

FRANK YOUNG'S
NOTES AND SERMON OUTLINES
ON
THE PARABLES OF OUR LORD

TABLE OF CONTENTS

<u>SUBJECT</u>	<u>PAGE</u>
Introduction	1
The Sower	6
The Tares	12
The Mustard Seed	15
The Leaven	17
The Hidden Treasure and the Goodly Pearl.	20
The Fish Net.	22
The Evolution of the Gospel	24
The Good Samaritan.	27
The Rich Fool	30
The Unjust Steward	33
Parables Concerning the Lost (Intro)	35
The Lost Sheep	35
The Lost Coin	36
The Lost Boy	37
The Elder Brother.	37
The Rich Man and Lazarus	38
The Unjust Judge	41
The Pharisee and the Publican	43
The Ten Virgins	46
The Laborers in the Vineyard	49
The Vine and the Branches.	51
The Sheep Fold.	53
The Two Sons	54
The Unmerciful Servant	57
The Talents.	59
The Great Supper	62
The Judgement.	66

Matthew 13

1. The Sower
2. The Tares
3. The Mustard Seed
4. The Leaven
5. Treasure in Field
6. The Pearl of Great Price
7. The Fish Net

Matthew 25

1. The Ten Virgins
2. The Talents
3. The Judgment

Luke 10

1. The Good Samaritan

Luke 15

1. The Lost (4)

Luke 18

1. The Unjust Judge
2. The Pharisee and Publican

Matthew 20

1. Laborers in Vineyard

Mark 4

1. The Sower
2. The Evolution of Gospel
3. The Mustard Seed

Luke 12

1. The Rich Fool

Luke 16

1. The Unjust Steward
2. Richman and Lazarus

Luke 14

1. The Great Supper

INTRODUCTION TO PARABLES

If preach on parables only every now and then:

A. Introduction

1. Should include the definition of a parable
2. Suggest main purpose of parables. (4)
3. Introductory statements peculiar to this particular parable on which you are speaking.

B. Body

1. Give purpose of this specific parable-why was it spoken by Jesus?
2. The main lessons learned from this parable.
3. The incidental lesson from the parable.

C. Conclusion

PARABLES – Introduction

1. Matthew 13 – Jesus first teaching in parables
 - A. Notice verse 35, He spoke in parables in fulfillment of prophecy that he would do so, and reveal certain truths.
 1. Psalms 78:1, 2, the prophecy
 2. Jesus fulfilled prophecies by speaking in parables.
 3. The fact that He spoke in parables about the kingdom, shows that kingdom was in the mind of God in the days of David. Thus, pre-millennialism is false.

2. See John 7:46, “Never man spoke like this man.”
 - A. See Matthew 7:28, 29, Spoke as one having authority, and not as a scribe. “You have heard, but I say . . .” His teaching unique because he spoke with authority.
 - B. His teaching unique because of the information. He gave as well as the fact He spoke with authority.
 - C. John 11:25, “I am the resurrection. . . life”.
 - D. Jesus’ teaching proved to people that He was the Son of God.
 - E. John 14:24, Jesus made many unique claims. “. . .the word which ye hear is not mine, but the Father’s which sent me.”

3. Jesus easily silenced His critics.
 - A. Matthew 21:23-27, they asked “By what authority you do this?” He asked, “From whence was John’s baptism?”
 - B. Matthew 22:15-22, “It is lawful to give tribute unto Caesar?”

4. Who accepted Jesus’ teaching?
 - A. Mark 12:37, “Common people heard Him gladly.”
 - B. Matthew 11:25, “Hid things from wise and prudent. . .revealed them unto babes.”
 - C. Jesus taught great lessons, but method simple, and easy to be understood.

5. Figurative language.
 - A. It is not literal language – use figures which are drawn from literal.
 - B. Luke 3:4-6, speaking of work of John the Baptist. “Every valley shall be filled, every mountain and hill shall be brought low, the crooked shall be made straight, rough ways made smooth.” Figure of a road builder, but John not literally building a road.
 - C. Luke 13:32, Jesus called Herod a fox.
 - D. Matthew 8:22, “Let the dead bury their dead.”
 - E. Matthew 26:26-29, “This is my body,” “this is my blood.”
 - F. John 4:14 not a literal well of water, “well of water springing
 - G. John 6:27, spiritual meat is to come first, before literal meat.
 - H. John 6:48, He is not literal bread. He is the meat that gives eternal life.
 - I. John 6:53-54, this not speaking of the Lord’s Supper. It was not instituted at that time. It is not eaten for the remission of sins. This speaking of man’s service to God in all ways.
 - J. John 1:29, “Behold the Lamb of God. . .”
 1. Rev. 5:5, “The Lion”
 2. Using two different figures to be same man.

- K. Peter couldn't be doorkeeper and foundation in the same figure, (Matt. 16:18, 19)
6. Because language is figurative doesn't mean it is not true. The lesson presented is still true.
 7. Is a difference in figurative language and in spiritualizing the Bible.
 8. Figurative language is to be interpreted by the literal language, and not the literal for the figurative.
 - A. There cannot be figurative language, unless there is first literal language.
 1. John 15:1, to understand this, one must first know something about a literal vine.
 2. Mark 11:25, "When ye stand praying", some make law that one must kneel to pray. They say stand here is figurative. Can't be figurative without literal. Use Eph. 6:11 to prove it. But in Eph. 6 it means to hold the line, not to retreat; not standing on feet. The Ephesians knew something about standing or retreating, so Paul could use figurative in writing to them. "Put on the whole armor of God that ye many stand against the wiles of the devil."
 9. Parables prominently used by Christ. Others also gave parables, but most are by Christ. Some in O.T. also.
 - A. 2 Samuel 12:1-23, parable of Nathan to David about the ewe lamb. "Thou art the man."
 - B. 2 Samuel 14:1-24, the woman of Tekoa.
 - C. Jeremiah 18
 - D. Numbers 24:3, Baalam's parable blessing Israel.
 10. Are 35-40 parables taught by Jesus? Reason for gap? Luke 16, Rich man and Lazarus and such as this. It is a parable or real event?
 11. Jesus did much teaching in parables. They seem easy, but try to make one up yourself.
 12. Matthew 13:10, "Why speakest thou unto them in parables?"
 13. What is a parable? Mark 4:30, inspired definition. (To throw beside)
 - A. "para" – beside
 - B. "ballein" – to throw
 14. Parables were something with which people were familiar. They were taken from an ordinary well known illustration. Taken from occurrences that every one was familiar with. "Sower went forth to sow." Parable of the lost sheep, etc. Matthew 20:1, householders hiring laborers into his vineyard.
 15. Parables were either an actual occurrence, or they could happen. Therefore, though something is a parable it is still true. Jesus never in anyway taught an untruth.

16. Some said parable is an earthly story with a heavenly meaning.
17. Some who don't believe in hell, say Luke 16, is "Just a Parable." Doesn't matter. It is still true.
- A. Some argue that it is not a parable. Luke 16:19. says, "a certain rich man," Luke 16:1, 2, 9, 10 uses some type language and says it is a parable.
 - B. Figurative language sometimes used when something is not a parable.
 - C. Most scholars say it is a parable. Dungan, Johnson, Lightfoot, Trench.
18. Difference between parable and fable.
- A. Fable is a fictitious thing. The characters are make-believe, artificial. Trees talking, looking for a king. Could not happen literally. A parable either did happen, or could happen.
19. Allegory – Gal. 4 Each detail has its counterpart. Usually contains own explanation.
20. In a parable there is usually one main lesson, one central truth.
21. Vine – two dangers in interpreting parables. 1. Ignoring the important features. 2. Trying to make all the details mean something. (From his Word Study).
22. Four main reasons for parables:
- A. To reveal truth, (teach unknown by known).
 - 1) Call of the gospel emphasized often. Matt. 20:1, householder hiring laborers into vineyard.
 - 2) The growth of the kingdom, (Matt. 13:1-12) the parable of the mustard seed.
 - 3) How Kingdom will extend, (parable of leaven).
 - 4) The power of the gospel, (Matt. 13:3) parable of the sower.
 - B. To "embalm" truth, (make it easy to remember).
 - 1) Shows the value of using illustrations. They will be remembered.
 - C. To conceal truth from those who would abuse it.
 - 1) Luke 10:21, things hidden from wise and prudent and given to babes. Other class would abuse it.
 - 2) Matt. 7:6, don't cast pearls before swine.
 - 3) Matt. 11:25, (cf—Luke 10:21)
 - 4) Matt. 13:10-16,
 - a. Two classes of people
 - b. It is dangerous not to desire truth. John 7:17
 - c. Jesus not blind them, they just close eyes and not want to see the truth.
 - d. John 12:37-41
 - e. John 8:43, why can't hear his word? See verse 37, they rejected His word.
 - 5) 2 Thess. 2:10-12, men who don't love truth will believe a lie.
 - 6) Acts 8:31; 10:31, these were men who love the truth and were seeking it. They found it. John 7:17, "he who wills to do the truth."
 - D. To cause one to acknowledge truth without realizing at the time that it applies to him.

- 1) David and Nathan—the ewe lamb.
- 2) Matthew 21:33-46, the rejections of Jesus by the Jews. Jesus showed them their fate before they realized it applied to them.

“INTERPRETING PARABLES”

1. Is usually one basic lesson or idea in a parable. One main reason why the parable is taught. Luke 16—to show how men are to handle their money. No one asked for this to be interpreted. They knew what He meant. He interpreted the parable of the sower and the tares. Yet, parable of tares often misused today. Also, may take Luke 16 and apply it to Jesus and Gentiles. Rich man—Jesus; Lazarus—Gentiles.
2. Parable of Good Samaritan (Out of context) robbed man—Adam; Jerusalem—Heaven; Jericho – world; robbers – Devil and his angels; priest – Old Law; levite – prophets; Good Samaritan – Christ; beast – body of Christ; Inn – church; two pence – Father and Son; Good Samaritan’s promise to return – Christ’s promise to come again. This is how far some get in interpreting parables.
3. Parables of Talents (Matthew 25:14-30) goods bestowed on Pentecost. Goods given were in Ephesians 4:10ff (Mis-interpretation)
4. In interpreting parables:
 - A. What is the main lesson?
 - B. Look at the context. It often gives the key.

1) Luke 15:1, 2	4) Luke 18:1	
2) Luke 19:11	5) Matt. 22:14	(Tell why parables
3) Luke 18:9	6) Matt. 25:13	given)
 - C. Notice introduction to and application of parable. Luke 18:9; 19:11; 18:1
5. Trench- parables are apples of gold in network of silver. They are like a casket; exquisite workmanship, but in which jewels, yet richer than itself are laid up. Like fruit, lovely to look upon, but the inner sweetness is better.

See Matthew 13:34, 35

Matthew 13:11, 16 mysteries are thing as yet unrevealed. Wasn’t given to them because they refused to learn. Verses 11 and 16 are contrasted.

‘THE SOWER’

Matthew 13:3-23; Mark 4:3-20; Luke 8:5-15

Introduction: Two parables are explained by Christ: The Sower and The Tares.

I. “A sower went forth”—“there went out a sower”—“A sower went out.”

1. They did literally have to go out of town, to the fields to sow. Parallel it with the great commission. The Gospel to be carried to mankind. (Matt. 28:19, 20; Mark 16:15, 16)
2. The sower is the teacher. In sowing seed, men sow in hope. Sow, hoping to reap. See Gen. 8:22. Will always be a time to sow. See Psa. 126:5, 6. “They that sow in tears shall reap with joy.” Paul said, “Preach the word. . .” We may have to sow in tears, but will come rejoicing, bringing in the sheaves.
3. Eccl 11:6
4. 1 Corinthians 1:21, pleased God by foolishness of preaching . . .
5. Isaiah 55:11, word shall not return void.
6. If man not believe there is power in seed, he won’t plant it. (Romans 1:16; Hebrews 4:12). We must realize the power of God’s Word. God’s word is the seed, not man’s word.

II. “Sower soweth the word”, “word . . . seed of the kingdom.”

1. If one wants wheat, sow wheat; corn, sow corn; Christians, sow the word of God.
2. Crop not dependant on what was sown there last year. Can have corn one year and wheat the next.
3. If sow seed, it will grow and produce the N.T. Church whether there has been one there formerly or not. Crop depends upon seed sown; it is not a matter of succession.
4. Crop doesn’t depend upon character of the sower. No matter who sow seed, if it is good seed and good soil, it will bring forth a crop. Scientist or idiot might both sow corn, but corn come up in cases, not wheat. If crow pick up a grain of corn and drop it and it grow, it won’t produce crows, but corn.
 - A. Phil. 1:15-18. Some preached Christ of envy and strife. They have wrong motive, but message still true, and Paul wanted them to continue so long as Christ was preached. Still do good for the hearers.
 - B. Word of God will produce only a Christian. To produce a denominationalist, must teach what the principles of that denomination are.
5. In every conversion, there was either the inspired man or the inspired word. They are equal, for inspired man spoke word of God. One became a Christian in either case by obeying the message. In Acts, many accepted, but many also rejected. Acts 20:32, “word of His grace, which is able to guild you up.” Become Christian and live Christian life by obeying the word.
6. If want to plant corn in California don’t have to have a row of corn from here to California just take the seed there and plant. This proves idea of church succession is false.

III. The Soil

1. The soil is the human heart, (Matt. 13:19; Luke 8:12)
2. What is the “heart” of the Bible? It is the part that receives the word of God. It is the mind. It is dealing with man’s will.
 - A. Lydia—God opened her heart. (Acts 16). Opened her mind.
 - B. Romans 10:10, “with heart man believeth. . .”
 - C. Romans 6:16-18, “. . .obeyed from the heart. . .”
3. The word is sown into the heart. Who is responsible for the type of heart a person has? Predestination—says that God is responsible. But, man is responsible for his own heart.
 - A. Ezek. 18:31, “. . .make you a new heart. . .” Places responsibility on man.
 - B. Prov. 4:23, “. . .keep thy heart. . .”
 - C. James 4:8, “. . .purify your hearts. . .”
 - D. Acts 8:21, “. . .thy heart is not right. . .”
4. The soil must be prepared. Who prepares one’s heart to receive God’s word?
 - A. 2 Chron. 30:19, “Who prepared his heart to seek God. . .”
 - B. Acts 16:14, How God opened Lydia’s heart? See Psalms 119:130, “entrance of thy word giveth light. . .” God open her heart by Paul’s preaching.
 - C. God prepares peoples’s heart. How? Same way he did with Lydia. Through preaching.
 - D. Jer. 23:29, God’s word like a fire, and a hammer.

IV. Wayside Soil

1. Fowls came and devoured this seed. Ground too hard for the seed to take root any at all. Luke tells us that it was also trodden under foot.
2. Jesus explains it in Matthew 13:19; Mark 4:15; Luke 8:12. Before seed can grow, devil comes and removes it from the person’s heart. This is person who doesn’t take time or allow word to get into his heart. Too busy elsewhere. The devil will remove it. He know the power of the word of God, therefore seeks to remove it from men’s hearts. In Jesus’ temptation, (Matt. 4) Jesus uses the word of God to overcome the devil.
3. Not only does devil believe power of God’s word, but this tells us that faith comes by hearing God’s word. He removes the seed, “lest they believe.” They can’t believe without the seed. See Roman 10:17. This also shows they weren’t foreordained. If were, couldn’t believe anyway. They would have believed had devil not removed the word.
4. Shows that universalism is not so. Not all will be saved. Some won’t believe, so won’t be saved. (Luke 8:12).
5. Denies direct operation of the Holy Spirit. Devil took God’s word out of the heart. How Holy Spirit operates on heart? By word of God.
6. How devil removes God’s word from our heart?

- A. Cause you to apply it to others. Not to self.
 - 1) John 21:20, "What shall this man do?" Peter try to apply it to John.
 - 2) Some hear sermon, realize it is true, but apply it to others not self.
 - B. Due to prejudice. Their hearts waxed gross before heard it, so won't accept it, so devil removes it. Naaman, 2 Kings 5 had mind made up before he got there so wouldn't accept what prophet said.
 - C. By putting other things first. Luke 9:57-62, "Suffer me first to go bury my father." "First go bid them farewell."
 - D. 2 Corinthians 11:13-15, devil and angel of light, planting false doctrine and word of God in same heart.
 - E. Sometimes used family members.
 - F. "Join the church of your choice." "Church is not important."
7. Probably more than ¼ of our preaching will fall on wayside soil. Preaching can be successful, though many may not accept it. If sow, some will fall on wayside soil, but if don't sow, none will fall on good soil. Were often many who would not obey, even when Jesus preached.
- A. 2 Corinthians 2:15, 16, gospel is a savor of life unto life and of death unto death. Same gospel will save one and condemn other. (John 12:48; Romans 1:16) Difference lies in one's attitude, type of soil he is.
 - B. Sower not at fault for the wayside soil. He had done all he can when he preaches. Mark 16:15.
8. Felix is an example, Acts 24:25, of wayside soil.

V. Stoney Soil

- 1. Soil that is not deep enough for a plant to take root.
- 2. Have no root, believe for a while, then in time of temptation fall away. They had received the word with joy. Hearing is not enough. See Matthew 7:24. Difference between one who built on rock and sand, is one obeyed it and one didn't. Those however, received it immediately. Some in Acts 2:41 may have been this type of soil. Received word gladly and were baptized. Did they all remain faithful?
- 3. There is sometimes joy and happiness in false security.
 - A. The prodigal son.
 - B. Jer. 6:14, prophets say peace, peace when there is no peace.
 - C. This not what we are speaking of here though.
 - D. Mark 4:17, there had received word of God, had been partakers of its benefits. When we afflicted, "for the word's sake" they fall away.
 - E. Some today will be like this. Easy to reach, but soon fall away.
 - F. They were persecuted because of their faith, then their faith withered because it was not deeply enough rooted. They heard—received—believed—fell away. Luke 8:13. This not like wayside, where seed taken away from belief, but these had believed. They were lost when they quit believing.

- 1) Ex. 14:29-31, Hebrews delivered from Egypt. "The Lord saved Israel that day."
- 2) Jude 5, the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.
- 3) Ef. Psalms 106:12-ff, David show how they had believed God, but apostatized. Says they were unbelievers, V-24.
4. Some receive word quickly with joy, but at slightest trial they fall away.
 - A. Should always count the cost before beginning, Luke 14:25-33.
 - B. Matthew 13:44, man found hidden treasure, sold all he had to buy it. Why? He realized its great value.
 - C. Stony ground might be compared with foolish virgins.
 - D. Col. 2:7; Ephesians 3:17.
 - 1) Must be rooted and grounded in love.
 - 2) Rooted and built up in Him.
 - E. 1 Corinthians 15:58, be steadfast, unmovable.
 - F. This is the "big-meeting", emotional religion. They do it on spur of moment, out of emotion, not really realizing the cost.

