is Calling the Prodigal.
5. I Am the Vine.
6. I Love Thy Kingdom, Lord.
7. I Want To Be a Worker.
8. Seeking the Lost.
9. O If My House Is Built Upon a Rock.
10. Sowing the Seed of the Kingdom.
11. The Ninety and Nine.
12. There Stands a Rock.
13. To the Work!
14. We Will Plow the Fields.
15. Work, For the Night is Coming.
16. Go Into the Field.
17. The Wise Man Built His House Upon the Rock.
18. This Little Gospel Light of Mine.

## QUESTIONS ON THE PARABLES

1. What is a parable?
2. What is the most famous parable in the Old Testament?
3. What is the most famous parable in the New Testament?
4. What are the purposes of parables?
5. What is your favorite parable?
6. Where is it found?
7. What chapters do you think of when you think of parables?
8. Did Jesus ever explain any of his parables?
9. How many?
10. What are they?
11. What one fact do the parables prove relative to premillennialism?
12. In what book are there no parables found? (M,M,L,J).
13. Was the use of parables by Christ important in view of what the Old Testament says? Psa. 78:2, Matt. 13:35.
14. Which New Testament book has the most parables?
15. Name one doctrine that is derived from a parable **only**.
16. Does everything in a parable have a specific meaning?
17. Paul taught more parables than Jesus. T or F.
18. The word parable does not appear in the Old Testament. T or F.



## The Hidden Treasure And The Pearl Of Great Price (Matt 13:44-46)

### Introduction:

1. Theme: The Surpassing Worth of the Kingdom.
2. Main lesson: The kingdom is discovered accidentally by some, but others find it after a diligent search.
3. The parable deals with the individual.
4. What will you do with truth if you find it?
5. Do you think enough of truth to look for it?
6. The gospel is hidden only from those who will not look for it.

- I. Matthew 13:44 — Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

1. The Lord is not teaching on business ethics, but the value of the kingdom.
2. Why hide a treasure? Because of its great worth; because of the fear of losing it.
3. Notice, when the man found it, he made every effort to protect it and secure it for himself.
4. He sold all that he had and bought the treasure. Matthew 19:16-22 —  
<sup>16</sup>And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup>And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments. <sup>18</sup>He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup>Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup>The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup>Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. <sup>22</sup>But when the young man heard that saying, he went away sorrowful: for he had great possessions.
5. Proverbs 23:23 — Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
6. In this parable, the man stumbled upon the treasure.
7. However, he voluntarily sought the treasure.
8. There is a great difference between spiritual riches and temporal riches.
  1. Matthew 6:19-21 — <sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not

break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also.

2. 1 Timothy 6:7-10 — <sup>7</sup>For we brought nothing into *this* world, *and it is* certain we can carry nothing out. <sup>8</sup>And having food and raiment let us be therewith content. <sup>9</sup>But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup>For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
3. 1 Corinthians 9:25 — And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.
4. 2 Corinthians 4:18 — While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.
5. John 4:13,14 — <sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup>But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
6. 1 Peter 1:3,4 — <sup>3</sup>Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.
9. What are some of these spiritual riches?
  1. Romans 2:4 — Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
  2. Ephesians 1:7 — In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
  3. Ephesians 3:7,8 — <sup>7</sup>Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup>Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
  4. Colossians 2:3 — In whom are hid all the treasures of wisdom and knowledge.
  5. We can become a new creature. 2 Corinthians 5:17 — Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.
10. Those who stumbled upon truth:
  1. Acts 2, these people just came to the feast of Pentecost.
  2. John 4, the woman came just for water.

3. Lydia and the other women were just trying to worship, Acts 16:19ff.
4. Peter was not looking, John 1:40-42.
5. Nathaniel said there could not be a treasure in the field, John 1:44-49.
6. Philippian jailer was not looking for truth, Acts 16:25-34.
7. Many have been led to Christ by their mates, but when they asked for their first date, they were not looking for a spiritual treasure.
11. Why did he joyfully sell all to gain the treasure?
  1. He recognized the value of the treasure.
  2. Not everyone recognizes the value of truth.
    1. Luke 14:18 — And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
    2. Acts 13:46 — Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
    3. 2 Thessalonians 2:10-12 — <sup>10</sup>And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
12. How much effort do you put into the pursuit of truth???
- II. Matthew 13:45,46 — <sup>45</sup>Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup>Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
  1. A merchant is one who traffics in wares.
  2. This merchant was seeking the pearl.
  3. We are to seek. Hebrews 11:6 — But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
  4. He found one pearl of great price and sold all to obtain it.
  5. The reward of a diligent search. Some pearls will not satisfy.
    1. The pearls did not satisfy. He was looking for the one great pearl.
      1. The pearl of good health.
      2. The pearl of education.
      3. The pearl of power.

4. The pearl of riches.
5. The pearl of family.
6. The pearl of sports.
2. God will help in the search. John 7:17 — If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.
3. God helped the Eunuch, Acts 8.
4. God helped Cornelius, Acts 10.
5. Acts 17:11 — These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
6. John 5:39 — Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
7. Nicodemus came looking for Jesus. John 3:1-3 — <sup>1</sup>There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup>The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him. <sup>3</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
6. The great price of obtaining the pearl.
  1. Matthew 16:24-26 — <sup>24</sup>Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup>For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
  2. Luke 14:33 — So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
  3. These men could not keep all that they had and still obtain the treasure and pearl.
  4. Mark 9:43-47 — <sup>43</sup>And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup>Where their worm dieth not, and the fire is not quenched. <sup>45</sup>And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup>Where their worm dieth not, and the fire is not quenched. <sup>47</sup>And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.
  5. Notice what Jesus practiced:
    1. Acts 1:1 — The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2. John 6:38 — For I came down from heaven, not to do mine own will, but the will of him that sent me.
3. Romans 15:3 — For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
4. Hebrews 10:9,10 — <sup>9</sup>Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup>By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.
5. John 3:16 — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
6. Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.
7. The cost grows out of our faith. The greater the faith, the greater the cost.
  1. Do you think that Paul would have understood the parable of the pearl of great price?
  2. Look at what Saul gave up:
    1. Learning, Acts 22:3.
    2. Leadership, Gal 1:13,14.
    3. Righteousness by the law, Phil 3:6; Acts 26:4,5.
    4. Fleshly hope, Phil 3:5; 2 Cor 11:22.
    5. Paul surrendered all, Phil 3:5ff.
    6. He was willing to suffer for truth, Acts 9:15; 2 Cor 11:22-28.
8. The purchasing of the treasure and pearl:
  1. With joy.
  2. With complete sacrifice and with haste.
9. Lessons from these parables:
  1. The man did not put the treasure in the field, Eph 2:8,9; Titus 2:11.
  2. They did not complain about the price, Phil 3:1; 4:4; 2 Cor 4:17.
  3. They were willing to give up all, Mt 16:24ff.
  4. They recognized that which was valuable, Mt 6:19-21.
  5. They realized that this was an individual matter, Mt 11:28-30.
  6. They did not want to take a chance of losing the treasure.
  7. They believed the pearl could be found.
  8. Both parables teach that the truth is in reach of all.
  9. If the kingdom is as valuable as these parables teach, then when should we:
    1. Attend services? Heb 10:25.
    2. Read the Bible? 2 Tim 2:15.
    3. Pray? 1 Thess 5:17.
    4. Try to teach others? Mk 16:15; Acts 20:31.
    5. Seek the kingdom? Mt 6:33.

10. David would not practice a religion that did not cost him something. 2 Samuel 24:24 — And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.
11. To be of value, the gospel must be discovered.
12. Men can know when they have found truth. John 8:32 — And ye shall know the truth, and the truth shall make you free.
13. Many will get close to pearl, but will not find it. Only those who find it will be benefited.
10. False doctrines exposed by these parables:
  1. Some say that there is no cost to living the Christian life.
  2. Some teach that we will all be saved as a group.
  3. Some teach that the natural man could not recognize the pearl if he found it.
  4. Some teach that God gives the pearl to some whether they want it or not.
  5. Some teach that God will not give the pearl to others no matter how hard they might seek it.
  6. Some teach that they cannot sell the pearl after they buy it.
  7. Some teach that one cannot find the pearl without miraculous guidance.
  8. Some teach that one pearl is just as good as another.
  9. Some teach that pearl-finding is for older people. Some believe that they must sow their wild oats. Some people will die and never look for the pearl of great price.
  10. Think about missing the real meaning of life.

## The Ten Virgins (Matt 25:1-13)

### Introduction:

1. Theme: Preparation For the Judgment.
2. Main lesson: Be ready for one does not know when the Lord will come.
3. There is really no separation between Matthew 24 and 25.
4. Matthew 24:36 and following deals with the certainty of the second coming, but the uncertainty of the time.
5. The thought here is to be prepared when the Lord returns.
6. This parable warns us that some will not be ready when the Lord returns.
7. We must be honest and examine ourselves. 2 Cor 13:5.

- I. Matthew 25:1,2 — <sup>1</sup>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were wise, and five *were* foolish.

1. Matthew 25:1 starts with the word **then**. This denotes that when the second coming occurs **then** this will happen.
2. Notice all ten are said to be virgins. Thus, all were pure and prepared at one time.
3. A child of God is to be prepared to meet the bridegroom.
4. All ten virgins set out to meet the bridegroom.
5. Five remained wise and five became foolish. (One is wise if, and only if, he does what God says do).
6. The foolish here are not the unconverted. These are members of the kingdom or church who are unprepared to meet God.
7. When God calls one a fool, then he is a fool!
  1. Psalm 14:1 — The fool hath said in his heart, *There is* no God.
  2. Matthew 7:26 — And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.
  3. Luke 12:20 — But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

- II. Matthew 25:3,4 — <sup>3</sup>They that *were* foolish took their lamps, and took no oil with them: <sup>4</sup>But the wise took oil in their vessels with their lamps.
1. Five virgins continued to stay prepared and five did not.
  2. What one takes to the judgment bar of the Christ is all the preparation that can be made. 2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Ecclesi-

astes 12:13,14 — <sup>13</sup>Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this *is* the whole *duty* of man.

<sup>14</sup>For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

III. Matthew 25:5,6 — <sup>5</sup>While the bridegroom tarried, they all slumbered and slept. <sup>6</sup>And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

1. “While the bridegroom tarried” is the thought of the delay of the second coming.
2. Some people feel that because they do not have to answer for their lives now that they can do anything they want to do.
3. “They all slumbered and slept” seems to carry with it the thought that they were not awake or aware that time was about to run out. Mark 13:32 — But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 2 Peter 3:10 — But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
4. This parable teaches us that one day time will run out. The midnight cry is the call to the judgment.
5. 1 Thessalonians 4:16,17 <sup>16</sup>For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup>Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
6. Some believe that the slumber and sleep in this parable is the sleep of death (See Coffman).
7. When the cry was made, “behold the bridegroom cometh,” this was unexpected for all ten virgins. However, five had remained faithful and prepared. The other five tried to make last minute preparations.

IV. Matthew 25:7-9 — <sup>7</sup>Then all those virgins arose, and trimmed their lamps. <sup>8</sup>And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup>But the wise answered, saying, *Not* so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

1. On judgment day, one will not be able to share the oil of preparation no matter how badly he might desire to do so.
2. Each will be judged according to the record of his life. The judgment of mankind will be on an individual basis. One will stand or fall on the record of his dealings with God and his fellowman.

3. We are not saved by the righteousness of others. Galatians 6:4,5 — <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup>For every man shall bear his own burden.
- V. Matthew 25:10 — And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
1. One can wait too late to try to make preparation for his soul.
  2. Genesis 6:3 — And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
  3. Here we see the results of the sin of omission. They were not impure or immoral. They were caught unprepared.
  4. James 4:17 — Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.
  5. Their lamps did not go out suddenly. Matthew 25:8 — And the foolish said unto the wise, Give us of your oil; for our lamps are going out. (ASV.)
  6. Matthew 23:23 — Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
  7. The Bible says, “and the door was shut.”
    1. The door is shut when we die.
    2. The door is shut when time runs out.
    3. The door is shut when one has a car wreck and becomes a vegetable.
    4. The door is shut when we lose all sensitivity of wanting to remain prepared.
    5. The door is shut when we are happy with lukewarmness.
- VI. Matthew 25:11,12 — <sup>11</sup>Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup>But he answered and said, Verily I say unto you, I know you not.
1. While we are in this life, God’s grace and salvation is open to all. However, the day is coming when all opportunities to get prepared will have come and gone. This is what happened to the five foolish virgins.
  2. The Lord said, “I know you not.” This means that He would not recognize them as being His faithful children.
  3. He did not say, “I never knew you.” Matthew 7:23 — And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- VII. Matthew 25:13 — Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

1. Here is the main purpose for the telling of this parable. Since we do not know when the second coming is going to be, all we can do is watch.
2. Matthew 24:50,51 — <sup>50</sup>The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, <sup>51</sup>And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.
3. 1 Corinthians 16:13 — Watch ye, stand fast in the faith, quit you like men, be strong.

#### VIII. Lessons we can learn from this parable.

1. We do not know when the Lord is going to return.
2. We must always stay prepared.
3. There will come a time when it will be too late to prepare for our souls.
4. We can not share our obedience with others judgment day.
5. We will be judged on an individual basis.
6. One day the door of opportunities will be shut.
7. We have no promise of tomorrow.
8. There will come a time when no matter how much we knock or pray, those knocks and prayers will not be heard. (This is one of the things that makes hell the place it is).
9. Today is the day of salvation. 2 Cor 6:2.
10. Our faith must be accompanied by works (adequate preparation).
11. To live unprepared is to be a fool, according to our Lord.

#### IX. False doctrines exposed by this parable.

1. Once saved, always saved.
2. Date-setters for the second coming.
3. Universal salvation.
4. Second chance doctrine is exposed.
5. Some say the kingdom has not been established. However, the virgins were in the kingdom before the second coming.

## **The Two Builders**

(Matt 7:24-27; Luke 6:46-49)

### Introduction:

1. Theme: Obedience.
  2. Main lesson: One must be a doer of the word and not a hearer only.
  3. This parable is part of the great Sermon on the Mount.
  4. It follows a warning that not everyone who says, "Lord, Lord" will enter into the kingdom of heaven. Matthew 7:21-23 — <sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
  5. This parable precedes the response of the people to the Sermon on the Mount. Matthew 7:28 — And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.
  6. Jesus taught them as one having authority. Matthew 7:29 — For he taught them as one having authority, and not as the scribes. Matthew 28:18 — And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Colossians 3:17 — And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
  7. If Christ has all authority, and He does, then Christ has a right to expect His creation to obey Him.
  8. This parable deals with what God's view is toward those who hear and obey or disobey.
- I. Matthew 7:24 — Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
1. When we have a "therefore," we are to see what has gone before. That is what it is there for (give context).
  2. Notice, we are to hear the sayings of Jesus. Matthew 17:5 — While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Hebrews 1:1,2 — <sup>1</sup>God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup>Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. John 12:48 — He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. Jeremiah 10:23 — O LORD, I know that the way of man is not in himself: *it is* not in man that walketh to direct his steps.

3. After one hears God's word, he is obligated to obey. Romans 2:13 — For not the hearers of the law *are* just before God, but the doers of the law shall be justified. James 1:22 — But be ye doers of the word, and not hearers only, deceiving your own selves.
  4. The doer of the word is said to be a wise man. Psalm 19:7 — The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. Proverbs 3:5-7 — <sup>5</sup>Trust in the LORD with all thine heart; and lean not unto thine own understanding. <sup>6</sup>In all thy ways acknowledge him, and he shall direct thy paths. <sup>7</sup>Be not wise in thine own eyes: fear the LORD, and depart from evil.
  5. The wise builder builds on the rock. Luke 6:47,48 — <sup>47</sup>Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: <sup>48</sup>He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. Luke 11:28 — But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.
- II. Matthew 7:25 — And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
1. Acts 14:22 — Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
  2. James 1:12 — Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
  3. Storms will come:
    1. Cares, riches and pleasures of this life,
    2. Various temptations and persecutions,
    3. The judgment bar of the Christ.
  4. Psalm 62:6 — He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.
  5. Psalm 16:8 — I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.
- III. Matthew 7:26 — And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
1. Notice the similarities between the two builders:
    1. Both were builders.
    2. Both heard the sayings of Christ.
  2. Notice the differences between the two builders:
    1. One obeyed; thus, built his house upon a rock.

2. The other did not obey; thus, built his house upon the sand.
3. Jesus says one who hears His word and does not obey it is a fool. Matthew 25:1,2 — <sup>1</sup>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were wise, and five were foolish.
4. With the privilege of hearing, comes the responsibility of obeying. 2 Thessalonians 1:7,8 — <sup>7</sup>And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup>In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
5. One must build on a strong foundation. 1 Corinthians 3:11 — For other foundation can no man lay than that is laid, which is Jesus Christ.

IV. Matthew 7:27 — And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

1. The house (life) which is not built upon God's word is going to fall.
2. Psalm 127:1 — Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.
3. Proverbs 24:3 — Through wisdom is an house builded; and by understanding it is established.
4. The Jews rejected the sure foundation upon which all men must build. John 1:11 — He came unto his own, and his own received him not.
5. There is a life and standard by which all lives must be judged. If we reject this standard and life then we are in trouble with God. Psalm 127:1 — Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain. 1 Peter 2:7,8 — <sup>7</sup>Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup>And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

V. Lessons we can learn from this parable.

1. One must hear and obey the word of God.
2. All responsible people are builders.
3. Every house and foundation will be tested severely.
4. Every house and foundation will be tested without partiality.
5. Every house and foundation will be tested Divinely.
6. All houses which do not pass the test will pay eternally.
7. We only get one chance to build.
8. The majority of the people are building on the wrong foundation. Matthew 7:13,14 — <sup>13</sup>Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in

thereat: <sup>14</sup>Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

9. It is possible to be deceived relative to the way we need to build. Mark 7:7 — Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. Colossians 2:8 — Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
10. Satan wants us to build upon a faulty foundation of:
  1. Creeds and doctrines of men,
  2. Sayings of the preacher,
  3. Sayings of the Pope,
  4. Going by one's feelings,
  5. Taking the word of mother and father over the Bible,
  6. Going by one's conscience,
  7. Unity in diversity,
  8. Modern day revelation,
  9. One church is just as good as another,
  10. One plan of salvation is just as good as another,
  11. Believe in the Man not the plan.
11. In life we must build character, spiritual strength, faith and lay up treasures in heaven.

VI. False doctrines exposed by this parable.

1. Faith only.
2. Universalism.
3. God's word a dead letter.
4. One cannot obey the commandments of God.
5. No judgment.

## **The Two Sons** (Matt 21:28-32)

### Introduction:

1. Theme: Judgment.
2. Main lesson: Judgment is based on deeds, not on profession.
3. This parable is spoken in the last week of the Lord's life.
4. The Lord had just made His triumphant entry into Jerusalem.
5. The people had spread garments and branches before Him and shouted, "Hosanna."
6. He ran the moneychangers out of the temple.
7. He cursed the fig tree.
8. In view of all these things, the chief priest and the elders of the people came and wanted to know, "By what authority do you do these things?"
9. Jesus responded with a question, "The baptism of John, is it from heaven or from men?"
10. They knew the dilemma they were in and answered, "We cannot tell."
11. If they admitted that the baptism of John was from heaven:
  1. The Lord was going to say, "Why did not you obey him?"
  2. It would prove Jesus to be the son of God, for John said, "Behold the Lamb of God that takes away the sin of the world."
12. They were discussing authority when Jesus decided He would let them condemn themselves in respect to authority.
13. With this as our background, Jesus tells the parable of the two sons.

I. Matthew 21:28 — But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

1. Jesus asked, "But what think ye?" This ability separates us from the animal world. God is trying to appeal to us through His word (John 6:44, 45). Therefore, we must learn to think and reason correctly.
2. The "certain man" here is God.
3. The two sons are (1) The publicans and the harlots; (2) The chief priest, elders and Pharisees are the other son.
4. Notice the father's command:
  1. The justification of it — "Son."
  2. The assignment of it — "Go....work."
  3. The location of it — "In my vineyard."
  4. The urgency of it — "Today."
5. The parable of the prodigal son also has a father and two sons.

II. Matthew 21:29 — He answered and said, I will not: but afterward he repented, and went.

1. Notice the first son says, "I will not." He was not hypocritical. He was stubborn, rebellious and disobedient.
  2. He failed to:
    1. Show proper respect for his father,
    2. Recognize the authority of his father,
    3. To see that his father wanted the best for him,
    4. See the need to submit to the father.
  3. Afterward, he repented and went. There might be a time when we will not have the time or opportunity to change our minds. Genesis 6:3 — And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
    1. He felt remorse for what he had done and made it right.
    2. Luke 13:3 — I tell you, Nay: but, except ye repent, ye shall all likewise perish.
  4. It is not how one has lived in the past that counts, but what one is doing now. Philippians 3:13 — Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before.
- III. Matthew 21:30 — And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.
1. It is not good enough to pledge obedience.
  2. The second son either:
    1. Deliberately lied,
    2. Experienced a change in attitude, gave into temptation,
    3. Had unexpected circumstances to arise.
  3. Mark 7:6 — He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.
  4. Luke 24:19 — And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.
  5. Romans 15:18 — For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.
  6. Colossians 3:17 — And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.
  7. 1 John 3:18 — My little children, let us not love in word, neither in tongue; but in deed and in truth.
  8. James 1:23 — For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.
  9. Both sons had:
    1. The same father.
    2. The same instructions.

