

Chapter 1 : Gospels - Truth for kids

In the parable A Preaching Tour In Galilee, I learn that Jesus goes out proclaiming the message and he is telling us to proclaim the message too and to cast out bad and evil spirits. In the parable The Betrayal and Arrest of Jesus, I learn that Jesus gets arrested but for doing what he believed in.

What is the meaning of the Parable of the Prodigal Son? The Parable of the Prodigal Son is found in Luke chapter 15, verses 11-20. The main character in the parable, the forgiving father, whose character remains constant throughout the story, is a picture of God. In telling the story, Jesus identifies Himself with God in His loving attitude to the lost. The younger son symbolizes the lost tax collectors and sinners of that day, Luke 15:1. The major theme of this parable seems not to be so much the conversion of the sinner, as in the previous two parables of Luke 15, but rather the restoration of a believer into fellowship with the Father. In the first two parables, the owner went out to look for what was lost Luke 15:4-7. We see a progression through the three parables from the relationship of one in a hundred Luke 15:8-10. Though it was perfectly within his rights to ask, it was not a loving thing to do, as it implied that he wished his father dead. Instead of rebuking his son, the father patiently grants him his request. This is a picture of God letting a sinner go his own way Deuteronomy 32:1-4. We all possess this foolish ambition to be independent, which is at the root of the sinner persisting in his sin Genesis 3:6. A sinful state is a departure and distance from God Romans 1:21. A sinful state is also a state of constant discontent. He also learned that the most valuable things in life are the things you cannot buy or replace. In verse 13 we read that he travels to a distant country. It is evident from his previous actions that he had already made that journey in his heart, and the physical departure was a display of his willful disobedience to all the goodness his father had offered Proverbs 1:24-26. In the process, he squanders all his father had worked so hard for on selfish, shallow fulfillment, losing everything. His financial disaster is followed by a natural disaster in the form of a famine, which he failed to plan for Genesis 42:1-2. At this point he sells himself into physical slavery to a Gentile and finds himself feeding pigs, a detestable job to the Jewish people Leviticus 11:7. Needless to say, he must have been incredibly desperate at that point to willingly enter into such a loathsome position. And what an irony that his choices led him to a position in which he had no choice but to work, and for a stranger at that, doing the very things he refused to do for his father. Apparently, once his wealth was gone, so were his friends. Even these unclean animals seemed to be better off than he was at this point. This is a picture of the state of the lost sinner or a rebellious Christian who has returned to a life of slavery to sin 2 Peter 2:1-2. His painful circumstances help him to see his father in a new light and bring him hope Psalm 138:8. It is a realization that, apart from God, there is no hope Ephesians 2:1-2. The son devises a plan of action. Though at a quick glance it may seem that he may not be truly repentant, but rather motivated by his hunger, a more thorough study of the text gives new insights. We can only speculate on this point, but he may even have been willing to repay what he had lost Luke 15:17. Regardless of the motivation, it demonstrates a true humility and true repentance, not based on what he said but on what he was willing to do and eventually acted upon Acts 3:1-3. This is exactly what conversion is all about: Jesus portrays the father as waiting for his son, perhaps daily searching the distant road, hoping for his appearance. The father notices him while he was still a long way off. During that time it was not the custom of men to run, yet the father runs to greet his son vs. 16. Why would he break convention for this wayward child who had sinned against him? The obvious answer is because he loved him and was eager to show him that love and restore the relationship. When the father reaches his son, not only does he throw his arms around him, but he also greets him with a kiss of love 1 Peter 5:10. Nor does he question or lecture him; instead, he unconditionally forgives him and accepts him back into fellowship. The father running to his son, greeting him with a kiss and ordering the celebration is a picture of how our Heavenly Father feels towards sinners who repent. God greatly loves us, patiently waits for us to repent so he can show us His great mercy, because he does not want any to perish nor escape as though by the fire Ephesians 2:1-2. He had been transformed from a state of destitution to complete restoration. Not only are we forgiven, but we receive a spirit of sonship as His children, heirs of God and co-heirs with Christ, of His incomparable riches Romans 8:17. All these things represent what we receive in Christ upon salvation: Fatted calves in those times were saved for special occasions such as the Day of

