

*President Christopher Donner Character Timeline in Parable of the Sower The timeline below shows where the character President Christopher Donner appears in Parable of the Sower. The colored dots and icons indicate which themes are associated with that appearance.*

The Parable of the Talents Article contributed by www. The application of the principles involved, however, may appropriately be considered by those who are looking forward to the rapture of the church and the judgment seat of Christ. The context is not of a lord who takes his servants from earth to heaven, but rather a lord who returns to the scene of earth and judges his servants. This illustration does not concern itself with the ministry of the Holy Spirit, as seen in the parable of the ten virgins, but rather deals with judgment of works as an evidence of right relationship to the Lord. The parable views life in relationship to service and the proper use of opportunity as evidence of preparedness and expectation of the return of the Lord. In verse 14, which opens the account, the kingdom of heaven is compared to a man traveling into a far country who calls his own servants and delivered unto them his goods. It was quite customary in the ancient world for a man to turn his property over to a servant, often a slave, who would administer his business for him in his absence. According to verse 15, he called in three servants. A talent was actually a weight of money varying from 58 to 80 pounds. The value of a talent was much greater in proportion than it is in our modern world. In purchasing power today, this would be equivalent to a fortune. This shows that the master had a good deal of confidence in these men, but he did not hold confidence in them equally. So he gave them different responsibility. In verse 16, it states that they immediately got busy. It is obvious that this servant must have been a careful and shrewd businessman in order to be able to double his money. The two-talent man did likewise: And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: The work that was involved in this five-talent gain was not easy, but how proud was this moment for the servant as he gave account of what had been committed to him. He could report that he had gained five talents more. And the lord commended him. In verse 23 the lord commends the two-talent servant with exactly the same words as the five-talent man. It is not how much, but how faithful. The five-talent man and the two-talent man had been equally faithful and they received equal commendation. This is a great comfort to servants of the Lord because as they look about they soon find someone who is more successful and more talented, perhaps more intelligent or more wealthy than they are. Obviously, the Lord does not give everyone the same talents. It is not quite true that all men are created equal. Men are created quite unequal, and no two of them are exactly alike in their stewardship. But the important fact is that at the judgment, as illustrated here, it will not be a question of how much or how successful, but how faithful. The lord of these servants expects from them only in proportion as he has given to them. So there is a sense in which everyone has an equal opportunity to be rewarded. The one-talent man when it comes his turn to report attempted to excuse his inactivity: And I was afraid, and went and hid thy talent in the earth: There was some innuendo in this reply from the one-talent man. He describes his lord as a very hardheaded, grasping businessman. He tells him that he is the kind of a man who reaps where he has not sown, and gathers where he has not spread. In those days, boundaries sometimes were rather indefinite and they did not always bother to plow a field. They would just scatter the grain and it would grow. He said that his lord was the kind of person that got everything he could. He implied that the lord was not completely honest. If the servant really believed his lord was hard and grasping he would have been all the more diligent to please him. In any event it was no excuse. Of course, whenever a person fails to do his duty, the tendency is always to find some excuse. That is what this man was doing. Thou knewest that I reap where I sowed not, and gather where I have not strawed: The evaluation of the lord of the servant is pointed. Why did not this man put his money out at interest? Probably this would have been safe to do, and he would have had at least some income to report, and that without any effort on his part. But instead of that, he went in the backyard and dug a hole and put the money in the hole and buried it. Even in our modern day when people bury money in the backyard, it usually has a bad connotation. Perhaps they are trying to avoid tax or perhaps it is ill-gotten gain of some sort, because the normal, respectable thing is to put

