

BOOK 18

PARABLES

Christian Training Center
INC.



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BOOK EIGHTEEN

THE PARABLES

Lesson 1: Teaching the Parables.....	5
QUESTIONS ON LESSON 1	17
Lesson 2: Teaching the Parables.....	19
QUESTIONS ON LESSON 2	22
Lesson 3: Teaching the Parables.....	23
QUESTIONS ON LESSON 3	25
Lesson 4: Teaching the Parables.....	26
QUESTIONS ON LESSON 4	28
Lesson 5: Teaching the Parables.....	29
QUESTIONS ON LESSON 5	31
Lesson 6: Teaching the Parables.....	32
QUESTIONS ON LESSON 6	34
Lesson 7: Teaching the Parables.....	35
QUESTIONS ON LESSON 7	37
Lesson 8: Teaching the Parables.....	38
QUESTIONS ON LESSON 8	39
Lesson 9: Teaching the Parables.....	40
QUESTIONS ON LESSON 9	42
Lesson 10: Teaching the Parables	43
QUESTIONS ON LESSON 10.....	46

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DEDICATION

These books are purposely written and dedicated to the Layman, who desires to enter into a Teaching Ministry. They are therefore written simply with the paragraphs broken up in order that teaching from these books can be made easy for the Teacher to read.

Our motto is stated in 2 Timothy 2:2, "And the things that thou has heard from me, the same commit thou to faithful men who shall be able to teach others also".

The questions at the end of each lesson can be used by the Teacher to give tests to the students. We recommend the writing out of answers in order that the material may be implanted into the minds of the students. Any other type of questioning does not accomplish this purpose.

May the Lord, therefore, bless the truths presented in these studies.

Dr. Albert Grimes

Book 18: The Parables
Lesson 1: Teaching the Parables
Introduction and Classification of Parables
The Nature and Development of the Kingdom
Matthew 13:10-13
By Dr. Albert Grimes

What is a parable? It is a short story, a simple story, from which a moral lesson may be drawn. They are found in the Old Testament and in the New Testament.

When Jesus' disciples asked him why he spoke in parables, Jesus revealed the purpose in parable teaching in Matthew 13:10-15. "And the disciples came, and said unto him, Why speakest thou unto them in parables? 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. 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..."

The principle applied here is, that those who are not disposed to believe, will not then understand what Jesus was teaching. Those who hath a disposition to receive truth would understand what he was teaching in the parables.

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

So teaching in parables was an effective method of instruction, revealing truth to the spiritual and the ready mind. Those who reject him were not to know the mysteries of the kingdom of heaven.

What are we to understand by the term Kingdom of Heaven? There are two such terms used in scripture, the Kingdom of God and the Kingdom of Heaven.

The Kingdom of God is related to God's sovereign rule over the whole universe. The Kingdom of Heaven is God's reign over the earth in a kingdom sense. But in most cases, they are interrelated terms.

The Kingdom of Heaven then relates to Christ the Messiah, who was foretold in the Old Testament, and was a promise made to David in 2 Samuel 7:4-17, "...12 I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom...13 I will stablish the throne of his kingdom for ever..."

Jesus then, when He came, was the Son of David, the king of Israel. When the angel spoke of Him, he spoke in three senses regarding Jesus in Luke 1:32, 33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Thus he came as King, then in Matthew 1:23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." This relates to his incarnation.

Then in Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." With John 1:29, "...Behold the Lamb of God, which taketh away the sin of the world." He was to be a Saviour.

The kingdom was first revealed as being at hand, and was offered in the person of John the Baptist. Matthew 3:1-3, "...2 And saying, Repent ye: for the kingdom of heaven is at hand..."

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

The first commission he gave his disciples was to preach the same message in Matthew 10:1-8, "...5...Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand..."

But in Matthew 12:24, "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils," Jesus was rejected of the nation.

Thus the kingdom of heaven had been openly announced and now it was rejected, and the king was rejected, and was crucified, as in John 19:19, "And Pilate wrote a title, and put it on the cross. And the writing was Jesus Of Nazareth The King Of The Jews."

THE KINGDOM IN ITS MYSTERY FORM

After the open offer of the kingdom was rejected, the kingdom itself took on another form. No longer was it openly announced, or manifest, but it took on another form, and it was referred to as “The mysteries of the kingdom of heaven”.

In these mysteries was related the principle that now Israel as a nation had rejected the kingdom. It was taken away from them, and it was given to those who would bring forth the fruits of the kingdom, as in Matthew 21:43, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” The church is spoken of as a nation in 1 Peter 2:9, “...an holy nation...”.

The kingdom now was to be within those who believed, as in Luke 17:20,21, “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

Christ as the king of the kingdom in its mystery form, was to rule in the hearts of those who believed, as in John 3:3, “...Except a man be born again, he cannot see the kingdom of God.”

It was with all these principles in mind that Jesus began to teach regarding the mysteries of the kingdom in the Parables. So the parables relate to the kingdom of heaven, in its mystery form, and is God’s rule over the earth, as stated in the Kingdom prayer in Matthew 6:10, “Thy kingdom come, Thy will be done in earth, as it is in heaven.”

These parables then do not teach direct truth related to the church, for the church was only predicted in Matthew 16:18, “...I will build my church...” Then in John 10:16, “...other sheep I have, which are not of this fold...” And its truth was not completely revealed until it was revealed to Paul in Ephesians 3:3-5, and Colossians 1:26,27.

So these parables relate to the kingdom in the earth in the hearts of believers and Christ is their king. But there is also a church being called out which will become the Bride of the King.

So we as believers are being born into the Kingdom, John 3:3, and added to the church, Acts 2:47.

There are two principles we should then understand in regards to Parable teaching. The parables take in the period from Christ’s rejection by Israel, and his giving over the kingdom to anyone who believes unto his return in the Revelation to set up his kingdom.

Then the seven messages to the churches in Revelation 2 and 3, give the entire history of the church, from Acts 1 to the Rapture of the church in 1 Thessalonians 4:13-18. So the kingdom and the church are two different programs in God’s plan for this age of grace.

THE CLASSIFICATION OF THE PARABLES

I. The nature and development of the kingdom.

1. The sower Matthew 13:3-8
2. The tares Matthew 13:24-30
3. The mustard seed Matthew 13:31-32
4. The leaven Matthew 13:33
5. The hidden treasure Matthew 13:44
6. The pearl Matthew 13:45-46
7. The drag net Matthew 13:47-50
8. The blade, the ear, the full corn Mark 4:26-29

II. Service and rewards

1. The laborers in the vineyard Matthew 20:1-16
2. The talents Matthew 25:14-30
3. The pounds Luke 19:11-27
4. The unprofitable servant Luke 17:7-10

III. Pray

1. The friend at midnight Luke 11:5-8
2. The unjust judge Luke 18:1-8

IV. Save for neighbor

1. The Good Samaritan Luke 10:30-37

V. Humility

1. The lowest seat in the feast Luke 14:7-11
2. The Pharisee, and the Publican Luke 18:9-14

VI. Worldly wealth

1. The unjust steward Luke 16:1-9
2. The rich fool Luke 12:16-21

VII. Evangelistic Parables

1. The lost sheep Matthew 18:12-14
2. The lost coin Luke 15:8-10
3. The lost son Luke 15:11-32

VIII. Gratitude of the redeemed

1. The two debtors Luke 7:41-43

IX. Prophetic and Judgment: Watchfulness in regards to Christ's return, not the Rapture of the church, but the Revelation, and the setting up of the Kingdom.

1. The ten virgins Matthew 25:1-13
2. The faithful and unfaithful servants Matthew 24:45-51
3. The watchful porter Mark 13:34-37

X. Judgment on Israel and within the Kingdom

1. The two sons Matthew 21:28-32
2. The wicked husbandmen Matthew 21:33-44
3. The barren fig tree Luke 13:6-9
4. The marriage feast of the king's son Matthew 22:1-14
5. The unforgiving servant Matthew 18:23-25

Now as we have already stated we must understand that the revelation of the church was not revealed as a complete revelation until it was revealed to Paul in Ephesians 3:3-9, "...5 Which in other ages was not made known unto the sons of men...", Colossians 1:26,27, same revelation.