3. The same opportunities and love.
10. There is no need to be in the vineyard if one will not work.

IV. Matthew 21:31 — Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

1. The Lord put the heat on them by asking, “Which of the twain did the father’s will?”
2. They understood the parable and answered correctly, the first.
3. The Lord allowed them to condemn themselves.
4. The Lord then made the application and said the publicans and harlots go into the kingdom before you.
5. The spiritual leaders of that day thought they were in with God, but all they had was lip service.
6. On the other hand, the publicans and harlots knew they had been stubborn and disobedient to God and repented.
7. We must be in the kingdom to be saved. John 3:3-5 — <sup>3</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? <sup>5</sup>Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Colossians 1:13 — Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

V. Matthew 21:32 — For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

1. This verse shows the need for repentance. Acts 17:30,31 — <sup>30</sup>And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup>Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.
2. Jesus showed the self-righteous attitude of the spiritual leaders of that day. They were forced to see that they were: dishonest, hypocrites, liars, cowards, and disobedient to God.
3. They would not believe John. Notice how the word *believe* is used here. If they *believed*, they were to *repent* or *obey* John.
4. Matthew 21:45,46 — <sup>45</sup>And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>46</sup>But when they

sought to lay hands on him, they feared the multitude, because they took him for a prophet.

5. 2 Corinthians 6:2 — (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

VI. Lessons from this parable.

1. God has a right to request that His children do certain things.
2. Man has free moral agency.
3. We must work in the right vineyard.
4. There is something to do to be saved.
5. The father did not force the sons to do the work.
6. Lip service is not pleasing to God (Mt 15:8).
7. When one is rebellious, God expects him to repent (Lk 13:3).
8. One must respond to God's call out of sincerity.
9. Those who seem like the smallest of prospects are often those who will obey God.
10. The father had the authority in this parable, God has the authority today.
  1. God has delegated His authority to His Son (Mt 28:18).
  2. The Son gave authority to His apostles (Jn 16:13-15).
  3. The apostles have given to us the word of God (1 Cor 2:9-13).
11. God is concerned with what we become and not what we were.
12. One is not ready to obey God unless he sees his need.
13. This parable was used as a mirror for those to whom it was told. This is the function of God's word for us today. James 1:23-25 — <sup>23</sup>For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup>For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup>But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
14. The Father still requires men to go and work in the vineyard.

## The Chief Seats (Luke 14:1-11)

### Introduction:

1. Theme: Humility.
  2. Main lesson: The one who exalts himself shall be humbled, and the one who humbles himself shall be exalted, v 11.
  3. Why did Jesus teach this parable at this time?
  4. He is at a feast at a prominent Pharisee's house.
  5. Jesus heals a man of dropsy on the Sabbath.
  6. He asked them if it was wrong to heal on the Sabbath day. They did not respond.
  7. He showed them that they thought more of a beast than they did of a man.
  8. The Lord saw how they chose the chief seats at the feast. He then told them a parable about humility.
- 
- I. Luke 14:1,2 — <sup>1</sup>And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. <sup>2</sup>And, behold, there was a certain man before him which had the dropsy.
    1. The religious people of that day excelled in watching Jesus. They were not too good at imitating Him.
    2. They knew that the Lord was a compassionate man. They also knew that there was one present with the dropsy. They wanted to see what Jesus would do.
    3. This feast was being held on a Sabbath. So, the question was, would Jesus heal this man on the Sabbath?
  - II. Luke 14:3-6 — <sup>3</sup>And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? <sup>4</sup>And they held their peace. And he took *him*, and healed him, and let him go; <sup>5</sup>And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup>And they could not answer him again to these things.
    1. Jesus asked them if it was lawful for a man to heal on the Sabbath.
    2. They held their peace.
    3. Jesus healed the man.
    4. Jesus then showed them that if they had an ox that had fallen into a ditch on the sabbath, then they would pull it out. Luke 13:14,15 — <sup>14</sup>And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and

not on the sabbath day. <sup>15</sup>The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead *him* away to watering?

5. The implication is that they thought more of their ox than they did of a human being.
6. They could not answer Him.

III. Luke 14:7 — And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

1. They loved the chief seats. Matthew 23:5,6 — <sup>5</sup>But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup>And love the uppermost rooms at feasts, and the chief seats in the synagogues, Luke 20:46 — Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.
2. We need to learn to humble ourselves before God and our fellowman. Romans 12:10 — *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; 1 Timothy 5:21 — I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
3. Some positions are out of place for us. One does not push the groom out of the way so that he can have his picture taken with the bride.

IV. Luke 14:8,9 — <sup>8</sup>When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup>And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

1. The Lord employs great tact by talking about being invited to a wedding.
2. Do not sit in the highest room at a wedding. In other words, do not exalt yourself. Proverbs 25:6,7 — <sup>6</sup>Put not forth thyself in the presence of the king, and stand not in the place of great *men*: <sup>7</sup>For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.
3. He warns that one more honourable might come and then the one that had exalted himself would have to take the lowest seat.
4. Why the lowest seat? Because the other seats would probably have been taken.
5. Think about it. The son of God was present and even He did not try to obtain the chief seat. This is not true with the others.
6. Proverbs 11:2 — *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

7. Proverbs 16:18 — Pride *goeth* before destruction, and an haughty spirit before a fall.
- V. Luke 14:10 — But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
1. 1 Samuel 15:17 — And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?
  2. Proverbs 15:33 — The fear of the LORD is the instruction of wisdom; and before honour *is* humility.
  3. Pride shows up in the most unusual places. Matthew 20:20,21 — <sup>20</sup>Then came to him the mother of Zebedee's children with her sons, worshiping *him*, and desiring a certain thing of him. <sup>21</sup>And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. Matthew 20:24 — And when the ten heard *it*, they were moved with indignation against the two brethren. Mark 9:34,35 — <sup>34</sup>But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest. <sup>35</sup>And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. Matthew 18:4 — Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
  4. Elders are to avoid the pitfall of pride. 1 Timothy 3:6 — Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- VI. Luke 14:11 — For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
1. Luke 18:14 — I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
  2. Psalm 18:27 — For thou wilt save the afflicted people; but wilt bring down high looks.
  3. Proverbs 29:23 — A man's pride shall bring him low: but honour shall uphold the humble in spirit.
  4. Matthew 23:12 — And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
  5. James 4:6 — But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
  6. 1 Peter 5:5 — Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
  7. If we saw pride in ourselves the way we picture it in others, then we would

- avoid it at all cost.
8. If we saw pride in ourselves the way God sees it, then we would avoid it like a plague.
  9. We think pride is respectful if, and only if, it is our pride. However, this is not the way God views it.

VII. Lessons that we can learn from this parable.

1. The Lord's work often suffers because some people are too proud to serve.
2. Those who exalt themselves shall be abased.
3. Those who humble themselves shall be exalted.
4. Do not forget Nebuchadnezzar. He had to eat grass like an ox (Dan 4:28-33).
5. Do not forget Haman (Esth 7:9ff).
6. Do not forget Adam and Eve. The Devil told them in the day that you eat of that fruit you will be wise as gods (Gen 3).
7. Proverbs 16:18 — Pride *goeth* before destruction, and an haughty spirit before a fall.
8. The lack of pride helps me to say, "I was wrong. I have sinned. It was my fault."
9. Ananias and Sapphira wanted to be viewed as people who made great sacrifices for God. They paid a great price for their lying and pride (Acts 5:1-11).
10. Herod gave a great speech and failed to give God the glory (Acts 12:20-23).
11. Humility exalts:
  1. Solomon (1 Kgs 3:5-14),
  2. Jesus (Phil 2:5-11).
12. We must be humble enough to serve God and our fellowman.
13. Humility leads to exaltation and pride leads to destruction. The question is, where are you and where am I?

**Counting The Cost**  
(The Uncompleted Tower and The King Going to War)  
(Luke 14:25-33)

Introduction:

1. Theme: A Proper View of Discipleship.
  2. Main lesson: There is a price to be paid for discipleship.
  3. It seems that as the multitudes started to follow Jesus, He wanted them to know there was a price to be paid to be a faithful child of God.
  4. He sifted the multitudes with His teachings. John 6:66-68 — <sup>66</sup>From that *time* many of his disciples went back, and walked no more with him. <sup>67</sup>Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup>Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
  5. Many today will not walk with the Lord because they feel that the Lord's teachings are too hard.
  6. We must remember that God alone has the right to set the conditions for discipleship or faithfulness.
  7. The Lord leads into the parable with some sobering thoughts.
- I. Luke 14:25,26 — <sup>25</sup>And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup>If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
1. At this time, the Lord is enjoying great popularity.
  2. Before telling the parable, He tells the multitude something about the cost.
  3. One must hate (love less) father, mother, wife, children, brethren, sisters, and his own life also to come to the Lord.
  4. An atheist, Madelyn Murray O'Hare used these verses to try to prove there is no God. She asked the question, "What kind of God would want one to hate his mother, father, wife, children, etc.?"
  5. We must go to Jesus to be saved. Therefore, these conditions are a must.
  6. Notice, one must hate his own life also. When I put me before my love for God, then I have destroyed my relationship with God.
- II. Luke 14:27 — And whosoever doth not bear his cross, and come after me, cannot be my disciple.
1. Jesus had a cross to bear. John 10:17,18 — <sup>17</sup>Therefore doth my Father love me, because I lay down my life, that I might take it again. <sup>18</sup>No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of

my Father. Hebrews 12:2 — Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2. We have a cross to bear. Matthew 10:38 — And he that taketh not his cross, and followeth after me, is not worthy of me. Mark 8:34 — And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
3. We cannot be His disciple without bearing our cross. The problem is, too many of us want a padded cross.
4. If there are any splinters in the cross, then many want to give up.

III. Luke 14:28-30 — <sup>28</sup>For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? <sup>29</sup>Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, <sup>30</sup>Saying, This man began to build, and was not able to finish.

1. Christianity is not a one-week journey. We are to be involved in it for the duration of our lives.
2. We are to count the cost to see if we have sufficient.
3. Jesus uses the illustration of building a tower. He tells of a man who lays a foundation, runs out of money, and does not have the wherewithal to finish the tower.
4. He tells of others who mocked the builder.
5. There is a house on Signal Mountain, Tennessee that has been under construction for over 30 years.
6. Some Christians start out looking for the roses of Christianity only to find some thorns, and they fall by the wayside. They did not count the cost.
7. Anything worth much will cost us a price. It cost effort to be a good father, husband, mother, wife, lose weight, get into shape or be a Christian.
8. It seems like some people cannot stick to anything, but we must endure with Jesus if we are going to be saved.

IV. Luke 14:31,32 — <sup>31</sup>Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup>Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

1. The principle taught in the parable about the tower says ,in essence, count the cost now to see if you have sufficient.
2. The parable about the king going to war says we had better count the cost to see if we can obtain peace when we get there.
3. The Lord speaks of a king with ten thousand men considering going to war against a king with twenty thousand men.

4. The Lord shows that it would be better to send an ambassage to desire conditions of peace. This is to be done so there will be no fighting if and when the two kings meet.
  5. We must pay the cost to have peace with God. Romans 5:1 — Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Colossians 1:20 — And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.
  6. Sometimes, we need to consult to see if we have sufficient. However, the only safe place of consultation comes from God's word.
- V. Luke 14:33 — So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
1. The Lord draws a conclusion from these parables. Luke 14:33 — So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
  2. My hope of heaven cost Christ a lot. Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him. John 3:16 — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
  3. My hope of heaven will cost me a lot. 1 John 2:15-17 — <sup>15</sup>Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
  4. The Lord said that unless I forsake all, I cannot be His disciple. Would you have thought that discipleship would have been so costly?
  5. The rich young ruler would not pay this price (Lk 18:18-27).
  6. Demas would not pay this price. 2 Timothy 4:10 — For Demas hath forsaken me, having loved this present world.
  7. Mark 10:28-31 — <sup>28</sup>Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup>And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup>But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup>But many *that are* first shall be last; and the last first.
  8. If we forsake all, then God will never forsake us. Hebrews 13:5 — *Let your conversation be without covetousness; and be content with such*

things as ye have: for he hath said, I will never leave thee, nor forsake thee.

9. If we forsake the right way, then we will become cursed children. 2 Peter 2:14,15 — <sup>14</sup>Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup>Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness.
10. John the Baptist gave up everything (Mt 14:1-12).
11. James gave everything (Acts 12:1-3).
12. Moses gave up the riches of Egypt (Heb 11:20-27).
13. Abraham gave up his kindred and homeland, son, etc. (Heb 11:8-16).

VI. Lessons that we can learn from this parable.

1. There is a great cost to be paid to be a child of God.
2. There is a great cost in not being a child of God.
3. We must forsake all to be the Lord's disciple.
4. Christianity is not all roses.
5. The ticket to heaven has a price tag on it.
6. Christ will help one pay the price.
7. Christ paid a great price for us.

VII. False doctrines exposed by this parable.

1. Faith only.
2. Grace only.
3. Once saved, always saved.
4. Universalism.

## **The Dragnet** (Matt 13:47-50)

### Introduction:

1. Theme: The Judgment.
  2. Main lesson: The good and evil will be separated in the kingdom.
  3. The people of the first century would have understood the concept of catching fish by means of a net.
  4. Matthew 4:18 — And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
  5. The sea is the world; the gathering to shore is time running out; the net is God's means of drawing men to Himself; the separation of good and bad fish is the final judgment.
  6. This parable teaches there are both good and bad people in the kingdom.
- I. Matthew 13:47 — Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
1. Notice, the net had to be cast. Therefore, the gospel has to be preached.
  2. John 6:44,45 — <sup>44</sup>No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup>It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
  3. Mark 16:15,16 — <sup>15</sup>And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup>He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
  4. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
  5. If the net is not cast, then no fish will be caught.
  6. The net is cast indiscriminately into the sea of humanity.
  7. As long as the fish are in the sea, all have a chance to be drawn to shore.
  8. Every kind was gathered; those who had been murderers, thieves, liars, fornicators, etc.
  9. When they were drawn by the net, their lives were to change.
  10. The net is impartial. Acts 10:34,35 — <sup>34</sup>Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup>But in every nation he that feareth him, and worketh righteousness, is accepted with him.
  11. God loves all.

II. Matthew 13:48 — Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

1. When the net was full, it was drawn to shore. Time ran out. Thus, time for the net to be drawn. Mark 13:32 — But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
2. There is a great separation coming. John 5:28,29 — <sup>28</sup>Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Matthew 25:46 — And these shall go away into everlasting punishment: but the righteous into life eternal.
3. The good fish are put into vessels.
4. The bad fish are cast away. Why are fish cast aside?
  1. Polluted or diseased (spotted).
  2. Too small (has not grown enough).
  3. Illegal (not according to the law).
  4. Too nasty (corrupted).
  5. We must ask now that we have been caught by the “gospel net,” what kind of fish am I? Do I stink up the whole net?
5. You and I will either be accepted or cast away. 1 Corinthians 9:27 — But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. Luke 9:25 — For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
6. 1 Timothy 5:24 — Some men’s sins are open beforehand, going before to judgment; and some men’s follow after.

III. Matthew 13:49 — So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

1. We are told that just as the good fish are separated from the bad, so shall it be that the good and bad people shall be separated at the end of the world.
2. The world will end. Matthew 24:35 — Heaven and earth shall pass away, but my words shall not pass away. 2 Peter 3:10 — But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
3. Angels will be involved in the great separation. Matthew 25:31 — When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.
4. Matthew 13:39,40 — <sup>39</sup>The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup>As

therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

IV. Matthew 13:50 — And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1. Revelation 20:12-15 — <sup>12</sup>And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup>And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup>And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup>And whosoever was not found written in the book of life was cast into the lake of fire.
2. Matthew 25:30 — And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
3. Luke 13:28 — There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
4. Mark 9:47,48 — <sup>47</sup>And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup>Where their worm dieth not, and the fire is not quenched.

V. Some parallels between fishing for fish and for men.

1. There are often dangers and hardships in both.
2. At times there will be disappointments in both.
3. What makes a fisherman so patient?
  1. He has determination.
  2. He is convinced that he can catch fish.
  3. He has a plan.
  4. He is convinced that he knows where the fish are.
  5. A "bite" gives him hope.
  6. He knows of others who have caught fish.
  7. He knows a fish could strike his line at anytime.
  8. This is his love.
  9. The reward of a good catch.

VI. The difference between fishing for fish with a net and fishing for men with the gospel net.

1. The fish are ensnared by the net. The gospel net draws men voluntarily.
2. The fish become more confused as they are drawn to shore. Christians

- gain more hope as they near the shore.
3. All the fish caught in the net would like to be freed. Only those who are rebellious as Christians would like to be freed from the gospel net.
  4. When fish see the net, they try to escape. The honest are drawn to the gospel net.
  5. The fishing net constantly needs to be mended and updated. The gospel net is for all people in all ages.
  6. It is possible to catch fish without a fishing net. It is not possible to be fishers of men without the gospel net.
  7. Sometimes the net breaks and the fish escape. The gospel net never breaks.
  8. The idea of fishing with a net evolved. The gospel net was in the eternal mind of God.
  9. Those fish which escape the fishing net are free. Those who enter the gospel net are set free.
  10. There are many fishing nets with which men can catch fish. There is only one gospel net.
  11. Those who catch fish with a net do so that they can have material reward or gain. Those who fish with the gospel net do so for the benefit of others.
  12. In fishing for fish, some nets are illegal. In fishing for men, only one net is legal - the gospel net.

## VII. Lessons.

1. There are both good and bad people in the church.
2. One is not told to leave the net because there are some bad fish caught in it.
3. Some fish will try to jump out of the net (Demas).
4. One had to be in the net to be saved.
5. Time is running out for all of us. (We are closer to death and the judgment than we have ever been.)
6. Bad fish were not thrown back for a second chance.
7. To be caught, one did not need the net plus a miraculous operation of the Holy Spirit.
8. Once drawn to the shore the fate of all fish was sealed.
9. All fish were judged on an individual basis.
10. One should not give up because there are hypocrites in the church.
11. The hypocrites in the church will receive the same fate as the ungodly in the world.
12. We must practice church discipline so that there will be fewer bad fish in the net.
13. God will purge all evil from the kingdom.
14. As the net does not discriminate, neither should we in the preaching of the gospel.
15. We must learn how to use the gospel net.

16. The way we live makes a difference.

VIII. False doctrines exposed by this parable.

1. Some say “once saved, always saved” is true.
2. Some say the world will not end.
3. Others teach all will be saved.
4. Most teach one can be saved outside the church.
5. There are those who believe one will have a second chance.
6. Jehovah’s Witnesses teach there is no hell that involves eternal pain.
7. There are those who do not believe in heaven.

Conclusion:

1. What kind of “fish” are you?
2. 2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
3. Ecclesiastes 12:13,14 — <sup>13</sup>Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. <sup>14</sup>For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
4. The net is closer to shore than it has ever been.
5. What kind of bait would it take to get you in the net?
6. Why do I need to be in the net?
7. I was sinking deep in sin,  
Far from the peaceful shore,  
Very deeply stained within,  
Sinking to rise no more;  
But the Master of the sea  
Heard my despairing cry.  
From the waters lifted me.  
Now safe am I.



## The Prodigal Son (Luke 15:11-24)

### Introduction:

1. Theme: God's Attitude Toward the Lost.
  2. Main lesson: God not only accepts penitent sinners, He earnestly seeks their salvation.
  3. There are many precious words in the languages of earth. "Home" is one of them. Many are thinking of home this very hour:
    1. Some in jails,
    2. Some in prisons,
    3. Some in the military,
    4. Some in hospitals,
    5. Some in homes for the aged.
  4. The reason this parable was taught because some were not glad to see some sinners come home. Luke 15:1,2 — <sup>1</sup>Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
  5. It is humorous to listen to some denominational preachers try to explain this parable.
  6. We have begged preachers who believe in "once saved, always saved" to call in on the "Arise To Truth" radio program and explain this parable.
- I. Luke 15:11 — And he said, A certain man had two sons:
1. In this parable, the Father is God.
  2. The prodigal represents all sinners.
  3. The elder brother represents the self-righteous Pharisees, Sadducees, and scribes.
- II. Luke 15:12 — And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
1. The father did not force the son to stay.
  2. The son left on his own.
  3. Sometimes good families have children who turn out bad.
  4. There are no two children alike. Some are good. There are some not so good.
  5. We love them all.
  6. We must train our children while we have them. Proverbs 22:6 — Train up a child in the way he should go: and when he is old, he will not depart from it. Ephesians 6:4 — And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

7. We must train our children in such a way that when they are away from home, they will always remember God.
  8. Psalm 127:3 — Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.
- III. Luke 15:13 — And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
1. Why would one leave the safety of home?
    1. Perhaps those outside the family looked happier (“Greener grass”).
    2. Perhaps he thought that his father was too strict. (Many people despise having to keep rules.)
    3. He wanted to be free. (To some, freedom is getting out from under the thumb of mother and father.)
    4. Maybe he was ridiculed by his friends for not following the crowd. (Peer pressure causes many to make bad decisions.)
  2. When one takes his journey into sin, he takes a trip into a far country.
  3. He was about to learn. Proverbs 13:15 — Good understanding giveth favour: but the way of transgressors is hard.
  4. A sense of independence often gets one into trouble. (The divorce rate has risen tremendously since women have gone to work.)
  5. Sin will cause one to waste his substance:
    1. Talent,
    2. Time,
    3. Money,
    4. Life. (And then lose his soul!)
- IV. Luke 15:14 — And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
1. His older brother said that he had spent his money on harlots. Luke 15:30 — But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
  2. Many live this way today.
  3. But think of that broken-hearted father! He would have walked the floor, thought of him, and prayed for him.
  4. A famine always follows a life of sin.
  5. Many make a mess of their lives.
- V. Luke 15:15 — And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
1. He found himself:
    1. Friendless,

2. Penniless,
  3. With the good times gone,
  4. Hungry, and not much of a future.
  5. He hit "rock-bottom." All sinners do this sooner or later. They feel the emptiness of life. This is why many commit suicide.
  2. Sin had robbed him of:
    1. His dignity,
    3. His self-respect,
    3. His good name,
    4. His purity,
    5. His good conscience and
    6. His happy home.
  3. He sought help in a far country rather than going home to his father.
- VI. Luke 15:16 — And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
1. He was humiliated by feeding swine (unclean animals to the Jews).
  2. No man gave unto him. The people in the world often do not care about your welfare and mine.
  3. He was as low as he could possibly get.
- VII. Luke 15:17 — And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
1. No one will ever repent until he comes to himself.
  2. He took a true look at self. 2 Corinthians 13:5 — Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
  3. He remembered home and what he had left.
  4. He realized that his father's servants were faring better than he.
  5. Matthew 5:3 — Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
  6. Psalm 84:10 — For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
- VIII. Luke 15:18 — I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
1. He resolved that he would arise and go to his father. However, until he did this, it was just talk.
  2. He was willing to admit that he had sinned.
  3. Very few in the Bible admitted that they had sinned.

