

# The Parables

*by Mary Bodie and Gene Hawkins*



That seeing they may see, and not perceive; and hearing they may hear, and not understand

Mark 4:12

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**Acknowledgement:** These comments on the Parables are Purpose of Jesus speaking in parables taken from Sister Bodie's study book, "**The biography of the King - Gospel of Matthew**," and Brother Gene Hawkins's study book, "**The Gospel of Luke - Portrait of Christ**." Both Books are available through [www.gracegod.com](http://www.gracegod.com)

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Mt 13.10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mt 13.11 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.

Mt 13.12 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.

Mt 13.13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Mt 13.14 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:

Mt 13.15 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.

Mt 13.16 But blessed are your eyes, for they see: and your ears, for they hear.

Mt 13.17 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.

Mk 4.9 And he said unto them, He that hath ears to hear, let him hear.

Mk 4.10 And when he was alone, they that were about him with the twelve asked of him the parable.

Mk 4.11 And he said unto them, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

Mk 4.12 That seeing they may see, and not perceive;  
and hearing they may hear, and not understand;  
lest at any time they should be converted, and  
their sins should be forgiven them”.

Lk 8.9 And his disciples asked him, saying, What might  
this parable be?

Lk 8.10 And he said, Unto you it is given to know the  
mysteries of the kingdom of God: but to others in  
parables; that seeing they might not see, and  
hearing they might not understand.

### ***Notes by Gene Hawkins on the Purpose of Parables***

The disciples were in a quandary as to what the  
parable in Luke 8:9 meant. Some have thought that Jesus  
used parables to simplify His teachings, so that they could  
be understood easily. This proves to be contrary to  
Scripture, as is evidenced by the apostle’s ignorance of the  
parable. The parables are actually a hidden code to be  
understood only by he "that hath ears to hear." They  
express spiritual mysteries, whereby God separates the  
true from the false; faith from unbelief. Much of the Word of  
God is in mystery form, and only they, who are truly  
dedicated to spiritual things, when among believers, can  
understand them.

### **The Ambitious Guest**

Lk 14.7 And he put forth a parable to those which were  
bidden, when he marked how they chose out the  
chief rooms; saying unto them,

Lk 14.8 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;

Lk 14.9 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.

Lk 14.10 But when thou art bidden, go and sit down in the  
lowest room; that when he that bade thee  
cometh, he may say unto thee, Friend, go up  
higher: then shalt thou have worship in the  
presence of them that sit at meat with thee.

Lk 14.11 For whosoever exalteth himself shall be abased;

and he that humbleth himself shall be exalted.

Lk 14.12 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.

Lk 14.13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

Lk 14.14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

***Notes by Gene Hawkins: The Ambitious Guest***

"And He (Jesus) put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, 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; 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 (Lk 14:7-9). Jesus' teaching of true humility is fundamental throughout Scripture, but the power to produce such fruit, emanates only from the New creation. These pious, self-righteous Pharisees constantly "chose out the chief rooms" to promote their own cause. The consequence to such behavior is SHAME.

The Proverbs testify that "before honor is humility" (Proverbs 15:33 & 18:12). It is a lesson that all men must learn, for the flesh is filled with a haughty, arrogant, and independent pride, which must be dethroned. This is Jesus' lesson here, as He says: "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. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Lk 14:10-11). The first experience of humbling is when a sinner bows before Christ, recognizing his deep need of a Redeemer. That, however, is only the beginning, for the lessons of true humility and dependence upon Him, are

learned constantly by experience throughout our days on earth.

"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. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Lk 14:12-14). Jesus continues His lesson on humility by instructing the giver. Giving is paramount to the growth and spiritual maturity of a believer, but it must be true giving with the Scriptural attitude of humility. One should not give to another who has the potential of "returning the favor," but rather seek out those who cannot repay, and "thou shalt be blessed."

### **Christ's Second Coming**

Lk 12.35 Let your loins be girded about, and your lights burning;

Lk 12.36 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.

Lk 12.37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Lk 12.38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Lk 12.39 And this know, that if the good man 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.

Lk 12.40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

### **Notes by Gene Hawkins: Christ's Second Coming**

"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" (Lk 12:36).

This portion applies to service. The faithful servant is the one who has the second coming uppermost in his heart. The context points to a future time, as we read that Jesus is coming FROM the wedding. The Church will already be in heaven at this time, and the servants addressed here, refer to Israel. However, the principles outlined, apply to anyone who would be a faithful servant. When He "cometh and knocketh," some will not be asleep, and will open the door immediately. "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thessalonians 5:6). These will be the servants who are blessed "whom when the Lord cometh shall find watching" (12:37).

The remainder of this verse specifically applies to the faithful servants of Israel: "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." These servants will usher in the Kingdom on earth, when the nation of Israel comes into the banquet of fellowship prepared by the Lord whom they have pierced. They will then become the head of the nations, God's kingdom of priests during the Millennium. Christ will appear at various times to the church, and He will likewise appear to Israel. Some will see Him in the second watch; others not until the third. The key to this is for all: "Who is watching?"

"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. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Lk 12:39-40). Jesus describes His coming as a thief to these servants, and Paul uses the same analogy in describing His appearance to the Church and to the world (1 Thessalonians 5:2).

### **The Cloth & Wineskins**

Mt 9.16 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.

Mt 9.17 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.

Mk 2.21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

Mk 2.22 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.

Lk 5.36 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.

Lk 5.37 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.

Lk 5.38 But new wine must be put into new bottles; and both are preserved.

Lk 5.39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

***Notes by Mary Bodie: The Cloth and Wineskins***

Jesus takes advantage of the opportunity to prepare them for the change of dispensations which is at hand.

There is to be a complete radical change, not the mere patching up of an old garment which was all the law could do; but an entirely new garment is the plan of God. The garment of legal righteousness was found wanting: men were naked, or as the prophet declared, clad in righteousness which was "as filthy rags" (Isaiah 64:6). How foolish then to waste valuable time in patching them; for even the help which God's law gave only made the rent worse, that is the law openly manifested the condition of man's righteousness. And the righteousness of God, which Christ is here emphasizing, must not be confounded in any



way with man's righteousness: they are in direct contrast. It must be either one or the other; no mixture of their principles either. To attempt such is to make bad, worse. And more, the Master insists that the spirit of joy, ecstasy, victory, "the new wine," fullness of the Spirit, which follows the message of the free offer of the garments of salvation, necessitates a "new bottle." Men do not put new wine into old wine-skins, they are not suitable; and neither does the Lord. He does not pour His Holy Spirit upon the flesh, does not fill the old creation with the spirit: but He puts "new wine into new bottles." The new creation who are clad in garments of righteousness, are therefore eligible to be filled with new wine. Behold He makes all things new, is the lesson.

***Notes by Gene Hawkins: The Cloth and Wineskins***

Jesus presented a parable to introduce the truth of the two creations, which truth He later unfolded fully to the Apostle Paul, for the Church. "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" (Lk 5:36). The Pharisees were trying desperately to "patch up" the old garment with all their works which could be seen by others. Jesus was telling them, "You need to become a completely new garment, or a new creature." Anything short of this only maketh a rent," or makes the problem more apparent. "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" (Lk 5:37). The new wine, the power of the Holy Spirit, was poured out on the day of Pentecost, and can never be contained in the old bottle of the flesh. Only the new creation is made to receive this new and powerful "Wine." The final verse reinforces the large gulf which exists between the flesh and the spirit:

"No man also having drunk old wine straightway desireth new; for he saith, the old is better (Lk 5:39). The flesh does not even desire the New Wine of the Holy Ghost, let alone receive it. Paul stated it perfectly in Romans 8:17: "The carnal mind is enmity against God: for

it is not subject to the law of God neither indeed can be."

### **The Dragnet**

Mt 13.47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Mt 13.48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Mt 13.49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Mt 13.50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Mt 13.51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

### ***Notes by Mary Bodie: The Dragnet***

"Again the Kingdom of heaven is Like unto a net that was cast into the sea and gathered of every kind." With this parable we have another turn; tho' it was spoken in the house to the disciples, yet it only connects with them in outlining another purpose in the plan of God. And a **later purpose** than either the ***parable of the pearl of great price or the treasure hid in a field***; that is after the Church has been caught away to be with the Lord and Israel have been found in the world and reinstated in their own land, there yet remains another event to follow - the Gospel must go out to the Gentiles. A **new** gathering begins when the **net** is cast into the sea - the nations. It gathers of every kind that is found there, both good and bad. There is no escaping the net. They hear unto life or unto death. **"He that believeth and is baptized shall be saved and he that believeth not shall be damned"** (Mark 16:16).

It is the everlasting Gospel which shall be preached at this time - Rev 14:6. And the terms of it show at once that it is quite a different message from that which is proclaimed today. **"Fear God and give glory to Him, for the hour of His judgment is come,"** (Rev 14:7) is not Paul's Gospel. It is not primarily a message of grace but rather of judgment

because of their previous attitude to the offer of grace. But there is an escaping of the judgment by repentance, as the terms indicate. We see the result of this proclamation in the separation of the sheep from the goats when the Lord appears (Mt 25:32). In the harvest of the wheat fields of the Church age as depicted in the parable of the tares and wheat, we have no such separation of the wicked from among the righteous, but the **wheat** is viewed as gathered out, in **bundles** or **ranks**, from among the **tares** and taken to heaven before the **drag-net** or judgment message is cast into the sea. The fish that are gathered therein are seen later as the sheep and goats, which are judicially separated from one another. The wicked depart into everlasting fire, while the righteous are left for blessing in the visible Kingdom of the Son of man on the earth, which He turns over to the Father.

### **The Far Country or Ten Pounds**

Lk 19.11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Lk 19.12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Lk 19.13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

Lk 19.14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Lk 19.15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Lk 19.16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

Lk 19.17 And he said unto him, Well, thou good servant:

because thou hast been faithful in a very little,  
have thou authority over ten cities.

Lk 19.18 And the second came, saying, Lord, thy pound  
hath gained five pounds.

Lk 19.19 And he said likewise to him, Be thou also over  
five cities.

Lk 19.20 And another came, saying, Lord, behold, here is  
thy pound, which I have kept laid up in a napkin:

Lk 19.21 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.

Lk 19.22 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:

Lk 19.23 Wherefore then gavest not thou my money into  
the bank, that at my coming I might have  
required mine own with usury?

Lk 19.24 And he said unto them that stood by, Take from  
him the pound, and give it to him that hath ten  
pounds.

Lk 19.25 (And they said unto him, Lord, he hath ten  
pounds.)

Lk 19.26 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.

Lk 19.27 But those mine enemies, which would not that I  
should reign over them, bring hither, and slay  
them before me.

***Notes by Gene Hawkins: The Far Country***

The following parable was given for two distinct  
reasons. One, because He was near to Jerusalem and He  
must make them understand that rather than being made  
King, He was to be rejected. Second, the Kingdom was not  
going to be immediately established.

"He said therefore, A certain nobleman went into a far  
country to receive for himself a kingdom, and to return. And  
he called his ten servants, and delivered them ten pounds,

and said unto them, Occupy till I come" (Lk 19:12-13) The nobleman is Christ who went into a far country and was rejected by His own. It refers to his work of redemption which will gain Him the Kingdom upon His return as King of kings and Lord of lords. Until that time, His servants are charged with a certain business and are simply to "occupy" until He returns. From the Scripture, we realize that between His departure and return lies an entire dispensation wherein we also must be faithful.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Lk 19:14). This is another group beside the servants. Such citizens refer to Christ rejecters of today, who have no intention of submitting to His authority. The servants are those true believers who have been entrusted with the Gospel. The inference is that each has been given an equal portion of one pound, and this entire parable points out the differences which exist in God's people.

Ten servants are involved, but only three are called to account, when the Master returns "having received His Kingdom" (Lk 19:15). "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Lk 19:16-17). The second turned his pound into five and is rewarded with authority over five cities. The lesson is not concerning salvation, but rather service, and we are taught that greater faithfulness to what has been given, demands greater reward. Each has been given a "pound," but some have been far more diligent and aggressive with it, and will likewise reap a greater harvest of reward in eternity.

The third servant shows one who did nothing with what was given to him. He returned the original pound, saying, "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. 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:" (Lk 19:21-22). Let us note

several things: First, this man is motivated by the fear of a PERCEPTION that is in no wise true. Second, this fear did not prompt him to do that which was right. Third, like the two before him, he was rewarded according to his deeds, or lack thereof. Fourth, he is judged according to his own comprehension of the Lord- -" out of thine own mouth will I judge thee."

This final statement is typical of many today who have such a distorted view of the God of all grace. Some see Him as being very harsh and severe, One to be feared, and as noted here, One who is unjust. Such a comprehension is a detriment to growth and faithfulness. Paul describes the loss of such a one in Galatians 5:4; "Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace." As further described in Galatians, when one refuses to enter into a relationship based upon Divine Grace, he forfeits the reward which he could have had. The conclusion of the message to this unfaithful servant is a rebuke. "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" (Lk 19:23). He is saying that rather than letting it lie completely dormant, it could have at least been invested for interest. There is no excuse for doing absolutely nothing. "And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds" (Lk 19:24). If one is not faithful, someone else will do the job and receive the accompanying reward.

"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" (Lk 19:26). These words seem to have been spoken for two reasons. The first is that they are a continuation of Jesus' words in Lk 19:24, explaining why the pound of the unfaithful is given to the one with ten. Second, it is an answer to the natural reasoning which is interjected in Lk 19:25: "And they said unto Him, Lord, he hath ten pounds." Jesus uses the expression, that which he hath" in a number of places, such as in "Matthew 11:15 He that hath ears to hear, let him

hear" and in Matthew 13:9, "Who hath ears to hear, let him hear." In this parable, it means one who has the initiative and opportunity to conduct himself wisely. When men are faithful, they are entrusted with even more. When they are not, even the opportunities and resources provided them are taken away and given to one who will make good use of them.

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me (Lk 19:27). These are the "citizens" referred to who refuse to submit to the authority placed over them. "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Lk 19:14). They are specifically declared to be enemies, which means they are Christ rejecters and they are dealt with accordingly.

### **Fatherhood**

Lk 11.11 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?

Lk 11.12 Or if he shall ask an egg, will he offer him a scorpion?

Lk 11.13 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?

### ***Notes by Gene Hawkins: Fatherhood***

Giving a stone for bread will not stop the pangs of hunger. A serpent in exchange for a fish, or a scorpion for an egg, would inflict great pain and risk, Jesus' argument is that our heavenly Father not only guards us against injury, but gives only good gifts for our benefit and edification. He specifically mentions the Holy Spirit, and this tells us that such power is received according to the principles of faith. Some believers have received this divine gift immediately upon asking, while others have had to exercise great persistence. Regardless of how God chooses to meet such needs, the key is that we are to come to him as a son desiring gifts from our Father.

## **The Fig Tree**

Mt 24.32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Mt 24.33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mt 24.34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Mt 24.35 Heaven and earth shall pass away, but my words shall not pass away.

Mk 13.28 Now learn a parable of the fig tree; When her branch is yet tender and putteth forth leaves,

Mk 13.29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Mk 13.30 Verily I say unto you, that this generation shall not pass, till all these things be done.

Mk 13.31 Heaven and earth shall pass away: but my words shall not pass away.