it in a bank. Why did not the one-talent servant put it in the bank? Commentators generally are vague on this point. His lord said that he was not only lazy but wicked. What was there wicked about this? This man seems to have given in to some cunning reasoning. It is much like the thinking of Judas Iscariot when he sold his Lord. Judas reasoned, if He is really the Messiah, my betrayal will not hurt anything and I will get my money from the High Priest. If He is not the Messiah, then at least I get the money. This one-talent man reasoned somewhat the same way. His lord was going on a far journey. Then when his lord did not come back, his heirs could claim it. He reasoned, however, that if he buried it in the backyard, there would be no record. If his master did not come back, the servant would have it. If he does come back, he could not accuse him of dishonesty because he could produce the talent. It was a cunning that was built upon uncertainty that the Lord was returning. He just did not believe that his lord was coming back. If he had, he would have handled the money differently. This is what the lord meant when he said that he was a wicked servant. For unto every one that hath shall be given, and he shall have abundance: Verse 29 has been the subject of some misapprehension. What is the difference between the one-talent man, and the two-talent man, and the five-talent man? To be sure, their works are different and their character was somewhat different, but the point of the illustration is the five-talent man and the two-talent man believed their lord was coming back and they worked in keeping with their faith. The one-talent man did what he did because he did not believe. So ultimately it comes back to the question of the reality of faith in the words of their lord. Works are not the ground of salvation; they are simply the evidence of faith. Here works are presented as an evidence of true faith in the Lord. It is typical of those who have heard and rejected the truth concerning the Lord and Savior, Jesus Christ. The unprofitable servant is one who was not saved, not redeemed, and therefore not rewarded for his service. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. John is perhaps best known for his bestselling work on Bible prophecy, Armageddon

### Chapter 2 : The Parable of the Sower - By Elder Dallin H. Oaks

*The parable of the sower is one of a small number of parables reported in all three of the synoptic Gospels. It is also one of an even smaller group of parables Jesus explained to His disciples. The seed that was sown was "the word of the kingdom" (Matthew), "the word" (Mark), or "the word of God" (Luke) – "the teachings of the Master and His servants.*

Jared January 13, at 5: I think of this parable often and hope that what I am doing now will allow me access then. January 13, at 7: However, the ten virgins parable is a huge condemnation of church members in another, and in my mind, more important regard. There is a great tendency in the Church to deny the Holy Ghost and reject the spirit of prophecy. Following the light of Christ back into his presence is the only way we are going to get there. This is why half of the virgins will not make it. Janet January 14, at 8: I think that too many saints miss that fact. I believe that temple marriage and temple covenants are a big part of being wise. Dustin January 15, at 9: I highly recommend listening to it. Janet January 15, at 7: Spence March 11, at 7: Sin occurs in how we use them. The physical senses are always left behind. They were never alive to begin with. We cannot serve two masters. Brian February 14, at Sean McLaughlin March 6, at I am kind of a go to music guy so I am the lone man involved in this production. It got me seriously thinking about this parable and its present day application, also we had a regional broadcast with Elder Snow speaking about this parable. Thank you for your comments as well as the excellent commentaries people have been writing in on this. If he catches you unaware he will leave you. So after the great tribulation begins, watch always. Jesus said the lamp of the body is the eyes. So keep your lamps burning and watch. Behold I come like a thief in the night at an hour you do not expect, so watch. The theology and the judgement of others. Jesus said to give our all to our neighbors not holding back nothing. If we have to give our life then our new life will be given in heaven. I am glad that even though none of our lamps are full that Jesus. Has a place for all those who does not judge their fellowman but can have compassion on them and pray for them. Even the creature himself cries out for this. Pete December 10, at 1: The 5 women with oil are without charity and cause the 5 that ran out of oil to be denied by telling them to go find more Mt. Would not the bridegroom have been seen in a better light no pun intended had he remained charitable and understanding and opened the door, then chastised the first 5 women that entered for being uncharitable? This parable could be seen to illustrate a total lack of charity in the absence of the bridegroom. In the presence of the bridegroom a crisis of security is created by his denial of the women and turning them into the streets. Had the man been on time, then the cruelty of the haves vs. Personally I found this particular parable to indicate that the issue is with the the bridegroom and the 5 that he allowed to enter rather than the women that were turned away. In real life application, a man and his family with emergency food stores is prepared for a disaster while his neighbors are not. To follow such an absurd biblical example as the women WITH oil or the bridegroom, one ceases to be charitable and human. In the modern day and age the parable should indicate this is NOT how you should behave because when all is said and done and power, water and food are restored, you are not praised for being prepared, but instead remembered for your lack of charity towards your neighbors. Nina April 3, at Today I see the 5 wise virgins were not as perfect as they appeared. I see both as wrong – one unprepared.. The door was not shut yet! I believe they could have poured out some Holy Spirit oil for these empty vessels and would have had more for themselves. Like 2 kings 4: If you do not use it – you loss it. Perhaps not giving away the oil was not a deal breaker for heaven – but it sure would have pleased the Lord! Matt December 18, at 8: I might point out a few things. It is the bridegroom who taught the parable. Secondly, the word tarry as defined in the dictionary can mean delay, stay longer, etc –. And then returned, when his Father, knowing the defined time, gave instruction to return.? And third, by giving this parable two thousand years ago, we have the parameters that are set. The guidelines are defined as what is to happen. We all know what happens when we run a red light. Connor Boyack has an interesting article on the subject of being prepared:

**Chapter 3 : Parable of the Sower: Character Profiles | Novelguide**

*The role needs to be defined in time for the first president to take office on January 1st next year, assuming Lisbon is ratified on schedule. But it is now trapped in a closed loop of EU logic.*

Email It is up to each of us to set the priorities and to do the things that make our soil good and our harvest plentiful. Subjects for general conference talks are assignedâ€”not by mortal authority but by the impressions of the Spirit. Many subjects would address the mortal concerns we all share. But just as Jesus did not teach how to overcome the mortal challenges or political oppression of His day, He usually inspires His modern servants to speak about what we must do to reform our personal lives to prepare us to return to our heavenly home. On this Easter weekend I have felt impressed to talk about the precious and timeless teachings in one of the parables of Jesus. The parable of the sower is one of a small number of parables reported in all three of the synoptic Gospels. It is also one of an even smaller group of parables Jesus explained to His disciples. The different soils on which the seeds fell represent different ways in which mortals receive and follow these teachings. They are like teachings that fall upon a heart hardened or unprepared. I will say nothing more of these. My message concerns those of us who have committed to be followers of Christ. The parable of the sower warns us of circumstances and attitudes that can keep anyone who has received the seed of the gospel message from bringing forth a goodly harvest. This is the circumstance of new members who are merely converted to the missionaries or to the many attractive characteristics of the Church or to the many great fruits of Church membership. Not being rooted in the word, they can be scorched and wither away when opposition arises. But even those raised in the Churchâ€”long-term membersâ€”can slip into a condition where they have no root in themselves. I have known some of theseâ€”members without firm and lasting conversion to the gospel of Jesus Christ. If we are not rooted in the teachings of the gospel and regular in its practices, any one of us can develop a stony heart, which is stony ground for spiritual seeds. Spiritual food is necessary for spiritual survival, especially in a world that is moving away from belief in God and the absolutes of right and wrong. In an age dominated by the Internet, which magnifies messages that menace faith, we must increase our exposure to spiritual truth in order to strengthen our faith and stay rooted in the gospel. Young people, if that teaching seems too general, here is a specific example. If the emblems of the sacrament are being passed and you are texting or whispering or playing video games or doing anything else to deny yourself essential spiritual food, you are severing your spiritual roots and moving yourself toward stony ground. You are making yourself vulnerable to withering away when you encounter tribulation like isolation, intimidation, or ridicule. And that applies to adults also. Another potential destroyer of spiritual rootsâ€”accelerated by current technology but not unique to itâ€”is the keyhole view of the gospel or the Church. This limited view focuses on a particular doctrine or practice or perceived deficiency in a leader and ignores the grand panorama of the gospel plan and the personal and communal fruits of its harvest. Hinckley gave a vivid description of one aspect of this keyhole view. This is surely a warning to be heeded by all of us. I will speak first of the deceitfulness of riches. Wherever we are in our spiritual journeyâ€”whatever our state of conversionâ€”we are all tempted by this. When attitudes or priorities are fixed on the acquisition, use, or possession of property, we call that materialism. So much has been said and written about materialism that little needs to be added here. The possession of wealth or significant income is not a mark of heavenly favor, and their absence is not evidence of heavenly disfavor. When Jesus told a faithful follower that he could inherit eternal life if he would only give all that he had to the poor see Mark As we are all aware, Jesus praised the good Samaritan, who used the same coinage to serve his fellowman that Judas used to betray his Savior. These are too numerous to recite. Some examples will suffice. Savoring the things of men means putting the cares of this world ahead of the things of God in our actions, our priorities, and our thinking. Nibley spoke of the dangers of surrendering to the cares of the world. You have to be willing to offend here, you have to be willing to take the risk. Chaput, the archbishop of Philadelphia. That needs to be a priorityâ€”not just in our personal and family lives but in our churches, our political choices, our business dealings, our treatment of the poor; in other words, in everything we do. We Catholics believe that our vocation is to be leaven in society. The suitability of the soil