1. Pharaoh: Exodus 9:27 — And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.
  2. Balaam: Numbers 22:34 — And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.
  3. Achan: Joshua 7:20 — And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.
  4. The children of Israel: Judges 10:10 — And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.
  5. Saul: 1 Samuel 15:24 — And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.
  6. David: 2 Samuel 12:13 — And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.
  7. Judas Iscariot: Matthew 27:4 — Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.
4. Are you big enough to admit that you have sinned?
- IX. Luke 15:19 — And am no more worthy to be called thy son: make me as one of thy hired servants.
1. Sin makes one feel low.
  2. 1 Timothy 1:15 — This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.
- X. Luke 15:20 — And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
1. The prodigal son kept his resolution. He arose and went to his father.
  2. There is nothing better than a loving Father (God).
    1. Kind,
    2. Forgiving,
    3. Loving,
    4. Understanding and longsuffering.
  3. Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.

4. The father:
    1. Saw him,
    2. Had compassion on him,
    3. Ran, fell on his neck and kissed him.
- XI. Luke 15:21 — And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
1. We must realize that we are not worthy of God's amazing grace.
  2. Ephesians 2:8,9 — <sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup>Not of works, lest any man should boast.
  3. He did not try to blame his situation on someone else.
- XII. Luke 15:22,23 — <sup>22</sup>But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: <sup>23</sup>And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:
1. When one repents, it should be a time for rejoicing.
  2. Luke 15:9 — And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
  3. Luke 15:10 — Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
  4. We often see people obey the gospel, and some people cannot wait to leave the building.
  5. No doubt, the son needed shoes and clothing.
- XIII. Luke 15:24 — For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
1. A return to the father gives life.
  2. While one lives in sin, he is dead. Ephesians 2:1,2 — <sup>1</sup>And you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup>Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.
  3. Matthew 11:28 — Come unto me, all ye that labour and are heavy laden, and I will give you rest.
  4. James 5:19,20 — <sup>19</sup>Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup>Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

5. Galatians 6:1 — Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
6. How much effort do you think that the Lord's church is putting forward to restore the erring?

XIV. Lessons from this parable.

1. God seeks and receives sinners.
2. Man is responsible for his lost condition.
3. A lost man can come to God if he so desires (Rev 22:17).
4. Separation from God brings suffering.
5. Life apart from God is a waste.
6. One who does not return to God will perish (Lk 13:3).
7. We must be poor in spirit to return to God (Mt 5:3).
8. Not all will rejoice that one has repented.
9. A good family can have children that go astray.
10. Material things can blind us.
11. Foolish decisions while we are young can cause sorrows and troubles.
12. There are many "hog-pens" in this life that we need to avoid (Gal 5:19-21).
13. The allurements of the world will cause many to be lost.
14. Those in a lost condition have no fellowship with those in a saved condition (2 Thess 3:6).
15. It is better to be a servant for the Lord than a king in the courts of Satan.

XV. False doctrines exposed by this parable.

1. One is not born astray. He goes astray (Isa 59:1,2).
2. One can fall from the grace of God (2 Pet 2:20-22).
3. The Father wants all to be saved and not just a select few which He has chosen (1 Pet 3:9).
4. This parable refutes the doctrine that if a child of God sins he cannot come back. The prodigal son returned (1 John 1:9; 2:1,2; Acts 8:18-24).

## **The Elder Brother** (Luke 15:25-32)

### Introduction:

1. Theme: God's Attitude Toward the Lost.
  2. Main lesson: God rejoices over the sinner coming to repentance and truly forgives him, but He expects us to do the same.
  3. This parable grows out of a wrong attitude toward sinners. Luke 15:1,2 — <sup>1</sup>Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
  4. The Lord wants people to be saved. Luke 19:10 — For the Son of man is come to seek and to save that which was lost. 2 Peter 3:9 — The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
  5. In the first three parables of Luke 15, there was always rejoicing when that which was lost was found.
    1. The lost sheep, vvs. 3-7.
    2. The lost coin, vvs. 8-10.
    3. The lost son, vvs. 11-24.
  6. However, there was no rejoicing on the part of the elder brother when he found out that his brother who was lost had returned.
  7. The third parable in Luke chapter 15 is actually a parable about two sons. Luke 15:11 — And he said, A certain man had two sons.
  8. It is this elder brother that we want to take a look at this time.
- 
- I. Luke 15:25 — Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
    1. The elder son was not lazy.
    2. He had been about his father's business.
    3. He seemed to have done this out of resentment to some degree, rather than out of love.
    4. He heard the music and knew that something had happened.
    5. I once had an elder in the Christian church try to use this verse to justify the use of instrumental music.
    6. In a public debate that I had one time on instrumental music, an Apostolic preacher also tried to use this verse to prove that instrumental music could be used in the worship of the New Testament church.
  - II. Luke 15:26 — And he called one of the servants, and asked what these things meant.

1. He wanted to know what all the rejoicing was about.
  2. He did not inquire of his father or his brother, but a servant.
- III. Luke 15:27 — And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
1. He is told that his brother has returned. He, too, should have rejoiced.
  2. The father had ordered the killing of the fatted calf because his son who was lost is now safe and sound.
  3. One would think that the elder brother would have made a special effort to go to his younger brother and receive him gladly, but this is not the case.
- IV. Luke 15:28 — And he was angry, and would not go in: therefore came his father out, and entreated him.
1. Rather than rejoicing upon the return of his younger brother, he was angry.
  2. He did not rejoice at his brother's changed condition. He did not see his own condition and he did not care about the rejoicing of his father.
  3. The father had to try to entreat the elder son to forgive his brother.
  4. Matthew 6:14,15 — <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
  5. Colossians 3:13 — Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.
  6. Ephesians 4:31,32 — <sup>31</sup>Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup>And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
  7. The Greek language indicates that the father kept on entreating him.
- V. Luke 15:29 — And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends.
1. The attitude was: look at what I have done for you, father, but what have you ever done for me?
  2. The elder son said, "Lo ***these many years*** do I serve thee, neither transgressed I at any time thy commandments."
  3. The elder brother had a self-righteous attitude.
  4. He further states, "Thou never gavest me a kid, that I might make merry with my friends."
  5. He claimed to never have been disobedient, but this was a lie.

6. Mark 2:17 — When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
  7. We are not to serve the Lord out of resentment:
    1. Must I attend all the services?
    2. Do I have to teach the lost the word of God?
    3. Must I give as I have been prospered?
    4. Must I pray regularly?
  8. The elder brother saw himself as being above reproach.
  9. He was very proud of himself and so disappointed in his father and younger brother.
- VI. Luke 15:30 — But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
1. The elder brother says that his brother had spent his inheritance on harlots.
  2. What had the younger brother ever done against his older brother?  
Matthew 18:21,22 — <sup>21</sup>Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?  
<sup>22</sup>Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
  3. We must realize that God gave His son for us while we were yet sinners.  
Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.
  4. The elder brother felt like he had earned the wonderful grace of God.
  5. The elder brother had the attitude that whatever he did was right, because he was the one doing it.
- VII. Luke 15:31 — And he said unto him, Son, thou art ever with me, and all that I have is thine.
1. The elder son was not the one who had left home.
  2. We have access to all the blessings of the father.
  3. Why should we complain about God doing something to help others?
  4. Matthew 5:6 — Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled.
  5. Matthew 6:33 — But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
  6. We are to leave the ninety and nine to seek the one lost sheep.
- VIII. Luke 15:32 — It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

1. Colossians 2:2 — That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.
2. The younger brother is spoken of as being dead and lost before his repentance.
3. James 2:13 — For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
4. 1 Timothy 5:5,6 — <sup>5</sup>Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.  
<sup>6</sup>But she that liveth in pleasure is dead while she liveth.

#### Lessons:

1. We should rejoice when one repents.
2. If we do not forgive, then God will not forgive us.
3. We must realize that we have not earned God's grace.
4. All people sin and make mistakes.
5. Those who do repent need our encouragement.
6. We should do all we can to bring about Christian unity, including forgiving those who have repented.
7. If we show no mercy, then we will receive no mercy.
8. I need to forgive others when they repent because:
  1. I am not perfect, and will make mistakes, and will need my fellow man's forgiveness.
  2. I am to pray that God will forgive me as I forgive my debtors.
  3. Forgiving one makes me feel better about myself and my fellow-man.
  4. I expect God and others to forgive me when I repent.
  5. Forgiveness shows a Christ-like spirit.
  6. Christ died so that forgiveness could be a reality.
  7. I am not to be a discouragement to my brother.
9. Our concern for the lost should be the same as our Savior's concern.
10. If one will return to God, then God will forgive him regardless of what others think.
11. We should also extend forgiveness to those who repent regardless of what others think.
12. Do unto others as you would have them do unto you.
13. Love thy neighbor as thyself.
14. Heaven is a place for forgiven people.

## **The Empty House** (Matt 12:43-45; Luke 11:24-26)

### Introduction:

1. Theme: The Peril of Neutrality.
  2. Main lesson: We must replace evil with good.
  3. Jesus presents several parables that tell of the quality of life the child of God ought to have.
  4. His parable grows out of the context where they have accused Jesus of casting out devils by Beelzebub.
  5. The Lord showed that a kingdom divided against itself cannot stand: Matthew 12:26 — And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
  6. They wanted to know what kind of sign He would give them.
  7. He told them that an evil and an adulterous generation seeks for a sign.
  8. The only sign that He would give them was the sign of Jonas.
  9. He then tells them about Nineveh, and the queen of the South, and tells them that a greater than Solomon and Jonas is here.
  10. He further states that anyone who is not with Him is against Him. Luke 11:23 — He that is not with me is against me: and he that gathereth not with me scattereth.
  11. This parable is telling us that it is not good enough to expel evil, we must replace evil with good.
- I. Matthew 12:43 — When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
1. In the first century, unclean spirits actually indwelt people.
  2. The reason for such was to prove that Christ and His apostles had power and authority over the Devil and the demons of hell. Luke 10:17,18 — <sup>17</sup>And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup>And he said unto them, I beheld Satan as lightning fall from heaven.
  3. Jesus makes an analogy between the casting out of an unclean spirit and the godly life. It is not good enough to get rid of the bad, but something good must be put in its place.
  4. 1 Peter 5:8 — Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
  5. The Devil does not give up.
  6. We often underestimate the craftiness of the Devil.
- II. Matthew 12:44 — Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

1. A house is made for dwelling.
  2. If we have a bad tenant in it, then we are keeping a good tenant out.
  3. A bad tenant will destroy the house. (I know of a case where people took the boards off the house and burned them for firewood rather than cutting firewood.)
  4. We cannot have both the Devil and God dwelling in the same house. 2 Corinthians 6:16,17 — <sup>16</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.
  5. Matthew 6:24 — No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
  6. The unclean spirit returns to find the house empty, swept and garnished.
  7. Notice, the house has been cleaned up, but nothing good and wholesome had been put in its place.
  8. It is not good enough to do away with the practice of fornication. One must put something good in its place.
  9. It is not good enough to quit going to the local tavern. One must learn to go to his neighbor who does not know truth, or who needs help.
  10. John 13:27 — And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
  11. 1 John 4:4 — Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
  12. Ephesians 6:12 — For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
- III. Matthew 12:45 — Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.
1. One cannot stop the practice of evil without trying to replace it with good.
  2. When the unclean spirit comes back, he finds the house empty, swept and garnished. However, he finds seven other spirits more wicked than himself and brings them with him.
  3. The occupant of the house (body) had chosen not to improve self. Therefore, he was open for the unclean, ungodly spirit or influences.
  4. Isaiah 1:16,17 — <sup>16</sup>Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; <sup>17</sup>Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

5. Colossians 3:1,2 — <sup>1</sup>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup>Set your affection on things above, not on things on the earth.
6. Romans 6:16-18 — <sup>16</sup>Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup>But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup>Being then made free from sin, ye became the servants of righteousness.
7. It is possible for the latter end to be worse than the being. 2 Peter 2:20-22 — <sup>20</sup>For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup>For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup>But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
8. Romans 12:21 — Be not overcome of evil, but overcome evil with good.
9. John and Jesus had tried to clean the house of Israel, but the people did not want to be cleansed.

#### IV. Lessons that we can learn from this parable.

1. Some people will never work on cleaning up their lives.
2. Some do not get too excited about cleaning up their lives, and do not put much Christianity in the place of what little evil they have expelled. Therefore, it is not long until they are back in the world.
3. Hell will be populated with those who had good intentions.
4. It is possible for one's latter end to be worse than the beginning.
5. Our body belongs to God.
6. We are to mortify the deeds of the body. We are to add the fruit of the Spirit.
7. Either we are for the Lord, or we are against Him.
8. One cannot serve two masters.



## The Good Samaritan (Luke 10:25-37)

### Introduction:

1. Theme: True Neighborliness.
  2. Main lesson: True neighborliness is limited only by opportunity.
  3. Many people tried to tempt Jesus. This lawyer tried to tempt him.
  4. The question was great but the motive was bad.
- I. Luke 10:25 — And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
1. A lawyer was one you knew and studied the Law of Moses.
  2. Jesus was tempted many times, not just Mt 4; Lk 4. Luke 4:13 — And when the devil had ended all the temptation, he departed from him for a season.
  3. Hebrews 4:15 — For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
  4. Notice that eternal life is inherited, but one must do something to get it.
  5. Matthew 7:21-23 — <sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity,
  6. Galatians 3:18 — For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.
  7. Romans 4:14 — For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.
- II. Luke 10:26 — He said unto him, What is written in the law? how readest thou?
1. Notice inheriting eternal life is connected with what is written.
  2. It makes a difference how one reads the word of God.
  3. Jesus overcame His temptations by saying, "It is written." Mt 4:4,7,10.
  4. Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female?
  5. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

- III. Luke 10:27 — And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
1. The lawyer gave the right answer.
  2. Matthew 22:35-40 — <sup>35</sup>Then one of them, *which* was a lawyer, asked *him* a *question*, tempting him, and saying, <sup>36</sup>Master, which is the great commandment in the law? <sup>37</sup>Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments hang all the law and the prophets.
  3. Deuteronomy 6:5 — And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
  4. Leviticus 19:18 — Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.
- IV. Luke 10:28 — And he said unto him, Thou hast answered right: this do, and thou shalt live.
1. It is one thing to know the right answer. It is something else to put it into practice.
  2. All of the Old Testament was hinged on these two commandments.
  3. All of the New Testament is hinged on these two commandments.
  4. To put it another way, if you want to go to heaven, get right with God and your fellow man.
  5. Some answers that we can give are as good as what Jesus could give.
  6. Jesus said, "This do and thou shalt live."
  7. Jesus realized that there was something to do!!!
  8. We should all want to live. This live means to have spiritual life.
  9. 1 Timothy 5:6 — But she that liveth in pleasure is dead while she liveth.
  10. 2 Timothy 2:11 — *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*.
  11. Ephesians 2:1 — And you *hath he quickened*, who were dead in trespasses and sins.
  12. John 11:25 — Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.
- V. Luke 10:29 — But he, willing to justify himself, said unto Jesus, And who is my neighbour?
1. How many of us try to justify ourselves rather than do the will of God?
  2. It is hard to believe that a lawyer did not know who his neighbor was.

3. Luke 16:15 — And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
  4. Luke 18:14 — I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
  5. He wanted to go to heaven on his own terms.
  6. The lawyer seems to be pretending ignorance, but ignorance is no excuse. Acts 17:30,31 — <sup>30</sup>And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup>Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.
  7. Jesus teaches the following parable to get him to see the answer to his question.
- VI. Luke 10:30 — And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.
1. This “certain man” is evidently a Jew.
  2. “Went down” from Jerusalem is literally true.
  3. The highway between Jerusalem and Jericho was infested with thieves.
  4. Some refer to it as “the blood way.”
  5. The thieves thought that they had killed the man.
  6. This sounds like America.
- VII. Luke 10:31 — And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
1. Hundreds of priests lived in Jericho. It was only about 17-18 miles from Jerusalem.
  2. Here is a Jew, a priest, one who has been officiating at the services of the Most High God. However, he would not stop and help.
  3. Those who worship God should have hearts of compassion. The priest did not.
  4. 2 Timothy 3:5 — Having a form of godliness, but denying the power thereof: from such turn away.
  5. Titus 1:16 — They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.
  6. 1 Timothy 3:2 — A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.
  7. 1 Timothy 5:10 — Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet,

if she have relieved the afflicted, if she have diligently followed every good work.

8. Priest may have made the excuses:
  1. "I was afraid for my life. Those thieves could have still been in the area."
  2. "I have done my duty. I have been to worship."
  3. "I will be late in trying to serve God."
  4. "A Levite is coming. He will surely help."
  5. "He is not one of ours."
9. Exodus 23:4,5 — <sup>4</sup>If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. <sup>5</sup> If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

VIII. Luke 10:32 — And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

1. He was following the example of the priest.
2. He did take the time to look on him.
3. He passed on the other side.

IX. Luke 10:33 — But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

1. For the origin of the Samaritans, go to 1 Kgs 17.
2. John 4:9 — Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
3. John 8:48 — Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
4. The man in need received help from the one he least expected it from. If anyone had an excuse not to help, the Samaritan did.
5. Matthew 20:34 — So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.
6. Possible excuses:
  1. "Our religion is different."
  2. "He is of another race."
  3. "He does not expect help from me anyway."
7. Luke 17:16,17 — <sup>16</sup>And fell down on *his* face at his feet, giving him thanks: And he was a Samaritan. <sup>17</sup>And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

X. Luke 10:34 — And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

1. The Samaritan was willing to use his goods to try to restore the injured man to his health.
  2. Oil was a good medicine back then.
  3. He put the injured man on his beast.
  4. He took him where he could get additional help.
  5. Christianity does cost us something.
  6. 1 John 3:17 — But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?
- XI. Luke 10:35 — And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
1. He gave two pence to help take care of the injured man. (Two days wages, *The Zondervan Pictorial Bible Dictionary*, Page 554).
  2. He also said that he would repay any amount above that when he returned.
- XII. Luke 10:36 — Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
1. Since the lawyer did not know who his neighbor was to start with, Jesus asked him which of these men was a neighbor?
  2. The answer was obvious.
- XIII. Luke 10:37 — And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
1. Notice, he would not say, "The Samaritan."
  2. He got the answer right again, but would he put it into practice?
  3. Jesus told him to go and do likewise.

#### Lessons:

1. There needs to be a proper motive for Bible study.
  1. The lawyer was interested in a study of the Bible, but not for the reason of letting it guide his life.
2. Worship should transform our lives.
  1. It did not help the priest or the Levite. They were on the same road.
  2. Matthew 7:13,14 — <sup>13</sup>Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup>Because strait *is* the gate, and

- narrow *is* the way, which leadeth unto life, and few there be that find it.
3. The *other side* was the inexpensive side in this life, but the expensive side on life's other side.
  3. Knowledge of the law only makes us aware of what is right.
    1. 2 Timothy 2:15 — Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
    2. James 4:17 — Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.
  4. True love is doing good and not merely professing it.
    1. True love is active, and not just an emotion.
    2. 1 John 3:18 — My little children, let us not love in word, neither in tongue; but in deed and in truth.
    3. Acts 1:1 — The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.
  5. Christians are to do good to all men.
    1. Galatians 6:10 — As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.
    2. James 1:27 — Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.
    3. Romans 12:20 — Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
  6. One who renders help to us when we are in need is our real neighbor.
  7. Prejudice should not hinder us from doing good.
    1. James 2:9 — But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
  8. It is not enough to know truth. We must put it into practice.
    1. James 2:14-17 — <sup>14</sup>What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit? <sup>17</sup> Even so faith, if it hath not works, is dead, being alone.
    2. Hebrews 13:1,2 — <sup>1</sup>Let brotherly love continue. <sup>2</sup>Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
    3. 1 Peter 3:18 — For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

## The Leaven

(Matt 13:33; Luke 13:20,21)

### Introduction:

1. Theme: Growth of the Kingdom.
2. Main lesson: Kingdom is characterized by an inner influence.
3. Leaven is yeast, not salt. It makes the bread rise.
4. Most often in the New Testament, leaven is used to illustrate evil.
  1. Luke 12:1 — He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
  2. Galatians 5:9 — A little leaven leaveneth the whole lump.
  3. 1 Corinthians 5:6,7 — <sup>6</sup>Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.
  4. Matthew 16:5-12 — <sup>5</sup>And when his disciples were come to the other side, they had forgotten to take bread. <sup>6</sup>Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. <sup>7</sup>And they reasoned among themselves, saying, *It is* because we have taken no bread. <sup>8</sup>*Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup>Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup>Neither the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup>How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup>Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
  5. In this parable, leaven illustrates the good influence in people's hearts.
  6. Mustard seed has a small beginning, but turns into a large plant.
  7. Leaven works inwardly. Its work is not open to the view.
- I. Matthew 13:33 — Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
  1. Leaven works. (The purpose of leaven is to transform a thing into its own nature.)
    1. There is a great change in the world because of the coming of Christ.

- (1) When one writes the date B.C. or A.D., then he acknowledges that Christ lived and has even changed secular history.
2. 2 Corinthians 3:18 — But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.
3. 2 Peter 1:4 — Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
2. The gospel regenerates, thus makes us a new person.
  1. 2 Corinthians 5:17 — Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.
  2. John 3:3-5 — <sup>3</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup>Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.
  3. 1 Peter 1:22 — Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.*
  4. Colossians 3:1,2 — <sup>1</sup>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup>Set your affection on things above, not on things on the earth.
3. We are transformed as we obey the gospel.
  1. Acts 3:19 — Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.
  2. Romans 6:1,2 — <sup>1</sup>What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup>God forbid. How shall we, that are dead to sin, live any longer therein?
  3. Look at how the gospel changed Paul's life. The gospel works in man's heart as leaven works in bread.
4. Once our life is "leavened," then we can work on others.
  1. 1 Thessalonians 1:7 — So that ye were ensamples to all that believe in Macedonia and Achaia.