Lk 21.29 And he spake to them a parable; Behold the fig tree, and all the trees;

Lk 21.30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Lk 21.31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Lk 21.32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

### ***Notes by Mary Bodie: The Fig Tree***

The fig tree is again used as the illustration of Judah; but here of her revival. "When her branch is tender and putteth forth leaves ye know that summer is nigh." The fruit is there on the fig-tree, as soon as the leaves appear.

Thus the teaching is obvious. Israel's hopes will come to sudden fruitage, when their Great Kinsman Redeemer takes up their cause. "The man will not be at rest until He has finished the thing this day," as Ruth said to her daughter-in-law (Ruth 3:18). The very generation that sees



the beginning of those wondrous events will be in evidence at their close. The suddenness of the final results is the point that He is emphasizing, also that the Jewish race will be in evidence.

**Notes by Gene Hawkins: The Fig Tree**

"And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (Lk 21:27-28). Though these words can be applied to the Church when we see the signs marking the end of this present age, the context refers to the redemption of Israel as a nation, as is indicated by the following parable. "And He spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Lk 21:29-31). According to prophecies, both in the old and New Testaments, the nation Israel is destined to go through a "hard winter" of experience because of their unbelief and rejection of the Messiah.

Following the devastating events outlined in this chapter, their spring time of resurrection will be sure. The awful expressions of death, are in fact, forerunners of coming life, wherein they will be revived from the rubble of the tribulation to emerge as God's fig tree, with fruit both for Him and the nations to whom they will now be ready to minister. We see also that Jesus alludes to the time period when such shall take place, for He says: "Verily I say unto you, this generation shall not pass away, till all be fulfilled" (Lk 21:32). The same generation that witnesses the horror described earlier, is assured of living to see this chosen Nation lead the way to spiritual fruitfulness. Notice the order in Luke 21:29, "the fig tree- -and all the trees." It is the Jewish nation, which will lead the rest of the trees, or nations, into the millennium. These promises are sure, for "Heaven and earth shall pass away: but my words shall not pass away" (Lk 21:33).

## **The Good Samaritan**

Lk 10.30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Lk 10.31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Lk 10.32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Lk 10.33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

Lk 10.34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Lk 10.35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him and whatsoever thou spendest more, when I come again, I will repay thee.

Lk 10.36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Lk 10.37 And he said, He that shewed mercy on him.

Then said Jesus unto him, Go, and do thou likewise.

### ***Notes by Gene Hawkins: The Good Samaritan***

The parable of the Good Samaritan is found only in Luke, and presents a glorious portrait of the peace offering, which brings God and man together on the basis of a common sacrifice. "A certain man went down from Jerusalem," describes Adam leaving the "foundations of peace," which he enjoyed in the Garden of Eden, on his way

to Jericho, "the place of fragrance." Jericho depicts the world and the fragrant deceptions of Satan.

It was on such a road that he fell victim to thieves, who stripped him of his raiment, or "robe of human righteousness," wounding him and leaving him half-dead, or under the sentence of death, being dead in trespasses and sins. The certain priest who chanced to pass, represents the law and all its ritual, and he was forced to pass by on the other side, unable to help and restore life. Next, came the Levite, figurative of the works of the law, and he "looked on him," but he too, must pass by on the other side" (Lk 10:30-33).

Finally the good Samaritan, "as He journeyed, came where he was." This was not a chance meeting, for Jesus was on a mission, ordained of His Father. He condescended to a realm of total corruption and depravity. The fact that this man was a Samaritan is interesting, for the Samaritans were a despised and rejected people. The woman at the well made such a remark to Jesus: "The Jews have no dealings with the Samaritans" (Jn 4:9). But this is the very burden of the parable. It is the despised, rejected One, who ultimately comes to deliver the very ones who have disdained Him.

There are seven beautiful steps of action seen in these verses, which portray the perfect work of redemption." First He "came where he was." Second, "He saw him." Jesus knew the dreadful plight of sinful humanity.

Third, He had compassion on him. This heavenly Minister did not turn from such a despicable sight and pass by on the other side. His heart was filled with a desire to help. Thus, He went to him, willing to get down into the very dust of corruption with this poor, sinful, dying creature that He might lift him up. He did not stand afar off and tell him, "do your best and I will help you." He accepted him just as he was, in his miserable and helpless condition.

His medicines are found in the fifth step as He "bound up his wounds, pouring in oil and wine, and set him on His own beast." Jesus stopped the bleeding, as He bound up those deadly sin wounds with His tourniquet of Divine Grace. "Where sin abounded, grace did much more abound" (Romans 5:20). The oil and wine are symbols of

the comfort and joy of the Holy Spirit, and setting him on His own beast indicates a complete victory over the "ass" of the old creation.

Step six informs us that He brought him to the inn, figurative of the vast store of resources and provisions, found in Paul's Gospel. It was here that He "took care of him," even as we experience the tenderness of His hands today. Finally, "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" (Lk 10:35). This tells us that the full price of redemption has been paid at the cross. There will be no payment demanded of this poor fellow. The innkeeper, the Holy Ghost, has full provision now to "take care of him" to a complete recovery.

The question, "who is my neighbor?" was answered with another question, "Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Again the lawyer was correct, as he said, "He that showed mercy on him. Then Jesus said unto him, Go and do likewise" (Lk 10:37). It is only the new creation that possesses such love and grace, for as the parable indicates, it is the one who has been rejected by others, who returns to help one in need. "Go, and do thou likewise," means that we, too, must minister at our own expense to help others. Moses, Joseph, Jephthah, and others followed this pattern. We cannot make atonement in any way, but these same principles apply to our own attitudes and actions regarding others. "freely we have received, freely we give" (application of Mt 10:8).

### **The Householder**

Mt 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.

### ***Notes by Mary Bodie: The Householder***

Jesus had been prophesying new things connecting them with the old. Israel were expecting the Kingdom of

heaven on earth. That was an old thing to them; but the consequent other purposes were new things; therefore His words of instruction to them. They were to be as the **"instructed scribe,"** teaching others the truths of the Old Testament, the types and shadows, bringing them forth and adjusting them to the teaching of the New Testament; for God's plan is in perfect agreement. The new revelation, given to the Apostle Paul and other writers, but enfolds or substantiates the old revelation. The Bible is a perfect library of 66 books, and there is no discrepancy anywhere. It is like unto a great cupboard or treasure house wherein the teacher or scribe may enter at any time and bring forth food or riches to nourish and enrich the poor and hungry of this age.

Jesus now leaves that place and enters into His own country. This is significant. It implies that His rejection by the nation being almost complete, He therefore rejects the nation. He henceforth walks in a path of separation from a world that is at enmity with Him: but in which grace still operates and finds some poor creatures who are willing to receive His blessing and thus become identified with Him as His instruments.

He comes therefore to Nazareth, His home town as we would say, where tho' they are perforce obliged to own His mighty works and wisdom, yet they would not acknowledge His divine right to them. **Whence Hath this man this wisdom and these mighty works?** They are astonished; for they know His mother and His kindred and they suggest no such possibilities. And this very fact, which caused them to marvel, His words and works being so far beyond the natural, was the very proof of His divine claim. But no, they will not allow this, rather they will discredit what is plainly manifest before their eyes, than receive a carpenter's son as their Messiah. They insist that divine power shall not be displayed without human credentials and earthly pomp and greatness, even as is the case today.

Thus the very fact which was His glory, that He was not a creature of circumstance, derived no power or honor from man, was the very cause of His rejection. He thus set man

aside: He would owe him nothing. He came to serve men, for which He took the lowest place, hence became independent of all that man can give Him. And it is written **"They were offended in Him."** They judged Him according to the world's judgment, because they had not judged the world. But so it ever is, a prophet may be in honor anywhere but in his own country: therefore Nazareth shuts itself out from the blessing which He was ready and longing to bestow. He could do no mighty works there **"because of their unbelief."**

### **The King**

Lk 14.31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Lk 14.32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Lk 14.33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

### **Notes by Gene Hawkins: The King**

Jesus' illustration of a king preparing for war is closely akin to the parable of the tower. As He describes a king preparing for war. "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace" (Lk 14:31-32). We do not take our place in the heavenlies without a fight, which is against Satan. Jesus is teaching that one must count the cost of that battle, and be willing to endure the hardships of it, or he will indeed compromise. Such a cost is summed up in these words: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Lk 14:33).

He did not say, "You cannot be a child of God," but He

was referring to a disciple, or learner. The one who follows Jesus all the way cannot compromise his position. This is illustrated by His next statement: Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear (Lk 14:34-35). It is the new life of Christ, which we have been given that is the seasoning, or influence on those around us. Jesus always had an impact on those around Him, both believers and unbelievers. We are to be the same, and this can only happen when we are willing to follow these principles of true discipleship.

### **The Lamp**

Mt 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Mt 5.15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mt 5.16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mk 4.21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Mk 4.22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Lk 8.16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

Lk 8.17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Lk 11.33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

Lk 11.34 The light of the body is the eye: therefore when

thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Lk 11.35 Take heed therefore that the light which is in thee be not darkness.

Lk 11.36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

***Notes by Gene Hawkins: The Lamp***

The Great Master continued His parables describing the gross unbelief of this people. "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light" (Lk 11:33). Israel claimed to be that lighted candle, because God had given them the Law. Had this been true, they would have been a beacon in darkness, setting an example for others, as did the Queen of Sheba and repentant Ninvah. Any light which they may have had, however, was hidden beneath the bushel of hypocrisy and unbelief. "The light of the body is the eye: therefore when the eye is single, thy whole body also is full of light" (Lk 11.34).

No one can become a luminary unless he receives the Light. Israel had failed to do this, for the simple reason that they did not have a "single eye." The word single means "folded together" as a single unit, rather than being divided. Throughout the rest of this chapter, Jesus arraigns the Scribes, Pharisees, and lawyers for their double standard. They did not have a single eye of purpose to receive the Light which was in their midst. When an eye is evil, or rejects the light, the body also is full of darkness. This nation, though it practiced even the finer points of the law, became a body of darkness. "Take heed therefore that the light which is in thee be not darkness."

Men cannot remain neutral in their attitude to the Light. This is a principle which applies to any truth in Scripture, not just initial salvation. If one refuses the light in any area of his Christian life, that point of truth becomes darkness to



him. The next verse tells us that true witness comes from the one who would receive the full spectrum of light. "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light" (Lk 11:36). In actuality we do not receive the fullness of light all at one time, but it is the ATTITUDE OF BEING OPEN TO ALL TRUTH, or having a single eye toward the light, that is the subject here.

***Notes by Mary Bodie: Ye are the Light of the World***

Matthew 5:14 "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick and it giveth light unto all that are in the house." Then because He adds, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Many confuse the light with the good works, which is unfortunate. These are entirely distinct, yet dependent upon one another; for instance there can be no testimony for Christ without light, yet at the same time, if there be light there must be some testimony - the lips must speak. But we must put first things first. "The life which is the light of men," will bring forth good works that will glorify the Father. Christ Himself is the light that is come into the world, and if men love darkness it is "because their deeds are evil," as He Himself assures. We let our light shine when we confess Him boldly without fear or favor. The lamp is not to be hidden under the bushel of commerce, that is for business reasons of gain or self-interest, but it is to be set up on high, that the whole house may get the benefit of the light, and then there will be "good works," indeed.

Israel, the kingdom people, will occupy, in the purpose of God, the high place, the holy city Jerusalem which is situated upon the hill of Zion. They are the true heirs to which He here refers. Their light will shine, undimmed in luster, throughout the world during the Millennial age; and to this even the physical things in nature will respond, for the sun will shine seven times brighter than now.

## **The Leaven**

Mt 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.

Lk 13.20 And again he said, Whereunto shall I liken the kingdom of God?

Lk 13.21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

### ***Notes by Gene Hawkins - The Leaven***

Then said He (Jesus), unto what is the kingdom of God like? And to what shall I resemble it (Lk 13:18). Two parables follow, and both are prophetic of this Church Age. These are only two of the seven given in Matthew 13, as Jesus records God's governmental requirements of the trespass offering. In presenting the peace offering, with its message of fellowship between God and man, especially during this age, Luke records only the parable of the mustard seed and the leaven hidden in three measures of meal. The grain of mustard seed (Lk 13:19) describes the small beginning which the Church had at the Day of Pentecost, as only 120 believers were gathered in an upper room. On that day, they were baptized into one body by the Holy ghost, and from that humble beginning, a "great tree" has grown. This tremendous growth did not include the spiritual realm, however, for "fowls of the air lodged in the branches of it."

Those birds represent evil spirits which have invaded the church (Revelation 18.2), and tell us that large enterprises are not always an indication that such growth is of God. The "woman" who hid the leaven in three measures of meal, is a picture of the church as a whole, who allowed the leaven of error to corrupt the original pure meal. The three measures of meal indicate the fullness of the Trinity operating at the beginning of this Church Age. Religious leaders no longer submit to that fullness of authority, denying the dynamic power of the Holy Ghost in their lives. The Spirit's glorious ministry of revealing Christ and His

Truth, has been substituted for the thoughts and ideas of men, thus the whole lump has been leavened.

The Apostle Paul warned of this impending corruption when he addressed the Ephesians' elders. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things (leaven) to draw away disciples after them" (Act 20:29-30). The departure of Paul, means the departure of the Gospel of Grace which he proclaimed, and because of that void, spirituality in Christendom is woefully lacking.

### **The Lost Coin**

Lk 15.8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Lk 15.9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Lk 15.10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### **Notes by Gene Hawkins: The Lost Coin**

"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? (Lk 15:8). This second parable testifies of the Holy Spirit working through the Church, spreading the light in order to find the lost piece of silver- -the redeemed. Characteristically of Luke, there is the call to her friends and neighbors to "Rejoice with me; for I have found the piece which I had lost" (Lk 15:9). Jesus' conclusion is the same as before: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"

(Lk 15:10). Such sinners were the very ones disdained by the Pharisees and scribes, as seen before.

## **The Lost Sheep**

Mt 18.12 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?

Mt 18.13 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.

Mt 18.14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Lk 15.3 And he spake this parable unto them, saying,

Lk 15.4 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?

Lk 15.5 And when he hath found it, he layeth it on his shoulders, rejoicing.

Lk 15.6 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.

Lk 15.7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

### ***Notes by Gene Hawkins: The Lost Sheep***

"And He (Jesus) spake this parable unto them, saying, 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?" (Lk 15:3-4). This parable describes the work of the Son, as the Shepherd coming to seek and save that which was lost. The interpretation of verse seven describes the ninety and nine in the wilderness as the Pharisees, who were in their own "wilderness of rebellion, in bondage to Satan. They are the "just persons which (think) they NEED NO REPENTANCE," and thus, Jesus was unable to help

them. They did not realize that they were in this hopeless condition.

The one sheep who was lost tells of those publicans and sinners who felt their need, and were the "one sinner" that repenteth. "And when he hath found it, he layeth it on his shoulders, rejoicing. 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" (Lk 15:5-6). Matthew 18:12-14 also records this parable, but only Luke tells of the tenderness between Shepherd and sheep, as He carries this "newborn," holding it closely on His shoulder. Matthew records the rejoicing, but it is only the Shepherd who is mentioned. In our text, others are invited to join in the festivities. Again, Luke takes great care to portray the love, joy, and intimacy set forth by the peace offering.

### **The Marriage Feast**

Mt 22.1 And Jesus answered and spake unto them again by parables, and said,

Mt 22.2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Mt 22.3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Mt 22.4 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.

