

## **What Might This Parable Be?**

### **Allegory from God**

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**Luke 8:9** And his disciples asked him, saying, What might this parable be?

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## Introduction

***Matthew 13:35*** *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*

Jesus sets our expectations high when he says parables reveal information kept secret from the foundation of the world. Although the Lord's parables are two thousand years old, they remain an essential way God communicates with believers. Modern Christians did not eyewitness Jesus' ministry; however, the Bible provides the Lord's sermons in writing. Anticipating only general moral principles or practical life lessons undervalues a parable's full strength.

What Might This Parable Be provides a wealth of organized sermon material and teachings for anyone interested in what Jesus has to say. The book inspires thinking, encouragement, and dialogue.

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## *Parable Scripture Location*

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## Part One

Defining Parables

Interpreting Scripture

Kingdom of Heaven; Kingdom of God

## Defining Parables

***Psalms 78:1-4*** Maschil of Asaph. Give ear, O my people, to my law: incline your ears to the words of my mouth. **2** I will open my mouth in a parable: I will utter dark sayings of old: **3** Which we have heard and known, and our fathers have told us. **4** We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

Bible parables are instructional stories and allegories conveying insight and wisdom into a variety of subjects. A parable may be a simple story used to illustrate spiritual and practical life lessons, while other parables explain complicated doctrine and prophetic truths.

All parables consist of metaphor and analogy; they are the Lord's teaching structure. Even when Jesus taught without declaring a full story parable, he often compared spiritual truth to common physical reality. These word pictures and comparisons

prove over and over- things in the physical world represent spiritual truth. Just as a picture is worth a thousand words, a parable communicates large amounts of information in a concise manner.

Jesus built parables on established metaphors and analogies used in communication. Metaphors weave through human language like threads in tapestry. Almost unconsciously people attach symbolism to their words by conversing with analogies all the time. Think how often metaphorical language is used, not just in poetry and song writing, but in everyday communication.

### **Examples from the world**

- It was done lightning fast.
- Lately, my life has been rather stormy.
- A picture is worth a thousand words.
- That soldier is brave as a lion.
- She's quick as a whip.
- My love is deeper than an ocean..
- That's the last straw, young man.
- That politician is so crooked, when he dies, they'll have to screw him in the ground.

## **A few Biblical illustrations:**

- Matt 5:13- Ye are the salt of the earth:...
- Matt 6:28 ...Consider the lilies of the field, how they grow;....
- Matt 9:37...The harvest truly is plenteous, but the labourers...
- Mark 10:25..It is easier for a camel to go through the eye of a needle,...
- Luke 6:41...perceivest not the beam that is in thine own eye?
- John 6:35.And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

**Understanding parables is a great privilege.**

***Matthew 13:10-11*** *And the disciples came, and said unto him, **Why speakest thou unto them in parables?** 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

The apostles, curious as to why Jesus used parables, asked him directly about the teaching method. After sighting several reasons why he spoke in parables, the Lord informs his disciples he's giving them special benefit by allowing them to understand.

Although today's Christians were not eyewitnesses to Jesus' teaching, the Bible provides them with those exact stories in writing. Parables are far more than the Lord's teaching style; they remain an essential way God communicates to believers. To understand a parable is a blessing not to be taken lightly.

***Matthew 13:12-17*** For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. **13** Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. **14** And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: **15** For this people's heart is waxed gross, and

*their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

**16 But blessed are your eyes, for they see:** *and your ears, for they hear.* **17** *For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

**Matthew 13:34-35** *All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*

Jesus used parables describing the kingdom of heaven and the kingdom of God. Parables serve like pictures describing something huge in a small package. Think of them as a picture of a place God wants us to understand. The reason parables vary so much



is because the kingdom is immense with different parts to describe.

To help understand why parables are so diverse, imagine describing your own country to people from another part of the world. They want to know all about your country's geography, cultural values, economic situation, and unique environmental factors. Their curiosity includes interest in climate, indigenous animal life, and mining. No doubt careful consideration goes into your report.

Consider the following illustration. A person in America is asked to describe the state of California to visitors coming from northern Europe. One might begin by saying California is a place where tall snow peaked mountains beautify the region, and where snow skiing is a common sport. One might also describe lush, flat farmland producing thousands of acres of fruits and vegetables. The description also includes rolling vineyards and orange groves. The report tells of palm trees and beautiful warm beaches where tourists flock and surfing is popular. Huge wild fires and earthquakes continuously threaten the land. All these images describe

California. The state includes all these things and more. A complete explanation seems diverse, and even contradictory. In much the same way, parables describe various parts of God's kingdom.

## Interpreting Scripture

**2 Timothy 3:16-17** *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.*

All scripture is valuable and important, but scripture is not directed at all people in the same way. Bible students must rightly divide the Bible by asking the right questions. What is the context? Who is God talking to? Is the text addressed to Israel, Christians, the world, a particular individual, Apostles, etc.? Knowing to whom the text is directed is crucial for correct interpretation.

Wise investors consider three important factors before purchasing a business or property: *Location, Location, Location*. For Christians seeking to understand the Bible similar advice is: *Context, Context, Context*.

Rightly dividing the Bible includes placing scripture in the correct dispensation. In other words is the passage pertaining to the Old Testament or the New Testament?

Does it concern the Church Age, Tribulation period, or the Millennium? For example if the Bible is giving instructions for animal sacrifice, Christians know the passage is not for them to obey literally (doctrinally). And how do we know this? Answer: Because doctrinal teachings given to Christians in the New Testament make it clear those commands were for another people in another age.

**Scripture is subject to a threefold consideration:**

Scripture has historical context.

Scripture has doctrinal context.

Scripture has spiritual context.

**Historical:** there was a historical intent for God delivering the verse when he did. And it meant something relevant and important to the people who heard it. The more one knows about the particular people and era enables a student to comprehend and interpret intelligently.

**Doctrinal:** concerns the exact or literal meaning meant by the text. This includes considering to whom God was speaking. And if it's a command, who literally obeys? Rightly

dividing is essential. For instance, a prophecy given in the days of Moses may not have a doctrinal fulfillment until the Millennium. Even parables may express doctrine for a particular dispensation or age.

**Spiritual:** There may well be analogy, metaphors, lessons, and very important and instructive application for all believers. Typology is an example of spiritual interpretation. There may be more than one spiritual application for the same parable or scripture passage, but this does not mean just any interpretation is correct.

Using the threefold method of interpretation, consider the passage spoken by Prophet Isaiah to Judah.

***Isaiah 11:6-7*** *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*

**Isaiah spoke those words around 700 BC, so how do we interpret the passage today?**

**Historical context:** The verse encouraged and informed Judah's people to serve and obey the Lord- and to inform them about God's future kingdom. The more historical knowledge one possess about Judah (in that era) is helpful as well.

**Doctrinal context:** In a future age, the animal kingdom, no longer under a curse, animals will not kill other animals for food. God transforms carnivorous animals into vegetarians; lions eat grass. The wolf literally lies next to the leopard and the goat. Perfect harmony exists between man and animals.

**Spiritual context:** Today, Christians hear the words much the same way as ancient Jews. But we spiritually apply meaning by acknowledging the power of Jesus Christ to change one's natural rebellious nature toward helping others and learning to love our enemies. The text speaks of miraculous transformation, as well as a coming age of joy and peace.

## **Another example: historical, doctrinal, spiritual interpretation**

Exodus chapter 12 deals with the Jews' Passover. In ancient times, the Jews endured slavery in Egypt. God used Moses to inflict a series of devastating plagues designed to force Pharaoh to let Israel go free. The last plague was death of the firstborn. The night before the Jews leave Egypt, God gave them specific instructions.

**Exodus 12:5-13** *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: **6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. **7** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. **8** And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. **9** Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. **10** And ye shall let*

*nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. **11** And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. **12** For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. **13** And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

**Historical context:** The Jews enslaved in Egypt receive specific instructions the night before their great departure in the Book of Exodus. Knowledge of Israel's history, especially their enslavement in Egypt enhances one's understanding.

**Doctrinal context:** God ordered those specific Jews, enslaved in Egypt, to omit leaven in bread preparation on one particular night. God also orders them to kill a lamb and



put its blood on their doors in a detailed manner and pattern.

**Spiritual context:** The spiritual application teaches typology and symbolism. Christians can see Jesus all over the Passover instructions, yet the commands are not literally obeyed by Christians. Just imagine Christians reading about the Passover, and then getting a lamb and killing it, gathering its blood, and splashing the lamb's blood on their front doors. That would not only be crazy- it would be heresy.

Still the passage is a preacher's goldmine. The lamb typifies Jesus (the Lamb of God) who gave himself for sinners to get saved. Apostle Paul directly cites the passage comparing it to Jesus' sacrifice. Jesus Christ called himself the door and the blood is upon the door. And if one considers how the blood is applied on the door, it shapes a cross. Most importantly, come judgment day, when individual believers stand before the Lord for an accounting of their sins, the Lord sees Jesus' blood and passes over the Christian's sins.

**1 Corinthians 5:7** *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*

**John 10:9** *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

### **How does the threefold method of interpretation work with parables?**

Parables by design include allegory, analogies, typology, and metaphor; thus interpretations always include powerful spiritual application. This does not forbid the parable from teaching precise doctrinal information or a prophecy. The threefold method of interpretation remains valuable in a believer's toolbox. Without rightly dividing the words of truth, there is a tendency to spiritualize every passage without even considering context, thereby turning the words of God into spiritual goulash.

### **Practical Rules for interpretation:**

- Take the Bible literally whenever possible. In other words, do not reduce

what God says to spiritual metaphor or symbolism without intelligent, logical cause. Words have definite meanings; do not change them to agree with your ideas. Use a dictionary if you don't know the definition of a word.

- Whenever possible let the Bible interpret itself. God often uses scripture to explain another scripture. There is no better commentary on the Bible than the Bible.
- The rule of first mention. Almost always, the way God uses a word the first time is the way he continues to use it. Do not abandon the rule without careful consideration.
- Humility. Allow biblical instruction to change something you believe. The final authority is the Bible, not you, not your church, your pastor, teacher, or anyone else. Learn a lesson from the Bereans of old. When they heard someone teach or present information from the Bible, they investigated the scriptures to prove its validity.

**Acts 17:11** *These were more noble than those in Thessalonica, in that they (Bereans) received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

**2 Peter 1:20** *Knowing this first, that no prophecy of the scripture is of any private interpretation.*

## **Kingdom of God Kingdom of Heaven**

**Mark 4:30** *And he said, Whereunto shall we liken the **kingdom of God?** or with what comparison shall we compare it?*

**Matthew 4:17** *From that time Jesus began to preach, and to say, Repent: for the **kingdom of heaven** is at hand.*

Parables describe and illuminate God's kingdom building plan. Jesus' parables expound on different elements or dimensions of God's kingdom. Sometimes Jesus used the term "kingdom of heaven" other times he uses "kingdom of God" and still other times he says only "kingdom" Why does the Lord do this? What are the differences? Since Jesus used parables to describe his kingdom, let us strive to understand his vocabulary. The Bible uses discriminating language for significant reasons.

God is building a kingdom. The Bible presents the kingdom's story- past, present,

and future. Just like the cover of a book encloses each individual page, the concept of God building a kingdom encloses every truth in scripture, from the creation of Adam and Eve, to the future creation of new heavens and a new earth, from the deity of Jesus Christ to Lucifer's damnation. God's kingdom includes heaven, hell, angels, men, women, Israel, the Church, and anything else in existence. Looking at God's program from this perspective, one sees a constant logical plan steadfastly moving toward completion.

***What is the difference between kingdom of heaven and kingdom of God?***

A fast answer is the kingdom of God is spiritual while the kingdom of heaven is physical; however, there are overlapping similarities. As one begins to consider the differences, a good starting point is by observing the words are different. Heaven is not God; God is not heaven. The kingdom of God is spiritual and dwells inside you. It is also the invisible moral righteousness of God. The kingdom of heaven is outside you. It is the tangible, visible elements in God's government;

and Israel is center stage. When Jesus was on earth he offered the kingdom of heaven and the kingdom of God .In the Church Age only the kingdom of God is offered.

**When God uses just the word kingdom, he is referring to its complete holistic form, including kingdom of heaven and kingdom of God.**

***Matthew 6:10** Thy kingdom come. Thy will be done in earth, as it is in heaven.*

***Psalms 45:6** Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*

The phrase *kingdom of heaven* is in the Bible 32 times; it appears only in Gospel of Matthew. Israel is a constant factor and paramount in understanding the kingdom of heaven. On earth, the kingdom of heaven cannot exist apart from the nation of Israel.

The term *kingdom of God* is in the Bible 69 times. Numerous parables which seem to be identical, but one gospel uses the term *kingdom of God* while another gospel uses *kingdom of heaven*. A discriminating reader

learns they are not synonymous. Although similar- and sometimes identical characteristics are present, distinctions must be made. Letting the Bible interpret itself, consider these defining scriptures dealing with the kingdom of God.

***Luke 17:20-21*** *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: **21** Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

***Romans 14:17*** *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

These two verses equate the kingdom of God with salvation. In other words, when one believes the gospel it is not heaven that saves a soul; it is Jesus Christ. The kingdom of God is not something physical or tangible. The kingdom of God is spiritual, an invisible realm dealing with moral righteousness. We see the results of righteousness, but we cannot touch it with our hands. It is like the wind. The wind, itself, is invisible, but its strength bends mighty



trees, or as the hurricane moves an ocean, only then do we view its awesome power.

God's spiritual righteousness exists even if we can't see it. A good analogy for the kingdom of God is air. Air is invisible, but air is accomplishing many things. Air is also inside a person keeping him alive. Compare this to a person not breathing, no air inside; that person is dead. The person not breathing corresponds to a person without God's spirit; such a person is dead spiritually. In this sense, the kingdom of God inside a person is salvation. Now consider two people standing side by side; one is a Christian with the kingdom of God inside him, the other is an unbeliever; therefore, he does not have the kingdom of God inside him. However, (and here it gets a bit complicated) the life- saving air surrounds them both-thus they are both inside the kingdom. But only one is born again, because only one chooses to believe. For another comparison consider a local church where the Gospel is preached. Many people inside the church are saved, but not everyone. They are all in the building- but not all believe. So we begin to understand the discriminating separations, and the overlapping

similarities of different kingdom descriptions; it is not always easy.

The kingdom of heaven, however, is always physical. It is the observable, political form of the kingdom. The kingdom of heaven is not inside you. It consists of actual thrones and political offices. It is the tangible structure of God's kingdom. Consider the Second Coming- Jesus is returning with heaven's armies. Here we definitely observe or see a physical kingdom. One can literally understand the Second Coming as God bringing heaven's government to earth.

In a strictly doctrinal understanding, the kingdom of heaven cannot exist without the nation of Israel. Israel steadfastly remains central to the kingdom of heaven. When Jesus ministered on earth, he offered both the kingdom of heaven and the kingdom of God. When Jesus speaks to Israel all kingdom descriptions are imminent.

Today- in the Church Age, only the kingdom of God is offered. Christians live in the spiritual environment (*kingdom of God*) And we wait for the physical (*kingdom of heaven*) to arrive.

**Luke 12:30-32** *For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. **31** But rather seek ye the kingdom of God; and all these things shall be added unto you. **32** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

## Part Two

Divine Model for Interpretation

The Sower Matthew 13:3; Mark 4:2; Luke 8:4

Wheat and Tares Matthew 13:24-30

## **Divine Model**

Jesus actually interpreted two parables himself; thus providing a detailed lesson in parable interpretation. *The parables of the Sower, and the Wheat and the Tares* serve as models for correct interpretational method. After observing the Lord's interpretation structure, this study follows that pattern for every parable in this book. When Bible students interpret parables it makes sense to follow the Lord's example.

The parable of the *Sower* and its interpretation is recorded in Matthew, Mark, and Luke. Immediately following the parable, Jesus' gives the interpretation. Jesus' interpreting method becomes the template for understanding parables. By reading the Lord's explanation, we learn every element in the parable has meaning. In other words, everything in the parable typifies something in real life situations. This is a constant rule.

We also learn doctrinal interpretation is not intended to mean different things to different people. For example, in the *Sower*

parable Jesus says the stony places represent people who fell away due to persecution because of the word. One cannot imagine an Apostle, after hearing the Lord's interpretation, saying, *Well to me the stony places are not persecutions, but rather the stony places are something else.*

Although the Lord does not interpret every parable, he did show us how it's done. Letting scripture interpret scripture is fundamental to understanding. Of course, people may disagree as to what everything in a parable means- but the parable has a specific meaning whether all men agree or not. One should never teach only some elements have meaning, even if one does not know the meaning of each element. Remember in the two parables Jesus interpreted, he defined all elements.

Most definitely, seek to find a parable's logical and important purpose. I say this because there is a tendency to minimize a parable's full meaning while settling for just a general truth. Parables often provide far more than practical life lessons.

And finally, correct parabolic interpretation never violates correct doctrine. This rule cannot be overstated. While there are dispensational differences to consider, no parable teaches that Jesus is not Israel's Messiah. No parable presents a person buying salvation with money or a person trusting solely in good works to be saved. Bible students may rest assured such interpretations are incorrect.

## **The Sower**

*Matthew 13:3; Mark 4:2-; Luke 8:4-*

**Matthew 13:3-9** *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.*

**Mark 4:2-9** *And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But*



*when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear.*

**Luke 8:4-8** *And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.*

## Elements needing definition:

Sower  
Seeds  
Way side  
Fowls  
Stony places  
Earth  
Root  
Sun  
Thorns  
Good ground  
Fruit

## Jesus' interpretation from Matthew

**Matthew 13:18-23** *Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when Tribulation or*

*persecution ariseth because of the word, by and by he is offended. **22** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. **23** But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*

### **Jesus Interpretation from Mark**

**Mark 4:13-20** *And he said unto them, Know ye not this parable? and how then will ye know all parables? **14** The sower soweth the word. **15** And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. **16** And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; **17** And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. **18** And these are they which*

*are sown among thorns; such as hear the word, **19** And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. **20** And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

### **Jesus' interpretation from Luke**

***Luke 8:11-15** Now the parable is this: The seed is the word of God. **12** Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. **13** They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. **14** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. **15** But that on the good ground are they, which in an honest and good heart, having heard*

*the word, keep it, and bring forth fruit with patience.*

## **Analysis and interpretation**

The parable describes the nature of witnessing the Gospel, and the way persons receive or do not receive the salvation message. The explanation for people hearing the word and not responding reveals Satan's efforts (birds of the air) to dissuade people from salvation.

The parable provides serious warning to believers who backslide or forsake the Lord. Friendship with the world always stops spiritual growth; roots do not develop. Jesus mentions specific acts of failure. God directly addresses being ashamed of the Bible (represented by the stones). Many believers fall into this area. How often do Christians side with the world or even prideful religious scholarship over the scriptures? A person's attitude towards God's perfectly preserved words reveal a person's integrity with the Lord.

***John 5:47*** *But if ye believe not his writings, how shall ye believe my words?*

***Psalms 12:6-7*** *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

God warns believers about the danger of riches (the thorns). How many believers compromise or even forsake the Lord for money? Notice believers can *become unfruitful*. Implicit in the text reveals they produced fruit once, but due to loving riches they stopped producing. Truly the love of money is the root of all evil.

***1 Timothy 6:10*** *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

***1 John 2:15*** *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Happily, the parable commends people who, after salvation, put themselves in spiritual environments which promote

maturity. They serve God courageously and produce fruit. Yet even in good ground-degrees of success remain contingent to one's level of commitment. A secondary element in the parable (fruit) was not defined by Jesus; however, scripture defines fruit quite clearly.

***Galatians 5:22-25*** *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.*

***2 Corinthians 5:10*** *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

***1 Corinthians 3:12-15*** *Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he*

*shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

### **Elements defined:**

**Sower:** A man spreading the Gospel or God's word.

**Seeds:** God's word.

**Way side:** People or the audience

**Fowls:** Satan

**Stony places:** People receive the word but have no root, become offended because of the word.

**Earth:** Ground or heart readiness to hear the word.

**Root:** How well the word grows or develops in a person

**Sun:** Time or light that reveals what happened to the seed.

**Thorns:** Deceitfulness of riches, worldly pleasure

**Good ground:** An honest good heart receives the truth, and bears fruit.



## **Wheat and Tares**

Matthew 13:24-30

Wheat and Tares closely align with the Sower parable. Observe, Jesus explains every element.

**Matthew 13:24-30** *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **25** But while men slept, his enemy came and sowed tares among the wheat, and went his way. **26** But when the blade was sprung up, and brought forth fruit, then appeared the tares also. **27** So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? **28** He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? **29** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. **30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

## Elements needing definition:

Man  
Householder  
Good Seed  
Field  
Men  
Enemy  
Tares  
Wheat  
Servants  
Householder  
Harvest  
Reapers  
Barn  
Bundles

## Analysis and interpretation

**Matthew 13:36-43** *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy*

*that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. **40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **41** The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; **42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **43** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

### **Analysis and interpretation:**

Jesus interprets each element; still some important observations require explanation. Notice the time of harvest is end of "this world." Jesus refers to the end of an age, specifically the Tribulation. Although spiritual truths may be applied to the Church Age- this parable doctrinally deals with Jews in the Tribulation. The Church is gone.

***Matthew 13:40*** *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

Tares look exactly like wheat; only God can tell the difference. Tares typify certain kinds of lost people who look like believers. They have been planted in the world to confuse and mingle with congregations of saved people, a truth to ponder for all believers in any age. The end state of the tares is they are bundled together, made ready to be burned. The fire is literal fires of hell.

Notice the lost people (tares) are gathered first out of the world. The mention of the lost being gathered first is interesting. Angels gather the lost people, before gathering the saved. What does this mean? It is nothing less than a supernatural consolidation of the damned. Observe that is completely different than what happens at the end of the Church Age- when God gathers Christians first out of the world, in the rapture.

***Matthew 13: 30*** *Let both grow together until the **harvest**: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in*

*bundles to burn them: but gather the wheat into my barn.*

The passage below refers (doctrinally) to lost persons being taken away for judgment. The persons not taken are left to enter the Millennium. Observe how the passage corroborates with the parable.

***Luke 17:34-37*** *I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.*

### **Elements defined:**

**Man:** Son of man (Jesus)

**Householder:** Jesus, (house is Israel)

**Good Seed:** Saved people

**Field:** The world

**Enemy:** Devil

**Tares:** Children of the wicked one, lost people that look like saved people

**Wheat:** Saved people

**Servants:** Saved Israelites, the Lord's helpers

**Harvest:** Gathering the lost and saved at the end of the world

**Reapers:** Angels

**Barn:** Millennium

**Bundles:** lost people

**Burning:** fire

**Furnace of fire,** hell

With the Lord's examples in mind, the remainder of this study examines the Bible's parables.

Part Three  
Parables in Matthew 13

Mustard Seed Matthew 13:31; Mark 4:30;  
Luke 13:18

Leaven Parable Matthew 13:33; Luke 13:20

Treasure Hid in Field Matthew 13:44

Pearl of Great Price Matthew 13:45

Fish Draw Net Matthew 13:47

Householder Matthew 13:52

## **Mustard Seed**

*Matthew 13:31; Mark 4:30; Luke 13:18*

**Matthew 13:31-32** *Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: **32** Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*

**Mark 4:30-34** *And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? **31** It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: **32** But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. **33** And with many such parables spake he the word unto them, as they were able to hear it. **34** But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.*



**Luke 13:18-19** Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? **19** It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

### **Elements needing definition:**

The sower  
Field  
Mustard seed  
The tree  
The branches  
The birds

### **Analysis and interpretation**

Let us begin by defining what Jesus already told us. Jesus identified the sower, and he interpreted the field. The original sower is Jesus (later persons spreading his words) and the field is the world. Once an element is clearly defined, stick with it; unless good scriptural reason persuades otherwise. The seed is God's word. Our first element needing explanation is the mustard seed growing into a tree.

**Luke 8:11** *Now the parable is this, The seed is the word of God.*

**Matthew 13:38** The field is the world...

God's kingdom starts as a seed (God's word) and begins to grow in the world like a tree. Since the days of Adam and Eve, an ever increasing number of people continue to enter the kingdom, one by one. The Old Testament and the New Testament reveal dispensations of governing structures delivering God's message. Biblical History shows an ever-expanding kingdom. (See Thy Kingdom Come in Section Eight)

The kingdom's metaphor in the Mustard Seed parable is a tree. And since Jesus uses the terms kingdom of Heaven and kingdom of God, there are doctrinal and spiritual truths common to both.

The parable's most difficult parts are the birds and the branches. In the Bible, birds often represent people- good and bad! We do not have God directly interpreting this parable, but we can seek definition by searching the

scriptures. God compares people to birds in numerous verses.

***Proverbs 27:8-9*** *As a bird that wandereth from her nest, so is a man that wandereth from his place.*

In Proverb 27, a bird is directly compared to a man. The man in the scripture is lost or perhaps backslidden. The humble sparrow and swallow typifies believers.

***Psalms 84:3-4*** *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. 4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.*

***Matthew 10:29-31*** *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.*

Unclean birds symbolize evil people. Remember in the parable of the sower, Jesus used birds to represent Satan. So the

interpretation stays consistent with established truth. For a very thorough study, one would investigate the nature and characteristics of birds listed in Deuteronomy 14. No doubt some people's character traits emerge. The same thorough investigation proves useful when examining clean birds.

**Deuteronomy 14:11-21** *Of all clean birds ye shall eat. 12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 16 The little owl, and the great owl, and the swan, 17 And the pelican, and the gier eagle, and the cormorant, 18 And the stork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth is unclean unto you: they shall not be eaten. 20 But of all clean fowls ye may eat. 21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people*

*unto the LORD thy God. Thou shalt not see the  
a kid in his mother's milk.*

**In Jeremiah, evil men trick and  
catch other men. Again notice the bird  
analogy.**

**Jeremiah 5:26-28** *For among my  
people are found wicked men: they lay wait,  
as he that setteth snares; they set a trap,  
they catch men. 27 As a cage is full of birds,  
so are their houses full of deceit: therefore  
they are become great, and waxen rich. 28  
They are waxen fat, they shine: yea, they  
overpass the deeds of the wicked: they judge  
not the cause, the cause of the fatherless, yet  
they prosper; and the right of the needy do  
they not judge.*

**In Ecclesiastes, a bird depicts a  
spirit being (or angel) reading a man's  
thoughts.**

**Ecclesiastes 10:20** *Curse not the  
king, no not in thy thought; and curse not the  
rich in thy bedchamber: for a bird of the air  
shall carry the voice, and that which hath  
wings shall tell the matter.*

The birds represent all people (and spirits) who reside within the kingdom's environment. Evil men (unclean birds) and true believers (clean birds) take up residence in the kingdom of heaven on earth. Thus the branches symbolize various components of the whole religious system: Good and evil also exist today under the roof of religious denominations, schools, churches, universities, diverse theological groups. Good and evil existing side by side agrees with the wheat and tares' parable. No doubt about it, the ecclesiastical kingdom of God on earth today (controlled by men) is in polluted form.

### **Elements defined:**

**Sower:** Jesus/ persons spreading the salvation message.

**Field:** The world

**Mustard seed:** God's word that begins the kingdom

**Tree:** The kingdom on earth in mature, but polluted form.

**Branches:** Churches, denominations, schools, universities, etc.

**Birds:** People and spirits (good and bad) that reside in the kingdom.



## **Leaven Parable**

*Matthew 13:33; Luke 13:20*

**Matthew 13:33** *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*

**Luke 13:20-21** *And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*

### **Elements needing definition:**

Leaven

Woman

3 measures of meal

### **Analysis and interpretation:**

This one verse parable introduces some new dimensions in describing the kingdom. By specifying three measures of meal a mathematical element emerges. The meal represents God's kingdom on earth. And a female figure is doing something to the meal with leaven. Imagine a woman baking bread.



The first element to define is leaven. Historically, the first time leaven shows up is in the Passover. God establishes leaven as a type of sin very early in the Bible. Every time leaven appears in scripture- the typology is always false doctrine and/or sin.

***Exodus 12:15-16*** *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16* *And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

***1 Corinthians 5:6-8*** *Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7* *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8* *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and*

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

**Exodus 34:25-26** *Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.*

**Mark 8:15** *And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*

Since leaven clearly represents sin- the woman adding leaven to the meal must be someone or something extremely evil. She is the whore of Babylon polluting the kingdom with her false doctrines. Her evil and corrupt alternatives to God's truth have existed since the days of Noah. So interpreting the whore of Babylon as only Roman Catholicism ignores her previous activities; however, the whore of Babylon in the Church Age manifests Roman Catholicism.

But consider also the two measures of meal or the 4,000 years before the Roman

Catholic Church existed. This whore permeates God's kingdom with false doctrine and lies throughout history. Indeed Babel's architect, Nimrod, knew very well how to bake with leaven. Appropriately, the word Babylon means to confuse by mixing.

Three times in world history, the Whore of Babylon (Satanic religious system) corrupts the kingdom. So successfully, in fact, that God shut the whole thing down and started over. Or in other words, God repaired the damage and supernaturally made sure the kingdom survived.

1. Leaven (sin) ruined the first kingdom, and God closed it down with Noah's flood. Things became so evil God decided to destroy the world and start again.
2. Leaven did its job a second time as God worked his kingdom plans through Israel. After 2,000 years, Israel's spiritual condition decayed, nearly ruined with leaven. Judaism became so saturated with sin and hypocrisy it was pitiful. When Israel

rejected Jesus Christ, the kingdom was withdrawn from Israel.

3. Soon after the resurrection of Jesus Christ, the kingdom of God offers salvation through the new dispensation of Grace, Christianity. Alas just as leaven did to Judaism, false doctrines and sin wreak havoc on the Church. The dispensation of Grace ends in polluted form.