For even the Apostles in Acts 1:6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus answered in verse 7, "...It is not for you to know the times or the seasons, which the Father hath put in his own power."

Then the Apostles received the second commission to go into all the world and preach the gospel to every creature, Matthew 28:18-20. From which the church would come forth, Acts 15:14, "...take out of them a people for his name," yet they would be subjects of his kingdom in the earth.

THE SEVEN PARABLES OF MATTHEW 13

Let's understand that these parables are not dealing directly with the church, but the kingdom, as it is in this world. The world related to in these parables is the earth world, and the world of men. And it relates to the

effect of the gospel, as it relates to the kingdom on earth, and not to the church.

I. THE PARABLE OF THE SOWER

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

Jesus’ private explanation of this parable to the disciples, Matthew 13:18-23, “Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”

Further Interpretation: The purpose of this parable seems to be not so much to show the character of the period when the gospel is being preached in the world, and the proportion of those who hear the gospel, and fail to profit by it, though that is clearly revealed, as it is to show the causes that hinder the growth of the seed.

IT MENTIONS FOUR CLASSES OF HEARERS

1. The Wayside Hearers: Matthew 13:19, “When any one heareth the word of the kingdom, and understandeth it not”, the word understandeth, means to put together, to comprehend.

The word was only able to get into his mind. His heart was not open. His condition is related to in 1 Corinthians 2:14, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

The seed in this case fell upon the surface of the ground, on the hard pathway, made hard through continuous rejection. The seed only reaches the darkened mind, and it does not have a chance to take root. Matthew 13:4, “...and the fowls came and devoured them up.” There are evil spirits, the devil’s birds, doubt, unbelief, prejudice, criticism, and preoccupation. 2 Corinthians 4:4, “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

He snatched up the seed, before it can be worked into the soil, or into the heart, and absolutely nothing happens.

2. The Stony Ground Hearer: Matthew 13:20,21, “But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended”, or ashamed, or embarrassed.

The seed in this case just goes a little way into the soil, because of the rocky surface beneath the soil. The same principle is put forth as it is the acceptance of something that is not understood. It is a heart not fully prepared to receive the Word. In receiving the Word, we must understand just what we are doing, or nothing comes forth.

We must understand what we have received and count the cost. We must fully understand all that is implied, when we accept the gospel of the kingdom. The soil of our hearts must be prepared, before the seed is fully sown.

People who accept Christ as King, without fully understanding all it implies are likely to encounter trouble in their experience, as stated in Matthew 13:21, “...for when tribulation...”, or pressure. It means to crowd. It is something that causes suffering, or distress.

We must understand what the gospel does in the world, when it is preached. Jesus explained this in Matthew 10:34-39, “Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it”, if he lives for his own pleasure, “and he that loseth his life for my sake shall find it”. He that lays his life upon the altar for God, shall find the true purpose of living.

These gospel demands can come as an awful shock to people who are not prepared for them, and have not a genuine experience of salvation. Matthew 13:21, “...or persecution...” The scripture states in Matthew 5:11-12, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Then in John 17:14, “I have given them thy word; and the world hath hated them...” Then also in 1 John 3:1-2, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not...” Matthew 13:21, “...by and by he is offended”.

He was not prepared to accept the gospel demands, or the tribulation, or the persecution, and because he does not understand he is scandalized, shocked, outraged. He is caused to stumble, and he falls away. He never was born again. All he had was an intellectual and emotional experience.

3. The Thorny Ground Hearer: Matthew 13:22, “He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”

The seed falls into ground that contains the roots of thorns, and these spring up, and outgrow, and overcome the wheat, and absorb from the soil the nourishment needed by it.

Matthew 13:22, “...care of this world...”. These thorns are the cares of this world, its distractions, politically, socially, economically, religiously, fleshly. All these things distract. Matthew 13:22, “...the deceitfulness of riches...”, relating to the principle of covetousness as in Luke 12:15, “And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.”

Then you have the parable of the rich fool in Luke 12:16-21. This is the parable of the rich fool who “layeth up treasure for himself, and is not rich toward God.”

These things as roots, are in men's lives, and they hinder them from true acceptance, of Christ. They choke out the Word, and we are not able to receive a real experience of salvation.

4. The Good Ground Hearer: Matthew 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.”

The fruit spoken of does not relate to the fruit of the Spirit, but we should also understand that the adding of the fruit of the Spirit to our lives, will help us to produce the fruit spoken of. This is made very plain in 2 Peter 1:5-10, “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ...”

The bearing of fruit for the kingdom then is spoken of in the parable, as in John 4:36, “And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”

The heart of this person was fully prepared and he understood the gospel demands. This parable explains the reason why some people seem to accept the gospel of the kingdom, which relates to the gospel of salvation as it is now preached, and then fall away, and become unfruitful.

When the gospel of the kingdom *is preached*, the seed must be sown and cultivated like wheat, the ground must be prepared, before the wheat will grow and produce.” We do not grow like weeds. We grow like

wheat. We must be cultivated.

In the Dispensation of Grace the kingdom in its mystery form is an agricultural one, for the purpose of getting the wheat of the kingdom.

THE PARABLE OF THE WHEAT AND THE TARES

Matthew 13:24-30. This parable follows the parable concerning the sowing of the seed. Christ himself, interprets this parable.

Matthew 13:24, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field." The man spoken of is the Lord Himself, as stated in Matthew 13:37, "He answered and said unto them, He that soweth the good seed is the Son of man." He sows through men.

The field is the world, not the church. It is the world in which the kingdom in its mystery form exists, as in Matthew 13:38, "The field is the world..."

The Son of Man, the sower in the first parable, sowed the seed of the Word, and the result of that sowing is children of the kingdom. But in the second parable, He sows men, the children of the kingdom in the field of the world. Matthew 13:38, "...the good seed are the children of the kingdom..." The word "sowed" means "to scatter, to extend".

THE SCATTERING OF THE SEED

The Lord scatters the children of the kingdom all over the field, or the world. The Apostles were told to go into all the world, and in Acts 8:1-4, the church was scattered in the same sencer, and thy were all scattered abroad throughout all the regions of Judea, and Samaria, and in our day throughout the world. The scattering has been going on down through the ages.

THE FIELD WAS NOT LEFT TO THE WHEAT

Matthew 13:25, "But while men slept, his enemy came and sowed tares among the wheat, and went his way." These men spoken of who slept, are you and I, who are ordained to teach and preach.

What are tares? It is a weed, called a darnel and it comes into the ear like wheat. When headed out, a child can distinguish them from the wheat. But when less developed, even the farmers in that country, who weed their fields, do not attempt to separate them from one another. Tares, if eaten, produce convulsions, and even death. They must be separated.

The fact that tares are similar to the wheat, shows their deceptive nature. Relating to the tares that Satan sows among the children of the kingdom. Matthew 13:39, "The enemy that sowed them is the devil..."

The devil cannot change the wheat, but he can sow tares in such large quantities as to completely change the aspect of the whole field.

THE TWOFOLD DEVELOPMENT

There is to be a twofold development of good and evil, wheat and tares, down to the end of the age. Then the angels will separate them.

The wheat growing to more maturity, and the evil will also mature, as the harvest time approaches.

Hos long is this condition to last? Until the harvest, as in Matthew 13:30, "Let both grow together until the harvest..." This parable teaches that as the time of the harvest approaches, the difference between the wheat and the tares becomes more apparent.