Mt 22.5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

Mt 22.6 And the remnant took his servants, and entreated them spitefully, and slew them.

Mt 22.7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Mt 22.8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Mt 22.9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Mt 22.10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Mt 22.11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Mt 22.12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Mt 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.

Mt 22.14 For many are called, but few are chosen.

Lk 14.16 Then said he unto him, A certain man made a great supper, and bade many:

Lk 14.17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

Lk 14.18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

Lk 14.19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

Lk 14.20 And another said, I have married a wife, and therefore I cannot come.

Lk 14.21 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.

Lk 14.22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

Lk 14.23 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.

Lk 14.24 For I say unto you, That none of those men which were bidden shall taste of my supper.

**Notes by Mary Bodie: The Marriage Feast**

And Jesus spake again to them saying, "The Kingdom of heaven is like unto a man, a king, who made a marriage for his son and sent his servants to call those who were invited to the wedding" (Matthew 22:1-2).

The above is a most important parable. It contains some deep and fundamental principles which were the actual and constraining causes of creation. In the king who desired to make a marriage for his son we have a representation of God, the Father of our Lord Jesus Christ. In the eternal ages, we know not how far back, this desire was in His bosom, and He went about to execute a design whereby He might attain His purpose. Therefore we have the first creation. He planned the whole scheme and then made a blue print, as the architect would say, of His whole counsel, in which the man and his wife were the central figures.

This counsel or will of God we find out-lined in the Scriptures. And it is a marvelous coincidence, which proves our point, that the Bible commences with a wedding (Genesis 2) and ends with a wedding (Revelation 19). The last Adam (The Lord Jesus- 1 Corinthians 15:45-47) must have His help-meet, His Eve, as well as the First Adam. All that is written in between, as well as the ages which separate these two great events, are but a preparation for the marriage of the King's Son. Does this not fill us with awe and worship to contemplate the wisdom of Him who has ordained all things after the counsel of His own will? But to return to the parable. In the first place there is no mention of the bride; but she is the principle figure and as there can be no wedding without her, we know she is implied. The call is sent, first to the Jews. They already were the invited guests; but in due time the call became insistent. That was the message of the forerunner John

(the Baptist), and the apostles before Calvary.

The invitation is apparently disregarded. Those invited would not come. But that did not hinder the King. He proceeds with his preparations: "the oxen and fatlings are killed" (Mt 22:4). Here we have Calvary most perfectly expressed. Christ as the bullock and the lamb must be sacrificed before there could be any nuptial feast. Now the call is more positive - "all things are ready; come unto the marriage" (Mt 22:4). But the latter folk made light of the invitation. They did not consider it seriously. It was not of any importance to them. Their own interests were paramount. One went to his farm, another to his merchandise they neglected the great salvation. But there were others, the smaller number, the remnant, which did worse. They not only mocked, but ill-treated and afflicted the King's servants, even slaying some of them.

We are surely not in any doubt as to the interpretation of the above. The attitude of Israel toward God's message of grace is plainly discernible as well as His judgment of them in that which follows. The King's wrath boils hot against those murderers who thus rudely disregard His offer of good-will and fellowship. He sent his armies and destroyed both those men and their city in 71 AD, under Titus the Roman general. But yet the King is not daunted nor discouraged. He has set out to make a marriage for His Son and nothing can stop Him of His purpose. It must be consummated. He has gone too far now to draw back in any measure. And as He intends to have a great feast, He must perforce have those guests: therefore He sends out the invitation again, "Go ye therefore into the highways and as many as ye shall find invite to the marriage" (Mt 22:9). The King is not at all particular nor exclusive. His invitation surely reminds us of the whosoever of the Gospel. There is no difference as to the worthiness or unworthiness of the individual. The bad and the good are gathered regardless of their condition. Their acceptance of the invitation is the only requirement. Salvation is needed by the best and available for the worst. The King Himself provides the wedding clothes. Thus the seats at His



banquet are all filled. The wedding is supplied with guests. It is all at His expense.

But this is not the end of the story; for we have here only a parable and the Teacher is now emphasizing man's responsibility, the other side of the question. The Kingdom at the present time, as we have seen repeatedly in our study, is in a mystery form. This phase is a mixed condition, the false found with the true. That makes it difficult to interpret. Yet when we consider that while the King is absent the administration of the kingdom is in the hands of men, we need not be surprised at its condition. It will be cleansed of all that offends when the King comes and takes the government into His own charge. The gathering of the guests is of course seen upon earth. It is profession without actual possession, to which He refers and in which there is confusion. There is no prophetic outline given us here as to final events. It is just the bare fact stated of what the end will reveal as to the class which the man without a wedding garment represents. The revelation of the King will reveal the hypocrisy which is hidden today. Only the robe of righteousness, procured because of the slain Bullock and Fatlings will be allowed at that great nuptial feast. This is the best robe in the Father's house and is suitable for even the best seat at the banquet table. Judgment is inevitable. The king said unto his servants, "Bind him hand and foot and cast him into outer darkness" (Mt 22:13). The rejecter of Christ is of necessity outside of all the light and rejoicing of the house of God. Then the awful sting of remorse follows; "there is the weeping and gnashing of teeth." Yet even so the Master emphasizes in all of this the sovereignty of God. He will not allow that it is in the power of man or of Satan to defeat His purposes. He simply affirms by His closing words, "Many are called, but few are chosen." what Scripture constantly asserts, that, "Known unto God are all His works from the beginning of the world." God knew what He should do. He simply let the devil and man have the stage of this world for a while and play their little parts. When they are about thru, having reached the climax, He will surprise them by a sudden entrance upon

the stage in the last act. Then the setting of the drama as well as its end will change. Exit Satan and man. God will have the leading part. He will show Himself Sovereign over all.

**Notes by Gene Hawkins: The Marriage Feast**

Jesus spoke the following parable "Then said He into him, A certain man made a great supper, and bade many" (Lk 14:16). Before we continue, it is interesting to note that while Luke wrote about a "man" giving a supper, Matthew, who presents Christ as the King, said, "The Kingdom of Heaven is like unto a certain king" (Matthew 22:2). Luke characteristically describes the character as a man who sent "his servant at supper time to say to them that were bidden, Come; for all things are now ready" (Lk 14:17). "All things which are ready" refer to all the provisions of redemption, and Matthew adds, "my oxen and fatlings are killed."

Those who were invited immediately began to make excuses, the different attitudes presented by this parable can be found in many hearts today, but here, Jesus is speaking primarily of Israel's attitude of rejecting the provisions of Calvary. The first excuse was: "I have bought a piece of ground and I must needs go and see it" (Lk 14:18). This refers to Israel who was so occupied with their works that they could in no wise give heed to the opportunity offered them. the second one said: "I have bought five yoke of oxen and I go to prove them." The ox is only a type of Christ as the sacrificial servant of God, but Israel was much more occupied with the shadow, or type, than with the Substance who was walking among them. The third one asked to be excused because "I have married a wife, and therefore I cannot come" (Lk 14:20). This represents Israel who was joined to the daughters of religion rather than with Christ.

God's order was "to the Jew first and also to the Gentile" (Romans 1:16). Paul followed this pattern in his ministry, as he said on Acts 13:46: "It was necessary that the Word of God should first have been preached to you (Jews), but seeing ye put it from you, and judge yourselves

unworthy of everlasting life, lo, we turn to the Gentiles."

This parable teaches the same truth.

That servant came and showed 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" (Lk 14:21). The Jews were just as needy as the Gentiles described here, but they did not admit it. The conditions seen in this verse show just how depraved all men are in the sight of God. They are poor, or bankrupt, having no righteousness. They are maimed, having been wounded by sin and Satan, and they are halt, unable to walk in the paths of righteousness. Finally, they are blind, not being able to see the light of God's Word.

All of these people are invited to this great feast purely on the basis of Divine Grace, for there is no way that men can recompense God for such Favor. This is still the message for today, and not only do we receive it into our own lives, but as Jesus has already instructed in (Lk 14:13), we are to show the same attitude of grace to others. But there is more to this parable. The house is still not full, "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" (Lk 14:23).

This proclamation speaks of the time when the Gospel will be preached to "whosoever will," after the present Church Age is over, The first invitation carried into the city, corresponds with the commission in Mark 16:15, that the Gospel go to every creature. The second one reaches a much wider area to include the highways and hedges. This refers to the Gospel being preached to all nations (Matthew 28:19), and will be accomplished by Israel during the Millennium, when they will become God's worldwide evangelists, after they, as a nation, turn to the Lord.

"For I say unto you, that none of those men which were bidden shall taste of my supper" (Lk 14:24). This verse presents another noteworthy contrast with the account given in Matthew, which tells about the one without a wedding garment, who was cast out into outer darkness

where there is to be weeping and gnashing of teeth (Matthew 22:11-13). The difference is noted because Matthew presents the trespass offering, which demanded absolute satisfaction of God's government against Christ rejecters. Luke, on the other hand, emphasizes the blessings of the peace offering, as men are brought into fellowship with God on the basis of the sacrifice of Christ.

### **The Mustard Seed**

Mt 13.31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Mt 13.32 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.

Mk 4.30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Mk 4.31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

Mk 4.32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Lk 13.18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

Lk 13.19 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.

### ***Notes by Mary Bodie: The Mustard Seed***

This parable gives us the growth of a living thing: but with this difference in this present instance - the growth is out of proportion to the seed. It appears to go beyond the limits of nature. No one would ever expect such an immense tree from the tiny seed which marked its beginning. But this is the teaching - its growth is

supernatural. And when we understand the parable, the application is remarkable.

A tree in the Scriptures, generally refers to a **kingdom**, Ezekiel the prophet compares the Assyrian power to a great cedar, (Ez 31:3-6) "**Therefore its height was exalted above all the trees of the field and its boughs were multiplied \* \* \* All the fowls of heaven made their nests in its boughs** and all the beasts of the field bring forth their young; and under his shadow dwelt all great nations." Daniel also in somewhat similar language gives a description of the Babylonish kingdom of Nebuchadnezzar's day. He says, "**The tree which thou sawest which grew and was strong; whose height reached unto heaven and its sight thereof to all the earth, \* \* \*** under which the beasts of the field dwelt and upon whose branches the fowls of the air had their habitation; it is thou, O king" - Dan 9:20-22.

The resemblances in both these cases, to the tree of the parable, surely cannot be doubted. They all figure earthly power and pomp; but in the latter case, it is as we previously remarked, an outdoing of nature, a going beyond what could have been expected in the natural. A small shrub grows into a great tree. which affords shelter in its branches, to the birds of heaven; but if we look at this as divine increase, why is it not more glorious, more sublime? The mention of the fowls gives us the answer; for in the first parable, they are viewed as carrying away the good seed, which the Lord there interprets as the work of the **wicked one**. Therefore we see that Satan as well as God had somewhat an interest, as well as a hand in the development of this mysterious tree.

The previous parable gave us the mixed inward condition of the kingdom of heaven during this period of the King's rejection, while in the present parable, we have its outward visible form. From a very small beginning, that little despised band in Jerusalem (120 people waiting for the advent of the Holy Spirit), the kingdom of heaven has extended itself thru out the world. It has developed from a tiny seed - has become a great tree; but notice that it is

compared to a mustard tree, a tree of instability and weakness. It is not rooted and grounded and is easily crushed and broken. Such is the outward aspect of that which claims to be of God in the world. It simply teaches us that Christianity has become assimilated to the principles of the world, and sight of men, it is weakness personified in the sight of God.

In the beginning the Christians were identified with Christ in His rejection. The world was their enemy; they were persecuted, afflicted, tormented, obliged to hide away in dens and underground places and worship the Lord in secret, meeting at night for fear of the enemies of the Lord. But now, what a change! The world loves them. They have become respectable, well-known and honored; at home in the world that crucified the Lord of glory whose followers they claim to be. They are ruling now, **reigning as kings** without Paul; that is reigning, when they should be strangers and pilgrims in this evil age. Paul and his associates refuse to reign until Christ is the King. Hallelujah!

But even tho' apparently the world and the church are one, yet the religious and national interests can never become so perfectly amalgamated that the tree will assume the mighty dimensions of imperial rule. Tho' the harlot sits in the saddle, holding the reins and guiding the beast, yet she is diverse from him. She has corrupted, rather than cleaned up the world, and for her reward she is elevated as the mistress over it. She says of herself, "**I sit as a queen and am no widow and shall see no sorrow**" - Rev 18:7. She has lost her character of separation and become a part of that which hates God. The children of the wicked one - "**The fowls of the air,**" **are wise in their generation.** They realize their affinity with her, for they roost under her wing and have become a part of that unnatural tree. Therefore we assume that the kingdom in mystery owns the sway of Caesar and has become independent of the true King.

***Notes by Gene Hawkins: The Mustard Seed (repeated from leaven)***

Then said He (Jesus), Unto what is the kingdom of

God like? And to what shall I resemble it (Lk 13:18). Two parables follow, and both are prophetic of this Church Age. These are only two of the seven given in Matthew 13, as Jesus records God's governmental requirements of the trespass offering. In presenting the peace offering, with its message of fellowship between God and man, especially during this age, Luke records only the parable of the mustard seed and the leaven hidden in three measures of meal. The grain of mustard seed (Lk 13:19) describes the small beginning which the Church had at the Day of Pentecost, as only 120 believers were gathered in an upper room. On that day, they were baptized into one body by the Holy ghost, and from that humble beginning, a "great tree" has grown. This tremendous growth did not include the spiritual realm, however, for "fowls of the air lodged in the branches of it."

Those birds represent evil spirits which have invaded the church (Revelation 18.2), and tell us that large enterprises are not always an indication that such growth is of God. The "woman" who hid the leaven in three measures of meal, is a picture of the Church as a whole, who allowed the leaven of error to corrupt the original pure meal. The three measures of meal indicate the fullness of the Trinity operating at the beginning of this Church Age. Religious leaders no longer submit to that fullness of authority, denying the dynamic power of the Holy Ghost in their lives. The Spirit's glorious ministry of revealing Christ and His Truth, has been substituted for the thoughts and ideas of men, thus the whole lump has been leavened.

The Apostle Paul warned of this impending corruption when he addressed the Ephesians' elders. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things (leaven) to draw away disciples after them" (Act 20:29-30). The departure of Paul, means the departure of the Gospel of Grace which he proclaimed, and because of that void, spirituality in Christendom is woefully lacking.

## **The Pearl of Great Price**

Mt 13.45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Mt 13.46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

**Notes by Mary Bodie: The Pearl of Great Price**

**"Again the Kingdom of heaven is like unto a merchantman seeking goodly pearls. Who when He hath found one of great price went and sold all that he hath and bought it." - (Mt 13:45-46)**

This parable resembles that of the *treasure hid in a field*. In some respects they are closely connected; but they do not signify the same thing. They both speak of the Lord's purchased people who are all precious to Him, but with quite a distinction between them. The one, the treasure, is hidden in a field - the world: while the others, the pearl and pearls are found in the depths of the sea - the nations. The latter would emphasize the fact that it was for the sake of the Bride (for She is the Pearl), that He stooped to the death of the cross. It is written of Christ - **"the waves and billows"** (Jonah 2:3) of God's wrath were poured out upon Him. Like Jonah, of whom He was the antitype in this respect, He cried, **"The waters compassed me about even to the soul; the depth closed round about; the weeds were wrapped about my head."** (Jonah 2:5). He was the Merchantman, seeking goodly pearls. Therefore He came down into the sea, where He found one pearl of great price which He drew out of the sea - the old creation. Notice in this parable that the sea is not bought to get the treasure as the field was bought to get the treasure, because the Church and the Bride are heavenly jewels. Their inheritance is in heaven. they are taken out of the element or condition in which they are found and translated to another. Furthermore pearls are found in shells, a hard rough exterior, which must be put off, before their beauty can be seen. Pearls are the only jewels known that are the work of a living organism, a fact of wonderful significance. A grain of sand enters the side of the oyster which causes discomfort and annoyance. It is foreign substance to that of



the organism; therefore because it cannot get rid of the grain of sand, it begins to coat it over with the same substance, nacre, or mother of pearl, which lines the interior of the shell. It continues with this work until the substance ceases to annoy, because the irritation vanishes. It becomes even as the living organism.