***Revelation 17:1-6*** *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with*

*gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

Although the whore analogy is graphic and profane, a whore provides perfect typology for false doctrine. Remember all things in the physical world represent spiritual truth. A whore tells customers what they want to hear. She tells them lies and satisfies their carnal desires. She makes them feel good and important. But in the end, her ways bring only heartache, disease, and death. This is exactly what false religion does to human beings.

God references Queen Jezebel for the believer's consideration; no other female figure in the Bible is so evil. Unless it's her daughter Athaliah. Jezebel, Israel's wicked queen (2 King 9:22), is a human type of this supernatural, satanic whore.

**Revelation 2:20-21** *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. **21** And I gave her space to repent of her fornication; and she repented not.*

Meal or flour is the main ingredient in bread. It represents God's kingdom on earth. We must now ponder characteristics of leaven in the act of bread making. Just a pinch of leaven (yeast) compared to a large amount of flour. But that little pinch of leaven affects the whole loaf. Indeed, leaven permeates the whole loaf dramatically affecting the nature of the bread.

**Galatians 5:9** *A little leaven leaveneth the whole lump.*

An unleavened loaf of bread looks much different than a loaf of bread with leaven. This is exactly the way sin works in a person's life. Just a pinch of sin drastically affects a person's character. The same is true for a church congregation. The same is also true for the kingdom of God on earth in this age. Small

amounts of sin and false doctrine- over time- makes the final form far different than what God intended, indeed false doctrine ruins truth. In the course of these parables this is the third time Jesus warns us about the kingdom being severely infiltrated with sin:

1. The wheat and tares
2. The birds in the tree
3. Leaven in the meal

With the Second Coming of Jesus Christ, the kingdom of heaven and the kingdom of God reside on earth simultaneously. Yet nearly a thousand years after the Second Advent, God's kingdom once again needs major correction. (Revelation 20) After Satan is released from the pit, he manipulates people to war against Jesus Christ. God's full glory of righteousness and peace reigns unimpeded only after the Great White Throne Judgment.

### **Elements defined:**

**Leaven:** Sin

**Woman:** Whore of Babylon-satanic, alternative religion. Actively opposing and infiltrating God's kingdom with false doctrine.

**Meal:** The kingdom

**Three measures:** 3 times the kingdom  
becomes polluted ruined with sin.



## **Treasure Hid In Field**

*Matthew 13:44*

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

### **Elements needing definition:**

Man

Treasure

Field

### **Analysis and interpretation:**

Finding the correct explanation begins by building on what we already know, and asking the questions we need to ask. What is the treasure? What made the field cost so much? Why did the man hide his treasure? In every parable in Matthew 13, the man typifies Jesus Christ, and the field represents the world.

A common mistake makes the man a lost person, thus concluding the treasure is personal salvation. Several problems dissuade

such an interpretation. The main problem is one cannot buy salvation; salvation is a free gift. Secondly, salvation is not hidden away. The proper behavior for believers announces salvation to the world. Witnessing about getting saved is the exact opposite of hiding it. Remember- correct interpretation never violates correct doctrine.

The Bible leaves no doubt as to the treasure's identity; the treasure is Israel. God did indeed purchase Israel and the Church. This further proves the man is Jesus Christ. The transaction's cost was the highest price possible; heaven could afford no more. The price paid: the crucifixion of Jesus Christ- the shed blood of the Son of God.

***Psalms 135:4*** For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

***Exodus 19:5-6*** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: **6** And ye shall be unto me a kingdom of priests, and an holy nation. These are the

*words which thou shalt speak unto the children of Israel.*

***Deuteronomy 32:6-7*** *Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? 7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.*

### **Analysis and interpretation continued:**

As to why Jesus buried Israel: The act of burying Israel typifies God scattering Jews in the world. Israeli historians call this the Diaspora. For nearly 2,000 years Israel remained buried in the world. Presently (2010), Israel as a nation exists again, but the identity of Israel's twelve tribes remains mostly hidden; only God knows their location.

With Israel's return in 1948, God began unearthing his buried treasure. A day is coming when all Israel accepts Jesus Christ as their Messiah. And every individual tribe returns to the land God gave them. The prophecy literally

fulfills in the Tribulation period when 144,000 Jews, 12,000 from each tribe, return to the land (Revelation 7:4-8). God warns the Gentile church, in no uncertain terms, God is not done with Israel. His hidden treasure once again proves to be the apple of God's eye. The reader should study all of Romans chapter 11.

***Deuteronomy 28:63-65*** *And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. 64* *And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65* *And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:*

***Deuteronomy 30:1-6*** *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I*

*have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, 2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: 5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

***Zechariah 12:10-11*** *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall*

*mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. **11** In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

**Romans 11:25-27** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: **27** For this is my covenant unto them, when I shall take away their sins.*

### **Elements defined:**

**Man:** Jesus

**Field:** World

**Treasure:** Israel

**Purchase price:** The blood of Jesus Christ

**1 Peter 1:18-20** *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your*

*vain conversation received by tradition from  
your fathers; But with the precious blood of  
Christ, as of a lamb without blemish and  
without spot:*

## **Pearl of Great Price**

*Matthew 13:45*

**Matthew 13:45-46** *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: **46** Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

### **Elements needing definition:**

Merchant man

Pearls

Pearl of great price

### **Analysis and interpretation:**

At first glance, this remarkable parable seems like another version of buried treasure, but it is very different. Notice the pearl is not buried or hid in any way. Jesus reveals information about another component of his kingdom- the Church.

The man is Jesus Christ. In every parable in Matthew 13 – the man is Jesus. Jesus pays for the pearl the same way he paid for his treasure, with his shed blood; the pearl of great price typifies the Church also called the



Body of the Lord. Although the Church consists of believers, it is not the nation of Israel. Things different are not equal. Both groups exist as different parts in the kingdom of heaven. Presently, the Church experiences the kingdom of God, in eternity she exists within the kingdom of heaven. This parable is so often misinterpreted; it's needful to overview the mistakes: The error renders the merchant man a person looking for salvation, and the pearl of great price the Lord Jesus. When the man finds Jesus he sells all he owns and buys it. All the other pearls are false religions telling people how to get to heaven. The problem with that interpretation: salvation cannot be bought, nor can it be earned with works. Salvation is a free gift. A parable never contradicts correct doctrine.

***Ephesians 2:8-9*** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Continuing with evidence proving the pearl of great price is the Church. While the Bride of Christ consists of individual believers,

collectively Christians compose one body called the Church.

**Acts 20:28** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

**1 Corinthians 6:20** *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

**Ephesians 1:22-23** *And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fulness of him that filleth all in all.*

In order to prove beyond a shadow of a doubt the pearl typifies the church, examine a pearl's creation process. An oyster creates a pearl inside itself. Open an oyster's shell and a fleshy material called nacre is exposed. Actually, nacre composes the oyster's body; the oyster is a living animal. Pearl forms when a grain of sand slips inside the shell and embeds into the nacre. The grain of sand wounds the animal. To protect itself, the oyster

begins a process of wrapping nacre around the wound. This wrapping process literally becomes a pearl. Thus the pearl consists of the same material that composes the oyster. The creation lives inside its creator and the creator lives inside the creation. Sound familiar?

Compare a pearl's creation to God's creation of his Church. The Lord calls his Church the Body of Christ. Just as an individual Christian lives inside the body of Christ - Christ lives inside the body of the Christian; likewise the collective Church exists as a single living organism which is the body Christ, and Christ also lives inside the Church.

If divided the pearl is destroyed. Any other gem could be split apart and still have value, but break a pearl and it's ruined. The pearl is a living organism! Just like the body of Christ, which is made of millions of believers, its wholeness would be incomplete without even one Christian. Apostle Paul teaches this great doctrinal truth exclusively to the body of Christ.

***Romans 12:5*** *So we, being many, are one body in Christ, and every one members one of another.*

**1 Corinthians 12:12-14** *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many.*

**1 Corinthians 12:25-27** *That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular.*

The pearl of great price proves a consistent and remarkable truth about parables. In very profound ways, parables teach exact and complicated doctrine. Things in the physical world represent spiritual truths. A lowly oyster, under water down in the ocean's muck demonstrates the work of Jesus Christ. Completing the typology-The oyster (creator) literally gives its life to produce the

pearl, for when the pearl is removed from the oyster- the oyster dies.

***Acts 20:28*** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

**Elements defined:**

**Merchant man:** Jesus Christ

**Pearls:** Persons refusing the Gospel.

**Pearl of great price:** The Church (body of Christ)

## **Fish Draw Net**

*Matthew 13:47*

**Matthew 13:47-51** *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: **48** Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. **49** So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, **50** And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. **51** Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.*

### **Elements needing definition:**

Net

Sea

They

Every kind

Shore

Vessels

Bad, cast away

Furnace

## **Analysis and interpretation**

Similar to the wheat and the tares, Jesus gives us the fundamentals of interpretation. All we have to do is connect the dots. Doctrinally the parable applies to Israel, the custodians of the kingdom of heaven. The gathering and separating fish represents judgment.

### **When is this judgment taking place?**

It coincides with the Second Coming of Jesus Christ which ends the Great Tribulation.

The net cast draws in souls from the Tribulation. (Christians are not included) The angels separate the saved from the lost. The net represents the means or method the angels use to gather everyone together. Saved people enter the Millennium; lost people get thrown into hell.

How do we know this is not the great white throne judgment? Although one can make a spiritual application to the GWTJ, one cannot make a doctrinal application. Observe the net cast gathers life from only one location. The GWTJ is far more inclusive; human souls from the sea, hell, and death are resurrected and gathered by God to face judgment. In fact,

the furnace or hell itself is thrown into the lake of fire at that time.

**Revelation 20:11-15** *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

### **Elements defined:**

**The sea:** Place from which human souls are collected

**The net:** Method angels used to collect souls.

**They:** Angels

**Shore:** Place where judgment takes place



**Good:** Saved people

**Vessels:** Homes in heaven

**Bad:** Lost people

**Cast away:** People thrown into hell

**Furnace:** Hell

## **Householder**

*Matthew 13:52*

**Matthew 13:52** *Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*

### **Elements needing definition:**

#### **Man**

Householder

Treasure

Old things

New things

### **Analysis and interpretation:**

This very unique parable concerns a person who studies the kingdom. More specifically, Jewish scribes studying the words of God, especially doctrines pertaining to the kingdom. Scribes also provide leadership to Israel. Jesus addresses *every scribe* thus numerous leaders study the kingdom and receive instructions to be conscientious householders or good stewards.

The Bible uses the name *House of Israel* 146 times. The house is Israel. And scribes take care of Israel. God declares Israel his treasure. (See parable of the buried treasure.) The man is Jesus. A scribe's knowledge about Israel (the kingdom of heaven) represents knowledge extracted from studying God's treasure.

Jesus advises Jewish scribes to study the kingdom of heaven. Ultimately, Jesus as the main householder brings out of Israel new things: the Church and the glorious future of the kingdom of heaven in the millennium. The parable exhorts scribes to be like Jesus as they search the Old Testament for truth and wisdom to teach the people; the scribes' discoveries typify treasures. These are the old things. They also listen to Jesus and bring out New Testament truths. These New Testament truths represent new things.

### **Elements defined:**

**Man:** Jesus Christ

**Householders:** good scribes

**House:** Israel

**Treasure:** Israel

**Old things:** Old established truths and wisdom found in the Old Testament.

**New things:** New truths, especially the new information Jesus and Apostles provide in the New Testament.

## Part Four

Unmerciful Servant *Matthew 18:23-25*

Vineyard Labourers *Matthew 20:1-16*

Unjust Steward *Luke 16:1-13*

King's Marriage for his Son *Matthew 22:1-14*

Vineyard Concerning 2 Sons *Matthew 21:28-32*

Vineyard Wicked Husbandmen *Matthew 21:33-45*

Fruitless Fig Tree *Luke 13:6-9*

Fig Tree and All Trees *Matthew 24:32; Luke 21:29; Mark 13:28*

Humility *Luke 14:7-24*

Dinner Party Parable 1

Great Supper Refused *Luke 14:16-24*

Dinner Party Parable 2

## **Unmerciful Servant**

*Matthew 18:23-25*

**Matthew 18:23-35** *Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his*

*fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. **32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **33** Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? **34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. **35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

### **Elements needing definition**

King  
Wicked Servant  
Fellow servant  
Sorry servants  
10,000 talents  
100 pence  
Debt  
Prison  
Tormentors

### **Analysis and interpretation**

The parable portrays Israel's constant ingratitude toward God, as well as their treatment of fellow countrymen. Along with believing God's words and accepting Jesus Christ, a doctrinal mandate for Jews is forgiveness of one another. God does not grant forgiveness to a Jew unless the Jew forgives his brother. This is a unique doctrine given to Israel; it is not a doctrine given to Christians. Of course Jews living in the Church Age are subject to identical doctrine as Gentiles; but this parable cannot be doctrinally applied to Christians. It is kingdom of heaven doctrine for Israel.

***Matthew 6:14-15*** For if ye forgive men their trespasses, your heavenly Father will also forgive you: **15** But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

***Mark 11:25-26*** And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. **26** But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.



Throughout the centuries, Israel rode a roller coaster of righteousness and backsliding. During the period of judges, Israel persisted in a constant cycle of rebellion and then repentance. God forgives and restores them, only to see Israel return to disobedience. God used Gentile nations to punish Israel over and over again.

In the age of kings, things were not much different. Israel split into two nations, Judah and Israel. Northern Israel's ten tribes never once repented of the sins of idolatry. (See Ten Virgins parable) God finally had enough and used Assyria to conquer and disperse the Jews throughout the region. Judah served the Lord erratically, but eventually succumbed to idolatry. God used Babylon to conquer and enslave Judah. God forcing Jews to live among Gentiles is called the captivity.

In the New Testament, the Samaritans were the remains of the scattered ten tribe nation of Israel. The Jews refused to acknowledge Samaritans as fellow Israelites. Remember God gave the wicked servant responsibilities to minister to the nation of

Israel! Priests and Pharisees' actually denied religious participation to many of their fellow Jews. Even after all the forgiveness and mercy God bestowed upon them, they refused to forgive their own brothers. They also refused to acknowledge Jesus Christ as their Messiah. Just as God used Babylon in 586 BC to conquer, disperse, and enslave the Jews, God used Rome to judge Israel in 70 AD.

**Tormentors and Prison:** Tormentors are the Gentiles throughout history, past, present, future. Gentile nations tormented Jews in the Diaspora .This torment continues right through the Church Age.

**The captivity typifies Jews being imprisoned in Gentile nations.** The Jews endured captivity and torment for 2,500 years at the hands of Gentiles. Consider the constant pogroms, the holocaust, and even current terrorism going on today.

***Jeremiah 29:17-20*** Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. **18** And I will persecute them with the sword, with the

*famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: **19** Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. **20** Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:*

**Isaiah 42:24-25** *Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. **25** Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.*

**Deuteronomy 28:15-20** *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these*

*curses shall come upon thee, and overtake thee: **16** Cursed shalt thou be in the city, and cursed shalt thou be in the field. **17** Cursed shall be thy basket and thy store. **18** Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. **19** Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. **20** The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.*

Torments describe Israel's suffering. But, just as the parable predicts, these torments end. At that time the Jews, both Judah and Israel, unite into one nation. And then finally Israel becomes the head of all nations in the kingdom of heaven. When Israel acknowledges Jesus Christ as Messiah, the Millennium dawns upon mankind and the Jews become world leaders. (See Part Eight, Thy Kingdom Come)

**Israel's debt will be satisfied:**

**Deuteronomy 30:1-6** *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, 2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: 5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

**Zechariah 8:13-16** *And it shall come to pass, that as ye were a curse among the*

*heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. **14** For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: **15** So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. **16** These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:*

***Zechariah 8:23*** *Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

**All the servants, in this parable, represent Israel, more precisely individual Jews:** (wicked servant, fellow servant, sorry servants) Christians are also called servants, but rightly dividing this parable puts these servants in the Tribulation

as they wait for Jesus' Second Advent. Israel as a nation enjoys favor with God, but that does not guarantee an individual's salvation. God is no respecter of persons, although he is a great respecter of nations, especially Israel. Some servants are saved some are not.

**Isaiah 41:8-10** *But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. 9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. 10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*

**Isaiah 44:21-23** *Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break*

*forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.*

Since the parable discusses three types of servants; it is necessary to identify each group. The wicked servant has the greatest responsibility and debt; therefore, he holds the highest ruling position. Debt represents the amount of sin for which the servants are guilty. The wicked servant typifies leadership of Israel- the Pharisees, priests, scribes, Sadducees, lawyers, etc. Specifically, the wicked servant is the self-righteous leadership alive at the first coming of Jesus Christ. These leaders were unforgiving and severe to their own people. John the Baptist continually urged them to repent. Both Jesus and John recognized these wicked servants' authority, but warned them of their sin. The wicked servant is in desperate need of forgiveness from the Lord. In the verses below, notice how Jesus separates the leaders from regular citizens.

***Matthew 23:1-5*** *Then spake Jesus to the multitude, and to his disciples, 2 Saying,*



*The scribes and the Pharisees sit in Moses' seat: **3** All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. **4** For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. **5** But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,*

**Matthew 3:5-8** *Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, **6** And were baptized of him in Jordan, confessing their sins. **7** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? **8** Bring forth therefore fruits meet for repentance:*

**Wicked Servant owing 10,000 talents:** The money owed represents debt impossible to pay; with the greatest debt attributed to the wicked servant (leadership). The judgment on leadership is severe. The

more a man has- the more God expects from him. Debt is not the price of anyone's salvation! It has to do with expected duty and responsibility.

### **Fellow servant owing 100 pence:**

The fellow servant typifies another Israelite also needing forgiveness. (From man as well as God) A much lesser debt but still impossible to pay, forgiveness is the only remedy. The self-righteous priests and Pharisees looked down upon the common people. The insensitive religious leaders often threw people out of synagogues and dis-fellowshipped them.

### **Sorry servants who go to the Lord.**

Compassionate toward their brothers, these servants are forgiving Jews among the general population of Israel. Observe no debt is required of them; they are forgiven.

### **Elements defined**

**King:** God

**Wicked Servant:** Israel's religious leadership throughout the ages.

**Fellow servant:** Common Israel

**Sorry servants:** Repentant, believing Israel

**10,000 talents:** Sin and guilt of Israel's leaders

**100 pence:** Guilt of common Israel's citizens

**Debt:** Personal guilt impossible to pay

**Prison:** Captivity, in Gentile nations (Diaspora)  
700 BC- 1948/ present era

**Tormentors:** Gentiles that persecute Israel

### **Addendum warning:**

This parable exemplifies the importance of correctly identifying a parable's elements, as well as rightly dividing the dispensation for doctrinal application. If this parable is incorrectly applied to the Church Age- then a Christian's salvation is contingent upon forgiving other Christians. If one defines servants as Christians then one opposes the doctrine of eternal security. Furthermore, if one teaches the tormentors in prison represent hell, then the parable teaches hell is temporary. There are those who use this parable to justify belief in purgatory- or the idea that hell is not permanent. Incorrectly dividing God's words can create false doctrine.

## **Vineyard Labourers**

*Matthew 20:1-16*

**Matthew 20:1-16** *For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first*

*came, they supposed that they should have received more; and they likewise received every man a penny. **11** And when they had received it, they murmured against the goodman of the house, **12** Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. **13** But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? **14** Take that thine is, and go thy way: I will give unto this last, even as unto thee. **15** Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? **16** So the last shall be first, and the first last: for many be called, but few chosen.*

### **Elements needing definition:**

Householder  
Goodman  
Vineyard  
Laborers  
Marketplace  
Penny  
Steward  
Friend  
Pay day

3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup>, 11<sup>th</sup> hours

### **Analysis and interpretation:**

The parable deals with Israel and the Church simultaneously. The vineyard is the land of Israel. It specifically concerns Jews while they are living geographically inside the land of Israel; in other words, Jews not in exile or in the Diaspora.

The label *House of Israel* is in the Bible 146 times. The vineyard analogy for Israel is well established in the Old Testament. Isaiah 5:7 declares the vineyard is the house of Israel. (See also Householder Parable)

***Isaiah 5:7*** *For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

***Exodus 40:38*** *For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.*

**The householder is Jesus Christ, also called the Goodman and the Lord of the vineyard.** Notice the householder goes and finds labourers to work in his vineyard. Who are these labourers, employed by God to work in Israel? The labourers are Christians. Literally, these labourers typify Christian missionaries working in the land of Israel.

***1 Corinthians 3:9*** *For we are labourers together with God: ye are God's husbandry, ye are God's building. (by the way, husbandry takes care of vineyards and gardens)*

***1 Timothy 5:18*** *For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.*

During the Church Age, (for the last 2,000 years) Israel has been in the land only a very short time. After Jesus returned to heaven (around 33 AD) Israel remained in the land until 70 AD. At that time, Rome dismantled the temple and removed the Jews from the vineyard; alas, the great Jewish Diaspora commenced. Not until 1948 were the Jews back in the land of Israel.

## **Labourers' time of calling**

Labourers during the first hours represent Jewish Christians; this group includes Apostles. Notice the first labourers are the only group told exactly how much money they will earn, a penny. Observe also the first labourers are the only group not taken from the market place; they already live in the vineyard.

Let the Bible student remember the Church is a mystery that the prophets did not reveal. In fact, the first group of Labourers, transitioned from an Old Testament dispensation into the Church Age- perhaps without realizing it even happened. Consider: If the Church began in Act 2, then the Apostles were not Christians until that moment (in a doctrinal sense). In other words, no one knew they were in the Body of Christ, until Apostle Paul told them.

***Romans 16:25*** *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*



**1 Corinthians 12:13** *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

**Contrast the first hour workers to the remaining groups of labourers** hired during the 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup>, and 11<sup>th</sup> hours. God found these labourers outside the land of Israel. They do not know how much money the householder will pay them. These labourers trust the householder for a fair wage. In other words these workers (who are Gentiles) believe the householder's words on faith that he will give them "what is right."

All labourers represent Christians willing to work in Israel while Jews are in the land. **These typify Christian missionaries in Israel.** Also interesting is the fact that Christian political support/influence in America provides military protection and care for Israel.

For the last 2000 years Jews lived in exile or in the Diaspora. In other words they lived outside the vineyard (geographically). During the Church Age, the Jew inhabits the

land for a relatively short period of time, less than 150 years.

With exception of the first hour workers, I do not know the exact times when God called his labourers to the vineyard; however the forthcoming chart is an educated guess. The exact times remain unknown until the conclusion of the Church Age. Most importantly (to preserve the parable's integrity) Jews must live in the land when the labourers are called. So any formula identifying hours that God hired labourers has to consider lost Jews being in the land.

### **Times the vineyard was occupied by Jews**

**1<sup>st</sup> hour** 33 AD – 70AD

**3<sup>rd</sup> hour** 1917 Balfour Declaration. Gentiles acknowledge the Vineyard

**6<sup>th</sup> hour** 1948- Israel declared a state

**9<sup>th</sup> hour** 1967- Israel increases western borders to include all Jerusalem.

**11<sup>th</sup> hour** (date unknown; shortly before Rapture of Church)

About the 11<sup>th</sup> hour is shortly before the Rapture of the Church, thus we are most likely in the 11<sup>th</sup> hour as I write this sentence. 2014 AD.

### **3<sup>rd</sup> hour**

I am aware Jews trickled into the vineyard before 1917. By the late 19<sup>th</sup> century Zionism influenced nearly 50,000 Jews to return to the land. But Israel, as a world state, was not promoted by Gentiles until 1917. And since mankind presently lives in the times of the Gentiles, the Gentiles exercise political authority over this land. It was the Balfour Declaration in 1917 which provided the legal and political stimuli to re-establish the state of Israel. Quite possibly, this is when the 3<sup>rd</sup> hour began. The 3<sup>rd</sup> hour also is the beginning of the end for the times of the Gentiles.

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

**6<sup>th</sup> hour** (See Lost Jews in Israel study, Part Eight)

In 1948, Gentiles lose political authority over the land when God establishes Israel as a world state. This is the 2<sup>nd</sup> time God returns the Jews to Israel after an exile. The first time happened after the Babylonian captivity when the Jews returned under Ezra and Nehemiah around 500 BC. The second time happened in 1948 AD when the Jews returned to Israel and declared statehood.

***(1<sup>st</sup> time) Jeremiah 29:10*** *For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

***(2<sup>nd</sup> time) Isaiah 11:11*** *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

**The 9<sup>th</sup> hour commenced** with the Six Day war and the retaking of Jerusalem. Ever since 1967, Jerusalem facilitates more and more hatred by Gentiles. The world's governments mysteriously loathe the fact that Jews control Jerusalem. Most Gentile nations accept Israel as a state according to the UN set boundaries (the so called pre-1967 borders) but no world government recognizes Jerusalem as capital of Israel. Prophetically, Jews owning Jerusalem causes war. Consider this: What the deity of Jesus Christ does to world religions- Jerusalem as capital of Israel, does to world governments. Religions hate God the Son. World nations hate Jews owning Jerusalem. These two stones, Jesus and Jerusalem stand for God and His authority.

***Zechariah 12:2-3*** Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. **3** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

**Isaiah 8:13-14** Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. **14** And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

**Matthew 21:42-44** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? **43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

## **11<sup>th</sup> hour**

The 11<sup>th</sup> hour's beginning is difficult to determine; we may be in it now. However, if the previous hours truly began with significant political upheavals, then expect another development which begins the 11<sup>th</sup> hour. My theory is the 11<sup>th</sup> hour begins with America's official break with political Israel. A moral

decline of support comes first- followed quickly by severance of political, financial, and military support; thus manifesting a documented legal withdraw of alliance status.

### **The Penny**

The penny typifies an earned payment for work done in the vineyard. The work is what Labourers earn after salvation. God determines a Christian's wage (earned inheritance) when our earthly life is done. The householder says, *whatsoever is right, that shall ye receive*. This means the Lord rewards with righteous judgment.

**Payday is the Judgment Seat of Christ.** The place believers give account of their works to God and get what they deserve. The penny is not salvation; it is earned reward/ inheritance.

Jesus acknowledging the labourers' payment is significant. Missionaries, in general, make up a small portion of the Church, missionaries to Israel even smaller. Missionaries who risk life and family in hostile lands are worthy of all the support Christians can provide. Missionaries' labour is fraught with courage and self- denial. May God bless

and protect them, and I thank them for their service.

**Romans 14:10** *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

**2 Corinthians 5:10** *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

**Colossians 3:23-25** *And whatsoever ye do, do it heartily, as to the Lord, and **not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25** But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

**Concerning the discontent of the 1<sup>st</sup> group of labourers:**

As previously learned, the first group of labourers are Jewish Christians (includes Apostles) who lived in both dispensations Old



Testament and the Church Age. Their contentious attitude and jealousy about later groups of labourers' earnings is revealed in the book of Acts.

**In** Acts chapter ten- while Apostle Peter prayed- he received a vision. A great sheet dropped down from heaven filled with all kinds of animals. Next, God commanded the Apostle to kill and eat. Peter was horrified because the sheet included unclean animals which Jewish law forbids. The vision's purpose showed the Apostles that God no longer considered Gentiles unclean. Immediately after the vision, Peter goes to Cornelius (a Gentile) and preaches the gospel. Everyone in Cornelius' house believes and is gloriously saved!

When the rest of the Apostles and elders hear about Gentiles being accepted by God- they are not happy. Rather they believe Peter did something wrong by even giving them the Gospel. In fact they are so upset, they call a special meeting to contend or oppose Apostle Peter's actions. But Peter explains the vision and how God now includes Gentiles. After their initial distrust, the first

group of labourers accept the Lord's goodness.

**Acts 11:1-3** *And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.*

**Acts 11:17-18** *Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

**The Steward and the Friend** (see Judas Iscariot study, in Part Eight)

The parable takes a very interesting and dark turn on payday (Judgment Seat of Christ). I provide two possible interpretations concerning the steward. The first one is less extreme than the other, but both shall be discussed.

We are not told where the **steward** came from; he just shows up, so his origin is a mystery (20:8). He seems to hold a high position in heaven. Apparently he keeps an eye on the labourers. On pay day he calls the labourers together. Since payday is the Judgment Seat of Christ, he may be an angel involved with handing out rewards.

There is another possibility. In my opinion, the steward is the same person called "Friend" in verse 13. I also believe he is the same person discussed in the Unjust Steward parable in Luke 16. I do not press this opinion; but following all the scriptures leads to that conclusion. (See Judas Iscariot Part Eight)

**The Friend (20:12)** is a very dark character. Notice he is among the first group of labourers, thus he is a Jew. Remember the first group includes the Apostles. Apparently several labourers from the first group complained about being made equal to the labourers hired later. (Just like in Acts 11) The first group felt they should receive more money. Interestingly, the house holder addresses their argument by talking directly to

the "Friend." Almost as if he is responsible for everyone's discontent.