The tares are to be gathered first, and we should not be alarmed at the rising of so many cults, for it is now getting close to the harvest and the tares are beginning to ripen. Matthew 13:30, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The tares are first gathered together, separated in readiness to be burned. This separation is going on in

our day, for we are in the latter end of the last days, in the forming of false religious systems, which are the tares, being bundled: Christian Science, New Thought, Jehovah Witness, Mormonism, I Am Cults, Satan worship, Spiritism, Eastern Religions and False healing Cults.

Let's understand that this condition will exist in the world not just to the Rapture of the Church, but it will be worse after the Church is taken out of the world, and it will continue on until the Revelation of Christ, when He comes to set up his kingdom. Then the final separation will take place.

We in our day are not to be like the servants in the parable, Matthew 13:28,29, "...Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them."

In these last days when the tares are becoming more manifest, we should not be wasting our time fighting against them, and trying to root them up. But we should warn those who are children of the kingdom about the tares, and teach and preach the Word in order to prepare the wheat for the final day. Cult fighters become bitter, and spread the same spirit to others.

Christ, then at His coming will separate the tares from the wheat. This is pointed out in Matthew 25:1-13, the wise and foolish virgins. Some will go into the kingdom, others will not. And in Matthew 25:31-46, the nations will be judged and some will go into the kingdom and some will not.

Then all those down through the ages, that belong to the first resurrection, are children of the kingdom, as stated in Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

III. THE PARABLE OF THE MUSTARD TREE

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

This parable suggests the rapid growth of the kingdom in its mystery form. This can be seen in the statement made in Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

In this verse is revealed the instant excitement which followed Jesus' ministry, the eager waiting, striving, and struggling of the multitude for the promised king. The term the "violent taketh it by force" speaks of the multitudes that came to get into the kingdom, as in Matthew 3:5-6, "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins."

And the multitudes who followed Christ, and would have taken him by force (same word) and made him king, as in John 6:15, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

So the multitudes were seizing upon the kingdom, and making it their own. With this condition existing, it is no hard to understand the principles set forth in this parable, and the abnormal growth of the kingdom. Some really desired to belong to the kingdom, and entered it through a real experience of the New Birth. Then others like the birds in the branches, entered into it for position and gain, like the tares among the wheat, fouling the tree by their lodging in its branches.

The word "lodge" means "to camp down", "to hunt". So these birds are the emissaries of Satan, sheltered in the kingdom for worldly advantage.

This mustard seed is a garden herb, cultivated for its seed, used as a pepper, mustard seasoning. In its wild state it often grows to the height of seven or eight feet.

IV. THE PARABEL OF THE LEAVEN

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

The common interpretation of this parable is that the woman represents the church, the leaven, the gospel, and the three measures of meal, humanity. The leaven of the gospel is introduced by the church into the meal of humanity, and the whole world will be converted to Christ. This kind of teaching contradicts the first

three parables.

LEAVEN A SYMBOL OF EVIL

Leaven is a species of corruption produced by fermentation. It will corrupt everything with which it comes in contact.

THE CHILDREN OF ISRAEL AND LEAVEN

In regards to the Passover in Exodus 12:15, "...for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

It must not come in contact with any sacrifice as in Exodus 34:25, "Thou shalt not offer the blood of my sacrifice with leaven..." Jesus used the word leaven, three times, in an evil sense, Matthew 16:6-12, "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees... 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

Mark 8:15, "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." In all these scriptures, leaven is related to false doctrine.

Paul used it as a principle of sin in 1 Corinthians 5:6-8, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Then it is used in relationship to those who were filled with the Holy Spirit on the day of Pentecost, but even there it is related to sin.

THE FEAST OF THE FIRST FRUITS

Leviticus 23:15-17, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord..."

The feast of the first fruits was a sheaf of grain, waved before the Lord. It was a type of the resurrection of Christ, and those who rose with him in 1 Corinthians 15:23, "...Christ the firstfruits...", and Matthew 27:52-53, "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection..."

THE FEAST OF PENTECOST

These two loaves were to be offered at the feast of Pentecost, which was typical of the bestowal of the Holy Spirit on the disciples at Pentecost in Acts 2:4. And those who received were a type of these two loaves, who were not without sin, when they received the Holy Spirit, which was received fifty days after Christ's resurrection. This was the reason why these two loaves were baked with leaven. So even in this type it still relates to sin. So in the parable the leaven is related to false corrupting doctrine.

THE CHARACTER OF LEAVEN IN ITS MEANING OF FALSE DOCTRINE

Having understood that the kingdom takes in the same period as the church age, and even goes beyond to the Revelation of Christ, when we see in scripture how that same period of time was corrupted by the entrance of false doctrine as in 1 Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

The statement "latter times", does not mean immediately before the Rapture of the saints, but it relates

to a time that is future to the writer, and it could relate to the Roman Catholic priestly system which early in Church History took over the church. The two prominent doctrines, 1 Timothy 4:3, "Forbidding to marry, and commanding to abstain from meats," seem to indicate that this is the false corrupting leaven of this period.

Then again in 2 Timothy 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables."

Then in 2 Peter 2:1-2, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (like hiding the leaven in the meal) shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction..."

The term "even denying the Lord that bought them", suggests the fact that these false prophets who were not saved, were denying in their false teaching the very Lord who had already paid for their salvation, if they so desired to accept Him as Saviour.

2 Peter 2:2, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Ever since the preaching of the gospel started, there has been hidden in it the leaven of false doctrine. It is hard to understand why God would allow this principle of leaven to be placed in the meal of the gospel, and that it be allowed to go forth in the church as well as the kingdom.

This principle of leaven is used in every age, to separate the wheat from the tares, as stated in Matthew 3:12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

It is also evident that even children of God sometimes are harassed by false doctrine and led astray into all different kinds of error, but even this has its purpose in God's plan, as stated in Luke 22:31-32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

The woman in the parable, who hid the leaven in the meal, also relates to the principle of evil doctrine. Jezebel of the Old Testament, in 1 Kings 18:4, who slew the prophets of God and placed prophets of Baal in their place, 1 Kings 18:22, four hundred and fifty.

In Zechariah 5:8-11, two women are pictured as carrying their wicked cult religion to Babylon. And in Revelation 2:20-23, again a woman named Jezebel is teaching false doctrine, and she relates to the false religious system that came into the early church in 1 Timothy 4:1-3. So the woman is a type of a religious system, that places the leaven of false doctrine into the gospel of the kingdom until the whole was leavened.

This leaven in the kingdom will finally produce the Apostate Church of Revelation 17:1-6. This woman relates to the final form of world apostasy, the Bride of the Antichrist, who will set up his kingdom upon the earth, after the church has been taken out. But Christ has already predicted in Revelation 19:11-21, the destruction of this counterfeit kingdom.

This leaven in the kingdom gospel will finally be cleansed out of the kingdom, when Satan is loosed after the 1000 years reign and is finally destroyed in Revelation 20:7-10.

THE THREE MEASURES OF MEAL

It is a striking thing to notice that the three measures of meal exist in a sense in the world today, for the whole religious system is divided today into three parts, Roman Catholic, Greek Catholic, and Protestant. The whole has to some degree been corrupted with false doctrine.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

V. THE PARABE OF THE HIDDEN TREASURE

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

As in the preceding parables, the field is the world. So this treasure was hidden in the world.

Satan because of Adam's fall became the God of this world, 2 Corinthians 4:4, and according to Luke 4:6, "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it."

So Christ found this treasure in the field, or the world, and hid it till at such time as he could buy the field. The price he paid was all he possessed, as stated in 2 Corinthians 8:9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Out of the field of the world, Christ is first taking the Church, as in Acts 15:14, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Then he will take out of it Israel, who is the treasure spoken of in this parable, as is stated in Exodus 19:5, "...ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Then in Psalm 135:4, "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Israel rejected the kingdom and the king, and they were scattered into all the nations of the world. Luke 21:24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

So Israel is hidden in among the nations in blindness until the church is complete, as stated in Romans 11:25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

The fullness of the Gentiles relates to the church. After the church is fulfilled and taken out of the world, God will again deal with Israel. So Israel must remain hidden in the field or the world in the nations. Then when Christ, who has purchased the field, or the world by His death on the cross, will again regain the title deed of the whole world, as stated in Revelation 5:1-7, "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals..."