depends upon the heart of each one of us who is exposed to the gospel seed. In susceptibility to spiritual teachings, some hearts are hardened and unprepared, some hearts are stony from disuse, and some hearts are set upon the things of the world. How can we prepare ourselves to be that good ground and to have that good harvest? We have the seed of the gospel word. It is up to each of us to set the priorities and to do the things that make our soil good and our harvest plentiful. We must seek to be firmly rooted and converted to the gospel of Jesus Christ see Colossians 2: We achieve this conversion by praying, by scripture reading, by serving, and by regularly partaking of the sacrament to always have His Spirit to be with us. We must also seek that mighty change of heart see Alma 5: I testify of the truth of these things, and I testify of our Savior, Jesus Christ, whose teachings point the way and whose Atonement makes it all possible, in the name of Jesus Christ, amen.

**Chapter 4 : Uchtdorf's Parable of the Quilt – Mormon Soprano**

*During the first year of the book, a new president, Christopher Charles Morpeth Donner is elected. He dismantles the "wasteful, pointless, unnecessary moon and Mars programs" (Butler Sower 23). He dismantles the "wasteful, pointless, unnecessary moon and Mars programs" (Butler Sower 23).*

All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning. At midnight, the vital cry was made, "Behold, the bridegroom cometh; go ye out to meet him. Even the foolish ones trimmed their lamps, but their oil was used up and they had none to refill the lamps. They hastened to make up for lost time. Now, too late, they were becoming conscious of the tragedy of unpreparedness. They had been taught. They had been warned all their lives. Precisely at the darkest hour, when least expected, the bridegroom came. When the world is full of tribulation and help is needed, but it seems the time must be past and hope is vain, then Christ will come. But when the cry sounds, there is no time for preparation. The lamps then make patterns of joy on the hillside, and the procession moves on toward the house of banqueting, and those without lamps or oil are left in darkness. When they have belatedly sought to fulfill the requirements and finally reach the hall, the door is shut. In the daytime, wise and unwise seemed alike; midnight is the time of test and judgment"and of offered gladness. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. The foolish asked the others to share their oil, but spiritual preparedness cannot be shared in an instant. The wise had to go, else the bridegroom would have gone unwelcomed. They needed all their oil for themselves; they could not save the foolish. The responsibility was each for himself. This was not selfishness or unkindness. The kind of oil that is needed to illuminate the way and light up the darkness is not shareable. How can one share obedience to the principle of tithing; a mind at peace from righteous living; an accumulation of knowledge? How can one share faith or testimony? How can one share attitudes or chastity, or the experience of a mission? How can one share temple privileges? Each must obtain that kind of oil for himself. The foolish virgins were not averse to buying oil. They knew they should have oil. They merely procrastinated, not knowing when the bridegroom would come. In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures"each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity"these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps. Midnight is so late for those who have procrastinated. But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure. The day of the marriage feast approaches. The coming of the Lord is nigh. And there are many among us who are not ready for the great and glorious

event. Of such the Lord said: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: For those who heed the warning and make their preparations, for those found at midnight with the oil of righteousness in their lamps, for those with patience, long-suffering, and full dedication, the promise is that they shall sit down at the banquet with their Lord. Faith Precedes the Miracle, p.