Thus, what appeared to be injury to the oyster, results finally in the formation of the beautiful gems, sought for in deep waters thru-out the world. They become clothed with beauty, put upon them by the one that they hurt; even as the Church composed of many members, the choice ones, objects of divine favor, are clothed with the comeliness of Him whom they crucified. The beauty of Christ is put over upon the very least of these. There are degrees of beauty and grades of worth among pearls as well as saints. The most rare ones are those that are perfectly spherical, with no roughness anywhere, a hint of the completely rounded character which God desires and must have in His Church, but more especially in the Bride. She is the one Pearl of great price that is found among the many pearls which He gathers from the sea. The Gentiles in Scripture are often figured by the sea.

The beauty of a pearl is entirely dependent upon the coatings which the oyster puts upon it, not at all upon the size or shape of the piece of sand. Therefore to read the parable aright, we learn that the Church is dependent upon the living Christ for her beauty. He will apply grace after grace upon each part of the body as each allows Him to have His way until finally the beauty of each is indescribable. He will adorn all in the Church with His own Comeliness as each one yields to Him.

But now let us notice some points that are generally overlooked. The majority of teachers of these seven parables of Matthew 13 apply the Pearl to the whole church - but we are perforce obliged to differ somewhat with them. Observe that the Merchantman went down into the sea "seeking goodly pearls," not one pearl alone. Christ is that Man in question, the seeker of the beautiful gems. Did He with His eagle eyes find only one Pearl? No, He found

"many pearls." We read in Revelation 2 and 3 of seven churches." Several of these companies mentioned remain unto the coming of the Lord. There is Thyatira, Sardis, Philadelphia and Laodicea. Each company of these is a pearl. They have been gathered out of the sea (Gentiles), but they differ in beauty and worth. One of these pearls is the Pearl of great price - Philadelphia. (Smyrna Saints will be part of that company, being of the same worth). Her worth cannot be computed in figures. She is the most precious part of the Church, the Choice One of the Merchantman. She will be taken away by the Seeker of pearls before the pearls of lesser value are taken. In the day of rewards, when all the Churches have been gathered home, the beauty of the Bride will be manifested as greater than that of others. She will have a more heavenly sheen upon her, because she let the Bridegroom beautify her. She will be like Him and in His beauty will shine. The sun-glory will be upon her. The Pearl of great price will outshine the pearls. Israel will have her place as the treasure in the world; we need not envy her; we have the **better** part, as the **Pearl** of great price, which like Mary's part, shall not be taken away from us.

### **The Persistent Friend**

Lk 11.5 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;

Lk 11.7 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.

Lk 11.8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Lk 11.9 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.

Lk 11.10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall

be opened.

**Notes by Gene Hawkins - The Persistent Friend**

"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; for a friend of mine in his journey is come to me, and I have nothing to set before him?" (Lk 11:6). This is not a selfish request, but for the benefit of someone else. The time of midnight, is a most inopportune time, and refers to the darkest hour of difficulty. The request is denied, as he replied, "The door is now shut, and my children are with me in bed; I cannot rise and give thee" (Lk 11:7).

The persistence of faith will not accept this refusal, and "though he will not rise and give him, because he is his friend, yet because of his importunity (persistence) he will rise and give him as many as he needeth" (11:8). It would be equivalent to saying, "As a friend, you owe me." Some may come to God in this manner, but it is vitally important to know that God's blessings come to us purely on the basis of His grace. The only requirement is to ask. This is not a casual "whatever will be, will be" attitude, but a persistent attitude of faith in a gracious heavenly Father. This is beautifully illustrated by Moses, the lawgiver, who refused to accept God's original decree to annihilate Israel after they bowed down to the golden calf. Moses besought the Lord his God, and said Lord, why doth thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with power, and with a mighty hand?" (Exodus 32:11). Moses appealed to God's sense of responsibility, "they are your people." Next, he appealed to God's honor, "What will the Egyptians think?" Finally, he appealed to God's promises, "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever (Exodus 32:13).

This is persistence in the behalf of someone else.

Abraham followed this same pattern in praying for Lot,

when Sodom and Gomorrah were to be destroyed. "Peradventure there be fifty righteous within the city: wilt thou also destroy and nor spare the place for the fifty righteous that are therein?" (Genesis 18:24). Abraham persisted until God agreed to spare the city for the sake of ten righteous.

### **The Pharisee & the Publican**

Lk 18.9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Lk 18.10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Lk 18.11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Lk 18.12 I fast twice in the week, I give tithes of all that I possess.

Lk 18.13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Lk 18.14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Lk 18.15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

Lk 18.16 But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Lk 18.17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

### ***Notes by Gene Hawkins: The Pharisee & the Publican***

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: (Lk 18:9). The teacher continues to instruct by

parables. This one is directed at the Pharisees, who were constantly measuring the righteousness of others with their own. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 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. I fast twice in the week, I give tithes of all that I possess (Lk 18:10-12). There are several things about this man which we must guard against. First, his prayer was with himself, meaning that he was claiming center stage rather than putting God there. Second, he addresses "God," showing that he did not have a revelation of Him as the Father. Third, he compares his character to that of others, pointing to the absence of some glaring social sins in his life. Fourth, he points to his works, which like his "spotless" character, are in his own eyes, and are proof of his justification. These things are tremendously important to the good moral man, but they become a great detriment to God's Message of justification by grace through faith.

It was the lowly publican who found the glorious path of Divine forgiveness and acceptance. "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" (Lk 18:13). The publican's prayer illustrates some beautiful points of true repentance and humility. He stood afar off, not only indicating his true condition of being away from God's fellowship, but also his perception of this condition. Next, he shows his shame by not even being able to lift his eyes to heaven, but simply smote his breast, which was a symbol of acknowledging his wretchedness. His words tell us that he was shut up to grace alone, and he knew it. His address was also to God, for he in no wise knew the Father, but unlike the Pharisee, his appeal is "be merciful to me a sinner." Jesus' message is clear to all who would be saved. "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" (Lk 18:14). In spite of all

man's attempts to attain righteousness, there is but one way of deliverance, and that is to acknowledge utter helplessness, and come to Him solely on the bases of Divine Grace

## **Prayer**

Lk 18.1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Lk 18.2 Saying, There was in a city a judge, which feared not God, neither regarded man:

Lk 18.3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Lk 18.4 And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man;

Lk 18.5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Lk 18.6 And the Lord said, Hear what the unjust judge saith.

Lk 18.7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Lk 18.8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

### ***Notes by Gene Hawkins: Prayer***

Jesus' words are surely applicable to our day, In the previous chapter, He described the time of the beginning of sorrows when men would long to be delivered from their misery. One sad tendency we have is to give in to our groanings and give up fighting the good fight of faith. This parable is given to illustrate His point that "men ought always to pray and not to faint." The word "faint" means to lack courage, or lose heart, and carries the thought that one tries to desensitize himself to the pain around him. Paul describes it as a time of sleep: the remedy is to pray. If we are not in an attitude of prayer, the devastating

result is heart failure.

This parable describes one who must be persistent despite less than ideal circumstances, as "There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary (Lk 18:2-3). Her only recourse was an appeal, which is likened unto prayer, but that appeal must be made to a man who has no fear of God, nor any regard or compassion for his fellowman. We are certainly not at a loss to identify with this woman, for such an attitude prevails in the hearts of some in authority today.

Scripture tells us, however, that we must be subject to those authorities, for they are ordained of God (Romans 13:1). Luke 18:4-5 indicates that this woman was persistent in her quest to be heard, even though she faced impossible odds. Personal gain by the judge is given as the only reason he finally listened to her: "Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (Lk 18:5). The result of this woman's insistent appeal was deliverance.

Though the reasons may vary, Jesus insists that God will hear the cries of His own. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Lk 18:7-8). God is not of the same heart as was this judge, for His interests are not selfish, His deliverance is sure, even though He has reasons for bearing long with them. When His purposes are completed, He will answer speedily. This verse also tells us of the speedy judgment which will come upon the oppressor, even as the lighting seen in the previous chapter. It will be a time of great declension and Jesus wonders whether there will be any faith manifest upon the earth at that time, How many will He find praying, rather than fainting?

## **The Prodigal Son**

Lk 15.11 And he said, A certain man had two sons:

Lk 15.12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

Lk 15.13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Lk 15.14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Lk 15.15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Lk 15.16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Lk 15.17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Lk 15.18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Lk 15.19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Lk 15.20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Lk 15.21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Lk 15.22 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:

Lk 15.23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

Lk 15.24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be



merry.

Lk 15.25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick (music) and dancing.

Lk 15.26 And he called one of the servants, and asked what these things meant.

Lk 15.27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

Lk 15.28 And he was angry, and would not go in: therefore came his father out, and intreated him.

Lk 15.29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Lk 15.30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Lk 15.31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

Lk 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.

### ***Notes by Gene Hawkins: The Prodigal Son***

This parable of the prodigal son is told only by Luke, and shows us the love of the Father. It takes us much deeper into the plan of redemption, than just the initial faith of a repentant sinner. Repentance, as opposed to a selfrighteous,

independent attitude is declared, but there are depths other than that, which express the glories and provisions of the peace offering for the Christian.

"And he said, a certain man had two sons: 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" (Lk 15:11-12). Both of these men were sons; both apparently received his inheritance at this time, for the father divided unto "them" his living. Although it is

not manifest until later, the younger son represents the believer with the traits of the "younger" new creation. The elder, who is also a son, is a believer, but is controlled by the Pharisaical (self righteous) attitude of the Adamic or "elder" old creation.

"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" (Lk 15:13). The young man is a picture of some Christians today who are blessed abundantly in Christ, but all they look for is natural substance. They feel very self-sufficient, and become flagrantly independent of God, thus taking their journey into a far country, away from His presence and fellowship. That with which God has blessed them, is wasted there, and never achieves the purposes for which it was intended. Such blessings, even naturally, are promised to be a neverending

supply to the one who takes care of them. This is not always the case with one who squanders his inheritance.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want (Lk 15:14). This was really a great blessing in disguise. As long as a person is full of himself, trusting in his own riches and resources, there is nothing God can do for him. His lack was what literally set him on the road home. This is true of sinners. but it is also true of carnal believers. We read, he "began" to be in want. He has not reached the depths of despair. He still has a few "tricks" of his own, some reserve energy and ingenuity with which he will try to extricate himself from this dilemma.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine (Lk 15:15). Of course, the logic of his reasoning mind is filled only with the world, He has no spiritual insight, and such worldly solutions are all he knows. He turns to that which he can see, and is rewarded with a trip to the pig pen. This is all the world has to offer, but he must learn this lesson by experience to really understand it. God allows many

Christians to follow this dead-end path, so that they, too, will become utterly filled with the hopelessness the world has to offer. We marvel at times of the amazing capacity of some people for this kind of misery.

There was nothing there to stop the severe pangs of hunger, "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him" (Lk 15:16). He was hungry to be sure, but the void in his heart was more than physical, and could not be filled by what a mere man could supply. It was at the point of desperation that "he came to himself." God also uses this kind of bankruptcy today, to show us our desperate needy condition.

All of this time, we have not read of any remote thought he may have had of home, but now his need wakened memories and visions of the provisions offered by his father, It is the appreciation of the Father's image which God would bring before every Christian. In their carnal state, they, like this young man, dream only of being a servant, and that is certainly better than what he is experiencing at the moment. He knows that even the hired servants ". . . have bread enough and to spare, and I perish with hunger!" (Lk 15:17).

Such thoughts are a beginning, and his resolve is: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants (Lk 15:18-19). He is a son by birth, but like so many others who use fleshly reasoning, acceptance is dependent on conduct. "I am no more worthy to be called thy son." He was not filled with empty rhetoric, declaring how horrible, worthless, depraved, and hopeless he was, and then doing nothing about it, "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" (Lk 15:20).

Oh, the depths of a Father's love! A disappointed father, who was grieved beyond measure when his son left, had undoubtedly been looking diligently for him to return,

as he saw him a great way off and ran to him, So God is such a Father. He is not vindictive, rehearsing all the shortcomings and failures, and pointing out his present repulsive condition. He accepts his wayward son with open arms, expressing deep and heart-felt affection. the son shows genuine repentance as he declares: "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. 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:" (Lk 15:21-22).

Although such words of repentance are absolutely imperative for this son to utter, his father apparently does not hear them, and he certainly does not enlarge on them, He is more interested on restoration, and this verse is gloriously typical of the provisions which God has made for us. The "best robe" is the robe of practical righteousness. When we are born again, God imputes or counts to our account the very righteousness of Christ (Romans chapter 4), but it takes some time before we learn to practically and actually put on such a robe.

Next, these servants are exhorted to "put a ring on his hand." The ring is a seal, speaking of that which is eternal, and is symbolic of the eternal seal of the Holy Ghost which is given to us (Ephesians 1:13). Shoes speak of being shod with the preparation of the Gospel of peace (Ephesians 6:15). But there is more for this one who is, for the first time, finding out what it is like to be a son. "And bring hither the fatted calf, and kill it; and let us eat and be merry" (Lk 15:23).

John boldly announces: "Beloved now are we the sons of God" (1 John 3:2), but sadly enough, too few Christians really enter into the blessings of sonship as is seen here. The fatted calf represents Christ, the Object of mutual fellowship between the Father and His children. The peace offering, of which we have spoken throughout this book, was divided almost equally between God and the priests. It pictures man invited into full fellowship and feasting with God. This son finally discovered the intimate significance of

such a feast. He knows now what it is like to really be merry- - content with God's choice of blessings rather than the shallow experiences of the world. Such a celebration is held because "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Lk 15:24).

The terms, "being dead and lost," are expressions of a carnal Christian, not one who has lost his salvation and then regained it. Jude describes an unbeliever as trees whose fruit withereth, without fruit twice dead, plucked up by the roots" (Jude verse 12). The meaning is that they look dead and they are dead. Carnal Christians have an appearance of death because there is no fruit or other signs of life. They are described in some cases as being asleep, and is in the natural, only a very close inspection can determine whether the breath of life is present or not. Oftentimes, they appear lost, having no clearly defined direction in their lives, All of this describes the prodigal son. All that is changed now, and notice also, that his experience here is only the BEGINNING of the merry making. The Christian experience becomes more joyful and glorious the farther we travel in fellowship with Him.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick (music) and dancing. And he called one of the servants, and asked what these things meant. 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. And he was angry, and would not go in: therefore came his father out, and intreated him (Lk 15:25-28). Now we come to the elder son, a brother indeed, but not a faithful one. Like his brother, he depicts the carnal Christian, but instead of worldliness he shows the attitude of the Pharisee, who is motivated and controlled by the flesh, regardless of a pious appearance. One of the first responses is anger; another is separation from fellowship, as he refused to go in even though he knew his father was there as well as his brother. He let his own pride keep him from feasting on the fatted calf which was available to him also.