2. Romans 1:8 — First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
3. Many laws have been made, but none have improved on the gospel of Christ. The laws of many nations are based on the gospel. It has influenced many who do not even believe in God.
2. Leaven works gradually, or slowly.
  1. Leaven works particle by particle. It works on whatever it comes in contact with.
  2. Proverbs 11:30 — The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.
  3. Leaven is not like a volcano, but is a silent, continual process. Sometimes in teaching, we become impatient. We expect results too quickly. We are to teach the truth and let it have its influence.
3. Leaven is not formed in the bread by nature. (It must be added.)
  1. The gospel must be planted in the hearts of men for it to work.
  2. The gospel must be placed into the lump of humanity in order to affect it.
  3. Mark 16:15,16 — <sup>15</sup>And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup>He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
  4. Romans 10:14 — How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
4. Yeast works in the dough.
  1. Therefore, it works invisibly.
  2. Psalm 119:11 — Thy word have I hid in mine heart, that I might not sin against thee.
  3. Psalm 1:1,2 — <sup>1</sup>Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. <sup>2</sup>But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.
  4. John 3:8 — The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
5. Leaven works quietly.
  1. It does not make a big commotion or display as it spreads.
  2. 1 Thessalonians 2:13 — For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
  3. 2 Corinthians 10:4,5 — <sup>4</sup>(For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

<sup>5</sup>Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

6. Leaven will work more quickly in warm dough.
  1. We must watch our hearts.
  2. 2 Thessalonians 2:10-12 — <sup>10</sup>And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
  3. Acts 13:46 — Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
  4. John 12:48 — He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
7. Leaven must be put into good meal.
  1. Leaven will not accomplish its purpose in rotten meal.
  2. The gospel does good only in a good and honest heart.
  3. Luke 8:15 — But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.
  4. Acts 17:10-12 — <sup>10</sup>And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. <sup>11</sup>These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup>Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
  5. Acts 16:13-15 — <sup>13</sup>And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. <sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
8. Leaven multiplies itself.
  1. It is sort of like compound interest.
  2. Acts 5:14 — And believers were the more added to the Lord, multitudes both of men and women.

3. Acts 6:1 — And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
4. Acts 6:7 — And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
5. Acts 16:5 — And so were the churches established in the faith, and increased in number daily.
6. The more Christians we have, the more we ought to have.
9. Leaven must make contact.
  1. Mark 16:15 — And he said unto them, Go ye into all the world, and preach the gospel to every creature.
  2. John 10:16 — And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
  3. The gospel is for all.
  4. Where the gospel has not gone, one will not find Christians.
10. Each Christian is to be a leavening agent.
  1. Matthew 5:16 — Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
  2. Acts 8:4 — Therefore they that were scattered abroad went every where preaching the word.
  3. 1 Peter 3:1 — Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.
  4. 1 Timothy 4:12 — Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
  5. Philippians 2:15 — That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.
  6. Matthew 5:13 — Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
11. In leaven, there can be no stopping until all is leavened.
  1. Matthew 13:33 — Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
  2. 2 Peter 3:9 — The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3. Revelation 22:17 — And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Lessons:

1. The gospel is still the powerful influence that it was in the first century. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
2. We can still be a powerful influence on the lives of men. 1 Corinthians 11:1 — Be ye followers of me, even as I also *am* of Christ.
3. Churches do not grow accidentally. The influencing agents of the gospel and children of God must be used.
4. We must try to persuade every child of God to use their influence for that which is good.
5. When people use gimmicks to try to influence people, they are denying the leavening power of the word of God. Psalm 19:7 — The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.
6. We are to start the leavening process early. Ephesians 6:4 — And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Proverbs 22:6 — Train up a child in the way he should go: and when he is old, he will not depart from it.
7. Someone has said, "I would rather see a sermon than hear one."
8. The only gospel that some people will "hear" will be your life. What is the gospel according to you?
9. No one is an island to himself.
10. As the tree is bent, so shall it grow.
11. We cannot be hermits. Mark 3:14 — And he ordained twelve, that they should be with him, and that he might send them forth to preach,
12. Consider the influence of the apostle Paul.
13. Consider the influence of the Christ.
14. Consider the influence of the gospel.
15. Consider your influence. What kind of influence have you had on those around you?

## The Wedding Feast (Matt 22:1-14)

### Introduction:

1. Theme: Judgment Upon Israel.
  2. Main lesson: Israel is rejected because she rejected Jesus and His kingdom; also Jesus and the kingdom will be given to others.
  3. This parable is spoken in the last week of the Lord's life.
  4. The Lord had just made His triumphant entry into Jerusalem.
  5. The people had spread garments and branches before Him, and shouted "Hosanna."
  6. He ran the moneychangers out of the temple.
  7. He cursed the fig tree.
  8. In view of all these things, the chief priest and the elders of the people came and wanted to know, "By what authority do you do these things?"
  9. Jesus responded with a question, "The baptism of John is it from heaven or from men?"
  10. They knew the dilemma they were in and answered, "We cannot tell."
  11. If they admitted that the baptism of John was from heaven:
    1. The Lord was going to say, "Why did not you obey him?"
    2. It would prove Jesus to be the son of God, for John said, "Behold the Lamb of God that takes away the sin of the world."
  12. They were discussing authority when Jesus decided He was going to show that they had rejected the sole authority when they were invited to the feast and said no to the invitation.
  13. With this as our background, Jesus tells the parable of the wedding feast.
- I. Matthew 22:1,2 — <sup>1</sup>And Jesus answered and spake unto them again by parables, and said, <sup>2</sup>The kingdom of heaven is like unto a certain king, which made a marriage for his son,
1. Salvation is a feast of good things. Ephesians 1:3 — Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.
  2. Christians have the promise of:
    1. Eternal life. Mark 10:30 — But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
    2. Earthly needs. Matthew 6:33 — But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

3. God's providence. Romans 8:28 — And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
4. Abundant life here. John 10:10 — The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

II. Matthew 22:3,4 — <sup>3</sup>And sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>4</sup>Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

1. Some will not come to the feast though they are invited. Matthew 11:28 — Come unto me, all ye that labour and are heavy laden, and I will give you rest.
2. Notice, God sent forth His servants time and time again to bid the Israelites to come to the feast and they would not. Acts 7:51,52 — <sup>51</sup>Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. <sup>52</sup>Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.
3. The king said, "All things are ready."
  1. Galatians 4:4 — But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
  2. Mark 9:1 — And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
  3. John 1:29 — The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
  4. Luke 24:47 — And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
4. God has made all the provisions for the feast. If we are not at the feast, it is our fault for we have been invited.
5. If we die of spiritual malnutrition it is not God's fault, it is ours.
6. We have a legal right to refuse the invitation, but we do not have a spiritual right to refuse the invitation. Otherwise, God would not be just in condemning all who refuse the invitation.
7. How do you view your needs in light of this invitation?

III. Matthew 22:5,6 — <sup>5</sup>But they made light of *it*, and went their ways, one to his farm, another to his merchandise: <sup>6</sup>And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

1. Man needs to realize his need to answer the invitation. Romans 3:23 — For all have sinned, and come short of the glory of God; Romans 6:23 — For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
  2. They not only rejected the invitation, but they made light of it.
  3. One went to his farm and the other to his merchandise. Luke 12:15 — And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
  4. Matthew 16:26 — For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
  5. Acts 24:25 — And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
  6. Some think that they are too busy to answer the invitation of the Lord.
  7. The unappreciative took the king's servants and slew them. This is what Israel did to God's prophets time and time again. Luke 11:49-51 —  
<sup>49</sup>Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup>That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup>From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
- IV. Matthew 22:7 — But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
1. God views the persecution of His people as a personal attack. Acts 9:4 — And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
  2. Matthew 23:37-39 — <sup>37</sup>O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! <sup>38</sup>Behold, your house is left unto you desolate. <sup>39</sup>For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.
  3. The people who refused the invitation and persecuted the messengers paid a great price.
  4. The Lord might have had in mind what was going to happen to the city of Jerusalem and the temple when He told this parable.
- V. Matthew 22:8,9 — <sup>8</sup>Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. <sup>9</sup>Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

1. Some will judge themselves unworthy of eternal life by refusing the invitation. Acts 13:46 — Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
2. Some people oppose themselves. 2 Timothy 2:25 — In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.
3. Some people are contrary to all men. 1 Thessalonians 2:15 — Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.
4. When some will not accept the Lord, the only thing we can do is turn to others.

VI. Matthew 22:10 — So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

1. The servants went and invited others, both good and bad.
2. Acts 10:34,35 — <sup>34</sup>Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup>But in every nation he that feareth him, and worketh righteousness, is accepted with him.
3. Acts 17:26 — And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.
4. Mark 16:15 — And he said unto them, Go ye into all the world, and preach the gospel to every creature.
5. Revelation 22:17 — And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

VII. Matthew 22:11-13 — <sup>11</sup>And when the king came in to see the guests, he saw there a man which had not on a wedding garment: <sup>12</sup>And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. <sup>13</sup>Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

1. It is not good enough to accept the invitation. One must comply with the requirements.
2. There was, and is, a dress code. Revelation 7:13,14 — <sup>13</sup>And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? <sup>14</sup>And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Jude 23 — And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Revelation 3:4 — Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. Revelation 16:15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

3. One cannot answer the invitation of the Lord by dressing up...
  1. In the creeds and doctrines of men,
  2. In a man-made church,
  3. In a man-made plan of salvation,
  4. In one's own feelings,
  5. In the flesh,
  6. In materialism.
4. Notice, those who refuse the invitation or show up wearing the wrong clothing, will be lost. Matthew 7:21-23 — <sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 2 Thessalonians 1:6-9 — <sup>6</sup>Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup>And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup>In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

#### VIII. Matthew 22:14 — For many are called, but few are chosen.

1. We are called by the gospel. 2 Thessalonians 2:14 — Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.  
John 6:44,45 — <sup>44</sup>No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup>It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
2. Matthew 7:13,14 — <sup>13</sup>Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup>Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
3. Luke 18:8 — I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

4. Are you on the broad or narrow way?

IX. Lessons we can learn from this parable.

1. Salvation is offered to all.
2. One can treat lightly those things that are important.
3. All things are ready for our accepting the invitation.
4. There is a price to be paid for refusing God and His way.
5. Some will judge themselves unworthy of eternal life.
6. One must be correctly attired to attend the wedding of this parable.
7. To reject the king's son is an insult to the king.
8. God's plan is not spoiled because some reject the grace of God.
9. Some will choose the material things of this world over the Lord's invitation.
10. There is a time when God's grace will run out.
11. God does a complete job in making all things ready.
12. It is a privilege to be invited to the wedding feast of God's son.
13. We will not answer the invitation if we do not see our need.
14. Bible history shows the fate of those who have rejected God.
15. Though many are called, only a few will be chosen.
16. One is subject to the gospel prior to his obeying it.
17. A man sins when he turns his back on God.
18. The value of the soul supersedes all other possessions.
19. We are called by the gospel.

X. False doctrines exposed by this parable.

1. Calvinism.
2. Universalism.
3. Once saved, always saved.
4. No hell doctrine.
5. No free moral agency doctrine.

## **The Mustard Seed**

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

### Introduction:

1. Theme: The Small Beginning of the Kingdom.
  2. Main lesson: The kingdom will fill the earth and reign supreme.
  3. The mustard seed was used to designate something small.
  4. Some say that it is about the size of a speck of ground pepper.
  5. It would grow into a plant about 10 feet tall. Our mustard plants do not grow that large.
  6. The birds would lodge in these plants.
  7. Any seed is small when compared to what it grows into.
  8. Other lessons were taught using the mustard seed. Luke 17:6 — And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. Matthew 17:20 — And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- I. Mark 4:30 — And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
1. This parable teaches us that the kingdom of heaven and the kingdom of God are one and the same. Matthew 13:31 — Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.
  2. When one is born again, he enters the kingdom. John 3:5 — Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
  3. The kingdom and the church are one and the same. Matthew 16:18,19 — <sup>18</sup>And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. <sup>19</sup>And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.
  4. The kingdom has already come. Mark 9:1 — And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.  
Colossians 1:13 — Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

- II. Mark 4:31 — *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
1. The mustard seed was the smallest known seed at that time.
  2. The Jews missed Jesus because of His small insignificant beginning.  
 Luke 2:11,12 — <sup>11</sup>For unto you is born this day in the city of David a Saviour, which is Christ the Lord. <sup>12</sup>And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. Mark 6:2,3 — <sup>2</sup>And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup>Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.
  3. The Jews would also miss the kingdom for the same reason. They were looking for an earthly kingdom, one large enough and powerful enough to defeat the Roman Empire.
  4. They were not looking for a kingdom comprised of the apostles and a few more that would have its great start on the day of Pentecost.
  5. John 6:15 — When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
  6. John 18:36 — Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
- III. Mark 4:32 — But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.
1. The mustard seed has a small beginning, but then it flourishes.
  2. The kingdom had a small beginning, but then it flourished.
    1. Acts 2:41 ...there were added *unto them* about three thousand souls.
    2. Acts 4:4 — Howbeit many of them which heard the word believed; and the number of the men was about five thousand.
    3. Acts 5:14 — And believers were the more added to the Lord, multitudes both of men and women.
    4. Acts 6:7 — And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
    5. Acts 8:4 — Therefore they that were scattered abroad went every where preaching the word.

6. Romans 10:18 — But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
  7. Colossians 1:23 — If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven.
  8. Daniel 2:34,35 — <sup>34</sup>Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. <sup>35</sup>Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
  3. The sinner can lodge under the shadow of Calvary's cross.
  4. The sinner can lodge under the small beginning at Pentecost.
  5. One grain of wheat will produce 16 acres in five years.
  6. What would a penny be worth if it doubled in value every day for one month? (\$10,737,418.00!)
  7. There are only 26 letters in the alphabet, but think of the many great written and spoken works that have grown out of them!
  8. The church at Philippi started with Lydia and the jailer. (Brother Echols in India, our denominational tapes, and "Arise To Truth" radio program.)
- IV. Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear *it*.
1. We must hear what the word of God has to say.
  2. The Jews of the first century would not hear Jesus. John 1:11.
- V. Lessons from this parable.
1. Men like big extravagant beginnings, but not so with God.
  2. God can take a small beginning and make it great.
  3. Little is much when God is in it. Each small cell makes a powerful body.
  4. Some things that God has chosen, men would deem foolish.
    1. 1 Corinthians 1:23-28 — <sup>23</sup>But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup>But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. <sup>26</sup>For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup>But God hath chosen the foolish things of the world to confound the

wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup>And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

2. We are the fool if we reject God's way.
5. The nature of the kingdom. Romans 14:17 — For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
6. God does not think the way we do. Isaiah 55:8,9 <sup>8</sup>For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. <sup>9</sup>For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
7. A new congregation might have a small beginning, but look at what it can flourish into.
8. Many insignificant acts turn out to be great things. John 1:40,41 — <sup>40</sup>One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup>He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
9. Without the sowing of the seed, the kingdom will not spread. Luke 8:11 —  
Now the parable is this: The seed is the word of God.
10. As the birds found shelter in the branches, we find shelter in Christ and His kingdom. Ephesians 1:3 — Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.
11. Zechariah 4:10 — For who hath despised the day of small things?
12. The gospel is powerful. Romans 1:16.
13. Consider the influence of an ungodly mother, church member, elder, or preacher.

VI. False doctrines which are exposed by this parable.

1. Some say kingdom of God and kingdom of heaven are different.
2. Some say the kingdom has not come.
3. Some think that the kingdom is of this world.

## **The Publican and The Pharisee**

(Luke 18:9-14)

### Introduction:

1. Theme: Humility.
  2. Main lesson: The prideful shall be humbled, and the humble shall be exalted.
  3. A correct understanding of this parable can solve a lot of problems.
  4. This parable deals with self-righteousness.
  5. We can have too high an estimation of self.
  6. God knows how to humble one.
  7. In this parable, two men go to pray. One sees himself as only good. The other sees himself as a sinner.
- 
- I. Luke 18:9 — And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
    1. Jesus taught several parables just for the Pharisees. Here are a few:
      1. Parable of the prodigal son,
      2. Parable of the two sons,
      3. Cruel husbandman.
    2. This parable is being taught because some people trusted in self and despised others.
    3. Luke 15:1,2 — <sup>1</sup>Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
    4. Pride is common, respectful, blinding:
      1. One does not see his true condition,
      2. One does not see the answer for his condition,
      3. One sees the faults of others, but not his own,
      4. One does not see himself as God sees him.
    5. Mark 7:20-23 — <sup>20</sup>And he said, That which cometh out of the man, that defileth the man. <sup>21</sup>For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup>Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup>All these evil things come from within, and defile the man.
    6. Romans 1:30 — Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.
  - II. Luke 18:10 — Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
    1. The two men were alike in many ways:
      1. They were both Jews – the right people.

2. They were at the right place – the temple.
3. They were there for the right purpose – worship.
4. They both cared enough to show up – conviction.
5. They both stood as they prayed.
2. The two men were different:
  1. The way they stood.
  2. Their attitude toward God and their fellowman.
  3. There was a difference in the results of the prayer.
3. What was a Pharisee?
  1. A Pharisee is a separatist, legalist (they built fences around the law).
  2. They added 248 commandments to the law, and 365 prohibitions.
  3. Mark 7:7-9 — <sup>7</sup>Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. <sup>8</sup>For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup>And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
  4. They were the well respected “righteous” people.
4. Who was a publican?
  1. A publican was a renegade Jew who worked as a tax collector for the Romans. Publicans were despised by the Jews, who would not allow them to enter the temple or synagogue, or give testimony in a court of justice. To the Jewish mind, publicans “counted as nothing.”
  2. In the Bible they are usually classed with the harlots and sinners.
  3. Matthew 9:10 — And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
  4. Matthew 11:19 — The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
  5. Matthew 21:31 — Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
5. Some well-known Pharisees:
  1. John 3:1 — There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
  2. Acts 23:6 — But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
6. Some well-known publicans:

1. Luke 19:2 — And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.
2. Matthew 10:3 — Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus.

III. Luke 18:11 — The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

1. He was praying by himself - to himself - about himself.
2. He uses the “vitamin I” five times.
3. He was true to his name. He was a “separatist.” He was separated from God.
4. Notice, how he exalts his goodness.
  1. “I thank thee that I am not as other men are...”
  2. There is a tradition to the effect that every true Pharisee ought to thank God every day of his life for three things:
    1. That he was not created a gentile.
    2. That he was not a plebeian, or ordinary Roman citizen.
    3. That he was not born a woman.
5. He was comparing himself to the publican. This is like driving by the junk yard and saying, “I have a better car than that.”
6. 2 Corinthians 10:12 — For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.
7. We are thankful for his moral life. However, he was self-righteous.
8. He placed too high an estimate on his own good.
9. Some feel that the Pharisee was not heard because he stood when he prayed. Luke 18:13 — And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

IV. Luke 18:12 — I fast twice in the week, I give tithes of all that I possess.

1. A Jew was only required to fast once a week. This was on the day of atonement. Leviticus 16:29 — And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.
2. Leviticus 27:30 — And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD’S: *it is* holy unto the LORD.
3. Matthew 23:23 — Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier

*matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

4. Various things were missing from his prayer:
  1. He did not thank God for all that he had.
  2. He did not pray for his fellow man. He seemed to hold most other men in contempt.
  3. He did not acknowledge that he was a sinner.
  4. He did not ask God to forgive his sins.
  5. He did not ask God for anything. Evidently, he felt no real need for God.
  6. His thoughts were on himself, not on his needs or his sinful condition.
  7. He prayed to a Jerusalem audience composed of self.
  8. He asked for nothing, confessed nothing, and received nothing.
5. He moved about in a very elite circle - the circle of "self."
6. The Pharisee used 34 words in his prayer and did not get the results that one would desire.
7. The publican used 7 words in his prayer and got the desired results.
8. Someone has said those who think a lot of themselves like to talk about themselves.

IV. Luke 18:13 — And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

1. He realized his wretched condition and did not feel worthy to look toward heaven.
2. He compared himself to God and His standard, and not to his fellow man.
3. He had a feeling of utter despair, misery, and helplessness. However, he knew where he could find help.
4. A few words of the right kind will carry a lot of weight with God. Matthew 8:2 — And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.
5. The publican had a clear concept before God of two things:
  1. His relationship to God (be merciful),
  2. His need as an imperfect being (to me a sinner).
6. The publican did not try to argue his case.
7. The publican did not blame the Pharisee.
8. "He smote his breast" shows his remorse for his sinful condition.
9. Luke 23:47,48 — <sup>47</sup>Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup>And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

10. He begged God to be merciful to me a sinner.
11. Five things that need to be in our prayers:
  1. Praises and adoration,
  2. Thanksgiving,
  3. Petition,
  4. Confession and
  5. The asking for mercy and forgiveness.

V. Luke 18:14 — I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

1. Therefore, he went down to his house justified. (To be justified means, just as if one had not done the thing.)
2. James 4:6 — But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
3. James 4:10 — Humble yourselves in the sight of the Lord, and he shall lift you up.
4. Proverbs 16:19 — Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.
5. Proverbs 29:23 — A man's pride shall bring him low: but honour shall uphold the humble in spirit.