This book is the title deed of the whole earth. Revelation 5:7 "And he came and took the book out of the right hand of him that sat upon the throne." After receiving the deed of the whole world, he will then at his coming down to the earth in His revelation, again gather Israel and set up His kingdom.

Israel will be resurrected from the grave yard of the nations where she has been buried and be restored to her own land, as stated in Ezekiel 37:12, "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Thus Israel as the treasure will be found.

VI. THE PARABLE OF THE PEARL

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

It is to be noticed that in regards to the parable of the treasure it was the field, or the world, that was purchased, because the treasure was hidden in the field, relating to Israel. But in this parable it is the pearl that is bought. In order for us to understand what the pearl is related to, we must understand a principle, that Jesus Himself brought forth.

In the gospels, the church was not fully revealed but was predicted, as in Matthew 16:18, "...and upon this rock I will build my church..." Then in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Jesus does the same thing in regards to the mysteries of the kingdom. He predicts the church, as he teaches the parable of the pearl. It is very evident that Christ sold all that he had to buy the church, as stated in Philippians 2:6-8, "Who, being in the form of God, thought it not robbery to be equal with God..." Christ being in the form of God, before his incarnation, did not regard his divine equality as a prize which was to be grasped at and retained, but he laid aside the form of God, and took upon himself the nature of man, Philippians 2:7-8, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In this sense Christ sold all that he had to purchase the pearl. And we who are the church, which is the pearl, are bought, as in 1 Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This pearl which he bought will be his forever, his own purchased possession, as in Ephesians 1:14, "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Ephesians 5:27, "That he might present it to himself a glorious church,

not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

The pearl relates to the mysteries of the kingdom. The church is in the kingdom even as Israel will be in the kingdom. But in the actual kingdom as it rules upon this earth, Israel will be head of the nations, but the church will be the Bride of Christ.

This pearl, or the church, will not altogether be made up of Gentiles, but Jews also will be in the church. For in the dispensation of grace, the Jews are accepting Christ as Saviour, and are becoming part of the church, as is explained in Ephesians 2:12-14.

All will lose their own personal identification, or nationality, as stated in Colossians 3:11, “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

VII. THE PARABLE OF THE DRAGNET

Matthew 13:47-50, “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

This parable is the final parable taught by the Lord in Matthew 13. This parable makes the same statement that the Lord made in the parable of the tares and the wheat, Matthew 13:30, “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Matthew 13:49, “So shall it be at the end of the world (or the harvest time): the angels shall come forth, and sever the wicked from among the just”.

Then the term “which when the net was full”. What is suggested in these statements relates to the fact that after the preaching of the kingdom has completed what was intended, down from its first announcement by John the Baptist until the Revelation of Christ, to actually set up this kingdom, will be completed.

When the preparation for the kingdom has been completed, then the final separation will begin, and all that belongs to the kingdom will be separated, ready for the kingdom.

THOSE WHO WILL BE SEPARATED OUT FOR THE KINGDOM

The church will be the first to be separated out from the world, to become part of the kingdom, as stated in Acts 15:14, “...to take out of them a people for his name.”

The event is revealed in 1 Thessalonians 4:13-18. The Lord shall descend from heaven bringing with him the dead in Christ. Then the dead in Christ shall be raised with their glorified bodies, and those alive will also be glorified and caught up to meet the Lord in the air, to be ever with the Lord, and reign in his kingdom.

Then at the revelation of Christ, He will gather the nations before him, as in Matthew 25:32, “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” The sheep shall go into the kingdom, as stated in Matthew 25:34, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Then there is the separation that the first resurrection will bring forth from among the dead. This resurrection began with Christ, the first fruits, and those who rose with him, 1 Corinthians 15:23, “But every man in his own order: Christ the firstfruits...” With Matthew 27:52-53, “And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

AFTERWARDS THEY THAT ARE CHRIST’S AT HIS COMING

This is described in 1 Thessalonians 4:13-18. 1 Corinthians 15:24, “Then cometh the end...” This term relates to the end of the first resurrection, those out of the tribulation period, as in Revelation 6:9-11, the souls

under the altar, who had been slain in the first three and a half years of tribulation.

Then the second group found in Revelation 20:4, "...and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Then the kingdom will be set up in manifestation upon the earth according to Revelation 20:2-7. Six times the period of one thousand years is spoken of. This kingdom in demonstration will be upon this earth. Christ will be the king.

The mysteries then of the kingdom of heaven, will be fully revealed, as a period of time relating to the first coming of Christ, to his second coming, and it would involve all those who during that same period, who would be related to the kingdom of heaven.

And it will end with the complete separation of tares from the wheat, birds from the branches, leaven from the true bread, good fish from the bad. But this Kingdom is an eternal Kingdom.

THE KINGDOM IN ITS ETERNAL ASPECT

After the Kingdom has been in manifestation for one thousand years, Satan again will be loosed out of his prison in the bottomless pit, as in Revelation 20:7-9, "And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog (the words "Gog and Magog", relate to an "unnumbered host"), "to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

This separation of evil, will take place after the kingdom of one thousand years. It will be the final separation of unbelievers and wickedness, and Satan himself will be judged, as in Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

After the final separation, then the kingdom shall be turned over to the Father, as stated in 1 Corinthians 15:24,28, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power...28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

But although Christ gives all things over to the Father, yet it relates the fact that in the eternal state the kingdom of heaven will still be ruled over by Christ, as stated in Daniel 2:44, "And in the days of these kings (the ten kingdoms in the Antichrist kingdom) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This ends the first section, "The nature and development of the Kingdom".

The Parables
BOOK 18
QUESTIONS ON LESSON 1

1. Explain what a parable is.
2. Why did Jesus speak in parables?
3. When did Jesus use this method of teaching?
4. What is the difference between the terms “Kingdom of God” and “Kingdom of Heaven”?
5. What three senses did the angel speak regarding Jesus?
6. Who preached that the Kingdom of Heaven was at hand, and what was the first commission Jesus gave his disciples?
7. What statements did the Jews make in rejecting Jesus as their King?
8. What did the title that Pilate put on the cross prove?
9. Explain what the mystery form of the Kingdom relates to?
10. What do these parables relate to? Do they teach church truth?
11. What period of time do these parables relate to? What period of time do the seven messages to the churches in Revelation, chapters 2-3 relate to?
12. Give the classification of the parables, just the “Headings”.
13. Did the apostles after Christ’s resurrection understand church truth? What was the second commission the apostles received?
14. Do the seven parables of Matthew 13 deal with church truth? What do they deal with?
15. What four classes of hearers does the parable of the sower reveal? Explain in short form.
16. In the parable of the wheat and the tares, who is the person that sows the wheat? Who is the person who sows the tares?
17. What are tares? What could happen when they are eaten?
18. What twofold development is referred to in this parable?
19. What will finally happen to the tares and the wheat?
20. What does the parable of the mustard tree teach?
21. In the parable of the leaven, what does the leaven represent?

22. Explain why there was leaven in the two loaves at the Feast of Pentecost.
23. Whom does the woman who hid the leaven in the meal relate to?
24. When will this leaven be finally cleansed out of the Kingdom?
25. What do the three measures of meal represent in type?
26. In the parable of the hidden treasure, what is the treasure?
27. Explain who the pearl relates to in the parable of the pearl.
28. In the parable of the dragnet, what happens when the net is full?
29. What will happen when the preparation for the kingdom has been completed?
30. What will happen to the church as it relates to the kingdom?
31. What will happen to the nations at the Revelation of Christ?
32. Explain what relationship the First Resurrection has to the kingdom.
33. What will happen after the kingdom has been manifest on the earth?