His father came "out to him and entreated him," even as he had gone out to his brother earlier. However, this young man is full of himself, and like the Pharisee, declares the merit of his own works, implying that his father is indebted to him. "And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment:" Next he blames his father for being unfair, as he accuses: "and yet thou never gavest me a kid, that I might make merry with my friends:" (Lk 15:29). The glaring, but unwise characteristic of comparing himself with others, is seen as he points out the sins of his brother: "But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke 15:30). Jealousy also rears its ugly head. The father, still gracious, offers abundant grace to this son also. "And he said unto him, son, thou art ever with me, and all that I have is thine" (Luke 15:31). He is saying, Nothing has changed for you; your brother has not taken a thing that belongs to you. "All I have is thine," implies that the fatted calf and all the merriment were available to this son also, but there is no record that he ever reached out for them.

Likewise, today many are completely satisfied with natural blessings offered by the father, but refuse the deep intimate fellowship around the provisions of Calvary. "Rejoice with those that do rejoice," cried Paul (Romans 12:15). "It was meet (fitting) that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found (Luke 15:32). Self centered folks, as represented by this elder brother, can rejoice only in what is a benefit to themselves.

### **The Rich Fool**

Lk12.16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

Lk12.17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

Lk12.18 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.

Lk12.19 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.

Lk12.20 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?

Lk12.21 So is he that layeth up treasure for himself, and is not rich toward God.

Lk12.22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

Lk12.23 The life is more than meat, and the body is more than raiment.

Lk12.24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

Lk12.25 And which of you with taking thought can add to his stature one cubit?

Lk12.26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

Lk12.27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

Lk12.28 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

Lk12.29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

Lk12.30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

Lk12.31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

Lk12.32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Lk12.33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Lk12.34 For where your treasure is, there will your heart be also.

***Notes by Gene Hawkins: The Rich Fool***

The words of Jesus blast a gaping hole in the "prosperity" message. The spirituality of a man is not determined by the abundance of things he possesses. Paul also agrees in 1 Timothy 6:5, declaring that some suppose "that gain is godliness."

Jesus illustrated His point with a parable, describing a "certain rich man." His lands were so bountiful that he had no more room to store the fruits of them, so he decided to build more barns to heap this increase to himself. This thinking bespeaks the fact that he was very sufficient and independent, as he said to himself "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Lk 12:16-19). God will not condone such an attitude, which he calls that of a fool. "This night shall thy soul be required of thee: then whose shall these things be, which thou hast proved? So is he that layeth up treasure for himself, and is not rich toward God" (Lk 12:20-21).

There are many like this man who expend great amounts of energy toward amassing material wealth, laying up treasure only for THEMSELVES, trying to ensure their own rights for personal gain. Such energy must be channeled toward spiritual riches. In addition to this, Jesus instructed His disciples that they must not even put undue emphasis on the NECESSITIES of life, asking, "What ye shall eat: of what ye shall put on" (Lk 12:22). Life consists of much more than food and raiment, and the next few verses indicate that those responsibilities belong to God. He sovereignly cares for the ravens who have no storehouses of their own. "How much more are ye better than the fowls? And which of you with taking thought can



add to his state one cubit?" (Lk 12:24-24), Jesus would have us know that there are certain things which are completely beyond our control. He deems that adding one cubit to your stature is the "thing which is least." If we cannot supply that which is least, how shall we take care of greater responsibilities? "Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven. How much more will He clothe you, O ye of little faith?: (Lk 12:27-28). These illustrations refer to much more than natural provisions. They are principles which apply to spiritual growth and clothing which come to us only by faith. We may take the provisions of the Word of God, but only He can obtain the result of "growing up into Him in all things" (Ephesians 4:15). Only He can produce the glory of that spiritual "lily" in our lives. Our responsibility, whether in the natural or spiritual is to "Seek ye the Kingdom of God; and all these things shall be added unto you" (Lk 12:31). The word "seek" indicates our choice in the matter. God will not force us to be spiritual, nor to believe Him for our natural needs. As a Father, He knows that we have need of these things, but making eternal riches a priority, must be our own decision.

Fear not, little flock: for it is your Father's pleasure to give you the Kingdom" (Lk 12:32). All Christians do not enter into this blessed relationship. They have never really known the freedom from fear of which He speaks, because they assume responsibilities which God never intended them to have. They do not fully realize that He "knoweth" their most intimate personal needs. It is His pleasure to give us the Kingdom, and that includes not only the needs of the body, but spiritual riches which we may enjoy now. Paul declares that we have been blessed with all spiritual blessings in the heavenlies in Christ, and these blessings are appropriated by faith. By being spiritual and heavenly, these blessings will be enjoyed throughout eternity. The next exhortation follows: "Sell all that ye have, and give

alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Lk 12:33). The desires which God requires are those of the heart, and not of the lips only. "For where your treasure is, there will your heart be also." Men are controlled by their innermost desires, therefore those affections must be set "on things above, and not on things on the earth" (Colossians 3:2). Having such a heart for heavenly treasure dictates our manner of life. "Let your loins be girded about, and your lights burning" (Lk 12:35). Our loins are girded with truth (Ephesians 6:14), which in turn produces the light of personal testimony.

### **Savorless Salt**

Mt 5.13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Mk 9.50 Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Lk 14.34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Lk 14.35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

### **Notes by Mary Bodie: Savorless Salt**

"Ye are the salt of the earth." Salt is that which resists corruption; there being in it also a permeating quality which diffuses itself unmistakably with whatever it is mixed. It influences everything, being the suited image of aggressive personality. Mere passivity is in fact inconsistent with righteousness. We are either for or against the world. We cannot be neutral; for if salt have lost its savor wherewith shall it be salted. If it has lost the one quality that made it effectual, it is of no use whatever. Therefore our witness of Christ, whether in word or deed, is always effective. Our presence is really felt, our influence clearly recognized; for the world is permeated and seasoned with the testimony of

Christ, hence preserved from utter corruption. And this leads on to the next thing which is the place of such testimony.

***Notes by Gene Hawkins: Savorless Salt (repeated from The King)***

This is the new life in Christ, which we have been given that is the seasoning, or influence on those around us. Jesus always had an impact on those around Him, both believers and unbelievers. We are to be the same, and this can only happen when we are willing to follow these principles of true discipleship.

**The Sower**

Mt 13:1 The same day went Jesus out of the house, and sat by the sea side.

Mt 13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mt 13.3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mt 13.4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Mt 13.5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Mt 13.6 And when the sun was up, they were scorched; and because they had no root, they withered away.

Mt 13.7 And some fell among thorns; and the thorns sprung up, and choked them:

Mt 13.8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Mt 13.19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mt 13.20 But he that received the seed into stony places,

the same is he that heareth the word, and anon (soon) with joy receiveth it;

Mt 13.21 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.

Mt 13.22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mt.13.23 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.

Mk 4.3 Hearken; Behold, there went out a sower to sow:

Mk 4.4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Mk 4.5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

Mk 4.6 But when the sun was up, it was scorched; and because it had no root, it withered away.

Mk 4.7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Mk 4.8 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.

Mk 4.14 The sower soweth the word.

Mk 4.15 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.

Mk 4.16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Mk 4.17 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.

Mk 4.18 And these are they which are sown among thorns; such as hear the word,

Mk 4.19 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.

Mk 4.20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Lk 8.5 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.

Lk 8.6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Lk 8.7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Lk 8.11 Now the parable is this: The seed is the word of God.

Lk 8.12 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.

Lk 8.13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Lk 8.14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Lk 8.15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

***Notes by Mary Bodie: The Sower***

**"The same day went Jesus out of the house and sat**

**by the sea side. And great multitudes were gathered unto Him, so the whole multitude stood on the shore.**

And He spake many things unto them in parables, saying, Behold, a sower went forth to sow" - Matt 13:1-3.

Israel is the house from whence Jesus went out. In the division preceding, we have a view of Him as the rejected King. He came unto His own people with the offer of the Kingdom and they would not have it from His hands.

Chapter 12 of Matthew ends with His separation from Israel as a nation, as figured by His mother and brethren coming to speak to Him. He does not receive them, but announces Himself as the blood relative of every one that does the will of the Father. Thus Israel is judicially set aside for this dispensation, as is indicated by the action of the rejected King in their midst. Israel is the house from whence Jesus went out. The sea-side figures the world.

And here He speaks seven parables. They are not to Israel alone, but are spoken to the world, to all men. These parables are the **Sower**, the **Tares**, the **Mustard Seed**, the **Leaven**, the **Hid Treasure**, the **Pearl** and the **Dragnet**.

They are really one whole system of truth viewed in different relations and aspects. They set forth the conditions of things in this world during this age, the consequent result of Israel's rejection of their Messiah. We must remember that the universal extension and visible appearing of Christ's Kingdom upon the earth, depended and still depends upon the acceptance of Christ by God's ancient people. Then the setting up in Palestine of the Israelitish nation in righteousness, power and glory, with their Messiah in their midst, will come.

Israel as a nation has been judicially dropped, as we saw by the action of the King at the close of chapter twelve.

Now he gives us a seven-fold view of the present things upon the earth, in so far as the "**Kingdom of Heaven**" is concerned. It is the earth side of the Kingdom. the things seen, which is here pictured. Of the true heavenly Church, the body of Christ, there is nothing distinctively unfolded here. This was a mystery hidden until Paul was brought upon the scene. It is the religious character and course of

things upon the earth, while the rightful King is absent, which is given us in the parables. The manifested earthly kingdom has been postponed until Christ's second advent because of Israel's rejection, yet there were the few who believed and clung to Him as the promised Messiah. They met all the conditions of the kingdom. And for those loyal subjects, "**the kingdom of heaven**" was set up, tho' not openly manifested, when Christ ascended to heaven.

There are many more loyal subjects today and they constitute the nucleus of the rule of God upon the earth, in the mystery form as is herein declared.

There are three facts regarding this rule of an absent King which is necessary to consider. **First**, it is not universal during this age. It was not intended to be and does not include all the people of the world. **Second**, It is mixed in character. Many are in its outward fold who are not loyal to the government of their absent King. These latter, however are permitted to remain according to their profession, in the "**kingdom of heaven.**" And this mixed, unmanifested condition of Christ's kingdom will continue until the end of this age. Then the King will appear and separate the true believers from the false professors and set up the visible earthly kingdom of God in power and glory.

These parables are indeed very mines of truth regarding the affairs of Christ during this age, but as the treasures in a mine have to be dug out, so likewise here. It is the diligent who are made fat. The sower sets forth the fact that Jesus and His disciples were from that time forward going to turn to the patient toil of sowing the seed, scattering the Word of God. This necessary foundation work continues until this day. The true disciple of the Lord still goeth forth "**weeping, bearing precious seed.**" But not all who hear accept the message as is plainly evident in this aspect of the kingdom. The seed sown is really only fruitful in one person out of four; for side by side with the good we see the existence of evil. The greedy fowls are here and the ground is stony, with many thorns and briars to defeat the growth of the good Seed.

**The first four parables** are separated from the other three in that they are spoken publicly; for they concern the world, tho' the interpretation of one of them is to the disciples alone. The first parable, **the sower**, is interpreted by the Lord immediately after He answers the question of His disciples, as to **why** He spoke in parables. He tells them that He so speaks that those only who have **ears to hear** may understand. Men are dependent upon God for spiritual understanding. Their ears must be unstopped by the Spirit of God ere (before) they can discern the meaning hidden in these parables. "**The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.**" - 1 Cor 2:14.

"**Hear ye, therefore the parable of the Sower,**" He says to the disciples; therefore we may understand it. The seed received by the wayside, represents the hard, unreceptive heart, hardened by the constant traffic of the world, so taken up with the things seen, that the seed sown cannot find lodgement: tho' it is said to have been **sown in the heart**. This is a solemn thing. The word was really presented to them. It had made its appeal to the conscience; for notice, it is the word which **tests** the soil. The latter was not plowed up by conviction. No faith was there to absorb the Word and mix it into the soil. Paul later tells the Hebrews that the Word preached did not profit some who heard, not being mixed with faith. **The fowls of the air**, which the Lord immediately interprets as Satan, pick up the Seed because it was just lying loosely on the surface.

Therefore, in this **first failure** of the good seed, Satan is the manifested opposer. And this is not to be wondered at; for we know that the whole world lieth in the lap of the wicked one. He does not want His kingdom of darkness to be overthrown by light; therefore he takes away the Word that is not grasped quickly by faith.

In the **second failure** of the seed sown, we see the flesh rather than Satan, as the opposer. Stony ground is the soil, tho' with a slight layer of earth over it, in which the seed makes rapid progress in growth for a short while. But



it is only superficial. **There is no depth of earth**, no deep conviction, only a momentary desire aroused in the heart which promises largely at the beginning. **"Forthwith it sprang up because it had no depth of earth."** By and by the sun, growing hotter and hotter, scorched it and it withered away. The sentiments are engaged. The heart is warm and enthusiastic. It may even apparently make rapid progress in learning the truth; but the conscience has not been touched. He has not counted the cost; therefore when affliction or persecution ariseth because of the Word, immediately he is stumbled.

This is an exhibition of the flesh at its very best, capable of coming so near to the kingdom of God and yet falling short, thereby manifesting all the more its hopeless condition. There is plainly evident here the unbroken spirit, **the stony ground**, which never yields to the judgment of God against itself; therefore gives no lodgment to the Word. We see in the **hearers** pictured here, that, **"that which is born of the flesh is flesh"** and only flesh.

There is the **third failure** in which the seed sown does not accomplish any visible result. Here it is the world that opposes, rather than the flesh or Satan. And there is also this difference in this case - the seed is not said to be taken away, or withered, but simply **is not fruitful**. It was sown among thorns, that is upon or in hearts which are filled with the cares of this present life or with a desire for the **deceitful riches** of this world. Poverty and riches are both viewed in this instance as unfavorable to spiritual fruit but it may be in some cases the snare of riches that is retarding the poor man while the care of his money may hinder the rich.

Therefore as was intimated, it is only one out of four in which the good Seed becomes really productive. There is not a full harvest. It is not equal to the planting, as is always the case in the natural. And even in that which is fruitful, there are three grades of yieldedness, **"one a hundred fold, another sixty, another thirty,"** which clearly indicate different ranks of believers. The world, the flesh and the devil; are the unchanging, untiring foes of all that is of God.

They are always on the alert to retard the people of God in their labor and their growth.

In the first parable then, we see that the beginning of the Kingdom consists in sowing the Seed, **the Word**; for it is a kingdom of the Truth. Jesus said unto Pilate, when he questioned as to His Kingship, "**Thou sayest that I am a king (I am a King). To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice**" (John 18:37). Its subjects are disciples. Tho' the fact that this kingdom is in the hands of men, effects this very materially; for we see in the latter parables both **true and false disciples**. Its sphere is profession which in due time is tested by its fruit. The King insists in the next parable that there be no haste in this respect. Let all come to maturity, as He pictures by a field of growing wheat, where only the harvest can be properly decide the issue. through music, by personal witness as well as in practical deeds.