IV. Thorny Soil

1. They grew up with the plant and choked it out.
2. "Becometh unfruitful", "bringeth no fruit to perfection."
3. How does it become unfruitful? What chokes it out?
(Luke 8:14; Mark 4:19; Matthew 13:22) The word is choked out of the hearts of people.
 - A. Shows that the power is in the word of God. When it is choked out, he becomes unfruitful.
 - B. "Cares of this world", (Matthew 13:22; Mark 4:19; Luke 8:14)
 - 1) Matthew 6:25-31, don't be overly anxious about material possessions; what shall we eat or drink.
 - 2) Put righteousness, justice, etc. first, then think about the material things we need.
 - 3) Luke 12:13-21, the rich fool.
 - 4) Luke 10:38-42, Martha was too anxious about serving. Anxious about many things. One thing needful. Good to be hospitable, but some things are more important.
 - 5) Many preachers quit preaching because can make much more money elsewhere.
 - 6) Best things that could happen to some is to lose their wealth.
 - 7) Nothing today crowds out God's word more than the cares of the world. How many church members more concerned about their job than the church?
 - C. "Deceitfulness of riches", (Matthew 13:22; Mark 4:19; Luke 8:14).
 - 1) 1 Timothy 6:17, charge rich not to be high minded or trust in uncertain riches, but trust in God. Some today trust in riches, not God. Money can make one high minded. Some rich feel no need for God. Their riches have deceived them.
 - 2) 1 Tim. 6:9, they that will to be rich fall into temptation, snare, foolish, hurtful lust, which drown men in destruction and perdition.

- 3) 1 Timothy 6:10, "The love of money is the root . . ."
- 4) Titus 1:11, false teachers doing so for money.
- 5) The rich young ruler. Couldn't give up his money.
- D. "The lust of other things", Mark 4:19. Some become so involved in science, politics, etc., that they forget about the word of God.
- E. "Pleasures of this life", (Luke 8:14)
 - 1) Need to have right attitude. This will cause us to look beyond this life.
 - 2) Abraham, Hebrews 11:10, "looked for a city which hath foundation"
 - 3) Moses, (Hebrews 11:24-27)
 - 4) Hebrews 11:35, were tortured . . . looking for better resurrection. They were looking beyond this life.
 - 5) 2 Timothy 3:4, lovers of pleasure more than God.

VII. Good Ground, (Matthew 13:8, 23; Mark 4:8, 20; Luke 8:8, 15)

1. "Heard it, received it, keep it, bring forth fruit with patience", (Luke 8:15) Not expect to reap after sowing. Must be patient.
2. "Hundredfold", this is a great yield.
 - A. Genesis 26:12, Isaac sowed and reaped 100 fold. God blessed him.
 - B. One author said crops in Babylon yielded 200 fold.
3. "Honest and good heart", (Luke 8:15). A heart free from prejudice, etc., one must have such a heart to receive the truth.
4. "Hear the word and receive it", (Mark 4:20), "accept it" (ASV)
5. Keep it, (Luke 8:15), "hold it fast", (ASV) (cf. Hebrews 2:1-3)
6. See Acts 10:33, Cornelius had good, honest heart.
7. Acts 17:11, 12, Bereans had good, honest heart also. They searched Scriptures daily . . . therefore, many of them believed.
8. "Keep it . . . hold fast", (cf. #5 above). This is in contrast to the other two (rocky, thorny) which did not hold it fast, but let it escape. Don't allow other to crowd it out, neither persecution nor riches, etc.
9. "With patience", without this, no fruit ever be brought forth.
10. "Some 30, 60, 100 fold". All who are faithful to gospel do not have same ability, thus not bear same quantity of fruit. See parable of the talents. Responsible only for what able to do, but a responsible.
11. "Take heed therefore how ye hear", (Luke 8:18), "Take heed what ye hear", Mark 4:24.
 - A. Have only one seed, but four soils. Up to each person to take heed how he hears, so us to accept the word.
 - B. Wayside—don't allow Satan to keep you from obeying the gospel. Becoming a Christian.
 - C. Stony—don't allow trial or persecutions to overcome us after becoming a Christian.
 - D. Thorny—teach us to endure cares life patiently. Be sure to put first things first in life.
 - E. Good—receive the word humbly and endure patiently and you will bear fruit to be saved. This is the only person who accomplishes the will of God in his life.

VIII. This parable emphasizes the necessity of sowing.

1. Romans 1:16, but won't save one who doesn't hear it.
2. Romans 10:17; Mark 16:15; Matthew 28:19
3. Ephesians 3:10, church to make truth know to world. "Pillar and ground of truth".
(1 Timothy 3:15)

IX. Not only our job to preach, but also job of others to hear properly. "Take heed how ye hear." Up to them to hear with open mind and good heart. Also up to them to hear proper thing. "Take heed what ye hear." Some messages one hears will be of no benefit in so far as saving his soul. How do people need to hear the word of God? Reverently! The attitude one has toward the Bible show his attitude toward God. One must also hear the word of God with the right exercise of faith in it.

X. The condition of the heart is not permanently fixed. It can change for better or change for the worse. Wayside soil could be made into good soil, etc.

WAYSIDE

Fouls devoured
Trodden down
Hear

understand not (John 7:17)
devil immediately snatch
and be saved.

STONY

No depth of earth
Sprung up immediately
Sun came up
Scorched
Withered
Had no root, lacked moisture

for a while believe; endure
but for a time
tribulation or persecution arise
because of the word
for the word's sake (Ip 4:16)
immediately he is offended; stumbles
Falls away

Hear word immediately receive it with joy
No root

THORNY

Thorns sprang up with it
Choke it
Yield no fruit

lust of other things James 1
entering in
choke word

Hear word
Cares of world, 1 John 2:15, 16
Pleasures of this life, Hebrews 11:24, 25
Deceit fullness of riches, 1 Timothy 6

become unfruitful; bring no
fruit to perfection. John 15:1, 2

GOOD

Brought forth fruit
100, 60, 30

bear fruit with patience
100, 60, 30

Honest and good heart
Hear word
Keep it (hold it fast ASV)
Understand

Those with honest and good heart not saved by that without word of God. John 8, of ye continue in my word, then are ye my disciples. “Patient continuance in well-doing.”

Wayside—heard never obeyed

Rocky and thorny—heard, became Christian, fell away

Good—heard, endured

Sun shined on good soil as well as rocky. Made good plant healthy, withered weak one.

“THE TARES”

Matthew 13:24-30, 36-43

Introduction

1. This is the second of the parable He explained. The other was, The Sower. These are the only two He explained. This is His second parable He taught.
2. Again He uses an agricultural example.
3. Some refer to this as the Parable of Discouragement because it shows that there will always be evil in the world. Yet, we also learn that people can do right if they want to.
4. Hebrews 11, tells us Enoch walked with God. Doesn't seem like so much until you read Jude 14, 15, where ungodly used so often to describe the other people of Enoch's day. See the task he has in living godly life.

I. He that soweth good seed is Son of man. Matthew 13:37

A. Son of man.

1. Matthew 18:20
2. Matthew 16:13, Jesus refer to self as Son of man.
3. Acts 7:56, Stephen refer to Him as the Son of Man.
4. This is seemingly used to show that God was manifest in the flesh. John 1:14

B. The seed he sowed was Good seed. The children of the kingdom. This show that God not responsible for sin and error in the world. James 1:13, 17, The seed is the children of the kingdom, children of the kingdom as result of the word of God. They are a result of the work of Christ. Actually they are the fruit of Christ's sowing the good seed.

III. "The field is the world", Matthew 13:38

- A. The sowing of Christ done in the world. Done now as a result of our obeying Great Commission.
- B. Kingdom not used in this parable like in other places in N.T. Usually refer to church of heaven, but here refer to world. Matthew 13:24.
 - 1. Luke 19:14, 1, parable of pounds.
 - 2. Matthew 28:18, "All power . . . in heaven and on earth".
 - 3. The field in which both good and bad seed were sown, had to be the same as kingdom out of which they were both gathered. The field is the world, therefore the kingdom is the world.
 - 4. The tares are the wicked people in the world. The good, sons of the kingdom, are those who have submitted to the will of God.

IV. The enemy that sowed tares – devil, Matthew 13:39.

- A. Christ has an enemy. Who? Satan. Christ has always had enemies. Satan try to kill Him when He was only an infant.
- B. The seeds the devil sows, produces evil people. Therefore, the devil works by law as well as Christ.
 - 1. Romans 8:2, "Law of spirit of life" law Christ. "Law of sin and death", law of Satan.
 - 2. Satan sows his seed and makes wicked people. We become wicked and his child by obeying his law.
 - 3. 1 Peter 5:8, 9, devil walks about as a roaring lion, seeking whom he may devour. Therefore, Christians must be vigilant and watchful.
 - 4. Romans 13:11, it is time to awake out of sleep, for now is our salvation nearer than when we believed.
 - 5. 1 Corinthians 15:34, awake to righteousness—sin not.
 - 6. Today, while we are sleeping, others are working teaching false doctrine.

V. The enemy sowed the tares, but it could not be detected at first. Look similar to the wheat. Same thing is true today. Much of the error being taught seems almost like the truth. Error is deceitful. Satan always trying to cause evil. Example of Job, Job 1:6, bad among the good. Bad or evil will always be with us in the world.

VI. Will always be good and evil in the world.

- A. This teaches good and evil in world, not in the church. Parable of fish net teaches about the church.
- B. Church exists in a world where wickedness and sin are, and will until the end of time. Will never be a time in this world when all will be Christians.
- C. Verse 27, show that even after all efforts people may put forth for good, will still be evil in the world. They seemed surprised that tares were in the field with the wheat.

VII. Can be zeal without the proper understanding or knowledge.

- A. See verse 28, shows we need knowledge without zeal. They wanted to go pull up the weeds. Evidently not realize it would ruin wheat also.
- B. Cf. Romans 10:1, 2.
- C. John 16:2, time come when men would kill apostles and think they were doing God's will.
- D. Paul was zealous, but did not have proper knowledge.
- E. Exodus 2:11, 12, why Moses kill the Egyptian? Thought time had come to deliver God's people. Acts 7:25.
- F. Acts 7, Stephen put to death. This was an example of what Jesus had said in John 16:2.

VIII. How pull out tares as they wanted to do?

- A. Catholics have tried to promote their cause with the sword.
- B. There is no right to rid the world of sin by force.
- C. God's word not conquer by sword, but by love.
- D. See verse 29, the proposal they made in verse 38 would have destroyed the good with the bad. Same true many times today.
- E. Cf. Matthew 26:51, 52, Peter cut off man's ear. He was zealous.
- F. Luke 9:54, James and John wanted to call down fire from heaven to destroy a city that would not receive Jesus. This was not according to Jesus' way, however.
- G. James 1:20, wrath of man worketh not the righteousness of God.
- H. 2 Corinthians 10:4, 5, "weapons of our warfare are not carnal . . ."
- I. Notice it was the servants who wanted to pull out the weeds, not the reapers.

IX. Time of reaping is at end of world. Matthew 13:39

- A. For the tares, time of destruction; for wheat, time of salvation. Time of final separation of good and evil will be when Christ come again.
- B. 2 Thessalonians 1:6-9.
- C. Therefore, no time element between judgment and the good and bad. Both occur at same time.
- D. Verses 39, 40, "end of world".
 - 1. ASV footnote say, "consummation of age".
 - 2. Same Greek used in Matthew 28:20, "lo, I am with you always, even unto the end of the world."
 - 3. Therefore, this cannot refer to end of the Jewish Age. Yet, many say, Matthew 28:20, only refers to the inspiration of the apostles, that Jesus would be with them until the fall of Jerusalem. If this is so in both cases, then Max King would be correct.
 - 4. This refers to the end of the Christian dispensation.

X. The misuse and abuse of this parable.

- A. Many say it teaches that there is to be no discipline in the church.
 - 1. Make it refer to church, not the world. Since weeds can't be pulled, say can't disfellowship anyone. If can't then they must call on drunkards and thieves to lead prayers, etc.

2. Parable says: “the field is the world.” Matthew 13:38. Contrast between good and evil in world, not the good and evil in the church.
3. It can't contradict the following passages.
 - A. 1 Corinthians 5:13
 - B. Romans 16:17
 - C. 2 Thess. 3:6, 14
 - D. Titus 3:10
 - E. Can't make figurative passage contradict a literal one.

XI. His angels will come and gather out all the evil from the kingdom. Matthew 13:41, kingdom—world. Seed sown and grew in the world, therefore, in the gathering, must be gathered from the world.

XIII. Teaches that there is such a thing as evil in the world. Some say there is no evil, sin, wrong. But there is, and it is from the devil. When we obey his laws, we are evil. There is a devil, and evil personality.

1. Ephesians 6:11
2. 1 John 1:7-9, there is such a thing as sin.

(See McGarvey on this Parable)

“THE MUSTARD SEED”

Matthew 13:31, 32; Mark 4:30-32; Luke 13:18, 19

I. Introduction

- A. Mustard seed always used to designate something very, very small. Some say it's about size of a speck of ground pepper. But it grows into a huge plant. Our mustard plant not yet as big as their's did in Palestine.
- B. This illustration was literally true there. It did not make a tree big enough for birds to lodge in. Actually, any seed is tiny in comparison to what it grows to be. These mustard seeds grew to be a tree about 10' tall.
- C. This parable and that of leaven teaches us that even though something begins small, can grow to be huge.
- D. Mustard seed became a proverb in those days. Something small, Luke 17:6, faith as grain of mustard seed.

II. Jesus corrects misunderstanding of Jews about the kingdom. Jews thought kingdom come like worldly kingdom, with great power, armies glory, etc.

- A. John 18:36, my kingdom not of this world. They thought it was.
- B. Luke 17:20, 21, kingdom not come with observation. It is within. Can't draw boundaries around God's kingdom. It is everywhere.
- C. Cf. Romans 14:17, kingdom based on will of God in the hearts of people.

III. Also shows that God's ways are different.

- A. Men like to make a big, extravagant beginning. God started his kingdom on a small basis. Same be true today in establishing a new congregation. Will begin small, then grow.
- B. Look at Jesus' life.
 - 1. Luke 2, humble beginning.
 - 2. As a boy, grew up in obscurity in Nazareth.
 - 3. Look at His life and influence now and see how it grew.
- C. Isaiah 55:8, 9, "My thoughts are not your thoughts . . ."
- D. 1 Corinthians 1:27, 28, God chose foolish, base thing of world.
- E. Mark 6:2, 3, could not understand a carpenter doing such things as Jesus. They would not accept a Messiah with such a background as Jesus.

IV. Church had small beginning, but great increase came.

- A. Look where church started. Started in Jerusalem, one city, and had task of teaching world.
- B. Began with only 3,000 people. Very few in contrast to world population at the time.
 - 1. Cf. Acts 4:4, number now about 5,000 men.
 - 2. Acts 5:14, both men and women added.
 - 3. Acts 6:7, continues to grow.
 - 4. Acts 8:4, disciples scattered and go everywhere preaching word. It had begun in Jerusalem, now spreading.
 - 5. Romans 10:18, gospel had gone to where all could hear it. Col. 1:23.
 - 6. Where no printing presses, jets planes, etc., but see how the kingdom grew to great mountain which covered the earth.

V. This same thing usually true of a new congregation today. Begin few in number, but grew as years go by. Many times new work in new field begins very slowly. Paul at Philippi began with Lydia and jailor, but look at his letter to Philippian church later. Many say Lydia started congregation in Thyatira.

VI. This parable shows how small things become great things.

- A. Zech. 4:10
- B. Don't wait until have audience of 1,000 before you preach. If so, you may never preach. Preach to the audience you have.
- C. Are only 26 letters in alphabet, but think of the many great works made from them.
- D. One grain of wheat, in 5 years, will produce 16 acres.
- E. Many seemingly insignificant things come to be very important. Andrew brought Peter to Jesus, but look at Peter on Pentecost in Acts 2.

VII. Shows the power of the word of God. Kingdom came from a small seed.

1. Seed must be sown, however, or do no good.
2. Bible just laying on shelf do no good. Must be in the hearts of people.
3. Without sowing of word, kingdom will not spread. Seed can't produce kingdom without sowing it. Paul's life spent going from place to place sowing seed.
4. Acts 1:8 – Jerusalem, Judea, Samaria, all the world.
5. As we continue to sow, the growth will continue.

VIII. Blessings come from the kingdom. Verse 32, birds lodge in its branches.

1. Are blessings in kingdom for all people who will come and enter in.
2. As birds found shelter in branches, we find shelter in God's kingdom.
3. John 3:3-5, if one is born again he can enjoy the blessings of the kingdom. ("See" the kingdom).
4. Jews thought any who was descendant of Abraham was automatically in the kingdom. Many today think just any moral person is in the kingdom. No one is in God's kingdom, unless he is a child of God.
5. Ephesians 1:3, all blessing are in Christ.
6. Ephesians 1:7, redemptions in Christ.
7. Ephesians 1:11, our inheritance in him.
8. Col. 1:13, out of darkness into kingdom.

"THE LEAVEN"

Matthew 13:33; Luke 13:20, 21

I. Introduction

1. Leaven is yeast, not salt. It makes bread rise.
2. Most often in N.T. leaven is used to illustrate evil.
 - A. Luke 12:1, leaven of Pharisees—hypocrisy
 - B. Galatians 5:9, little leaven leaveneth whole lump.
 - C. 1 Corinthians 5:6, 7.
 - D. Matthew 16:5-12
3. In this parable, however, leaven illustrates the good influence in people's hearts.
4. Mustard Seed—small beginning, but large plant.
5. Leaven—works inwardsly, not open to view.
6. Matthew 5—light of the world parallel to mustard seed; salt of earth parallel to leaven

II. Leaven works (the purpose of it is to transform something to take its own nature).

- A. Great change in world due to Christ's coming.
 1. When write date, B.C. or A.D., acknowledge that Christ lived. Changed even secular history.
 2. 2 Corinthians 3:18, shows transforming power of gospel. We are changed into his image.