Book 18: The Parables
Lesson 2: Teaching the Parables
Service and Rewards
By Dr. Albert Grimes

I. THE LABORERS IN THE VINEYARD

Matthew 20:1-16, “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.”

In order to be able to understand what Jesus was teaching in this parable relating to the principles of the kingdom, it is necessary to understand what made the Lord teach this way.

We will find the reason in Matthew 19:27-30, “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first,” for many are called but few are chosen.

It was the statement of Peter in Matthew 19:27, “What reward will we get for having become poor for your sake”. They were still thinking in terms of material gains, rather than spiritual riches.

It was this spirit relating to material gain that Jesus was relating to in this parable. Our rewards are not based upon the length of time, or on how much we have done. It is not these things that determine our rewards in the kingdom, like the laborers who had labored all day. All they were concerned about was material gain, according to their labor. We as children of the kingdom are not to serve God with this principle in mind, for if we do we may be in the condition described in Matthew 20:16, “...and the first last...”

We must, as children of the kingdom, labor because of what Christ has done for us, and because of our lover for others. With the right motives come reward, position, and “well done good and faithful servant”.

II. THE PARABLE OF THE TALENTS

Matthew 25:14-30, “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou

deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

It is to be noticed that this parable follows the parable of the virgins, which deals with the coming of the Lord, for His Bride, as stated in Matthew 25:13, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

THE INTERPRETATION OF THE PARABLE OF THE TALENTS

It is evident that the man who is traveling in a far country is the Lord, who after his resurrection went into heaven. But before he went, he called his servants together, in the sense, that he has called us all to occupy till he comes to set up his kingdom. “And according to every man’s ability”. The word “ability” speaks of ministries, as is stated in 1 Peter 4:11, “...if any man minister, let him do it as of the ability which God giveth...”

These abilities then relate to the ministries which are gifted men, given to the Body of Christ, as stated in Ephesians 4:8, “...and gave gifts unto men,” or he gave gifted men with certain abilities. These abilities relate to ministries as spoken of in Ephesians 4:11 and Romans 12:8. And while as we have seen that the ministries of the kingdom relate to the church, as well as the kingdom, what is being accomplished in the church period relates to the kingdom.

Now it was according to the ability to these different persons, that so many talents were also given. There were three classifications, one five, another two, and another one. In other words one person had the ability to use five talents, another had the ability to use two, and another one.

These talents relate to spiritual gifts, and the terms, five, two, and one are just terms of measurement, not actual. It is with our ministry and the measure of our gifting that we, like those in the parable can trade, or work for the kingdom. And the lesson revealed relates to the principle that if we are faithfully using our talents for God, what we are endowed with, then we will be rewarded. And these rewards relate to our position and place in the kingdom eternally.

But if we like the man who dug in the earth and hid his Lord’s money, the principle we must maintain is this. Regardless of the fact that we refuse to have anything to do with what God has endowed us with, we in a sense hid it in the earth. Although it is hidden in the earth, we are always responsible for not using it.

Then we should also understand that the gifts, or ministries are never taken away from us, as is stated in Roman 11:29, “For the gifts and calling of God are without repentance.”

Then we should also understand that what we interpret from these parables must conform to the principles of grace in which we now live. This will save us from all kinds of teaching that tends to legalism in so far as the unprofitable servant that was cast into outer darkness in Matthew 25:30, “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

In the Dispensation of Grace, which is a period relating to the mysteries of the kingdom, the using of our ministry and gifts relates altogether with the principle of rewards, and not salvation. But the fact remains. If we use what we are endowed with for the kingdom, and the church, we will be rewarded. If not, we will suffer loss.

III. THE PARABLE OF THE POUNDS

Luke 19:11-27 relates to the same principles taught in the Parable of the Talents.

IV. THE PARABLE OF THE UNPROFITABLE SERVANT

Luke 17:7-10, “But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

This parable reveals other principles which we as children of God should understand. These principles relate to our redemption.

The human race in its lost condition has no claims on God. He could have left them without salvation, and he would not be doing them an injustice. But while we were his enemies he died for us, and saved us out of the slave market of sin. He bought us, 1 Corinthians 6:19,20. We are in this sense his servants, his slaves. Paul understood this principle and related to it in Romans 1:1, “Paul, a servant of Jesus Christ...” The Greek word is “doulos”, “a slave”. Paul was a bondsman of his Lord through redemption. It is in this sense, that when we have done all we can for our master, we have only done what was required of us, and we are still in the same sense unprofitable servants.

But it was also true that because of God’s great love and mercy and grace, He rewards us for our service for him. So in one sense we do not deserve any reward, but in another we receive them because of His grace.

The Parables
BOOK 18
QUESTIONS ON LESSON 2

1. What do these parables in this lesson deal with?
2. In the parable of the laborers in the vineyard, what is the principle that Jesus is dealing with?
3. In the parable of the talents, who is the man who travelled into a far country, and what did he do before he left?
4. What does the word, abilities, relate as far as we are concerned?
5. What do the talents relate to?
6. What will happen if we faithfully use these abilities and talents?
7. Explain Romans 11:29.
8. What principles are being explained in the parable of the unprofitable servant?

Book 18: The Parables
Lesson 3: Teaching the Parables
Prayer
By Dr. Albert Grimes

I. THE PARABLE OF THE FRIEND AT MIDNIGHT

Luke 11:5-10, “And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 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. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

In dealing with this parable we must understand the background in regards to customs, for a person not to be able to feed any friend that came to their house would be a disgrace in itself. The man would be disgraced in his own neighborhood. This then was a desperate need.

Then we must understand the condition of his friend, that he was asking for bread. It was the custom to lay a mattress on the floor close to the door. Then all the family would then lay down on the large mattress. What he would have to do in order to get bread for his friend, he would have to disturb the whole household, get them off the mattress, take the mattress from the door before he could open the door. This was his friend's condition.

Yet because of his neighbor's shameless persistence in demanding bread, he will disturb his whole household and give him what he wanted.

The lesson that follows this parable is related in verses 9 and 10, regarding the principle of ask, seek and knock. In regards to our praying in regards to our needs, there are times when it is necessary to do more than ask. We are to seek what we are asking for and when we find the source of our supply we are to persistently knock until the source of our supply is opened to us. And sometimes these things relate to action on our part, for the need will never be supplied any other way.

II. THE PARABLE OF THE UNJUST JUDGE

Luke 18:1-8, “And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

This parable as the former, deals with praying, and its teaching that it is necessary always to pray. And the statement “and not to faint” means “to turn coward or lose heart”.

This woman did not regard the fact of what kind of man she was dealing with. She persistently cried unto him. The statement “lest by her continual coming she weary me”, has a strong sense. It means “lest at the last she come and rail on me”. The judge fears lest importunity may finally turn to personal violence against him. He decided to avenge her.

This parable is not suggesting the fact that like this woman we can threaten God into doing things for us. But it does teach that when we are unjustly being dealt with, that our coming constantly before God, will finally bring results from God.

The statement “though he bear long with them”. This refers not to the persecutors, but the elect

themselves. The judge delays through indifference. God delays, also, or seems to delay, in order to try his children's faith, or because his purpose is not ripe.

Then a contrast is made, "Nevertheless when the Son of Man cometh shall he find faith on the earth". This is contrasted with the, "I tell you that he will avenge them speedily". Those who have the persistent faith as the woman had.

But when Christ comes again will he find that same persistent faith in the truth. We know according to scripture that he will find apostasy.

The Parables
BOOK 18
QUESTIONS ON LESSON 3

1. What are the parables in this lesson dealing with?
2. Explain why the man in this parable so desperately wanted bread.
3. Why did his neighbor say, “I cannot rise and give thee”?
4. What lesson do we learn from this parable in regards to prayer?
5. Explain the lesson we learn from the parable of the unjust judge.