***Notes by Gene Hawkins: The Sower***

The parable of the Sower (Lk 8:4-15) is expounded upon as Jesus ministered to many people who came to Him out of every city. Matthew 13 lists seven parables, including this one, which outline God's overall purposes for Jesus and His Kingdom. They inform us of His dealings with the church during this age, continuing through the tribulation period, and on to the consummation of His dealings with the nation Israel.

Luke writes about the Sower only, which enlarges on the benefits of the Peace Offering, especially during this present Church Age. While the Parable of the Sower speaks most emphatically concerning salvation, the principles found herein apply to any truth in God's word. Jesus informs us that the seed is the word of God (Lk 8:11). Unlike many today who choose very carefully the direction of their sowing, the Heavenly Sower broadcasts it everywhere during this age. It comes to rest in four separate areas.

Some seed fell by the wayside and was devoured by

the fowls. Some fell upon a rock, and having no root, withered away. Some fell among thorns only to be choked. The rest fell upon good ground and brought forth fruit (Lk 8:5-8). The seed which fell by the wayside is interpreted as "they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." This refers to all those today who hear the Gospel as it is made available in a multitude of ways. It is published in the printed page, over the radio and television, through music, by personal witness as well as in practical deeds.

People are without excuse, as to hearing the Message, but when the Gospel falls on hearts of stone, it is trodden upon by all the humanistic and rebellious ideas of man. Satan takes it away, and it never has a chance to spring into life in the hearts of those who have heard.

Seed which fell on the rocky places picture those who hear and "receive the Word with joy: and these have no root, which for a while believe, and in time of temptation fall away" (Lk 8:13). This pictures those who become emotionally involved with the Gospel, as they would with any other cause of mankind. Their hearts, however, are rocky hard, and there is no real penetration of the Seed. They are only professing believers, with a counterfeit of the true joy of the Lord, and have no root springing into everlasting life.

The third group experience is explained in Lk 8:14, as those who are "choked with cares and riches and pleasures of this life and bring "NO FRUIT UNTO PERFECTION." Unlike the first two groups where the Seed is devoured and withered, these people are true believers, but they are carnal. There is life, but no fruitfulness, because their priorities are upon the things of the world, rather than in cultivating the seed of God's Word.

"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" (Lk 8:15). This good ground has five distinct characteristics. One: the good ground means an honest heart. It speaks of one who is

honest before the Lord, willing to admit a deep spiritual need, and wanting the very best the Word has to offer. Two: It is a good heart, or a heart broken and pliable before the Lord, that it might receive all the Seed offered. Three: It is a heart which "heard the Word," referring to those, like Mary, who have a ravenous appetite, and are willing to sit at His feet and learn of Him. Four: Those who receive the seed, keep it. These people are not only hearers of the word, but doers also (James 1:22-23). They will hear many things while sitting at Jesus' feet, and they will be sweet to the taste. There are some very grievous things to be borne, those which hurt the flesh deeply, but these also must be kept in order for it to be good ground. Five: the final plateau to be reached is to "bring forth fruit with patience." A genuine spiritual harvest is brought forth by the Seed sown in a heart of faith. This fruit refers to what we are, as a result of its growth, rather than of works which we may do. "And the disciples asked Him, saying, What might this parable be?" (Lk 8:9). The disciples were in a quandary as to what this parable meant. Some have thought that Jesus used parables to simplify His teachings, so that they could be understood easily. This proves to be contrary to Scripture, as is evidenced by the apostle's ignorance. "And He said, Unto you it is given to know the mysteries of the Kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand" (Lk 8:10).

The parables are actually a hidden code to be understood only by he "that hath ears to hear." They express spiritual mysteries, whereby God separates the true from the false; faith from unbelief. Much of the Word of God is in mystery form, and only they who are truly dedicated to spiritual things, even among believers, can understand them.

The principles in the Parable of the Sower apply to any truth in Scripture, not just for salvation. Some people heartily accept the teaching of salvation by Grace, and are born again, but emphatically reject the teaching of being filled with the Holy Spirit as a separate experience. Thus,

that particular truth is either "devoured by the enemy," or withered away for "lack of moisture." These believers do not come to fruition in all Scripture; but as long as the hearing ear is present, God will continue to reveal the deepest mysteries of His Word to us.

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light" (Lk 8:16). The parable of the Sower describes God's word as seed bringing forth fruit.

### **The Talents**

Mt 25.14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Mt 25.15 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.

Mt 25.16 Then he that had received the five talents went and traded with the same, and made them other five talents.

Mt 25.17 And likewise he that had received two, he also gained other two.

Mt 25.18 But he that had received one went and digged in the earth, and hid his lord's money.

Mt 25.19 After a long time the lord of those servants cometh, and reckoneth with them.

Mt 25.20 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.

Mt 25.21 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.

Mt 25.22 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.

Mt 25.23 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.

Mt 25.24 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 (spread):

Mt 25.25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Mt 25.26 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 (spread):

Mt 25.27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Mt 25.28 Take therefore the talent from him, and give it unto him which hath ten talents.

Mt 25.29 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.

Mt 25.30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

### ***Notes by Mary Bodie: The Talents***

While the King is absent, we have some special lessons pertaining to this age. The Lord speaks of special trusts committed to His servants who are left to care for His interests on earth. We do not believe these talents are natural endowments, gifts, education, tact nor personality; but something added to these, while at the same time acknowledging them. It is according to the several abilities of each that the talents or talent was given. It appears that these talents make us responsible in the measure that they are given, to gain for Christ and His Kingdom; therefore we infer that they are the opportunities that lie before each of

us. The deposit increases with the wise use of it. The sphere of service grows larger as we serve. And this is the special point insisted upon - there must be no hiding of the talents. We must make use of all we are and have. Light is given for testimony, not to be put under a basket. Open doors are set before us. We are to take advantage of every one of them. And thus the five talents grow to ten. The two multiply into four, capacity and capability increasing with experience, as we all have observed. no one is shut up to uselessness in God's vineyard. There are opportunities for all of His people and possibilities of increasing our talents. Thereby we add to His riches, as is plainly taught by this parable.

And yet there are degrees of responsibilities, which fact we must not overlook. The one who receives but one talent is called upon to gain only one more; but this very one hides his Lord's money. Thus we infer that it is the one who has little natural ability, and therefore has few opportunities for service, that imagines he is not responsible to do anything. But each one is entrusted with a charge, little it may be, but there must be the increase. No one is excused from service. The **little gift** is despised; but the Master says it is according to our ability - that which we are able to do. He asks no more than that we do what we can. The mass of Christians drop out of all responsibility, wax weak and inactive, practically give up their talents into the hands of others whom they esteem better qualified than themselves. Thus the latter get the benefit of the unused talent; or else the opportunity that yawned before the slothful one is neglected. Some work is left undone. Suppose we have but one talent and a very small despised sphere of service, every day's wise use of it will carry us on to the doubling of its value. We are God's first gift to us; tho' we may shut ourselves up by hiding our talent in the earth and thus lose what we have and the capacity for gaining more. For the rule is, as the Master speaks, "**to him that hath shall more be given**" (Mt 25:29). The one that steadily makes use of his gifts shall increase accordingly; "**but from him that hath not, even**

**that which he hath shall be taken away" (Mt 25:29).**

One more thing that is worthy of note. It is not the amount with which we are entrusted that ensures the reward; but the faithfulness to the trust. the servant that had the five talents gained five more. He who had but two doubled his money and is equally approved by the Lord and rewarded in like manner as the other. It was possible for the one with the one talent, to win the same commendation and double his capital; thus adding to the joy of the Lord in a greater measure, it might be, than even the others, in that He finds one to serve in a humble capacity just as cheerfully as in a more exalted sphere. It is the service born of a "**love that seeketh not its own,**" that receives the reward. Such love may **covet earnestly the best gifts** that would enlarge its sphere and capability for love's sweet service.

Now, as we have intimated, there are principles herein which apply to every true Christian; yet the one described, that hides his Lord's gifts, is not even classed with the people of God. His plea for his conduct is one of total unbelief, expressed in such an arrogant and impudent manner that seems to preclude any thought of the fear of the Lord, such as becomes a believer. Faith would most surely argue differently; for to the one that believes, God can make no mistake. The possession of any opportunity to serve is sufficient warrant to justify the service, tho' small and unimportant in the eyes of man. Love, divine love, would prize the opportunity and take advantage of all such, as a blessing from the Blessor Himself. The man in the parable is simply an expression of the legal spirit, which often exists in a true believer, but which must be judged; for it renders us incapable of using fully and freely all that we have for the blessing of others.

If we are amazed at the language of the unfaithful servant and harbor the awful blasphemy of his utterance; then let us abhor the unfaithful and cowardly refusal to make use of every advantage that we have to glorify our Master and enrich ourselves eternally. Faith is the energy of service. It worketh by love. The judgment of the Lord



finds vent in absolute condemnation. In fact, the servant's own mouth condemned him; for if his Master was as he thought, he should have loaned his Lord's money out to the bankers so that He might at least have received interest on the talent. Therefore the servant is cast into **outer darkness** away from God and all that is light, where there is weeping and gnashing of teeth. this is the abode of the old creation who refuse to yield to the grace of God and take advantage of His gifts to serve others.

### **The Ten Virgins**

Mt 25.1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mt 25.2 And five of them were wise, and five were foolish.

Mt 25.3 They that were foolish took their lamps, and took no oil with them:

Mt 25.4 But the wise took oil in their vessels with their lamps.

Mt 25.5 While the bridegroom tarried, they all slumbered and slept.

Mt 25.6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mt 25.7 Then all those virgins arose, and trimmed their lamps.

Mt 25.8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mt 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.

Mt 25.10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mt 25.11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mt 25.12 But he answered and said, Verily I say unto you, I know you not.

Mt 25.13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

### **Notes by Mary Bodie: The Ten Virgins**

This parable is in view of the Lord's coming and is also related to His Church, rather than the Jews, but He is here manifested in a different character and for another purpose. Service is not now the question, neither does the Lord appear here as the Judge, but as the bridegroom. He Himself, rather than the throne or rulership, is their hope and expectation. The figure of a marriage has been given in a parable relating to the Kingdom (Matthew 22:1-14); but neither the bridegroom nor bride are upon the scene there; tho' the former is mentioned as the King's son, for whom the marriage is made. The gathering of the guests is there the central idea; while here they are seen as being gathered and going forth to meet Him. The Bridegroom and Bride (for the latter is also mentioned by some translators in this connection) have the central place. The **virgins** revolve around them. There would be no virgins to grace the wedding, if there was no Bride and Groom: therefore, it is plainly evident that this company, even tho' **wise virgins**, are not the Bride.

**"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom" (Mt 25:1).** The little word **then**, is most wonderfully explanatory in this place. It connects the parable with what has already been spoken on the mount, even with the trying and important days of the seven years of Daniel (Dan 9:27), the great prophetic time of the end. Now it is very necessary that we see this point clearly. We cannot understand this parable otherwise: for here is a positive proof of that which we have said, time and again, in our study of this Record, that the end of the Church, as well as her translation, will be gradual. There will be a time of transition of God's dealings with the heavenly to the earthly people, even as in the beginning of the age, there was a transition of His dealings with the earthly to the heavenly people. And note this significant fact - Israel was the connecting link at the first. They will also be the connecting link at the end.

The Kingdom of heaven is not, at the present time,

likened to **ten virgins**. It is now in its mystery stage. Bad and good are all seen as one; all professing the name of Christ, whether actually possessing His life or not. At the later time, such will not be the case; for then the **mystery of Godliness** (1 Tim 3:16), and the **mystery of inequity** (2 Thes 2:7); both of these are the manifestation of the sowing of the **wheat** and the **tares** (in Mt 13.24-43), which mixture characterizes this evil age. That is, at the end, both Christ and Satan, who have each been responsible for the seed sown, will have a reaping time according to the kind sowed. There will be first the revelation of the **Mystery of iniquity**, the anti-Christ joined to the false apostatized church, then the revelation of the **mystery of Godliness**, Christ joined to His people, the true blood-washed Church. The latter glorious manifestation will destroy the former. But previous to those marvelous revelations, those climaxing consummations, there must come the unparalleled week of destiny; the seven years of preparation on both sides. **Then**, in the midst of the week, the Kingdom will be likened to **ten virgins**. The fact that there is a great change in religious conditions is evidenced in the change in the **likeness** of the Kingdom. At that future time, those that are Christ's will be clearly seen. There will be no more mystery regarding the Lord's things; no tares mixed with the wheat then: for no one will care to join the saints for his own gain. It will have ceased to be popular to be a Christian of this virgin character (Tho' it never was); for the very name virgins signifies their separation from the world, especially the defiling religious condition of the end. Profession then will be the synonym of reality, consequently of rejection, reproach and shame. This will be the portion of all the **virgins**, both wise and foolish; yet observe this point clearly. There is a separation even here also. And that is what makes this parable difficult to interpret. We can readily see why there should be a separation of **saint from sinner**, as we have seen in the preceding chapter; but a separation of **saint from saint** is somewhat different. Yet we cannot understand this parable otherwise, tho' we have heard this portion preached many

times as the judgment upon the sinner (which they call the unwise virgins), at the coming of the Lord. But oh, how sad a travesty upon the unerring Word of inspiration: for God never likens the ungodly to a **virgin**. The word carries with it the thought of chastity, purity, etc. Then too, all the virgins have **lamps** and they **all** go forth to meet the bridegroom. Now we know that the sinner has no lamp, or light, which speaks of the Word of God, illuminated by the Spirit of God. And their lamps were lit; for later they speak of the light growing dim, which is the true rendering of "**our lamps are gone out**" (Mt 25:8). The **going forth** to meet the Bridegroom, is another self-evident fact that they are true believers, for this is the attitude of **believers, not deceivers**, "to wait for the (His) Son from heaven" (1 Thes 1:10). We know the sinner does not expect the Lord to come. The moment we are in this attitude of faith and expectation, we cease to be sinners.

But nevertheless there is a great and fundamental contrast between these two classes of virgins - "five were wise and five were foolish." And herein is where their wisdom or their folly, as the case might be, was evidenced; one vessels with their lamps, while the other class took their lamps without any extra supply of oil. This was very foolish of them. They were not prepared to go out to meet the Bridegroom. Their lamps were going out. Previous to this, they all slumbered; and as the night advanced, they all finally slept. Now this statement appears inconsistent as regards the wise, but it simply means their testimony was not aggressive. They were rather passive as regards the truth; for witnessing for Christ, will not only be shameful then, but dangerous. They will all hide their light, sleep, in the midst of the dense darkness prevailing at that time; for they will be afraid. The apostasy of Christendom will be on such an advanced stage **that they will admit** that there is no use to say anything. they will feel weak and useless in the midst of the awful departure from the Scriptures of truth. We have a little experience of this even now, when faithfulness to Christ and the Word is not yet considered a crime against Caesar; but this will come later. There was a

Caesar upon the throne when Christ laid down His life for His good profession before the rulers of this world. There will be another man upon the throne of the Caesars at the end, who will demand an absolute allegiance from the people. Woe to him that refuses to yield. Therefore we can readily understand why even the **wise**, as well as the **unwise** virgins, slumber and sleep while the Bridegroom tarries; for that time will be near.

But there is a change. There will be a cry heard.

**"Behold the Bridegroom cometh: go ye out to meet Him" (Mt 25:6).** That cry will probably be the result of the catching away of the Philadelphia overcomers.