Three times in the Bible, Jesus Christ calls someone "**Friend**" (with a capital F). And the Friend always causes trouble! Once is here- as the Friend provokes discontent among the labourers. Also the **Friend** enters heaven's marriage in heaven as an imposter, thus he is supernatural! And last, but certainly not least, Jesus calls Judas Iscariot "**Friend**" when he identified Jesus to the mob the night the Lord was arrested. **Judas Iscariot is** definitely in a class by himself; he is not just a confused believer who made a mistake. (See Judas Iscariot Part Eight)

## **Friend**

***Mt 20:13*** *But he answered one of them, and said, Friend I do thee no wrong: didst not thou agree with me for a penny?*

***Mt 22:12*** *And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

**Mt 26:50** *And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

### **Elements defined:**

**Householder:** God

**Goodman:** God (Jesus)

**Vineyard:** Land of Israel

**Labourers:** Christian missionaries working in Israel

**Marketplace:** The Gentile world

**Penny:** Wage earned after salvation

**Steward:** A high ranking employee of the householder

**3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup>, 11<sup>th</sup> hours:** times Christian missionaries called to Israel

**Friend:** Judas Iscariot

**Payday:** Judgment Seat of Christ

### **General spiritual application:**

Spiritually, the parable typifies when in life a person gets saved. It is about when God calls you. Some people get saved early in life some people get saved later. Some people get saved at the 11<sup>th</sup> hour just before they

die. The parable addresses the jealousy and envy of believers. Only God knows all the reasons why people get saved when they do, and what they are capable of doing. Believers judging each other is an ignorant waste of time (a common preoccupation).

## **Unjust Steward**

*Luke 16:1-13*

**Luke 16:1-13** *And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely:*

*for the children of this world are in their generation wiser than the children of light.*

**9** *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. **10** He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. **11** If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? **12** And if ye have not been faithful in that which is another man's, who shall give you that which is your own? **13** No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

### **Elements needing definition:**

Certain rich man  
Unjust Steward  
Goods  
They  
Houses  
Lord's debtors



Hundred measures of oil  
Hundred measures of wheat  
Children of this world  
Children of light

### **Analysis and interpretation:**

God's kingdom is often complex and difficult to comprehend; thankfully, parables makes understanding easier. This parable's doctrinal application applies equally to the Church and Israel.

A rich man decides to fire one of his highest ranking employees. The unjust steward knows the boss intends to fire him, so he makes plans to protect his own future. The unjust steward changes his master's account books to show loan holders owe less money than they actually do. In other words, he defrauds his rich employer. When the rich man discovers the steward's fraudulent scheme, the rich man does something totally unexpected. He commends or praises the thief. Herein is a very ponderous situation.

Why would the rich man commend or congratulate someone for stealing his own money? The parable explains the

commendation by stating the unjust steward showed wisdom and cleverness. But let's be realistic, the unjust steward is a thief. He fraudulently changed legal contracts. He should be going to jail, not getting congratulated. To make matters more bewildering, don't forget the steward lost his job for being wasteful; therefore, we know the rich man cares about his property. Why isn't the rich man angry? Even more puzzling, the rich man seems to accept the new contracts.

As bible students we need to ask the right questions. What is this parable about? And, to whom is it directed? Answer: The parable is about dishonesty, and Jesus talks directly to his disciples; therefore, once the identity of the lord's debtors is established, the parable becomes more logical. Believers (saved people) are the debtors. Believers are also called the children of light. Of course, the rich man represents God.

### **Debtors/ Children of light**

***Romans 8:12*** *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

**1 Thessalonians 5:5** *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

Read the parable again and focus on the debtors. How do the debtors react to the corrupt altering of an established contract with their lord? Do they accept the immoral plan of the unjust steward (even if it's legal)? Or do they reject the thief's proposal and do the right thing? The disturbing answer is the debtors do the wrong thing. For the sake of money, they backslide and go against their lord. They make a deal with the devil. How often Christians make such deals is a thought to ponder. Perhaps Bible students should remember this teaching as the parable of the unjust debtors, rather than the unjust steward?

**1 Timothy 6:10** *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

**2 Corinthians 2:11** *Lest Satan should get an advantage of us: for we are not ignorant of his devices.*

## **So why doesn't God rebuke his debtors? He does.**

Notice God speaks to his steward in the concluding verse of the parable (16:8) But in verses 9-13, Jesus speaks directly to the disciples. Through righteous reasoning, Jesus explains the parable's moral. Jesus warns believers not to partner with corruption.

- The very thing the debtors in the parable did.

If believers prove themselves dishonest with money or other valuables, how do they expect to be trusted with eternal riches? Breaking agreements with God and man has serious ramifications. A sobering, disturbing point is making dishonest or immoral deals on earth, affects what God gives believers in heaven. Christians often prosper from corrupt, immoral deals they do on earth.

Verse 9 appears cynical until we trace the antecedent of the pronoun *they* directly to the word *friends*. But these friends are not people; they are dishonest and unrighteous deals agreed to by the debtors. It's rather like saying , "So Christian- go ahead and make the

dishonest or immoral decisions leading to worldly gain, then when you die all those deals will follow you into eternal judgment.” It’s amazing how much abuse believers give God due to their love of money. And the future Judgement Seat of Christ reveals just how much corrupt immoral deals cost a Christian regarding his inheritance.

**16:9-13** *And I say unto you, Make to yourselves **friends** of the mammon of unrighteousness; that, when ye fail, **they** may receive you into everlasting habitations. **10** He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. **11** If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? **12** And if ye have not been faithful in that which is another man's, who shall give you that which is your own? **13** No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

And why doesn't God call out the sin of the debtors (or Christians) immediately? Why does he appear to just let it go? It's not that God accepts sinful behavior, rather he encourages believers to repent and behave righteously now (in this life) so he can reward them in heaven. In other words, Christians should judge themselves while they live. Otherwise, all the little lies, immoralities, or things left undone that break God's contract are dealt with at the Judgment Seat of Christ. Although it seems unrepented sin goes unnoticed, God's word reveals nothing stays hidden.

***1 Corinthians 11:31*** For if we would judge ourselves, we should not be judged.

***2 Corinthians 5:10*** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

***Ecclesiastes 8:11*** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

## **The unjust steward**

God's puzzling commendation of the unjust steward revealed.

The steward, once a high-ranking employee, but due to sinfulness- he lost his position. If we concluded the unjust steward was simply a lost man (unbeliever), the parable makes little sense. But the identity of the unjust steward is no less than the devil- Lucifer himself. Consider God's choice of words. Although some stewards are called servants, God never calls the unjust steward a servant. Even in the parable of the vineyard, the steward is not mentioned as a servant.

The commendation identifies the unjust steward as Satan. Lucifer once held a very high ranking position in God's kingdom. But due to his rebellion, Lucifer lost that position. The Lord commends the steward- yet he still lost stewardship.

**Lucifer lost his job with the Lord, but bought himself some time when he rewrote the contract with mankind.**

Remember, Adam and Eve agreed with the serpent. When Adam sinned (breaking the

contract) he allowed Satan dominion in the world. In other words, the Lord's own people broke the contract and allowed Satan to become god of this world.

**God allows the broken contract to stand only because the debtors' agreed to it.**

***Job 7:17-18** What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? **18** And that thou shouldst visit him every morning, and try him every moment?*

Just as Satan corrupted Adam and Eve, Satan managed to corrupt Israel. With equal success he manipulates corruption among Christians, especially leadership. From Old Testament Law- to New Testament Grace- believers trample on God's contract. Ultimately, however-Satan becomes a tool in God's plan when believers overcome his temptations through Jesus Christ.

God commends Satan for his wisdom; but the devil ultimately goes to hell and his nefarious deeds work to perfect the debtors' character. While the unjust steward completely lost his position and relationship



with God, the debtors are being brought into the glorious riches of a forgiving Lord and Saviour, Jesus Christ.

**16:8** *And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. (compare to Ezekiel 28:12-16)*

Jesus mentions the children of light so as to make sure the disciples know who the debtors represent. And as to the children of this world being wiser than the children of light: Lost people remain more committed to worldly values, than many Christians are to God's righteousness.

### **Hundred measures of oil and the hundred measures of wheat**

The final elements in the parable concern wheat and oil, items belonging to the rich man, but entrusted to his debtors' care. A simple and practical interpretation concludes these elements represent debt and nothing else. However, since the parable deals with Satan, corrupt contracts, and the Judgment Seat of Christ, I fear a far more serious probability.

## **Wheat**

In the Wheat and Tares; Jesus said the wheat represents believers; therefore, the wheat represents believers; I see no reason to change the Lord's interpretation. In this case the wheat typifies Christians under the care of pastoral leadership. And since the contract was altered toward less care and responsibility, those entrusted with taking care of Christians answer accordingly at the Judgment Seat of Christ. Remember the deal made by the Gibeonites in Joshua? Leadership broke the Lord's contract and Israel's citizens paid the price.

## **Oil**

In the Ten Virgins parable, oil represents words of God. I see no reason to alter that interpretation. Consider Christianity's leadership, especially seminaries, colleges, scribes, writers, professors, pastors and teachers entrusted with taking care of God's words. This includes responsibility for producing the endless parade of corrupt bible translations. Very few Christians believe God preserved his book without error. These days pastors, teachers, and writers correct the

Bible on a regular schedule. Referring to the “Greek” or “Hebrew” for a better, more illuminating word is simply a mitigated way of correcting the Bible. Hence Christians constantly hear things like: “The actual Greek translates this word as.... or a better translation would be..., or I like this version because... unfortunately the King James Bible is misleading here... blah, blah, blah,” Such teaching convinces Christians that God did not perfectly preserve his words. Today, Christian scholars teach the Bible was without error only in the original manuscripts. But it is a fact the original manuscripts no longer exist. (Think about that for a while.)

***Psalms 12:6-7*** *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

### **Elements defined:**

**Certain rich man:** God

**Unjust Steward:** Satan

**Goods:** property that belongs to God

**They (pronoun in verse 9):** unrighteous deals made by Christians.

**Houses:** somewhere else for the devil to live.

**Lord's debtors:** Christians working for God

**Oil:** The words of God/ Bible

**Wheat:** Believers entrusted with leadership.

**Children of this world:** Lost people

**Children of light:** Christians, Believers

### **Old Testament example of a Corrupt Bargain honored by God**

The Old Testament provides a perfect illustration of a corrupt bargain, recorded in Joshua 9. Consider the Gibeonites, members of the Hivite tribe.

Before the Jews lived in the land of Israel, numerous peoples occupied the region. Although many tribes and nations lived in the land of Israel, God decreed seven of those nations be totally destroyed. Because those particular nations had become satanic and wicked beyond repair, God declared them no longer suitable for his land. Just like in the parable, when God decided to remove the unjust steward, he was removing nations. God

put these commands in writing, and he delivered the contract to the Jews.

**Deuteronomy 7:1-5** *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:*

**Deuteronomy 20:16-20** *But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: (See also Exodus 23:23-33; Nu 33:50-53)*

**Leviticus 18:24-25** *Defile not ye yourselves in any of these things: for in all*

*these the nations are defiled which I cast out before you: **25** And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*

When the Gibeonites learned God planned to remove them from the land, they plotted a very wise scheme. They pretended to be friends and worshippers of the true God, and they tricked Joshua into signing a deal with them. Because God honored Israel, he accepted the new contract; and the Gibeonites wisely saved their lives and remained in the land. God continued to honor this corrupt contract for centuries, even requiring the Israelites to defend them militarily. It is not that God respected the evil Gibeonites; but God respects the actions of believers, even when those actions go against the will of God.

***Joshua 9:3-27*** *And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, **4** They did work wily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; **5** And old shoes and clouted upon*

*their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. **6** And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. **7** And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? **8** And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? **9** And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, **10** And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. **11** Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. **12** This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: **13** And*

*these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. **14** And the men took of their victuals, and asked not counsel at the mouth of the LORD. **15** And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.*

***16** And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. **17** And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. **18** And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. **19** **But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. **20** This we will do to them; we will even let them live, lest wrath be upon us,***



***because of the oath which we sware  
unto them.***

## **King's Marriage for His Son**

*Matthew 22:1-14*

**Matthew 22:1-14** *And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

**8** *Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all*

*as many as they found, both bad and good: and the wedding was furnished with guests. **11** And when the king came in to see the guests, he saw there a man which had not on a wedding garment: **12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. **13** Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **14** For many are called, but few are chosen.*

### **Elements needing definition:**

King  
Son  
Marriage  
Servants  
Remnant  
Invited guests  
Farm  
Merchandise  
Oxen and fatlings  
Remnant  
King's armies  
City  
Highway

New guests from the highway  
Wedding garment  
Friend  
Outer darkness

## **Analysis and interpretation**

The parable's theme concerns an approaching marriage. The future marriage of God's Son is a major doctrine. For Israel to accept God's marriage invitation, means believing Jesus Christ is Israel's Messiah. Consider the parable in two divisions:

Verses 22:1-7 discuss an era surrounding Jesus' First Advent 33 AD- 70 AD.

Verses 22:8:14 discuss events taking place during the Tribulation

A marriage ceremony consists of distinct preparations and groups of people. There is a bride, a groom, guests, and servants, food, and facility. Everything in the physical world represents spiritual truth, and things different are not equal.

God the Father sent his Son to Israel. These particular servants represent saved Jews living 33 AD- 70 AD. Servants include

the Apostles. While a few Israelites accepted Jesus, the vast majority of Jews rejected him. Believing Jews kept inviting their fellow Israelites informing them about God's preparations and future blessings if only they accept the Lord. Unbelieving Israel cared nothing for Jesus Christ; they mocked the invitation and simply went about their daily mundane occupations represented as farming and merchandise. Unbelieving Jewish leaders persecuted, imprisoned, and killed those Jews who believed Jesus was the Messiah. God finally had enough of Israel's refusals. God's judgment fell. A Gentile army marched into Jerusalem, dismantled the temple and destroyed the city. Roman soldiers destroyed Jerusalem in 70 AD.

God sends Israel his second round of invitations during the Tribulation, after the Church is raptured. We know the Church is gone at this time because the marriage is being prepared in heaven and the Church is the Bride. Although all Israel accepts Jesus Christ during the Tribulation, it takes several years for them to do so. Consequently every Jew is not ready in time to go to the marriage, so God invites people from

everywhere. Those accepting the invitations are mostly Gentiles living in the Tribulation period. Many of these new guests die as martyrs at the hands of the antichrist. However 144,000 Jews- 12,000 from each tribe of Israel, and the five Jewish Virgins from the Parable of Ten Virgins also attend. A rapture shortly before the Second Coming of Jesus Christ gets Tribulation believers to God's palace in time for the marriage ceremony.

Testifying to the supernatural abilities of Satan, the one Jesus calls Friend is the antichrist. The antichrist literally shows up at the wedding, but without a wedding garment. But it does him no good. God easily sees through his disguise. The antichrist receives judgment and is thrown into the Lake of Fire. (See Judas Iscariot Part Eight)

### **The King and his Son; God the Father and God the Son**

Jesus' Bride is the Christian Church. Remember the Bride (Church) is a mystery revealed by Apostle Paul. But at the time Jesus teaches the parable, Apostle Paul is not even saved. Whenever marriage vocabulary appears in the Bible, it leaves the reader curious, (or at

least it should). Apostle Paul directly addresses the Church as an espoused virgin to Jesus Christ, thus establishing the Church (the Body of Christ) as the future wife of Jesus Christ.

### **The Bride of Christ- the Church**

**Romans 16:25** *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

**Ephesians 5:30-32** *For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.*

**2 Corinthians 11:2** *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

**Revelation 21:9** *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and*

*talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

### **The bridegroom:**

John the Baptist identified Jesus as the bridegroom. Observe John also announces a wedding.

***John 3:28-30*** *Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.*

### **Servants**

As in the Unmerciful Servant parable, all the servants represent Israel, more precisely individual Jews. Although scripture also calls Christians servants, (Ro. 6:22) the parable's context determines these servants are Jews. Since Christians are the Bride at the marriage in heaven, they obviously cannot be the servants on earth.



**Isaiah 41:8-10** *But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. 9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.*

**Isaiah 44:21** *Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.*

### **Farm and merchandise**

Israel refuses to attend. Too busy for God, they spend time making money. The farm and merchandise represent secular occupations and reasons men give for putting off Jesus Christ. Making a spiritual application-this is also true for Gentiles.

### **Oxen and fatlings**

Just like a regular marriage where the bride's and groom's families make preparations, God tells Israel a great feast is prepared. Tremendous provisions are

planned and ready. The Lamb's marriage is a very, very big deal.

## **Remnant**

The remnant, in this parable, is the religious leadership in Jerusalem who made the national decision to reject Jesus Christ. Not only do these Jewish leaders refuse to believe, they hate anyone who accepts the Lord's invitation. They also kill and imprison believing Jews. This results in God's judgment on Jerusalem in 70 AD. The remnant is synonymous with the wicked husbandmen in the Wicked Husbandmen parable.

## **City is Jerusalem.**

***Matthew 5:35*** *Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.*

## **King's armies**

God used Roman armies to destroy Jerusalem. Just like God called Babylon's heathen armies to punish Israel in the Old Testament (Jeremiah 34)- so God manipulates any army on this earth to perform his desired

judgment. After Jerusalem's destruction in 70 AD, the second Diaspora begins. Jesus' prophecy : Luke 21:20-24 predicted Jerusalem's destruction

***Luke 21:20-24*** *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

## **Highways**

The highways are roads leading away from Israel and Jerusalem. After the rapture of the church, Israel continues to be invited, and at first they refuse. So God invites

anyone willing to come. This happens during the Tribulation period on earth.

### **New guests from the highways**

The new guests invited to the wedding during the Tribulation contain quite a diverse group. These include Gentiles who get saved during the Tribulation. The new guests include the five virgins ready to go- (See Ten Virgins parable), as well as the 144,000 Jewish virgins from the Great Tribulation. A rapture shortly before the Second Coming gets everyone to God's palace, the place of the ceremony.

***Revelation 7:9*** *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

### **Wedding garment**

God gives a wedding garment to all guests accepting the invitation, visible proof one belongs to God. The wedding takes place in heaven. It is easy to confuse this garment

with the Church (Christians) but remember the Church is the Bride; she is not a guest. Also Christians are washed in Jesus blood (*Re. 1:5*) as opposed to robes being washed.

***Revelation 7:13-14*** *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great Tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

### **Friend without garment**

Three times in Scripture Jesus calls someone "Friend" with a capital F. This Friend is the antichrist who literally breeched the walls of heaven and has gotten into the wedding uninvited. (He is also called the Beast) But it does him no good. God easily sees through his disguise, and the antichrist is thrown into the lake of fire. (See Mystery of Iniquity; Part Eight)

***Mt 20:13*** *But he answered one of them, and said, Friend I do thee no wrong: didst not thou agree with me for a penny?*

**Mt 22:12** *And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

**Mt 26:50** *And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

### **Outer darkness**

Final destination for the antichrist- a deep region in the lake of fire called outer darkness. The antichrist is also called the Beast.

**Revelation 19:20** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

### **Elements defined:**

**King:** God the Father

**Son:** Jesus Christ

**Servants:** Jewish believers

**Marriage:** Marriage of the Lamb, Jesus Christ's approaching wedding to his Bride (the Church)

**Invited guests:** Jews

**Farm:** everyday occupation, secular business

**Merchandise:** everyday occupations, secular business

**Oxen and fatlings:** God's preparations for the wedding

**Remnant:** Unbelieving Jews (priests, Pharisees) surrounding First Advent

**King's armies:** Roman soldiers destroy Jerusalem in 70 AD

**City:** Jerusalem

**Highways:** Roads leading away from Jerusalem

**New guests:** Tribulation saints

**Wedding garment:** Visible proof a Tribulation saint believes in Jesus Christ

**Friend:** Antichrist/ Judas Iscariot

**Outer darkness:** Lake of fire

## **Vineyard Concerning 2 Sons**

*Matthew 21:28-32*

**Matthew 21:28-32** *But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.*

### **Elements needing definition**

Man

Vineyard

1<sup>st</sup> son

2<sup>nd</sup> son

### **Analysis and interpretation:**



God is the man. Israel remains the vineyard. Jesus interprets the two sons quite clearly. Basically Jesus provides doctrinal interpretation in verses 31-32. The first son represents common Israeli citizens who admit their sinfulness and need of repentance. The second son: Pharisees, scribes, and priests to whom Jesus gives the parable. This parable serves as an introduction to the next parable Jesus gives on the vineyard concerning the husbandmen. (See also Publican and Pharisee parable)

***Matthew 21:31-32 ...Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.***

For a worthy spiritual application, the first son is the person who starts out in life with a bad attitude toward God, but then turns around and gets saved. The second son

is the religious hypocrite claiming to do the work of God, but is a phony.

### **Elements defined**

Man: God

Vineyard: Israel

1<sup>st</sup> son: common Israeli citizens

Pharisees, Scribes, Priests

## **Vineyard's Wicked Husbandmen**

*Matthew 21:33-45*

**Matthew 21:33-45** *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: **34** And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. **35** And the husbandmen took his servants, and beat one, and killed another, and stoned another. **36** Again, he sent other servants more than the first: and they did unto them likewise. **37** But last of all he sent unto them his son, saying, They will reverence my son. **38** But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. **39** And they caught him, and cast him out of the vineyard, and slew him. **40** When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?*

**41** *They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall*

*render him the fruits in their seasons. **42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*

***43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. **45** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.*

***Mark 12:1-12** And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. **2** And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. **3** And they caught him, and beat him, and sent him away empty. **4** And again he sent unto them another servant;*

*and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. **5** And again he sent another; and him they killed, and many others; beating some, and killing some. **6** Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. **7** But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. **8** And they took him, and killed him, and cast him out of the vineyard. **9** What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. **10** And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: **11** This was the Lord's doing, and it is marvellous in our eyes? **12** And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

**Luke 20:9-19** *Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for*

*a long time. **10** And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. **11** And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. **12** And again he sent a third: and they wounded him also, and cast him out. **13** Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. **14** But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. **15** So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? **16** He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. **17** And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? **18** Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. **19** And*

*the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

**Elements needing definition:**

Householder  
Vineyard  
Winepress  
Tower  
Husbandmen  
Far country  
Servants  
Other husbandmen  
Fruit  
Householder's Son  
Another Nation

**Analysis and interpretation:**

Several elements interpreted in previous parables remain consistent: The certain householder remains God the Father. His only beloved son is Jesus Christ. And the tower is God's words going forth from Jerusalem. Ironically, this parable directed squarely at

Israel's leadership who steadfastly reject God's Son.

Israel is the vineyard-always. Throughout Israel's Old Testament Israel's husbandmen (Jewish rulers) were responsible for the vineyard. God hedges- or fortifies and defines Israel with divine protection. The tower is the highest visible structure in a city. In the parable it represents the power and proclamation of God. In other words, all the nations see or hear God's name going forth from Israel, thus the tower typifies God's words.

When the householder goes away to a far country (heaven), he keeps an eye on his property by sending numerous servants to give instructions to the husbandmen. Although God commissioned husbandmen to maintain his nation, they often failed and eventually succumbed completely to sin and idolatry. Over and over God sent prophets (servants) to correct and encourage his people to repent. And over and over again husbandmen abused and ignored them. Last of all God the Father sent his only beloved Son, whom Israel rejected and killed.



Because God sends his only son last of all- we know all previous activity took place in Old Testament times, and concludes in the era of the First Advent . In fact, one of the last prophetic rebukes Israel receives was during Jesus ministry- from the Lord himself. Talking face to face with the Pharisees, priests, and scribes:

Mt 21:39 directly equates with Jesus' crucifixion. The consequence of Israel rejecting Christ is displayed in Mt. 21:43-45, the destruction of Jerusalem in 70 AD by the Romans.

The Vineyard's Wicked Husbandmen parable reveals a very dark truth about Israel's leadership ruling during the earthly ministry of Christ. Rejecting Jesus Christ was not just a mistake or simply failing to identify the Messiah. Observe Matthew 21:38-39 they recognize Jesus as the Father's Son. No doubt many of the common people remained ignorant, but not the scribes and Pharisees. They knew Jesus was the Messiah, and nefariously rallied the people to reject and crucify him. Their actions were satanic. These particular husbandmen are at war with God. To

further substantiate this fact, Jesus brings up Psalms 118, and identifies himself as the head cornerstone, the most important part of a building. In spite of the Jewish leaders' rebellion, Jesus continued to plead with them even after his crucifixion and resurrection through the ministry of the Apostles. But Israel's national leadership never did produce any fruit.

***Matthew 21:38*** *But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him.*

***Psalms 118:22*** *The stone which the builders refused is become the head stone of the corner.*

The parable concludes in Mt. 21:40, when Jesus asks people to think about the story. Jesus asks, " *What shall the lord of the vineyard do unto them?*" It is the people who answer (in Mt. 21:41) The husbandmen who eventually bear fruit in their seasons are saved Jews during the Tribulation, thus the Bible

student observes Jesus talks about both the First and Second Advent in the same passage.

In-between the First and Second Advent is the Church Age, the mystery revealed by Apostle Paul. Because Israel's rejects Jesus Christ, God temporarily entrusts the spiritual rights (proclaiming God's words and evangelizing) to another nation. Observe the Lord gives the kingdom of God to the other nation-not the kingdom of Heaven. This does not mean Christianity replaces Israel; it means the Church operates within the kingdom of God proving that Jesus is indeed the Christ, and communicating the way of salvation to all persons. The Church produces fruit for the next 2,000 years.

***Matthew 21:43*** *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Israel remains uniquely responsible for the kingdom of Heaven, and always will be-past, present, future. If the reader is not familiar with the differences between the two kingdoms, see chapter Kingdom of God; Kingdom of Heaven. Israel as a nation

temporarily lost her commission to serve God. God restores Israel to full operational status in the Millennium.

## **Another Nation is the Church, the Bride of Jesus Christ**

**1 Peter 2:9-10** *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: **10** Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

**Romans 11:25-26** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

**Romans 11:11** *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come*

*unto the Gentiles, for to provoke them to jealousy.*

## **Israel is the vineyard**

The label "House of Israel" is in the Bible 146 times. The vineyard analogy for Israel is well established in the Old Testament. The metaphor clearly reminds us of Isaiah's parable. Examine Isaiah's parable side by side with Matthew's.

***Isaiah 5:1-7*** *Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, **and built a tower in the midst of it,** and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my*

*vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

## **Tower**

God hedges- or fortifies and defines Israel with divine protection. The tower is the highest visible structure in a city. In the parable it typifies power and proclamation of God. In other words, God's name goes forth from Israel. And Jerusalem is the city of the great king, Jesus Christ. The whole world sees the high tower in Israel. Few people can hear the name of Israel without thinking about the Bible and God. This constant omnipresent witness typifies God's words which manifest God.

**Proverbs 18:10** *The name of the LORD is a strong tower: the righteous runneth into it, and is safe.*

**2 Samuel 22:3** *The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.*

**2 Samuel 22:51** *He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.*

**Psalms 18:2** *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

## **Husbandmen**

Jesus declares history and the future directly to Israel's leadership. The wicked husbandmen typify Jewish leaders prior to and during Jesus' First Advent. The husbandmen who bring forth fruit in their season represent Jews in the Tribulation. The Lord's scathing

rebuke found in Mt. 23 is very close to an interpretation of the parable.

**Matthew 23:29-33** *Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, **30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **32** Fill ye up then the measure of your fathers. **33** Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

## **Servants**

Throughout the Old Testament, God sends prophet after prophet, and even several good kings to plead with his people to repent and serve him. God consistently looks for good fruit from his favored vineyard. Israel's history manifests brief periods of righteousness, but usually the people continue to rebel producing wild grapes. In spite of this backsliding, God hedges Israel with supernatural protection. Outside God's providence, there is no reasonable



explanation why Israel still even exists. After everything the nation experienced, it would seem Israel should be long forgotten. But Israel survives! Soon the winepress of Tribulation turns Israel to their Messiah.

**Matthew 23:34-39** *Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

**Historical summary:** Acts 7(whole chapter) helps interpret the parable with detailed historical analysis. Consider the parable as you read the closing lines of Steven's great sermon preached to Israel's leaders.

**Acts 7:51-53** *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it.*

### **Elements defined**

**Householder:** God

**Beloved Son:** Jesus Christ

**Vineyard:** Israel

**Winepress:** Process to produce Fruit

**Tower:** means to manifest God's words

**Husbandmen:** Jewish leadership throughout history.

**Far country:** Heaven

**Servants:** Prophets to Israel/Judah

**Other husbandmen:** Jewish leaders in  
Tribulation

**Fruit:** God's righteousness, holy good works

**Another Nation:** The Bride/Christian Church

## **Fruitless Fig Tree**

*Luke 13:6-9*

To be studied with the Vineyard's Wicked Husbandmen Parable; All Trees Parable.

***Luke 13:6-9*** *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.*

### **Elements needing definition**

Man

Fig Tree

Vineyard

Dresser

Three years

Fruit

## **Analysis and Interpretation**

**Observe the fig tree is planted in the vineyard; therefore the fig tree is different than the vineyard.** The fig tree represents Jewish leadership during the time Jesus is on earth. For three years Jesus ministered and proclaimed his mission to Israel. The contemporary generation of Pharisees, scribes, and priests denied Jesus was Messiah, thus they did not produce fruit. The fig tree typifies the same wicked husbandmen discussed in the Vineyard's Wicked Husbandmen. Shortly after Jesus crucifixion, and resurrection, God the Father removed his people from the vineyard. In 70 AD, Rome dismantled the temple and removed the Jews from the land. The people can be removed from the land; yet the geographical land remains.

In every parable the vineyard is the land of Israel. Discriminating study reveals the nation Israel can exist outside the vineyard (off the land) in exile. Since the creator of the vineyard is the Lord, I conclude the man is God the Father. And the dresser of the vineyard is Jesus Christ.

The Vineyard's Wicked Husbandmen parable reveals a very dark truth about Israel's leadership ruling during the earthly ministry of Christ. Rejecting Jesus Christ was not just a mistake or simply failing to identify the Messiah. Observe Matthew 21:38-39 they recognize Jesus as the Father's Son. No doubt many of the common people were ignorant, but not the scribes and Pharisees. They knew Jesus was the Messiah, and nefariously rallied the people to reject and crucify him. Their actions were satanic. These particular husbandmen are at war with God. To further substantiate this fact, Jesus brings up Psalms 118, and identifies himself as the head cornerstone, the most important part of a building. In spite of the Jewish leaders' rebellion, Jesus continued to plead with them even after his crucifixion and resurrection through the ministry of the Apostles. But Israel's national leadership (fig tree) never did produce any fruit.