Book 18: The Parables
Lesson 4: Teaching the Parables
Love for Neighbor
By Dr. Albert Grimes

I. THE GOOD SAMARITAN

Luke 10:30-37, “And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

Jesus in the parable was answering the question of the lawyer in Luke 10:25-29, the commandment to love thy neighbor as thyself. Then his question of “Who is my neighbor?” The road from Jerusalem to Jericho passed through a wilderness which so was notorious for robberies and murders, that a portion of it was called “The Red or Bloody Way”, and it was protected by a fort and a Roman garrison.

This man in the parable had been violently treated by the thieves, and had even been stripped of his clothes, and all that he had. And they had laid upon him many blows and wounded him, leaving him half dead.

Then by chance or coincidence, a priest came that way. It is said that there were as many priests at Jericho, as there were at Jerusalem, and they travelled back and forth. These Priests ministered in the temple as representatives of the people, before God, offering sacrifices and praying on their behalf. So if anyone should have helped this man, it should have been this priest, “but when he saw the man lying there, he passed by on the other side”.

This Priest was so occupied with his position as a Priest, and a leader of God’s people, that he became too spiritual to become involved in the individual needs of God’s people.

Sometimes our position in this sense causes us to loose touch with those we are supposed to be leading or teaching. Sometimes it is necessary to leave people alone in order that they might develop in their own ministry and gifts. But it is always necessary to be in touch with the needs of God’s people, for if we do not, we will loose contact and our ability as leaders of God’s people will be lost like this priest.

Then a Levite came along also, and he came and looked at him, and passed by on the other side. The Levites served as assistants to the priests and the same principle that relates to the priest, relates to him. He refused to get involved.

Then the Samaritan came and it states he had compassion on him. These Samaritans were Assyrians by birth and were placed there after the final captivity of Israel, and remained there after Israel’s return to the land. They had their own temple which they considered superior to the Jewish temple. They even considered their copy of the law of greater antiquity and authority than that possessed by the Jews. They were hated therefore by the Jews.

This Samaritan bound up his wounds, and poured upon the wounds oil and wine. This was a remedy for sores and wounds. Then he placed him upon his own beast and brought him to an inn. The ruins of this same inn, are in existence today. And the next day after he left the inn, he still promised to be responsible for the wounded man, as long as he remained in the inn.

The principle that Jesus was teaching relates to the question of the Jewish lawyer in Luke 10:29, “But he, willing to justify himself, said unto Jesus, And who is my neighbour?” The story of the good Samaritan was purposely given then to prove the fact that we must be neighbors to those in need, and the lawyer had to admit

that the Samaritan, whom no doubt he hated, was his neighbor.

Then the principle, do not do what your Jewish leaders did, but go and do what the hated Samaritan did for he is your neighbor. Or in other words, he is your example of neighborly conduct. Follow his example.

The Parables
BOOK 18
QUESTIONS ON LESSON 4

1. What was the parable of the Good Samaritan relating to?
2. What was this road from Jerusalem to Jericho noted for?
3. Why was it that the priest came that way, and saw the wounded man?
4. What had happened to this priest that caused him not to get involved? Could this same thing happen to us? Explain.
5. Who was the Levite?
6. Who was the Samaritan? What did he do?
7. Why did Jesus use the Samaritans as an illustration?
8. How would this parable relate to the Jewish leaders?

Book 18: The Parables
Lesson 5: Teaching the Parables
Humility
By Dr. Albert Grimes

I. THE UNJUST STEWARD

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

Jesus in relating this parable to his disciples, this parable was teaching them a lesson on humility. It may have been an actual happening of the terms used in verse 7, “they chose”, it is more correct in saying “were choosing”. It related to something that was going on before his eyes. He could see them doing these things. And the statement regarding the chief seats, and Jesus was speaking about the contentions which sometimes arose for the chief seats at the table.

Relating to those who would thrust himself into a place next to the host, as one who seeks petty distinctions. It relates to those who are always seeking to be recognized. It's a pride for position and place.

It was a custom to assign the places close to the host. Thus anyone who sat in one of these places would be asked to take a lower place, and verse 9, “and thou begin with shame to take the lowest place”, thus emphasizing the shame of the reluctant moving towards a lower place. The lesson is that sometimes we seek the higher places in order to bring honour to ourselves. By willfully connecting ourselves with those in high positions, it will in a sense give us a certain prestige with those that see us.

It relates to the term “keeping up with the Joneses”. We feel we have no prestige ourselves, so we seek it by our connections with others. So we exalt ourselves in our connections with others. It is pride of position. But as it relates in the parable, sometimes it can be very humbling when we assume a position, that is not rightly ours, as stated in Luke 14:11, “For whosoever exalteth himself shall be abased...” There is a principle which we as spirit filled believers should understand. We should never look to men to exalt us, or depend upon man to exalt us.

We should never trust men, with our spiritual experience. Nor should we depend entirely upon men in regards to our own experience. For if they fall, which they may do, you will fall with them. Depend on God.

If we work faithfully with what God has gifted us with, humbly, God, Himself will exalt us as stated in Proverbs 18:16, “A man's gift maketh room for him, and bringeth him before great men.” The word “room”, “to broaden”, “make open wide”.

Then the principle “and he that humbleth himself shall be exalted”, as also stated in 1 Peter 5:6, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” When we have learned to minister humbly, then when God exalts us, we will be ready to do so. It's a wonderful thing to see a child of God exalted by God, ministering in humility to others. It's not necessary for him to seek prestige from others. He is free to minister the things of God, unhindered by the influence of others.

II. THE PHARISEE AND THE PUBLICAN

Luke 18:9-14, “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified

rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

This same principle of humility is brought out in this parable. And it relates to those who trust in themselves that they are righteous, and they despise others whom they think are not.

The unregenerated religionist who brings his own religious works before God, and claims in them a basis of righteous acceptance before God, what he does not understand is that all the religious works he can produce, are what the scriptures state in Isaiah 64:6, “...and all our righteousnesses are as filthy rags...” Then also in Romans 3:10, “...There is none righteous, no, not one.” Then in Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us...”

It is evident that the religious Pharisee did not understand the fact that he was a lost sinner. He was like Nicodemus, a ruler of the Jews, but lost. This is the reason why Jesus explained to him that he must be born again in John 3:3.

The attitude of the tax collector proves the fact that he understood his position before God, a lost sinner. For he in humility, prayed the sinner’s prayer, “God be merciful to me a sinner”.

The self-righteous Pharisee, left the temple the way he came, receiving nothing from God. The tax collector left justified, saved. The one had exalted himself in his own self-righteousness and was abased. The other had humbled himself and God had exalted him.

The Parables
BOOK 18
QUESTIONS ON LESSON 5

1. What principle do these parables relate to?
2. What was it Jesus saw at this wedding which made him bring forth the parable relating to “the lowest seat in the feast”?
3. What was the custom regarding positions of people in these weddings?
4. What lesson could we learn in the relationship to seeking positions for ourselves?
5. In the parable of the Pharisee and the Publican, what was wrong with the Pharisee’s prayer? Did God accept it?
6. Why did God accept the prayer of the Publican?

Book 18: The Parables
Lesson 6: Teaching the Parables
Worldly Wealth
By Dr. Albert Grimes

I. THE UNJUST STEWARD

Luke 16:1-9, “And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”

The principle related to in this parable is that the unjust steward realized his conditions, that when he lost his position, he would have no place to live, no home. Then the fact that cutting down the amount of money owed by his Lord's debtors, made them grateful to him, to the point that when he did lose his position, he would be able to go and live with those debtors which he had so helped.

And the Lord is bringing out the principle that sometimes in this respect, the children of the kingdom, are not as wise as this unjust steward. For if they would, who have money to invest, would put it into the kingdom, and help those in need, like the unjust steward did, the child of light would like the unjust steward, be accepted in an everlasting habitation. And not only into an everlasting habitation but if the need arose, even into the homes of those they helped in time of need. In this sense they were using righteous money to make friends.