That arouses all the virgins; even the unwise will be awakened. that will be a revival, the last revival of the Church for both classes arise, which speaks of active faith. And furthermore, **they all trimmed their lamps** - the hindrances to testimony are snuffed off, proving conclusively that the **unwise** are not sinners. They too are stirred with the fact of the immanency of the coming of the Lord. It is not the doctrine of the coming; but the reality of His appearing that is the moving power. The **foolish** cry because they have no oil to replenish their lamps. They acknowledge the fact that their light is dim, compared with those who have oil in their vessels; but note the fact that they make claim to a lamp and a little light.

And here is a lesson and warning for all of us today.

We may have good enough light to welcome the Bridegroom when we have no living active faith in His coming; but when faced with the reality of His appearing, the lack is apparent at once. The foolish want the Holy Spirit then, with all that accompanies His presence. The fullest measure of oil is none too much. They appeal to the wise for oil; but it is too late now. They cannot instruct nor help them; for they must hie (proceed) away unto the marriage supper of the Lamb. The wise virgins direct them to go to those that sell, and buy for themselves. This is not hard to understand: for we are exhorted to come to the waters and buy, tho' it is without money and without price (Isaiah 55:1). And this very exhortation refers to the gift of

the Holy Spirit and the very day of which we are writing. And such **buying simply** speaks of the fixed terms upon which the one who seeks may obtain that which he desires. He must **thirst** for one thing, his flesh crying out after God. Indifference and slothfulness will no longer characterize the people of God. They will be alert and responsive to the voice of the Spirit, even tho' they will not be present at the wedding feast. 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**" (Matthew 25:10), the door to the banqueting chamber in the skies, not the **door** of salvation for sinners. The latter gateway will never close until the end of time, "for whosoever calleth upon the Name of the Lord shall be saved" (Romans 10:13). It is never too late to hear the words of pardon from the lips of the Lamb, as witness the dying thief of long ago.

But we must constantly bear in mind that this parable, as all other parables, illustrates some principles of divine realities by natural events or natural things. Here we have the figure of a wedding with invited and uninvited guests to point out tremendous, important facts connected with God's Kingdom. And those foolish virgins, having gone to get the oil for their lamps, that they might shine in that bridal assemblage, simply assures us further that they are saints, who, having received the Spirit, infer that they are ready for translation; but nay, they are shut out from the heavenly gathering. The time for translation of the Church is over. The fullness of the Gentiles will have come in, those latter are not invited guests. The master of ceremony says, "**I know you not**" (Matthew 25:12). They were not there in due time. Tho' they feel that they are ready and a part of the company that have gone, yet the fact remains, that they failed to qualify for appearance at the wedding. This is a solemn and searching allegory, and holds great and important teaching for us, who are on the scene today when a greater company than even the guests at the wedding, are being gathered to meet the Lamb, as His Bride. And we believe that we are so close to her translation that we may discern ever the **servants** and the

## **guests.**

The Bride is making her calling and election sure now. She is not of the night, nor of darkness; therefore, she does “not sleep as do others” (1 Thessalonians 5:6). But the fact that almost everybody belongs to some church and claims part in Christ, occasions some difficulties. The two **Seeds** of the **two sowers** are being made ready for manifestation, as we have noted, and the children of the day are sometimes daunted and perplexed by the mixture. The good seed (Mt 13:24) is the Word of God (Luke 8 :11), and the bad seed which produces tares is sown by the enemy (Mt 13:25). But after they are gone, the difference between the two seeds will become more evident. Later, in the time illustrated by the virgins, the separation between the true and false will be in fullest evidence. Those who do not overcome now, will, therefore, be necessitated to remain here, even tho’ they have been filled with the Spirit or will be later. In this Latter Rain Movement we believe we have a glimpse of two companies, the Bride and the wise virgins – the guests. The former (who will qualify as the Bride) qualifies on every line. She realizes espousal to Christ, the coming Bridegroom, and she realizes this as a sacred beautiful engagement into which she entered and from which she allows nothing to detract her thoughts or cool her ardor. Her heart is aglow with a vehement flame to win Christ as her Bridegroom, the One who died to win her; and she will not be disappointed.

But there are others, who, tho’ they have received the gift of the Spirit, yet are not whole-hearted in their allegiance of Christ. They love the world and in some measure seek their own things, partly thru ignorance of the Scriptures and therefore of God’s plan and purposes; and partly because they want a place with the world, tho’ it is the religious world. They cannot be in that company who will be a fit mate for the Lamb of Calvary. He gave all and He must get all. Yet the others have their place in the body of Christ also, for the Church has many members, tho’ it be one body. The other company will remain on earth, as God’s witness after the Bridal company have gone. They

have grown drowsy and hid their light, even today, because of a desire for place or prestige. And they grow lean in consequence, tho' they will be the brightest light on earth after the first rank of believers is gone. They will be revived when the fact of Christ's coming is again a reality to them. They get ready by trimming their lamps. Their witness for Christ goes forth in power. That wakens the other class who have not yet received the Holy Spirit. Thus they are the means in the end to get another company ready to witness later (after their going away) in the power of the Spirit sent down from heaven: for God must have a witness for Himself upon the earth. And tho' in the parable, the master at the door of the bridal chamber denies all knowledge of those unwise virgins, this simply means that they were not invited to the wedding; which fact was proved in that they were not ready when the call went forth for the guests. But when they come, they are not called foolish; for they have the oil, and hope that they may yet be in time for the feast. Alas; it is too late. They failed for lack of watching – did not discern the signs of the times. Let us learn from their mistake and not be caught napping when Jesus comes.

Those wise virgins figure no doubt the 144,000 believers, whom we read of in the book of Revelation, that are sealed in the beginning of the of the seven years of tribulation (Rev 7:3-8); tho' some of them probably lived in the first years of this age. The other class, designated foolish virgins, because they failed to qualify at the due time for the wedding, constitute the very last rank in the Church or body of Christ. They may easily be identified with the company that constitute the feet of the Man of destiny, who shall stand on Mt. Olivet (Zech 14:14). These differing companies are plainly seen in the Scriptures and we ought just as easily to be able to identify and see their places in the body, the Church.

### **Testing of Servants**

Lk 12.41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Lk 12.42 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?

Lk 12.43 Blessed is that servant, whom his lord when he cometh shall find so doing.

Lk 12.44 Of a truth I say unto you, that he will make him ruler over all that he hath.

Lk 12.45 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;

Lk 12.46 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.

Lk 12.47 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.

Lk 12.48 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.

### ***Notes by Gene Hawkins: Testing of Servants***

“Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? (Lk 12:41). This is a very important question, and one to which we must know the answer in order to understand these verses. It is very difficult to apply it to salvation, if we are to reconcile it with other portions of Truth. Jesus has been addressing “servants,” and He continues to do so: “And the Lord said, Who then is that faithful and wise steward, whom His Lord shall make ruler over this household, to give them their portion of meat in due season?” (Lk 12:42). Jesus is referring to ministers of the Gospel. No one is saved or lost through ministering, but the consequences for unfaithful service are found in the following verses, and they do not refer to salvation. “For by grace are ye saved through faith

and that not of yourselves, it is the gift of God, not of works lest any man should boast” (Ephesians 2:8-9).

All ministers do not give God’s “Household” their meat, or depth of truth, in due season. Paul portrays this ministry as the construction of a building, using either “gold, silver, precious stones, or wood, hay, and stubble.” If his work can stand the test of fire, “he shall suffer loss; but he himself shall be saved, so as by fire” (1 Corinthians 3:12-15).

Likewise, we read here, “Blessed is that servant, whom his Lord, when He cometh shall find so doing,” that is giving meat in due season” (Lk 12:43). Of a truth I say unto you, that he will make him ruler over all that he hath. 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; 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” (Lk 12:44-46).

The unfaithful servant’s troubles started when he said in his heart, “my Lord delayeth His coming.” Looking for Jesus is the key to faithful service. If one does not have that preeminent hope, he begins to persecute other “servants” because they are proclaiming the proper message. His manner of life will then deteriorate as he enters into fellowship with the world, eating and drinking and being drunken. Such revelry does not mean only worldliness, but also refers to the religious “wine of her fornication,” which is dispensed by the false church (Revelation 17:2). Paul referred to the same intoxicants in Ephesians 5:18: “Be not drunk with wine wherein is excess, but be filled with the Spirit.”

The consequence of all this is that such a servant will be caught unawares, for “The Lord of that servant will come in a day when he looketh not for Him” (Lk 12:46). We might think that such language implies going to hell. We emphasize again, that deliverance from the lake of fire comes only by faith, not by service. We must have faith in the Lord Jesus Christ, rather than depending upon service.

These statements must be viewed within their context. To “cut asunder” means to cut off, but eternal doom is not its only application in Scripture. John 15:1 records this same truth concerning service; Jesus said, “I am the vine, ye are the branches.” In Jn 15:2, He declares, “Every branch in me that beareth not fruit, He taketh away.” This branch is cut off because it does not bear fruit, not because it has no life, It means that such a one is removed from fellowship, sometimes through physical death. James tells the same story: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death” (James 5:19-20). The word for death is the same one used throughout 1 Corinthians 15, and refers to physical death. Solomon saw the possibility of premature death: “Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time” (Ecclesiastes 7:17).

Second. He will appoint him his portion with the unbelievers.” This unfaithful servant is not accused of being an unbeliever, but rather receives the portion of the unbeliever. Paul describes this same scenario on Hebrews 3 & 4, as he tells of the unbelief of Israel, which resulted in their carcasses falling in the wilderness. He does not say they all went to hell, but they died physically, not entering into their vast inheritance, the land of Canaan, because of unbelief (Heb 3:19). Their “portion” was that of an unbeliever. Paul exhorts the Hebrews: “Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” (Hebrews 4:1-2). All of God’s blessings are obtained by faith, and Christians will lose that portion which is due them through their unbelief.

Third. “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. But he that knew not, and did commit things worthy of stripes, shall be beaten

with few stripes” (Lk 12:47-48). The key word here is “knowledge.” Though the first servant knew what was required, he did not prepare himself. He did not allow the message to work in his own heart; consequently, he did not accomplish what God desired to do through him. Such omission is the occasion of many stripes and much pain. Leniency prevails for the next servant because of ignorance. Both are unfaithful, having committed things worthy of stripes, and both receive their due reward, but the evaluation is not based purely on conduct. “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 (Lk 12:48).

Fourth. Stripes are given for punishment, not the lake of fire. This is in perfect harmony with Paul’s decree for the unfaithful servant: “He shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:15).

### **The Tower**

Lk 14.28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lk 14.29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Lk 14.30 Saying, This man began to build, and was not able to finish.

### ***Notes by Gene Hawkins: The Tower***

“And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk 14:27). Bearing one’s own cross implies the burden of experience. When we begin to yield to the Lord, we find that there are pressures that bear heavily upon us. It is not necessarily the burden of a ministry. The cross of which Jesus speaks is doing God’s will, even as His death on the cross purchased our redemption, and represented God’s will for His Son. Only He could bear that cross, but God has a burden of responsibility for every believer. Paul expressed it this way:

“For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them” (Ephesians 2:10).

The workmanship describes what WE ARE, not what we do, and it is only as He works IN US that He can eventually work THROUGH US. Romans 12:1-2 describes the learning process of the disciple: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice (on the cross of God’s will). . . that ye may prove what is that good, and acceptable and perfect will of God.” By using the term “sacrifice,” Paul means that there is a great cost to this kind of discipleship, and Jesus exhorts His followers to consider the cost. “For which of you, intending to build a tower, sitteth not down first, and counteth the cost whether he have sufficient to finish it?” (Lk 14:28).

The term “tower” speaks of a heavenly vantage point above the confines of this earth, where we may behold the magnificent provision of being blessed with all spiritual blessings in the heavenlies in Christ (Ephesians 1:3). It is a place of strength and security which we discover as we follow Him, and call upon His Name, for “The Name of the Lord Is a strong tower; the righteous runneth into it, and is safe” (Proverbs 18:10). These benefits do not come without the cost of total commitment. Some believers do not count the cost of total surrender, as the next verses describe: “lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish” (Lk 14:29-30). This is the story of some Christians who begin to search for spiritual things, but lapse back into carnality, and invoke the ridicule of the world.

### **Treasure Hidden in a Field**

Mt 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.

### ***Notes by Mary Bodie: Treasure Hid in a Field***

The kingdom is here likened to a treasure, a hidden

treasure hidden in a field. The field is the world as the Lord has said, and we have convincing proof that the treasure is Israel; but Israel as a new creation. They were given the promise of being the peculiar treasure unto the Lord on condition of obedience (Exodus 19:5). Then David tells us that **“the Lord hath chosen Jacob for Himself and Israel for His peculiar treasure” (Psalms 135:4)**. But alas, when the Lord came to claim His treasure, it was lost among the nations; for God had scattered them some hundreds of years previously. He recognized the fact that the treasure was in the world; but He could not get hold of it. He must first sell all that He had, give up all His wealth of glory and power, and purchase His treasure at the cross. He redeemed the whole world, tasted death for every man, and thus bought the field wherein the treasure was hidden. Then He hides it again; that is, there was another purpose in the plan of God which had to be fulfilled ere (before) Christ could enjoy, as a New Creation, His people Israel. And it is this purpose that the parable of the Pearl, emphasizes. The present age has come in, as a parenthesis between God’s past and His future dealings with His treasure Israel, who shall later be displayed as His possession in the world.

### **The Two Debtors**

Lk 7.40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Lk 7.41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Lk 7.42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Lk 7.43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Lk 7.44 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.

Lk 7.45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Lk 7.46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Lk 7.47 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.

Lk 7.48 And he said unto her, Thy sins are forgiven.

Lk 7.49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Lk 7.50 And he said to the woman, Thy faith hath saved thee; go in peace.

***Notes by Gene Hawkins: The Two Debtors***

Jesus said unto him: Simon, I have somewhat to say unto thee” (Lk 7:40). Simon addressed Him only as “Master” (instructor, teacher), but was curious enough to listen to him. The parable which Jesus relates is peculiar only to Luke, and expresses the benefits of the peace offering, which comes to us only as we apprehend the truths of Divine Grace. There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?” (Lk 7:41-42).

The creditor is God; the debtor, all men. Although one man was far more in debt than the other, it speaks of a sinner’s comprehension of his offense against God. In reality, all of us are hopelessly in debt with nothing to pay, but everyone does not realize that. Because of His grace, He frankly forgave them both. Simon’s answer: “he, to whom He forgave most,” is the correct one, and such is the response of those who have admitted their deplorable condition from which He has delivered them. Simon witnessed in this woman a practical example of James

2:18: “Show me thy faith without thy works, and I will show thee my faith by my works.”

This woman’s tremendous revelation and appreciation of sovereign grace brought forth a response to Jesus, which was in direct contrast to Simon’s treatment of Him. “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 hair of her head. thou gavest me no kiss. But this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint. But this woman hath anointed my feet with ointment” (Lk 7:44-46). Simon had overlooked the very basics of hospitality, but because of her great love, this fallen woman offered to Him a true spirit of humility and sacrifice, and ministered to His Spirit.

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 (Lk 7:47). This same principle prevails today. when men do not realize their sins, which are many, they cannot appreciate the wonder and power of the grace of God, and are unable to shower upon Him the love which this bestowed.