- B. Gospel regenerates, (makes us a new person).
 1. 2 Corinthians 5:17
 2. John 3:3-5
 3. 1 Peter 1:22
 4. Col. 3:1, 2
 - C. We are transformed as we obey gospel.
 1. Acts 3:19
 2. Romans 6:1-4
 3. Look at how gospel changed Paul's life. Gospel works in men's heart as leaven in the bread.
 - D. leaven works in the lives of other people.
 1. 1 Thess. 1:7, they were examples to other people. Good influence of Christians spreads to others.
 2. Romans 1:8
 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 don't even believe in God.
- III. Leaven works gradually. Leaven works particle to particle. Works with whatever it come in contact with.
1. Proverbs 11:30
 2. Dan. 12:3, "they that be wise shall shine . . ."
 3. Isaiah 2:3, "and many people shall go and say . . ."
 4. Leaven not work like volcanoes, but is a silent continual process.
- IV. Leaven isn't formed in the bread by nature. It must be added.
- A. Gospel must be planted. Must be put into the lump of humanity in order to affect it.
 1. Romans 10:13-17
 2. In order for gospel to save people, we must get it into their hearts. See 2 Cor 4:7
 - B. Gospel must be received by man.
 1. Not only responsibility of preacher to preach; but also of hearer to hear properly and obey.
 2. Romans 12:1, 2
 3. James 1:21, "recieve with meekness the engrafted word . . ."
 4. Gospel can't save man unless he receives it into his heart.
 5. Salvation come as a result of receiving word, not by direct operation of Holy Spirit. The dough had to be put into the bread in order for bread to become leavened.
 6. Bread does not become leavened of itself. Neither will one be saved without receiving the gospel.
- V. Yeast works inside the dough. Therefore, it works invisibly. Psalm 119:11, "thy word have I hid in my heart . . ." God's word in man's heart keep him from sin.

VI. Leaven works quickly.

- A. Doesn't make a big commotion or display as it spreads.
- B. 1 Thess. 2:13, gospel works in lives of people.
- C. 2 Corinthians 10:4, 5, "weapons of our warfare not carnal . . ."

VII. Leaven works slowly. Sometimes in teaching, we get impatient. Expect results to come too quickly. Just preach the word patiently as the person can take it, and let it work.

VIII. Leaven will work more quickly in warm dough.

- A. In warmer place, dough will rise quicker.
- B. Matthew 24:12, "because iniquity shall abound, love of many shall wax cold."
- C. Rev. 3:15, lukewarm
- D. 2 Thess. 2:10-12, those who don't love the truth can't be reached by gospel. Person must have receptive (warm) heart to receive the gospel.

IX. Dough must be pat into good meal.

- A. Won't accomplish its purpose in rotten meal.
- B. Gospel do good only in an honest and good heart.
 - 1. Acts 17:10-12
 - 2. Acts 16:13-15
 - 3. Acts 18:9, 10

X. Leaven multiplies itself.

- A. It is sort of like compound interest.
- B. Acts 5:14, believes added to Lord.
- C. Acts 6:1, number of disciples multiplied.
- D. Acts 6:7, number of disciples multiplied greatly.
- E. Acts 16:5, increased in number daily.
- F. The more Christians we have, the more we ought to have—more quickly grow.

XI. Leaven must make contact. It must reach the people.

XII. Each Christian is a leavening agent.

- A. 1 Timothy 3:15, church is pillar and ground of truth. This not just the treasury. Not just when it is assembled. We are means whereby gospel spreads.
- B. Acts 8:4, they that were scattered abroad went everywhere preaching the word. Shows individual responsibility.
- C. We are leaven by our influence as well as teaching.
 - 1. 1 Peter 3, wife win husband by her influence.
 - 2. 1 Timothy 4:12, "let no man despise thy youth, but be thou an example . . ."

XII. In leaven, no stopping place until all is leavened.

- A. Matthew 13:33, "till the whole is leavened."
- B. Our work will never be done. As long as one needs to be converted, the baptism of Mark 16:16, must be preached. Our task is to convert the whole world. (Mark 16:15)

- C. If leaven in a lump of dough, it won't just leaven certain parts of dough, but all of it. This shows predestination is false.
 - 1. 2 Peter 3:9, "God not willing any should perish."
 - 2. Rev. 22:17, "the spirit and the bride say, come . . ."

XIV. Conclusion

- A. Gospel today as powerful as it was then. Still make Christians say way as did then.
- B. Churches don't grow accidentally. Leaven put into meal purposely.
- C. To encourage that each person be a leavening agent.

XV. Comments. Yeast is a mold or fungus, a living plant. Hebrews 4:12

"THE HIDDEN TREASURE AND THE GOODLY PEARL"

Matthew 13:44-46

I. Introduction

- A. That so much can be said in so few words, is a great evidence of inspiration speaks in concise words.
- B. Both these teach the value of the kingdom.
- C. Hidden treasure emphasizes that man found treasure without seeking for it.
- D. Kingdom not like a treasure in fact that it's hidden kingdom not hidden from people. Gospel is hidden from some, but man is to blame for whom it's hidden.
 - 1. 2 Corinthians 4:3, 4, "if gospel be hid, hid to them that are lost."
 - 2. Ephesians 5:6, some deceived by vain words.
- D. Fact that original owner was ignorant of value of property is not the point of parable.
 - 1. Luke 16:8, lord not commended what man did, but commending his wisdom in making preparation.
 - 2. Whether of not man right in hiding treasure and buying field not point of parable.
- E. No banks in that day like what we have now. Treasure had been earlier hidden in the field probably for safekeeping.
- F. In Pearl, man was a pearl merchant. Already had some pearls, but they weren't worth as much as the one he found. Therefore he sold the lesser to have the greater, which was worth more than all the others.

II. The two ways in which men come to a knowledge of salvation.

- A. Hidden treasure—one who wasn't seeking it, but found it unexpectedly. Goodly pearl—man had see its value and sought it.
- B. Some who did not seek kingdom found it. (treasure)
 - 1. Isaiah 65:1, speaking of Gentiles
 - a. Romans 10:20
 - b. Acts 13:45-47
 - c. Acts 18:5, 6

2. John 1:45, 46, Philip brought Nathaniel to Jesus.
 3. John 4, woman at Jacob's well.
 4. Luke 19:1-10, Zaccheus
 5. Saul of Tarsus, Acts 9
 6. Acts 16:19, Lydia
 7. Acts 16:35-ff, jailor
 8. Matthew 7:7; Hebrews 11:6
 9. When found what value was, sacrificed to buy it.
- C. One seeking for it—Pearl of Great Price
1. John 7:17, if one wills to do his will, he shall know the doctrine.
 2. Acts 8, eunuch; traveling along highway, reading word of God.. Asks Philip's guidance.
 3. Acts 10, Cornelius. Seeking to worship God.
 4. Acts 17:11, Bereans searched scriptures. They were seeking for the truth.
- D. From both sides, there are both warnings and encouragements. Warning—many were near the hidden treasure, but not find it.. Only the one who found it benefited. People may yet close to truth, but only those who accept it will benefit.
- III. Both teach that salvation is individually appropriated. Each person must obey the gospel himself.
1. Hebrews 5:9, "author of salvation to those who obey."
 2. Ephesians 5:16, "redeeming time" –using opportunities. Each Christian responsible to use his time. "buy it."
 3. Romans 6:23, salvation a gift, but only available to obedient.
 4. 2 Timothy 2:10, salvation only for those in Christ.
 5. Matthew 6:11, explain's gift. Give us . . .daily bread.
 6. Man had to dig into earth to get the treasure.
- IV. When one sees value of kingdom, should be willing to sacrifice everything necessary to obtain it.
- A. Both of these men sold all had to buy the treasure or pearl.
 - B. Treasure—"for joy" went and sold all he had. He rejoiced at this opportunity.
 1. Luke 14:33, one who not forsake all can't be Jesus' disciple.
 2. Mark 10, rich young ruler jus the opposite.
 3. Matthew 10:39, if save life at expense of gospel, will lose it. If lose life for gospel, will save it.
 4. Phil. 3:7, Paul counted all things but loss for Christ. He gave up all for Christ.
- V. We need to see the blessings of the gospel (realize value)
- A. Romans 3:23, "all had sinned . . ." All need the gospel.
 - B. Hebrews 7:25, able to save to uttermost those come to him.
 - C. 1 John 3:1, 2, "what love . . .we should be called sons of God."
 - D. Romans 8:17, "if children, then heirs, heirs of God . . ."
 - E. When people reject gospel, they reject all of these.
 - F. Many today don't see value of gospel, thus creating trouble in the church. Don't realize value of giving, attending all the services, etc.
 - G. Many don't realize difference between true and false treasures.
 1. Man had pearls, realized the one was much greater.
 2. James 4:13-17, people fail to take account of God in their lives.

3. When one see blessings of gospel, sees difference between truth values and false values.
4. Luke 16:11, “unrighteous mammon . . . true riches.”
5. Luke 12:21, man can lay up treasure for self and not be rich toward God.
6. Power is a thing men love. See Zech. 4:6, “not by might, power, buy by my Spirit, said the Lord of hosts.” Better to be most poor, humble Christian in world, than to have very much power and not be a Christian.
7. Solomon had money, pleasure, etc, but said, “all is vanity and vexation of the spirit.”
8. Hebrews 11:24, 25, pleasures of sin are only for a season. Reproach of Christ greater riches than treasure of Egypt.
9. Matthew 6:19, 20.

VI. Both parables teach that gospel is in reach of all.

- A. Many earthly treasures can't be reached by all, but gospel is for everybody. It is greatest treasure.
 1. Matthew 11:28-30, “Come unto me all . . .”
 2. Matthew 28:19; Mark 16:15; Acts 1:8; Luke 24:47
 3. Hebrews 5:9, “. . .salvation to all them that obey. . .”
- B. Any one who had price could have bought the field and gained the treasure. All have purchased price. Price is all you have. Give up all that stands in your way of accepting the gospel.

“THE FISH NET”

Matthew 13:47-50

I. Introduction

- A. This be easily understood them. Fishing a common way of earning a living. Peter, Andrew, James, John were fishermen. Jesus said, “I will make you fishers of men.”
- B. Many of his lessons and miracles based on fishing.
 1. Luke 5:1-6, miracle of great fish catch.
 2. Matthew 14:19, feeding of 5,000 with two fishes, 5 loaves.
 3. Matthew 15:36, feeding of 4,000.
 4. Matthew 17:27, pay temple tax coin taken from fish's mouth.
- C. Parable teach one main truth; the final separation of good and bad.
- D. Sea—world; gathering to shore-- time of judgment; net—gospel.
- E. In contrast to parable of tares, which teach good and bad in the world, this parable teaches the good and bad in the church.

II. The net had to be cast into the sea to catch fish.

- A. Gospel must be preached in the world to save the lost. Great Commission, Rom 1:16
- B. Since sea is whole world, we must realize worldwide responsibility, cf John 4:35.

III. Must expert mixture of good and bad in church.

- A. In fishing, not certain of results until net brought to shore. May not know what type of fish, whither dead or alive, etc.

- B. There are good and bad in the church.
1. 2 Timothy 2:20, 21, vessels of gold, silver, wood, earth different kind of people in the church. Some of honor, some of dishonor.
 2. Hebrews 13:17, not all in church will be loyal to Christ.
 3. 1 Corinthians 3:14, 15, the works are Christians, works burned are unfaithful Christians; even if one's converts lost, one who convert them not have to be.
 4. 1 Timothy 5:6, widow, member of church, given to pleasure, dead while liveth.
 5. See sin in church at Corinth.
 6. let each them ask, "having been caught, what type of fish am I? "Catfish, carp, etc.
 - a. 1 Corinthians 6:9-11
 - b. May be covetous person in church. (Cf. Acts 5)
- C. What caused good and bad people in the church?
1. Some enter church for wrong motive, we think they're in church, God know they're not.
 2. 2 Peter 2:20-22, returning to pollution of the world.
 3. Hebrews 6:4-6
 4. Luke 8:13, rocky and thorny soil
 5. Galatians 5:4, fallen from grace.
 6. Galatians 5:19-21, works of flesh.

IV. There will always be good and bad in church, this is no excuse for not exercising church discipline.

- A. What to do with good and bad right now is not taught in this parable. It does not teach about church discipline, but cannot be arrayed against passage that teach discipline.
1. 1 Timothy 5:13
 2. James 5:19, 20
 3. Matthew 18:15-18, prospective church discipline. Teaching what to do when kingdom did come, just as in this parable Jesus taught what would happen in the judgment in the future.
 4. 1 Corinthians 5
 5. 2 Thess. 3:6, 14

V. Are some encouraging features in this parable.

- A. Even when read of all the false teachers, etc., in early church, never read where an inspired man encouraged anyone to quit the church. This does away with the argument of those who won't be Christian because of hypocrites in the church. One should not give up his faith because of hypocrites in the church.

VI. There will be a separation in the last day.

- A. This is a separation among those who have obeyed the gospel. Depending on the type of fish we are, be in vessels or cast away. Cf. 2 Corinthians 5:10.

VII. Teaches future happiness of righteous and punishment of the wicked.

- A. Matthew 13:50, wicked cast into furnace of fire.
1. Compare this with verses 41-43.
 - a. Both teach "furnace of fire."

- b. Wicked in church to be punished with wicked in world.
2. Hypocrites in the church have same destiny as wicked man in the world. Why stay out of church and have final fate of hypocrite?

VIII. Parallels between fishing for fish and for men.

- A. Are often dangers and hardships in both.
 1. In winter some freeze to death; may be storm or boat wreck.
 2. 2 Timothy 2:3, "Thou therefore endure hardness . . ."
 3. Matthew 10:17, 18, "Beware of men, for they will . . ."
 4. 2 Timothy 4:5, ". . .endure afflictions. . ."
- B. Will be disappointments in both, sometimes.
 1. Luke 5:5, they'd fished all night and caught nothing.
 2. When preach, won't convert everybody.
 3. Matthew 10:14, would not be received in some cities.
 4. Matthew 13:15, Jesus not convert everyone he preach to.
 5. Dedicated fisherman will keep on fishing.
 6. Sometimes fish no bite.
- C. What makes fisherman so patient?
 1. Has determined longing to catch fish. He goes planning to catch fish. Expecting to catch fish when he goes fishing.
 2. We should so desire to catch souls of men, hope to catch many.
- D. Is requirement for skill and wisdom in use of means used to catch the fish.
 1. One must know his equipment, the laws, etc.
 2. Matthew 10:16, be wise as serpents, harmless as doves.
 3. If not know word of God, will catch no fish.

IX. No fish put into vessels unless first in net.

"THE EVOLUTION OF THE GOSPEL"

Mark 4:26-29

Introduction

- A. Farming goes back to the days of Cain and Abel.
- B. Seed sprang up, he knows not how.
 1. Only answer to life is God. God originated life.
 2. Man can make something that looks like grain of corn, but plant it and won't grow. No life in it.
 3. The life is in the seed.
- C. Every crop exists in 5 different stages.

1. Seed unplanted	Purpose
2. Seed planted	Promise
3. Blade comes up	Prophecy
4. Ear formed	Preparation
5. Full corn in the ear	Perfection
- D. Are also 5 steps in development of gospel, or kingdom. Purpose, Promise, Prophecy, Preparation, Perfection.

I. Purpose

- A. Isaiah 46:9-11, shows how God purposes things.
- B. Ephesians 3:8-11, church in God's eternal purpose.

- C. Ephesians 1:3-ff
- D. 1 Peter 1:18-21
- E. Lev. 18:5
 - 1. Romans 10:5
 - 2. Galatians 3:11, 12
- F. Deut. 18:13
 - 1. Hebrews 7:19, law could make one perfect, if one kept it perfectly.
 - 2. Hebrews 10:1-4
 - 3. Old law could not accomplish purposes of God. Therefore Christ and gospel in mind of God before Christ came.
 - 4. John 1:29, "behold the Lamb of God. . ."
- G. Isaiah 53:3-9, prediction of crucifixion of Jesus.
- H. Galatians 3:13
- I. Genesis 4:2-5, Abel's offering typify Christ. How could it unless it was purpose of God.

II. Promise

- A. Romans 1:1, 2
- B. Genesis 3:15
- C. Galatians 3:8, gospel preached to Abraham in promise. Genesis 12:3; 22:18, "in thy seed shall all the nations be blessed."
- D. Galatians 3:19, 29, 16; Galatians 4:4

III. Prophecy

- A. 1 Peter 1:9-11, "receiving . . .salvation . . .of which . . .the prophets have inquired and searched diligently . . ."
- B. From Samuel—to John the Baptist are many prophecies.
- C. Acts 3:22-24; Deut 18:15-19
- D. Phases of life of Christ in prophecy.
 - 1. character and power of Christ, Isaiah 9:6, 7
 - 2. He will be God's Son, Psalms 2:7; Acts 13:33
 - 3. His power and dominion unlimited, Psalms 110:1
 - 4. His coming be preceded by special messenger, Isaiah 40:3; Mal. 3:1.
 - 5. be born in Bethlehem, Micah 5:2.
 - 6. be born of a virgin, Isaiah 7:14.
 - 7. be rejected by Jews, Isaiah 53:2, 3.
 - 8. His mission include Gentiles, Isaiah 49:6; Luke 2:32.
 - 9. His mission be proven by miracles, Isaiah 35:5, 6.
 - 10. be betrayed for 30 pieces of silver, Zech 11:12.
 - 11. be scourged, pierced and crucified, Isaiah 53:4-7.
 - 12. made His grave with wicked and with the rich, Isaiah 53:9.
 - 13. His garment by parted, Psalms 22:18.
 - 14. be resurrected by power of God, Psalms 2:7; 16:10.
 - 15. preaching of gospel prophecied, Isaiah 2:2, 3; Micah 4:13.
 - 16. establishment of kingdom prophecied, Daniel 2:44.
 - 17. therefore, the gospel was in prophecy, 1 Peter 1:10, 11; 2 Peter 1:21.
 - 18. His ascension, Daniel 7:13, 14.
- E. His priesthood predicted, Zach. 6:13.
- F. Someone has said are 300 prophecies of life of Christ.

EVIDENCE OF PROPHECY

Twenty-four prophecies, written in the Old Testament from 500 to 1,000 years revealed their fulfillment, were all fulfilled literally in one 24-hour period.