**Chapter 5 : Parable of the Bicycles | Mormon Channel**

*A fictional account of 1 school year in the life of a university president is presented to illustrate the conflicts within the university. A meeting with state officials regarding the university's budget request is described, including the president's premeeting anticipation and his.*

He is the boyfriend of Joanne Garfield, who is his cousin. When the Garfields move to the company town of Olivar, Joanne wants Harry to go too, but he refuses. He does not wholly trust Lauren because he thinks she is too ruthless, and at first he does not take Earthseed seriously. But he become a reliable member of the group. Taylor Franklin Bankole is a fifty-seven-year-old African-American doctor. Bankole and Lauren are attracted to each other, and in spite of the difference in their ages, they become lovers. Gloria Natividad Douglas is the wife of Travis Douglas. They are the first people to join Lauren, Harry and Zahra on the journey north. Natividad, who is Hispanic, used to work as a maid in the same house where Travis was the gardener and handyman. They left because their employer was subjecting Natividad to sexual harassment. Travis Charles Douglas is the husband of Natividad. He is a self-educated black man. After his mother died he married Natividad and stayed on as gardener and handyman. They fled their employer when he made sexual advances on Natividad. Travis becomes very interested in Earthseed and Lauren regards him as her first convert. Dominic Douglas is the six-month-old son of Natividad and Travis Douglas. She sets fire to the family garage, and not long after this she is accidentally shot dead after she wanders outside. She is only sixteen, and was made pregnant by her uncle when she was twelve. He had been raping her for years. Tracy She disappears one day and is never found. She is also a friend of Lauren, and Lauren confides in her about the deteriorating security situation and her plans to leave. Joanne reports this to her parents and Lauren does not trust her any more. Joanne moves with her family to the company town of Olivar before the neighborhood is overrun. They are both from Glendale, in Los Angeles County. Allie and Jill were forced into prostitution by their father. When she had a baby, her father beat him to death when he was only a few months old. Allie and Jill then burned down the house and took to the road. They then join the group. Allie takes special care of Justin Rohr, virtually adopting the boy as her own. They are both fleeing from a tyrannical father who enslaved them in prostitution. Neither of them can write, although they can read a little. Bianca Montoya is a seventeen-year-old girl in Robledo who becomes pregnant by her boyfriend, Jorge Iturbe. They choose to marry and stay in Robledo even though they have no prospects and all they will have to live in after marriage is half-a-garage. Doe Mora is the eight-year-old daughter of Grayson Mora. Grayson Mora is a Latino and the father of Doe Mora. Lauren does not trust him because he does not mix well with the group, but she accepts the fact that he loves his daughter and does what is best for her. Later it transpires that Mora, like Lauren, is a "sharer. Richard Moss is an engineer for a water company. He is the husband of Zahra, who is the youngest of his three wives. He purchased he when she was fifteen. Moss has invented his own patriarchal religion by combining parts of the Old Testament with traditional West African practices. This allows him to have many wives and to keep them under his control. Moss is killed when the Robledo neighborhood is burned to the ground. He purchased her from her homeless mother when she was fifteen. Zahra has a baby daughter, Bibi, who is killed when the Robledo neighborhood is finally overrun. With Harry Balter, Zahra is one of the few survivors, and she joins the other two and walks north. Zahra can neither read nor write, and Lauren begins to teach her. She holds a Ph. She wants to move to Olivar, but her husband will not allow it. Her favorite son is Keith. Cory dies when the neighborhood is destroyed. He and Lauren do not like each other, and she calls him the most sociopathic person she has ever been close to. Keith does not like doing anything other than hang out with his friends. When he is thirteen he runs away from home and lives in abandoned buildings with drug addicts and thieves. He steals money and brings some of it home for his mother. But his dangerous lifestyle does not last for long. He is tortured and killed, probably by the drug dealers he considered his friends. He is killed when the neighborhood is destroyed. Lauren Olamina is the narrator and heroine of the novel. She is fifteen years old when the story begins. Lauren is African-American, intelligent and well-educated, already having taken some college-level courses. She thinks for herself and has strong leadership qualities. One difficulty she has to cope