#### Lessons:

1. We should be conscious of our needs and recognize God as the source of all our blessings. James 1:17 — Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
2. We should not think of ourselves too highly. Romans 12:3 — For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
3. We need to practice self-examination. 2 Corinthians 13:5 — Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates? 1 Corinthians 11:28 — But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
4. We need to learn to esteem others. Philippians 2:3,4 — <sup>3</sup>*Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. <sup>4</sup>Look not every man on his own things, but every man also on the things of others.
5. We should not seek after the glory of men. Galatians 1:10 — For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6. We need to pray to God and not to be seen of men. Matthew 6:5 — And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
7. We learn from this parable who the poor in spirit are. Matthew 5:3 — Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
8. Pride is sinful. Proverbs 16:18 — Pride *goeth* before destruction, and an haughty spirit before a fall. Proverbs 8:13 — The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Proverbs 11:2 — *When* pride cometh, then cometh shame: but with the lowly is wisdom. 1 Timothy 3:6 — Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
9. We need to have proper concept of worship. Matthew 15:8 — This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
10. When we sin, we ought to be humble enough to beg for God's mercy. 1 John 1:9 — If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.
11. Praying is not the time to belittle others. Luke 18:11 — The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
12. Prayer will not save the alien sinner. John 9:31 — Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Acts 10:2 — A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

## **The Rich Fool** (Luke 12:13-21)

### Introduction:

1. Theme: That of Which Life is to Consist.
  2. Main lesson: One who is not rich toward God will be lost.
  3. Some of the best lessons taught by our Lord was when he was interrupted.
  4. Our Lord is teaching, and all one man can think about is his inheritance.
  5. Covetousness is an unlawful desire for possessions. It is a desire to have possessions for the sake of having them. It is also the making of possessions the chief aim for life. Life's success is too often estimated according to one's wealth.
- 
- I. Luke 12:13 — And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
    1. Jesus did not get involved in some matters.
    2. We would do well not to get involved in some matters.
    3. Deuteronomy 21:17 — But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.
    4. In asking Jesus, he seemed to indicate that Jesus knew the law.
    5. He was more concerned about material things than he was about the spiritual truths being taught by our Lord.
  - II. Luke 12:14 — And he said unto him, Man, who made me a judge or a divider over you?
    1. The Lord did not come to earth for the express purpose of settling all our little petty differences. However, if we practice Christianity, these matters can be solved.
    2. How many times do parents break their backs so they can leave their children an inheritance, only to have their children fight over who is going to get what?
    3. Luke 12:20 — But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
    4. Luke 12:21 — So is he that layeth up treasure for himself, and is not rich toward God.
  - III. Luke 12:15 — And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

1. Matthew 4:4 — But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
2. Job 1:21 — And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.
3. 1 Timothy 6:7,8 — <sup>7</sup>For we brought nothing into *this* world, *and it is* certain we can carry nothing out. <sup>8</sup>And having food and raiment let us be there-with content.
4. Philippians 4:11 — Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.
5. Ephesians 4:28 — Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
6. Matthew 6:19-21 — <sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also.
7. Of what does life consist?
  1. True character. Proverbs 22:1 — A *good* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold. ( A man's name stands for what the man is.)
  2. True riches of the soul. Mt 6:19,20.
  3. True religion. John 8:32 — And ye shall know the truth, and the truth shall make you free.
  4. True family. Genesis 2:24 — Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
  5. Going home to be with God. 1 Thessalonians 4:17 — Then we which are alive remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

IV. Luke 12:16 — And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

1. It is not wrong to be rich. Neither is it sinful to be poor.
2. Proverbs 30:8,9 — <sup>8</sup>Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: <sup>9</sup>Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.
3. Psalm 49:16,17 — <sup>16</sup>Be not thou afraid when one is made rich, when the glory of his house is increased; <sup>17</sup>For when he dieth he shall carry nothing away: his glory shall not descend after him.

4. James 2:5 — Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
  5. Abraham was rich, but he served God.
- V. Luke 12:17 — And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
1. The problem is that he left God out of his plans.
  2. He thought within himself. He forgot that God knew his thoughts.
  3. His attitude was: “My fruit, my barns and my grain.”
  4. In verses 17,18, he uses the word “I” 6 times and the word “my” 5 times.
  5. He forgot: Psalm 50:10-12 — <sup>10</sup>For every beast of the forest *is* mine, *and* the cattle upon a thousand hills. <sup>11</sup>I know all the fowls of the mountains: and the wild beasts of the field *are* mine. <sup>12</sup>If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.
- VI. Luke 12:18 — And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
1. Notice there are no plans for God or His people.
  2. Matthew 6:33 — But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
  3. He was:
    1. Not slothful.
    2. A good business man.
    3. A good farmer.
  4. The world would declare this man a great success.
  5. However, God declared him a failure.
- VII. Luke 12:19 — And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.
1. The very best plans can go awry without God.
  2. His attitude was “eat, drink and be merry...”
  3. When men are blessed, then we are obligated to bless others.
  4. Ephesians 4:28 — Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
  5. The best way to preserve what we have is to use it for God. Mark 10:21 — Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
  6. Our plans:

1. Must include God.
2. Our occupation must be approved by God.
3. Our time must be used for God.

VIII. Luke 12:20 — But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

1. When God calls one a fool, then he is a fool!
  1. Psalm 14:1 — The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.
  2. Matthew 7:26 — And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.
  3. Matthew 25:1,2 — <sup>1</sup>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were wise, and five *were* foolish.
2. Proverbs 3:35 — The wise shall inherit glory: but shame shall be the promotion of fools.
3. Matthew 16:25,26 — <sup>25</sup>For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
4. Colossians 3:1,2 — <sup>1</sup>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup>Set your affection on things above, not on things on the earth.
5. James 5:5 — Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
6. He was a materialist.
7. James 4:14 — Whereas ye know not what *shall* be on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
8. 1 Peter 1:24,25 — <sup>24</sup>For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup>But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.
9. Job 14:1,2 — <sup>1</sup>Man *that is* born of a woman *is* of few days, and full of trouble. <sup>2</sup>He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
10. He forgot about eternity.
11. He forgot that he was going to die. (Like all of us, he thought he would live much longer.)

IX. Luke 12:21 — So *is* he that layeth up treasure for himself, and is not rich toward God.

1. We must be rich toward God.
2. Revelation 3:17 — Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.
3. For what riches do you seek?
4. Four points on the sin of covetousness:
  1. Beware of all kinds of covetousness. Exodus 20:17 — Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.
  2. Covetousness is idolatry. Ephesians 5:5 — For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
  3. Coveting money is the root of all kinds of sins. 1 Timothy 6:10 — For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
  4. Few ever confess the sin of covetousness.

#### Lessons:

1. Possessions are a trust from God. Acts 17:25 — Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.
2. Man's greatest possession is his soul. Matthew 10:28 — And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
3. Riches can steal our affections. Luke 8:14 — And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
4. Things are necessary for living, but they do not make a life. Luke 12:15 — And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
5. One may be wise in physical things and a fool in spiritual things. Proverbs 3:35 — The wise shall inherit glory: but shame shall be the promotion of fools.
6. We must be rich toward God. Luke 12:21 — So *is* he that layeth up treasure for himself, and is not rich toward God.
7. We should look for opportunities to do good. Acts 10:38 — How God annointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

8. Eternal investments are better than earthly ones. Matthew 6:19,20 —  
<sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
9. We must realize that life is uncertain. Psalm 90:9-12 — <sup>9</sup>For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.  
<sup>10</sup>The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away. <sup>11</sup>Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. <sup>12</sup>So teach *us* to number our days, that we may apply *our* hearts unto wisdom.
10. The soul of man cannot be satisfied with material things. 1 Corinthians 6:19,20 — <sup>19</sup>What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? <sup>20</sup>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
11. Our security must be in God and not in material things. (Remember Job.) 2 Corinthians 4:17 — For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
12. Remember how much Howard Hughes left behind!
13. One will never see a U-Haul following a hearse.
14. Isaiah 55:1,2 — <sup>1</sup>Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. <sup>2</sup>Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

## The Sower

(Matt 13:3-9, 18-23; Mark 4:3-9, 13-20; Luke 8:4-15)

### Introduction:

1. Theme: The Different Classes of Hearers of God's Word.
  2. Main lesson: To show the power of the seed, the word of God, but also its dependency on the soil into which it is sown.
  3. Jesus teaches this parable from a boat. He might have seen a farmer sowing seed on the hill side and used that as an illustration.
  4. This parable might best be called the parable of the soils, because it deals with different kinds of hearts and their response to the word of God.
  5. We are to prepare our hearts for God's word. Ezra 7:10 — For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments. Proverbs 4:23 — Keep thy heart with all diligence; for out of it *are* the issues of life.
  6. This parable shows the power that is in God's word. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
  7. Jesus said to sow the seed. Mark 16:15 — And he said unto them, Go ye into all the world, and preach the gospel to every creature.
  8. Romans 10:17 — So then faith *cometh* by hearing, and hearing by the word of God.
  9. 1 Corinthians 1:18-21 — <sup>18</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>19</sup>For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup>Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- I. Luke 8:4,5 — <sup>4</sup>And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup>A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
1. The Lord's explanation. Luke 8:11,12 — <sup>11</sup>Now the parable is this: The seed is the word of God. <sup>12</sup>Those by the way side are they that hear; then cometh the Devil, and taketh away the word out of their hearts, lest they should believe and be saved.
  2. The seed is the word of God not a direct operation of the Holy Spirit.
  3. The Devil knows the power that is in God's word because he tries to remove the word lest they should believe and be saved.
  4. The Devil does not want the seed planted into the heart.

5. If the devil fears the word of God to this extent, should not you and I be great seed broadcasters?
6. The way the Devil tries to remove the word from our hearts:
  1. False doctrine,
  2. Creeds,
  3. Modern-day revelation,
  4. Sayings of the Pope,
  5. Feelings,
  6. Preacher's word over the Bible,
  7. Going by conscience and
  8. Believe in the man, not the plan.
7. Some in the Bible who were wayside hearers:
  1. Matthew 11:20-24 — <sup>20</sup>Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup>And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup>But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
  2. Acts 7:51,52 — <sup>51</sup>Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. <sup>52</sup>Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.
  3. Some in Athens: Acts 17:32 — And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.
  4. Some in Corinth: Acts 18:6 — And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.
  5. Acts 13:46 — Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
8. Notice, the emphasis is on the hearer and not on the character of the sower.

Luke 8:18 — Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

9. The wayside hearer: The seed never got into the soil the birds ate the seed:  
Mark 4:4 — And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
10. The devil can only take the seed after the soil has rejected it.
11. The wayside hearer does not understand God's word. Matthew 13:19 — When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
  1. The word of God is called the word of the kingdom.
  2. The parables kill premillennialism.

II. Luke 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

1. The Lord's explanation. Matthew 13:20,21 — <sup>20</sup>But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup>Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Luke 8:13 — They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
2. The rocky soil had no roots and no moisture.
3. They received the word, but fell away because of temptation, tribulation and persecution. Notice they fell away, not borne away. This parable proves that Calvinism, Universalism, and "once saved always saved" are false.
4. This parable teaches that persecution and tribulation will arise because of the word. 2 Timothy 3:12 — Yea, and all that will live godly in Christ Jesus shall suffer persecution.
5. The Lord has promised to help us during our temptations. 1 Corinthians 10:13 — There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.
6. They received the word anon and with joy. The word "anon" means straightway or quickly.
7. They have a surface religion, shallow character, all emotions and feelings. They see only the pleasant elements of Christianity. They do not want to pay a price for their faith.
8. Some stoney ground hearers in the word of God:

1. John 6:66-68 — <sup>66</sup>From that *time* many of his disciples went back, and walked no more with him. <sup>67</sup>Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup>Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
2. John 12:42,43 — <sup>42</sup>Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: <sup>43</sup>For they loved the praise of men more than the praise of God.
3. Revelation 21:8 — But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

III. Luke 8:7 — And some fell among thorns; and the thorns sprang up with it, and choked it.

1. The Lord's explanation. Matthew 13:22 — He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Luke 8:14 — And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
2. These were fruitful but as Matthew put it, "he becometh unfruitful."
3. The problem here is that the soil cannot produce both thorns and fruit. Matthew 6:24 — No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
4. Christianity is choked out of these people by the cares, riches and pleasures of this life.
5. This soil is rich. It will bring forth thorns or fruit, but not both. They will choke each other out.
6. Some thorny ground hearers in the Bible:
  1. Rich young ruler, Lk 18:18-23.
  2. Rich farmer, Lk 12:16-21.
  3. Demas, 2 Timothy 4:10 — For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
  4. Judas Iscariot, John 13:2 — And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; John 12:6 — This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
  5. Adam and Eve, Gen 3.
  6. Gehazi, 2 Kgs 5:20 — But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in

not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. 2 Kings 5:25, 26 — <sup>25</sup>But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither. <sup>26</sup>And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee?

IV. Luke 8:8 — And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

1. The Lord's explanation. Mark 4:20 — And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. Luke 8:15 — But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.
2. Characteristics of the good soil: listens well, understands the Word, accepts the Word, honest, good (fertile), keeps the Word, and is fruitful.
3. Some good ground hearers in the Bible:
  1. Some at Pentecost, Acts 2:37 — Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Acts 2:41 — Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.
  2. Lydia, Acts 16:14,15 — <sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
  3. Cornelius, Acts 10:33 — Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
  4. Bereans, Acts 17:11,12 — <sup>11</sup>These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup>Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
  5. Corinthians, Acts 18:8 — And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

6. Revelation 14:13 — And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Revelation 2:10 — Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

V. Lessons we can learn from this parable:

1. There is power in the word of God. Jn 8:32; Rom 1:16; Heb 4:12.
2. The heart must be guarded. Ezra 7:10; Prov 4:23; 23:7; Mt 5:8.
3. One can fall from the grace of God. Lk 8:13; Gal 5:4; 2 Pet 2:20-22.
4. One can harden his heart. Heb. 3:12.
5. We are free moral agents.
6. We can have the word choked out of our lives by the cares, riches and pleasures of this life. Lk 8:14.
7. Satan knows the power of God's word. Mt 13:19.
8. There is no salvation apart from the word of God. Lk 8:12.
9. We must always put God first in our lives. Mt 6:33.
10. Christ wants all people exposed to the gospel. Mk 16:15.
11. One will be punished for not bearing fruit. Jn 15:1-7.
12. The seed has no power until it is sown.
13. We must resist Satan. Jms 4:7.
14. We must avoid the pitfalls of materialism. Jms 4:4; 1 Jn 2:15-17.

VI. False doctrines exposed by this parable.

1. Once saved, always saved.
2. Universalism.
3. Calvinism.
4. Faith only.
5. The Bible is a dead letter.

## The Talents (Matt 25:14-30)

### Introduction:

1. Theme: One Is To Be a Good Steward (We are to be responsible.)
2. Main lesson: We will be judged according to our ability, opportunity, and truth.
3. This parable follows the parable of the ten virgins, which deals with the fact that one should watch and be prepared. This parable is teaching us the duty of working during the period of preparation.
4. Three main scenes in Matthew 25:
  1. Preparation, vvs. 1-13.
  2. Faithfulness, vvs. 14-30.
  3. Compassion, vvs. 31-46.
5. As we are given ability and opportunity, our responsibility increases.
6. The following is from Burton Coffman:
  - Man going into far country = Christ.
  - Servants = Jesus' disciples.
  - Far Country = Heaven.
  - Distribution of talents = Endowments of gifts.
  - Return of the man = Second coming of Christ.
  - The accounting = The judgment.
  - The profit reported = Improvements of gifts.
  - The buried talent = The slothful or evil heart.
  - The joy of the Lord = Rewards in heaven.
  - The outer darkness = Punishment of the wicked.
  - The faithful servants = Faithful Christians.
  - The unfaithful servant = Unfaithful Christians.

- I. Matthew 25:14,15 — <sup>14</sup>For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.  
<sup>15</sup>And unto one he gave five talents, to another two, and to another one; to Every man according to his several ability; and straightway took his journey.
  1. The Lord has given to all of us certain talents that we are to use to His glory.
  2. The Lord has a claim on man's time and labor.
  3. 1 Corinthians 6:19,20 — <sup>19</sup>What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own? <sup>20</sup>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
  4. We all have different abilities. He gave to every man according to his ability.

5. Because the Lord has taken His journey, some do not feel the need to work.
- II. Matthew 25:16-18 — <sup>16</sup>Then he that had received the five talents went and traded with the same, and made *them* other five talents. <sup>17</sup>And likewise he that *had received* two, he also gained other two. <sup>18</sup>But he that had received one went and digged in the earth, and hid his lord's money.
1. Christ has left us a work to do. We are to do this work according to our ability.
  2. Too many members of the church have buried their talents.
  3. If all of the buried talents of church members were dug up and put to use, we could make a tremendous impact on the world.
  4. 2 Corinthians 8:12 — For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.
- III. Matthew 25:19 — After a long time the lord of those servants cometh, and reckoneth with them.
1. The lord returned after a long time.
  2. We do not know when Jesus is coming back. Mark 13:32 — But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
  3. There is a day of reckoning coming. 2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Ecclesiastes 12:13,14 — <sup>13</sup>Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. <sup>14</sup>For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.
- IV. Matthew 25:20,21 — <sup>20</sup>And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup>His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
1. The first servant was found to be faithful. He had used his talents.
  2. 1 Corinthians 4:1,2 — <sup>1</sup>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup>Moreover it is required in stewards, that a man be found faithful.
  3. It was not the number of talents, but the quality of service that was praised.
  4. We want to hear those words, "Well done thou good and faithful servant."

- V. Matthew 25:22,23 — <sup>22</sup>He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup>His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
1. The second servant was also declared to be faithful.
  2. The second servant did not have as many talents as the first, but he was faithful with what he had.
  3. If you have just one talent, do not complain, use and develop your talent.
  4. God will not require of you and me more than He has given us.
  5. Are you using your talents?
- VI. Matthew 25:24,25 — <sup>24</sup>Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.
1. The one talent man blamed his failure on his Lord.
  2. Many people today believe that God is so hard and tough that there is no way that they can faithfully serve Him.
  3. He worked hard trying not to use his talent.
  4. How do you view God?
  5. Why did he bury his talent?
    1. He had a false concept of the master v.24.
    2. He thought the master required more than he could do v.25.
    3. He was afraid v.25.
    4. He was slothful v.26.
    5. He trusted his own way v.25.
- VII. Matthew 25:26-29 — <sup>26</sup>His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup>Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. <sup>28</sup>Take therefore the talent from him, and give *it* unto him which hath ten talents. <sup>29</sup>For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
1. Notice, this man is deemed wicked because he did not use his talent.
  2. The principle is taught here that you “use it or lose it”.
  3. Romans 11:22 — Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.
  4. There are things that we must do which are positive in order to be saved.

5. Revelation 3:15,16 — <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

VIII. Matthew 25:30 — And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

1. One who is not a faithful servant is an unprofitable servant.
2. Those who commit fornication, adultery, lie, etc. will go to hell, but so will the man who will not use his talents.
3. Hell is a terrible place.

IX. Lessons that we can learn from this parable.

1. Every individual has the responsibility to use what God has given him.
2. God deals righteously with men. He judges according to ability.
3. Our talents will grow if used.
4. If we do not use our talents, we will lose them.
5. One does not have to be a fornicator to be lost.
6. Reward and condemnation depends upon one's doing what he is able to do.
7. We have the duty to do what is commanded.
8. God always demands our best.
9. Because the Lord tarries does not mean that we will not be held accountable.
10. One must examine himself. 2 Cor 13:5.

X. False doctrines exposed by this parable.

1. Grace only.
2. Faith only.
3. Once saved, always saved.
4. No hell.
5. Man has no choice.

## **The Tares** (Matt 13:24-30; 36-43)

### Introduction:

1. Theme: Judgment.
2. Main lesson: It is hard to pinpoint some of the unconverted “in the kingdom,” (because of their good job of pretense), but that separation will be made on the last day.
3. This is a kingdom parable.
  1. Matthew 13:31 — Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.
  2. Matthew 13:33 — Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
  3. Matthew 13:44 — Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
  4. Matthew 13:45 — Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls.
  5. Matthew 13:47 — Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.
  6. Matthew 13:24 — Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.
    1. If we are talking about the whole world, notice that the tares look like the children of God. Surely, you do not believe the children of Satan (out in the world) and the children of God look alike!
    2. We are talking about a situation where tares look like wheat.
    3. Notice, the separation at the end is made from within the kingdom. Matthew 13:41 — The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.
    4. Why will not Bible students, and especially preachers and elders, interpret this kingdom parable as they would all kingdom parables, and limit it to the realm of the kingdom?
    5. The answer is, they feel that such an interpretation would do away with church discipline.
    6. However, one of the rules for interpreting parables is that no interpretation of a parable can contradict any clearly taught principle in the word of God. 2 Thessalonians 3:6 — Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thessalonians 3:14 — And

if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Romans 16:17 — Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

7. The disciples did not understand the parable, and they wanted Him to explain it for them. The Lord pointed out the following facts:
  1. He that sowed the good seed – The Son of man, v.37.
  2. The field – The world, v.38.
  3. The good seed – The children of the kingdom, v.38.
  4. The tares – The children of the wicked one, v.38.
  5. The enemy that sowed the tares – The Devil, v.39.
  6. The harvest – The end of the world, v.39.
  7. The reapers – The angels, v.39.

- I. Matthew 13:24-26 — <sup>24</sup>Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup>But while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup>But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

1. The Lord's explanation. Matthew 13:37,38 — <sup>37</sup>He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup>The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*.
2. He that soweth the good seed is the Son of man. Mt 16:13 — When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? Acts 7:56 — And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
3. The field is the world, not the kingdom. The field is where the gospel is preached. The kingdom grows out of that. However, among the kingdom, the seed of the evil one is sown.
4. The Lord said, the enemy came and sowed seed among the wheat.
5. Therefore, the children of the wicked one were sown among the children of the kingdom.
6. Thus, the thought of the tares - that which looked like the wheat.
7. "There can be little doubt that the ***zizania*** of the parable, Matt. 13:25, denotes the weed called "darnel." The darnel before it comes into ear is very similar in appearance to wheat; hence the command that ***zizania*** should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." (*Smith's Bible Dictionary*, pg. 674.)
8. ***Strong's***: 2215 zizanion;

1. AV - tares 8; 8
2. A kind of darnel, resembling wheat, except the grains are black.
9. Therefore, the tares look like God's people.
10. These are the unconverted sowed among the local congregations in the kingdom. They claim to be citizens in the kingdom, but they have never from the heart obeyed God. Here are some examples:
  1. A person "obeys the gospel" because it will get his wife off his back.
  2. A person who is married wrong declares that he is married right and "obeys the gospel." (A case in Saltville, VA.)
  3. A young person comes forward with all his friends to "obey the gospel," but his heart is not in it.
  4. A person becomes a member of the church just because parents are members of the church.
  5. A man becomes a member of the church because he has an agenda to push.
11. How many times have you heard a member of the church ask, relative to another member, "He has never been converted?"
12. How many times have you seen one be "re-baptized" and make the statement, "I did not know what I was doing the first time."?
13. These are not like the man in 1 Cor who had his father's wife. He could easily be identified and thus be withdrawn from. 1 Corinthians 5:4,5 — <sup>4</sup>In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup>To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

II. Matthew 13:27,28 — <sup>27</sup>So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup>He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

1. The Lord's explanation. Matthew 13:39 — The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
2. For the sake of the parable, a distinction has to be made, otherwise, we do not have a parable.
3. The point is the tares look so much like the wheat it would be hard to get rid of the tares without destroying the wheat.
4. We cannot judge some situations.
  1. We do not know people's hearts.
  2. We cannot judge their motives.
  3. We cannot know some situations relative to marriage, divorce and remarriage, because some people will not tell the truth.
  4. John 7:24 — Judge not according to the appearance, but judge righteous judgment.