***Matthew 21:38*** *But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39*

*And they caught him, and cast him out of the vineyard, and slew him.*

***Psalms 118:22*** *The stone which the builders refused is become the head stone of the corner.*

**The Fig Tree represents a particular generation of Jewish leaders (Pharisees, priests, scribes); it does not typify the whole nation of Israel.**

Regarding the planting of the fig tree, God uses this exact language when he placed a previous generation of Jews in the land of Israel. God also likens another particular generation of Jews to a fig tree in Hosea 9:10.

***Exodus 15:16-18*** *Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. **17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. **18** The LORD shall reign for ever and ever.***

***Hosea 9:10*** *I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.*

**Does Jesus cursing the fig tree relate to this parable? Answer: Yes**

Observe Jesus' prophetic statement in Matthew 21:19. After the curse, this fig tree is incapable of producing fruit forever! This proves emphatically the fig tree is not Israel. We know the nation of Israel eventually believes in Jesus Christ and produces fruit during the Tribulation and the Millennium; therefore the fig tree does not represent Israel. Like the Wicked Husbandmen, Jesus cursing the fig tree typifies a particular generation of Jewish leadership. This is an extremely important point. If Israel never produces fruit again, that would support the false teaching that the Church replaces Israel. Once again the importance of rightly dividing the word is essential for correct interpretation. A parable never contradicts correct doctrine.



**Matthew 21:18-22** Now in the morning as he returned into the city, he hungered. **19** And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. **20** And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

**Mark 11:12-14** And on the morrow, when they were come from Bethany, he was hungry: **13** And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. **14** And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

### **Elements defined**

**Man:** God the Father

**Fig Tree:** A particular generation of Jewish leaders in the days of Jesus

**Vineyard:** Land of Israel

**Dresser:** Jesus during his First Advent ministry

**Three years:** Jesus earthly ministry

**Fruit:** Righteousness and belief in Messiah

## **Fig Tree and All Trees**

*Matthew 24:32; Luke 21:29; Mark 13:28*

**Matthew 24:32-34** *Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: **33** So likewise ye, when ye shall see all these things, know that it is near, even at the doors. **34** Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*

**Luke 21:29-32** *And he spake to them a parable; Behold the fig tree, and all the trees; **30** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. **31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. **32** Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

**Mark 13:28-30** *Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: **29** So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. **30***

*Verily I say unto you, that this generation shall not pass, till all these things be done.*

## **Elements needing definition**

Fig Tree's growth process:

Trees' growth process:

This generation: the generation witnessing the signs of the times.

Fig tree:

## **Analysis and Interpretation**

Matthew chapter 24, a favorite place for end times prophecy teachers and commentators to expound. Many Christians mistakenly conclude the fig tree represents Israel. In fact, a wrong turn here, influences all other discussions about a fig tree. Several observations in this analysis refute the error. (See Fruitless Fig Tree parable)

## **Jesus cursing the fig tree proves it is not Israel**

Most importantly, Jesus' prophetic statement in Matthew 21:19. After the curse, this fig tree could not produce fruit ever again! We know the nation of Israel

eventually believes in Jesus Christ and produces fruit during the Millennium; therefore the fig tree does not represent the whole nation. This is extremely important. Jesus cursed and prophesized against the current generation of Jewish leadership, scribes, Pharisees, and priests who were planted in the land- at that time. (See Vineyard's Wicked Husbandmen, Fruitless Fig Tree)

**Matthew 21:18-22** *Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!*

**Mark 11:12-14** *And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of*

*figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.*

**Putting Matthew 24:32 in context:**

Throughout Matthew 24 Jesus cites numerous *signs of the times prophecies* about the end of the world. He likens the way a fig tree grows as an example of how to recognize the end of the world. Because Israel being re-established as a nation fulfils prophecy, Christians presume the fig tree is Israel. The fig tree is a particular generation of Jewish leaders who happen to be planted in the land., (see Fruitless Fig Tree parable) Observe also the fig tree is referenced in female gender (her) in Mark13; and male gender (him) in Matthew 24).

**Discriminating reading** reveals

Matthew 24:32 does not make the fig tree a metaphor, it makes the fig tree's growth cycle a metaphor. In fact, Jesus says to observe the growth of all trees. Notice the parable's metaphor from Luke includes more trees than the fig tree, thus one should be pondering the growth process of trees-not the tree itself.

**Luke 21:29-32 And he spake to them a parable; Behold the fig tree, and all the trees;**

When a fig tree begins to grow leaves, the mature fruit soon follows. In fact premature fruit coincides with leaf growth. Therefore, when mankind witnesses the signs of the times grouped together, they know the Great Tribulation and the Second Advent soon follow. The nation of Israel is one of those signs, albeit a very important sign- that does not establish the fig tree as the nation. The generation of believers witnessing all the signs of the times is the generation which sees the end of the world.

**Elements defined**

**Fig Tree growth process:** likens to signs of the times

**All Trees growth process:** likens to signs of the times

**This generation:** the generation witnessing the signs of the times.

**Fig tree:** A particular generation of Jewish leaders, male and female. They are planted in

the land. If the fig tree is bearing fruit, it is in the Tribulation. If the fig tree is fruitless and cursed, it is in the generation surrounding Jesus' First Advent.

### **Addendum warning**

If Israel never produces fruit again, that supports the false teaching the Church replaces Israel. Jesus cursed and prophesized against the current generation of Jewish leadership, scribes, Pharisees, and priests. The Lord did not curse Israel's eternal destiny to be fruitless. Therefore the fig tree is not Israel; the fig tree is planted in the vineyard (land of Israel)



## **Humility**

*Luke 14:7-24*

*Dinner Party Parable 1*

*To be read with Dinner Party Parable 2*

**Luke 14:7-24** *And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, **8** When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; **9** And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. **10** But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. **11** For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

### **Elements needing definition**

Wedding

Chief rooms

Highest room

Wedding

Lowest room

## **Analysis and interpretation**

The Humility Parable is unique. For context one should read all Luke 14. Jesus attends a supper on the Sabbath at a chief Pharisee's house. During supper, the Lord gives two parables, and the first parable sets up the second. The drama of the social event is woven into the parables. One must read discriminatingly to discern the parable from the actual dinner party. Jesus delivers the first parable to all the guests.

Jesus tells us why he's giving the parables. After observing guests positioning themselves for the most coveted seats, Jesus begins to teach. Since the house belongs to a chief Pharisee, imagine the social juggling of the regular attendees as they hope to gain favor with the most important religious figures in Jerusalem. If the reader has ever attended an event for a high ranking politician and witnessed the parade of opportunists and sycophants trying to make good impressions, one can picture the parable's dinner party with ease.

Jesus tells the guests if they are invited to a wedding, they should never seat themselves in the most honorable locations, but rather choose the lowest. Such strategy may provoke the important people moving you closer to the action. The overt move up facilitates awe and respect from other attendees. The opposite is also true. Never presume the higher position because you risk being asked to step down in order to accommodate a more worthy person. Such basic humility and wisdom is completely absent from personalities consumed by self-righteous pride. Never underestimate the wisdom of Solomon.

***Proverbs 25:6-7*** Put not forth thyself in the presence of the king, and stand not in the place of great men: **7** For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

## **Elements defined**

**Wedding:** Important social event

**Chief rooms:** A place of overt honor

**Highest room:** The most honorable position.

**Lowest room:** The most distant or embarrassing position.

## **Great Supper-Refused**

*Luke 14:16-24*

*Dinner Party Parable 2*

*To be read with Dinner Party Parable 1*

**Luke 14:16-24** *Then said he unto him, A certain man made a great supper, and bade many: **17** And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. **18** And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. **19** And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. **20** And another said, I have married a wife, and therefore I cannot come. **21** So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. **22** And the servant said, Lord, it is done as thou hast commanded, and yet there is room. **23** And the lord said unto the servant, Go out into the highways and*

*hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.*

### **Elements needing definition**

Great supper

Guests

Servant

Ground, Oxen, Wife:

Street people, poor maimed halt blind

Highways hedges

My house

### **Analysis and interpretation**

In this 2<sup>nd</sup> dinner parable, Jesus concentrates on specific persons as opposed to teaching a crowd. At the beginning of the chapter, readers did not know if Jesus was a guest or if he just walked in uninvited. Verse 12 reveals the chief Pharisee invited Jesus.

By this time, most guests humiliated by the first parable, are now avoiding Jesus. The Lord turns his attention directly to the Chief Pharisee. One can only imagine the host listening in utter disbelief as Jesus tells him to

invite the poor, handicapped, and dregs of society to his next dinner party. Altruistic charity is incomprehensible, if not revolting, to most Pharisees. But Jesus' advice is more prophecy than rebuke; because it's exactly how God invites people to the Marriage Supper of the Lamb during the Great Tribulation.

**Luke 14:12-14** *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. **13** But when thou makest a feast, call the poor, the maimed, the lame, the blind: **14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*

Now that Jesus alienates the crowd, and probably his host, there is still one person listening to Jesus very carefully. His comment shows wisdom and respect. To this unnamed person Jesus serves the Great Supper-Refused Parable.

**Luke 14:15** *And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.*

The master of the house is God. The great supper is the Marriage Supper of the Lamb. Rightly dividing observes a wedding supper takes place at a later time than the wedding itself; therefore Jesus invites Jews to both events. This is very important because, during Daniel's 70<sup>th</sup> Week, individual Jews get saved throughout a seven year period; not everyone wakes up at the same time (see Ten Virgins parable). Those not ready for the wedding, God mercifully invites them to the supper.

God sends invitations to Jews during the years of Jesus' ministry surrounding the First Advent and then again during Daniel's 70<sup>th</sup> Week. Persons refusing are Jews rejecting Jesus as Messiah. The servant sending out invitations are believers (like John the Baptist, Apostles before the Church Age begins, then during the Tribulation- they include 144,000 Jewish virgins, two witnesses)



Remember the Church is a mystery unforeseen by prophets till Apostle Paul. When it comes to prophecy concerning Israel, Jesus discusses the First Advent and the Second Advent as if there is no time lapse between the two.

Even after the Bride is raptured, room for more guests remain. God sends out the last round of invitations during the Tribulation. Therefore, those attending the great supper will be Gentiles and Jews out of Great Tribulation.

***Revelation 19:9*** *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

***Revelation 7:9*** *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;...*

***Revelation 7:13-14*** *And one of the elders answered, saying unto me, What are*

*these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great Tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

### **Elements defined**

**Great supper:** Marriage Supper of the Lamb

**Guests:** Tribulation Saints

**Servants:** Jews who believe Jesus is Messiah.

**Ground, oxen, wife:** Excuses for not believing.

**Street people, poor maimed halt blind:**

Gentile believers from Tribulation.

**Streets, Highways Hedges:** Geographic regions from whence come Tribulation believers.

**My house:** God's physical dwelling in Heaven where the great supper is served.

## Part Five

Ten Virgins Matthew 25:1-13

Wedding Feast Luke 12:35-41

Wise Steward Luke 12:41-49

Talents Matthew 25:14-30

Pounds Luke 19:11-28

Sheep and Goats Matthew 25:31-46

## **Ten Virgins**

*Matthew 25:1-13*

**Matthew 25:1-13** *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye*

*know neither the day nor the hour wherein  
the Son of man cometh.*

### **Elements needing definition:**

Ten virgins  
Virgins sleeping and slumbering  
Five foolish virgins  
Five wise virgins  
Bridegroom  
Bride (never mentioned but implied)  
Marriage  
Lamp(s)  
Oil  
Vessel  
Oil Sellers

### **Analysis and interpretation:**

The parable teaches very involved information, but we can immediately identify several elements. The marriage is the Marriage of the Lamb; Jesus Christ is the Bridegroom; with his bride being the Church. Since the Marriage of the Lamb takes place in heaven while the Great Tribulation is happening on earth, the parable provides precise doctrinal and time-line information. With five virgins ready to go and then

removed from earth to attend Jesus' wedding, the parable documents a rapture during the Tribulation. And since the Bride is already in heaven preparing for her wedding, the parable confirms a pre-Great Tribulation rapture for Christians.

### **Who are the virgins? why are there ten?**

Ten virgins represent Israel's 10 tribe northern kingdom. Numerous reasons forbid interpreting the virgins as the Christian Church. The Church is one chaste virgin -not ten. (2<sup>nd</sup> Cor. 11:2). The Church is the singular Bride of Christ not multiple brides (Re. 21:9). And since scripture declares the Church one body (Ro. 12:5) it never divides leaving 1/2 behind. Likewise, the virgins cannot be the world because five (at least) go to heaven. And, of course, the world goes to hell. Therefore, the virgins, in some capacity, represent Israel. Interestingly, God seals 144,000 Jewish virgins during Daniel's 70<sup>th</sup> Week, 12,000 from each of Israel's twelve tribes. Virgins definitely connect with Israel.

***Revelation 7:4*** *And I heard the number of them which were sealed: and there*

*were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

**Revelation 14:4** *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

**Why ten virgins?** Knowing Israel consists of twelve tribes, twelve virgins would seem more logical, especially if the 144,000 have anything to do with the interpretation.

In 975 BC God divided Israel into two separate kingdoms: Judah's two-tribe kingdom and the ten-tribe kingdom of Israel. While God preserved a remnant from each tribe within Judah, Israel's historical division remains an established fact. Tribes Benjamin and Judah exist in the south, and the remaining ten tribes in the north. Israel remains divided until the Millennium. **In the parable each virgin represents one tribe from the northern kingdom of Israel.**

To understand the parable clearly, we must examine Israel's division with some scrutiny. Under King Solomon, great political and spiritual crisis took place. Prophecy delivered by Ahijah is a key to understanding the ten virgins.

**1 Kings 11:29-35** *And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: **30** And Ahijah caught the new garment that was on him, and rent it in twelve pieces: **31** And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: **32** (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) **33** Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine*



*eyes, and to keep my statutes and my judgments, as did David his father. **34** Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: **35** But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. See also (1 Kings 12:20-24)*

From these Scriptures we learn the great division of Israel. A short time after this divide, King Jeroboam committed a terrible sin. Worried about keeping his kingdom intact, Jeroboam created a false religious system to take the place of true worship. Israel never repudiated nor repented their idolatrous religion.

***1 Kings 12:26-30** And Jeroboam said in his heart, Now shall the kingdom return to the house of David: **27** If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.*

**28** Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. **29** And he set the one in Bethel, and the other put he in Dan. **30** And this thing became a sin: for the people went to worship before the one, even unto Dan.

The northern kingdom of Israel remained in idolatry until God used the Assyrians to conquer them. Around 721 BC God scattered Israel throughout Mesopotamia. Truly for the ten tribes, Diaspora had begun.

**Amos 9:9** For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

During Daniel's 70<sup>th</sup> Week (also called Jacob's Trouble) God still recognizes the division of Israel and Judah. This is very important. **Ten virgins represent only the ten tribes of the kingdom of Israel.** They do not represent the two tribes Judah and Benjamin. This interpretation allows the

parable to speak in exact, mathematical terms.

## **GOD STILL ACKNOWLEDGES THE DIVISION IN TRIBULATION**

***Jeremiah 30:1-7** The word that came to Jeremiah from the LORD, saying, **2** Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. **3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD:** and I will cause them to return to the land that I gave to their fathers, and they shall possess it. **4** And these are the words that the LORD spake concerning Israel and concerning Judah. **5** For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. **6** Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? **7** Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*

### **Why the virgins sleep and slumber .**

The virgins sleep because they still do not know Jesus is Messiah. Israel's spiritual consciousness toward God compares to someone sleeping. During the Dispensation of Grace, Israel sleeps deeply. God established the symbolism long ago.

***Isaiah 29:10*** *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

Since the virgins also slumber, we conclude Israel slowly wakes up during the Tribulation. Five virgins actually go to the wedding. Indeed the purpose of the Great Tribulation is to wake up Israel. With the dispensation securely identified, the parable begins to unravel.

**Who is the bridegroom?** The bridegroom is the Lord Jesus Christ. John the Baptist clearly identified Jesus as the bridegroom. Jesus, himself, confirmed it.

***John 3:27-29*** *John answered and said, A man can receive nothing, except it be given him from heaven. 28* *Ye yourselves bear me*

witness, that I said, I am not the Christ, but that I am sent before him. **29 He that hath the bride is the bridegroom:** but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

**Matthew 9:14-15** Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can the children of the bridechamber mourn, **as long as the bridegroom is with them?** but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

**Who is the bride?** The bride is the Church. Christians living in the Dispensation of Grace compose the bride. Before the Great Tribulation happens on earth, the Bride is taken to heaven for her marriage. Therefore, Jesus invites the virgins to his wedding, the greatest royal wedding of all time.

**2 Corinthians 11:2** For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

**Revelation 19:7** *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

**Where does the wedding take place?** Since five virgins go to meet the bridegroom, they went with Jesus to the marriage. The wedding takes place in the third heaven toward the end of the Tribulation period. The first ten verses in Revelation 19 takes place prior to the Second Coming of Jesus Christ. This proves a rapture for saved Jews (and Gentiles) before the Great Tribulation ends.

**Revelation 19:9** *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

The virgins with oil in their vessels attend the wedding. The virgins seem more than just guests at the wedding. As we shall see, they are part of the ceremony. Psalm 45 is a description of the heavenly wedding. Notice virgins (plural) follow the bride. These are the five virgins ready to go.

***Psalms 45:13-17*** *The king's daughter is all glorious within: her clothing is of wrought gold. **14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. 15** With gladness and rejoicing shall they be brought: they shall enter into the king's palace. **16** Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. **17** I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.*

**What is the lamp?** The lamp is the word. God's Book! Little commentary is necessary here. The Bible interprets itself. And since the virgins represent Israel- **The Lamp is the Old Testament.**

***Psalms 119:105*** *NUN. Thy word is a lamp unto my feet, and a light unto my path.*

**What is the oil?** We now arrive at a place where traditional interpretation falls apart. Historical opinion teaches oil typifies the Holy Spirit, but that cannot be. In the first place, the virgins go and buy oil; the Holy Ghost is not for sale. Like salvation- the Holy

Ghost cannot be bought. Accurate parable interpretation never contradicts correct doctrine. A remarkable passage from Acts demonstrates this truth. Consider Simon's attempt to buy the Holy Ghost.

**Acts 8:18-20** *And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **19** Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **20** But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*

**Oil is not a type of the Holy Ghost; oil is a type of the words of God.** The words are the fuel for the lamp. And the fuel provides the light. Consider these verses associating the words of God with light. The words themselves give the light.

**Psalms 119:130** *The entrance of thy words giveth light; it giveth understanding unto the simple.*

**Hosea 6:5** *Therefore have I hewed them by the prophets; I have slain them by*



*the words of my mouth: and thy judgments are as the light that goeth forth.*

***Isa 8:20*** *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

Their lamps contain oil typifying God's words contained within the Old Testament. This makes sense because Jews reject the New Testament. And Old Testament verses interpret the text. **The oil specifically represents the words of God.** And since the Jews refuse Jesus Christ is Messiah, it makes sense they are missing some of the Bible. That is why two separate objects in the parable hold oil, lamps and vessels. **(4 But the wise took oil in their vessels with their lamps.)**

Discriminating reading reveals the foolish virgins' lamps went out, which means the lamps burned a little while, and therefore contained some oil-but not enough. They ran out of words. The Old Testament is not enough oil.

**7** *Then all those virgins arose, and trimmed their lamps. 8* *And the foolish said*

*unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.*

## **What is the vessel?**

**The vessel containing more oil or more words of God is the New Testament.**

One cannot buy the Holy Ghost, but one can buy a New Testament. Remember the parable deals with Jews accepting Jesus during the Great Tribulation. And Jews accepting Jesus is synonymous with believing the New Testament. Five of the ten-tribe nation of Israel believes in Jesus Christ early enough to attend his wedding. In other words, God removes (raptures) five virgins to attend his wedding. The five foolish virgins who don't have enough oil are Jews trying to go to the wedding without believing in the New Testament. They thought the Old Testament was enough.

The nation of Judah awoke first- earlier in the Tribulation- this further establishes why

there are ten virgins and not twelve. With five tribes from Israel and two tribes from Judah, this means seven tribes attend the Lamb's Marriage as wedding guests.

***Zechariah 12:7*** *The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.*

**What happens to the five foolish virgins?** To answer this question consider what Jesus says to the virgins he turns away.

***Matthew 25:10-13*** *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. **11** Afterward came also the other virgins, saying, Lord, Lord, open to us. **12** But he answered and said, Verily I say unto you, I know you not. **13** Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Jesus does not say anything about the virgins going to hell. Rather he says "I know you not" because they are unprepared.

Without believing the New Testament; they remain unbelieving Jews. Read verse 13 very carefully. Jesus gives a direct command to wait for the return of the Son of man; in other words, wait for the Second Coming of the Lord Jesus Christ. So now five foolish virgins consider why they were left behind. Their fellow virgins gave them some advice just before Jesus took them away. Look closely at the dialog just before the 5 virgins left.

***Matthew 25:7-11*** Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

***Matthew 25:9*** But the wise answered, saying, Not so; lest there be not enough for us and you: **but go ye rather to them that sell, and buy for yourselves. 10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. **11** Afterward came also the other virgins, saying, Lord, Lord, open to us.

Verse 25:9 told them to buy oil for themselves. And this is exactly what they do. In verse 25:10, they go to buy oil. A

discerning read of verse 11 reveals they found oil, but it was too late. Notice when the foolish virgins return they are now calling the Bridegroom- Lord. So the obvious question is from whom did they buy the oil? Or as the type implies, who led them to the saving knowledge of Jesus Christ?

### **Analysis and interpretation thus far:**

The parable is prophetic revelation taking place in the Great Tribulation period.

The ten virgins are ten tribes from the northern kingdom of Israel.

Israel is gradually waking up to the New Testament truths regarding Jesus Christ.

The Bridegroom is the Lord Jesus Christ.

The Bride is the Church (Christians)

The wedding takes place in the 3<sup>rd</sup> heaven toward the end of the Great Tribulation.

1/2 of Israel accepts Jesus in time to be invited to the wedding.

The lamps are Old Testaments.

The vessels are New Testaments.

The oil is the words of God.

### **From whom did they buy the oil?**

Since the dispensation is Jacob's Trouble, we search prophecies pertaining to that time. Interestingly, two prophets during the Great Tribulation control a bowl of oil (New Testament Truth) and these two prophets convince unsaved Jews that Jesus is their Messiah. Many Bible students believe these two anointed ones are Moses and Elijah. *(At this point in the study it matters not who they are)* What matters is they have oil.

Zechariah chapter 4 and Revelation chapter 11 serve as companion texts for the ten virgins' parable. The two individuals are the two prophets in Daniel's 70<sup>th</sup> Week; metaphor remains consistent with the symbolism in the parable. As one reads the following Scriptures notice the two prophets

hold a bowl of oil and they control dispensing that oil.

**Zechariah 4:1-14** *And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 So I answered and spake to the angel that talked with me, saying, What are these, my lord? ...*

**11** *Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12 And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?** 13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14 Then said he, These are*

*the two anointed ones, that stand by the Lord of the whole earth.*

Here, scripture speaks in symbolism, but after the symbolism is interpreted- it becomes exact doctrinal information.

***Revelation 11:3-4*** *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.*

With the parable interpreted, God gives a vital key to understanding several prophecies. Looking closely at the conversion of Israel, observes God saves the entire nation of Israel, all twelve tribes.

*Three prophecies concerning Israel's conversion during the Tribulation*

### **100% OF ISRAEL IS SAVED**

***Romans 11:25-27*** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own*



*conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.*

Notice Israel remains blind to New Testament truths until the fullness of the Gentiles come in. I believe "*the fullness of the Gentiles is come in*" is the completion of the Church Age (or very near the end of it). Romans 11:25-27 tells us all (100%) of Israel shall be saved. This is good news for five foolish virgins left behind. Sometime after the five wise virgins left with the bridegroom- but before the Second Coming, the five foolish virgins accept Jesus as their Messiah.

## **2/3 OF ISRAEL DIES**

Another prophecy to consider is found in Zechariah. During the Great Tribulation two thirds of Israel die physically. This does not mean they are lost. It means 2/3 of the population dies a martyr's death, while 1/3 of Israel lives through the Tribulation.

***Zechariah 13:8-9*** *And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*

At the end of the Great Tribulation just prior to Jesus' return, a remnant of people give glory to God. Although very frightened, they are praising God. Who is giving glory to God this late in the Great Tribulation period? **The remnant is undoubtedly the five foolish virgins who, by then, have accepted Jesus as their Messiah and Lord. Rev 11:13**

***Revelation 11:13*** *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*

**The nation Judah consisting of two tribes, Benjamin and Judah, accept**

## **Jesus as Messiah before the ten tribe nation of Israel.**

As we learned, all 12 tribes of Israel do not get saved at the same time. The ten virgin parable and Jacob's Trouble (Jeremiah 30:1-7) informed us that God still maintains distinction between the kingdom of Judah and the kingdom of Israel. Prophecy reveals Judah's kingdom getting saved first. This would be fairly early in Daniel's 70<sup>th</sup> Week, perhaps, even before the Great Tribulation begins. I conclude Judah attends the wedding along with the five wise virgins.

***Zechariah 12:7*** *The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.*

### **Why does God use the term virgin?**

Physical adultery and sexual immorality serve as types or pictures of idolatry. In fact, the majority of times adultery is mentioned it is a reference to spiritual immorality toward God; not a reference toward sexual sin. Israel is a convicted adulterous wife. Presently, God the

Father is divorced from all twelve tribes with a written document legitimizing the separation.

***Jeremiah 3:8*** *And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*

God's use of the word virgins manifests forgiveness and redemption. Once Israel accepts Jesus as Messiah, God the Father covers his people under the sacrificial blood of Jesus Christ. Therefore, Jesus' imputes his righteousness to Israel. When the Jews receive redemption and cleansing, Israel takes her rightful place as head over all nations. All sin is forgiven and as God the Son rejoices over his Bride, God the Father remarries Israel and redeems the land.

***Isaiah 62:2-5*** *And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. **3** Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. **4** Thou shalt no more be*

*termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. **5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.***

**Ezekiel 37:21-22** *And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: **22** And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:*

**Jeremiah 31:10** *Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*

**Deuteronomy 32:8-9** *When the most High divided to the nations their inheritance,*

*when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9 For the LORD'S portion is his people; Jacob is the lot of his inheritance.*

***Isaiah 62:6-7*** *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, 7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

### **Elements defined:**

**Ten virgins:** Ten tribes, Northern kingdom of Israel

**Virgins sleeping and slumbering:** Israel waking up.

**Five foolish virgins:** five tribes not believing New Testament truth.

**Five wise virgins:** five tribes believing New Testament truth.

**Bridegroom:** Jesus Christ

**Bride** Christian Church, Lamb's Wife

**Marriage:** Marriage of the Lamb.

**Lamps** Old Testaments

**Vessels:** New Testaments

**Oil:** God's words

## **Oil Sellers:** Two Witnesses in the Great Tribulation

## Wedding Feast

*Luke 12:35-41*

### Study with the Wise Steward

**Luke 12:35-41** *Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

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



## **Elements requiring definition**

Lord  
Men  
Wedding  
Servants  
Second watch  
Third watch  
Goodman  
Thief

## **Analysis and Interpretation**

Actually the parable begins in Luke 12:39. Verses 35-38 speaks directly to the disciples, Gospel of the Kingdom doctrine.

This parable deals doctrinally with the Second Coming of Christ. Israel's general population is represented by men and servants. The wedding is the Lamb's Marriage (See Ten Virgins Parable.) Since Jesus returns from the wedding, the whole event takes place on earth, after the Marriage, toward the end of the Great Tribulation. In view of these truths, there is no doctrinal application for the Church Age. Christians are the Bride and return with Jesus at the Second Advent. It seems there is a wedding feast in heaven

after celebration of the Lamb's wedding, and then another meal for Israel immediately after Jesus returns. This latter meal is being addressed.

God referencing the 2<sup>nd</sup> and 3<sup>rd</sup> watch of the Tribulation seems definitive. While still presenting a mystery as to the exact time, the references prove part of Israel is on earth watching for Jesus' Second Advent. Exactly like the five virgins who finally purchased oil after they missed their invitation to the marriage, thus their lights are now burning. Jesus saying he serves them food shows God's magnanimous mercy to Israel. Although this part of Israel missed the wedding festivities in heaven, Jesus still provides a feast on earth.

The night watch breaks into four time periods of three hours each. Mark 13:35 names the watches:

***Mark 13:35-37*** *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: **36** Lest coming suddenly he find you sleeping. **37** And what I say unto you I say unto all, Watch.*

- First Watch -- the evening 6:00 - 9:00 p.m.
- Second Watch – at midnight 9:00 – midnight
- Third Watch -- at the crowing of the rooster midnight - 3:00 a.m.
- Fourth Watch -- the morning watch 3:00 - 6:00 a.m.

Luke 12:39-40 gives an analogy within the parable. The purpose is to re-iterate that no one knows the exact hour of the Second Advent, therefore one must be ready at all times. Just as a thief never tells a homeowner when he plans to rob or (take away) possessions, neither do the Jews know the hour of the Second Advent.

Peter seems a little confused, if not disturbed, because Jesus is talking about his Second Advent, while he is presently on earth during his First Advent. God speaks of both advents as if there is no time lapse between the two. Remember the Church age is a mystery that no prophet revealed. No wonder Peter asks the question.