with is that she suffers from "hyperempathy syndrome. She believes this to be a weakness and tries to keep it a secret as much as possible. Lauren acquired the syndrome because her mother was addicted to the prescription drug Paracetco. Her mother died giving birth to Lauren. Lauren is more aware than anyone else that her Robledo neighborhood will soon be destroyed, and she already has plans in place when the disaster happens. Although in this catastrophe she loses her entire family, she does not allow the terrible experience to break her spirit, and she heads north with Harry and Zahra in search of a better life. She is the undisputed leader of her small group, and it is thanks to her that they survive. Lauren is physically strong and also very resourceful. She figures out what is needed in terms not only of supplies but also mental attitude. Lauren is also a thinker and a visionary who keeps a journal of her thoughts about God. As Lauren leads the way north she develops and refines her thinking. She believes she is founding a new religion, which she calls Earthseed. As she and her group make their way north, Lauren shows that she can be ruthless. She will not hesitate to kill when there is no other choice, but she is also compassionate, sharing with others what she has, and teaching the group how to look after one another. She teaches Zahra, and later Jill and Allie, how to read. He is a trustworthy boy and at age thirteen his beautiful appearance is already beginning to attract girls. He is a Ph. He is also a Baptist minister. His own parents were murdered and his first wife died giving birth to Lauren. Reverend Olamina is a strict disciplinarian who beats his children when he thinks it necessary. When he beats Keith severely for running away from home, Keith never forgives him. Reverend Olamina also takes every possible measure to protect his family and the neighborhood from attack, and Lauren respects him. Reverend Olamina disappears one day, and never returns. He is presumed dead. He is widower twice over with no children. Lauren calls him a "strange, solitary, whiny man. He is taken care of by Allie. Emery Tanaka Solis is a twenty-three-year-old woman of mixed racial origins. Her father was Japanese and her mother was black. After the death of her Mexican husband, Emery found herself in debt slavery to the company they worked for, and when the company took her two sons, she decided to take her daughter Tori and run away. Tori Solis Tori is the nine-year-old daughter of Emery Solis. He wants to marry her and leave Robledo, but she puts him off, saying she must stay with her family until she is eighteen. Although she loves him she feels there is too much of herself that she cannot share with him. After the neighborhood is destroyed, Lauren does not know what happened to Curtis. It is likely that he was killed.

**Chapter 6 : Parable of the talents or minas - Wikipedia**

*Parable of the Talents begins about a decade after Parable of the Sower. Acorn is now a thriving community of 60+ members, and Lauren continues writing in her journal. Acorn is now a thriving community of 60+ members, and Lauren continues writing in her journal.*