5. God expects us to give our fellowman the benefit of the doubt.
6. When a man declares himself to be a faithful member of the Lord's church and acting in harmony with God's laws as far as I can tell, all I can do is fellowship him. If he is a hypocrite and lying about his relationship with God, this will be taken care of in the judgment.
7. There are those in the kingdom based on conviction and conversion. There are those who are fellowshiped based on their claim.
8. I think that sometimes we believe that if we do not mark these individuals in this life, then they will have gotten by with their ungodliness. Those who fool us, God has identified.
9. 1 Timothy 5:24 — Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.
10. 1 John 2:19 — They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

III. Matthew 13:29,30 — <sup>29</sup>But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup>Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

1. The Lord's explanation. Matthew 13:40-42 — <sup>40</sup>As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup>The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup>And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
2. The tares will be gathered and burned.
3. The angels will be sent and they will gather out of His kingdom those that offend and those that do iniquity.
4. The "look-a-likes" did not get by with it.
5. It is not good enough to look like a Christian; one must be a Christian from the heart. Matthew 15:8 — This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
6. There is a separation made of the good and the bad. There will be weeping and gnashing of teeth.
7. Where is:
  1. The rapture?
  2. The Lord reigning for 1,000 years in Jerusalem on the literal throne of David?
  3. The battle of Armageddon?
  4. The three or four resurrections and judgments spoken of by the premillennial advocates? John 5:28,29 — <sup>28</sup>Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup>And shall come forth; they that have done good, unto

the resurrection of life; and they that have done evil, unto the resurrection of damnation.

8. The *C. I. Scofield Reference Bible* has been an important tool of the dispensationalists for propagating their brand of premillennialism. It has extensive footnotes and references to accomplish this. It is interesting to notice his comments on this parable. Regarding verse 30 which says, "Gather ye together first the tares" he says, "at the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn." He switched "first" from "the tares" in the Bible text to "the wheat" in his comments! (From a tract on the rapture by Joe Galloway.)

IV. Matthew 13:43 — Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

1. The righteous shall be clearly identified. Proverbs 14:34 — Righteousness exalteth a nation: but sin *is* a reproach to any people.
2. Psalm 73:24 — Thou shalt guide me with thy counsel, and afterward receive me *to* glory.
3. James 2:5 — Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
4. Luke 12:32 — Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
5. Matthew 25:34 — Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

V. Lessons we can learn from this parable.

1. We all fall into one category or the other. (We have been converted out of a good heart by good seed, or else we are children of the wicked one.)
2. We are obligated to keep the church pure, but we are not obligated beyond our abilities to discern. When the evidence is in, we must take a stand.
3. There are some things that we must leave to the Lord.
4. I do not have to sit in judgment on all cases, because I cannot know some things.
5. There will always be hypocrites in the church. Hypocrisy is real.
6. I cannot judge a man's heart. I cannot judge a man's motives.
7. God will take care of the tares. We cannot judge every situation.
8. If I try to rip out the tares, I will destroy some of the wheat and I will have to answer to God for that. We are to give our fellowman the benefit of the doubt. One can become a professional "tare hunter."
9. The Devil will have his disciples claiming to be in the kingdom.

10. Some of Satan's people can be hard to identify because they will say, "I am this or that," when, in reality, they are not this or that.
11. You can fool me, but you cannot fool God.
12. A man will reap what he sows. The righteous will be rewarded.
13. Obedience is a must and not an option. We must obey from the heart.
14. We are not to interpret any parable to contradict a clear cut doctrine such as church discipline.
15. It takes the sowing of the seed to produce Christians.
16. We must be careful not to make rash judgments.
17. Sin in the church is the work of Satan. Satan is trying to destroy the church.
18. We must be careful not to cause others to stumble.
19. The church will never be free from sin while on earth.

VI. False doctrines exposed by this parable.

1. Faith only.
2. The rapture.
3. Premillennialism.
4. No Hell, No Heaven.
5. No angels.
6. Bible a dead letter.
7. No Devil.
8. No end of the world.

## **The Unforgiving Servant** (Matt 18:21-35)

### Introduction:

1. Theme: Forgiveness.
  2. Main lesson: One who has received mercy must extend mercy.
  3. The context of this parable grows out of the disciples fighting among themselves over who is the greatest in the kingdom v.1.
  4. The Lord takes a little child unto himself and tells the disciples that they are going to have to be converted and become as a little child in order to be saved vvs.2,3.
  5. He tells them that they must humble themselves to be great in the kingdom v.4.
  6. He also says that it would be better for a man to have a millstone hanged around his neck and then thrown into the sea than to offend one of these little ones v.5.
  7. He says that offenses will come, but woe unto him by whom the offences come v.7.
  8. He states that one should get rid of that which is causing the offense vvs. 8,9.
  9. He warns against despising one of the little ones v.10.
  10. He then tells that He has come to seek and save that which is lost v.11.
  11. He tells the value of rescuing one soul by telling the parable of the ninety and nine vvs.12-14.
  12. He shows how we ought to go about trying to rescue a brother that has been offended vvs.15-17.
  13. He says that when people meet on earth to resolve differences then he is there also vvs.18-20.
  14. It is from this context that Peter asked the question that he did, and the Lord told the parable of the unforgiving servant.
- I. Matthew 18:21,22 — <sup>21</sup>Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? <sup>22</sup>Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
1. Some get upset with Peter because he came up with the number seven as if forgiveness could be limited. Maybe we need to commend him. How many of us can forgive a brother who has truly offended us just one time?
  2. The Lord said not seven times, but seven times seventy (490 times).
  3. Luke 17:4 — And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
  4. How many of us could forgive a person who trespassed against us seven times in a day?

5. Have you ever trespassed against God seven times in a day? Do you want God to forgive you when you do such?

II. Matthew 18:23-27 — <sup>23</sup>Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup>And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup>But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup>The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup>Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

1. The kingdom of heaven is like a king taking account of his servants. He finds one who owes a debt that he cannot pay. This is the circumstance in which all of us are found at times.
2. He found that one owed him ten thousand talents. The king wants payment to be made in full.
3. McGarvey said that a talent would be equal to about \$1,600 American dollars. Ten thousand talents would be equal to \$16,000,000 American dollars. If it was a gold talent, the price would be \$325,000,000.
4. The debtor begs for patience. He wants more time to pay his debt. He falls down and worships the king. He declares that he will pay all. The average daily wage in Palestine was one shilling (17 cents). At this pay rate, it would take 307,692 years to pay the debt. The fact that the servant said that he would pay the debt shows that he does not realize the enormity of it.
5. If the debtor made \$5,000 a year and could pay all of it on the debt, it would only take 3,200 years to pay the debt. He would still have 1,236 years to go in 1997.
6. If the debtor made \$10,000 a year and could pay all of that on the debt, it would only take him 1,600 years to pay the debt.
7. The king had commanded that the servant, his wife and their children, and all that he had to be sold. 2 Kgs 4:1 — Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.
8. The plea for mercy is heard by the king. The king was moved with compassion and loosed the servant, set him free and forgave his debt. 1 John 4:8 — He that loveth not knoweth not God; for God is love. Ephesians 2:4 — But God, who is rich in mercy, for his great love wherewith he loved us.
9. The king did not have to forgive the debt.
10. The king here represents God. The debtor represents us. We have a sin debt that we could not pay. Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

<sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.

11. Man stands bankrupt before the true and living God.
12. Everything that we have belongs to God. Psalm 24:1 — The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

III. Matthew 18:28-30 — <sup>28</sup>But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. <sup>29</sup>And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup>And he would not: but went and cast him into prison, till he should pay the debt.

1. One reason the first debtor might not have done better paying his bills than what he had done was because he had those who owed him.
2. The forgiven servant goes out and finds a man that owes him one hundred pence. One hundred pence is worth about \$15 American dollars according to McGarvey. This would have been about one third of a years wage.
3. Notice how unforgiving the forgiven servant is. He laid hands on him and took him by the throat. He demanded payment.
4. The debtor asked the first servant to please be patient. He stated that he would pay him all.
5. He would not be patient and had the servant cast into prison.
6. Jesus is trying to teach that after God has forgiven us of so much, cannot we forgive our fellowman of just a little?
7. The forgiven man was very unkind and unforgiving toward the man who owed him.

IV. Matthew 18:31-34 — <sup>31</sup>So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup>Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup>Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? <sup>34</sup>And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

1. His fellowservants saw his unforgiving attitude. People see our unforgiving attitude. I know of people who have made the statement, "I will never forgive him!"
2. The Bible says that his fellowservants were very sorry. They went and told the king.
3. The king calls for him and tells him how wicked he is. The king reminds

him of the fact that he could not pay his debt, but he had mercy on him. He then wants to know, should not you have had mercy on your fellowman?

4. The king delivered him to the tormentors until all was paid.
5. James 2:13 — For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
6. Can we really pray, “And forgive us our debts, as we forgive our debtors.”? Mt 6:12. Luke 11:4 — And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

V. Matthew 18:35 — So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

1. Here is the lesson the Lord wants us to get from this parable.
2. We forgive, or we are not forgiven. Matthew 6:14,15 — <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
3. We do not have to forgive until they repent. Luke 17:3 — Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4. The forgiveness must come from the heart. We must always have a forgiving attitude.
5. If our brother has ought against us, we are to go to him. Matthew 5:23,24 — <sup>23</sup>Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup>Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
6. If we have ought against our brother, we are to go to him. Matthew 18:15-17 — <sup>15</sup>Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup>But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup>And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
7. Ephesians 4:32 — And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.
8. Psalm 86:5 — For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. (We must have the same attitude to be God-like).
9. Luke 6:37 — Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

10. 2 Corinthians 2:7 — So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.
11. The example of Christ: Luke 23:34 — Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
12. The example of Stephen: Acts 7:60 — And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

VI. Lessons that we can learn from this parable.

1. If we do not forgive, then we will not be forgiven.
2. We must forgive from the heart.
3. Others see our ugly attitude when we do not forgive.
4. When we do not forgive, then we allow that person to control our lives and thoughts.
5. I should want to forgive because it makes me God-like.
6. I should want to forgive because I will always need the forgiveness of others.
7. I should want to forgive because of what it does for me.
8. We cannot worship acceptably unless we forgive, Mt 5:23,24.
9. I should want to forgive for the spiritual good of the person I am forgiving.  
2 Corinthians 2:7 — So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.
10. It does not do any good to say, “Well, you do not know what that person has done to me.” Have they done more to you than what the people did to Christ? He had a forgiving attitude!
11. This parable illustrates the point that as forgiveness is freely gained from God, it must be freely offered.



## **The Unjust Judge** (Luke 18:1-8)

### Introduction:

1. Theme: Men Ought Always To Pray.
  2. Main lesson: Persistence in praying is rewarded.
  3. Matthew 7:7,8 — <sup>7</sup>Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
  4. The closer we get to God, the more we ought to talk to Him.
  5. Our prayer life, to a large degree, tells us how much faith we have.
  6. We must be taught to pray. Luke 11:1 — And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
  7. In the last part of Luke 17 He taught them that hard times were coming. They would need great faith to keep on keeping on. They would need to maintain a good prayer life.
- 
- I. Luke 18:1 — And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
    1. Many people faint when problems arise.
    2. As problems start to drag us down, we ought to look up.
    3. We should maintain a good prayer life during both good and bad times.
    4. Bad times will cause one to take his mind off of his business, but we can never take our mind off of God.
  - II. Luke 18:2 — Saying, There was in a city a judge, which feared not God, neither regarded man:
    1. Cities of Israel had judges who sat in the gates to settle matters. Deuteronomy 16:18 — Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.
    2. The judges were to judge for the Lord. 2 Chronicles 19:5-7 — <sup>5</sup>And he set judges in the land throughout all the fenced cities of Judah, city by city, <sup>6</sup>And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. <sup>7</sup>Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.
    3. This judge had no respect for God nor man. Matthew 22:36-40 — <sup>36</sup>Master, which is the great commandment in the law? <sup>37</sup>Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. <sup>38</sup>This is the first and great commandment.

<sup>39</sup>And the second is like unto it, Thou shalt love thy neighbour as thyself.

<sup>40</sup>On these two commandments hang all the law and the prophets.

4. Usually when one does not fear God, he will have little or no regard for man.
- III. Luke 18:3 — And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
1. The good woman and the bad judge lived in the same city.
  2. The good and bad have to dwell together.
  3. She wanted justice, but it was not forthcoming at first.
  4. Christians have adversaries. 1 Timothy 5:14 — I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
- IV. Luke 18:4 — And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
1. The judge had no concern for the woman.
  2. The judge had no concern for fairness or righteousness.
  3. The judge started to meditate upon the situation.
  4. Some say, "Well at least the judge was honest because he said that he did not fear God nor man." There is no virtue in being an honest enemy to God and man.
  5. I have had people say to me when I invited them to services, "I will not say that I will be there because I do not want to lie." This somewhat implies a virtuous life. There is no saving virtue without Christ!
- V. Luke 18:5 — Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
1. The widow kept coming back begging for help.
  2. The judge chose to help not because he deemed the widow to have a great case against her adversaries, but because she kept coming back pleading her case.
  3. In the Greek, the phrase "lest by her continual coming she weary me" carries with it the idea of a bruising, beating or the receiving of a black eye.
  4. She was a problem (headache) to the judge.
- VI. Luke 18:6 — And the Lord said, Hear what the unjust judge saith.
1. The Lord wants us to hear what the unjust judge had to say.
  2. There is a lesson here.

3. If one in the world who does not regard God nor man responds because one keeps coming to Him, then how much more will a loving and caring God respond to his children.
- VII. Luke 18:7 — And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
1. This verse is not teaching us that the only way God will answer a prayer is that we kick in His door through persistence in prayer.
  2. This parable is showing that even an ungodly person will react if we are persistent.
  3. God is always there, is always willing to hear His children; therefore, call upon Him with great boldness. 1 Peter 3:12 — For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. 1 John 3:22 — And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Hebrews 4:16 — Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
  4. Romans 12:19 — Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.
- VIII. Luke 18:8 — I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
1. The Lord will avenge His elect speedily.
  2. The Lord asked a question, “When the Son of man cometh will he find faith on the earth?”
  3. This question of faith appears in the context of prayer. The Lord is teaching us there is a connection between faith and prayer.
  4. If prayer is a test of faith:
    1. How much faith do you have?
    2. How often do you pray?
    3. If you were judged by your **prayer life** “only,” where would you be?
    4. Has your faith increased or decreased?
  5. James 1:5-8 — <sup>5</sup>If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. <sup>6</sup>But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup>For let not that man think that he shall receive any thing of the Lord. <sup>8</sup>A double minded man is unstable in all his ways.
  6. James 5:16 — Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

## IX. Lessons.

1. We are to be fervent in prayer. 1 Thessalonians 5:17 — Pray without ceasing.  
Romans 12:12 — Rejoicing in hope; patient in tribulation; continuing instant in prayer.
2. We must realize that no problem is too big or too small for God.
3. If we can expect help from people in the world for our asking, how much more should we expect a loving God to hear us when we cry out to Him?
4. Christians will be persecuted. 2 Timothy 3:12 — Yea, and all that will live godly in Christ Jesus shall suffer persecution.
5. God will avenge His people. 2 Thessalonians 1:6-9 — <sup>6</sup>Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup>And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup>In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.
6. We are to be patient and not faint. Galatians 6:9 — And let us not be weary in well doing: for in due season we shall reap, if we faint not.
7. Some people will not want to treat us in a fair way.
8. We sometimes have ungodly rulers over us.
9. The ungodly often appear to be in a better situation than the godly.
10. God can providentially use the ungodly to help His people.
11. There is no promise that God will avenge the ungodly.
12. Prayer helps teach us our dependence on God.
13. Men must be patient in prayer.
14. We cannot dictate to God in prayer.
15. We must pray with the right motive. James 4:3 — Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
16. God knows our needs. Let us pray with great faith and persistence to one who truly loves.
17. Are you maintaining a good prayer life? When Jesus returns, will He find faith in you because of your fervent prayer life and dependence on Him?

## The Vine And The Branches

(John 15:1-8)

### Introduction:

1. This is not a parable.
2. This is either a similitude or a metaphor.
3. Most people believe there are no parables in the book of John.
4. Here we have a lesson on fruit bearing.
5. Christians are to bear fruit. John 15:8 — Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
6. Fruit bearing is not limited to converting people.
7. The religious world misuses these verses to try and prove that division and denominationalism is right in the sight of God.
8. They declare that the branches are denominational churches.
9. When the Bible speaks of vine, it is usually a grape vine.
10. Those who know how to grow grapes will prune the vines very much. This will cause them to bear more fruit. The same is true with the church.

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

1. Jesus is the true vine.
2. There are false vines. They claim they are working for God. However, their fruit is for naught. Matthew 7:21-23 — <sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
3. The Father (God) is the husbandman.

### II. John 15:2 — Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

1. “Every branch in me...” Notice all the saved are in Christ. Ephesians 1:3 — Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:. Ephesians 1:7 — In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. 2 Timothy 2:1 — Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 Timothy 2:10 — Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2. "Every branch in me that beareth not fruit is taken away." Here we have the principle taught that those who do not bear fruit are to be severed. 2 Thessalonians 3:6 — Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
3. "And every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit." The Lord cuts away that which is useless.

III. John 15:3 — Now ye are clean through the word which I have spoken unto *you*.

1. One is made clean through the word.
2. John 8:32 — And ye shall know the truth, and the truth shall make you free.
3. John 17:17 — Sanctify them through thy truth: thy word is truth.
4. James 1:21 — Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
5. 1 Peter 1:23 — Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
6. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

IV. John 15:4 — Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

1. One must abide in Christ. Galatians 3:27 — For as many of you as have been baptized into Christ have put on Christ.
2. Christ must abide in the saved. Ephesians 3:17 — That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Colossians 1:27 — To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.
3. "As the branch cannot bear fruit of itself..." One can do nothing without Christ.
4. One must continue to abide in Christ.

V. John 15:5 — I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

1. Christ says He is the vine and **YE** are the branches.
2. Christ said, "**HE** that abideth in Me." Notice Christ was talking about a **HE** and not a church or denomination abiding in Him.
3. Jesus said, "And I in **HIM**." Jesus was to abide in a **HIM**, not a denomination.

4. Division is sinful. 1 Corinthians 1:10 — Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. John 17:20,21 — <sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- VI. John 15:6 — If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
1. This verse clearly teaches that one can fall from grace. Galatians 5:4 — Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. James 5:19,20 — <sup>19</sup>Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup>Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. 2 Peter 2:14,15 — <sup>14</sup>Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup>Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness. 1 John 2:3,4 — <sup>3</sup>And hereby we do know that we know him, if we keep his commandments. <sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
  2. One has to abide in Christ or be cast forth and burned up.
  3. If the branches are denominational churches, then entire branches (denominations) will be lost. A single vine bears the same kind of fruit. Luke 8:11 — Now the parable is this: The seed is the word of God.
- VII. John 15:7 — If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
1. We must abide in Christ and His words abide in us for our prayers to be answered. John 9:31 — Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Proverbs 28:9 — He that turneth away his ear from hearing the law, even his prayer *shall be* abomination. Psalm 34:15 — The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. 1 John 3:22 — And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
  2. Luke 6:46 — And why call ye me, Lord, Lord, and do not the things which I say?

VIII. John 15:8 — Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

1. Matthew 5:16 — Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
2. Matthew 23:11 — But he that is greatest among you shall be your servant.
3. What kind of fruits are you bearing? Are you barren? 2 Peter 1:8 — For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

IX. Lessons we can learn from this account.

1. One must be in Christ to be saved.
2. One must bear fruit to be saved.
3. The words of Christ makes one clean.
4. One must abide in Christ and Christ in Him for his prayers to be heard.
5. One can fall from grace.
6. The bad branches are to be cut away.
7. There is only one true vine.
8. We cannot do anything without Christ.
9. Hell is a real place. The bad branches are burned up.
10. We should glorify God.

X. False doctrines exposed by this account.

1. Once saved, always saved.
2. There is nothing to do to be saved.
3. Denominationalism.
4. Universal salvation.
5. Unconditional election.
6. Direct operation of the Holy Spirit for salvation.
7. Salvation out of Christ.
8. The praying of the sinner's prayer for salvation.

## **The Unjust Steward** (Luke 16:1-15)

### Introduction:

1. Theme: The Stewardship of God's People.
  2. Main lesson: The children of the world are often wiser in their pursuit of that which they deem important than the children of God are in their pursuit of what they deem to be important.
  3. Jesus is on His way to Jerusalem.
  4. This parable is told to His disciples, but the Pharisees also heard it.
  5. We are to be faithful stewards. 1 Corinthians 4:1,2 — <sup>1</sup>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup>Moreover it is required in stewards, that a man be found faithful.
  6. We could call this "the parable of the crook".
  7. All things belong to God. Psalm 24:1 — The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.
  8. The only thing that we actually have, other than our bodies, which is ours, is our soul.
- 
- I. Luke 16:1 — And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
    1. This man was called upon to give an account of his stewardship. He had been accused of wasting his master's goods. (Based on the way he responded, it appears that he was guilty.)
    2. The day is coming when all of us will have to give an account for our stewardship.
    3. The only way one can be lost is to be a bad steward.
    4. Have we wasted what God has entrusted to our care? Luke 15:13 — And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. Matthew 16:26 — For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
  - II. Luke 16:2 — And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
    1. The rumors were apparently true.
    2. We will have to give an account for our stewardship. 2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every

one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

3. Notice, the man has lost his job.

III. Luke 16:3 — Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

1. The man is trying to figure out what he needs to do.
2. He was not going to do hard labor: "I cannot dig."
3. He was too proud to beg.
4. He was not too proud to steal. (He viewed begging as being degrading, but viewed stealing as a viable option.)