**Luke 12:41** *Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?*

While Luke 12:42-49 is not part of the parable, the verses pertain to the study. The Lord's answer to Peter's question is actually another parable, (The Wise Steward) thus the two parables should be studied together. The parables do not reveal the mystery of the Church Age, but they do make it clear that Jesus is going to leave and come again. And Israel still wrestles with accepting Jesus just before his Second Advent. The doctrinal application for these verses is likewise for Israel in the Tribulation.

### **Elements defined**

**Lord:** Jesus

**Men:** Israel

**Wedding:** Marriage of Bride

**Servants:** Israel

**Second watch:** 3 ½ years into Daniels 70<sup>th</sup> Week

**Third watch:** 5 years into Daniel's 70<sup>th</sup> Week

**Goodman:** Honest house owner

**Thief:** element of surprise : Criminal

## **Wise Steward**

*Luke 12:41-49*

### ***Answer to Peter: See Wedding Feast Parable***

**Luke 12:41-49** *Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?*

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

*But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. **49** I am come to send fire on the earth; and what will I, if it be already kindled?*

### **Elements requiring definition**

Lord  
Steward  
Household  
Meat  
Servant

### **Analysis and Interpretation**

This parable is an answer to Peter's question about the Wedding Feast parable given immediately before this one. Thus, the two parables intimately connect and should be studied together. The context remains the Second Advent and an overall warning for Israel to get prepared for Jesus' coming.

Observe the title *wise steward* -is yet to be earned. In other words, it is up to the servants (Israelites) whether they act wise or foolish. A unique aspect to this parable segregates Israeli servants:

- If the Lord finds servants faithful and wise, the rewards given are many.
- If the servant's behavior reveals a life of backsliding, partying, and abusing others, he is assigned with unbelievers in judgment.
- The servants who knew the Lord's commands, but did not prepare fully, receive many stripes.
- The truly ignorant servants, still behaved badly- receive a few stripes.

**The household is Israel. The householder is Jesus Christ. (See the Householder Parable)**

*Isaiah 5:7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he*

*looked for judgment, but behold oppression;  
for righteousness, but behold a cry.*

### **Elements defined**

**Lord:** Jesus

**Steward:** Israelite

**Household:** Israel

**Meat:** Reward

**Servant:** Israelite



## Talents

*Matthew 25:14-30*

**Matthew 25:14-30** *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came*

*and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. **23** His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

***24** Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: **25** And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. **26** His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: **27** Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. **28** Take therefore the talent from him, and give it unto him which hath ten talents. **29** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **30** And cast ye the*

*unprofitable servant into outer darkness:  
there shall be weeping and gnashing of teeth.*

### **Elements needing definition:**

Man  
Far country  
Servants  
Talents  
Exchangers  
Earth  
Unprofitable servant  
Day of reckoning  
Outer darkness

### **Analysis and interpretation**

Once again the parable pertains doctrinally to Israel. The passage deals with the second coming of Jesus Christ and individual Jews being ready or not ready for their Messiah at the end of the Tribulation. Christians apply spiritual interpretation, but the doctrinal reality remains for Israel.

The man is Jesus Christ. Notice the first and second advent in the text. He informs them of his long journey to a far country (heaven) but promises to return

(Second Advent). While in-between Jesus' first and Second Advent is the Church Age, the parable's servants remain on earth waiting for his return. Christians await the rapture; they do not await the Second Coming. Christians return with Christ; they are not on earth when he returns. Furthermore one servant goes to hell. Parables never contradict correct doctrine.

Servants are Israelites. For extensive evidence proving servants are Israel, see the parable of the Unmerciful Servant. Israel as a nation enjoys favor with God, but that does not guarantee an individual's salvation. God is no respecter of persons, although he is a great respecter of a nation. Some servants are saved, some are not. In this parable the servants with five and two talents are saved. The man with only one talent is lost, thus talents do not represent salvation. Talents represent gifts from God with a correlation to works, most specifically what a believer does with those gifts.

***Isaiah 41:8-10*** *But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. 9 Thou whom I*

*have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. **10** Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*

**Isaiah 44:21-23** *Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. **22** I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. **23** Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.*

Talents literally typify units of money which God expects to be invested. Each servant receives a different amount. Let's assume the talent is gold; below the value in current money.(America 2004)

Servant #1 receives \$ 4,000,000.

Servant #2 receives \$ 1,600,000.

Servant #3 receives \$ 800,000.

The metaphor for talents also typifies gifts and abilities. All persons are not created equal; God equips some people with more advantages than other people. Talents empower people to do many things. The parable also teaches importance of responsibility. One can do great good or great harm with God given abilities.

**Exchangers:** Being aware of his servants' abilities, God expects a return on his investment. No one is supposed to live life self-centered. God expects people to do good for other human beings. God takes account of what we do with what he's given. The exchangers represent works which translates abilities into benefits for moral good. Or more specifically works that please God. This, of course, includes spreading the gospel.

**Unprofitable servant:** observe the text forbids making the servants Christians. "Works" or "enduring to the end" is not applicable to Christian doctrine. Literally, the

third servant is an Israelite who refuses to obey the Lord. By his own confession, he thinks poorly of God and thinks only of himself. Concerned primarily with earthly pleasures, he takes his Lord's gifts and buries them in the earth. Having received only one talent did not determine the man's lost condition. It's what he did with his life, ignoring God and not acting on what God gave him determined his fate.

The **earth** is the world; antithesis of being godly.

***1 Corinthians 15:48-49*** *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49* *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

**Day of reckoning, Judgment Day:** What believers do with God given talents is up to them. God is very clear. He rewards those who use their abilities for godly service; actually heaping up more and more rewards. Just like money wisely invested earns a return, so do good works earn a reward in heaven.

**Mark 4:24-25** *And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*

**For a spiritual Christian application only**, one may discuss the judgment seat of Christ and rewards earned or lost regarding inheritance, but a Christian cannot lose salvation, thus being thrown into outer darkness has no application for the Church Age.

**Colossians 3:23-25** *And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

**Corinthians 3:15** *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*



Israel earns God's wrath when they ignore God's blessings and work selfishly for themselves. Simply being a citizen in the kingdom of Israel, does not guarantee ones' passage to heaven (Matthew 8:11-12)

**John 5:28-29** *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

### **Outer darknes**

**Matthew 8:11-12** *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

**Matthew 22:13** *Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*

An additional spiritual moral pertains to laziness. God deals with the lazy servant in a very harsh way. So harshly, in fact, there are those who read this parable and express bewilderment at the master's reaction to the servant's behavior. In other words, it seems the punishment did not fit the crime?

The parable makes profound spiritual sense if we interpret talents as the skills or abilities God gives to believers. All people start out with various gifts from God. These talents or gifts can be very valuable even if we ignore them. Gifts from God include your health, intelligence, birth country, parents, jobs, skills or the way you look at things. Obviously people have far different, even unequal abilities, environments, health, and social/wealth position of birth, etc.

Servant #1 (given the most) happens to produce the most; which he willingly gives to his Lord.

Servant #2 receives a lesser amount, but also produces profit. He too, gives to his Lord.

Servant #3 does nothing with his talent but buries it in the earth. Since he did not work, he has no profit to give to his Lord.

Observe the two profitable servants both acknowledge God gave them their talents. The unprofitable servant reveals no gratitude. Focus on Servant #3's dialog as compared to the other two servants. Servant #3 talks almost three times more than the other two servants. He actually starts off with a criticism. Even if we graciously interpret the remark as a rather rough compliment- he still tries to confuse the issue (*why he didn't work*) by pointing out what he feels are character traits with someone in authority. This is a typical response of someone who neglects his responsibility. The unprofitable servant presents excuse after excuse to justify why he did nothing. As far as the lazy servant is concerned, his performance was entirely the fault of his master, certainly not his own. There is no admission of guilt or accountability. All we get is talk- blah, blah, blah...

**What talents has God has given you?**

## **What are you doing with the talents God has given you?**

**Proverbs 24:30-32** *I went by the field of the slothful, and by the vineyard of the man void of understanding; **31** And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. **32** Then I saw, and considered it well: I looked upon it, and received instruction.*

### **Elements defined**

**Man:** Jesus

**Far country:** Heaven

**Servants:** Israel

**Talents:** Gifts/ abilities

**Exchangers:** Investments which turn our abilities into profit for God

**Earth:** The world

**Unprofitable servant:** Lost Jew

**Day of reckoning:** Judgment Day

**Outer darkness:** Hell

*Addendum*

3rd servant from the talents parable  
who lost his soul

Astute Bible students may view this as a conundrum because when Jesus returns (Second Advent) all Jews living on earth are saved. If Romans 11:26 literally means every individual Jew alive during the Great Tribulation is saved (which I think it does) then there is problem, because the 3<sup>rd</sup> servant from the Talents parable is clearly lost. The solution to the paradox may seem a stretch, but I offer it here for the reader's consideration. The one and only lost servant is Judas Iscariot. He most certainly will be alive during the Great Tribulation and receives judgment coinciding with Jesus' Second Advent. See Judas Iscariot in Part Eight. See also Vineyard Labourers parable and Unjust Steward parable.

## **Pounds**

*Luke 19:11-28*

**Luke 19:11-28** *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

**12** *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13* *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14* *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15* *And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*

**16** *Then came the first, saying, Lord, thy pound hath gained ten pounds. 17* *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

**18** And the second came, saying, Lord, thy pound hath gained five pounds. **19** And he said likewise to him, Be thou also over five cities.

**20** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: **21** For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

**22** And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: **23** Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? **24** And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. **25** (And they said unto him, Lord, he hath ten pounds.)

**26** For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. **27** But those mine

*enemies, which would not that I should reign over them, bring hither, and slay them before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem.*

### **Elements needing definition**

Nobleman  
Far Country  
Kingdom  
Ten servants  
Ten Pounds  
Citizens  
Message  
1<sup>st</sup> Servant  
2<sup>nd</sup> Servant  
3<sup>rd</sup> Servant  
Bank  
Coming  
Enemies

### **Analysis and interpretation**

At a glance, the parable seems similar to the Talents (Matthew 25:14-30) but careful reading reveals major differences. In the Pounds parable, each servant receives an equal gift, wherein the Talents, gifts are



unequal, In the Talents- Jesus considers his servants' abilities before making distribution, but in this parable, a person's abilities are not considered. Thus the pounds represent something every servant receives regardless of ability or social position. Also the Talents deal primarily with three servants, while the Pounds parable includes ten servants and an undisclosed number of citizens. Most importantly, servant #3 in each parable receives hugely different judgments. In the Talents, servant #3 loses his talent and is thrown into hell. In the Pounds parable, God severely criticizes servant #3, takes his pound; but does not throw him into hell.

### **Analysis continued**

The nobleman is Jesus. The far country typifies heaven. The nobleman leaving and returning reveals Jesus' First Coming and his Second Coming. Even though two thousand years elapse between the two Advents, Jesus speaks as if they are close together. Once again, the explanation for the ignored interim is the Church Age, which no one in Israel saw coming. Observe the nobleman separates from Israel to receive a kingdom. During this

absence Jesus builds his Church. Immediately following Jesus' Second Coming, the Millennium commences.

***Romans 16:25*** *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

***Ephesians 5:27*** *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

Know thy audience. Jesus gives the teaching to a mixed congregation; both believing and nonbelieving Jews. The whole episode takes place immediately following Zacchaeus getting saved. Some of the crowd, so excited about Jesus, expected the kingdom of God to immediately appear. Many Jews were now convinced Jesus was the Messiah. The crowd also included doubters and enemies. Doctrinally, the parable concerns Old Testament Israel surrounding the First Advent and concludes with the Second Coming and Judgment.

### **All the servants represent**

**individual Jews:** Israel as a nation enjoys favor with God, but that does not guarantee an individual's salvation. God is no respecter of persons, although he is a great respecter of nations. Simply being an Israelite does not guarantee personal salvation. Further observations on servants are discussed in the Unmerciful Servant parable.

***Isaiah 41:8-9** But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. **9** Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.*

Although Jesus gives ten servants money, he only reveals judgment on three servants. Two servants are saved as evidenced by their works. The pounds (money) represent gifts from God with a correlation to works, most specifically what a believing Jew does with those gifts. The man doing nothing with his pound loses his gift and is severely criticized, but he is not thrown into hell.

A spiritual application for Christians doing something equivalent to wrapping pounds in a napkin- is someone refusing to spread the gospel with his money or his time. Even if a Christian decides to do nothing for Jesus,- spend some money toward missionary efforts, and at least help the people who are doing something. If one honestly does not know what to do- find some people who do, and help them. Such actions will prove profitable at the Judgment Seat of Christ.

**The nobleman's return typifies Jesus' Second Advent.** The kingdom he received is the Christian Church. Just prior to the Millennium beginning, God delivers judgment on Jews and people from the Great Tribulation. **The enemies-** represent Jews who rejected Jesus during his First Advent. They are brought before him and slain.

*27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

**Why ten servants? (See Ten Virgins)**

At this point in the interpretation, it's necessary to draw information from other parables exposing doctrine on the Second Advent, **The Ten Virgins, and the Talents.**

The ten servants literally live during the Great Tribulation. We know this because the parable's time frame coincides with the Second Advent. In other words, these ten servants live physically in Daniel's 70<sup>th</sup> week. Since servants represent Israel, why are there only ten? Israel consists of twelve tribes, twelve servants seem more appropriate; but remember Jesus speaks to a divided Israel.

In 975 BC God divided Israel into two separate kingdoms, a two-tribe kingdom of Judah, and a ten-tribe kingdom of Israel. While God preserved a remnant of each tribe within the kingdom of Judah, Israel's historical division remains an established fact. The tribes Benjamin and Judah exist in the south, and the remaining ten tribes in the north. Israel remains divided until the Millennium. Just as in the Ten Virgin parable, each servant represents one tribe from the northern kingdom of Israel.

**Jesus gives pounds to 10 servants, yet judges only three. What about the seven remaining servants? What happened to them?**

The Ten Virgins' parable, also dealing with the ten tribes of Israel, revealed five virgins believed in Jesus in time to go to the Marriage of the Lamb; thus they were raptured toward the end of the Tribulation. Therefore, Jesus took five servants to heaven before his Second Coming. Three more servants judged in this parable; therefore only two servants remain missing.

In the Talents' parable, three servants remain alive on earth when Jesus returns. Two servants are saved and ready for Christ.

5 virgins from the Ten Virgins parable  
2 servants from the Talents parable  
3 servants from the Pounds parable  
Total = 10 servants

**3<sup>rd</sup> Servant from the Pounds Parable who lost his reward.**

Observe from the list of tribes in Revelation, the tribe of Dan is missing.

Reasons for Dan's omission constitute a rather lengthy study. Briefly summarized the tribe of Dan has rebelled ever since the days of Judges (study Judges 18, 1 Kings 12:26-30) However- when one juxtaposes Revelation's tribe list to Prophet Ezekiel's tribe list, Dan is restored. **Therefore, the servant who kept his gift in a napkin represents the tribe of Dan.**

### **Revelation Tribe List**

***Revelation 7:4-8** And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. **5** Of the tribe of **Juda** were sealed twelve thousand. Of the tribe of **Reuben** were sealed twelve thousand. Of the tribe of **Gad** were sealed twelve thousand. **6** Of the tribe of **Aser** were sealed twelve thousand. Of the tribe of **Nephtalim** were sealed twelve thousand. Of the tribe of **Manasses** were sealed twelve thousand. **7** Of the tribe of **Simeon** were sealed twelve thousand. Of the tribe of **Levi** were sealed twelve thousand. Of the tribe of **Issachar** were sealed twelve thousand. **8** Of the tribe of **Zabulon** were*

*sealed twelve thousand. Of the tribe of **Joseph** were sealed twelve thousand. Of the tribe of **Benjamin** were sealed twelve thousand.*

**Prophet Ezekiel's list** discloses inheritance for a restored 12 tribe nation. Dan is now included.

**Ezekiel 48:1-7** *Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for **Dan**. **2** And by the border of Dan, from the east side unto the west side, a portion for **Asher**. **3** And by the border of Asher, from the east side even unto the west side, a portion for **Naphtali**. **4** And by the border of Naphtali, from the east side unto the west side, a portion for **Manasseh**. **5** And by the border of Manasseh, from the east side unto the west side, a portion for **Ephraim**. **6** And by the border of Ephraim, from the east side even unto the west side, a portion for **Reuben**. **7** And by the border of Reuben,*



*from the east side unto the west side, a portion for **Judah**.*

***Ezekiel 48:23-29** As for the rest of the tribes, from the east side unto the west side, **Benjamin** shall have a portion. **24** And by the border of Benjamin, from the east side unto the west side, **Simeon** shall have a portion. **25** And by the border of Simeon, from the east side unto the west side, **Issachar** a portion. **26** And by the border of Issachar, from the east side unto the west side, **Zebulun** a portion. **27** And by the border of Zebulun, from the east side unto the west side, **Gad** a portion. **28** And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. **29** This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.*

## **Elements defined**

**Nobleman:** Jesus Christ

**Far Country:** Heaven

**Kingdom received:** The Church

**Ten servants:** Ten tribes Northern Kingdom of Israel

**Ten Pounds:** Truth given to all Jews before Jesus' Second Advent

**Citizens:** Jews

**Message:** declaration of rejecting Jesus as Messiah

**1<sup>st</sup> Servant:** Tribe of Israel

**2<sup>nd</sup> Servant:** Tribe of Israel

**3<sup>rd</sup> Servant:** Tribe of Israel, Dan

**Bank:** Others doing something for Jesus

**Coming:** Second Advent

**Enemies:** Jews rejecting Jesus

### *Addendum*

3rd servant from the talents parable who lost his soul

Astute Bible students may view this as a conundrum because when Jesus returns (Second Advent) all Jews living on earth are saved. If Romans 11:26 literally means every individual Jew alive during the Great Tribulation is saved (which I think it does) then there is problem, because the third servant from the Talents parable is clearly

lost. The solution to the paradox may seem a stretch, but I offer it here for the reader's consideration. The one and only lost servant is Judas Iscariot. He most certainly will be alive during the Great Tribulation and he receives judgment coinciding with Jesus Second Advent. This theory also keeps the integrity of the math when adding the number of servants. See Judas Iscariot in Part Eight. See also Vineyard Labourers parable and Unjust Steward parable.

## **Sheep and Goats**

*Matthew 25:31-46*

**Matthew 25:31-46** *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: **33** And he shall set the sheep on his right hand, but the goats on the left. **34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: **35** For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: **36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. **37** Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? **38** When saw we thee a stranger, and took thee in? or naked, and clothed thee? **39** Or when saw we thee sick, or in prison, and came unto thee? **40** And the King shall answer and say unto them, Verily I say unto*

*you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. **41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: **42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: **43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. **44** Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? **45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. **46** And these shall go away into everlasting punishment: but the righteous into life eternal.*

### **Elements needing definition**

- Son of man
- Throne of glory
- Brethren
- Sheep
- Goats

- Kingdom
- Hungered, thirsty, stranger, naked, sick, in prison
- Everlasting punishment
- Life eternal

### **Analysis and interpretation**

The sheep goat parable completes Matthew 25. All three parables concern the Tribulation in doctrinal application. The Son of man is the Lord Jesus Christ. Notice in Matthew 25:31 the Son of man comes with his holy angels; clearly the Lord's Second Coming. The throne of glory is the literal throne of David on this earth during the Millennium. In the Millennium- the kingdom of God and the kingdom of heaven operate together.

***Luke 1:32-33*** *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **33** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

**Matthew 19:28** *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

**Isaiah 9:7** *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

**Zechariah 6:12-13** *And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: **13** Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

With the kingdom and dispensation identified, much of the parable becomes self-interpreting. The sheep and goats do not

represent people (as individuals) they represent nations. God gathers the world's nations together before his throne, and then segregates them into two distinct groups, sheep and goats. Matthew 25:32-34. The sheep on his right typify saved nations, and the nations on his left represent lost nations. Matthew 25:35-40 explain the nations' status, or in other words, what actions determined their fate. Observe the nations' acts or behavior are not sins like lying, stealing, murder, adultery, etc.—rather they are sins of omission, what they did or did not do to the Lord's brethren. **The brethren typify Jews/ Israel.**

**Matthew 28:10** *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

**John 20:17** *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

**Acts 7:37** *This is that Moses, which said unto the children of Israel, A prophet*



*shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*

Specifically, the behavior entails how nations treated Jews, while Israel was in exile (Diaspora) and during the Tribulation period. Being a stranger, naked, hungry, thirsty, sick, and in prison describe how the world treated Jews.

***Genesis 12:2-3*** *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

So the scene sets at the Second Coming. The Lord returns and gathers all nations together. Jesus allows some nations to enter the Millennium. Other nations God destroys. Nations that treated Jews with evil are turned into hell (everlasting punishment) and nations that treated Jews well enter the kingdom.

## **Elements defined**

**Son of man:** Jesus  
**Throne of glory:** Throne of David  
**Kingdom:** Millennium Kingdom  
**Brethren:** Israel/Jews  
**Sheep:** Saved Nations  
**Goats:** Lost Nations  
**Hungered, thirsty, stranger, naked, sick, in prison:** Description how nations treated Israel/ Jews in Diaspora and the Tribulation.  
**Everlasting punishment:** Hell  
**Life eternal:** Heaven

## Part Six

Man Plants Seed Mark 4:26-34

Two Debtors Luke 7:36-50

Publican and Pharisee Luke 18:9-14

Good Samaritan Luke 10:25-37

Importunity Luke 11:5-9

Unjust Judge Luke 18:1-8

Rich fool Luke 12:15-21

House on Rock or Sand Matthew 7:24; Luke  
6:47

Cloth, Bottles, Wine Matthew 9:16; Mark  
2:21; Luke 5:36

## **Man Plants Seed**

*Mark 4:26-34*

**Mark 4:26-34** *And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.*

### **Elements needing definition**

Man

Seed

Ground

Fruit

### **Analysis and interpretation:**

The man in this parable is a human being. Verse 27 states clearly he knows not how a seed grows in the earth. God knows all things, so the man is not God. Comparing a plant's growth cycle to a person growing and

maturing in the Lord draws analogy to salvation. Just as a farmer plants seed in the earth and it begins to grow, so does God's word planted in a person's heart. The person believes and starts to grow as a new creature in Christ. God grows the grain and God grows the believer. Nothing in the parable conflicts with Christian doctrine. This parable typifies Christian spiritual growth, a perfect example of things in the physical world representing spiritual truth.

***Ecclesiastes 11:5*** *As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.*

**Seed** is God's word.

***Luke 8:11*** *Now the parable is this: The seed is the word of God.*

**The Ground** represents the heart of man wherein God's word is planted.

***Romans 10:10*** *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

**1 Peter 1:23** *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

**Fruit** is the spiritual development of a believer.

**Galatians 5:22-23** *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **23** Meekness, temperance: against such there is no law.*

### **Elements defined:**

**Man:** Human being

**Seed:** God's word

**Ground:** The Heart of a person

**Fruit:** Spiritual growth

## Two Debtors

*Luke 7:36-50*

**Luke 7:36-50** *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

**41** *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said,*

*I suppose that he, to whom he forgave most.  
And he said unto him, Thou hast rightly  
judged.*

**44** *And he turned to the woman, and  
said unto Simon, Seest thou this woman? I  
entered into thine house, thou gavest me no  
water for my feet: but she hath washed my  
feet with tears, and wiped them with the hairs  
of her head. 45* *Thou gavest me no kiss: but  
this woman since the time I came in hath not  
ceased to kiss my feet. 46* *My head with oil  
thou didst not anoint: but this woman hath  
anointed my feet with ointment. 47*  
*Wherefore I say unto thee, Her sins, which  
are many, are forgiven; for she loved much:  
but to whom little is forgiven, the same loveth  
little. 48* *And he said unto her, Thy sins are  
forgiven. 49* *And they that sat at meat with  
him began to say within themselves, Who is  
this that forgiveth sins also? 50* *And he said  
to the woman, Thy faith hath saved thee; go  
in peace.*

### **Elements needing definition:**

Creditor  
Two debtors  
Five hundred pence



Fifty pence  
Debts forgiven  
Who loves most?

### **Analysis and interpretation:**

#### **Three people to consider, the woman, Simon the Pharisee, and you**

Jesus does not state if this parable describes the kingdom of heaven or the kingdom of God; however, since the episode is entirely about forgiveness and self-righteousness, we may conclude the teaching concerns the Kingdom of God. The genius of the writing draws the reader into the story. Although the parable targets an individual, the questions Jesus asks should be answered by all of us. While the parable is only two verses long; it adds profound meaning to the narrative.

Quite possibly, Simon is close to becoming a believer. This is not the average Pharisee. Simon takes the Lord into his own home and seems to be sincere, unlike his peers who are plotting to kill Jesus. The Lord meets him not with stern rebuke, but with a thought-provoking parable.

Before the Lord gives the parable, we encounter Jesus attending dinner at Simon the Pharisee's home. Immediately, Simon and his guests are overwhelmed with an uninvited woman's overt and intimate worship of Jesus Christ. Her behavior makes everyone extremely uncomfortable- everyone but Jesus. From Simon's response, we discern the woman is an established sinner, apparently a woman of terrible reputation. The Pharisee knows the woman and is disgusted by her.

Before condemning the Pharisee, ask yourself- is he without cause? Imagine the Pharisee's house is your own. An uninvited woman enters your house, which is no doubt immaculately clean. Nothing is out of place because the guest of honor is Jesus.

Perhaps Simon's wife is looking on? Perhaps the woman is visibly unclean and smells bad? She may even carry some disease. Maybe Simon has little children scampering about the same floor this woman is groveling on? Simon watches as the ointment mixes with her tears, the oils of her hair, and the dirt from Jesus' feet; all of this drips on his floor. The woman kissing Jesus' feet is quite a

spectacle. Simon must be in awe that Jesus accepts the worship. Such behavior would be blasphemy to bestow on any person except the Messiah. Jesus never refuses worship or praise.

By analyzing Jesus' dialog, we interpret the parable. Notice Jesus answers Simon's inner thoughts (7:39-40); The Lord often engages in mind reading, a skill which always unnerves his adversaries.

Jesus points out many things the woman gives him contrasted to what Simon does not give him. But observe Jesus gives more attention to Simon than the woman. Although Jesus talks about what the woman is doing, his remarks are entirely directed at Simon. Out of this whole passage Jesus speaks only twelve words directly to the woman; and she doesn't speak at all.

After Jesus delivers the brief parable, he asks Simon a question. Which debtor will love his creditor the most? Simon answers-"**he to whom he forgave most**" Jesus then says Simon judged the story correctly. But what does Jesus mean by such an answer? Which debtor does the reader believe loves the creditor the most?

Most people interpreting this story have a tendency to presume that the creditor with the largest debt will love his creditor the most, but let us think more carefully. Ponder the possibility that Jesus constructed this whole dialog so a Bible reader identifies with one of the characters in the story. Which character is most like you?

When Jesus says to Simon "her sins which are many, are forgiven," **Notice Jesus does not say Simon's sins are few.** The fact is both debtors have been forgiven the same amount, 100%.

Verse 42 declares both debtors have nothing to pay. Both debts represent sin for which the debtor is accountable to God. One easily becomes distracted by the different loan totals, but the loan amounts represent exactly the same thing, a debt impossible to pay.

The parable brilliantly exposes pharisaic attitudes. Is Jesus teaching that murderers, harlots, and dope dealers who get saved- will love God more than average people? Or kids growing up in a Christian home and get saved as a child, will never be able to love the Lord as much as someone who led a dreadfully

sinful life? Does that even seem reasonable to you? If it does, you are thinking like a Pharisee.

Jesus says "To little is forgiven, the same loveth little." Jesus' statement was not contrasting the woman's sins to Simon's sins. Nor does the parable teach one sinner is a bigger sinner than the other. The parable teaches both debtors were forgiven the same amount; they were both forgiven 100% .The woman realizes this fact- Simon does not. Simon has plenty of sin that needs forgiven, he just doesn't see it, yet. He still holds on to self-righteousness and views others in more need of a Saviour than himself.

The creditor is God. Debt is sin. The debtors typify forgiven sinners. Most importantly the creditor's loss (or cost) was exactly the same for both debtors. Jesus Christ paid for people's sins with his shed blood. No one's salvation was less expensive than another's.

Jesus asks Simon who loves most; Simon says to whom was forgiven the most. Very true, but Simon did not consider the creditor forgave both debtors their total

debt. The debt represents sin. When it comes to sin all people need 100% of their sin forgiven. It does not matter if you are a murderer on death row or a decent law abiding citizen. It did not cost the creditor (God) any more to forgive either one. Jesus paid it all. Consider it from the creditor's (God) perspective. **Who loves most? The one who realizes the whole debt is paid.**

All sinners need 100% forgiveness. And those realizing how much it cost God to forgive them will love God the most. Simon considers himself less of a sinner than other people. His pride stops him from realizing he needs the same amount of forgiveness as the woman. The parable's moral coincides with Jesus comparing himself to a doctor.

**Mark 2:16-17** *And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

When Jesus said he did not come for righteous people, nor did he come for the healthy, he was making people think about themselves. He certainly does not mean some people were already righteous and whole! The fact is everyone equally needs the great physician. And all people need to repent. But a person must recognize his/her need before Jesus grants them salvation. If people don't admit they're sick- the doctor cannot heal. When it comes to salvation no one needs to be saved more than someone else. And everyone needs 100% forgiveness!

In conclusion, Jesus gives the woman and the Pharisee exactly what they need. The woman needs acceptance and forgiveness of sins. She knows who Jesus is and adores him. Jesus supports her behavior by showing acceptance and love. He does not kick her away. No sin is too big for Jesus to forgive. As usual, the Lord slams the self-righteous male attitude; Jesus always treats women and children with love and kindness. A woman gets liberated the same place a man does, bowed in humility at the Saviour's feet. (By the way, no woman in the Bible, ever did anything mean to Jesus.)