1. Sold for 30 pieces of silver, Zech 11:12; Matthew 26:14, 15.
2. Betrayed by a friend, Psalms 41:9; 55:12-14; Matthew 26:47-50.
3. Money to go to a potter, Zech. 11:13; Mark 14:27.
4. Accused by false witnesses, Psalms 35:11; 109:2; Matthew 26:59, 60.
5. Jesus to be smitten and spat upon, Isaiah 50:6; Matthew 26:67
6. Dumb before accusers, Isaiah 53:7; Matthew 27:12-14.
7. Wounded, bruised, stripped, Isaiah 53:5; Matthew 27:26.
8. Strength to fail, Psalms 109:25; John 19:17; Luke 23:26.
9. Hands and feet to be pierced, Psalms 22:16; Luke 23:33; John 20:25-27.
10. Crucified with thieves, Isaiah 53:12; Mark 15:27, 28.
11. Prayed for persecutors, Psalms 109:4; Isaiah 53:12; Luke 24:24.
12. Scorn and ridicule, Psalms 22:7, 8; Matthew 27:39-43.
13. Staring eyes, Psalms 22:17; Luke 23:35.
14. Garments gambled for, Psalms 22:18; John 19:24.
15. Cry to God, Psalms 22:1; Matthew 27:46.
16. Gall and vinegar, Psalms 69:21; Matthew 27:34; John 19:29, 30.
17. Commend spirit unto God, Psalms 31:5; Luke 23:46.
18. Friends to stand afar off, Psalms 38:11; Luke 23:49.
19. Bones unbroken, Ex. 12:46; Psalms 34:20; 1 Cor. 5:7; John 19:33-36.
20. Side pierced, Zech. 12:10; John 19:34-37.
21. Heart broken, Psalms 22:14; John 19:34.
22. Darkness, Amos 8:9; Matthew 27:45.
23. Buried with rich, Isaiah 53:9; Matthew 27:57-60.

These 24 prophecies are not all that could be cited; it has been said that of less than 333 prophecies regarding Christ exist in the Old Testament. There are selected because they were fulfilled in one 24-hour period. One prediction could be a guess; two, a coincidence; but 333?

IV. PREPARATION

- A. Isaiah 40:3.
- B. Mal. 3:1
- C. Mark 1:1-3, Isaiah 40:3 and Mal. 3:1 quoted here.
- D. John 3:25-30
- E. Acts 10:37, the word the apostle's preached came after what John the Baptist preached had passed away.
- F. Mark 1:14, 15, after John in prison, Jesus said kingdom was at hand.
- G. Luke 10:1-10, 70 sent out. Message was that kingdom was at hand, nigh, see verse 9.
- H. Matthew 3:1, 2; 4:17.
- I. Luke 1:17

V. PERFECTION, the gospel in fact.

- A. Luke 24:45-49, commission given, but not to be proclaimed until Spirit came on Pentecost.
- B. 1 Corinthians 15:1-4, tells what gospel is, could not have facts of gospel until they occurred. Therefore, they were not proclaimed until after Jesus' resurrection.

- C. Acts 2:23, 24, 29-36, God had now raised Him up. First time this message ever made known. Gospel in its fruition.
- D. In Acts 10-11, Peter looks back to Pentecost and calls it “the beginning.” Beginning of the gospel.
- E. In days of Abel, gospel was still a purpose in God’s mind, Galatians 3:8. Gospel preached to Abraham only in promise.
- F. Gospel preached in John the Baptist’s day in preparation, not in fact.
- G. Church could not have been established in Matthew, 18.
 - 1. Christ not its head until ascension, Ephesians 1:20-23.
 - 2. Purchased without his blood, Acts 20:28. Must have been purchased by blood of bulls and goats.

IV. The Word Gospel

- A. Means: good news; glad tidings
- B. Gospel of Christ is good news about Christ.
- C. What is good news of the gospel? That someone died is not usually good news. The good news is that He died, “for our sins.”

“THE GOOD SAMARITAN”

Luke 10:25-37

INTRODUCTION

- A. Lawyer who asked question was one who studied O.T. Scriptures
- B. The lawyer’s motive in asking the question was to tempt Jesus. Question was good, but motive was bad.
 - 1. Matthew 22:15, 23, 34
 - 2. Notice; eternal life is inherited, but must do something in order to gain the inheritance.
 - a. Galatians 3:18, blessings of the gospel are inherited.
 - b. Romans 4:14, one is an heir by faith. Hebrews 11:8, Abraham had to obey to receive the inheritance.
 - c. Romans 8:17, being an heir is conditional.
 - d. In verse 27 of this context, what lawyer had to do was spoken of.
- C. Verses 26, 27
 - 1. Might ask this same question today in relation to the N.T. law.
 - 2. The lawyer’s answer shows he knew the law. Quoted from Deut. 6:5 and Lev. 19:18. He told what the law said.
 - 3. Foundation of Old Law. 1. Love for God. 2. Love for man. These two principles involved in Decalogue. Exo. 20. First part deal with man’s relation to God; the last deals with man’s relation to man.
- D. Verse 28. Jesus agreed with the lawyer’s answer.
- E. Verse 29.
 - 1. Again see indication of lawyer’s attitude.
 - 2. Luke 16:15; 18:14.
 - 3. Lawyer wasn’t living the way he had answered he should live in verse 27. He illustrates the type person who wants to go to heaven on his own terms.
 - 4. Lawyer seems to be pretending ignorance. Ignorance no excuse in the judgment. Need to have hearts that wants to do God’s will.
 - 5. Jesus teaches that following parable to make him see the answer to his own question.

F. Verse 30.

1. This "certain man" is evidently a Jew.
2. "Went down" from Jerusalem—statements like this in the Bible are literally true. Jericho is lower in elevation than Jerusalem. Not speaking of direction, such as north or south.
3. "Thieves" (robbers—ASV) The highway between Jerusalem and Jericho was heavily infested with thieves. Some refer to it as "the bloody way."

G. Verse 31.

1. "Priest," hundreds of priest lived in Jericho, about 17, 18 miles from Jerusalem. Would not be unusual for a priest to be on the road. Here is a Jew, religious, officiating at the services of God. Those who worship God should have hearts of compassion. Priest did not, (cf. 2 Timothy 3:5; Titus 1:16)
2. Priest may have made excuses.
 - A. May have been afraid he would be accused of the crime, therefore, "didn't want to get involved."
 - B. May have reasoned that he would be late wherever he was going, therefore did not stop. May have said, "I've done my duty, I've been to worship."
 - C. May said, "A Levite's coming. He'll take care of him."
 - D. Cf. Exo. 23:4, 5, they were commanded to even help animals in trouble. How much more then, the person who had been beaten, and was in need of help.
 - E. Deut. 21:1-4; 22:1-ff.

H. Verse 32, The Levite.

1. One who was a helper to the priest. They cared for the vessels, the revenues taken in, etc. they were of the same tribe of priest were.
2. Wounded man had no doubt helped support them. They lived off of the offerings that were made.

I. Verse 33. The Samaritan

1. For origin of Samaritans go back to 2 Kings 17. Result of the people of the northern tribes who were left in land and intermarried with the foreigners who were brought in.
2. Ezra 4:1-7.
3. John 4:1-20, Samaritans had a temple on Mt. Gerizim.
4. Jews looked on Samaritans as dogs. Intense dislike between Jews and Samaritans. Yet, the Samaritan is the one who helped this man.
5. John 8:48, Samaritan used as a word of contempt.
6. Luke 17:16, 17.
7. Man in need received help from one he least expected it from. If anyone had excused not to help the man the Samaritan did.
8. Possible excuses.
 - A. Our religion is different.
 - B. He is of another race.
 - C. He doesn't expect help from me anyway.

LESSONS

I. There needs to be a proper motive for Bible Study.

- A. Lawyer knew what the law said, but asked to tempt Jesus.
- B. Need to study so as to apply the teaching of ourselves.
 1. Lawyer was interested in study of the Bible, but not for reason of letting it guide his life. Many today study it in a similar way.

2. Need to desire to practice as well as know the Bible.

II. Worship should transform the lives of people.

- A. Religious work does not necessarily make one do God's will.
 1. Priest and the Levite carried on ritual, but not really do God's will. Just going through the form.
 2. Both the priest and the Levite went by "on the other side."
 - a. The other side was the longer side. Two men went around an important duty.
 - b. The other side was the popular side. The two took that side, one took the right side. Matthew 7:13, 14.
 - c. The other side was the inexpensive side. Must be willing to invest time, money, etc. in the church.

III. Knowledge of the Law makes man know what is right.

- A. Romans 3:20, Old Law given to make people have a knowledge of what sin is.
- B. Romans 7:7, speaking of the Old Law.
- C. 2 Kings 22:10-13, book of the Law had been lost and was found. King realized his sin, and people repented. Had learned what was right.

IV. True love is doing good and not merely professing it.

- A. True love is active, not just an emotion.
- B. 1 John 3:18.
- C. Acts 1:1.
- D. James 2:15, 16, just good wishes is not true love.

V. Christians are to do good to all men.

- A. Galatians 6:10, "As we have therefore opportunity . . ."
- B. Romans 12:20, do good to enemies also.

VI. One who renders help to us when we are in need is our real neighbor.

VII. Prejudice or opposition should not hinder one's doing good.

- A. We should help even those who are not Christians, if they are in need. Certainly then social position should not hinder one's receiving our help.
- B. Luke 14:12, 13.
- C. Same is true of race. Can't refuse to help because he is of a different race, James 2:9.
- D. Financial position of person should not determine who we help.

VIII. Not enough just to know theory, we must know how to conform to the truth. Must know practical application of it.

- A. "Go thou, and do likewise."
- B. James 2:14-17
- C. Hebrews 13:2, 3
- D. 1 John 3:17
- E. Col. 3:12
- F. Romans 12:15
- G. 1 Peter 3:8
- H. Galatians 6:2

“THE RICH FOOL”

Luke 12:13-21; 1 Timothy 6:17-19

The Danger Of Covetousness

INTRODUCTION

1. Verse 13, 14.
 - A. Jesus did not get involved in certain things. There was a law to take care of such things.
 - B. We should follow his example. There are many problems that we should stay out of. Preach the word.
2. Many times parents work hard, leave large inheritance, then kids fight over them.
3. “A man’s life consisteth not in the abundance.”
 - A. During depression many committed suicide.
 - B. Verse 20, “whose shall those things be?”
 - C. Verse 21, “so is he that layeth up treasure . . .”
4. Evidently, Jesus teaching about other things, but the man interrupted him in verse 13.
5. “Divide the inheritance.”
 - A. 1. Deut. 21:17, firstborn supposed to get double portion.
 - B. Seem to be only two sons here. Elder got 2/3 of estate, younger got 1/3.
 - C. That he asked Jesus, seem to indicate that he thought the Lord knew the law. Was he trying to merely get what was rightly his, or was he covetous, and trying to get more than was due him? Even if he had legal right to it, he was still covetous.
6. This not teach it’s wrong to desire property. One must provide for his family. If it’s wrong, no one could build a house. It is okay to desire such things under certain circumstances.
7. Civilization and religion depend upon the proper exercise of property rights. People must regard rights of others.
8. Being rich does not condemn one in itself, neither does being poor save one. It is the attitude toward money. One can be poor and have wrong attitude toward money.
9. What does life consist of?
 - A. True character.
 - 1) Prov. 22:1, “a good name is more to be desired.”
 - 2) A man’s name stands for the man himself. A good character can’t be bought, and should not be for sale.
 - B. True riches of the soul. Matthew 6:19-21, “lay not up for yourselves treasures.”
10. Best things of life are free.
 - A. Isaiah 55:1-ff.
 - B. Man maybe rich earthly, but poor in real matters. James 2:5, poor in this world, but rich in faith.
11. The man in Luke 12 was very rich. He was a rich farmer. Nothing wrong with rich farmer unless have attitude this man had. Prosperity often a great test of character than adversity.
 - A. Prov. 30:8, 9, wished to be neither rich nor poor. Either one could possibly lead to wrong living.
 - B. Psalms 49:17, 18.
12. See Verse 17-19.
 - A. Though within himself. Forgot fact that god knew what he was thinking.
 - B. Verse 18, tells what he decided to do. Did not ask what God would have him do.

- C. Acts 9, Saul: what wilt thou have me to do Lord? All men should ask this question.
- D. James 4:16, "if the Lord will . . ." Rich man did not consider this fact.
- E. "Eat, drink and be merry."
 - 1. 1 Corinthians 15, this is language of one who thinks of nothing beyond this present life.
 - 2. He trusted in his money.
- 13. Verse 20. Rich man forgot God in his plans, and his plans would fall through.
- 14. Verse 21, Jesus' application of this parable.
 - A. If rich man used wealth properly, could have been rich toward God.
 - B. Ephesians 3:8, unsearchable riches of Christ—gospel.
 - C. Some types of poverty can make us rich, 2 Corinthians 6:10.

I. Some things in which he was not a fool.

- A. Not a fool in foresight.
 - 1. Made preparation for future.
 - 2. Luke 16, Lord commended unjust steward for making preparation for future.
- B. He was diligent in his business. Romans 12:11, "not slothful in business."
- C. Not a fool because he was rich. Genesis 13:2, Abraham was a rich man.
- D. Not a fool because he knew how to grow good crops.

II. He ignored his responsibility toward God.

- A. "My fruits, my barns, my grain." "I" used 6 times; "my" used 5 times.
- B. Yet, greatest factor in anyone's success is God..
 - 1. Health, strength, rain, sunshine, judgment.
 - 2. This one abundantly blessed, but not realize God's help in all this.
- C. Our plans must include God.
 - 1. Matthew 6:33, "seek ye first . . .all these . . ."
 - 2. Our occupations must be approved by God.
 - 3. Our time must include God. Don't leave God out of daily schedule.
 - 4. Include God in our plans for use of our income.
 - 5. We can't take a vacation from God. Many forget Him when they go on vacation.
 - 6. Moving into a new community.

III. Left his fellow man out of his life.

- A. Did not think of others.
 - 1. When men are blessed, are obligated to bless others.
 - a. Genesis 12:2
 - b. Matthew 10:18
- B. Best way to preserve what we have is to use it for God.
 - 1. Mark 10:21
 - 2. What we use in God's service here is what we are saving for the next life.
 - 3. Prov 11:24, 25
 - 4. Acts 10:38, Jesus, "went about doing good."

IV. He was a materialist.

- A. All he could see in money was its value here and now. He could not see what it could do for him in the next life, “eat, drink and be merry.”
- B. He never thought of thanking God for what he had gained.
- C. Psalms 106:15, “gave them their request, but sent leanness into their souls.” They were concerned with material more than spiritual.
- D. John 4:34, “my meat is to do the will of Him that sent me.”
 - a. Spiritual life sustained by doing God’s will.
 - b. Matthew 4:4, bread gives physical life God give spiritual—God provides food for physical and spiritual life.
- E. Matthew 5, beatitudes show us that real happiness comes from what we are, not what we have.

V. He thought he would live much longer.

- A. “Many years.”
 - a. God said, “this night.”
 - b. James 4:14, “what is your life?”
 - c. 1 Peter 1:24, 25
 - d. Job 14:1, 2
- B. He had wrong attitude toward life.
 - a. He forgot about eternity.
 - b. He forgot that he would die.
- C. Possessions are a trust from God.
 - a. Acts 17:25, “gives to all: life, breath and all things.”
 - b. 1 Chron. 29:12-15, we just give back what he has given us.
 - c. Man’s greatest possession—his soul.
- D. Proverbs 27:1
- E. Eccl 11:9

VI. Conclusion

- A. Riches can steal our affections, Matthew 6:21; Col. 3:1; James 5:5.
- B. When men seek to hoard their goods rather than using them to do good, they are covetous.
- C. True wisdom will, “seek first the kingdom of God.”
- D. Prosperity is not a test of man’s faith in God, but how one uses his possessions is.
- E. Four points of sin of covetousness.
 - a. Beware of all kinds of covetousness.
 - 1. Exodus 20:7
 - 2. Many not as conscious of this sin as should be.
 - b. Covetousness is idolatry.
 - 1. Ephesians 5:5
 - 2. Col. 3:5
 - c. Coveting money is root of all kinds of evil, 1 Timothy 6:10.
 - d. Danger of covetousness, 1 Corinthians 6:10
- F. We must be rich toward God.
 - a. Luke 12:21
 - b. Rev. 3:17.
- G. Covetousness in this sense is an unlawful desire.

Luke 16:1-33, Use of material goods wisely

INTRODUCTION

- A. Many of Jesus’ parables taken from agriculture. Many also deal with love of money, V-1.
 - B. Stewardship is actually broader than dealing with money.
 - C. We can see what one will do when he had done wrong and is caught at it. When one tells a lie, he usually has to tell others to cover it up, V-3.
 - D. V-9, shows necessity of using right what we do possess, or what we hold in trust from God.
 - E. V-13, shows we can’t serve two masters.
 - F. Steward—one who is entrusted with the good of another.
 - a. Genesis 15:2
 - b. Luke 12:42
 - c. Genesis 39:4-6, Joseph was a steward.
 - G. The steward in this parable used his office as an opportunity to do dishonest and waste his master’s goods.
 - H. All Christians are stewards.
 - a. 1 Corinthians 4:1, 2, speaking of s steward of the gospel.
 - b. Matthew 25:14-30, parable of talents—show how each one entrusted with certain talents.
- I. Verse 1, he was accused of wasting master’s goods. He was responsible for using them as his master directed. Luke 15:13, prodigal son wasted his substance. Steward here did it with his master’s goods.
- II. Verse 2
- A. Come time when one must give account of his stewardship.
 - B. 2 Corinthians 5:10, “we must all appear before the judgment.”
- III. Verse 3-8
- A. The steward went and cancelled part of the debts of those who owed his master, in order that they would help care for him when he lost his stewardship. He was making provisions for the future.
 - C. The steward was not commended for his dishonesty, but for his forethought and preparation, V-8. cf. Psalms 49:16-20
- IV. Verse 9
- A. Why money called, “mammon of unrighteousness?”
 - a. Is continual warning that money can’t be trusted. 1 Timothy 6:6-10, 17.
 - b. Due to unrighteous means often to acquire it.
 - B. Jesus says to make friends by means of this money. How do it? Use it wisely.
 - a. 1 Timothy 6:17-19
 - b. Matthew 25:34-40
 - c. Luke 12:33, 34, use it to secure something better.
 - d. Matthew 6:19-21
 - e. When one dies, only thing he has is what he has sent ahead. A shroud has no pockets.
- V. Verse 10
- A. Faithful in little, be faithful in much and vice versa.