IV. Luke 16:4 — I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

1. He was trying to prepare for the future. This is why his lord commended him.
2. Is it not amazing that people out in the world, in many cases, prepare for the future, but some members of the church fail to do so.
3. He wants to be received by his fellowman when he is cast out for his unfaithfulness.
4. One might wonder, who could trust him?

V. Luke 16:5-7 — <sup>5</sup>So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? <sup>6</sup>And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup>Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

1. What is he saying by allowing these men to write a fraction of their debt?
2. He is trying to make friends for the future.
3. He knows that he going to lose his job.
4. What he is doing is dishonest. He is stealing from his boss.
5. Notice, he says do this quickly. This shows the brevity of his job and the dishonesty of the act.
6. The Lord said that he did this to every one of his lord's debtors.
7. Matthew 6:19-21 — <sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also.

VI. Luke 16:8 — And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

1. The lord here is the steward's lord and not the Lord Jesus.
2. The lord is not commending unethical practices, but the wisdom on the part of the unjust steward in his pondering his future.
3. The children of this world are, in their lifetime, wiser than the children of light.
4. The unjust steward worked hard to make sure that all of the bases were covered for his future.
5. Do we, as children of light, work hard to make sure that all of our bases are covered in reference to the future?
6. Many of us sit around griping about what we must do to be prepared for the future.
7. Could it be that people in the world work harder in their pursuit of material things than what we do at laying up treasures in heaven?
8. Could it be that we work harder at the pursuit of material things than we do in pursuing spiritual blessings from God?
9. We are the children of whomever or whatever we serve. Romans 6:16 — Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
10. The crook in this parable is going to hell when he dies. How can he be an example to us?
11. The children of light in this parable are those who walk in the light and serve God.

VII. Luke 16:9 — And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

1. "If an unrighteous steward was commended by his earthly master for his prudence in providing for his future by a fraudulent use of what had been committed to him, how much more will a righteous servant be commended by his heavenly Master for providing for eternity by a good use of what has been committed to him?" (Plummer).
2. "Christ thus admonishes the disciples to use their material means to accomplish good that they might reap eternal benefits" (Jackson).
3. "To make friends by means of the mammon of unrighteousness is simply to use one's money for benevolent purposes, i.e., helping people" (Jackson).
4. Why is money called the "mammon of unrighteousness"? Because it is usually sought and used for evil purposes. 1 Timothy 6:10 — For the love of money is the root of all evil: which while some coveted after, they have

erred from the faith, and pierced themselves through with many sorrows.  
1 Timothy 3:8 — Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

5. Material things here will fail, but treasures laid up in heaven will never fail. Matthew 6:19,20 — <sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
6. “‘They may receive you’ may be a reference to the friends one has made by the proper use of his money” (Jackson).
7. 1 Timothy 6:17-19 — <sup>17</sup>Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; <sup>18</sup>That they do good, that they be rich in good works, ready to distribute, willing to communicate; <sup>19</sup>Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

VIII. Luke 16:10 — He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

1. Have you ever heard one say, “If I had a million dollars, I would give it to the church to preach the gospel and help others?”
2. What are you doing with what God has given you?
3. If I am not faithful with a little, then I would not be faithful with much.
4. Luke 19:17 — And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

IX. Luke 16:11 — If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

1. If we cannot handle material things correctly, then how can we handle true riches?
2. If I am not a faithful steward with material things, can I be trusted with the gospel of Christ?
3. Can God depend on me to defend the truth and sound forth the gospel of Christ?

X. Luke 16:12 — And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

1. If one cannot not be trusted with another man’s goods, then how can he be trusted with his own goods?
2. Psalm 24:1 — The earth *is* the LORD’S, and the fulness thereof; the world, and they that dwell therein.

3. Matthew 16:25,26 — <sup>25</sup>For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
- XI. Luke 16:13 — No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
1. “Complete loyalty cannot be divided” (Jackson).
  2. Either God is first in your life, or He is not there at all.
  3. Matthew 6:33 — But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- XII. Luke 16:14,15 — <sup>14</sup>And the Pharisees also, who were covetous, heard all these things: and they derided him. <sup>15</sup>And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
1. The Pharisees derided Him because they were covetous.
  2. God knew their hearts.
  3. They tried to justify themselves.
  4. That which is esteemed among men is an abomination in the sight of God.
- XIII. Lessons from this parable.
1. All things belong unto God.
  2. Material things cannot save.
  3. We must be good stewards.
  4. We will give an account for our use of things in this life.
  5. It is wise to prepare for eternity.
  6. “Good stewardship is a matter of quality; not quantity” (Jackson).
  7. We cannot serve two masters.
  8. We must lay up treasures in heaven.
  9. Covetousness is idolatry.
  10. We must be a good steward of our body and soul.
- XIV. False doctrines exposed by this parable.
1. Faith only.
  2. Grace only.
  3. Once saved, always saved.



## The Rich Man And Lazarus

(Luke 16:19-31)

### Introduction:

1. The story of the rich man and Lazarus is not a parable.
  2. The Jehovah's Witnesses and Seventh-Day Adventists say it is a parable because they do not believe one is conscious after death.
  3. This lesson follows a parable on stewardship.
  4. The rich man was not a good steward.
  5. It is a sobering thought to think that if I die today that I will be conscious in eternity a split second later.
  6. All who have ever lived and died are conscious at this very moment.
- 
- I. Luke 16:19 — There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
    1. Being clothed in purple and fine linen is a sign of great wealth.
    2. He fared sumptuously every day.
    3. He was not rich toward God. Luke 12:20,21 — <sup>20</sup>But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? <sup>21</sup>So *is* he that layeth up treasure for himself, and is not rich toward God.
  - II. Luke 16:20,21 — <sup>20</sup>And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup>And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
    1. The body of Lazarus was full of sores. He was a beggar. He was laid at the rich man's gate.
    2. He was begging to be fed with the crumbs that fell from the rich man's table.
    3. The dogs came and licked his sores.
    4. Bad things often happen to those who love God.
  - III. Luke 16:22 — And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.
    1. When Lazarus died, the scene changes.
    2. Lazarus received an angel escort out of this life. The Bible does not say that Lazarus was buried.
    3. The rich man died and was buried. He, being rich, no doubt had a great funeral service.

- IV. Luke 16:23,24 — <sup>23</sup>And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup>And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
1. The rich man lifted up his eyes in hades and he was in torments.
  2. The rich man could see into paradise. He saw Lazarus in Abraham's bosom.
  3. The rich man petitions Abraham for mercy. It is not forthcoming.
  4. The rich man still sees Lazarus as his servant. He wanted Abraham to send Lazarus to dip his finger in water to cool his tongue.
- V. Luke 16:25,26 — <sup>25</sup>But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup>And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.
1. Abraham told the rich man to **remember** that in his lifetime he had his good things and Lazarus his evil things, **but now** he is comforted and thou art tormented.
  2. One who has much in this life is not wise if he does not put his trust in God.
  3. There is a great gulf fixed so that those who might attempt to go from one place to the other cannot.
  4. If the above statement is true, and it is, then this destroys spiritualism.
- VI. Luke 16:27,28 — <sup>27</sup>Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup>For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
1. The rich man had lost his soul, but does not want his five brethren to lose their souls.
  2. He is finally concerned about soul winning.
  3. He still wants Lazarus to be his servant by going to his five brethren and warning them.
  4. If we should be lost, we would not want any of our loved ones to join us.
  5. The rich man got no relief here and he will have none in all eternity.
  6. Can you imagine what the rich man's family would have thought if one from the dead tried to tell them that their brother was lost?
  7. Today, many get upset when told that they are not doing God's will.
- VII. Luke 16:29 — Abraham saith unto him, They have Moses and the prophets; let them hear them.

1. Abraham said they have Moses and the prophets let them hear them. Luke 8:11 — Now the parable is this: The seed is the word of God. Luke 8:8 — And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
2. The word of God is a blockade that God has put between man and hell.
3. God has put many blockades between man and hell. His love, the love of Christ, the guidance of the Holy Spirit (though the Bible), the word of God itself, the church, faithful elders, concerned Christians, etc.
4. If we go to hell, we will have to ignore all these blockades.
5. Here is a case of a child of God being lost. Notice, he was subject to the Law of Moses. The children of Israel were the only ones subject to that Law. Others could become proselytes. James 5:19,20 — <sup>19</sup>Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup>Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

VIII. Luke 16:30 — And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

1. The rich man did not realize the power that is in God's word. Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. John 8:32 — And ye shall know the truth, and the truth shall make you free. James 1:21 — Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
2. However, he did realize that his brothers needed to repent.
3. While on earth, he apparently did not think too much about repentance.
4. Are we going to wait until it is too late to be concerned about our loved ones?
5. Many in the church never try to convert anyone.
6. Proverbs 11:30 — The fruit of the righteous is a tree of life; and he that winneth souls is wise.

IX. Luke 16:31 — And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

1. If one will not hear the word of God, there are no other means of conversion. John 6:44,45 — <sup>44</sup>No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup>It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
2. Notice, man needs to be persuaded. Acts 26:28 — Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 2 Corinthians

5:11 — Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

X. Lesson to learn from this story.

1. One must be a good steward.
2. We must be sensitive to the needs of others. Hebrews 13:2 — Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
3. Riches will not save.
4. We must be concerned about our soul now.
5. We must be concerned about helping others spiritually now.
6. Pain and suffering is real.
7. Living for God is not a bed of roses.
8. Bad things happen to good people.
9. Death exempts no man.
10. Death does not end all.
11. There will be no chance to obey God after death.
12. One cannot pray to saints.
13. Jesus endorses the inspiration of the Old Testament.
14. Hell is real. Heaven is real.
15. We are going to be somewhere in all eternity.
16. Purgatory does not exist.

XI. False doctrine revealed by this story.

1. Christian Scientist (no pain, no death, etc.).
2. Jehovah's Witnesses (no eternal tormenting hell).
3. Spiritualism (spirits leaving the hades realm).
4. Baptist (once saved, always saved).
5. Calvinism (brethren could be persuaded).
6. Direct operation of the Holy Spirit (they had Moses and the prophets).
7. Faith only.

## Laborers In The Vineyard (Matt 20:1-16)

### Introduction:

1. Theme: The Wonderful Grace of God.
  2. Main lesson: Our reward is based upon our receiving God's grace, and not the longevity of our service.
  3. This parable starts with the word *for*, therefore, we need to see what has gone before. Matthew 19:30 — But many *that are* first shall be last; and the last *shall be* first.
  4. The parable ends the same way. Matthew 20:16 — So the last shall be first, and the first last: for many be called, but few chosen.
  5. This follows the account of the rich young ruler.
  6. Many would have considered the rich young ruler a true servant of God.
  7. He always needs workers in the kingdom. Luke 10:2 — Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
  8. 1 Corinthians 15:58 — Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
  9. John 9:4 — I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
  10. Ephesians 2:10 — For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- I. Matthew 20:1,2 — <sup>1</sup>For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup>And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
1. The householder is Christ. The vineyard is the church. The laborers are those who serve Him.
  2. The householder goes out early in the morning to hire laborers. He did not force people to work in the vineyard. Revelation 22:17 — And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
  3. One cannot be in the kingdom who cannot be a follower and learner of Jesus Christ. This would exclude infants. They cannot make a contract with God.
  4. Notice, he hired laborers not dictators such as Diotrephes.
  5. He did not hire loafers, or indifferent, or lukewarm workers.
  6. They agree upon a penny a day.

7. The place of labor is important. We must be in the right vineyard.
  8. There is one vineyard, one church, one bride, one kingdom, and one family of God.
- II. Matthew 20:3,4 — <sup>3</sup>And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup>And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
1. At the third hour (9:00 AM), others were hired.
  2. They were standing idle in the market place. This was the place where people would go to be hired.
  3. He told them that whatever was right he would pay them.
- III. Matthew 20:5-7 — <sup>5</sup>Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup>And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup>They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
1. At the sixth hour (noon), others were hired.
  2. More were hired at the ninth hour (3:00 PM).
  3. Then at the eleventh (5:00 PM), he hired others.
  4. The lord wanted to know why they were standing idle.
  5. They responded, because no one has hired us.
  6. This important fact must be made. They all went to work upon receiving their first invitation. (Some try to use this parable as justification for putting off becoming a Christian until the last hour.)
  7. He told them that what ever was right he would pay them.
  8. The laborers coming in at different hours represents people being converted at different periods in life.
- IV. Matthew 20:8-10 — <sup>8</sup>So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. <sup>9</sup>And when they came that *were hired* about the eleventh hour, they received every man a penny. <sup>10</sup>But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
1. When even was come, the lord of the vineyard tells His steward to call the laborers and give them their pay.
  2. No one received any pay until even was come. Some believe one gets paid (eternal life) the moment he is saved.
  3. Only those who labored to the close of day received pay.
  4. All were paid a penny.
  5. Those who were first thought that they would receive more.

- V. Matthew 20:11,12 — <sup>11</sup>And when they had received *it*, they murmured against the good-man of the house, <sup>12</sup>Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
1. Those who were first into the vineyard murmured over the pay.
  2. They declared that the last had worked but one hour therefore, did not deserve the same pay as those who labored all day in the heat.
  3. Revelation 2:10 — Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
  4. Romans 6:23 — For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
  5. 2 Timothy 4:8 — Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
- VI. Matthew 20:13-15 — <sup>13</sup>But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? <sup>14</sup>Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. <sup>15</sup>Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
1. The householder states that he had not wronged anyone.
  2. He paid according to the agreement.
  3. He told the laborer to take what was his and go his way.
  4. The householder reminds the laborer that he can do what he will with those things that are his.
  5. Then he asked this question: "Is thine eye evil, because I am good?"
  6. A bad attitude is being displayed here by the laborer.
- VII. Matthew 20:16 — So the last shall be first, and the first last: for many be called, but few chosen.
1. Revelation 3:1 — And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.
  2. 1 Timothy 5:24 — Some men's sins are open beforehand, going before to judgment; and some men they follow after.
  3. There are those in the kingdom who receive very little praise from men, but in the sight of God they are number one spiritually.
  4. National application: Romans 1:16 — For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Acts 13:46 — Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God

- should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
5. Many are called, but few are chosen. 2 Thessalonians 2:14 —  
Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

VIII. Lessons from this parable.

1. We are to be laborers.
2. We must be in the right vineyard.
3. All will receive the same pay.
4. Some who seem to be pillars in the Lord's church will be last.
5. Some who were not lauded by men will be first.
6. Everyone in this parable started to work at the first invitation.
7. Jesus came to seek and to save that which is lost.
8. We must watch our attitudes toward others.
9. Pay comes at the end of our labor.
10. God can dispense His blessings as He sees fit.
11. We should not compare ourselves with others.
12. Seniority does not count in the Lord's church.
13. One cannot retire from vineyard work in this life.
14. There will be many surprises judgment day.
15. Many are called but few chosen.
16. We need to seek our creator in the days of our youth.

IX. False doctrines exposed by this parable.

1. Grace only.
2. Faith only.
3. Once saved, always saved.
4. Calvinism.
5. Death-bed confessions.

## The Lost Sheep And The Lost Coin (Luke 15:3-10)

### Introduction:

1. Theme: God's Attitude Toward the Lost.
  2. Main lesson: Jesus came to seek and to save that which is lost.
  3. Jesus told this parable because of the bad attitude of the Pharisees toward the lost. Luke 15:1,2 — <sup>1</sup>Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
  4. The Pharisees were self-righteous. They did not see themselves as Christ saw them. What is our view toward the lost?
- 
- I. Luke 15:3,4 — <sup>3</sup>And he spake this parable unto them, saying, <sup>4</sup>What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
    1. Sheep can be lost. Matthew 10:5,6 — <sup>5</sup>These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: <sup>6</sup>But go rather to the lost sheep of the house of Israel.
    2. Why are sheep lost?
      1. Wander away from the fold.
      2. Graze with their heads down. (Do not watch.)
      3. Carelessness. Hebrews 2:3 — How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*.
      4. Grass greener on the other side. Luke 8:14 — And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
    3. The lost sheep is away from the fold. Isaiah 53:6 — All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isaiah 59:1,2 — <sup>1</sup>Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: <sup>2</sup>But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.
    4. A good shepherd leaves the ninety and nine and goes and finds the lost sheep. John 10:11,12 — <sup>11</sup>I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup>But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

5. Galatians 6:1 — Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- II. Luke 15:5,6 — <sup>5</sup>And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. <sup>6</sup>And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
1. There is rejoicing over finding the lost sheep.
  2. Notice the tender care of putting the sheep over His shoulder.
  3. We should rejoice when one comes to repentance.
- III. Luke 15:7 — I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
1. Repentance is the hardest commandment. Therefore, we ought to rejoice when one repents.
  2. Luke 13:5 — I tell you, Nay: but, except ye repent, ye shall all likewise perish.
  3. This shows us the value of just one soul. Matthew 16:26 — For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
  4. Joy is present in heaven over one sinner who repents.
  5. If Christ died for us, and He did, then we know that He rejoices when one obeys Him.
- IV. Luke 15:8 — Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?
1. How is a coin lost?
    1. A coin cannot lose itself. It must be mishandled or misplaced. (Apply this to our children.)
  2. A coin is worthless while it is misplaced. (Talents, etc..)
  3. What makes a coin valuable? Had image of Caesar. (We are made in God's image.)
  4. Though she has ten pieces of silver, she knew the value of the one piece that was lost.
  5. She got a light, and swept diligently until she found it.
  6. Are we this diligent in trying to save souls?
- V. Luke 15:9 — And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

1. She called her friends when she found the coin.
2. There is rejoicing when that which is valuable is found.

VI. Luke 15:10 — Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

1. Notice, the joy is in the presence of the angels of God.
2. If the Godhead can rejoice over finding the lost, then so should we.

VII. Lessons from these parables.

1. We are to be concerned about the lost.
2. We have an obligation to seek lost sheep.
3. We can be lost by wandering away from the fold.
4. Sheep usually wander away from the fold gradually.
5. We should rejoice when one comes to repentance.
6. Repentance is the hardest commandment in the Bible.
7. Repentance is a lifetime practice.
8. The church is an extension of the work of Christ. Luke 19:10 — For the Son of man is come to seek and to save that which was lost.
9. Coins cannot lose themselves.
10. The value of one soul is seen in these parables.
11. I am my brother's keeper.
12. Self-righteousness will deaden our concern for the lost.
13. It is easy to criticize those who are concerned for the souls of men. However, we must ask, "What are we doing?"

VIII. False doctrines exposed by this parable.

1. Grace only.
2. Faith only.
3. Once saved, always saved.
4. The direct operation of the Holy Spirit.
5. No Heaven (rejoicing in heaven).
6. No angels (rejoicing in the presence of the angels).
7. Universalism.



## The Barren Fig Tree (Luke 13:6-9)

### Introduction:

1. Theme: With Opportunity Comes Responsibility.
2. Main lesson: One must bear fruit of repentance or perish.
3. Over and over again Jesus had warned the Jews.
4. John 1:11 — He came unto his own, and his own received him not.
5. Luke 3:7,8 — <sup>7</sup>Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup>Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
6. This parable follows an admonition to repent. Luke 13:1-5 — <sup>1</sup>There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup>And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? <sup>3</sup>I tell you, Nay: but, Except ye repent, ye shall all likewise perish. <sup>4</sup>Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup>I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- I. Luke 13:6 — He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
  1. Because of the lack of land, they would often plant trees in their vineyards.
  2. It took three years before the fruit was declared clean. Leviticus 19:23 — And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.
  3. The fig tree was the most valuable tree of Palestine.
  4. It bore fruit ten months out of the year. It bore fruit in every month except April and May.
  5. This tree has had six years to bear fruit.
  6. The tree was the symbol of fruitfulness.
  7. The figures in the parable:
    1. The owner = God.
    2. The tree = The nation of Israel.
    3. Vinedresser = All the prophets, but especially Jesus.
    4. The delay in coming = The loving patience of God.
    5. The order to cut the tree = God's judgment upon Israel.

II. Luke 13:7 — Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

1. A tree that does not bear fruit is a burden.
2. What Jesus thought of the fruit of Israel: Matthew 23:13-15 — <sup>13</sup>But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. <sup>14</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. <sup>15</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
3. The fruit of the Jews hindered people from doing right. Romans 2:24 — For the name of God is blasphemed among the Gentiles through you, as it is written.
4. We must bear fruit. John 15:2 — Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
5. What kind of fruit are you bearing?

III. Luke 13:8 — And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

1. The owner is ready to destroy the tree, but the vine dresser intercedes.
2. God threatened to destroy Israel in the wilderness, but the vine dresser, Moses, interceded. Exodus 32:31,32 — <sup>31</sup>And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. <sup>32</sup>Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.
3. If this tree was going to be saved, it had to be dunged, or fed the proper nutrients. Psalm 1:1,2 — <sup>1</sup>Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. <sup>2</sup>But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. Psalm 28:8,9 — <sup>8</sup>The LORD *is* their strength, and he *is* the saving strength of his anointed. <sup>9</sup>Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

IV. Luke 13:9 — And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

1. There is a limit to God's patience.

1. Genesis 6:3 — And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
2. Romans 2:5,6 — <sup>5</sup>But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup>Who will render to every man according to his deeds.
3. Romans 11:22 — Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
4. Romans 2:11 — For there is no respect of persons with God.
2. We should be thankful for God's longsuffering. 2 Peter 3:9 — The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
3. What more could God have done? Isaiah 5:4 — What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
4. God and Christ were always willing to help. Matthew 23:37 — O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

V. Lessons from this parable.

1. We must repent or perish. Time for repentance is limited.
2. God's longsuffering will come to an end one day.
3. God has given all that He can to rescue us. Romans 5:8,9 — <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him.
4. God expects fruit bearing.
5. 1 Chronicles 28:9 — And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.