The woman obtains salvation. Simon, apparently, has yet to make the leap of faith. Simon does not see his own sin. He sees the sin of others. He compares his outward moral behavior to others; therefore, he thinks he's OK. But we can't evaluate ourselves by another's sin. Perhaps some Pharisee lives in us as well? Have you ever noticed that the sins you don't do are the worst ones?

**Debtors:** are believers (Christians) If there is any doubt consider the verse directly equating debtors with Christians.

***Romans 8:12** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

## **Elements defined**

**Creditor:** God

**Two debtors:** Believers

**Five hundred pence:** Debt impossible to pay

**Fifty pence:** Debt impossible to pay

**Debts:** Sin



## Publican and Pharisee

*Luke 18:9-14*

**Luke 18:9-14** *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: **10** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **11** The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. **12** I fast twice in the week, I give tithes of all that I possess. **13** And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. **14** I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

### Elements needing definition

Pharisee

Publican

## **Analysis and interpretation**

The parable is very straight forward; Jesus basically interprets for us.

### **Pharisee**

Pharisees typify self-righteous religious leaders. Pharisees deny their own sin while condemning others; they are hypocrites. They believed themselves above the common people. Pharisees believe religion and good works earn salvation. Such a belief system damns the soul because it rejects the idea one needs a Saviour. Personal moral goodness does not earn salvation.

### **Publican**

By occupation publicans worked collecting taxes for Rome; consequently, most Israeli citizens considered them traitors. In many ways publicans are the exact opposite of Pharisees. Publicans are not religious. Publicans love money and admit it without shame; they are not hypocrites about being sinners. Eight times in the Bible the phrase "publicans and sinners" is used, thereby making publicans an accepted type of a sinner. In spite of these

facts, Jesus actually condemned the religious Pharisee declaring him worse than a publican. Jesus made it very clear- he considered all people sinners.

**Luke 15:1** *Then drew near unto him all the **publicans and sinners** for to hear him.*

**Matthew 5:20** *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

**Matthew 21:31-32** *...Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. **32** For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.*

God justifies the publican because he admits his sin and asks for mercy. This parable likens very much to the Two Debtors. Basically decent people (by society's standards) are often self-righteous without

realizing it. According to God's word, we are all sinners and in need of repentance. Repentance means being willing to change or turn from old attitudes and ideas about God, just as much as it means being willing to change behavior. It may be your life style is OK, but have you been saved? Most people believe they are good enough to go to heaven. They conclude a loving God accepts them because they are basically OK. But this conclusion also rejects one's personal need for a Saviour. When you stand before God do you really want to get what you deserve?

**Human beings are born** separated from God by sin. The whole world is a morally fallen mess. No one is born righteous, good, or in love with God. There comes a time in your life when you must make a choice. And the choice is to get saved or to stay lost.

One can be religiously and morally good and still reject Jesus Christ. Actually, that's the difference between Christianity and all other religions. After all is said and done, every other religion (including secular humanism) teaches the way people behave (moral conduct) earns their eternal reward. While

Christianity teaches the only way to heaven is by making Jesus Christ your personal Saviour. Through faith, God covers your sin with His blood, and gives you the righteousness of Jesus Christ. Salvation is a gift; accepting that gift by faith is the only thing a person can do.

***Romans 3:10-18*** (58 AD) *As it is written, There is none righteous, no, not one: {11} There is none that understandeth, there is none that seeketh after God. {12} They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. {13} Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: {14} Whose mouth is full of cursing and bitterness: {15} Their feet are swift to shed blood: {16} Destruction and misery are in their ways: {17} And the way of peace have they not known: {18} There is no fear of God before their eyes.*

Going to church, giving money to worthy causes, and moral goodness is commendable; but beware you can be a good person and still be lost. When it comes to

getting into heaven, the only righteousness God accepts is the righteousness of Jesus Christ. And the only way to get Christ's righteousness is to believe in Him and ask Jesus to save you. When a person makes Jesus her/his Saviour, Jesus imputes or gives His righteousness to them. The instant a person repents and believes in Jesus Christ for salvation, he/she is saved and heaven bound.

***Romans 3:21-25*** *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

***Ephesians 2:8-9*** *For by grace are ye saved through faith; and that not of*

*yourselves: it is the gift of God: {9} Not of works, lest any man should boast.*

**John 3:16** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

**Romans 10:9-10** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. {10} For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

**Romans 10:13** *For whosoever shall call upon the name of the Lord shall be saved.*

### **Elements defined**

**Pharisee:** self-righteous lost person

**Publican:** lost person who admits sin

## **Good Samaritan**

*Luke 10:25-37*

**Luke 10:25-37** *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?*

**30** *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*



**33** *But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, **34** And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. **36** Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? **37** And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

### **Elements needing definition**

Certain man  
Jerusalem  
Thieves  
Certain priest  
Levite  
Good Samaritan  
Oil  
Wine  
Beast

Inn  
2 pence  
Host

## **Analysis and interpretation**

The Good Samaritan endures as one of the most famous parables in the Bible. Believers and unbelievers alike reference the story to express praise of people doing selfless or charitable acts of kindness, especially good deeds no one else wants to do. Like several parables found in Luke, Jesus does not state he's describing the kingdom; therefore, the reader must be keenly aware of the story's setting. That is to whom the parable is addressed and the context inspiring the parable to be given.

## **Parable's context**

A lawyer tempts Jesus with the question, "What shall I do to inherit eternal life?" Even before Jesus gives his parable, the human drama draws the audience to the stage. Many people desire eternal life and many treat Jesus Christ with disrespect, as does this lawyer. Notice he tempts Jesus, he does not ask with sincere motives. It's never a

good idea to tempt God) Apparently, he anticipates Jesus' answer will allow him to argue some legal point in Old Testament law.

Jesus' answer begins with asking the lawyer what he thinks the law says. The lawyer actually answers wisely by quoting appropriate scripture. But the scripture convicts him, and he knows he has not kept the law. Since the passage concerns how one treats his neighbor, the lawyer begins to squirm remembering people he's not treated very well. Perhaps the lawyer hopes to find a loophole in the law by challenging the legal definition of the word *neighbor*? So the lawyer takes his best shot and asks: **"Who is my neighbor?"**

Scrutinizing and defining words can be wise; however it can also be a tactic to redefine and confuse commonly understood definitions. Re-defining words to exempt one from guilt or responsibility is an ancient political tactic; prevalent today as ever.

Jesus' answer to the question "Who is my neighbor?" is one of the most popular Bible stories ever heard, commonly referred to as the **Good Samaritan**. The story has

power, leaving readers in a state of self-reflection and moral evaluation. It makes us wonder what we would do if placed in such a situation. Would we be good Samaritans, or take the easy way out and ignore the problem? Situations requiring moral responsibility happen all the time.

Some poor soul loses his way; he travels by going down from Jerusalem-Going down from Jerusalem is never a good direction. In the Bible, everyone going to Jerusalem is going up- while persons leaving Jerusalem go down. We do not know very much about this man. Jesus did not inform us as to why the man leaves Jerusalem. Is he simply traveling or is he in some sort of moral decline? We are not told if the man is a believer or unbeliever, or even if he is good or bad.

Jesus says the man "**fell among thieves**" The word fell is interesting. Is the man victimized by a cruel gang? Or did the man actually join the thieves and they turned on him? Maybe he was a backslider? Maybe he was lost? One thing we know for sure is after the thieves finished with him, he desperately needed help.

***And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.***

Since the man travels down and away from Jerusalem (place of blessing) heading toward Jericho, I conclude he travels in the wrong direction. Jericho represents a place of bad reputation, a cursed city. Why people walk away from God, only they really know. No telling what people do when they live their life apart from God.

***Matthew 5:35*** *Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.*

***Joshua 6:26*** *And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*

The thieves wound the man leaving him in bad shape. Now the parable involves the

reader. Three different people encounter the half dead man on the side of the road. Imagine yourself seeing a helpless individual, someone in a truly pitiful condition. What would you do?

The first person to come along is a priest; he sees the wounded man but decides not to help, and continues on his journey. Next traveler is a Levite. He, too, ignores the needs of the wounded man and moves on. Both the priest and the Levite actually crossed to the other side of the street, thereby avoiding close contact with the wounded man.

The parable's choice of using a priest and a Levite are important. Both persons typify God's people. The tribe of Levi was designated to take care of the temple and the religious functions of Israel. All priests were also from the tribe of Levi. In other words, they represent believers. One would think the Levite and the priest would have the compassion to help. A modern day analogy would be pastors and Christians ignoring someone needing help. Should we fault these men for not getting involved? No doubt

society accuses them for being hypocrites. But perhaps the parable teaches something more?

### **Defending the Priest and the Levite:**

How many times do Christians walk by (know about) pathetic situations, or human tragedies? Just the other day I literally drove by a disheveled looking man by the side of the road holding a sign that said:

### **Need Help: Will work for Food. God Bless**

Personally, I felt terrible for the man holding the sign, but can I really help him? How was I to know the truth about this fellow? He looked like a drug addict or alcoholic. Even if I owned a business which needed employees, is it wise to hire him? I'd have to pay someone to drive him to work every day. If I gave him money, he'd probably buy drugs with it. If I truly tried to help, it would take time and money, and resources not available to me.

Such were my thoughts, rationalizations, and excuses allowing me to drive by the

wounded soul on the side of the road. How he got to that point in his life, who knows? Whether he fell among thieves, was a criminal, mentally disabled, bad luck, addicted to drugs, or had a brain aneurism leaving him socially dysfunctional, I'll never know. But I'm no better than the priest and the Levite.

**Consider this:**

Priests and Levites, in the days of Jesus were-just like toady's folks who go to church. But individually, they are often no use to the wounded. It's not that people are cruel or don't care. The fact is everyone is just so busy. And life is full of problems and difficulties even for people who haven't lost their way. Individual Christians just don't have the time, money, or resources to help everyone. Of course we are morally responsible to do all we can for suffering people. And this interpretation is not meant to exempt anyone from helping whenever possible; But being honest- the world is a tragic, broken mess, with more suffering than any individual can fix.

***Galatians 6:10*** *As we have therefore opportunity, let us do good unto all men,*



*especially unto them who are of the household of faith.*

Which brings us to the next traveler in the parable, someone who actually helped, and someone who did not cross over to the other side of the road?

### **Who is this Good Samaritan?**

Historically the Samaritans were the northern kingdom of Israel. Around 730 BC Assyria began conquering Samaria and dispersed the Israelites throughout the region. In New Testament times, the Samaritans were the remnants of the northern kingdom of Israel, but they cannot prove they are truly Jews, thus the Pharisees considered them racially impure and genetically inferior to the Jews in Jerusalem. Evidence of this prejudice is witnessed when the Jews, trying to insult Jesus with the most demeaning label they can think of called him a Samaritan.

***John 8:48-49*** *Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49* *Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.*

***John 1:10-11*** *He was in the world, and the world was made by him, and the world knew him not. 11 He (Jesus) came unto his own, and his own received him not.*

Thus we conclude, the Samaritans are Jews, but they have been rejected by their brethren. Exactly like Jesus was rejected. **In the parable, the Samaritan represents Jesus Christ.** The wounded man represents a helpless sinner that Jesus finds and saves.

A beautiful picture of salvation unfolds. Observe how the Samaritan helps the wounded man. Exactly like Jesus comes to a helpless sinner, the Samaritan finds the wounded man. With great mercy and compassion, the Samaritan saves his life. The oil represents the words of God-(See Ten Virgins Parable) The wine is medicine (1 Tim. 5:23) So like a Christian's salvation, the man is saved, completely by mercy and grace.

***Ephesians 2:8-9*** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Once the Samaritan saves the wounded man's life, more work remains to be done, full recovery requires additional support. The place for continued restoration is the Inn. And although individually, the priest and Levite provided no help to the man, working together gets things done. Just imagine a place where lots of God's people come together, collectively their resources grow much greater.

**The inn typifies the local New Testament Church** where the wounded (Christians) are fed, nurtured, and restored. The inn's host represents a pastor. Notice the Samaritan pays upfront for the new guest's care. Two pence represents blessings Christ gives the local church now in this time. Observe the Samaritan also expects the inn to invest time and money in taking care of his wounded guests; which basically requires discipleship. At the local church believers have multiple resources necessary to restore, and nurture the wounded.

**Salvation happens in an instant; conversion takes a lifetime.**

The Samaritan saying “when I come again” typifies Jesus Second Advent. He will reward inn keepers for their work in taking care of the flock. Rewards and payments received at the Judgment Seat of Christ.

### **Elements defined**

**Certain man:** sinner who gets saved

**Jerusalem:** City of the great King

**Thieves:** Lost sinners

**Priest:** Religious leader

**Levite:** Congregation member

**Good Samaritan:** Jesus Christ

**Beast:** Divine providence

**Oil:** words of God

**Wine:** Medicine

**Inn:** Local New Testament Church

**2 pence:** Blessing and sustenance from God now

**Host:** Pastor

**Come again:** Second Advent

**Pay Day:** Rewards at Judgment Seat of Christ

## **Importunity**

*Luke 11:5-9*

Lesson on Prayer- To be considered  
with the Unjust Judge Parable

**Luke 11:5-9** *And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

**Luke 11:9-13** *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall*

*ask an egg, will he offer him a scorpion? **13** If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

### **Elements needing definition:**

You  
Visiting friend  
Your other friend  
Loaves: Food  
Importunity

### **Analysis and interpretation**

Jesus teaches the parable as part of an answer concerning prayer. His disciples' request he teach them how to pray. Immediately prior to giving the parable, Jesus taught them the so called Lord's Prayer. I say so called because in reality it's a sinners' prayer. Notice the prayer instructs believers to ask forgiveness of sins- The Lord never sinned and therefore needs no forgiveness.

***Luke 11:1*** *And it came to pass, that, as he was praying in a certain place, when he*

*ceased, one of his disciples said unto him, Lord, **teach us to pray**, as John also taught his disciples.*

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

## **The Parable**

Straightaway, Jesus puts his audience (including readers) in the story by beginning it with “which of you”.

Imagine you have a friend who shows up at your house in the middle of the night. You have no food in your house and your visitor is hungry. Since it’s late, grocery stores are closed, so you run over to a neighbor’s house and knock on his door until he wakes up. When he finally answers the door, you explain about your visitor’s hunger and you really need to borrow some food.

“Get out of here,” your neighbor exclaims angrily, “It’s the middle of the night. My family is asleep.”

But you aren’t leaving until you get some food, thus you remain stubbornly and rudely at his door. Eventually, your neighbor gives you food. Not because he cares about your request, he simply wants you off his porch so he can get back to sleep. But because of importunity you got what you wanted.

Not surprisingly, this parable is not as simple as it may first appear. Its overall purpose urges believers to be persistent in prayer. However in a doctrinal application, the friend who gives the food cannot be a picture of God. In the first place he was sleeping; God does not sleep. The neighbor is also angry, God is not angry with believers when they pray for legitimate needs, especially when they are concerned with helping people. And finally, God never answer a prayer simply to make the believer stop bothering him.

**Importunity definition: Being annoyingly urgent, overly persistent in request or demand.**



We know the parable's interpretation deals entirely with believers because Jesus is instructing disciples how to pray (Luke 11:1, 2) Jesus also begins the parable with **"Which of you shall have a friend"** therefore, all actors in the parable depict human believers.

1. You
2. The visiting friend,
3. A friend with the means to solve your problem.

In real life Christians may encounter urgent situations that they do not have the resources to resolve. But if they know someone who does, they go to that person for help. If the person is reluctant, they may ask repeatedly and with such impassioned persistence the person gives them what they want. Even if the person does not really care about the problem, he helps just so the Christian stops bothering him. Jesus' point: If Christians act with such vigorous determination to remedy their own friends' needs, why are they so half-hearted, even lazy in their prayer life? If we count so heavily on people to help us, why don't we passionately petition God?

***1 Thessalonians 5:17*** *Pray without ceasing.*

**Elements defined:**

**You:** Believer

**Visiting friend:** Person in need

**Friend:** Personal friend who can help

**Loaves:** The remedy

**Importunity:** Annoying persistence

## Unjust Judge

*Luke 18:1-8*

Lesson on Prayer- consider with the Importunity Parable.

**Luke 18:1-8** *And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

**6** *And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

### Elements needing definition

City  
Judge  
Widow  
Adversary

### **Analysis and Interpretation**

Like the Importunity Parable (Luke 11:5-9) this lesson reflects real life human drama and urges Christians to consider God. No one in the parable represents God. The authority is a secular judge with no fear of God or man. He wants only to do his job with as little grief as possible. A widow in the judge's district is harassed by some undisclosed enemy revealed only as her adversary. Apparently, her adversary breaks the law because the widow is pursuing help from a government judge. Although the judge does not care about the woman or even justice, he decides to help only to stop the woman from continually bothering him.

Jesus' point in giving the parable is to assure his own people, abused by the world; God will indeed avenge injustices done to them. Even the world's unjust governmental judges respond to one of their citizen's petition for help in a just cause. How much

more do you think God will do for his own people? God hears their prayers and will respond. The relevant type is consistency in prayer.

***1 Thessalonians 5:17*** *Pray without ceasing.*

### **Elements defined**

**City:** World

**Judge:** Authority

**Widow:** Victim of injustice

**Adversary:** Enemy to the widow

## **Rich Fool**

*Luke 12:15-21*

**Luke 12:15-21** *And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*

**16** *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.*

### **Elements requiring definition**

Ground

Rich man

Fruits  
Goods  
Barns  
Soul  
Greater barns

## **Analysis and Interpretation**

The parable teaches a very practical life lesson evoking the most important question a person is ever asked: **When you die are you prepared to face God?** Ironically, the most significant thing that ever happens to people in their life is death. No one dies and ends it all; you die and face it all.

***Hebrews 9:27** And as it is appointed unto men once to die, but after this the judgment:*

***Ecclesiastes 8:8** There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.*

The parable concerns a man focused only on financial success, thus he typifies any

lost person consumed with worldly gain. Spiritual truth and Jesus Christ mean little or nothing to him.

The ground represents the rich man's investments and livelihood. He handled commerce wisely, so lucrative are his gains (fruits) he appears well positioned for retirement. But more wealth seems accessible and he reinvests more and more. Financial success and worldly gains never seems to satisfy quite enough, happiness remains elusive. Alas, his appointment with death arrives and the man must now face God in judgment.

It is truly amazing how people refuse to think about death; they act as if it's never going to happen. Life is short; middle age is only 35. And that's an optimistic average. Millions and millions of souls face God far earlier. The brevity of life is a fact of life.

***Psalms 90:10*** *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.*



**Mark 8:36-37** *For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul?*

### **Elements defined**

**Ground:** Source of wealth/ livelihood

**Rich man:** Lost man

**Fruits:** Profits/ success

**Goods:** Profits/ tangible success

**Barns:** Storage for wealth. Stocks, bonds, investments

**Greater barns:** new places to invest more wealth

**Soul:** A man's conscious self after death

## **House on Rock or Sand**

*Matthew 7:24-29; Luke 6:47-49*

**Matthew 7:24-29** *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.*

**Luke 6:47-49** *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not*

*shake it: for it was founded upon a rock. 49  
But he that heareth, and doeth not, is like a  
man that without a foundation built an house  
upon the earth; against which the stream did  
beat vehemently, and immediately it fell; and  
the ruin of that house was great.*

### **Elements needing definition**

Wise man  
House  
Rock  
Rain  
Flood  
Winds  
Foolish man  
Sand

### **Analysis and interpretation**

Commonly known as the Sermon on the Mount, Matthew chapters 5-7 record a great list of sayings and instructions from Jesus. Often referred to as the constitution of God's kingdom, it is doctrinally applied to Israel; however it contains great spiritual and practical advice for Christians. The parable, itself, coming near the end of the sermon,

typifies the need for all people to prepare for God's judgment. Wise men listen and heed the sayings of Jesus, while foolish men ignore them.

Referencing house foundations establishes fitting allegory utilized by the divine carpenter. The foundation represents the substance one builds life upon; and how one protects his/her own soul. Of course a house constructed on sand, cannot withstand the storm, thus the wind, rain, and flood represent trials and tribulations faced in life. Most importantly, when death comes, if a person does not know Jesus Christ, a person has not life. We do not die and end it all, we die and face it all. Jesus Christ is the Rock; a solid foundation. He is the Jews' Messiah, he is God our Saviour.

***1 John 5:12*** *He that hath the Son hath life; and he that hath not the Son of God hath not life.*

***Psalms 18:2*** *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

***Psalms 62:6*** He only is my rock and my salvation: he is my defence; I shall not be moved.

***Psalms 94:22*** But the LORD is my defence; and my God is the rock of my refuge.

### **Elements defined**

**Wise man:** Saved person believing in Jesus Christ

**House:** Life

**Rock:** Jesus Christ

**Rain:** Trials and tribulations

**Flood:** Trials and tribulations

**Winds:** Trials and tribulations

**Foolish man:** Person who rejects Jesus Christ

**Sand:** Foolish foundation, no faith

## **Cloth, Bottles, and Wine**

*Matthew 9:16-17; Mark 2:21-22; Luke 5:36-39*

**Matthew 9:14-17** *Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. **16** No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. **17** Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

**Mark 2:21-22** *No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. **22** And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*

**Luke 5:36-39** *And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.*

### **Elements needing definition**

No man  
New cloth  
Old garment  
Rent  
Process which rips:  
New wine  
Old bottles  
Process which bursts bottle  
Old Wine  
Old wine drinker

### **Analysis and interpretation**

The parable is more complicated than it first appears. All three Gospels need to be examined. John the Baptist's disciples and the Pharisees' disciples ask Jesus a serious question. Both groups of students want to know why Jesus' disciples do not fast. Jesus gives the parable as part of his answer.

*Mark 2:18-20 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? **19** And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. **20** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*

Therefore correct interpretation must consider, how does fasting relate to the parable? Jesus' answer directly compared fasting to mourning (Mt. 9:15). Three analogies follow in rapid succession. Each lesson is prefaced with "no man" In other



words no one is going to argue with the obvious fact.

1. No one patches an old piece of clothing with a new cloth. Because the new cloth is so different than the old that over time it would make the tear worse. The new fabric is much denser and prone to some shrinkage, thus it would pull and weaken the old cloth.

2. No one puts new wine into old bottles, because the bottles end up bursting. The chemical reaction of aging wine in a bottle deteriorates the old bottle's integrity causing it to burst. (Bottles made from animal skins)

3. And the often overlooked (perhaps ignored) analogy from Luke, no one drinking old wine, wants new wine, because the old wine tastes better..

The common denominator for all three metaphors is a deteriorating or weakening development. Jesus elaborates on the process of decay. In this parable interpreters have a tendency to focus on the elements while overlooking the process happening to the

elements. **The cloth is tearing, the bottle is bursting, and the drinker becomes intoxicated.**

What does this all mean? A fast answer is the old cloth and old bottle typifies the Old Testament. The new cloth and new bottle typifies the New Testament. Notice one does not replace the other. But each thing contains characteristics which must be managed correctly. The decay comes when New Testament doctrine is inserted into Old Testament doctrine without rightly dividing the word of truth. In worst case scenarios, hybrid religions get created trying to combine law and grace. Just like the old cloth is torn or the old bottle bursts- the religion is flawed.

And now we arrive at the dreaded analogy concerning drinking old wine. Observe the verse carefully.

***39** No man also having drunk old wine straightway desireth new: for he saith, The old is better.*

Once again the main emphasis needs to be on the process, what wine does inside a man- as opposed to the wine itself. Observe

Jesus did not say the old wine is better; rather the man drinking says the old wine is better. The man says the old is better because he likes the way it makes him feel. Old wine contains alcohol; new wine does not. Observe also, Jesus does not say the man will never want new wine- Jesus says he won't want it right away. No one saturated with Old Testament law, readily accepts New Testament truths. It takes some time. Old Testament doctrine is fraught with works; people are fond of doing things that make them feel they are earning salvation. Like old wine, it makes them feel good. (Consider Apostle Paul's road to conversion)

John the Baptist's disciples knew Jesus was the Messiah, because John declared it, but they also knew Jesus' disciples seemed not to be as religiously minded as they were, hence the question, "Why don't they fast?" Jesus tells them new truth is coming, new truth requiring its own new bottle. But in the meantime, just wait and learn what God is doing.

***Hebrews 8:13*** *In that he saith, A new covenant, he hath made the first old. Now*

*that which decayeth and waxeth old is ready to vanish away.*

**Hebrews 10:9** *Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

Every animal sacrifice in the Old Testament was a type or picture of Jesus' shed blood. But it did not fully take away sin. The New Testament produced the actual and true sacrifice; Jesus sacrificed himself, shedding God's own blood. **Indeed, the New Testament is in the blood of Jesus Christ.** New wine (pure grape juice) is the type of Jesus' blood. And once Old Testament believers taste the truth they will learn the New Testament is required.

**Luke 22:20** *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

**John 6:56** *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

**Acts 20:28** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

The wine element remains interesting from another perspective (See study on Grapes and Blood in Part Eight) while pure grape juice is a type of Jesus' blood, fermented juice (old wine) is a picture on man's blood. In other words, man's blood is corrupted. Thus, after the New Testament is introduced, the Old Testament's emphasis on works for salvation, especially the Day of Atonement sacrifice, will no longer suffice. Jesus fulfills the law; he is not doing away with the Old Testament- but things are changing.

**Hebrews 7:19-22** *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. **20** And inasmuch as not without an oath he was made priest: **21** (For those priests*

*were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)* **22** *By so much was Jesus made a surety of a better testament.*

**Hebrews 10:1-21** *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 **But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and***

*offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;*

**12** *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 **By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God;***

## **Elements defined**

**No man:** anyone

**New cloth:** New Testament

**Old garment:** Old Testament

**Rent:** Result of Scripture wrongly divided

**Process which rips:** Wrongly dividing the words of truth

**New wine:** grape juice picture of Jesus' blood

**New Bottle:** New Testament

**Old bottle:** Old Testament

**Process which bursts bottle:** Wrongly dividing the words of truth

**Burst bottle:** Result of Scripture wrongly divided

**Old Wine:** Old Testament works done to atone for sins

**Old wine drinker:** Religious Old Testament Jew



## Part Seven

Lost Sheep and Lost Silver Luke 15:1-10

Sheep Gone Astray Matthew 18:1-14

Prodigal Son Luke 15:11-32

## **Lost Sheep Lost Silver**

*Luke 15:1-10*

*Compare to Sheep Gone Astray parable*

**Luke 15:1-10** *Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*

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

**8** *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek*

*diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

### **Elements needing definition for lost sheep**

Man of you  
Sheep  
Wilderness  
Home  
Friends  
Neighbours

### **Elements needing definition for lost piece of silver**

Woman  
Piece of money  
House:  
Friends  
Neighbours:

## **Analysis and interpretation**

Throughout the Gospels the Scribes and Pharisees show open contempt for common people. They consistently complain about Jesus being with "sinners" They disdain the very Israelites that God entrusts to their care. In other words, these shepherds do not take very good care of sheep. In this environment of failed religious leadership, Jesus teaches the parable. Jesus delivers the parable to Scribes and Pharisees; however the publicans and sinners are listening.

***3 And he spake this parable unto them, saying, 4 What man of you,..***

When Jesus asks, "what man of you" he speaks directly to scribes and Pharisees, thus the man in the parable is identified immediately; it is them. And they are responsible for the Lord's sheep. The shepherd in the parable is responsible for 100 sheep. The flock typifies a congregation of believers. Observe the shepherd lost one sheep. Observe the sheep did not sinfully wander away; the shepherd neglectfully lost the sheep. In other words the shepherd is at fault. It is the shepherd who repents.

The man goes looking for the sheep that he lost, and when he finds it, carries the sheep home. Thus he works very hard correcting his neglecting God's people. This illustrates repentance and restoration for the shepherd. His friends and neighbours rejoice over the found sheep and are delighted over the shepherd's return to a place of honor. Jesus then informs his listeners that heaven's residents rejoice over people repenting and getting right with God, thus we conclude much that happens on earth is observed in heaven.

Such an interpretation radically opposes theological opinions which relegate all faults to a backslidden sheep. But observe the sheep does not even return home under its own strength, the man carries the sheep on his shoulders. The shepherd exerts all work and effort, thus signifying his repentance. Concerning the sheep's character, the parable is silent.

The interpretation corroborates with the next parable (Luke 15:8) as Jesus continues addressing irresponsible leadership. But here a woman loses a piece of money; a non-living

thing cannot represent a believer. Jesus' point remains the same; the woman loses something for which she is responsible. Her repentance manifests when she lights a candle, sweeps the house, and seeks diligently. Again Jesus informs his listeners that heaven's angels rejoice over people repenting and getting right with God, thus we conclude much of what happens on earth is observed in heaven.

As Scribes and Pharisees listen to Jesus teach, they must have mused over the fact that they would never go look for anything, let alone a missing sheep. The parable delivers a serious warning to religious leadership. Pastors' selfish pride facilitated Israel's moral decay in the past, and they were guilty again in the days of Jesus. A sober spiritual application obviously warns Christian leaders today, male and female.