Atonement Leviticus This was not just any party; it was a rare and complete celebration. Had the boy been dealt with according to the Law, there would have been a funeral, not a celebration. For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us. As a father has compassion on his children, so the Lord has compassion on those who fear him. Instead of condemnation, there is rejoicing for a son who had been dead but now is alive, who once was lost but now is found Romans 8: This is a picture of what occurs in heaven over one repentant sinner Luke Now to the final and tragic character in the Parable of the Prodigal Son, the oldest son, who, once again, illustrates the Pharisees and the scribes. Outwardly they lived blameless lives, but inwardly their attitudes were abominable Matthew This was true of the older son who worked hard, obeyed his father, and brought no disgrace to his family or townspeople. It is obvious by his words and actions, upon his brothers return, that he is not showing love for his father or brother. One of the duties of the eldest son would have included reconciliation between the father and his son. Yet he remains in the field instead of in the house where he should have been. This act alone would have brought public disgrace upon the father. Still, the father, with great patience, goes to his angry and hurting son. He does not rebuke him as his actions and disrespectful address of his father warrant vs. Just like the Pharisees, the older brother was defining sin by outward actions, not inward attitudes Luke In essence, the older brother is saying that he was the one worthy of the celebration, and his father had been ungrateful for all his work. Now the one who had squandered his wealth was getting what he, the older son, deserved. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. The older brother allows anger to take root in his heart to the point that he is unable to show compassion towards his brother, and, for that matter he is unable to forgive the perceived sin of his father against him Genesis 4: He prefers to nurse his anger rather than enjoy fellowship with his father, brother and the community. He chooses suffering and isolation over restoration and reconciliation Matthew 5: After all, why should he have to share his portion with a brother who has squandered his? The wise father seeks to bring restoration by pointing out that all he has is and has always been available for the asking to his obedient son, as it was his portion of the inheritance since the time of the allotment. The older son never utilized the blessings at his disposal Galatians 5: This is similar to the Pharisees with their religion of good works. They hoped to earn blessings from God and in their obedience merit eternal life Romans 9: They failed to understand the grace of God and failed to comprehend the meaning of forgiveness. It was, therefore, not what they did that became a stumbling block to their growth but rather what they did not do which alienated them from God Matthew We do not know how this story ended for the oldest son, but we do know that the Pharisees continued to oppose Jesus and separate themselves from His followers. A tragic ending to a story filled with such hope, mercy, joy, and forgiveness. The picture of the father receiving the son back into relationship is a picture of how we should respond to repentant sinners as well 1 John 4: That is the core message of the Parable of the Prodigal Son.

Chapter 2 : Free Bible images: Find a story

"The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people." ().

But he was still popular. If you know the story of Holy Week, how they kind of did an end-run in order to arrest Jesus at night, but this was one of the key things that tipped the scales and decided them to say: We are going to get rid of him and we have got to do it now. But, here is the question that we always want to come back to: What does the parable of the tenants have to say to us? Are we part of it, too, or is it just something we look at and we say: Well, Jesus was telling it to them. Maybe he has something to say to me, too, and that is what we want to think about next. The vineyard is Israel, the tenants are the Israelites and the leaders of the Jews. The servants that they reject and kill were the prophets; the Son, who comes at the end, whom they also reject and kill, is Jesus, and we just saw that Jesus said: The kingdom of God is being taken from you and it is going to be given to the gentiles. There is going to be a new Israel and you are not it unless you can come and embrace the Son after all. So, a parable of judgment. It blew up immediately in the faces of the leaders. They knew immediately he was pointing the finger right at them; and so they are angry; they want to arrest him; that is the story; but as you just said, Dave, what about us? Scott Hoezee Easy for us to look at this parable as a mere historical curiosity, and sort of say: Well, we just understood everything Dave and Scott just said. Those bad Pharisees and chief priests: Shame, shame, shame; and now they are the bad guys, but we are the good guys. We are the other nations that got the kingdom given to them, so we are good, right? Well, I have accepted Jesus, you know; he is my cornerstone he is my rock. I am building my life on him. I hope you are. I hope I am, too. So, that is all wonderful, and that is certainly part of the message of the parable because we do we are confronted with a choice about him. We do have to make up our mind: Is he the Son of God? Is he the Savior of the world? Did he die for my sins? Did he rise again, truly, from the dead? If he did, that proves everything about him that was ever claimed. So, yes; he is my cornerstone; he is the center of my life. That is great, too, but I don't think we can so quickly say those tenants that has nothing to do with those people who rejected the prophets and the Word of God. Because once you are in, you want to have that be a special status, and one way to keep it special is to keep everybody else out. So, we could ask: Okay, yes, we are that church that Jesus predicted. We are those other nations who received the kingdom of God when God's covenant people rejected him; but what about us today? Are we now shutting out? I mean, God is still sending us messages he is still sending us servants he is still sending us sometimes pointed sermons and messages from his Word. Are we rejecting them the way the people of old beat up the servants of old? How do we treat the pastor when the pastor says uncomfortable things? Scott Hoezee Do we kick him out? Put pressure on him just to preach nice, friendly sermons? When we sense the Bible by the Spirit is pointing a finger at my life do I just sort of say: I will just ignore it, walk away, and think about something else? Dave Bast I have Jesus. You know, there is an old saying, Scott; I know you know this one about preaching: The purpose is to comfort the afflicted and afflict the comfortable Scott Hoezee Right. Dave Bast And there is a lot of truth in that. It all depends on where you are coming from. If you are a broken sinner who knows it and are feeling repentant and sorry, there is good news of comfort in the Gospel for you; but if you are smug, self-righteous, quite self-satisfied, there may be some words that upset you that bother you. You mentioned Jeremiah a bit ago in this program, Scott, as one of the prophets who was really mistreated and really abused; and the problem with Jeremiah he was accused of being unpatriotic Scott Hoezee Right. Dave Bast Because he preached a Word of the Lord against the Temple, and the people at that time thought the Temple was their ticket to security that God could never, ever do anything that would hurt the Temple because that belonged to him; and Jeremiah said: Because of your sin, God is going to destroy the Temple; God is going to take you into exile; and they were so enraged that they wanted to kill him, and his life was only spared because a foreigner in the court somehow protected him, and instead he was put in a pit in prison. So, often it is politics that get us upset and angry, and we care more about our opinions than we do about the Word of God. The rejected one is the key. The way of weakness and sacrifice is the key; and I think so often in the Church today when we are frustrated