And in another sense, as we deal with the world honestly paying our bills, we are building up a good credit rating, that when we need help, in regards to a home, we have made friends which are able to help us in regards to our problems. If we use our money unwisely, and we do not pay our bills we will have no friends when we need them. The Lord is then teaching us to use our money wisely, in the sense spoken of. As an illustration, there was a church member who would not pay his bills and it became a reproach upon the church he attended. When this was brought to the attention of the Pastor, by the one whom he owed the money to, for car repairs, the Pastor immediately made the man pay his bill. This helped that church in that town and was the means of many joining the church.

II. THE PARABLE OF THE RICH FOOL

Luke 12:16-21, “And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.”

The principle taught in this parable is that sometimes earthly riches can be a snare. It is possible for people to become so taken up with the fact that they have accomplished enough wealth that they can take it easy the rest of their lives, and in doing this they forget altogether the fact that some day they are going to have to meet God.

The principle is that before we waste our lives obtaining worldly wealth, we should make sure that our

soul is saved, and that we are right with God for we never know the day nor the hour when we are to meet him. There is nothing wrong with having wealth if we learn to use it, as God desires we should. But when we forget God while we are getting it, and after we have it, we think that we are secure for the rest of our life without God, then we are suddenly called into God's presence. Then it is too late to be saved. We have been deceived by riches, and lost our soul.

The Parables
BOOK 18
QUESTIONS ON LESSON 6

1. What subject do these parables relate to?
2. What was the purpose behind the unjust steward reducing the amount of his Lord's debtors?
3. What did Jesus mean when he said, "Make to yourselves friends by means of the money of unrighteousness, that when it fails they may receive you into everlasting habitations?"
4. What are we doing when we honestly pay our bills? What happens if we do not pay our bills?
5. What are the principles taught in the parable of the rich fool?

Book 18: The Parables
Lesson 7: Teaching the Parables
Evangelistic Parables
By Dr. Albert Grimes

I. THE LOST SHEEP

Matthew 18:12-14, “How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

In order to fully understand the principles put forth in this parable, it is necessary to find and understand why this parable was spoken. We must go back to the beginning of the chapter, where Jesus is dealing with the fact that little children, those under the age of accountability, belong to the kingdom of heaven. And that no one can enter the kingdom unless he becomes converted, and becomes like one of these little children, verse 3.

And whosoever will humble himself as one of these little children, the same is greatest in the kingdom, verse 4. But anyone who shall offend one of these little ones, it would be better for him to have a millstone hanged around his neck, and be cast into the sea, verse 6.

Then we are instructed not to despise one of these little ones because their guardian angel that looks after them, and also looks upon the face of the Father. In other words do not despise little children because their angels go into the presence of God, verse 10.

And as the shepherd goes after the one lost sheep, and finds it and leaves the others in order to do so, so the Lord will sovereignly see that not one child under the age of accountability will perish, verse 14.

A Scripture relating to this same principle is brought out in regards to the children in Israel who were under the age of accountability, and would go into the land, that their parents refused to go into. Deuteronomy 1:39, “Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.”

II. THE PARABLE OF THE LOST COIN

Luke 15:8-10, “Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

In order to understand the purpose of the lost coin and why this woman was so anxious to find it, it was a silver coin that belonged to her dowry which she received when she was married, which married women wear around their head. To lose one of these coins was considered a great loss.

Like the lost coin, His elect are also precious to the Lord, for we are His inheritance. And like the coin the Lord will see until he finds us. And like the woman called in her neighbors to rejoice with her when she found her coin, so the angels of God in heaven rejoice with the Lord when one sinner is saved.

III. THE PARABLE OF THE LOST SON

LUKE 15:11-32, “And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have

bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.”

In dealing with this parable it is necessary to understand that we are not dealing with a lost sinner, but we are dealing with a son. And this Son, as any believer, took all that God his Father had given him, as a Son, and in a sense he backslid from his position as a Son of God, and went into the world, and as a Son sought worldly pleasure. And as it was a disgrace for a Jew to feed pigs, so it is a disgrace for a child of God to seek pleasure in the world. And what in most cases happens if we persist in it, we sink to the lowest levels.

And sometimes these things have to happen to us. We have to become disgusted with what we are. And the term when “he came to himself”, everything he had, he had lost. There was nothing left in a sense, but himself. When he could go no further he had come to the end of himself.

It is this place that in most cases brings us to repentance. Notice the estimation that he came to regarding himself. He was no longer worthy to be called his son, but he did not understand that he was still a son, although he was dead to his family, and lost as a son from home, yet he was still a son.

There are many of God’s children who try to come back to God, but they consider themselves no longer sons, as this man did. But notice how, the Father received him, not as the hired man he wanted to be, but as the son he was. Notice how the Father restores him to full sonship with all the privileges.

Sometimes it is hard for those who have never backslid away from God, they have always served him, to understand why God does so much for those who have strayed away. In human estimation they do not deserve what they do receive. But God does many things, we do not understand, as the statement made to the eldest son, “It was 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”. The principle remains. He is still your brother, and still God’s son.

The Parables
BOOK 18
QUESTIONS ON LESSON 7

1. Explain what these parables relate to?
2. What is the principle regarding children, that Jesus is teaching us in the parable of the lost sheep?
3. What is being taught in the parable of the lost coin?
4. In the parable of the lost son, who is the Lord really talking about?
5. Explain the term, “he came to himself”.
6. What happens to those who come back to God and consider themselves no longer sons?
7. What does the eldest son remind us of?

Book 18: The Parables
Lesson 8: Teaching the Parables
Gratitude of the Redeemed
By Dr. Albert Grimes

I. THE TWO DEBTORS

Luke 7:41-43, “There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.”

In the parable then, one man owed eighty dollars, the principle brought out was that the person who owed more and was forgiven of his debt would love his master more than the other that owed the lessor debt. But this parable was directed towards the Pharisee who had invited Jesus into his house to eat. The self-righteous man, had not even given to Jesus the customs that were due him as a guest. He had not given him water to wash his feet, verse 44, nor had he given him the customary kiss of greeting, verse 45.

But a woman who was classified as a sinner, came into the house and gave to Jesus all the things the Pharisee failed to do. Also she poured ointment upon Jesus feet and washed his feet with her hair.

The Pharisee in his heart condemned the woman and Jesus for allowing the sinner woman to touch him. Then Jesus forgave the woman’s sins, verse 48,50, “Thy sins are forgiven”. “Thy faith hath saved thee, go in peace”.

It was evident that Jesus was teaching the Pharisee in regards to the fact that this woman was like the man who owed the five hundred pence.

The Parables
BOOK 18
QUESTIONS ON LESSON 8

1. Explain the principles of this parable of the two debtors.

Book 18: The Parables
Lesson 9: Teaching the Parables
Prophetic and Judgment
By Dr. Albert Grimes

These parables relate to watchfulness in regards to Christ's return, and judgment relating to the same. Not the Rapture of the Church, as in 1 Thessalonians 4:13-18, but the Revelation of Christ as He comes down to this earth to set up His kingdom, Matthew 24:29-30.

In the past much wrong teaching has gone forth by using these parables out of their Dispensational setting, and applying them to the Church.

I. THE PARABE OF THE TEN VIRGINS

Matthew 25:1-13, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This parable has been used out of its Dispensational setting, and has been related to the Rapture of the saints, and thousands of saints have been tormented by the teaching that they could be left when the Lord comes.

This parable is also used by many to teach that the wise virgins who had oil are those who have received the Baptism of the Holy Spirit, and only those will go in the Rapture. The others will be left to go through the tribulation.

Then it is also used to teach that those wise virgins, are the overcomers, and also we are overcomers, and this always relates to some special spiritual experience that we must have to make us an overcomer. If we are not overcomers, we will be left to go through the tribulation.