- B. Not so much the amount we have as what we do with it. Seems to say we never have too little to do work in God's service. Giving not depend on amount, but proportion. What about the poor widow in mark 12:41-ff.
 - C. Not judged by amount, but by motives and principles.
- VI. Verse 13, man has a choice; can serve either master he pleases.
- VII. General observations based on stewardship.
- A. Steward of life itself.
 - a. Acts 17:25-28, in him we live, move, have our being. God gave us life, breath, all things.
 - b. Phil 1:21, for me to live is Christ.
 - c. Phil. 1:24, to abide in flesh is more needful for you." The world needs Christians.
 - d. 2 Corinthians 5:6-11, "will have to give account of our lives."
 - B. Stewards of position.
 - a. Matthew 25:15, talents five, two, one, according to ability. Talents came from the Lord—gives that we can use and requires us to use them.
 - b. Preacher—stewards in their work.
 - i. 1 Timothy 4:16, "take heed unto thyself."
 - ii. Acts 20:26, 27, declare whole counsel of God.
 - c. Teachers are stewards.
 - i. James 3:1, obligated to teach truth.
 - ii. Titus 2:1, speak sound doctrine.
 - iii. No man has right to teach error.
 - iv. Titus 2:15, preacher has authority to preach gospel—no man has the right to forbid his speaking the truth of God.
 - d. Elders are stewards, Acts 20:28.
 - i. Titus 1:7, bishop stewards of God. Their requirements given by God.
 - ii. Hebrews 13:17, they must give account of souls under their oversight.
 - iii. 1 Peter 5:2, feed the flock, take oversight.
 - e. Mothers and Fathers are stewards.
 - i. Ephesians 6:1-4, bring them up in nurture.
 - ii. Proverbs 22:6, train up child in way he should go.
 - C. Stewards of our money and possessions.
 - a. 1 Chronical 29:12-14, "all things come of thee, and of thine own have we given thee."
 - b. Luke 16, rich man and Lazarus.
 - c. Mark 10-ff, rich young ruler.
 - d. Mal. 3:8-ff, "will a man rob God?"
 - D. Stewards of the Truth of God.
 - a. 1 Corinthians 15:10, Paul was faithful to his trust as an apostle.
 - b. 1 Corinthians 9:16, 17.
 - c. 1 Peter 4:10, 11.
 - d. Ezek. 3:1-ff
- VIII. Verse 8, children of the world wiser than the children of light.
- A. Romans 12:11, Not slothful in business, fervent in spirit, serving the Lord. A man fervent in secular business—what about God.
 - B. In business, man use money where can do most good. What about uses of money in church?

- C. Most businesses take inventory at least each year. What about the church? Budgets, plans, etc. We should use each member where he can serve to the best of his ability.
- E. Coca-Cola has become well known by advertising. Placing signs where people will see them. Many of our brethren don't even put a sign in front of the building.

“PARABLES CONCERNING THE LOST”

Luke 15, The Lost Sheep, The Lost Coin, The Prodigal Son, The Elder Brother INTRODUCTION

- A. Luke 19:9, 10, Son of man come to seek and save the lost.
 - a. Mission of the church today is the same.
 - b. Matthew 18:10-14, Matthew gives parable of the lost sheep; not will of God that any souls perish, 2 Peter 3:9.
- B. Luke 15:1, 2.
 - a. This is why Jesus spoke the following parables.
 - b. Murmuring of scribes and Pharisees because Jesus ate with sinners.
- C. Sheep strayed away carelessly. Coin lost because of someone else. Prodigal son leaves deliberately. The elder brother is lost even though he stayed at home.
- D. With sheep and coin we see Christ seeking the lost. With the prodigal we see the rejoicing over one who repents. In elder brother, one who would not welcome a sinner's return.

THE LOST SHEEP

I. Sheep lost due to its own carelessness.

- A. Sheep with head down, grazing, could easily stray away from the fold and not know way back.
- B. Jesus makes reference to sheep. John 10:14, 27. He knows His sheep and they know Him. McGarvey says this is literally true of sheep in Palestine.
- D. May be more people lost due to carelessness than any one thing.
 - a. Hebrews 2:3, “how shall we escape if we neglect.”
 - b. Luke 8:14, word choked out by cares and pleasures.
 - c. Most people don't deliberately try to do things contrary to God's will, they just do it carelessly.
 - d. When one wanders from fold there is danger of wolves, because no shepherd to protect him. 1 Peter 5:8, “devil as a roaring lion seeking whom he may devour.”
- D. The lost sheep is away from fold. The lost people are separated from God.
 - a. Isaiah 59:1, 2
 - b. Isaiah 53:6

II. The Shepherd

- A. Leaves the 99 because they are safe, and goes to seek the one who is lost. Why? He is concerned about the one who is lost.
 - a. Could have said He still had 99 and not worried about the one.

- b. Could have said that one is not worth much anyway.
- c. Could have said not my fault he is lost.
- B. When He finds the lost sheep, he rejoices.
 - a. When one sinner repents, there is joy in heaven, more than over the 99 that need no repentance.
 - b. The angels rejoiced over the sinner's return.
 - i. Luke 2, angels sang at Jesus' birth.
 - ii. John 20:11, 12, angels at tomb after Jesus' resurrection.
 - iii. Acts 1:10, 11, angels will come back with Christ.
 - iv. 2 Thess. 1:7-9.
 - v. Acts 2:47, Lord added to church. Angels rejoice at such an occasion.
 - c. Christians should rejoice when one is baptized or returns. More warmth and concern might keep one from being lost. Not much rejoicing today seemingly when one returns or obeys the gospel. Why? Improper attitude. Lack of love for souls of men. Don't realize the true importance of what's being done.

THE LOST COIN

- I. Lost due to carelessness of it's owner.
 - A. When it's out of circulation, it is worth nothing.
 - a. Monasteries, nunneries, etc.
 - b. If enough money not circulated, the economy and government would be destroyed.
 - B. What makes a coin valuable?
 - a. Luke 20:24, 25, had superscription of Caesar.
 - b. The imprint makes the coin valuable. The imprint on a dollar bill makes it work more than a regular piece of paper the same size.
 - c. What makes man worth more than a cow? What makes a man valuable? Man is made in the image of God. Genesis 1:27; Acts 17:28. Man made in the moral image of God. This makes man valuable. See Ephesians 4:24.
 - C. When a man is lost, he is worthless to cause of Christ. His talents, money, wisdom not used for Christ.
- II. Anxiety over the loss of the coin.
 - A. Evidently the 10 coins are all that the woman had. She has lost 1/10 of her wealth. She was deeply troubled.
 - a. We are to be concerned so about lost souls. We don't want the world to be lost because of our carelessness.
 - b. How can we be careless?
 - i. Preacher unconcerned about what he preaches. His hearers thus be lost. Preacher must realize his preaching is essential, 1 Corinthians 1:21; Romans 1:16; 1 Timothy 4:16.
 - ii. May be careless in type of life we live.
 - 1. 1 Corinthians 10:32
 - 2. 1 Corinthians 8:11
 - 3. Must be concerned about our influence.
 - iii. May be careless about erring Christians.
 - 1. James 5:19, 20
 - 2. Galatians 6:1

- B. One soul worth more than whole world, Matthew 16:26, 27. Men rejoice over gaining fortunes, making great scientific discoveries, etc. Angels of heaven rejoice when one sinner repents. Why? Soul is worth so much more than those other things.

THE LOST BOY

- I. He went astray—didn't leave ignorantly.
 - A. Didn't wander away like the sheep, nor was it someone else's fault like the coin. He made the choice to leave.
 - B. Evidently, both boys determined to do what they pleased.
 - a. The elder not try to hurt father.
 - b. Younger not try to please him.
 - C. Why he go into far country?
 - a. Dissatisfied at home.
 - i. People in the church sometimes become dissatisfied. If one dissatisfied with the whole church, something is wrong with him.
 - ii. Some leave church for this reason than blame others for their leaving. May not have been put in as prominent position s he wanted. Maybe someone he looked up to made a mistake.
 - iii. Maybe he thought he saw a hypocrites in the church.
 - b. Boy not see the blessings he had at home.
 - i. In far country he had to feed swine.
 - ii. Look at the blessings in church, in contrast to what the world offers.
 - 1. Rev 14:13, "blessed are the dead who die in the Lord."
 - 2. John 8:24, "if ye believe not that I am he."
 - 3. Psalms 116:15, "Blessed in the eyes of the Lord."
 - 4. 1 Thess. 4:13-18.

THE ELDER BROTHER

- I. He would not think of self as being lost.
 - A. His condition probably more hopeless than the prodigal son.
 - a. No indication that the prodigal's leaving brought elder brother any grief.
 - b. This only of these parables which not end with the lost person's returning or being found. No evident response t his father's love.
 - c. Said he'd never done such things as his brother had done.
 - i. See Luke 15:2
 - ii. Had same attitude as Pharisees and scribes.
- II. Jesus' attitude toward lost.
 - A. Extreme contrast to the attitude of the Pharisees.
 - a. Galatians 2:20, difference in Paul's attitude and that.
 - b. 1 Timothy 1:15, of the Pharisees.
 - B. Every sinner is a possible saint. Jesus gave his own life to save such people, Romans 5:8; Galatians 2:20.

OBSERVATIONS

- I. 2 Peter 3:9, God not willing that any should perish.
 - A. See here no mourners's bench, no direct operation of the Holy Spirit.
 - B. The Prodigal Son repented and returned to his father.
 - C. People have to search for lost, and they have to come home.

- II. Who is lost?
 - A. Prodigal left home, not born away from home.
 - 1. 1 John 3:4, sin is transgression of the law.
 - 2. Ephesians 2:1-2, "dead in trespasses and sins in which they walk, disobedient." Not born this way but became this way
 - 3. 2 Peter 2:20-22, one who departs from blessings of God.
 - 4. Doesn't matter whether alien sinner or erring child of God, still lost.
 - 5. Show one not born sinful.

- III. The coin inanimate—didn't know it was lost.
 - A. One must know he is lost before will want to know what to do to be saved.
 - B. Sheep—knew it was lost, but did not know how to come back. Acts 10, 11, Cornelius, "who shall tell thee words."
 - C. Lost boy—knew was lost, knew the way home, but needed encouragement.

THE RICHMAN AND LAZARUS

Luke 16:19-31

INTRODUCTION

- A. Many say, "it's just a parable." Doesn't matter either way, it is still truth. Jesus never spoke or implied a lie.
- B. Background.
 - a. Verses 1, 2, different illustration, similar lesson.
 - b. Verse 9, warning against mammon.
 - c. Verses 14, 15, Jesus reproves Pharisees.
- C. Three ways one can deal with his possessions.
 - a. Hoard them.
 - b. Squander them.
 - c. Spend it wisely. John feeding 5,000—took up the remainder, "nothing be lost."

- I. Contrast between Richman and Lazarus.
 - A. In Life.
 - a. Richman clothed in purple and fine linen, fared sumptuously. These were had only by the wealthy. This was everyday occurrence with him, not just every now and then.
 - i. Probably be very hard for such a one to realize his dependence on God, and that all came from Him. Riches often removes feeling of need for God from peoples' heart.

- ii. Nothing suggests he got his wealth wrongly. Not charged with any overt evil act. He just failed to use his blessings to bless others.
 - b. The beggar, Lazarus, laid at his gate full of sores. Desired the rich man's crumbs. Maybe had to be carried and laid there.
 - i. Full of sores—disease often consequence of poverty, malnutrition.
 - ii. Desired crumbs from rich man's table. Hungry. The prodigal son ate husk fed to swine.
 - iii. Moreover the dogs licked his sores.
 - c. Notice the gulf between them even now. Even in life.
- B. In Death.
- a. Lazarus.
 - i. Nothing said of a burial for him. If he was, it would be that of a pauper. Very simple. The rich man's burial probably very splendid.
 - ii. Carried by angels into Abraham's bosom. His soul, not his body.
 - 1. Matthew 8:11, speaking of eternal phase of the kingdom.
 - 2. Abraham in Paradise, and that's where Lazarus went. A place of rest and comfort.
 - b. Rich man died and was buried. Death exempts no man of any class.
 - i. He lifted up his eyes in Hades, in torments.
 - ii. He saw Abraham afar off, Lazarus in his bosom.
 - iv. No escape from place where he was, V-26.
- II. Wealth does not keep one from dying.
- A. Hebrews 9:27, This includes all men.
 - B. Genesis 3:19, all men must return dust.
 - C. 1 Peter 1:24, 25, no matter how much glory and honor one has, he will die.
- III. Wealth does not secure salvation.
- A. Matthew 16:26, 27, "what profit if gain world, lose soul?"
 - B. 1 Peter 1:18, 19, "redeemed by blood of Christ, not gold."
- IV. Need to strive for better inheritance than man can possess in this life.
- A. Lazarus better off in death than rich man.
 - B. 1 Peter 1:4, "incorruptible, undefiled, fade not away."
 - C. John 14:1-3.
 - D. Acts 20:32, "I commend you to God and to the word."
- V. Wealth is contrasted to true riches.
- A. Luke 16:11, if not faithful with worldly riches, won't gain the true riches.
 - B. Matthew 6:19-21.
- VI. Luke 17:14, 15, can't serve two masters. Rich man served money—sought that which man gloried in.

INCIDENTAL LESSONS IN THIS PARABLE

- 1. Compare this to Christian Science.
 - A. Say no such thing as sin death, future punishment. Say it's a myth not a reality.
 - B. Bible says death is real, not a myth.

- a. Eccl. 12:7.
 - b. Luke 7:11-15, raising of widow of Nain's son.
 - c. John 11:43, 44, raising, Jesus was a fraud. He only claimed to raise from dead.
2. Death does not end all.
 - A. Is such a thing as future punishment. If not, this parable intentionally deceive people.
 - B. Rich man tormented in the flame.
 3. Men are conscious after death. Also recognition.
 - A. Verse 25, "son, remember."
 - B. 1 Thess. 2:19.
 - C. "Comforted," "tormented," Verse 25. If not conscious, could not be comforted or tormented.
 - D. Matthew 22:32, "I am the God of Abraham, Isaac, Jacob. God is not god of the dead, but God of the living." Yet these patriarchs were dead for hundreds of years. But still alive somewhere, for God was and is his God.
 - E. Matthew 17:1-5, transfiguration. Moses and Elijah appeared. Talked with Jesus about his coming death. Moses had been dead about 1,500 years.
 - F. Verse 27 and 30, prove the rich man was conscious.
 4. No chance after death, verse 26.
 - A. "Great gulf fixed," can't pass from one place to another.
 - B. 2 Cor. 5:10, "we must all appear according to that which he had done, whether it be good or bad." Give account of things done in the body, not things done after we are dead.
 - C. This refutes the idea of purgatory. Can't pass from one place to the other.
 5. One cannot pray to saints.
 - A. Verse 24, 25, no value in seeking intercession from one who has gone on to Paradise.
 - B. Saints in New Testament are living Christians.
 - C. Matthew 6, Jesus teaches us to pray to God.
 - D. Matthew 2, wise men came to worship Jesus not Mary.
 - E. 1 Timothy 2:5, "There is one God and one mediator."
 6. Miraculous conversion is untrue. Verses 27-31, the only way the five brothers would be converted was by hearing Moses and the prophets. Not saved apart from God's word. If one rejects God's word in life, will be lost.
 7. Jesus endorsed the inspiration of the Old Testament.
 - A. Verses 29, 31, Jesus placed his approval on, and shows value of teaching of Moses and the prophets.
 - B. Matthew 19:4-6, "He who made them from the beginning made them male and female."
 - C. Matthew 24:37-39, endorses account of the flood.
 - D. Matthew 12:40, story of Jonah is true.
 - E. Luke 17:32, "Remember Lot's wife."
 8. Denies Spiritualism.
 - A. Idea of conversing with the dead through some medium. All such as this is deception.
 - B. Rich man could not get anyone back to earth from the dead. Abraham would not send one back.

THE MAIN PURPOSE OF THE PARABLE

1. Hebrews 13:2, "Be not forgetful to entertain strangers."
 - A. Rich man did not care for Lazarus.
 - B. Matthew 10:42.
 - C. Matthew 25:41-45.
2. Failed to recognize his stewardship.
 - A. Luke 16:9, did not make friend by means of mammon of unrighteousness.
 - B. He was steward of all he had, but failed to realize it.

"THE UNJUST JUDGE"

Luke 18:1-8

INTRODUCTION

- A. Verse 1—reason the parable was spoken, men ought always to pray, and not to faint.
- B. This is no way teaches that God is indifferent toward the prayers of his children. Verse 7, 8 do not say this.
- C. The Judge.
 - a. Cities of Israel had judges which sat in the gates to settle matters.
 - i. Deut. 16:18
 - ii. 2 Chron. 19:5-7, the judges judged for the Lord. Was supposed to judge without respect of person. Not to take bribes.
 - b. Usually, one who doesn't fear God won't regard man. Psalms 14:1, the fool hath said in his heart that doeth good. Remove fear of God, often remove regard for man.
 - c. "Thou shalt love the thy God."
 - d. Luke 18:4, disregarded widow for a while. Deut. 1:16, 17, this was disregard of God's law.
- D. The Widow.
 - a. Lived in same city as judge. God fearing woman and irreverent judge in the same city. God and evil together.
 - b. Old Testament had laws for protection of widows.
 - i. Exod. 22:22.
 - ii. Deut. 24:17, not take widow's garment for pledge.
 - iii. Deut. 27:19.
 - iv. Mark 12:40, widows were an easy prey for evil men.
 - c. Had no money. She continued to come to judge. Evidently knew she was within her rights in making the request. The judge didn't care about plight, but was merely tired of being bothered.
- E. God versus the judge.
 - a. Judge made boast: "fear no God, regard not man." God is compassionate, merciful.
 - b. Judge not concerned with justice. God is just.
 - c. Luke 12:6, 7, God even remembers the sparrows, but man worth more than many sparrows. But the judge regarded not man.
 - d. If judge, who is unjust, will grant request, how much more so will God, do so for His children whom He loves.

I. God's ear open to prayers of the elect, Verse 7. 1 Peter 2:9, "elect race," "chosen generation." God's people are the elect. Those who have chosen to be in Christ.

II. We should always pray, and not faint, Verse 1.

- A. Many give up after a while. Poverty, persecution, lusts of the flesh, weakness, impatience. 2 Corinthians 4:16, adversities no cause Paul to faint.
- B. 2 Samuel 12:15-23, David praying that child not die.
- C. Job 1:21, 22.
 - a. All his children, wealth, health taken from him.
 - b. Job did not faint.
- D. Matthew 15:21-28, Canaanite woman.
 - a. Even dogs eat of crumbs that fall from the master's table.
 - b. She was a Gentile woman, but Jesus healed her daughter.
 - c. Jesus made only 3 exceptions in His ministry to the Jews, and help a Gentile person.
- E. John 11:1-17.
- F. Romans 12:12, "continuing instant in prayer."

III. Christians must maintain a faith that doesn't fail.

- A. 1 Peter 3:12,
- B. Verse 8, "When Son of man cometh, shall he find faith on the earth?"
 - a. Matthew 24:12, 13, spoken in relation to fall of Jerusalem, but applicable anywhere. "Because iniquity shall abound, love of many wax cold." Too many go along with the crowd. Swept along with the majority.
 - b. God will finally avenge his children. Romans 12:19, "avenge not yourselves." Let God take vengeance; do it His way.
 - c. One who endures to the end will be saved.
 - d. We know His coming will we still be faithful when He does? Will there be those still obeying the simple New Testament pattern? Worship, organization, plan of salvation, etc? What kind of faith will He find in reference to these? Remember Romans 10:17; Jude 3. This is the faith He is speaking of.