***Jeremiah 23:1-2*** *Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away,*

*and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.*

**Jeremiah 12:10** *Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.*

**John 10:12-13** *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. **13** The hireling fleeth, because he is an hireling, and careth not for the sheep.*

**Acts 20:28** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

### **Elements defined for lost sheep**

**Man of you:** Pastoral leadership

**Sheep:** Congregation of believers

**Wilderness:** Dangerous place

**Home:** Safe place of fellowship

**Friends and Neighbours:** Congregation happy about pastor's repentance, and the found sheep.

**Elements defined for lost piece of money**

**Woman:** Female leadership

**Piece of money:** something of value she's responsible for

**House:** Environment where fault occurs

**Candle and house sweeping:** Acts of repentance

**Friends and neighbours** Friends happy about her success



## **Sheep Gone Astray**

*Matthew 18:1-14*

**Matthew 18:1-3** *At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

**Matthew 18:10-14** *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost.*

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

*is in heaven, that one of these little ones should perish.*

### **Elements needing definition**

Man

Sheep

Mountains

### **Analysis and interpretation**

Many commentators link this parable with *Luke 15:1-10 Lost (Lost Sheep and Lost Silver)* but the parables are not the same. To begin with Jesus teaches this lesson to his disciples. In Luke, Jesus teaches the Scribes and Pharisees. One group of Jewish leaders love and care for the Lord's people, the other group does not. In this parable, the sheep (believer) is at fault- wherein Luke the shepherd is neglectful. Things different are not equal.

Notice the sheep goes astray; the shepherd did not lose the sheep. The man typifies a good pastor taking care of God's congregation. One sheep goes astray. In other words the believer backslides, becomes wounded, or gets in trouble. Whatever the

reason, he/she leaves the church and goes back into the world. In deep concern for the troubled believer, the pastor tries to find, and restore the sheep to the fold. Thus he acts like a loving, caring shepherd. Contrasted to the parable in Luke where the pastor's neglect provoked the sheep to wander.

Ponder the introduction to the parable. Jesus teaching on being as little children predicated the allegory. Jesus likens genuine trusting faith of a child to the way disciples should believe. Little children typify believers. The warning in 18:6 given to disciples remains pertinent today. Disciples called into ministry have tremendous responsibility. Many Pastors throughout Israel's history (as well as the Church) treat God's congregations with righteous responsibility and care. Great reward awaits them in heaven.

***1 Peter 5:1-4*** *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,*

*but of a ready mind; **3** Neither as being lords over God's heritage, but being ensamples to the flock. **4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

*Matthew 18:2-6 And Jesus called a little child unto him, and set him in the midst of them, **3** And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. **4** Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. **5** And whoso shall receive one such little child in my name receiveth me. **6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.***

***Ephesians 4:11-12** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

**Hebrews 6:10** *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

**Matthew 20:26-27** *But it shall not be so among you: but whosoever will be great among you, let him be your minister; **27** And whosoever will be chief among you, let him be your servant:*

### **Elements defined**

**Man:** Good pastor or leadership

**Sheep:** Congregation

**Mountains:** World or place of backsliding

## **Prodigal Son**

*Luke 15:11-32*

**Luke 15:11-32** *And he said, A certain man had two sons: **12** And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. **13** And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. **14** And when he had spent all, there arose a mighty famine in that land; and he began to be in want. **15** And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. **16** And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

**17** *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, **19** And am no more worthy to be called thy son: make me as one of thy hired servants. **20** And he arose, and came to his father. But*

*when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. **21** And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

***22** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: **23** And bring hither the fatted calf, and kill it; and let us eat, and be merry: **24** For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

***25** Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. **26** And he called one of the servants, and asked what these things meant. **27** And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. **28** And he was angry, and would not go in: therefore came his father out, and intreated him. **29** And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I*

*at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: **30** But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. **31** And he said unto him, Son, thou art ever with me, and all that I have is thine. **32** It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

### **Elements needing definition**

Certain Man  
Young Son  
Oldest Son  
Portion of goods  
Far country  
Citizen  
Fields  
Swine  
Best Robe  
Fatted Calf

### **Analysis and interpretation**



Let's begin by noting the word "prodigal" is not in the parable, but the label is so famous; there's no use calling the story anything else. The title also describes the protagonist quite well. The word prodigal means "great waster; one who lives life lavishly and wastefully" His wealthy Father provides his sons a life of privilege, but the prodigal son was not satisfied. He goes to his father and requests his inheritance. After collecting his share of the family money, the prodigal sets off to a far country. Visions of partying and good times fill his foolish head.

The parable's overarching theme teaches repentance and God's forgiveness, and restoration. The Father typifies God. His children represent believers. The parable may be outlined into seven distinct sections.

Prodigal's son leaves home  
Sinful life style results in ruin  
Repentance  
Returning home  
Father's forgiveness  
Elder brother's response  
Father's promise

What happens to the wealthy young bachelor is predictable. Bad choices abound and he reaps what he sows. A reckless and extravagant lifestyle takes him to utter financial ruin. Sin reduces him to a miserable, starving vagrant slopping pigs, an abhorrent judgment for anyone, but especially for a Jew. In verse 17, the young man comes to himself (faces the truth about his sin) He takes responsibility, and repentance begins. He starts making right choices and heads for home.

The Father greets his son's return with joy, forgiveness, and acceptance; even bestowing gifts upon him. The robe, ring, shoes, and fatted calf represent provisions from God. In fact, the father throws a party. This, of course, represents how God feels about salvation, as well as when a believer repents from a backslidden life style.

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

However, the parable addresses another important character, the older brother. And his view of the prodigal's return is not so

joyous. Christians need ponder the older brother's response. The brother worked hard for years. He did not backslide or waste his Father's money. When he sees the celebration for his wayward brother, he is perplexed and hurt. Why does his father react with such joy over his brother's return? While it is true the elder son is not forgiving or gracious, his concerns are not without merit, nor are they unjust. Verses 25-30 express the older son's complaints; observe the Father does not rebuke him, but rather makes some extraordinary declarations.

***31 And he said unto him, Son, thou art ever with me, and all that I have is thine.***

The Father says "all that I have is thine." That statement cannot be made to the prodigal son. Although, the father forgives and welcomes home the prodigal, consequences for his actions remain. Observe all the Father's wealth now belongs to the older son. This is not true for the prodigal. Think of it this way, if the Father were to die, who gets the money in the bank? Remember the younger son already received his

inheritance. This sobering fact cannot be overstated. Both sons represent believers; however the prodigal lost his inheritance due to sinful behavior. Mercifully, the prodigal son did not lose what the Father gave him through birth. He never lost his son-ship or his relationship to his Father. Nor did he lose the home provided by his Father. But everything in his own power that he could lose- he did lose. .

**This parable provides a perfect picture of a backsliding Christian losing inheritance, as well as an obedient Christian earning inheritance.**

Although all Christians go to heaven, they remain responsible for the way they live. The Bible is very plain; saved people still face judgment at the Judgment Seat of Christ. It is a judgment on works which determine personal rewards and inheritance.

***Colossians 3:24-25*** *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

**1 Corinthians 3:15** *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

**2 Corinthians 5:9-11** *Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. Notice this judgment concerns our labor, which is our works. After salvation, a Christian's works earns rewards. Likewise bad works will result in rewards lost. There is a portion of your eternal inheritance that can be earned or lost.*

### **Doctrinal Application:**

For the doctrinal application, most the interpretation remains the same, but there are important clarifications. Both sons are Old Testament Jews. When the prodigal breaks fellowship with the Father and seeks his own sinful life in another country, he leaves the

covenant promises given to Israel, thus his very soul was in danger.

**15: 24** *For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

**15: 32** *It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

A Christian cannot lose his salvation. Let alone lose it and get it back. Eternal security for a believer can only be proved under our present dispensation of grace.

### **Elements defined**

**Certain Man:** God the Father

**Prodigal Son:** Backslidden Believer

**Oldest Son:** Obedient Believer

**Portion of goods:** Inheritance

**Far country:** World

**Citizen:** Worldly friend

**Fields:** Place of employment

**Swine:** Rewards of sin

**Best Robe:** rewards of restoration

**Fatted Calf:** Father's provision



**Part Eight**  
Relevant Studies

Dispensations  
Bible in Perspective

Thy Kingdom Come

Satanic Trinity  
Mystery of Iniquity v Mystery of Godliness

Judas Iscariot

Grapes and Blood

Nazarites and Wine

Church Rapture

Salvation



## **DISPENSATIONS**

*Bible in perspective*

**2 Timothy 2:15** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

A logical and successful approach for learning any nation's history is to compartmentalize major historical developments into periods of time called eras. We label the era with a name best identifying the changes taking place. For example, in America's history the time referred to as the *Colonial Era* is well known. As soon as one hears the term *Colonial Era*, certain characters, images, and ideas come to mind: George Washington, Thomas Jefferson, and the Revolutionary War exemplify imagery associated with those times. Another example is the *Civil War Era*. Thoughts of Abraham Lincoln, slavery, and civil war are recollected. These defining terms also exclude and separate imagery and ideas. No one hearing the term *Civil War Era* thinks of computers or rocket ships.

Compartmentalizing history compares to dispensations in the Bible. Each dispensation is named for a dominant characteristic observed for that particular historic period. Theologically, the term recognizes major developments or change God dispenses to the human race. Dispensations divide the Bible's history into logical categories helping us organize and comprehend scripture, like a schematic or map of biblical history.

Below dispensations are listed in historical order. The name of the dispensation is in bold, large print. A brief summary of the dispensation follows.

### **Dispensation of Innocence**

During the first dispensation, Adam and Eve enjoy perfect harmony with God and nature. Man is not in rebellion against God. The dispensation ends with the Fall of Mankind.

### **Dispensation of Conscience**

So named because mankind was governed solely by conscience, it lasts from the Fall till Noah's flood. No specific laws being

dispensed. Although just a few chapters, the era covers about 1300 years of human history.

### **Dispensation of Human Government**

A brief period (352 years) existing immediately following Noah's Flood, the major event: Man attempts to form a one world government culminating with the Tower of Babel; God confuses languages and divides the earth.

### **Dispensation of Patriarchs**

A patriarch is the father or head of a family or clan. Abraham, Isaac, and Jacob, are the first patriarchs. God dispenses clear orders to a specific people. The nation of Israel comes into existence at this time. This dispensation lasts from the days of Abraham until the days of Moses, about 500 years.

### **Dispensation of Law**

God dispensing the 10 Commandments to Moses begins this time period, hence the name *Law*. Moses is the first main character. Most Old Testament history happens under this dispensation, beginning in the Book of Exodus

and lasting until the days of Jesus Christ, about 1500 years.

### **Dispensation of Grace**

Also called the Church Age, referenced as Grace because God offers salvation freely to anyone who believes in Jesus Christ; mankind is currently living in the Dispensation of Grace (2014 AD) The Church Age abruptly ends when God removes Christians from the earth, (the Rapture).

### **Dispensation of Tribulation**

So called because horrific events and political upheavals abound, also called Daniel's 70<sup>th</sup> Week or Jacob's Trouble. The last 42 months of this period is called Great Tribulation. Antichrist appears and soon rules the world. The era concludes with the Second Coming of Jesus Christ.

### **Dispensation of the Kingdom**

Popularly known as the Millennium, the dispensation begins with Jesus Christ's Second Coming. Jesus rules the world from Jerusalem. The kingdom of heaven and the

kingdom of God are on earth. It lasts for 1000 years.

## Thy Kingdom Come

***Matthew 6:10*** *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

The Bible tells the story of a kingdom, its past, present, and future. Just like a book's cover encloses each individual page, the concept of God building a kingdom encloses every truth in scripture, from the creation of Adam and Eve, to the future creation of a new heaven and a new earth, from the deity of Jesus Christ to Lucifer's damnation. God's kingdom includes heaven, hell, angels, men, women, Israel, the Church, and anything else in existence. Looking at God's program from this perspective, one sees a constant logical plan steadfastly moving toward completion. Although it may be a gross oversimplification, the Bible can be viewed as a huge kingdom building political campaign.

***Psalms 22:28*** *For the kingdom is the LORD'S: and he is the governor among the nations.*

God's kingdom is a theocracy. In other words, it eventually becomes a perfect government with God as King. Nearly all the

prophets, in some way or another, forecast this government. Isaiah sets forth a particularly clear declaration. The scripture below remains the greatest political campaign promise ever stated.

***Isaiah 9:6-7*** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **7 Of the increase of his government and peace there shall be no end,** upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Isaiah (speaking around 700 BC) informs the world a child will be born who bears the world's government on his shoulders. Observe the child is called the everlasting Father and the mighty God. The child is Jesus Christ who rules with judgment, justice, and peace.

God establishes the government on the throne of David. Israel subsumes all national world governments increasing in size forever-

eventually expanding into the universe. Ultimately this means the vast, vast majority of people going to heaven are yet to be born!

***Isaiah 45:18*** *18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*

Comparing Isaiah's prophecy to God's original plans for Adam and Eve we see profound similarities. God created the first man and woman and ordered them to populate the earth, making them first human rulers of the kingdom. Observing God's original intention provides an interpretation of the future. In Adam's dispensation of Innocence, the spirit world and physical world jelled together. Can you imagine a better heaven than Adam's and Eve's world before the Fall? A sublime existence, no death, pain, or sorrow- God even selected one's perfect spouse! And with continued child birth, God planned to populate the universe. God has not changed his mind or his plan.



**Genesis 1:28** *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

## **ISRAEL –PROTOTYPE OF THE KINGDOM**

One of the great Bible mysteries is God's relationship with Israel. Israel may be viewed as a prototype of the kingdom. *A prototype is an original model on which the coming final product is built.* The kingdom of heaven's capital is Jerusalem. And the kingdom's managers and leaders will be Jewish. This explains why Satan periodically influences world leaders like Pharaoh, Ahasuerus, Hitler, and scores of others to try and exterminate the Jew. In theory, if Satan annihilated all Jews, God's kingdom could not exist. But, of course, nothing can stop God's absolute will. Even before Israel existed, God planned his kingdom according to his predestinated plan for Israel.

**Deuteronomy 32:8** *When the Most High divided to the nations their inheritance,*

*when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

God's Kingdom contains two major human ingredients, **the Church and the nation of Israel**. Both groups consist of individuals, and all these individuals are citizens in the kingdom. But just as we made a difference between the kingdom of God and the kingdom of heaven, we must also make a difference here.

***Romans 11:25*** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

2,000 years older than the Church, Israel remains a physical nation as opposed to a spiritual entity. Unlike the Church, one cannot join Israel by believing in Jesus Christ. To be an Israelite one must be physically born an Israelite. The only biblical exceptions are when a Gentile woman marries a male Israeli, and even then ecclesiastical law must concur. In rare cases a legal adoption is

accepted. However, being a Jew does not automatically make one a citizen in the future Kingdom of God. For an individual to be saved, faith in Jesus Christ is necessary. In other words, being a citizen of Israel does not guarantee personal salvation.

### **Israel populates outer space**

Unlike the Church, the nation of Israel continues to increase in size forever and ever. Consider the promise given to Abraham some 4,000 years ago concerning population increase. These prophecies coincide perfectly with Isaiah 9:7 "Of the increase of his government and peace there shall be no end..."

***Genesis 15:5*** *And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

***Gen 22:17*** *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;*

To be numbered as the stars of heaven and the sands of the sea demand more room than the earth can hold. When Abraham looked toward heaven, he viewed the kingdom of heaven's destiny. The Jew populates heaven. In the future, a huge difference between Israel and the Church is men and women in Israel continue getting married and having children, whereas men and women in the Church do not reproduce.

***1 Chronicles 27:23*** *But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.*

**King David's seed and the Levites also promised an infinity reproduction.**

***Jeremiah 33:22*** *As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.*

No other nation receives this promise of expansion. Israel stumbles much on her journey to the stars, but her backsliding is

only temporary. In righteous anger, God scattered Jews among all nations, but He has not cast away his people or withdrawn his promises. (see also Romans 11).

***Zechariah 7:14*** *But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.*

***Amos 9:9*** *For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain Fall upon the earth.*

Ironically, the Jewish Diaspora determines the future of Gentiles. God is no respecter of persons, but He is a respecter of a nation, and Israel is a nation formed and shaped by God. Indeed, the future is written and settled. All Gentile nations will end. God's word sets in order things to come.

***Jeremiah 46:28*** *Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; **for I will make a full end of all the nations whither I have driven thee:***

*but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.*

***Jeremiah 30:11*** *For I am with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.*

***Isaiah 40:17*** *All nations before him are as nothing; and they are counted to him less than nothing, and vanity.*

Gentile nations continue to exist even beyond the Millennium walking in the light of New Jerusalem (Rev. 21:23-24), but this does not alter the prophecies. Gentile nations come to an end in the distant future, for wherever God scattered the Jew- (and the scattering went to all nations) that nation ends.

During the Millennium, Israel becomes an absolute hegemony, and Gentiles receive blessings through the Jew. Gentile nations submitted to Israel's authority are made

partakers of the Abrahamic covenant. They receive inheritance with Israel and assigned a tribe, thus saved nations are assimilated into Israel. Nations not submitted to Israel are destroyed. If all this sounds disturbing remember, at this time, Jesus Christ rules Israel.

***Isaiah 60:12*** *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

***Zechariah 8:22-23*** *Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

***Matthew 5:13-14*** *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the*

*light of the world. A city that is set on an hill cannot be hid.*

Even today Jews remain natural born leaders; however, without Jesus Christ they lose effectiveness, or at least their abilities are diminished. Christians often misapply Mt.5 to the Church. One may apply the passages to the Church in a spiritual or moral sense, but the doctrinal fact remains- Jesus said this to Israel even though they largely rejected him. Jews are the salt of the earth, not Christians.

Read Moses' address in Deuteronomy 29 carefully. Ponder the prophetic weight of the passage. Give scrutiny to the stranger receiving covenant promises. Those people referenced "**not here with us this day**" refers to future saved Gentiles.

***Deuteronomy 29:10-15*** *Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, **11** Your little ones, your wives, **and thy stranger that is in thy camp**, from the hewer of thy wood unto the drawer of thy water: **12** That thou shouldest enter into covenant with the LORD thy God, and into his*



*oath, which the LORD thy God maketh with thee this day: **13** That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. **14** Neither with you only do I make this covenant and this oath; **15** But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:*

### **Israel subsumes all saved Gentiles**

Do not confuse this program with the mission of the Christian Church; the Church does not increase her numbers via physical childbirth. ! Israel's history forecasts the future; God's purpose and intent remains constant. Approved Gentile women who married Israel's men were absorbed by Israel and considered Jews. For example Rebecca, Leah, Rachel, Ruth, Bathsheba, etc.-were all Gentiles who became legally Jewish by marriage and absorbed into their husband's tribe. Even the Church; the Gentile Bride of Jesus Christ, becomes Jewish. When Christians marry the Lord Jesus at the official

Marriage of the Lamb- they join the tribe of Judah.

The absorption of Gentiles into specific Israeli tribes takes place at the end of the Millennium. More accurately, the legal designation and/or assigning tribes happen at that time. Ultimately, every saved human being becomes Jewish!

Prophet Ezekiel deals with Gentiles in more detail. There is tremendous information on the Millennium kingdom of heaven in Chapters 40-48. The Millennium prophecy below provides more evidence for Israel subsuming Gentiles. The strangers are Gentiles.

***Ezekiel 47:21-23*** *So shall ye divide this land unto you according to the tribes of Israel. 22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. 23 And it shall come to pass, that in what tribe the stranger*

***sojourneth, there shall ye give him his inheritance, saith the Lord GOD.***

***Daniel 2:44*** *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

***Isaiah 14:1*** *For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: **and the strangers shall be joined with them, and they shall cleave to the house of Jacob.***

***Isaiah 54:3*** *For thou shalt break forth on the right hand and on the left; **and thy seed shall inherit the Gentiles,** and make the desolate cities to be inhabited.*

***Zechariah 2:11-13*** *And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. **12** And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. **13** Be silent, O all flesh, before the*

*LORD: for he is raised up out of his holy habitation.*

**Numbers 15:15** *One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.*

**Isaiah 26:15** *Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.*

**Jeremiah 30:11** *For I am with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.*

## **Jews Return** Unconverted

To be read with Unmerciful Servant Parable, and the Treasure Parable

Prophet Ezekiel reveals the Jews return to Israel in an unconverted spiritual condition; a significant prophetic point. Jews begin to acknowledge Jesus Christ as Messiah only after they are in the land. Present day Israelis do not accept Jesus Christ as their Messiah, but they soon will.

Years ago children sang a little song titled Dry Bones. The lyrics went something like this:

*Toe bone connected to the foot bone.  
Foot bone connected to the heel bone.  
Heel bone connected to the ankle bone.  
Ankle bone connected to the shin bone.*

The inspiration behind that little jingle is Prophet Ezekiel's vision of the valley of dry bones. Ezekiel witnessed a vision of old buried bones joining back together, and then skin covering the bones; Ezekiel chapter 37 depicts the resurrection of the state of Israel.

**Ezekiel 37:1-4** *The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley **which was full of bones,** 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.*

**What are these bones? And what is Ezekiel talking about?**

**Ezekiel 37:11-12** *Then he said unto me, Son of man, **these bones are the whole house of Israel:** behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, **I will open your graves,** and cause you to come up out of your graves, and bring you into the land of Israel.*

The Bible tells us the bones are the whole house of Israel. The graves are the

Gentile nations where Jews have been scattered. Notice the bones come together, and sinews and flesh are put on- and they return to the land of Israel; but the body is not breathing. Remember God buried Israel in the earth during the Diaspora. (See the Treasure parable.)

***Ezekiel 37:7-8*** *So I prophesied as I was commanded: and as I prophesied, there was a **noise, and behold a shaking**, and the bones came together, bone to his bone. **8** And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: **but there was no breath in them.***

Behold the body represents Israel, but Israel is not breathing; therefore, the political state of Israel forms before it comes to spiritual life. Just as in Jesus' parables, God presents us with an analogy. Breath causes a body to live. And until a person, (any person Jew or Gentile) accepts Jesus Christ as LORD, they are considered spiritually dead. Observe before the bones come back together a noise and a shaking occurs. This event takes place just before the nation of Israel comes back

into existence. In my opinion, the noise and shaking was World War Two. Truly the Great War forced Israel into existence.

***Ezekiel 37:6*** *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.*

## **Summary**

1. The second Diaspora ends and unsaved Jews begin returning to their land.
2. After nearly 2,000 years, Israel re-established statehood in 1948.
3. Jerusalem returns to Jews, 1967.
4. The Middle East/ especially Jerusalem escalate world problems.
5. A great world leader appears.
6. The Jewish temple is rebuilt
7. World war over Jerusalem.



8. During Dispensation of Tribulation Jews believe Jesus is Messiah

## **Cities Jerusalem**

Scripture declares three different cities- each named Jerusalem. One must read discriminatingly (rightly divide) or confusion takes place.

1. Heaven's eternal Jerusalem - located in the 3<sup>rd</sup> heaven, the place of God's throne. Also called Zion, city on the sides of the north, also referred to as *the mother of us all*.

2. Earth's Jerusalem – presently located on earth in the Middle East.

3. New Jerusalem – God reveals New Jerusalem when he creates the new heaven and the new earth, 1,000 years after the Second Coming. It is the future home for Christians.

Observing differences:

### **ZION (Jerusalem) The city on the sides of the north**

Verses below identify the ageless city of Zion, also called city on the sides of the north, present location is in the 3<sup>rd</sup> heaven. It

contains God's temple made without hands, and God's throne. The entire city eventually relocates on earth. This city often gets confused, even blurred with New Jerusalem. But there is nothing new about Zion.

## **HEAVEN'S HEADQUARTERS**

When the Bible says heaven's mount Zion is "on the sides of the north" scripture provides cosmographical location. In much the same way someone might say a certain town is in the north east region of a country, such a geographic description locates the town. Likewise the cosmographical location of heaven's Jerusalem is on the *sides of the north*. Psalm 48:2 prophesizes this eternal city will someday be on earth

***Psalms 48:2*** *Beautiful for situation, the joy of the whole earth, is mount Zion, on the **sides of the north**, the city of the great King.*

***Psalms 75:6*** *For promotion cometh neither from the east, nor from the west, nor from the south.*

Notice Lucifer mentions the same location. Satan's ambitious goals caused him to try and establish his throne next to God's throne. The historical record of Lucifer's fall provides further evidence that Zion existed in heaven long, long ago.

**Isaiah 14:12-13** *12 How art thou Fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: **I will sit also upon the mount of the congregation, in the sides of the north:***

**God's throne resides in his temple located in heaven's Jerusalem.**

**Revelation 11:19** *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

**Revelation 7:15** *Therefore are they before the throne of God, and serve him day*

*and night in his temple: and he that sitteth on the throne shall dwell among them.*

***Psalms 11:4*** **The LORD is in his holy temple, the LORD'S throne is in heaven:** his eyes behold, his eyelids try, the children of men.

***Psalms 102:19*** For he hath looked down from the height **of his sanctuary; from heaven** did the LORD behold the earth;

***Galatians 4:26*** **26** But **Jerusalem which is above** is free, which is the mother of us all.

### **Heaven's Jerusalem comes to earth**

God's headquarters for an ever expanding kingdom operates from Jerusalem. The primary building is a temple (made by God Himself) which houses God's throne. Observe God literally transplants geography and architecture from the 3<sup>rd</sup> heaven and places it in Israel. At that time, mount Zion from the sides of the north becomes the joy of the whole earth.

***Ezekiel 37:26-28*** Moreover I will make a covenant of peace with them; it shall be an

*everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

**Ezekiel 43:7** *And he said unto me, Son of man, **the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever,***

**Hebrews 13:14** *For here have we **no continuing city, but we seek one to come.***

**Psalms 48:2** *Beautiful for situation, the joy of the whole earth, is mount Zion, on the **sides of the north**, the city of the great King.*

**Isaiah 2:1-5** *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. **2 And it shall come to pass in the last days, that the mountain of the***

***LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come ye, and let us walk in the light of the LORD.***

## **New Jerusalem**

New Jerusalem, heaven for Christians, is not on earth. It has no temple; and therefore, has no throne. New Jerusalem orbits the earth like a moon.

***Revelation 21:1-2*** *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the*

*holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

After the great white throne judgment, God creates a new heaven, a new earth, and New Jerusalem. Jesus Christ creates New Jerusalem for the Church; rather like a 1000 year wedding anniversary present for his Bride. Truly the city becomes heaven for Christians. Indeed almost all the imagery Christians associate with heaven relates to New Jerusalem: pearly gates, street of gold, precious stones and jewels, no more pain, all tears wiped away, etc. All these things pertain to New Jerusalem.

But understand New Jerusalem is only heaven for Christians, a tiny minuscule piece of heaven; (albeit perhaps God's most exquisite creation) to equate New Jerusalem as heaven for all God's creation is the equivalent of saying earth is the universe.

Revelation 21 meticulously describes the city, which is the size of a small planet. Observe the city never touches down on earth. It appears to orbit earth like a moon, probably hovering directly over Zion. The



nations below New Jerusalem bask in its light. New Jerusalem does not house God's temple. The temple is on earth.

***Revelation 21:22-24*** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23* *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24* *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

God was through describing New Jerusalem in Revelation chapter 21; that's why he closed the chapter. If we believe the new heaven and the new earth are awaiting creation, then why should we assume New Jerusalem is already in existence?

**Rev. 22:1- 5 cannot be New Jerusalem for the following reasons:**

God's throne is in the temple and there is no temple in New Jerusalem. (Rev 21:22 with Rev. 22:1, 16:17, 7:15, Ezek. 43:5-7)

Rev. 22:3 implicitly states there was once a curse. New Jerusalem was never cursed. But the earth was cursed and the earth is where heavenly Zion will be. By the time 22:3 is fulfilled, the curse is gone, and the earth houses mount Zion, the city on the sides of the north.

The river of life is emanating from the temple, as it is in Ezekiel 47:1 thus Rev. 22:1 and Ezk. 47:1 are compatible and describe the same place. Again, there is no temple in New Jerusalem (Rev. 21:22) Rev. 22:2 is in agreement with Ezek. 43:5-7 both prophets describing the same geography.

## **Satanic Trinity**

*Mystery of iniquity v Mystery of godliness*

**2 Thessalonians 2:7-10** *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

**1 Timothy 3:16** *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Just as the mystery of godliness consists of a holy trinity, the mystery of iniquity consists of an unholy trinity. Satan, in an attempt to be like God, manifests himself in three beings: The Dragon, Antichrist, and False Prophet. The satanic trinity stands in antitype or direct opposition to God. This does not mean Satan has equal power or ability as God. The Lord God is omniscient,

omnipresent, and omnipotent; Satan exhibits none of those qualities. Satan is a created being. God is I am. A full revelation of the satanic trinity is revealed in Revelation 13.

- **God the Father's---antitype is the Dragon**
- **Jesus Christ's --- antitype is Antichrist**
- **God the Holy Ghost---antitype is the False Prophet**

During the final dispensation before Jesus' Second Coming, Antichrist rules the world. This period is referred to as Daniel's 70<sup>th</sup> Week. God calls the last 42 months of Daniel's 70<sup>th</sup> week the Great Tribulation.

The Antichrist (also called the beast) does not rule without help. Satan provides a religious counterpart called the False Prophet. Just as the Holy Ghost convinces people to worship Jesus, the False Prophet convinces mankind to worship Antichrist. Satan, also called the Dragon, gives him power to work miracles and mighty wonders. Together, the Dragon, Antichrist, and the False Prophet form a satanic trinity. Although the satanic

trinity has existed for thousands of years, its power climaxes during the Great Tribulation. People worship the Dragon in heaven; and they worship Antichrist on earth, while the False Prophet inspires and motivates worship.

***Revelation 13:4*** *And they worshipped the **dragon** which gave power unto the beast: and they worshipped the **beast**, saying, Who is like unto the beast? who is able to make war with him?*

***Revelation 13:11-12*** *And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. **12** And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, **whose deadly wound was healed.***

Antichrist takes total control of the world's economic systems, and thereby rules mankind. The Antichrist erects an image and the false prophet makes it come alive. The False Prophet also compels mankind to worship the beast and his image; anyone refusing to obey suffers death. Up until this

point, the beast appears to help Israel, now he is their greatest enemy.