All these types of teaching are error, for this parable does not relate to the Rapture, but to the Revelation of Christ when He comes to set up His kingdom.

Custom teaches us that the Bride is in the house, and the virgins are outside of the house. The Bridegroom is not coming for the virgins, but for the Bride who is in the house.

The virgins relate to those who are ready or not ready to go into the kingdom. That this parable relates to the kingdom is brought out in the fact that in the previous chapter, Matthew 24:29-30, Christ is related to as coming to the earth in His Revelation. Chapter 25 is related to that event, for three principles are discussed in Chapter 25. The parable of the virgins, 1-13, and the parable of the talents, 14-30, and then the judgment of the nations as they're going into the kingdom all relate to the kingdom and not the church.

It is not a question of what oil means. The question is answered in regards to the parable, and its setting in the gospel, as we have before stated, that the church was not completely revealed either in the Old Testament, and it was only predicted in the gospels. The subject matter of the gospels is not the church, but the king and his kingdom.

And Matthew 24 and Mark 13 and Luke 21 all relate to that subject. Thus Matthew 25 is relating to the same subject, and must never be used as a basis for teaching regarding the church.

II. THE PARABLE OF THE FAITHFUL AND UNFAITHFUL SERVANTS

Matthew 24:45-51, “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

This parable like the others goes back to the event of Matthew 24:29-30. The King returns to this earth. In order to fully understand, we must go back to Matthew 24:3, “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

The Coming spoken of was Christ’s revelation to set up the kingdom, and all the signs relate to and point to that event. The statements related to in Matthew 24:36-42, relating to Noah’s day and the condition and the fact that the flood came and took them all away in judgment. This relates to the same principle of two being in the field, one taken, the other left. Two women shall be grinding at the mill, one taken, the other left, relates to the fact that when Christ comes to this earth to set up his kingdom, that some who are the faithful like the faithful servant, they shall go into the kingdom.

It has no relationship to the church. Our experience of Salvation places us into the church as stated in Acts 2:47, “...And the Lord added to the church daily such as should be saved.” And because we are in the church we will be raptured, 1 Thessalonians 4:13-18, but going into the kingdom when Christ comes depends upon being ready and faithful. This is the point of the parable.

III. THE PARABLE OF THE WATCHFUL PORTER

Mark 13:34-37, “For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.”

This parable relates to the same principles as stated regarding Matthew 24, for Mark 13:26-27 speaks of Christ’s coming to the earth to set up his kingdom. And Mark 13:32-33, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.”

There was even a time when even Jesus did not know when he would return to set up his kingdom, and it’s because of this fact that all were exhorted to watch and pray.

But in regards to Christ’s coming in the Rapture, Paul states that we will know when that time is to come as stated in 1 Thessalonians 5:4-5, “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.” Verse 9, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”

The Parables
BOOK 18
QUESTIONS ON LESSON 9

1. What do these parables relate to?
2. How have these parables been wrongly taught?
3. In what sense has this parable been used out of its dispensational setting?
4. Explain what has been taught regarding the five wise virgins?
5. What part of Christ's second coming does this parable relate to?
6. Explain the customs of marriage in those days when Jesus taught about this parable.
7. Who do the virgins relate to?
8. Explain the parable of the faithful and unfaithful servants.
9. Explain the parable of the watchful porter.

Book 18: The Parables
Lesson 10: Teaching the Parables
Judgment on Israel and within the Kingdom
By Dr. Albert Grimes

These parables relate to this principle.

I. THE PARABE OF THE TWO SONS

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

This parable comes from the problem which Jesus had with chief priests and elders who were questioning his authority to do what he was doing. They had said, “Who gave thee this authority?” Jesus then referred them to John’s baptism asking them if they thought it was of God or not. Then they understood what Jesus was doing to them, for if they were to answer and say “That John’s baptism was from heaven”, then Jesus would ask them, why did not ye believe him. So they refused to answer. Then Jesus said he therefore refused to tell them who gave him this authority.

In the parable Jesus was relating to them as the Son that refused to go into the field, to work, referring to the kingdom that he had offered Israel.

The tax collectors and harlots were like the first son, who repented and afterwards went into the field to work. They would go into the kingdom.

THE PARABLE OF THE WICKED HUSBANDMEN

Matthew 21:33-41, “Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

The teaching of this parable refers to the fact that the vineyard represents the kingdom which was given to Israel as a nation. But they continued to persecute those that were sent to them. In other words the servants of the Lord found no fruit that related to the kingdom, and the fact that the householder who was the Lord, had gone into a far country, speaking of his resurrection, and the fact that they slew Christ, is also related to as the final rejection of the King of the kingdom.

After this parable Jesus then interprets to the chief priest, and Pharisees in verse 42, about their rejection of the stone which was Christ, Matthew 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 marvellous in our eyes?” Then he makes the statement that the kingdom was to be taken away from them as a nation, and given to a nation, that relates to the church, who would bring forth the fruits thereof, Matthew 21:43, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth

the fruits thereof.”

Thus the parable refers to the church age, while Israel as a nation will be put to one side, and those who believe in the church age will bring forth the fruits, while Israel is in blindness in the nations and even in their own state.

III. THE PARABLE OF THE BARREN FIG TREE

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

This parable refers to the same principle of judgment which would befall Israel, who refused to bring forth the fruits of the kingdom. They would be rejected. They did not, as the scripture teaches, so as the fig tree, they were cut down.

IV. THE PARABLE OF THE MARRIAGE FEAST OF THE KING’S SON

Matthew 22:1-14, “And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.”

It is to be noticed in this parable that it refers to a marriage. This marriage, doubtless refers to God the Father, and the marriage for his Son, Christ.

No mention is made of the Bride, but only to the guests that were called to the wedding. And the same principle regarding Israel is brought forth.

The kingdom in its mystery from in the Dispensation of Grace relates to the Bride, who is the church, and to Israel who are the guests. All relate to the kingdom. The kingdom was offered to Israel or they were called to the marriage feast, but refused to come, and they persecuted those who were sent unto them, relating to their rejection of the kingdom.

In 70 A.D. God sent the Roman armies against Jerusalem, and it was destroyed as state in Luke 21:24, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

After this rejection of the kingdom by Israel, the gospel of the kingdom, which is the gospel also of grace, which men are born into the kingdom by, and added to the church, was now to be preached to all.

The person without the wedding garment, refers first to the principle custom, that all who attend weddings were given a garment to put on. This proved that they were guests. This is the reason why the man found without one was cast out. Then it also relates to the fact that one must be born into the kingdom, John 3:3. Then the principle of God’s election is brought out in verse 14, “For many are called, but few are chosen”.

V. THE PARABLE OF THE UNFORGIVING SERVANT

Matthew 18:23-35, “Therefore is the kingdom of heaven likened unto a certain king, which would take

account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him...”

The whole parable relates to the principle of forgiveness, relating to Peter’s question about how many times he was to forgive those who sinned against him, seven times. Jesus said, seventy time seven as stated in Matthew 18:21-22, “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

It was a settled rule of the Jewish rulers to only forgive three times. The parable therefore relates to the principle that God forgives us all that we have done, and he expects us to forgive to the same degree. If we do not, like the man in the parable, we will suffer judgment from the Lord himself, as stated in Matthew 18:35, “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

As we close this study, let’s remember that these parables take in a period from John the Baptist till the Revelation of Christ, and relate to the kingdom teaching, and although they cover the church period, they do not teach church truth, only as the church belongs to and is in the kingdom.

The Parables
BOOK 18
QUESTIONS ON LESSON 10

1. What principles do these parables relate to?
2. Explain the parable of the two sons.
3. Explain the parable of the wicked husbandmen.
4. Who does the parable of the barren fig tree refer to?
5. Explain the parable of the marriage feast of the king's son.
6. Explain the parable of the unforgiving servant.