IV. Contrasts with Luke 11:5-13, "friends at midnight."

- A. Luke 11:1-4, abbreviated form of the model prayer.
 - a. Jesus taught them to pray because they requested it.
 - b. Between verses 1, 2 of Luke 11, comes Matthew 6:5-8.
- B. Verses 9, 10 are key to this parable, Luke 11.
 - a. "Ask" are prescribed conditions to prayer.
 - i. Matthew 6:12, 14, 15, must forgive others, be forgiving.
 - ii. James 1:6, 7, must ask in faith.
 - iii. James 4:3, must ask with the right motive.
 - iv. Must be according to the will and laws of God.
 - b. "Ask", "Seek", "Knock." Each one is a little stronger term. Shows persistency. A real sincere desire is necessary.

- c. Prayer may be a test of one's faith. Will one keep on praying?
 - d. We are to go to God in prayer with our petitions.
 - C. God does answer prayer.
 - a. 1 Peter 3:12, encourage righteous to pray.
 - b. James 5:16.
 - c. 2 Thess. 3:1, 2
- V. Lord grants man's request sometimes even when it seems it has been withheld.
 - A. Prayer help teach one his dependence on God for everything. "Give us our daily bread."
 - B. Men must be patient in prayer. We don't dictate to God in our prayers. He knows our need before we ask Him.
- VI. Luke 19:1, 8; Luke 11:9, 10. Key versed of these two parables.

"THE PHARISEE AND THE PUBLICAN"

Luke 18:9-14.

INTRODUCTION

- A. The Pharisees, were known for self-righteousness and hypocrisy. Cf. Matthew 23, "woe unto you—hypocrites."
- B. The Publicans.
 - a. Tax collectors.
 - b. Luke 5:27, Levi was a publican.
 - c. In scriptures, publicans usually mentioned with sinners. "Publicans and sinners."
 - d. They collected from the Jews for the Roman government.
 - e. Most of the publicans were dishonest.
 - f. Matthew 5:46.
 - g. Matthew 9:11, "publicans and sinners."
- C. Were some noted men among the Pharisees and publicans.
 - a. John 3, Nicodemus a Pharisee.
 - b. Acts 23:6, Paul had been a Pharisee.
 - c. Luke 19:2, Zaccheus a publican.
 - d. Matthew 10:3, Matthew a publican.
- D. Why Jesus spoke this parable?
 - a. Luke 18:9, spoke it for benefit of those who trusted in them selves and were self-righteous.
 - b. Luke 18:14, he that exalteth self be abased; he that humbleth self be exalted.
 - c. Not given to teach men how to pray and be justified.
- E. Some say this prove alien sinner can be saved by prayer. Both Pharisee and publican had access to temple worship; both were Jews. If it shows one saved by prayer, would be an erring Christian not an alien sinner.
- F. The prayers of these men revealed their true character. Same true today. Call God, Daddy, Pop, etc.

I. Look at contrast between the two men.

A. The Pharisee.

- a. Not charged with being non-religious, went to temple to pray. Usually the hours were nine and three. He wasn't an idolator. Some say we must kneel to pray. They say so because the Pharisee stood, but so did the publican, and he was justified. Mark 11:25, "when ye stand praying, forgive." This shows Jesus did not condemn standing.
- b. He was grateful. He was grateful for his situation in his life. He probably wasn't guilty of all these sins he named off. Maybe an element of right is his being thankful for these things. People today need to be appreciative of the things they have.
- c. Only one fast a year required by law. On the day of Atonement. However, it would not be wrong to fast more often. How long was Pharisee's period of fasting? Probably each one was the whole day.
- d. he was evidently liberal, for he gave tithes of all he possessed. How many today do that much?

B. The Publican.

- a. Matthew 9:10-13.
- b. Matthew 18:17, publican was an outcast; rejected.
- c. He abased himself before God, and God exalted him by forgiving him of his sins, cf. verse 14.

II. The two prayers.

A. The Pharisee.

- a. "Prayed thus with himself." He prayed to a Jerusalem audience composed of self. His thoughts were on himself, not on his needs or his own good. He was exalting himself even as he approached God Almighty. His object was to inform God of his own goodness. Notice the "I's". Cf. Genesis 18:27.
- b. He was as other men really, though he said he wasn't. He too was a sinner. However, he trusted in himself. Did not acknowledge any sin in his life whatsoever. Every man needs God's forgiveness. This man did not realize it.
- c. This man did not thank God for the blessings he had been given. Never thanked God for his daily bread.
- d. He didn't ask God for anything. Evidently felt no real need of God.
- e. Seemed to hold most other men in contempt. He exalts self above all other men. "I am not as other men." Did he really feel a need to pray? Must have just been tradition with him.
 - i. Rev. 3:17, 18, felt they were rich and in need of nothing. God said they were blind, naked. Not know their true condition before God.
 - ii. Prov. 30:12, "pure in own eyes and yet not washed from their filthiness."

B. The Publican.

- a. He stood afar off. Not draw near the altar, though he had the right. He felt the awe and reverence for God that all should have.
- b. Would not lift eyes. Realized his wretched condition and didn't feel worthy to look toward heaven.
- c. Cf. Luke 23:48, people smote their breasts at the crucifixion of Christ. Feeling of utter despair, miserableness, helplessness.

- d. His prayer was merely a petition for mercy on a sinner.
 - e. Notice difference in lengths of the prayers. Yet, publicans was one of sincerity an feeling. Length of prayer not make it acceptable to God.
 - i. Matthew 8:2, few words, but look at what it says.
 - ii. Matthew 9:27, "have mercy on us." An imploring, begging cry from those who knew their was only one possible source of help, and who also knew they were unworthy.
 - iii. For a prayer to be immortal, it doesn't have to be eternal.
 - f. The publican went home justified, the Pharisee did not.
 - i. Isaiah 66:2.
 - ii. Luke 18:14.
 - iii. James 4:6.
- C. Four prominent elements of prayer.
- a. Praise and adoration.
 - b. Thanksgiving.
 - c. Petition
 - d. Confession.

MAIN LESSONS

- III. We should be conscious of our needs and recognize God as our source of supply
- A. Publican released his need.
 - B. James 1:17, "every good, perfect gift, is from above."
 - C. Genesis 32:9,10.
- IV. Teaches need for earnestness in prayer.
- A. Mark 9:24.
 - B. Acts 12:5.
 - C. Matthew 7:7-11, "Ask, Seek, Knock."
- V. Need proper conceptions of worship.
- A. Not a mere formality, as with the Pharisee
 - a. Matthew 15:8.
 - b. Do we actually pray when we claim to in worship? Or, do we pray to ourselves?
 - c. 1 Corinthians 14:15, "pray with the spirit."
 - B. Must realize whom we are worshipping.
- VI. Warning against self-- righteousness
- A. Pharisee had no consciousness of sin in himself.
 - B. Romans 12:3, Pharisee did what Paul said not to do.
 - C. Self—righteousness more concerned with praise of men than blessing of God. John 12:42, 43.
- VII. Teaches who the poor in spirit are.
- A. Matthew 5:3, blessed are the poor in spirit.
 - B. Publican was poor in spirit.
 - C. Phil. 3:13, 14.
 - D. Phil. 2:3, 4, Pharisee just opposite of this.
 - E. We should see the good in other men.
 - F. Luke 7:4-6.

VIII. Need to practice self-examination.

- A. 2 Corinthians 13:5.
- B. 1 Corinthians 11:28, examine selves in worship.
- C. Psalms 139:23, 24.
- D. I John 3:20, 21.

IX. When we sin, we should be humble enough to beg for God's mercy.

- A. If too proud to confess sins, too proud to go to heaven.
- B. Praying is not the time to make a stab at others. Pharisee did, glad I'm not like publican. Would have been better off to be like him.

X. Error—some say publican save in direct answer to prayer without anything else.

- A. He was already in God's covenant. Prove he had not had John's baptism.
- B. Matthew 28:18-20, had not been given at this time.
- C. It does prove, however, that a child of God can be a hypocrite.

"THE VIRGINS"

Matthew 25:1-13

INTRODUCTION

- A. An analogy on the virgins from Burton Coffman.
 - a. Kingdom of heaven—church
 - b. Bridegroom—Christ
 - c. Midnight arrival—Second coming of Christ
 - d. Virgins—church members
 - e. The 5 wise virgins—prepared members
 - f. The 5 foolish virgins—unprepared members
 - g. Lamps—faith or works
 - h. Oil—works or Spirit
 - i. Sleep of virgins*—sleep of death? ? ?
 - j. Tarrying of bridegroom—delay of the second coming
 - k. Midnight cry—call to judgment
 - l. Refusal to give oil—righteousness not transferable*
 - m. Exclusion of foolish—rejection of unprepared
 - n. Shut door + impossibility of last minute preparation
 - i. *Might should check on #9
 - ii. *Coffman actually says "merit" not transferable.
 - B. Verse 1. "Then."
 - a. Really no separation between Matthew 24 and 25.
 - b. Cf. Matthew 24:3, "when shall these things be, and what shall be the sign of thy coming?"
 - c. Matthew 24:36-44, certainty of his coming, and the uncertainty of the time of it.
 - d. Since His coming certain, give Matthew 25:1-ff, to teach us to be always prepared for it.
- I. Coming of Christ—coming of the Bridegroom.
- A. Christ gone to prepare a place, John 14:2, 3. He has promised to come again to receive us into it.
 - B. He will come again.
 - a. Acts 1:9-11, come in like manner as he went.

- b. 1 Thess. 4:16, 17
 - C. The time is uncertain as far as man is concerned.
 - a. Matthew 24:36, “but of that day and hour.”
 - b. Mark 13:33-37
 - c. 1 Thess. 5:1-3, “will come as a thief.”
 - D. Attitudes of people will have at His coming.
 - a. Skeptical, 2 Peter 3:3-7.
 - b. Many will be thinking they have plenty of time to get ready later, Mat 24:48.
 - c. Hope set of His coming—looking for Him.
 - i. 1 John 3:2, 3, “beloved, now are we the sons.” Hope mentioned is the hope of His second coming.
 - ii. 2 Timothy 4:8, crown for all who love His appearing.
 - iii. Hebrews 9:28, “unto them that look for Him shall He.”
 - iv. 2 Thess. 1:6-10, “Lord Jesus shall die revealed.” Will come to be glorified and admired by His saints.
 - v. 2 Peter 3:10-12.
 - vi. 1 Thess. 1:10.
 - vii. Phil. 3:20.
 - E. Two lessons to draw from this.
 - a. Be ready, 2 Peter 3:10-12; 1 John 3:2, 3.
 - b. His promised coming is a basis of encouragement and hope. John 14:1-3, “Let not your heart be troubled.”
- II. The Virgins—members of the church.
- A. Two classes of people in the church.
 - a. Matthew 13, the drag net.
 - b. Matthew 25:31-ff, sheep and goats.
 - c. The Virgins—five foolish and five wise.
 - B. Who are the foolish virgins?
 - a. Foolish virgins are not unconverted people in the world. Made no preparation.
 - b. They are not apostates. Haven’t abandoned faith.
 - c. They are the careless who did not make proper preparation. They know His is coming, but don’t make proper preparation for it.
 - d. Proverbs 30:24-ff.
 - e. They may be worldly-minded. Don’t keep live unspotted from the world so as to be ready.
 - i. 1 Thess. 5:22, “abstain from every appearance of evil.”
 - ii. 1 Corinthians 15:33, “evil communications corrupt.”
 - iii. Romans 12:1, 2.
 - iv. 1 Corinthians 10:12, “let him that thinketh he.”
 - f. They are careless and indifferent.
 - i. Matthew 6:33, weren’t doing this, “seek ye first.”
 - ii. Hebrews 2:3, “how shall we escape if we neglect so great salvation.”
 - iii. Luke 17:10, when you’ve done all commanded, still unprofitable. Haven’t done more than we need to do. We can’t earn our salvation.
 - iv. It is impossible to do too much Bible Study. We won’t give too much to the Lord. When one doesn’t love the church enough to want to be there when doors opened, he is a foolish virgin.
 - v. 2 Corinthians 13:5, “examine yourselves, whether ye be in the faith.” Many drift away unconsciously. Don’t mean to drift away

- C. Who are the wise virgins?
- a. They took extra oil so would have constant supply.
 - i. 2 Peter 1:5-10, they gave diligence.
 - ii. Col. 3:16, "let word dwell in you richly." God's word must permeate a person's life.
 - iii. Acts 6:5, Stephen, "full of faith."
 - iv. Not like those who are afraid to leave church, but not interested enough to do anything.
 - v. Romans 4:20, "Abraham staggered not . . . strong in faith."
 - vi. Doesn't matter when Christ or death comes, they'll be ready.
 - vii. 1 Corinthians 15:58.
 - viii. 2 Corinthians 8:7, "abound."
 - ix. These aren't those who are just trying to "get by," with as little effort as possible without actually getting into it.
 - x. Job 19:20.
- D. When the cry was made—separation of them.
- a. Matthew 25:6, "behold, the bridegroom cometh!" It was unexpected. They tried to hurry and get ready.
 - b. The lamps of the foolish were empty.
 - c. Like people who think they have many years, then they one day see death staring them in the face. Some go to the doctor and find out they will soon die. Then hurriedly get ready.
 - d. Can't borrow righteousness from other, for no one has an excess, Luke 17:10. Many today like the blessings of the church as long as someone else does all the work. There will come a separation. Galatians 6:4, 5.
 - e. When door shut, notice joy within and sorrow without.
 - i. This will be fulfilled at the second coming of Christ. Door won't shut until then, As long as one lives, he can still be saved.
 - ii. Once the door is shut, no hope for those outside.
- III. One can wait too late to make preparation.
- A. Genesis 6:3, "My spirit shall not strive with man always. Yet shall his days be 120 years."
 - a. Spirit strove through teaching of Noah. When Noah quit preaching, the Spirit no longer strove.
 - b. Will come a time when all man's opportunities will be gone.
 - c. Spirit strive same way today. Through the word.
 - B. This does not encourage death-bed repentance, Verse 10.
 - a. While they went to buy, the bridegroom came.
 - b. May not have opportunity to repent on death—bed.
 - c. This warns against trying to make last minute preparation.
 - C. No chance to prepare after death.
- IV. Hypocrisy disappears in the face of death, Verses 8, 9. Wise wouldn't give them oil because they knew they didn't have enough to spare. Foolish also knew they had to have oil, but didn't.
- V. We aren't saved by righteousness of others, Verse 9. Galatians 6:4, 5. Some things each one must do individually.

VI. Danger of sin of omission.

- A. Failing to do what we should. They weren't immoral, virgins—just failed to do what they should.
- B. James 4:17, "to him that knoweth to do good."
- C. Matthew 23:23.
- D. Mark 16:16, "he that believeth not." Maybe not doing a lot of evil, but just omitting believing.
- E. If everyone would do what he could, the church would grow rapidly.

VII. Lamps didn't go out suddenly. It was a gradual. Got dimmer and dimmer. See ASV on verse 8. "our lamps are going out." Look at stony and thorny ground, Matthew 13. They didn't fall away suddenly, but gradually.

VIII. The five foolish could have been among the wise. Therefore we need to stay awake, alert.

- A. Romans 13:11, our salvation nearer now than when we first obeyed gospel.
- B. Ephesians 5:14, Christ not shine through one who is spiritually dead.
- C. 1 Thess. 5:1-6.
- D. We cannot "watch" while we are asleep.
- E. 1 Corinthians 16:13, "watch ye, stand fast in the faith, quit ye like men, be strong."

IX. The example of Christ.

- A. John 9:4, "I must work while it is day, night cometh when no man can work."
- B. John 4:34, "My meat is to do the will of Him that sent Me, and to finish His work."
- C. John 17:4, be good if all could make this statement at end o life.

'THE LABORERS IN THE VINEYARD'

Matthew 20:1-16

INTRODUCTION

- A. Should actually begin with, Matthew 19:27.
- B. Go back to rich young ruler, Matthew 19:16-22. Teaching against riches, Matthew 19:23-26. Peter's question and Jesus' answer, Matthew 19:27-29. Then, parable to further illustrate all of this.
- C. Householder—Christ; Vineyard—church; Laborers—those who follow Him.

I. Hired the laborers.

- A. They weren't forced to go work in it. God forces no one to serve Him. John 12:40.
- B. One can't be in the kingdom who can't be a follower and learner of Jesus Christ. This would exclude infants. They can't make an agreement; can't accept the contract.
- C. A reward promised as a result of their work.
- D. Revelations 22:17, "whosoever will."

- E. Notice, they were all laborers. Vineyard is a place of activity. People need to realize the church is a place of activity. One prominent activity of church is worship. But it is also a place of work and toil.
- A. He didn't hire any dictators such as Aiotrephes.
- B. Didn't here loafers, indifferent. Hired people for a purpose, to work.

II. Hired them into Vineyard.

- A. Makes a difference where the people work.
 - a. Mark 12:34.
 - b. Hired laborers in his vineyard. Not someone else's. None of them said, "one vineyard is as good as another." It made a difference which vineyard they worked in.
- B. Salvation promised only to those in the vineyard, which is the New Testament Church. Those who weren't hired into vineyard did not receive any pay from the householder. Must make people see that to be in Christ is to be in the church.
 - a. Romans 6:3; Galatians 3:27; 1 Corinthians 12:13.
 - b. 2 Timothy 1:1, "promise of life in Christ."
 - c. 2 Timothy 2:10, "salvation in Christ."
 - d. Acts 2:47, the Lord added the saved to church.

III. When even was come, Verse 8.

- A. None received reward until evening came. To quit earlier is to lose all the reward. Rev. 2:10; Matthew 24:13.
- B. Pay them their hire. There are two types employers. One who later pays and one who pays in advance. If received pay in advance, then employer's trust is in employee, not employee's trust in employer. If one receive eternal life in fact when begin labor and can't lose it, then that means God trust in man and not man in God.

IV. The eleventh hour man.

- A. Many people read this and decide to wait until late in life to obey the gospel, this is not the point of the parable. They say this because the 11th hour man received same pay as all others.
- B. This man went the first opportunity he had. Could not be paralleled with one who shunned many opportunities and then expect to be saved on his death bed. This man had not had any previous opportunity. Probably not many 11th hour men in the USA. Gospel on radio etc. A New Testament can be bought almost anywhere.