At this juncture, He said unto her, “Thy sins are forgiven” (Lk 7:48). Immediately, others sitting at the table, questioned within themselves: “Who is this that forgiveth sins also?” These thoughts did not draw a response from Jesus. Instead He said to the woman: “Thy faith hath saved thee; go in peace” (Lk 7:50). True to Luke’s theme throughout this book, she receives the glorious blessings of peace.

Let us note carefully, however, Jesus’ words: “THY FAITH HATH SAVED THEE.” The tears, kisses, and ointments were wonderful outward expressions of love, and were produced by her deep, inward faith in His glorious grace.

### **The Two Sons**

Mt 21.28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.



Mt 21.29 He answered and said I will not: but afterward he repented, and went.

Mt 21.30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Mt 21.31 Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

Mt 21.32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

***Notes by Mary Bodie: The Two Sons***

A man had two sons, He states. One, when commanded, "Go work today in my vineyard," refuses openly and defiantly, yet later repents and goes: while the other expresses his ready obedience, but does not go. Which one pleased the father? He enquires. His words forced their answer, "The first." Then He applies His parable to them so that there could be no mistake. "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you" (Mt 21:31). He further adds that they, the rulers, had refused the message of John (who called the nation to repentance), while the people of open sinful life heard and yielded to the truth. Even the powerful witness of their regenerated lives and changed ways failed to convince the rulers, they did not want God's will.

**The Unjust Steward**

Lk 16.1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Lk 16.2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer

steward.

Lk 16.3 Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Lk 16.4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

Lk 16.5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

Lk 16.6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Lk 16.7 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.

Lk 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.

Lk 16.9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Lk 16.10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Lk 16.11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Lk 16.12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Lk 16.13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

**Notes by Gene Hawkins: The Unjust Steward**

The following story is a strange one in that this unjust steward is commended for some unethical activities. However, when we understand what Jesus is talking about, there is, as always, great wisdom in His words. These two verses (Lk 16:1-2) give some valuable instruction in conducting our own lives. An accusation had been made against this steward, but notice that the rich man called him and inquired of him, rather than just accepting the words of others.

Scripture is very plain that when there are offenses, we must go to the suspected offender, as an inquirer rather than an accuser. In this case, there was guilt, and the steward is dismissed. In Lk 16:3-4, he considers his options: unable to do manual labor, and much too proud to beg, he resolves “that when I am put out of the stewardship, they may receive me into their houses.” He then called his lord’s debtors and told each of them to rewrite their bills for a lower amount than that which was owed (Lk16:5-7).

“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”(Lk 16:8). Such a commendation seems almost preposterous, but the wisdom is that one must prepare for the future while there is yet time. the Word of God plainly declares: “Now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2). The meaning of Jesus’ statement is that the children of the world are much more zealous in their own wisdom than the children of light are exercised in the Scriptures. This man vigorously pursued the only path with which he was familiar. It is the way of the world to get others indebted to you. One favorite saying is: “You owe me one,” and Jesus implies that if children of light are not going to pursue their own wisdom, they had better follow that of the world. “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 (Lk 16:9). Interestingly enough, He uses the word “When” rather than “if.” Failure is a foregone conclusion of

unfaithfulness, and this unjust steward is plain proof of it. The key thought of this whole portion of Scripture is FAITHFULNESS, and money seems to be the first test. “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. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (Lk 16:10-11). There are many applications to these verses. That which is termed least is money, or unrighteous mammon, but there are many things declared to be riches throughout scripture. They are: wisdom, knowledge, and understanding (Proverbs 2:6).; a virtuous woman (Proverbs 31:10); God’s people (Exodus 13:5 and Matthew 13:45-46). Even reproach is proclaimed as riches in Hebrews 11:26.

The list could go on and on, but the same principle applies in all. We cannot be entrusted with true riches, unless we learn to be faithful in money matters, for the principles regarding them are the same. “And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” (Lk 16:12). Paul tells us that “For we brought nothing into this world, and it is certain we can carry nothing out” (1 Timothy 6:7). “Ye are not your own, for ye are bought with a price,” asserts 1 Corinthians 6:19-20. We are only caretakers of that which belongs to someone else.

People sometimes think that their responsibility with money ends when they give the firstfruit to the Lord, but such is not the case. There are actually four areas of responsibility which God has given to every man, and they are illustrated by the way we are to handle money.

- Number One is God, who must receive the firstfruit, or tithe.

- Second comes the family, as we read in 1 Timothy 5:8: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” There is no stronger reprimand in Scripture for one who would shirk this God-given responsibility.

- Third is the Church, or household of faith. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

- Fourth is the world, or "all men." If we are going to be faithful, we must establish these priorities in the unrighteous mammon as well as the spiritual riches entrusted to us. Everything that we have and are, must be viewed as His possession, and if we are faithful stewards now in all that He has given us, we will one day attain eternal riches which will belong to us.

"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" (Lk 16:13). This verse can be applied to many situations, but the primary context is a continuation of Jesus' discourse on money. He explains that being faithful in this unrighteous mammon is not the same as being controlled by it. Greed causes many people to become a slave to filthy lucre. We also read that "For the love of money is the root of all evil" (1 Timothy 6:10). It is not the money itself that is evil, but our attitude toward it determines whether or not it is a master over us.

In summary, Luke 16:8-13 presents a beautiful sevenpoint outline of what it means to be faithful in mammon, These same points also apply to spiritual riches.

1. Lk 16:8 declares the wisdom of immediate preparation for the future.

2. Such wisdom must be zealously pursued. complacency will not be tolerated in Lk 16:8.

3. Unfaithfulness will result in failure - - (Lk 16:9)

4. Money must be recognized as that which is least in believing God - - (Lk 16:10)

5. Faithfulness is the door to true riches - - (Lk 16:11)

6. We are only caretakers of Someone Else's goods while in this world - -(Lk 16:12)

7. We must choose which master we will serve - - (Lk 16:13)

## **The Vineyard**

Mt 21.33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Mt 21.34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Mt 21.35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Mt 21.36 Again, he sent other servants more than the first: and they did unto them likewise.

Mt 21.37 But last of all he sent unto them his son, saying, They will reverence my son.

Mt 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.

Mt 21.39 And they caught him, and cast him out of the vineyard, and slew him.

Mt 21.40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Mt 21.41 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.

Mt 21.42 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 marvelous in our eyes?

Mt 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.

Mt 21.44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

whomsoever it shall fall, it will grind him to powder.

Mt 21.45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Mt 21.46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Mk 12.1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Mk 12.2 And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard.

Mk 12.3 And they caught him, and beat him, and sent him away empty.

Mk 12.4 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.

Mk 12.5 And again he sent another; and him they killed, and many others; beating some, and killing some.

Mk 12.6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Mk 12.7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Mk 12.8 And they took him, and killed him, and cast him out of the vineyard.

Mk 12.9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Lk 20.9 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.

Lk 20.10 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.

Lk 20.11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

Lk 20.12 And again he sent a third: and they wounded him also, and cast him out.

Lk 20.13 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.

Lk 20.14 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.

Lk 20.15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

Lk 20.16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

Lk 20.17 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?

Lk 20.18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Lk 20.19 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.

***Notes by Mary Bodie: The Vineyard***

He (Jesus) speaks another parable which leaves them without a shred of covering under which to hide the thoughts of their rebellious, wicked hearts. The whole history of Israel is outlined as it were on His words at this



point. They are told beforehand of the defeat and ruin which would follow their rejection and apparent triumph over Him. He takes the well-known figure of a vineyard to illustrate His story. It had repeatedly been cited by the prophets as a figure of the nation. the **man**, the householder, does not fully represent God; but He was an apt figure of Jehovah according to their warped and prejudiced conception of Him. They wanted a god who was in a **far country**, the farther the better, one who would leave all His goods in their hands to use as they wanted. And this is allowed in the parable, tho' their responsibility toward the householder is also maintained. He had sent them servants, again and again during the ages to receive of the fruit of His property. The prophets were those messengers who came and presented and urged the claims of the Lord; but how had they treated those faithful ones? They had beaten one, stoned another, killed another, is the divine commentary on their actions. Now the Householder sent His Son. Here the glory of the speaker is revealed to them; for surely, He has title to say, "**They will respect My Son.**" but when the husbandmen saw the Son, instead of enquiring, "**Who art thou?**" they said., "**This is the heir: come let us kill Him and let us seize on His inheritance.**" **Ah, this was indeed wisdom from above.** He pictures for them all that is in their hearts to do, as tho' it were already history. They were face to face with Him and those deep searching, piercing eyes were judging their every action. He was leaving them not one loop hole of excuse upon the ground of ignorance. They knew what they were about to do and were doing it with their eyes open. They themselves admitted their guilt and spoke their own sentence of rejection and death. But because of the hardness of their hearts they would not acknowledge His claims and receive Him as their Messiah.

Yet they would have been tolerant of a false claim, as they will later, while the true claimant they reject. God demands holiness and a subject heart; therefore His yoke is intolerable to the natural man. He wants to profess that

he knows God, but at the same time he refuses to yield to His will. These two things are incompatible. Two cannot walk together except they be agreed. God will not come into harmony with the thoughts of man; hence, man must agree with God else he cannot walk with Him acceptably and harmoniously.

Jesus quietly assures them, by quoting from their own psalms, with which they were familiar, that He must die. Had they never read that it was written, "**The Stone which the builders rejected, the same is become the Head of the corner?**" Their building would not stand; for the Lord's marvelous doing was to be the reversal of their doing. And the result of this, for the then present generation, would be the taking from them of the Kingdom and giving it to a nation bringing forth the fruits thereof. He does not here allude to the church, which is nowhere called a nation; but refers to the Israel of the future, the new creation, even "**the righteous nation which keepeth the Truth**" (Isa 26:2).

Then He continues, "**Whosoever shall fall on this Stone,**" alluding to Himself, "**shall be broken; but on whomsoever it shall fall, it shall grind him to powder.**" to fall upon Christ in repentance and faith was to find salvation from judgment; but to refuse the refuge He affords was and is to court everlasting destruction. He alludes especially here to the judgment of the end of the age, when the Stone shall fall upon the feet of the image, the united ten-horned kingdom of Nebuchadnezzar's vision, and shall effectually destroy and scatter all its boasted power. Judgment will then be complete and the Lord Jesus Christ, with His triumphant people, will be the manifested ruler of the fifth world empire. Then it can be **truly** said, "The Kings are dead; long live **The King,**" The Lion of the tribe of Judah.

The Sanhedrin knew that He referred to them; but the people were stirred by His words and they feared the people; for they took him for a prophet. Therefore they could do nothing as yet. His time had not come. Then He spoke another parable to them, a continuation in prophecy

as we might say, with that which has preceded. In these inspired allegories we are shown some pen-pictures of divine purposes.

**Notes by Gene Hawkins: The Vineyard**

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” (Lk 20:9). How different is the voice of the Master when He speaks to those who are teachable! The matter concerning His authority is apparently closed, but He still has much instruction and warning to those who have ears to hear. This parable is easily interpreted, for it tells of God’s dealings with Israel, from the time they became a nation, to that time, then present. The vineyard is the nation of Israel founded by God for the purpose of bringing forth much fruit to Himself.

Luke 20:10-12 tells of three different servants sent to collect the expected fruits. They seem to represent different time periods in Israel’s history. The first servant is beaten and sent away empty, suggesting men, like Samuel, who were not actually killed, but who felt the sting of rejection. The second one is beaten, shamefully treated, and also sent away empty. He could speak of those who ministered during the time of the kings when there were prophets such as Elijah, who were dishonored because people listened to false prophets rather than to the true ones. Finally, the third servant is wounded and cast out. This brings us to the time just prior to the coming of Jesus. As you will note, the treatment of these faithful servants grew progressively worse, the same as Israel’s rebellion.

God warned Israel again and again, yet they continued their idolatrous ways, even after God had so abundantly blessed them in the land of Canaan, Their rejection resulted in the carrying away of the ten tribes into Assyrian captivity, from which they never returned. The two tribes were taken captive about one hundred years later and were exiles in Babylon for 70 years, after which they were allowed to return to their land. However, that “revival” was short-lived, and in Jesus’ time, they again showed gross

rejection of God and His pleas, by killing such prophets as John the Baptist.

It is at this time that the Lord of the vineyard said: “I will send my beloved son: it may be they will reverence him when they see him” (Lk 20:13). Such a scenario was not to be, for “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. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?” (Lk 20:14-15). The husbandmen, or the leaders, are held accountable and their fate is sealed, as He said: “He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid” (Lk 20:16). That promised judgment came to pass when Jerusalem was destroyed in 70 AD, and as a nation, was set aside. God then began to form a fruitful vineyard of the Church. He must pour out judgment on all unrighteousness, but hope springs eternal because of His marvelous grace. The next two verses reveal that God has not cast off this nation forever, but is bringing them to Christ, for “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? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder” (Lk 20:17-18). To “fall upon Christ,” means to come to Him with a broken and contrite spirit, which will bring salvation. When someone resists that offer, the Stone becomes a devastating judgment.

### **The Wheat & Tares**

Mt 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Mt 13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Mt 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Mt 13.27 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?

Mt 13.28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Mt 13.29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Mt 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.

Mt 13.37 He answered and said unto them, He that soweth the good seed is the Son of man;

Mt 13.38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

Mt 13.39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Mt 13.40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Mt 13.41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Mt 13.42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Mt 13.43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

***Notes by Mary Bodie: The Wheat and The Tares***

This parable gives us further light upon the mysteries of the Kingdom; for here the existence of evil is plainly stated as in process of development with the good. It is the work of the enemy with a counterfeit seed which he comes and sows in the field, the world, side by side with the true seed. And it was done in the dark while the men, who were in charge were asleep. Therefore it developed into the

kingdom of darkness and error, in contrast with the with the Kingdom of light and truth. And this mixed condition of things continues right down unto the end of the age. The Lord expressly states that He will instruct His reapers in the time of harvest to separate the tares from the wheat. This parable absolutely forbids the thought of the world's conversion before the coming of the Lord. For the wheat and tares not only grow; but they ripen, side by side with the wheat. So that instead of the peace and safety and the golden age, which wonderful condition men dream they will usher in, there will be the waxing worse and the sudden destruction of the last days. It will only be after the prophesied awful suffering of the tribulation that the Millennium glory will shine forth.

As we said, the King commands that, for the present time, the tares and the wheat be allowed to grow together. This refers to the outward, visible religious system called Christendom. It has no bearing whatever upon the true church of Christ which is His body. We must go to the epistles of Paul for church truth, where we find that a most real separation from unbelievers, even tho' they be professed Christians, is positively enjoined. But we are admonished to use no weapons for deliverance from such save the sword and the spirit, which is the word of God. This parable signifies the fact that the condition of the Kingdom will continue on, even past what we know as the church age. For this mixed condition of religious affairs will still be in evidence after the church, the body of Christ, has been taken to glory. The separation of the true from the false will only come when Christ appears. "The Kingdom, as herein manifested.

"The Son of Man will send His angels and they shall gather out of His Kingdom all things which offend and them which do iniquity: He will clean up the world Himself and get it ready for His coming. "Then shall the righteous shine forth as the sun in the Kingdom of their father;" at the end of the millennium.

Observe the contrast between the Kingdom of the Son below and the Kingdom of the Father above. The sun of

Righteousness with healing in His wings shall arise upon the earth; therefore His people shine as Himself; suns revolving around Him as the central sun, sharers of His glory. But this goes beyond the present mystery form of the Kingdom.

*Transcribed and Edited by LEV*