## **The Friend At Midnight** (Luke 11:5-13)

### Introduction:

1. Theme: God Cares for His Children and Will Answer Their Prayers.
2. Main lesson: One is to be persistent in his prayer life.
3. Prayer is our talking to God through Jesus Christ.
4. Prayer shows many things:
  1. Our trust in God,
  2. Our dependence on God,
  3. The fact that we are not self-sufficient.
  4. We have needs beyond our abilities,
  5. We believe that God cares for us.
5. Jesus was a man of prayer:
  1. His baptism, Lk 3:21.
  2. His selection of the twelve, Lk 6:12.
  3. When His disciples confessed Him, Lk 9:18.
  4. At the transfiguration, Lk 9:28.
  5. When he raised Lazarus from the dead, Jn 11.
  6. For His disciples and unity, Jn 17.
  7. In the garden of Gethsemane, Mt 26:42.
  8. On the cross He prayed, "Father forgive them...." Lk 23:34.
6. If Jesus needed to pray while on earth, what about us?
7. If you were judged by your prayer life only, where would you stand in the sight of God?

- I. Luke 11:1 — And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

1. Notice Jesus is praying.
2. One of the disciples wanted Jesus to teach them how to pray.
3. John had taught His disciples how to pray.
4. Prayer is something that needs to be taught.
5. The average person in the world thinks he knows how to pray and makes several mistakes as a result of that.
  1. Some believe that God hears the alien sinner when he prays for salvation.
  2. Some believe in "mourner's-bench" salvation.
  3. Some believe they can pray to saints.
  4. Some believe they can pray to Mary.
  5. Some believe they can pray to Jesus.
  6. Some believe all prayers are answered in a positive way.

7. Some believe they have to kneel when praying.

II. Luke 11:2-4 — <sup>2</sup>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. <sup>3</sup>Give us day by day our daily bread. <sup>4</sup>And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

1. This is the model prayer, and not “The Lord’s prayer”.
2. We are not to pray this prayer today. The kingdom has come.
3. We are to have the right attitude in prayer:
  1. “Our Father”. . . . . A family attitude.
  2. “Which art in heaven”. . . . . A sojourn attitude.
  3. “Hallowed be thy name”. . . . . A reverend attitude.
  4. “Thy kingdom come”. . . . . A spiritual attitude.
  5. “Thy will be done as in heaven so on earth”. . . . . A submissive attitude.
  6. “Forgive us our sin...”. . . . . A forgiving attitude.
  7. “And lead us not into temptation...” A thirst for righteousness attitude.
4. Without the right attitude, our prayers will not be answered.

III. Luke 11:5-7 — <sup>5</sup>And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup>For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

1. A man goes to his friend at midnight begging for three loaves of bread.
2. The man doing the begging had an unexpected guest to drop in.
3. The plea is made because of a great need, “I have nothing to set before him.”
4. The man in the house said, “Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.”
  1. The houses back then were small, and oftentimes the parents and children slept in the same room.
  2. Therefore, for the man to get up to administer to his neighbor’s needs meant that he would arouse the entire household.
5. To answer his neighbor’s cry for help, to him, was not possible.

IV. Luke 11:8 — I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

1. Friendship was not why this man got what he needed.
2. He got what he needed because of his importunity.

3. This simply means that the man continued to beat on the door and cry out I need three loaves of bread.
  4. "Importunity is persistence to the point of shamelessness" (Godet).
  5. If a man is about to knock your door down, do you think you or your children will get any sleep?
  6. 1 Thessalonians 5:17 — Pray without ceasing.
  7. James 5:16 — Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
- V. Luke 11:9,10 — <sup>9</sup>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
1. "All of these imperatives are in the present tense; keep on asking, seeking, and knocking, i.e., be persistent. Do not be discouraged." (Jackson.)
  2. The Lord is telling us to be like the man asking for the loaves. Do not give up.
  3. James 4:2,3 — <sup>2</sup>Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. <sup>3</sup>Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
  4. Psalm 118:5-9 — <sup>5</sup>I called upon the LORD in distress: the LORD answered me, *and set me* in a large place. <sup>6</sup>The LORD *is* on my side; I will not fear: what can man do unto me? <sup>7</sup>The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me. <sup>8</sup>*It is* better to trust in the LORD than to put confidence in man. <sup>9</sup>*It is* better to trust in the LORD than to put confidence in princes.
  5. 1 John 3:22 — And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
  6. John 15:7 — If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
  7. Psalm 5:3 — My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.
  8. Proverbs 15:8 — The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright *is* his delight.
  9. Proverbs 15:29 — The LORD *is* far from the wicked: but he heareth the prayer of the righteous.
- VI. Luke 11:11-13 — <sup>11</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he* ask a fish, will he for a fish give him a serpent? <sup>12</sup>Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup>If ye then, being evil, know

how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

1. If we as earthly parents know how to respond to the requests of our children, how much better then does our heavenly Father know how to respond to our petitions or prayers.
2. "If ye then being evil." This is the thought of finite, limited or human.
3. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"
  1. The Lord is speaking to His disciples to whom the miraculous operation of the Holy Spirit was going to be given.
  2. The contrast is: if our earthly fathers try to meet our needs, then how much more will our heavenly Father meet our spiritual needs.
  3. The disciples would not have had a greater need once Jesus ascended back into heaven than Divine guidance by the Holy Spirit.
  4. Jesus is saying you will not be given a serpent at that hour.
4. Contrast between the man in the house and our heavenly Father:
  1. Man in house asleep. . . . . God never sleeps.
  2. Man in house had to be begged. God does not need to be begged.
  3. Man gave not out of friendship. . . . . God gives out of love.
  4. Man gave what was needed. . . . . God gives more than the need.
  5. Man was at a given location. . . . . God is everywhere.
  6. Man did not want to be bothered. . . . God always anxious to help.
  7. Man's attitude was wait. . . . . God's attitude is do it today.

#### VII. Lessons from this parable

1. We must be fervent in prayer. We are not to faint, but pray.
2. No problem is too big or too small for God.
3. Men must be patient in prayer.
4. Prayer helps us to be dependent on God.
5. God knows how to answer prayers.
6. We are not to give up because the first request did not get the job done.
7. God is anxious to answer our prayers.

## **The Pounds** (Luke 19:11-27)

### Introduction:

1. Theme: Our Responsibility to The Christ.
  2. Main lesson: We will be rewarded in direct proportion to the using of our opportunities.
  3. Ability and opportunity equals responsibility.
  4. This parable follows the Lord's visit with Zacchaeus.
  5. It precedes His triumphant entry into Jerusalem.
  6. What is the difference between the parables of the pounds and the talents?
    1. In the case of the talents, they all have different abilities and are judged with that in mind.
    2. In the case of the pounds, they all have the same abilities and are judged with that in mind.
  7. The Lord sets forth His mission on earth just before He speaks the parable of the pounds. Luke 19:10 — For the Son of man is come to seek and to save that which was lost.
- I. Luke 19:11 — And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
1. We know why the Lord spake this parable. He was near Jerusalem and some thought that the kingdom would immediately appear.
  2. They were expecting an earthly kingdom.
  3. The parable shows the following things:
    1. A different kind of kingdom,
    2. The kingdom is received elsewhere,
    3. A delay in the visible manifestation of the king's absolute authority,
    4. "Wait patiently and occupy - serve the king" (Kell).
- II. Luke 19:12 — He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
1. The nobleman is Christ, the far country is heaven; the kingdom is the kingdom or church, the return is the second coming.
  2. Christ went to the Ancient Of Days to receive His kingdom. Daniel 7:13, 14 — <sup>13</sup>I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup>And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should

serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

3. Some try to teach that the kingdom has not been established, but the Bible says otherwise:
  1. Mark 9:1 — And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
  2. Colossians 1:13 — Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.
  3. John 3:5 — Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.
  4. Revelation 1:9 — I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
4. The concept of His return in this verse is the second coming.

III. Luke 19:13 — And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

1. He gave his ten servants a pound (\$16.00 each).
2. He told them to occupy until He came.
3. What does it mean to “occupy”? They were to take care of the kingdom while the King was gone.
4. God is good to us in giving to us various abilities and opportunities.
5. They were to use their pounds wisely.

IV. Luke 19:14 — But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

1. Many hate the Christ and refuse His rule. The Jews did this.
2. The Gentiles received Christ better. Romans 15:12 — And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
3. One can refuse the rule of Jesus, but there is a price to be paid. Luke 19:27 — But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
4. 1 Corinthians 15:25 — For he must reign, till he hath put all enemies under his feet.
5. 2 Timothy 2:12 — If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us.
6. Luke 1:33 — And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

- V. Luke 19:15 — And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
1. The calling of the servants to give an account represents the judgment. 2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
  2. When the King returns, He will do three things:
    1. He will reward the faithful,
    2. The negligent will suffer loss,
    3. “The rebels will be destroyed” (Kell).
- VI. Luke 19:16,17 — <sup>16</sup>Then came the first, saying, Lord, thy pound hath gained ten pounds. <sup>17</sup>And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
1. The first had gained ten pounds.
  2. He declared him faithful and gave him authority over ten cities.
  3. “Notice, the proportionate reward corresponding to the gain” (Jackson).
  4. “Each man’s state of happiness will be exactly proportioned to his fitness for it. Like vessels of various size, all may be filled, but all not contain the same” (Walsham How).
- VII. Luke 19:18,19 — <sup>18</sup>And the second came, saying, Lord, thy pound hath gained five pounds. <sup>19</sup>And he said likewise to him, Be thou also over five cities.
1. The second had made five pounds.
  2. There is no greater privilege than to be declared a faithful servant by the King of kings and Lord of lords.
  3. Again, the reward corresponds to the effort put forth.
  4. How much effort are we putting forth?
- VIII. Luke 19:20-23 — <sup>20</sup>And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin: <sup>21</sup>For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. <sup>22</sup>And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup>Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
1. The wicked servant put the pound in a napkin.
  2. The reasons why he failed:

1. He was lazy,
  2. He gave in to fear,
  3. Wrong view of the king,
  4. Made excuses.
3. The king wanted to know why he did not put the money in a bank and draw interest.
  4. The king said that he would judge the man according to his assessment of things.
  5. Compare this wicked servant to the wicked servant who has one talent in Mt 25.
- IX. Luke 19:24-26 — <sup>24</sup>And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. <sup>25</sup>(And they said unto him, Lord, he hath ten pounds.) <sup>26</sup>For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
1. The principle here is use it or lose it.
  2. The king said, take the wicked servant's pound and give it to the man who has ten.
  3. They said, he already has ten. The king said, to him that hath it shall be given and to him that hath not it shall be taken away.
- X. Luke 19:27 — But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
1. "The destruction of Jerusalem and the doom of all who deliberately rebel against Christ are here foreshadowed" (Plummer).
  2. Also depicted is the judgment at the end of time for all those who rebel against the Lord and His Anointed. 2 Thessalonians 1:7-9 — <sup>7</sup>And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup>In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.
  3. John 15:24,25 — <sup>24</sup>If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup>But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
  4. Matthew 22:7 — But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

5. Mark 14:21 — The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

XI. Lessons from this parable.

1. We must use our opportunities.
2. We cannot rebel against God and win.
3. We are to faithfully labor in the Lord's absence.
4. Christ will not accept excuses.
5. One does not have to live ungodly to be lost. One can be lost for lukewarmness and neglect.
6. Our pounds will increase if we use them.
7. One does not have to be a fornicator to be lost.
8. Reward and condemnation depends upon one's doing what he is able to do.
9. God wants us to put Him first.
10. One must examine himself. 1 Cor 13:5.
11. Jesus is King now.
12. The kingdom is here.
13. The Lord went to His Father to receive the kingdom.
14. There is a severe side to God. Rom 11:22.
15. God means what He says.
16. We must hear those words, "Well done, thou good and faithful servant."

XII. False doctrines exposed by this parable.

1. Grace only.
2. Faith only
3. Once saved, always saved.
4. Premillennialism.
5. One church just as good as another.
6. Universalism.
7. The Jews are God's elect people today.
8. No free moral agency.



## **The Unprofitable Servant** (Luke 17:7-10)

### Introduction:

1. Theme: Master and Servant Relationship; The Nature of Service That God Requires.
2. Main lesson: All the works that a man can do to try to serve God leaves him in an unprofitable state. It is God's hand of grace that lifts man up when one has done what God has asked him to do.
3. Luke 17 starts out by teaching that offences will come, but woe unto that man by whom the offences come.
4. Jesus also teaches that when one offends us that we are to rebuke him and if he repents forgive him.
5. God will not forgive us unless we repent.
6. The apostles, upon hearing this, said Lord increase our faith.
7. He then tells them what they could do if they had the faith as a grain of mustard seed.
8. Then, the Lord tells the parable of the unprofitable servant.

- I. Luke 17:7 — But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

1. There are many relationships in the Bible concerning the believer that helps us to realize our place.
  1. King – Citizen.
  2. Father – Children.
  3. Head – Body.
  4. Groom – Bride.
  5. Shepherd – Sheep.
  6. Vine – Branch
  7. Master – Servant.
2. The servant is not greater than the master. Matthew 10:24 — The disciple is not above *his* master, nor the servant above his lord. John 13:16 — Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
3. A servant must occupy his office.
4. Christ was glad to be a servant. Philippians 2:7 — But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Hebrews 5:8,9 — <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him.

5. We are to have the same mind set as Christ. Philippians 2:5 — Let this mind be in you, which was also in Christ Jesus.
  6. The word servant means a “slave” or “bond person” (Strong’s).
- II. Luke 17:8 — And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
1. The master has the right to give the orders.
  2. The master has the right to expect the servant to serve him.
  3. After the master is taken care of, then the servant can eat.
  4. So it is with Christianity:
    1. The master has the right to speak and expect His servants to obey. Luke 6:46 — And why call ye me, Lord, Lord, and do not the things which I say?
    2. The master has the right to expect us to hear and serve. 1 Samuel 3:9,10 — <sup>9</sup>Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. <sup>10</sup>And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
- III. Luke 17:9 — Doth he thank that servant because he did the things that were commanded him? I trow not.
1. The Lord does not thank the servant for doing his duty.
  2. God does not go around thanking us for all we have done for Him.
  3. Man has a duty to God. Ecclesiastes 12:13,14 — <sup>13</sup>Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. <sup>14</sup>For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.
  4. John 14:15 — If ye love me, keep my commandments. John 15:14 — Ye are my friends, if ye do whatsoever I command you.
5. The word “trow” means “think” (Strong’s).
- IV. Luke 17:10 — So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
1. All have sinned. Romans 3:23 — For all have sinned, and come short of the glory of God.
  2. All deserve to be lost. Romans 6:23 — For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
  3. Notice, there are things commanded that we must do: Matthew 7:21 — Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven; but he that doeth the will of my Father which is in heaven.  
Revelation 22:14 — Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

4. We need to have the attitude of the prodigal son. Luke 15:18,19 — <sup>18</sup>I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup>And am no more worthy to be called thy son: make me as one of thy hired servants.
5. It is our duty to obey God. 2 Thessalonians 1:8 — In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
6. If we are faithful, then the following will occur: Luke 12:37 — Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

V. Lessons from this parable.

1. We cannot work our way to heaven.
2. All we like sheep have gone astray.
3. God has been gracious to all of us in offering to us salvation.
4. There is nothing that God has to have from us.
5. God gives us ability for service.
6. God gives His servants daily spiritual food. 2 Tim 2:15.
7. God's goodness goes far beyond man's effort to serve. Rom 5:8,9; 6:1,2.
8. Man's best service is spoiled by his imperfections.
9. Humility is a huge part of service.
10. By the grace of God, we are what we are. 1 Corinthians 15:10 — But by the grace of God I am what I am.
11. We have been purchased by God. 1 Cor 6:19,20.
12. The servant must know what the Master wants.

VI. False doctrines exposed by this parable.

1. Grace only.
2. No law.
3. Legalism.



## The Two Debtors

(Luke 7:36-50)

### Introduction:

1. Theme: There is a Relationship Between Forgiveness and Love.
  2. Main lesson: We should love God because He first loved us and gave His Son for us. We should truly appreciate how much God has forgiven in our lives.
  3. The more we realize that we were saved by God's amazing grace, the more it should humble all of us.
  4. I must realize my great need.
  5. The setting for this parable is in Simon's house. No doubt there were a lot of important people there.
  6. A woman with a bad reputation washes the Lord's feet with her tears, dries them with her hair, and anoints them with ointment.
  7. Simon sees this and speaks within himself, but the Lord, knowing his thoughts, speaks out loud to all.
  8. We have in this lesson the two extremes of the social spectrum. The Pharisee who thought that he was at the top of the ladder, and the woman whom he deemed to be at the bottom of the ladder.
  9. Some believe that the woman in this lesson is Mary Magdalene. There is no reason for one to believe this.
- 
- I. Luke 7:36-38 — <sup>36</sup>And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup>And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup>And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
    1. The Pharisee's name was Simon. (See verse 40.)
    2. A woman (who was a sinner) heard that Jesus was at Simon's house, and she went and stood at the feet of Jesus weeping.
    3. She washed His feet with her tears. She wiped them with her hair. Next, she kissed His feet and anointed them with the ointment.
    4. Proverbs 13:15 Good understanding giveth favour: but the way of transgressors is hard.
    5. Matthew 5:3,4 — <sup>3</sup>Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup>Blessed *are* they that mourn: for they shall be comforted.
  - II. Luke 7:39 — Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

1. Simon is concerned about Jesus being qualified to be a prophet and at that very time the Lord is reading his mind (thoughts).
2. Jesus often showed that He knew the thoughts of the people around Him. Matthew 9:4 — And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Luke 5:22 — But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
3. Jesus not only knew the woman and what she was, but He also knew the Pharisee.
4. What hell implies about God (if there is a hell and there is), then certain things have to be true about God.
  1. He has to know what is right and wrong in all cases.
  2. He has to know who is involved in these right and wrong actions at all times.
  3. He has to know if those who were involved in wrong actions have tried to make it right.
  4. He has to know the thoughts and intents of the heart of man.
  5. He has to know when man becomes accountable for his actions.
  6. He has to know when man has become too senile to respond correctly to His commandments.
  7. He has to know what others would have done in that same situation.
  8. He has to make sure that no one is tempted above that which he is able to stand.
  9. He has to be impartial.
  10. He has to make known the standard to all mankind.
  11. He has to care enough about us to try to keep us out of these actions.
  12. He has to care enough to try to get us out of a lost state.
  13. He has to demonstrate that love in such a way that no seriously thinking person could doubt His concern for each of us.
  14. He must have the ability and right to forgive those who, through faith, will obey Him.

III. Luke 7:40-42 — <sup>40</sup>And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. <sup>41</sup>There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. <sup>42</sup>And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

1. Jesus wants to respond to the thoughts that Simon had.
2. Simon says, say on.
3. Jesus tells the parable of two debtors, neither of which could pay his debt. The creditor forgave both men. One owed five hundred pence and the other owed only fifty.
4. A pence was a days wage. So one man owed five hundred days, and the

- other fifty days, of wages.
5. The Lord wants to know if both are forgiven, then which will love the creditor most.
- IV. Luke 7:43 — Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.
1. Simon said, I suppose the one to whom he forgave the most.
  2. Jesus said, thou has rightly judged.
  3. Matthew 11:28-30 — <sup>28</sup>Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup>For my yoke *is* easy, and my burden is light.
- V. Luke 7:44-46 — <sup>44</sup>And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. <sup>45</sup>Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. <sup>46</sup>My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
1. The Lord points out the difference between the woman's reception of Him as opposed to that of Simon's.
  2.
 

|  |  |
|--|--|
| Simon: <ol style="list-style-type: none"> <li>1. Gave me no water for my feet.</li> <li>2. Gave me no kiss.</li> <li>3. Did not anoint my head.</li> </ol> | Woman: <ol style="list-style-type: none"> <li>1. Washed my feet with tears.</li> <li>2. Kissed my feet.</li> <li>3. Anointed my feet with ointment.</li> </ol> |
|--|--|
  3. The Lord is saying that the woman gave Him a better reception than Simon did, and Jesus was a guest of Simon's.
  4. Why was the woman drawn to Jesus?
    1. He was not interested in using her, but helping her.
    2. She had faith in Jesus.
    3. She must have felt like Paul: 1 Timothy 1:15 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
- VI. Luke 7:47-49 — <sup>47</sup>Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. <sup>48</sup>And he said unto her, Thy sins are forgiven. <sup>49</sup>And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
1. The Lord realized that her sins were many. He forgave them.
  2. The crowd wanted to know who is this that forgives sins?

3. Only Deity can forgive sins. Therefore, Jesus is Deity.
4. Mark 2:10,11 — <sup>10</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup>I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
5. One loves much who is forgiven of much.
6. Notice, the Lord did not pronounce that the Pharisee's sins were forgiven!
7. He did not see his need as the woman saw hers.

VII. Luke 7:50 — And he said to the woman, Thy faith hath saved thee; go in peace.

1. Jesus declared the woman to be saved by faith.
2. He told her to go in peace.
3. Peace follows forgiveness of sins.

VIII. Lessons that we can learn from this parable.

1. The Lord knows all things
2. Sometimes we do not treat Jesus right.
3. The way of the transgressor is hard. We see the agony of sin in this woman's life.
4. Some look down their noses at others.
5. We must be appreciative for what God has done for us. 1 John 4:19 — We love him, because he first loved us.
6. Where would we be if Jesus read our thoughts? He does!
7. Peace and happiness is that which follows salvation.
8. The woman gave her most prized possession.
9. She loved much. How much do we love Jesus?
10. Jesus gave the woman a reason to live.
11. All sinners are head over heels in debt to God.
12. Love is the great quality out of which our appreciation for God must grow.
13. No man has the wherewith to pay God for sin.
14. Some go deeper into sin than others.
15. It is one thing to wine and dine Jesus; it is something else to see your need for Him.