V. What about the first being last and vice versa?

- A. This the most difficult question in parable.
- B. Common answer is: first and last refer to Jews and Gentiles. But Jesus not really seem to be speaking of Jews and Gentiles here. However, it is true that the kingdom did begin with almost exclusively Jews, but as it spread among Gentiles, soon began to be very few Jews in the kingdom. Gentiles last to hear gospel, but now first in the kingdom.
- C. Some apply it to time apostle John was one of the first to obey, but last to receive reward. Paul obeyed much later, but received reward much earlier.

- VI. This parable teaches that only those who work till close of day receive any reward.
- A. All received reward who works till end of day, no matter what time of day they started.
 - B. Rev. 2:10.
 - C. Though none of these merited the reward they received, they still had to labor in order to receive it. Same true of our salvation.

CONCLUDING THOUGHTS

1. Went early to hire laborers.
 - A. When people come to age of accountability, realize they're in sin, they should obey right then.
 - B. Today is the day of salvation.
2. We don't have to be concerned about the reward. God will give us what is proper.
3. Verse 16, "many called but few chosen."
 - A. Predestinationists use this. Say only those whose are elect will be chosen. Ridiculous to say God call them but won't choose them.
 - B. They are chosen because they obey the gospel.
 - a. 2 Thess. 2:13, 14, "called by gospel."
 - b. Romans 1:16, gospel power of God to save believers.
 - c. Anyone who will obey becomes a chosen one.
 - d. God calls all men, but chooses only those who obey him.
 - e. Cf. 2 Chron 15:2, God be with us as long as we are with Him. If we forsake Him, he will forsake us.

'THE VINE AND THE BRANCHES'

John 15:1-17

INTRODUCTION

- I. Most scholars say this is not really a parable, but a similitude or a metaphor. Most say there is not a single parable in John's Gospel. But it is still a good lesson.
- II. This perhaps more abused than any other of Jesus' Illustrations.
- III. Here we have a lesson of fruit-bearing. A Christian fruit-bearing is not limited merely to converting others.
 1. Fruit-bearing a sign of discipleship, John 15:8.
 2. Some say this limited only to apostles. It was spoken to them, but applies to all.
- IV. Usually when New Testament refers to vine, it means a grape vine.
- V. Christ is the vine. God is the husbandman, John 15:1. Those who know how to grow grapes will prune the vines very much. That will cause it to bear more fruit. Same true of the church.

- VI. Branches are in Christ, “in me” verse 2 ever in him. Or, if sin, were never in him.
- VII. Those who bear fruit be purged, bear more fruit. Cf. Matthew 13:12.
- VIII. John 15:4,
A. Morals alone not enough. One must be in Christ. No fruit can be borne out of him.
B. What are the branches?
1. Even if they were denominations, Jesus did not say abide in a branch anyway, but in the vine. Therefore, the branches are individual people.
2. If they were denominations, some whole denominations would be destroyed at once.
3. In John 15:6, he says, “man.”
- IX. John 15:6, we burn the branches that are cut off.

LESSONS—

- I. This passage teaches unity, not division. John 15:4, must all abide in Christ.
- II. A child of God can be lost, John 15:6.
- III. Spiritual blessings are in Christ, John 15:7. Ephesians 1:3, all spiritual blessings in Him.
- IV. Christians must bear fruit, John 15:2.
A. Romans 7:4.
B. Whole purpose o branch is bearing fruit.
C. Cf. Galatians 5:22, 23, “fruit of the Spirit.”
- V. God’s purpose is that disciples glorify God.
A. John 15:8.
B. 1 Peter 4:11.
C. God glorified when we use abilities he gave us.
D. Matthew 5:16, “Even so let your light so shine.”
E. Cannot glorify God without being in Christ. For we can’t bear fruit without being in Christ.
- VI. The branches can’t be denominations.
A. Not a Methodist branch, Lutheran, Baptist, etc.
B. A single vine bears same type fruit. Don’t expect apple tree to bear peaches. Neither expect one branch to bear 300 types of fruit.
D. Any branch in the true vine in a Christian.

MAIN LESSON IS, WE MUST BEAR FRUIT

John 10:1-18

INTRODUCTION

- I. Parable is used in verse 6, but most scholars say this is really a proverb. Greek word carry this meaning more. Same word as 2 Peter 2:22, “the true proverb.”
- II. In John 9, Jesus had healed the blind man. The blind man was cast out by the Pharisees, John 9:34. See contrast between Pharisees’ attitudes and Jesus’ dealing with true vs. false leaders.
 - A. Jesus called himself the Son of God, John 9:34-38.
 - B. Also, in Matthew 16:13-19, he led Peter to making the true confession of who he was.
 - C. Also, see John 10:36, “I said, I am the Son of God.”
 - D. Also, see John 19:7; Matthew 27:40, 54. Yet, the one made movie of “Jesus Christ Superstar,” said Jesus never called the Son of God, but always the Son of man.
- III. Jesus used more lessons from agriculture and sheepfold than perhaps any other illustration. Maybe because Palestine full of farmers and shepherds.
- IV. Many say 2 parables here. Second begins in verse 7.
- V. Four divisions: sheepfold, door, the shepherd and the sheep.

LESSONS—

- I. The sheepfold.
 - A. Shepherds there often stayed out weeks or months at a time.
 - B. Sheepfold was a walled in enclosure, without a top. Would have a door or entrance through which sheep and shepherd can pass.
 - C. Sheep have many enemies. Wolves, dogs, etc. They would climb over a wall to prey on the sheep, John 10:1.
 - D. Verse 3, says there’s a porter. Maybe a guard at the door to admit those who have the right to enter.
 - E. The sheep knew their shepherd’s voice. Having stayed in the fold all night, shepherd lead them out to the pasture in the daytime.
 1. V-- 16, a reference to the Jews, “this fold.” The other sheep were the Gentiles.
 2. God has a flock today also, Acts 20:28.
 3. 1 Peter 5:2-4, “feed the flock of God.”
 4. Verses land 2 contrast the true shepherd with a false leader.
 5. Sheep could know the true shepherd.
 - a. John 9:22-38.
 - b. What is the door to sheepfold? How can true shepherd be pointed out? The Old Testament prophets prove Jesus to be the true shepherd.
 - E. Who is the porter? He opens door for the shepherd to come in. Some say God, John.
 1. John 1:29-34, “Behold, the Lamb of God.” John bore witness that Jesus in Christ.
 2. Doesn’t matter if it’s God or John. God used John to do it

- G. "Calleth his own sheep by name." Verse 3
 1. Isaiah 62:2, be called by a new name.
 2. Acts 11:26, "Christian."
- H. "Leadeth them," Verse 3. Lord doesn't force one to serve him. He appeals to men, calls them, seeks to lead them.

II. The Door.

- A. Jesus is the door. If enter in by Him, be saved. Door stand before those on outside and those on the inside. Ephesians 1:3, all spiritual blessings inside.
- B. "Go in and out," Verse 9.
 1. They were still in the flock. They just had all blessings of being sheep. They are still following the shepherd, and are under his protection. Are enjoying all the blessings of being a sheep in the flock of the good shepherd.
 2. Enter the door by hearing his voice and following, Verse 27.
- C. Verse 10, contrast between false teachers and Jesus. False teachers cause men to lose their souls. Jesus gives them life.

III. The Good Shepherd.

- A. Jesus, the Good Shepherd, Verse 11.
- B. How know him? By sacrifices he makes for his sheep. 1 Samuel 17:34, 36, David, as shepherd, killed a lion and bear to protect the flocks.
- C. Hireling not like Good shepherd. He will flee in time of danger, Verse 12. Hireling will not make any sacrifice at all for the sheep. They will finally destroy the flock.
 1. Acts 20:18-30, some elders may be hirelings, afraid to stand against the wolves without and within.
 2. This not mean one should not be supported as he preaches, cf. 1 Corinthians 9, but one who does it only for money is a hireling.
 3. Psalms 23, tells what a good shepherd does.

IV. The Sheep.

- A. Had other sheep which wee not of this fold, Verse 16.
 1. Prediction of bringing in of Gentiles.
 2. Acts 2:39, "afar off," –Gentiles.
 3. Ephesians 2:13, 14, "far off," –Gentiles.
 4. Romans 10:12, no difference between Jew and Greek now.
 5. Some apply this to denominational division and say this makes it all right.
- B. Might say main lesson is "Safety in the Fold," but are also many other lessons as well.

"THE TWO SONS"

Matthew 21:28-32

INTRODUCTION

- I. This is in the last week of Jesus' life.
- II. In Verses 23-27, they had questioned Jesus' authority. He asked them about John's baptism. Then, when they couldn't answer, he spoke the parable.

- III. Matthew 21:28, some likeness between this and the prodigal son. "Certain man had two sons." In both, the certain man is God.
- A. Publicans and harlots are one son here.
 - B. The Pharisees are the other sons.
- IV. Matthew 21:29, 30.
- A. First son not go. Seem to be rebellious, irreligious.
 - B. Second claim to go, but didn't. One claim to be religious, but really was not.
- V. Matthew 21:31, 32.
- A. Publicans and harlots had listened to John. Had repented of their rebellion and believed John.
 1. Amos 8:11, "famine in the land." This what it was like in days when John came.
 2. Many were changed by John's preaching, cf. Luke 3:10-14.
 - B. The Pharisees had claimed to obey God. When John came, however, they refused to hear him. Who did the will of God. The one who repented and did God's will. Pharisees condemned themselves.
 1. James 1:22-24, "must be doers, not hearers only."
 2. Publicans and harlots did God's will, for they heard and obeyed John. The Pharisees, however, were hypocrites. They said and did not.
- VI. The First Son, said, "I will not."
- A. Not a hypocrites—just stubborn, rebellious. This does not mean they were saved just because weren't hypocrites. Were lost in this condition just as hypocrites. Not be saved without repentance.
 - B. Jesus not say they were saved because were stubborn, but because they repented of their error and stubbornness and changed.
 - C. It is wrong for one to willfully reject one's duty.
 - D. Genesis 6:3, may come a time when people will not have an opportunity to say, "I will go."
- VII. The Second Son, said, "I go sir."
- A. He promised to go, but never did. Probably never had any intention of going. Should have never made a promise we cannot keep. But even more wrong to make a promise with no intention of keeping it.
 - B. Matthew 15:8, this like situation here.
- VIII. "Go work today in my vineyard."
- A. This said to all classes of people. Still true today. All men have duty to work in his vineyard. No need to be in vineyard if won't work. To be in vineyard implies that there is work to do.
 - B. Not merely want a promise to go, or belief that work needs to be done, but wants them to do work.
 - C. "My Vineyard."
 1. One who work in some other vineyard not be rewarded.
 2. 1 Corinthians 3:9, church is God's husbandry. Must be in church to be in vineyard.
 3. The vineyard is the kingdom of God, Verse 31. In preparatory state as it was then. One who depends on being good moral man be lost, for not in the vineyard of God. May know much about vineyards, but must be in it.
 4. Ephesians 3:21, God glorified in the church.

- D. "Today."
1. 2 Corinthians 6:2, "today is the day of salvation."
 2. Obey today. No promise of tomorrow.
 3. Hebrews 3:15.
 4. James 4:13, 14.
- IX. "Son, go work." It is the son who works in God's vineyard, not someone else.
1. 1 John 3:1, 2, whole purpose of God's plan is to make men his children.
 2. When men reconciled to God, are his sons. 2 Corinthians 5:17, 18.
 3. There are ones who are supposed to work in his vineyard.
 4. Ephesians 5:1, be followers of God as dear children.
- X. Danger of making an insincere profession.
- A. Should not profess to do, then not do. "I go, sir."
 - B. How many say they will come to worship services, then never come, and maybe never intended to.
 - C. Matthew 6:1, 5, 16, doesn't merely do it to be seen of men. Whether giving praying, fasting, etc.
 - D. Is song from the heart or from the lips only?
- XI. Illustration of repentance.
- A. Verse 29, "I will not; but he repented and went."
 - B. "Afterward," after what?
 1. Maybe he began to think about what he had said.
 2. Cf. Romans 2:4, when one reflects on goodness of God, it should lead him to repentance.
 3. 2 Timothy 4:6-8, meditation and the hope it inspires. Paul looked back on his life and forward to his reward.
 - C. "Afterward he repented, and went."
 1. After he repented, he did what he had said he would not do. When we repent, we not only stop stealing, we do good. Repentance follows by works.
 2. Repentance is a complete change of heart.
 3. Matthew 3:8, bring forth fruits meet for repentance.
- XII. Jesus shows need for repentance, Verse 32. In Luke 15, we find that God interested in all me. The Pharisees should have repented.
- XIII. Danger of self-righteousness.
- A. Pharisees not see need to obey John's preaching, they were self-righteous. Many today depend on their good morals to save themselves. They don't see the need for obeying God.
 - B. Matthew 5:3, "poor in spirit." One must realize he can't be saved without God.
- XIV. Free—moral agency of man is seen.
- A. Father did not force sons to work in his vineyard. Merely asked them to. The sons had a choice. He asked them both. Why ask one who could not go?
 - B. God allows man to have his own way, but makes consequences known if he rejects.

MAIN LESSON: Go to work today in my vineyard. One must respond to call of God sincerely.

“THE UNMERCIFUL SERVANT”

Matthew 18:21-35

INTRODUCTION

- I. Usually world says offender should come to offender.
 - A. Luke 17:3, offender going to offender.
 - B. Matthew 5:23, 24, offender going to offender.
 - C. Duty of both.

- II. Matthew 18:21.
 - A. Some say, based on Amos 2:4, that Jews were only obliged to forgive 4 or 4 times, therefore Peter was being liberal in saying? We don't know of any such law, however.
 - B. Person's patience might get thin after several times. This is test of one's patience, but think how patient God is with us.
 - C. Some need to learn what repentance is. A change of will which results in a change of life. Some have to come forward in services ever other week.
 - D. Jesus not saying not to forgive man 491 times.

- III. Matthew 18:25, 2 Kings 4:1, one who could not pay debt could become a bondsman to his creditor.

- IV. Notice contrast in the two debts.
 - A. 10,000 talents, (silver or gold?). More if gold.
 - B. 100 pence very small amount.
 - C. Both begged for mercy in exactly the same words, but one who had been forgiven was unforgiving.

- V. Matthew 18:35.
 - A. Man been forgiven very much by God, but man often refuses to forgive his fellow man of very little things.
 - B. This is main point of the parable. God has forgiven us much, so we should forgive.

PARABLE EXPLAINED

- I. Debtor represents sinful man.
 - A. Debtor—a common figure for sin in the New Testament.
 1. Matthew 6:12, forgive us our debts.
 2. Luke, “forgive us our sins.”
 - B. Man has sinned against God.
 1. Isaiah 53:6, “all we like sheep have gone astray.”
 2. Isaiah 59:1, 2
 3. Romans 3:23
 4. Therefore man is a debtor to God. We owe such a great debt that it is impossible for us to pay. Man is spiritually bankrupt before God.

5. Therefore, Ephesians 2:8, 9, "By grace are ye saved."
 - a. Man can't pay his debt, but can appropriate God's grace.
 - b. Romans 3:25, 26, cross a means of God's declaring his justice in forgiving man in Christ.
 - c. 2 Timothy 1:9, God's purpose and grace exalted over our works. We could not save ourselves. Only by obeying God.
- II. The King Represents God. Verse 27, moved with compassion—forgave man his debt.
- A. This was why Jesus died—for the needs of man. God saw man's need and was moved with compassion.
 - B. We see God's willingness to forgive.
 1. Isaiah 1:18, 19, "though sins like scarlet be white as snow." This was Israel.
 2. John 3:16, 17.
 - C. Our only plea before god is mercy through Christ's blood.
 1. Matthew 20:28, "gave his life a ransom for many."
 2. Titus 2:14.
 3. Romans 6:7, he that is dead is freed from sin.
 4. Hebrews 5:8, 9.
- III. Forgive man must forgive others.
- A. Contrast between the debts.
 1. 10,000 talents.
 2. 100 pence.
 - B. Fact that God has forgiven us obligates us to forgive our fellow man, Verse 35. If we are non-forgiving, we will be delivered to tormentor.
 - C. Ephesians 4:32.
 - D. Matthew 6:14, 15.
 - E. Consequences if we don't forgive, Verses 34, 35.
 - F. Must forgive the m, "from the heart." Once it is forgiven, we never hold it against them any more at any time later.

LESSONS—

- I. All men need forgiveness.
 - A. Romans 3:23; 1 John 1:8, 10.
 - B. Erring child of God, Acts 8:22.
- II. We need to forgiveness of our brethren.
 - A. In many things we all offend, James 3:2.
 - B. 1 Corinthians 10:32 "Give none offence, neither Jew, Gentile, nor the church of God."
 - C. When brother repents, should be forgiven.
 1. 2 Cor. 2:7, referring to the man spoken in 1 Cor. 5. Now he is to be forgiven.
 2. If we don't forgive one who wrongs us and repents, we are then wrong ourself.
 3. Matthew 18:15.
- III. We must forgive others.
 - A. Mark 11:25.
 - B. Luke 6:37, "forgive and ye shall be forgiven."

IV. Examples of forgiveness.

- A. Joseph—Genesis 45:1-15; 50:14-21, forgave his brethren.
- B. David—forgiveness of Saul.
- C. Jesus—Luke 23:34, “Father, forgive them.”

V. The merciful obtain mercy.

- A. Matthew 5:7, “Blessed are the merciful.”
- B. James 2:13, “He shall have judgment without mercy, who hath shown no mercy.”

VI. Man most anxious to condemn may be one who stands condemned himself.

- A. His condemning attitude condemned him.
- B. Romans 1, depths of sin of Gentiles. Jesus could see and condemn them, but could not see own sins. Romans 2:21-24. Cf. Romans 3:9.
- C. Matthew 7:3, “why behold the mote in thy brother’s eye?”
- D. Easy to see other’s faults, but not our own.

VII. Man’s relationship to man involves his relationship to God.

- A. Our relation with God depends on our relation with our fellow man.
- B. Matthew 25:35-40, cf. also Verse 45.
- C. Matthew 19:21.
- D. Luke 16, the rich man and Lazarus.
- E. We serve God as we serve mankind. We cannot do anything for God.
- F. 1 John 4:20.
- G. James 2:9.

VIII. The “get-even” spirit is wrong.

- A. Romans 12:17-21.
- B. 1 Peter 4:1.