**Revelation 13:13-15** *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, **14** And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. **15** And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

Sometime during Antichrist's reign, he is killed and comes back to life. Notice in verse 12 the statement "**whose deadly wound was healed.**" Either an actual assassination or a masterful deception takes place. Spiritually, however, the devil imitates Jesus' death and resurrection. Remember he is the Antichrist. The beast imitates Christ in many ways. His resurrection, no doubt, causes religious jubilation on the earth. The world's

savior was dead, but he lives again. During the terrible years that follow billions of people are killed, including 2/3 of the Jewish population. One result of the Great Tribulation is all Israel finally believes Jesus Christ is their Messiah.

### **Final judgment on satanic trinity**

***Revelation 20:10*** *And the **devil** that deceived them was cast into the lake of fire and brimstone, where the **beast** and the **false prophet** are, and shall be tormented day and night for ever and ever.*

## **Judas Iscariot**

### Satanic Trinity continued

Best known for betraying Jesus, Judas Iscariot becomes the Bible's ultimate traitor. Judas Iscariot inhabits several dark and foreboding prophecies in the Old Testament and becomes the epitome of evil in the New Testament. Consider Jesus' reference to his selection process for his Apostles. Jesus' declaration about Judas being a devil is far more than a figure of speech or a reference to a human being's moral or spiritual character.

***John 6:70-71*** *Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.*

Jesus provides more information on Judas just prior to his crucifixion. As Jesus prays for the Apostles, he identifies Judas as the "son of perdition." Apostle Paul uses the same label to identify the Antichrist. The Bible uses the term, son of perdition, only twice. The definition of perdition is hell or damned. Scripture interprets itself and identifies Judas



Iscariot as the Antichrist. Observe he is also called the man of sin.

**John 17:12** *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, **but the son of perdition**; that the scripture might be fulfilled.*

**2 Thessalonians 2:3-5** *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and **that man of sin be revealed, the son of perdition**; **4** Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. **5** Remember ye not, that, when I was yet with you, I told you these things?*

Jesus also said it would be better for Judas if he had never been born.

**Mark 14:17-21** *And in the evening he cometh with the twelve. **18** And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. **19** And they began to be sorrowful, and*

*to say unto him one by one, Is it I? and another said, Is it I? **20** And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. **21** The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! **good were it for that man if he had never been born.***

***Luke 22:3** Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*

If this is all sounding a bit much consider what Apostle Peter and King David say about Judas Iscariot. Psalm 109 details prophecy concerning Judas Iscariot- in much the same way as Psalm 22 does about Jesus Christ. Consider also when Judas died, scripture says he went *to his own place*. Apostle Peter quotes from Psalms.

***Acts 1:15-20** And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) **16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before***

**concerning Judas**, which was guide to them that took Jesus. **17** For he was numbered with us, and had obtained part of this ministry. **18** Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. **19** And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. **20** **For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.**

**Acts 1:25** That he may take part of this ministry and apostleship, from which Judas by transgression fell, **that he might go to his own place.**

**Psalms 109:6-9** Set thou a wicked man over him: and let Satan stand at his right hand. **7** When he shall be judged, let him be condemned: and let his prayer become sin. **8** Let his days be few; and let another take his office.

In the book of Revelation, an angel gives Apostle John information concerning the

Antichrist (also called the beast.) Notice the link to perdition. So how do we interpret, "the beast was and is not and yet is" ?

- During Jesus Christ ministry, Judas was alive so **he was-**
- At the time John wrote Revelation, Judas was dead- so **he was not**
- During the great Tribulation period Judas is here again so- **he yet is**

**Revelation 17:7-8** And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. **8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:** and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold **the beast that was, and is not, and yet is.**

Three times in the Bible, Jesus Christ calls someone "**Friend**" (with a capital F). And the Friend is always causing trouble! In

the Vineyard Labourers parable the Friend provokes discontent among the labourers. Also the **Friend** enters Jesus' marriage in heaven as an imposter, thus he is supernatural! And last, but certainly not least, Jesus calls Judas Iscariot "**Friend**" when he identified Jesus to the mob the night the Lord was arrested. **Judas Iscariot is** definitely in a class by himself; he is not just a confused believer who made a mistake.

## **Friend**

***Mt 20:13** But he answered one of them, and said, Friend I do thee no wrong: didst not thou agree with me for a penny?*

***Mt 22:12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

***Mt 26:50** And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

## **What about Judas Repenting?**

The whole episode of Judas throwing the money back at the priests, and

committing suicide is a satanic deception to confuse believers. Judas saying he sinned and betrayed innocent blood simply states the facts; it does not represent godly sorrow. The repenting sideshow means only that Satan was finished with the body he inhabited. The spirit and soul of Judas Iscariot is literally the son of Satan. Judas repented himself but this does not mean he regrets his actions or views his behavior as sin. Repent means a turn or change of direction. Repentance must be defined in the context where it is presented. God himself repents. (*Jonah 3:9, Amos 7:6, etc..*)

**Matthew 27:3-10** *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel,*

*and bought with them the potter's field, to bury strangers in. **8** Wherefore that field was called, The field of blood, unto this day. **9** Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; **10** And gave them for the potter's field, as the Lord appointed me.*

### **Unjust Steward (see also parable of Unjust Steward)**

More correlating scripture identifies Judas as an unjust steward. Numerous times Judas displays an immoral relationship with money. Indeed, Judas appears to control the money for the apostles. Consider also that Antichrist overhauls the world's economy; unless someone takes the mark of the beast, one cannot buy or sell. Thus the antichrist is the world's ultimate unjust steward in the Tribulation.

***Mark 14:10-11*** *And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. **11** And when they heard it, they were glad, and promised to give*

*him money. And he sought how he might conveniently betray him.*

**John 12:4-6** *Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

**John 10:10** *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

### **Accuser of Brethren**

Connecting Judas to the Judgment Seat of Christ is reasonable considering he is the son of the anointed cherub, a constant accuser of the brethren and a constant enemy to believers throughout the ages.

**2 Thessalonians 2:9** *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*



**Revelation 12:10** *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*

## **Grapes and Blood**

### Wine and Nazarites

Throughout the Bible, God makes some very interesting and sometimes peculiar statements about grapes. Most importantly, God associates grapes with blood. The Old Testament establishes grape juice as a type or symbol of blood.

***Genesis 49:11*** *Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:*

***Deuteronomy 32:14*** *Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink **the pure blood of the grape.***

Pure grape juice (being a type of blood) is consistent with New Testament typology, especially as it applies to the Lord's Supper, also referred to as Communion in some churches. Jesus identified grape juice as a symbol of his blood for the Lord's Supper. The New Testament and Jesus' blood are inseparable.

**Matthew 26:27-29** *And he took **the cup**, and gave thanks, and gave it to them, saying, Drink ye all of it; **28 For this is my blood of the new testament**, which is shed for many for the remission of sins. **29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

**Luke 22:20** *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

- **Many churches use grape wine instead of grape juice for communion. Does it matter?**

Examining the passages concerning the Lord's Supper, we learn the word *wine* is never used. Every time the Bible address the drink used in Communion, the terminology is *the cup- or the fruit of the vine*.

Once grape juice is fermented, it is no longer pure. The fermentation process destroys the purity, thus wine cannot typify Jesus' blood. Just as leavened bread is inappropriate for Communion bread, fermented grape juice or wine is inappropriate

to symbolize Jesus' blood. Alcoholic wine is a type of man's corrupted blood; therefore, using wine for Communion is a mistake.

### **Don't complicate the issue**

Some Christians, who correctly oppose using wine for the Lord's Supper, try and strengthen their position by adding an additional argument that new wine does not have any alcohol content. Their argument is founded in Isaiah 65:8 where the verse declares new wine is found in the cluster. Their logic being- if new wine is literally in grapes growing on the vine, then it can't have alcohol in it. Although this is true, it only complicates the argument when discussing the Lord's Supper. It puts the emphasis on a debate over when is wine- wine. Why argue over the definition of a word God isn't even using? Wine is not the pure blood of the grape- the pure blood of the grape is juice.

Throughout the Bible, God uses the word *wine* 212 times. But God- never uses the word "wine" in regards to the Lord's Supper. Neither new wine nor old wine is mentioned; the terms used are cup or fruit of the vine.

**Luke 22:17-20** And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: **18** For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. **19** And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. **20** Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

**Mark 14:23-25** And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. **24** And he said unto them, This is my blood of the new testament, which is shed for many. **25** Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

**1 Corinthians 11:25-26** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

## Unleavened bread

The same logic of using uncorrupted juice applies to the bread. Jesus instructed his disciples to use bread to symbolically represent his body. But not just any bread. Bread made with leaven (yeast) is not used because leaven represents sin. Jesus' body was not corrupted or sinful. By the way, leaven is usually used in making wine, (so alcoholic wine is corrupted twice.)

**John 6:47-48** *Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life.*

**1 Corinthians 5:6-8** *Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

**Exodus 34:25** *Thou shalt not offer the blood of my sacrifice with leaven; neither shall the*

*sacrifice of the feast of the passover be left unto the morning.*

## **The Nazarite Vow**

No information about grapes is more fascinating or mysterious than the vow of the Nazarite. Numbers chapter 6 provides doctrinal criterion for the Nazarite's vow. God forbids Nazarites grapes in any form.

***Numbers 6:1-6*** *And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: 3 He shall **separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.** 4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. 5 All the days of the vow of his separation there shall **no razor come upon his head:** until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the*

*hair of his head grow. **6** All the days that he separateth himself unto the LORD **he shall come at no dead body.***

Observe Nazarites were not only forbidden grapes and wine, they couldn't even eat raisins! God also forbid them to cut their hair, or go near any dead body. No doubt, the Nazarite's vow inspired the theory Jesus had long hair. But once again, a careful reading clears up private interpretations. Jesus is a Nazarene not a Nazarite. A Nazarene was a person whose residence was from the town of Nazareth. A Nazarite was someone who took a vow pledging specific dietary observances, as well as other behaviors.

### **Jesus is a Nazarene not a Nazarite.**

***Matthew 2:23** And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

Jesus' actions while on earth conflict with the Nazarite's vow. Jesus coming near to a dead body violates the vow of the Nazarite. Jesus actually touched a dead body when he raised a young girl to life. Some argue that



the person was instantly made alive, but the fact remains the person was dead when Jesus approached her, and was dead when Jesus touched her.

**Mark 5:40-41** *And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.*

And even a liberal interpretation finds difficulty explaining why a Nazarite makes wine. A Nazarite making wine is parallel to justifying Samson in a vineyard.

### **Jesus makes wine**

**John 2:1-10** *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5*

*His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 **And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.***

Jesus' first miracle provokes more than a few discussions about Christians drinking. In an attempt to justify drinking -some Christians compare Jesus making wine to Luke 5:39. Their point, scripture declares men prefer old wine over new wine because it tastes better. Therefore, since the wine Jesus made tasted

great it was old wine. And if one insists new wine is juice; then old wine is fermented.

***Luke 5:39*** *No man also having drunk old wine straightway desireth new: for he saith, The old is better.*

But consider this: In the first place, Luke 5:39 is part of a parable. if used to justify drinking - one takes the text completely out of context- because the parable actually refutes old wine. And simply because Jesus says that lost men prefer the taste of old wine compared to new wine does not mean God approves of drinking alcohol. (**see parable on Cloth, Bottles, and Wine**).

As to what kind of wine did Jesus make? Jesus made supernatural wine that tasted tremendous. No one should presume supernatural wine contains alcohol. If one wants to speculate wisely, the wine probably tasted exactly like grapes tasted before the Fall of Adam and Eve. In other words before the earth was cursed. No doubt the Garden of Eden produced some tremendous grapes. And since Jesus is God, I theorize the vintage year for the miracle wine was from the Age of Innocence.

## Blood

Just as God associates grapes with blood, blood is associated with life. Blood is actually equated with life.

**Genesis 9:4** *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*

**Leviticus 17:11** *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

The first mention of blood concerns Abel's murder by his brother, Cain. Notice Abel's blood is in the ground. In other words- the blood is out of his body. And where there is no blood; there is no life.

**Genesis 4:8-11** *And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast*

*thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;*

In both the Old Testament and the New Testament, God forbids his people to eat blood. This is one law given even to Christians.

***Genesis 9:3-4*** Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. **4** But flesh with the life thereof, which is the blood thereof, shall ye not eat.

***Acts 15:28-29*** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; **29** That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

***Leviticus 17:11-12*** For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for

*your souls: for it is the blood that maketh an atonement for the soul. **12** Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.*

***Deuteronomy 12:23*** *Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.*

The life of the flesh being in the blood defines the moment of death. Have you ever heard about someone dying and then supposedly comes back to life? Sometimes this happens on an operating table in a hospital. The doctors confirm death via monitoring machines, the heart stops, breathing stops; even brain activity ceases to register. And then, miraculously, life returns. It's as if the person returned from the dead. But this cannot be, because the Bible tells us a person dies only once. (Before judgment)

***Hebrews 9:27*** *And as it is appointed unto men once to die, but after this the judgment:*

The explanation for those who apparently die and then return to life is they were only clinically dead. Since life is in the blood, their blood still supported life. Once the oxygen is gone from the blood, however, or once the blood coagulates, or is depleted, then a person is dead. And when that happens- there is no returning with a story to tell Reader's Digest or a television talk show.

Obviously blood serves critical functions in a human body. Since blood is keeping our physical bodies alive. And since it is a fact our present flesh is corrupted or (fallen). We may conclude human blood is corrupted. A logical question is, "Did human beings have blood in them before the fall?"

It seems to me, blood is a consequence of the Fall. Consider the following logic. We know the Fall ultimately brought death to the human body. The human body is corruptible flesh. Blood keeps a human being's unregenerate, dying flesh alive.

***Leviticus 17:11*** *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for*

*your souls: for it is the blood that maketh an atonement for the soul.*

## **No blood in heaven**

A Christian's flesh is declared corrupt and, therefore, it must be changed in order to get into heaven. We need to consider the present state of human flesh as opposed to the way it exists in heaven. Although the passage below concerns the rapture, concentrate on what is physically happening to the flesh. Observe it goes through a physical change. Why, because our present bodies could not stay alive in heaven. To live in heaven we need supernatural bodies. Just like a trip to the moon requires a space suit to stay alive- Your voyage to heaven requires a new body. That new body lives without blood. God tells us plainly flesh and blood cannot go to heaven.

**1 Corinthians 15:50-54** *Now this I say, brethren, **that flesh and blood cannot inherit the kingdom of God**; neither doth corruption inherit incorruption. **51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump:*



*for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal must put on immortality. **54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Notice the body or the flesh changes from a corruptible state to an incorruptible state. But God says nothing about blood changing. Our mortal bodies need blood to stay alive; immortal bodies do not. In heaven, Christians are like Jesus, even to the point of having a body like his. Remember Jesus shed his blood before he went to heaven. After his resurrection, Jesus confronted the Apostles. Jesus told them to touch his body. Jesus said he was flesh and bone; he did not mention blood.

**Luke 24:36-40** *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. **37** But they were terrified and affrighted, and supposed that they had seen a spirit. **38***

*And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? **39** Behold my hands and my feet, that it is I myself: handle me, and see; **for a spirit hath not flesh and bones**, as ye see me have. **40** And when he had thus spoken, he shewed them his hands and his feet.*

***1 John 3:2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

### **What happened to human flesh at the fall?**

Consider, for a moment, the bodies of Adam and Eve before the Fall. Consider those bodies in the context of 1<sup>st</sup> Corinthians 15:51-54. Eden's environment was perfect, human bodies were perfect. No sickness, disease, or even aging (in the sense of decay). It was the Fall that brought death. The Garden of Eden, before the Fall, was quite literally heaven on earth. Therefore, if flesh and blood cannot inherit heaven, then doesn't it make sense Adam and Eve (originally) had bodies like the ones Christians get at the rapture?

## THE RAPTURE IN REVERSE

The Fall changed Adam and Eve physically. What happened to Adam and Eve at the Fall was the antithesis or exact opposite phenomena than what happens to Christians at the rapture. It was the rapture in reverse. Adam and Eve's incorruptible bodies put on corruption. Immortality put on mortality. Life was swallowed up in defeat. Read the passage below and reverse what's happening to the physical body.

***1 Corinthians 15:53-54*** *For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Consider also the statement God makes about clothing Adam and Eve. Often Christians presume God killed a lamb and clothed Adam and Eve with an animal's skin; but, there is no mention of this in the Bible. I think it more likely that the *coats of skins* are the skin (flesh) people are in today? A consequence of the Fall is mankind received

their new, corruptible, fallen bodies? And after God made his children *coats of skins*, he then clothed them with a garment. That garment may or may not have been a lamb. A lamb actually fits typology quite well, but it is inferred; it is not scripture. Read Gen 3:21 slowly and carefully. Observe the comma.

***Genesis 3:21*** *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Now read Job's very interesting and illuminating commentary. Let the scripture define what clothes are. Job rehearses God's creation of man. In verse 11, **Job declares God clothed him with skin and flesh.**

***Job 10:8-11*** *Thine hands have made me and fashioned me together round about; yet thou dost destroy me. 9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? 10 Hast thou not poured me out as milk, and curdled me like cheese? 11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.*

Based on biblical research, I am persuaded Adam and Eve did not have blood in them until they ate the forbidden fruit, which was indeed a grape. Bad blood defiled the original perfect flesh like a virus, transforming it into a corrupted and dying body. Every health problem human beings have -from common colds to cancer- from birth defects to aging is a blood problem. If doctors could fix the blood, they could cure any disease. The next section of this study will deal with identifying the tree of knowledge of good and evil.

## **Tree Of Knowledge Of Good And Evil**

In the Garden of Eden two trees were paramount, a tree of life and the tree of knowledge of good and evil. This chapter focuses on the tree of knowledge of good and evil. Adam and Noah are the two ultimate patriarchs when it comes to planet earth's human population. Both characters lived after cataclysmic floods. Both men sinned in a garden. These parallels together with other scriptural considerations (especially the Nazarite's vow) identify the fruit from the tree of knowledge of good and evil as a grape.

### **Adam:**

1. Main Character after a flood- Gen. 1:2
2. Receives Blessing- Gen. 1:28
3. Has 3 sons: Seth, Abel, Cain
4. **Sins in a Garden- Gen. 3:6**
5. One son sins Gen. 4:8
6. One son cursed- Cain Gen. 4:11
7. Son's genealogical line drawn to God.
8. Seth – Noah

### **Noah:**

1. Main Character after a flood-Gen. 7:10
2. Receives Identical Blessing- Gen 9:1-3
3. Has 3 sons: Shem, Japheth, Ham

4. **Sins in a Garden- Gen. 9:20-21**
5. One son sins Gen. 9:24
6. One son cursed- Canaan Gen. 9:25
7. Son's genealogical line drawn to God.
8. Shem- Abraham

- **Both men received almost identical blessings.**

### **Adam**

**Genesis 1:28** *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

### **Noah**

**Genesis 9:1-2** *And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*

- **Both men have three sons.** God traces each son's genealogical line carefully.

Adam begets Cain, Abel, and Seth.

**Genesis 4:25** *And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

Noah begets: Shem, Ham, and Japheth.

**Genesis 9:19** *These are the three sons of Noah: and of them was the whole earth overspread.*

- **Both Adam and Noah sin in a garden**

**Adam:**

**Genesis 2:8** *And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

**Genesis 3:6** *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be*



*desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

## **Noah:**

**Genesis 9:20-21** *And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.*

- **Both men have one son which sins significantly. Cain and Ham**
- **Both men have a son who is cursed.**

**Genesis 4:11** *And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;*

**Genesis 9:25** *And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.*

- **Both men have one son whose genealogical line traces to major patriarchs**
- Adam: Seth to Noah
- Noah: Shem to Abraham

Aligning the chart's information with curious doctrinal criteria of the Nazarite's vow enables a Bible student to make an educated guess. Point number 4 in the chart, allows intelligent speculation that the fruit of the tree of knowledge of good and evil was a grape. Noah got drunk on wine-- and wine comes from grapes. Considering the consistent parallels of Adam's and Noah's biographies, the fruit is identified. While it is true grapes grow on a vine, the Bible defines the vine as a tree. The Bible interprets itself.

***Numbers 6:3-4*** *He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4 All the days of his separation shall he eat nothing that is **made of the vine tree**, from the kernels even to the husk.*

Knowing the tree of knowledge of good and evil was a vine tree explains the reasoning behind God forbidding Nazarites to eat grapes. God's memory holds the original act of Adam's fall. When a Jew takes the vow of a Nazarite, it typifies refusing to partake of

the tree of knowledge of good and evil. Also noteworthy, a vine tree left unattended grows on the ground and looks like a serpent.

**A word of caution-** the Nazarite voluntarily vowed to a lifestyle. Forbidding grapes in all forms today or viewing grapes as evil would be incorrect.

***Genesis 3:6*** *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

***Genesis 9:20-21*** *And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.*

## Church Rapture

The last generation of Christians does not die physically. God translates (or evacuates) them into heaven in an instant. This evacuation is popularly called the rapture. Although the word "rapture" is not in the Bible, the word is an accepted term identifying the event. God actually calls the rapture the adoption or the redemption. God raises deceased Christians first, and then a moment later living Christians translate into heaven.

**Romans 8:23** And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

**The rapture is a distinct and separate event from the Second Coming of Jesus Christ. The rapture is a going away; it is not a returning.**

***1 Thessalonians 4:13-18*** *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no*

hope. **14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. **15** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: **17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. **18** Wherefore comfort one another with these words.

**1 Corinthians 15:50-54** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. **51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal must put on immortality. **54** So when this corruptible shall

*have put on incorruption, and this mortal shall  
have put on immortality, then shall be  
brought to pass the saying that is written,  
Death is swallowed up in victory*

## Salvation

In the John chapter 3, Jesus made a disturbing statement to a man named Nicodemus:

**John 3:3** *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

**Jesus'** statement is disturbing because Nicodemus believed in God, and thought he was prepared to go to heaven, but Jesus implied he was not ready. Nicodemus asks a logical question:

**John 3:4** *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

What exactly does Jesus mean anyway? Being *born again* is synonymous with salvation, in other words, being ready to go to heaven. The most important decision a person can make is to be born again- "Except a man is born again, he cannot see the kingdom of God."

## **Have you been born again? Are you absolutely certain you will go to heaven when you die?**

Many people are like Nicodemus. They believe in God, and they believe they're good enough (at least compared to lots of other people). Besides, with so much religious confusion, what else can a person possibly do other than be good?

### **Consider this:**

Since Jesus said "you must be born again" there has to be a time in your life when you were not born again. Do you remember when you were not born again?

Compare this question to asking a married couple when they got married. A married person may forget the day or the year of the wedding, but it is very unlikely anyone forgets being single. In other words, they remember when they were not married. Lots of people forget the exact date of their anniversary, but no one forgets the wedding happened.



**Do you remember when you were not saved? If you can't remember being lost, you are probably not saved.**

Imagine standing before God on Judgment Day, and God asks. **What have you done to deserve heaven?** What is your answer? Below is a sampling of wrong answers:

Basically I'm a good person.

I hope so.

Although I'm a sinner, I did my best.

I am generous with my money.

I help people whenever I can.

I'm not that bad, compared to some.

I believe in God.

I go to church.

I pray.

I have been baptized.

I have been confirmed.

These answers are all wrong because they imply a person must earn heaven by good works. Most people believe they are good enough to get to heaven on their own moral conduct. They conclude a loving God lets them in because they're basically OK. But

this conclusion rejects one's personal need for a Saviour. What is your belief, your own works or Jesus? When you stand before God, do you want to get just what you deserve?

Personal moral goodness does not earn salvation. One can be religiously and morally good and still reject Jesus Christ. Actually, this is the difference between Bible Christianity and all other religions. After all is said and done, every other religion (including secular humanism) teaches the way people behave (moral conduct) earns their eternal reward. While Christianity teaches the only way to heaven is by making Jesus Christ your personal Saviour. Through faith, God covers your sin with His blood, and gives you the righteousness of Jesus Christ. Salvation is a gift; accepting that gift by faith is the only thing a person can do.

**In our natural** condition we are separated from God by our sin. The whole world is a morally fallen mess. No one is born righteous, good, or in love with God. There comes a time in your life when you must make a choice. And the choice is to get saved or to stay lost.

Have you ever acknowledged your own lost condition and need of salvation? A person can actually believe the Bible and still be trusting in his/her own good works. A lot of church going folks never call on the Lord for their own personal salvation. Do you remember a time in your life when you prayed for the Lord Jesus Christ to save you? If your answer is no, or you are not sure, read the verses below and do it now.

***Romans 10:13*** *For whosoever shall call upon the name of the Lord shall be saved.*

**There is no other way. No other religion. No other God but the Lord Jesus Christ. Jesus, alone, is the Saviour of your soul.**

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

***John 14:9*** *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

**1 John 5:12-13** *He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

**John 3:15-17** *That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

**Romans 10:9-13** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek:*

*for the same Lord over all is rich unto all that call upon him. **13** For whosoever shall call upon the name of the Lord shall be saved.*

**The verses below are God's conclusion on the moral goodness of mankind. As you can see, any bragging about personal goodness is pride and foolishness.**

***Romans 3:10-18*** (58 AD) *As it is written, There is none righteous, no, not one: {11} There is none that understandeth, there is none that seeketh after God. {12} They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. {13} Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: {14} Whose mouth is full of cursing and bitterness: {15} Their feet are swift to shed blood: {16} Destruction and misery are in their ways: {17} And the way of peace have they not known: {18} There is no fear of God before their eyes.*

According to God's word, we are all sinners and in need of repentance. Repentance means being willing to change or

turn from old attitudes, and ideas about God, just as much as it means being willing to change behavior. It may be your life style isn't all that bad, but have you been saved?

Going to church, giving money to worthy causes, and moral goodness is commendable, but beware; you can be a good person and still be lost. When it comes to getting into heaven, the only righteousness God accepts is the righteousness of Jesus Christ. And the only way to get Christ's righteousness is to believe in Him and ask Jesus to save you. When a person makes Jesus his/her Saviour, Jesus imputes or gives His righteousness to them.

***Romans 3:21-25*** *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to*

*declare his righteousness for the remission of sins that are past, through the forbearance of God;*

***Ephesians 2:8-9*** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

***John 3:16*** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

***Romans 10:9-10*** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

***Romans 10:13*** *For whosoever shall call upon the name of the Lord shall be saved.*

***Salvation is in Christ alone. There is no other way. No other God. Without Jesus Christ as your Saviour you are lost.***

*End*



## Glossary

**1<sup>st</sup> Heaven:** Space (atmosphere) surrounding planet earth.

**2<sup>nd</sup> Heaven:** Outer space, the universe

**3<sup>rd</sup> Heaven:** An infinite space beginning above the deep

**Allegory:** A story or parable typifying truth using metaphor and analogy

**Analogy:** A comparison of two things based on similarities

**Armageddon** The great battle ,Devil and mankind versus Jesus Christ- takes place same day as the Second Coming

**Beast:** Antichrist

**Bride:** Church, Body of Christ, Christians

**Daniel's 70<sup>th</sup> Week:** last 7 years of earth, prior to Second Advent.

**Deep:** Body of water surrounding the universe

**Firmament:** Heaven, universe, outer space

**Great Tribulation:** The final 42 months of Daniel's 70<sup>th</sup> week. Antichrist is ruling earth from a temple in Jerusalem.

**Great White Throne Judgment (GWTJ)**  
Main judgment for all mankind; takes place after the Millennium.

**Jacob's Trouble:** Last 7 years on earth.  
Israel is targeted by Antichrist

**Judgment Seat of Christ (JSC):** Judgment for Christians; happens in heaven after the rapture but before the Second Advent.

**Marriage of the Lamb-** Wedding- Jesus Christ marries the Church. Happens in heaven after the JSC- but before the Second Advent.

**Marriage Supper:** Reception dinner for the Bride. Takes place in heaven after the marriage, but before the Second Advent.

**Metaphor:** Thing, object, activity, or story used as a symbol of something else

**Millennium: Jesus' first** one thousand years on earth, begins day after Second

Advent. Jesus Christ rules the world from Jerusalem.

**Mount Zion:** Mountain located in the 3<sup>rd</sup> heaven. Location of God's temple and throne, and heaven's Jerusalem. There is also a Mount Zion on earth.

**New earth:** New planet earth created after the Millennium, immediately after the Great White Throne Judgment

**New heaven:** Heaven created new- after the Great White Throne Judgment

**New Jerusalem:** A city created after the Great White Throne Judgment, home for Christians in eternity.

**Rapture:** event- all living Christians removed from the earth in an instant concluding the Church Age. Scripturally called the adoption.

**Satanic Trinity:** Dragon, Antichrist, False Prophet

**Sides of the north:** Cosmographic location in the 3<sup>rd</sup> heaven. Location of God's temple and throne.

**The Body of Christ:** All Christians who have ever lived.

**The Church:** Body of Christ, Bride, Christianity

**The Regeneration:** Scriptural synonym for the Millennium, also called the rest and the refreshing.

**Types:** something that represents or foreshadows something else.

**Tribulation:** General and popular term for Daniel's 70<sup>th</sup> Week. Last 7 years prior to Second Advent.

**Zion:** Jerusalem

Books by Joseph Dulmage

America is in Prophecy;

Angels, Giants, and Things under the Earth

Approaching Adventure; Understanding  
Heaven

Distress of Souls; Yet Trouble Came

Divorce and Remarriage, For Christians

GAP

Healing

Kings Rule

Leviathan's Nightmare; Behold the Lamb

Serious and Unusual Christian Fiction

Tongues

What Might This Parable Be? Allegory from  
God