There is a huge wave coming, it will wash you and everyone you love out to sea. What do you do? Do you back up away from the water? Move to higher ground? Build a boat to ride it out? No wall will hold them back. You may have nowhere to go. But you have access to books, learning materials and you have time to prepare, pack. Octavia Butler speculates that most people would ignore the coming onslaught and attempt to go about their daily business, not prepare and not learn. It is scary to move forward and change behavior and scary to imagine the world as we know it is ending. But change is necessary to survival, according to Butler. This is what Parable is about – change, adaptation and working together in a community to accomplish the change in order to survive. The main character in Parable, a teenage girl named Lauren, is an agent of change. Lauren is unwilling to turn her back on the huge wave she knows is coming; instead she teaches herself through books everything she can learn and she prepares for what she knows and fears is coming. Lauren is inspired from inside herself and is somewhat of a prophet of a new religion and philosophy. Octavia Butler published her book in , so many apocalyptic novels have come after hers have incorporated elements that are present in this book. It is interesting for me that Butler appears to have less acclaim but she is the predecessor of so many well-known novels. There are books that tell the story of the world ending by an apocalyptic event and then there are books that show you what the world would be like during an apocalyptic event – without holding back. Parable of the Sower is the latter. The images of lives being destroyed and violence being wrought on people just for living and just for having something, anything that is wanted by those who do not have anything – these images are described in details. They are not described, I think, for the delight of reading gore, but to serve as a marker of how far society has fallen. And it is a scary world that Butler describes; scary and realistic. Despite that I have absolutely no point of reference for the scenes described in this book, while reading I felt as though it could have been happening right outside my door. There is nothing about this apocalyptic world that is romantic. Polluted water, toxic chemicals, failed pharmaceutical and science experiments resulting in dangerous addictive drugs. Reading this book created questions in my mind. Is this book really about an apocalyptic event? It does take place in the US California and the society that is disintegrating is American society, but is this an apocalyptic event or the failure of one society? So many apocalyptic books describe world changing events; but in Parable, it is shortages – gas, water, food, governmental collapse or increasing ineffectualness but some infrastructure remains. There are police, but they investigate and then charge user fees; there are property taxes and there are colleges; there is electricity and there are entertainment outlets like televisions, etc. What happens is that these institutions are not efficient, they are not accessible to most individuals and there is a heavy cost to purchase their services. There are still jobs and corporations and apparently very successful corporations. People without education and without jobs, crowd in to smaller housing and share space. Corporations dominate certain sectors of society and provide protection and infrastructure to those who can afford it. Punitive debt policies and employment policies are in place that hurt individuals but benefit corporations. Where there is no protection for the individual beyond what they can obtain from people in their community and families? I see this book as an envisioning of what if these situations happened in the United States. The scenarios described in Parable, the extreme violence, the extreme fear and the absolute lack of choices are just so out of the realm of anything most people in the US experience while living in the US that it is hard to imagine, understand and relate to images like written in this book that we may read about in the news, blogs or in non-fiction books. Butler brings it home; she recreates it here and it is absolutely terrifying. At one point in the novel, Lauren travels disguised as a man but she travels along side a woman who is described as highly desirable, Zahra. Zahra encounters problem after problem because men will just not leave her alone – and in a threatening way. There is no government, no structure

and no laws to protect the weak. Butler describes horrible crimes that happen to females of all ages and most of them sexual. What point is Butler making about the physicality of being a woman? Is she saying that in the absence of the protection of a societal framework a woman is more at risk, simply because she is a woman? Does this mean Butler believes this threat is inherent? I have a hard time accepting this concept, but I also know I approach this concept of equality and physical integrity from an extremely privileged position. The mass rapes that happen in war torn countries, the use of rape as a weapon of wars, and the kidnapping and use of children soldiers – these horrors that take place and demonstrate this fragile place in society that women and children can occupy. But again, from my extremely privileged position, I have a hard time grasping that in the absence of government and infrastructure, human beings will turn violent and devoid of empathy. The mass chaos Butler describes is only kept out by walls, guns and guards. However, I have mentioned this and been told by some people, very intelligently, that it does not take a majority to create chaos. A minority of criminals and desperados are enough to create the chaos that endangers people, the forces them to withdraw from society and that puts women and children at risk. If the natural condition in a situation devoid of an effective government is chaos and danger, how could society have evolved? Why would we be here? I do think the answer is that people would join together, form a community, work as a group and attempt to protect the community members. And that, is what I think this book is about – community, bonds, joint action and moving forward as a group. The acceptance of change and the trusting of each other. For more reviews like this one check out my blog:

### Chapter 7 : Teachings on the Parable of the Ten Virgins: Spencer W. Kimball's Teachings

*Parable of the Talents is a sequel to Parable of the Sower and begins with Lauren and her husband, Taylor Franklin Bankole as the leaders of a small cohesive community, Acorn, amongst the chaos raging in Northern California.*

Settings[ edit ] While the basic story in each of these parables is essentially the same, the settings are quite different. The setting of the parable of the talents in Matthew 25 is the Mt. In Matthew , the overall theme is end-time events, warning, and parables. The setting of the parable of the minas in Luke 19 was out in the open among the crowd. Zacchaeus had just believed and the Lord acknowledged his salvation. But, the crowd was now looking for Jesus to set up his kingdom. According to the abilities of each man, one servant received five talents, the second servant received two talents, and the third servant received one talent. The property entrusted to the three servants was worth 8 talents, where a talent was a significant amount of money. Upon returning home, after a long absence, the master asks his three servants for an account of the talents he entrusted to them. The first and the second servants explain that they each put their talents to work, and have doubled the value of the property with which they were entrusted; each servant was rewarded: You have been faithful over a little; I will set you over much. Enter into the joy of your master. See, you have what is yours. Then you should have deposited my money with the bankers, and on my return I would have received my money back with interest! Therefore take the talent from him and give it to the one who has ten. For the one who has will be given more, and he will have more than enough. But the one who does not have, even what he has will be taken from him. And throw that worthless slave into the outer darkness, where there will be weeping and gnashing of teeth. Additionally, Luke included at the beginning an account of citizens sending a message after the nobleman to say that they did not want him as their ruler; and, at the end, Luke added that the nobleman instructed that his opponents should be brought to him and then be slain as well as the unprofitable servant being deprived of his mina. In that gospel, Eusebius writes that while the man who had hid the talent was rebuked for his burial, only the man who had received two talents had invested and gained a return on his investment. These gifts have been seen to include personal abilities "talents" in the everyday sense , as well as personal wealth. The first two servants are able to see God in a positive perception, as "understanding, generous, and kind", while the third servant sees God as "harsh, demanding, and critical". The nobleman Lk The journey of the master to another place and his return Matt His evaluation of the business they have conducted during his absence takes place upon his return and is an account of their activity Matt This must be the Judgment Seat of Christ, which is only for believers. This pictures an evaluation of stewardship. The positive rewards for two of the servants is based upon their faithfulness to properly use what Christ entrusted to them. This probably speaks of positive reward for believers who are faithful to serve Christ. The negative reward recompense for the unfaithful servant likely speaks of some negative dealing by Christ with an unfaithful believer. Milton may even be contrasting God as King with the lord of the parable. He utilizes the interpretation of Old Testament professor Robert Schoenstene, who argues that a talent in ancient Jewish times was very weighty thus five talents was extremely heavy. Such heaviness would remind to the heaviest weight of all, the kabod lit. Jesus as Pedagogue of the Oppressed , William R. Merton applied the term The Matthew effect of accumulated advantage, in which the rich get richer and the poor get poorer. The Parable of the Talents, depicted by a modern artist. In literature, the Threepenny Novel , by Bertolt Brecht " , presents a social critique of the parable as an ideological tool of capitalist exploitation of the worker and of society. Slave of God, well done!

### Chapter 8 : Politics - Parable of the Sower

*The "Parable of the Talents" has been depicted by artists such as Rembrandt, Jan Luyken, and Matth us Merian. In literature, the Threepenny Novel ( ), by Bertolt Brecht ( ), presents a social critique of the parable as an ideological tool of capitalist exploitation of the worker and of society.*

Chapter 9 : A Dystopian Novelist Predicted Trump's Campaign Slogan In The '90s | HuffPost

*[John F. Walvoord, President, Dallas Theological Seminary, Editor, Bibliotheca Sacra.] The parable of the talents in Matthew is the sixth and concluding illustration that our Lord uses relative to preparedness for the second advent.*