“THE TALENTS”

Matthew 25:14-30

An analogy from Burton Koffman

- | | |
|---------------------------------|-----------------------------|
| 1. Man going into a far country | Christ |
| 2. Servants | Jesus’ disciples |
| 3. Far county | Heaven |
| 4. Distribution of talents | The endowment of gifts |
| 5. Return of the man | The second coming of Christ |
| 6. The accounting | The judgment |
| 7. The profit reported | Improvement of gifts |
| 8. The buried talent | The slothful or evil heart |
| 9. The joy of the Lord | Rewards in Heaven |
| 10. The outer darkness | Punishment of the wicked |
| 11. The faithful servants | Faithful Christians |
| 12. Unfaithful servants | Unfaithful Christians |

INTRODUCTION

- I. Notice, the parable of virgins precedes this. It deals with watchfulness and preparation. The “Talents” teach us the duty to work during this period of preparation.
- II. Following this is the parable on the judgment. The people are looking back on the work done or left undone.

I. The distribution of the Talents.

A. Called his own servants and gave them talents.

1. Lord has a claim on man's time and labor.
2. 1 Corinthians 6:19, 20, we are not our own. We belong to Christ.
3. Romans 1:1, "Paul, a servant of Jesus Christ."
 - a. This means, "bond-servant."
 - b. Refers to any Christian, not his apostleship.
4. 2 Peter 1:1.
5. Jude 1:1.
6. Lord commit to his servants the work he wants accomplished.
 - a. Luke 19:10, Jesus came to seek and to save the lost.
 - b. 1 Timothy 3:15, church is pillar and ground of the truth.
 - c. 2 Corinthians 4:7, treasure in earthen vessels.
 - d. Mark 16:15.

B. "To every man according to his several ability."

1. Gave each only what he knew he could use. Not all men have the same ability.
2. Christ is the giver and man is the receiver. Can be reversed, in our giving on the Lord's day, it is still according to our ability.

II. Uses made of Talents.

A. Five-Talent man, Verse 16.

1. He worked with what he had. Used all of them.
2. Result was he gained five more. Suppose the Lord had not come, at that time? Now he had ten talents to work with.
3. Cf. Luke 12:48, to whom much is given, of him is much required.
4. Cf. Verse 29.

B. Two-Talent man, Verse 17.

1. Did not have as much ability, but used all ability he did have, and increased.
2. Wasn't given as much, so not as much required of him.
3. If he had only gained one, condemned, for did not use all ability he had.

C. One-Talent man, Verse 18.

1. Had same obligation as other men to gain more by using all the ability he had.
2. Worked harder not to use his talent, possibly, than if he had used it. Many people go out of their way in order not to have to use their talent.
3. Wasn't a drunkard, nor gambler, etc. Did not waste his talent like the prodigal son. Merely neglected it and did not do what he was capable of. Rich man of Luke 16 like this.
4. What made him bury his talent?
 - a. See Verse 24.
 - (1) The five and two talent men did not have this conception of their master. The one talent man had a false conception of his master.
 - (2) 2 Corinthians 8:12.
 - (3) He thought the master required more than a person was able to do.
 - b. Verse 25, he was afraid.
 - (1) Is danger in the lack of self-confidence. No man will do his best who does not have reasonable amount of self-confidence.

- (2) So often, due to fear of making a mistake, people do nothing.
5. In him we see the negative idea of man's duty.
 - a. Just don't do wrong and will be save.
 - b. There is also something positive we must do.
 - c. Are sins of omission as well as commission.
 - d. Didn't misuse it, but didn't use it either.
 - e. Ephesians 4:28 (See negative and positive here).
 - f. 1 Peter 3:10, 11.

III. The reckoning time, Verse 19.

- A. "After a long time."
 1. Uncertainty
 2. Not know when he will return. Therefore, be prepared all the time.
- B. Five-Talent man. Promoted and blessed. Why? Not because he had more talents than the others, but because he had been faithful. Same thing said to the two talent man as to the five talent man.
- C. One-Talent man, Verse 24, 25.
 1. Why he only one think he was hard master? He was only one who had ignored his responsibility.
 2. Would not have expected him to gain five talents, but only one more. The two-talent man only gained two more.
 3. Master condemned him with his own words.
 4. This man was just as much a servant of the master as the other two ("his own servants", Verse 14) Yet he was cast out as unprofitable, Verse 30. Therefore, one who is a child of God can sin and be lost. See Paul's comment on being cast out in 1 Corinthians 9:27.

LESSONS—

I. Individual responsibility.

- A. This not saying we can't cooperate. But sometimes cooperation means some do nothing. The five foolish could not borrow oil from the five wise virgins.
- B. When we go to worship, our worship does not depend on how the other man worship. We are still responsible.

II. God deals righteously.

- A. Not give man with two-talent ability five talents. To each according to his ability.
- B. Five talent man was not blessed because he had more ability, but because he used it faithfully.

III. Ability grows if used.

- A. Matthew 25:29.
 1. If have, be given.
 2. If have not, even that which have be taken away.
- B. This true of physical body. If cease to use a member of body, it become unusable. Also, a sports skill.

- C. Same true of our talents. If not use them, lose them.
 1. If quit studying, you will forget what already learned, Hebrews 5:12.
 2. If quit singing, you will forget how to sing.
 3. If you quit giving, you will forget how to give.
 4. If you quit teaching, you will forget how to teach.
- D. Men responsible to use talents and accumulate more.

IV. Blessings bring responsibility.

- A. The more we are blessed, the greater the responsibility.
- B. If have ability to teach, responsible for doing so.
- C. If have ability to give, responsible for doing so.
- D. If have ability to visit sick, responsible for doing so.
- E. If have ability to attend worship, responsible for doing so.
- G. Ability + Opportunity = Responsibility.

V. We should use our talents.

- A. We as teachers should also urge other to do so, use their talents.
- B. Good to have training classes for young and old.
- C. Service at the Lord's table, etc.

CONCLUSION

- A. If people are busy using their talents they won't have much time to be getting into trouble.
- B. One-talent man may have other dangers.
 1. Think their small ability not worth much, so fail to use what they do have.
 2. Can't teach as well as someone else, so don't teach at all.
 3. Can't sing as well as someone else, so don't sing at all.
 4. Widow gave her two-mites, Mark 12. Used the ability she had.
 5. Many of us may never be the five-talent men.

"THE GREAT SUPPER"

Luke 14:15-24

INTRODUCTION

- A. Often called parable of excuses.
- B. Verse 12-14.
 1. Don't just be good to those who will be good to you in return.
 2. If do this will receive a reward in heaven.
- C. Verse 15.
 1. Man lives only because of God's provisions, Matthew 6:11.
 2. "Eat bread in the kingdom."
 - a. Ephesians 1:3
 - b. Partake of the blessings of God's kingdom.
 - c. This is feeding of inward man.
 - d. Matthew 4:4, "Not by bread alone." Feed also the inward man.
 3. Gospel of Christ a feast for souls of men. John 6:53, 54, 49.

D. Verses 16, 17

1. Purpose of prophets and work of John—preliminary invitation.
2. Cf. John 1:11, 12.
3. Now, all things ready for the feast of the gospel.
 - a. Matthew 4:17.
 - b. Galatians 4:4.
 - c. Matthew 11:28-30.

E. Verses 18-20.

1. All made excuses not to go. Easier to unite in error many times.
2. "Piece of Ground."
 - a. Most look at it before buying it.
 - b. Even if hadn't seen it, would have been there tomorrow.
3. "Yoke of oxen." Same reasoning as above.
4. "Wife"
5. They all made poor excuses. Just didn't want to go.

F. Verse 21.

1. The Pharisees and lawyers rejected Jesus, but the publicans and sinners often followed him gladly.
2. "Publicans and sinners enter into kingdom before you." Mathew 21:31

G. Verses 22, 23. Speaking of the Gentiles?

H. Verse 24.

1. Why blessing withheld? They refused to come. They could have if they had so wished.
2. God bids men to come. Only those who refuse of their own will, fail to enjoy blessings of the kingdom.
3. Proves Predestination wrong.

LESSONS—

I. Excuses people make.

A. Hypocrites in the church.

1. If so, they are lost.
 - a. Cf. Matthew 23, "Woe unto you, hypocrites."
 - b. Matthew 24:51, what happens to hypocrites.
 - c. Why be lost just because hypocrites are lost.
2. Are hypocrites in the world too, but people don't kill selves to be away from them.
3. Hypocrites in the early church, Acts 5.
4. Just because one make a mistake, it doesn't mean he is a hypocrite.

B. I'm not good enough.

1. Matthew 9:12, 13.
2. Purpose of the church is to make people good—save them.
3. People on Pentecost has murdered Jesus.
4. People who know they're sinners make best Christians—be humble.

C. I'm good enough already.

1. Don't lie, kill etc.
2. Good morals not enough, Acts 10:2, 22; 11:14.
3. Must be in Christ to be saved.
 - a. John 3:3-5, Nicodemus a good man, but had to be born again.
 - b. Ephesians 1:3.

- D. Can't hold out. Can't be faithful.
 - 1. If get sick, don't refuse to call doctor because you might get sick again some day.
 - 2. If hungry, don't refuse to eat for fear of getting hungry later.
 - 3. God has made provisions for such as this.
 - a. Simon the sorcerer, Acts 8:13, 22.
 - b. 1 John 1:9-2:1.
 - c. 1 Corinthians 10:13.
- E. There is time enough yet. Brevity and uncertainty of life.
 - 1. Luke 12:19, 20.
 - 2. James 4:13-15.
 - 3. Proverbs 27:1.
- F. I'll be the eleventh-hour man, Matthew 20.
 - 1. He came at the first invitation.
 - 2. Not many real eleventh-hour men today.
- G. Don't have time to be a Christian—too busy.
 - 1. Psalms 89:48, no one too busy to die.
 - 2. Luke 8:14, when one lets business crowd out God's word, he is too busy and is lost.
- H. I want to feel that I'm saved before becoming a member of the church. Some feel they are saved, but aren't.
 - 1. One who lived here for years, but was departed.
 - 2. Jacob thought Joseph was dead.
 - 3. One should feel good because he knows he has obeyed the gospel, not believe he is saved because he feels good.
 - 4. Acts 26:9, 10.
- I. Don't know what church to "join."
 - 1. Don't join any church.
 - a. How get into your family? Didn't join it.
 - b. Acts 2:47.
 - c. Some say, anyone who is saved come on and join the church if you wish.
 - 2. When one is saved, God puts him in the church. You don't have to join.
 - a. 1 Corinthians 12:13.
 - b. Galatians 3:27; Romans 6:3
 - c. Ephesians 1:3.
- J. Now, identify the New Testament Church.
 - 1. Name
 - 2. Worship
 - 3. Beginning Place
 - 4. Foundation
 - 5. Time
 - 6. Organization
 - 7. Plan of Salvation

CONCLUSION

- I. Verse 24.
 - A. Hebrews 2:3.
 - B. These didn't poison food at the feast, etc., just neglected to go.
 - C. Luke 14:15, "blessed is he."

THIS LESSON CAN BE APPLIED TO CHURCH MEMBERS

INTRODUCTION

- A. Luke 14:15, "Blessed is he."
 - 1. 1 Timothy 4:6
 - 2. 1 Peter 2:2
 - 3. Hebrews 6:4, 5.
 - 4. Psalms 34:8
- B. Christians also have figure of feast presented to them.. 1 Corinthians 5:7, 8.

BODY

- I. Excused made in reference to worship.
 - A. Don't have any way to go to services.
 - 1. Abraham went 3 days journey to offer Isaac.
 - 2. Usually have way to go to other places.
 - 3. We show our faith in our worship.
 - B. Church is not friendly.
 - 1. Who is not friendly" You or them? How many people did you speak to?
 - 2. Usually, if you speak to someone, he'll speak to you.
 - C. New Testament does not say every first day of the week.
 - D. I've been offended. Matthew 18:15-18. Have you gone to the person? Scriptures say for you to.
 - E. I get nothing out of the service.
 - 1. Did you put anything into it? If not plant a crop, don't expect to reap one.
 - 2. Did you study your lesson before coming?
 - 3. Did you purpose to give as the Bible says?
 - F. "I can't worship with him." 1 Corinthians 11:28, 29, deals with manner of worship and attitude, not past life.
- II. Excuses for not giving.
 - A. Don't have anything to give.
 - 1. Usually mean: "Don't have much"
 - 2. 2 Corinthians 8:12, obligated to do what can.
 - 3. 1 Corinthians 16:2, as prospered.
 - 4. 2 Corinthians 8:7, "abound in this grace also."
 - 5. 2 Corinthians 9:7, purposed in heart.
 - B. Church doesn't need money. Preacher lives off of other people. So do all men who we do business. Doctors, dentist, salesmen, farmers, etc.
- III. Excused toward Bible Study.
 - A. Can't understand the Bible.
 - 1. Acts 8:34, invite someone to guide you.
 - 2. 2 Timothy 2:7, can't understand it unless willing to consider it.
 - 3. Ephesians 3:4, don't understand because don't study.
 - 4. Acts 17:11, the Bereans.
 - B. Don't have time. Luke 8:14

- C. Bible has hard words in it.
 1. True—some of them are.
 2. Plan of salvation and Lord's will no in hard words.

IV. Excuses for unrighteous living.

- A. 1 Corinthians 5:8, don't keep feast with old leaven.
- B. 1 Corinthians 15:33, evil companions corrupt good morals—obligated to choose good companions. 2 Corinthians 6:14.
- C. Can't make a living without doing.
 1. "Provide things honest in the sight of all men." Romans 12:17; 2 Cor. 6:14
 2. Ephesians 4:28
 3. Better get one where he can live rightly.
 4. Titus 3:1, 8, 14.

V. Excuses for not visiting the sick. Let the preacher do it. Preacher can't live for you.

'THE JUDGMENT'

Matthew 25:31-46

INTRODUCTION

I. Many say this is not a parable, but a prophecy. Still a good lesson.

II. Matthew 24:3

- A. When shall these things be?
- B. What shall be the sign of thy coming and of the end of the world?
- C. Matthew 24 and 25 deal with answering these.
 1. Matthew 24—mainly destruction of Jerusalem.
 2. Matthew 25—his second coming.

III. Verse 31.

- A. "Come in his glory"
 1. Acts 1:9-11
 2. 1 Thess. 4:16.
 3. June 14-16
- B. "Sit on the throne." Throne of judgment. He is now on the throne as king. Throne then is that of judgment.

IV. Verses 32, 33.

- A. Division of the sheep and the goats.
- B. One on the right hand and the other on the left.
- C. "All nations" involved. All who ever lived, cf. John 5:28, 29; Matthew 12:41, 42.
- D. Great Separation—two classes—blessed and the cursed.

V. Verse 34, The blessed.

- A. Last time word "Come" will be asked in God's relation with man.
 - 1. This different from Matthew 11:28.
 - 2. This call is only to the blessed. No more call to all men. No more chances.
- B. "Kingdom." 2 Peter 1:11, eternal phase of the kingdom.
- C. Been prepared from the foundation of the world.
 - 1. Heaven a prepared place for the prepared people.
 - 2. Ephesians 1:3, 4.

VI. Verse 41, the cursed.

- A. Fire originally prepared for the Devil and his angels, not man. Now disobedient man have a part in it also.
- B. These were negligent and unconcerned.

VII. Destinies seen in verse 46.

- A. Punishment just as long as the life of the blessed. Both are eternal.
- B. Could not punish one who is not conscious.
- C. If hell is not eternal, neither is Heaven.

LESSONS—

I. Christ the Judge.

- A. He only perfect Judge. Ordained by God the Father.
 - 1. Acts 10:42.
 - 2. Acts 17:31, God appointed Judge and the day.
 - 3. 2 Timothy 4:1, 2, 6, 8, "Lord righteous judge at that day His appearing.
- B. he will be a righteous Judge. Hebrews 4:14, 15, knows man's suffering, etc.

II. Time of the Judgment.

- A. After death.
 - 1. Hebrews 9:27, "It is appointed"
 - 2. Exceptions.
 - a. Enoch
 - b. Elijah
 - c. Those alive when he returns.
- B. An appointed time—a judgment, "day"
 - 1. Acts 17:31.
 - 2. 2 Timothy 4:1, 2.
 - 3. Matthew 24:36, a secret day.
- C. At Christ's coming.
 - 1. Matthew 25:31.
 - 2. Matthew 16:27.
 - 3. 2 Thess. 1:6-10, those who troubled them will be punished at Jesus' coming, when He comes to be glorified. The just will be rewarded the same day.
 - 4. Judgment of good and evil at the same time.
 - a. Matthew 25:32, 33
 - b. 2 Peter 3:10.
 - c. John 5:28, 29.

III. Who will be judged?

- A. All nations—everybody.
 - 1. Matthew 25:32.
 - 2. Revelations 20:12.
 - 3. 2 Timothy 4:1
 - 4. Philippians 2:11
 - 5. 2 Corinthians 5:10.
 - 6. Hebrews 9:27.
- B. No partiality.
 - 1. Romans 2:6.
 - 2. 2 Corinthians 5:10.
- C. Righteous and the unrighteous will be judged.
 - 1. Acts 17:31.
 - 2. 2 Corinthians 5:10.
 - 3. 1 Peter 4:17

IV. How will we be judged?

- A. By our words. Matthew 12:36, 37.
- B. By our works. Rev. 20:13; Galatians 5:6; Matthew 16:27; 2 Corinthians 5:10.
 - 1. The Preacher.
 - a. 1 Timothy 4:16, by our faithfulness to God's word in teaching.
 - b. Acts 20:27, whole counsel of God.
 - c. James 3:1.
 - 2. The Elders.
 - a. Titus 1:9, must hold fast the faithful word exhort the gainsayer.
 - b. Hebrews 13:17, they must give account for how they've watched over the people's souls.
 - c. Titus 1:7, elder a steward of God.
 - 3. The Parents.
 - a. Ephesians 6:1-4.
 - b. Proverbs 22:6.
 - 4. The Deacons. 1 Timothy 3:10, must be known to be faithful even before being chosen.
 - 5. 2 Timothy 4:14, "Alexander did much evil the Lord reward him according to his works."
- C. According to how he has used his talents.
 - 1. Matthew 25:19.
 - 2. Luke 19:15.
- D. By the record, Rev. 20:12.
 - 1. God's word, John 12:48.
 - 2. Because of our names being in the Book of Life, Rev 20:12.
 - a. Luke 10:20.
 - b. Moses—"Blot me out." Exo. 32:32.
 - c. Phil. 4:3.
 - d. Rev. 20:15.
 - e. Rev. 3:5

CONCLUSION

- I. Judgment terrifying to some, Acts 24:25.
- II. Question, "What shall I do with Jesus?" Will be reversed then.
- III. Matthew 7:22, 23, even in judgment, some will argue with Jesus.