with the wider society or if we are frustrated with even our own congregation or denomination, we are so tempted to take the root of power and of strength to force our opinions on people to force the Gospel down peoples throats to force people to behave; and Jesus said: No, no, no, wait; I am the head of the corner, and I am the rejected stone; dont forget. That is the Gospel way the Gospel way is weakness, is humility, is sacrifice. Do not forget who you were called to be. So, right; between hearing messages that we do not like, socioeconomically, politically, or spiritually, and the temptation to become a center of power, we too move ourselves further away from the kind of vineyard that God wants us to be, and the kind of spiritual fruit God wants us to produce. Lets throw him out and get rid of him and kill him, it makes me think of that verse in Hebrews that says Jesus suffered outside the camp outside the city like the old sacrifice during the exodus; and we too, Hebrews says, need to be willing to go outside the city with him. We need to be able to stand even ostracism possibly, because he is the cornerstone the rejected one and we do build our lives on him. That is the key to me: Are you willing to hear what God has to say about him and build your life accordingly? We are your hosts, Scott Hoezee and Dave Bast, and we hope you will join us again next time as we explore Jesus answers to some gotcha questions that were designed to stir up trouble for Jesus in that last week of his life. Connect with us at groundworkonline.com.

Chapter 3 : Parable of the Tenants - Groundwork Bible Study

In Western civilization, these parables formed the prototype for the term parable and in the modern age, even among those who know little of the Bible, the parables of Jesus remain some of the best-known stories in the world.

Come out to meet him. Go instead to those who sell oil and buy some for yourselves. Then the door was shut. In most audiences, this would be nearly everyone. I cannot verify these statistics, so I caution you that they may be flawed. It would appear that every year at least a half million people call for help because they have run out of gas. Besides flat tires, dead batteries, and misplaced keys, running out of gas ranks right up there in the reasons why people call for roadside service. One might understand this happening a generation ago, when gas gauges were not entirely accurate, and when all the warning lights of our day were non-existent. But now we have warning messages that our fuel is running low giving us perhaps an hour more of driving, and then additional progressively urgent warnings indicating just how many estimated miles of driving we have left.

The Context Before we get to the parable, we would do well to remind ourselves of the context. He made it clear that the end would not come immediately, but only after considerable time and troubles Matthew Our Lord issued various warnings Matthew In verses of chapter 24, Jesus speaks of what His disciples can and cannot know, and on the basis of both, He gives some specific words of instruction regarding the last times. Whenever its branch becomes tender and puts out its leaves, you know that summer is near. It will be the same at the coming of the Son of Man. If the owner of the house had known at what time of night the thief was coming, he would have been alert and would not have let his house be broken into. When the fig tree begins to sprout new leaves, we can be assured that summer is near. Just how broad is this time frame, this season? One generation in length Matthew Specifically, we can see this in relation to the flood. I believe we can safely say that at least Noah knew the season. We can see this when we read in Genesis 7: Then the Lord shut him in. As the waters increased, they lifted the ark and raised it above the earth Genesis 7: Noah had spent many years building the ark. He knew that the season for divine judgment was near, but he did not know the exact day. Then one day God gave orders to board the ark. It was God who closed the door, and then He sent the flood. When judgment came, it came quickly, and without warning; there was no opportunity for those under judgment to change their minds and to board the ark. The same will be true in last days Matthew Two men will be in the field, going about their normal daily routine; one will be taken, the other will be left. Two women will be grinding grain, just as they normally would; one will be taken, the other will be left Matthew The application is now spelled out in verses Since no one can know the day or the hour that the Lord will come, we must be constantly in a state of alertness, ready at any moment. Jesus illustrates His point with the example of a burglary. If the owner of the home had known the hour when the burglary would occur, he would have made sure to prevent it. But, in fact, he did not know the hour. One might even conjecture that he was not even aware that a burglary would take place. Thus, it caught him off guard, to his loss. We might illustrate the need for readiness in a different way. Firemen are trained and equipped to fight fires. And so they are in a constant state of readiness, even when they sleep. Their clothing is all laid out so they can quickly dress and get to the fire. Sometimes I see the fire truck outside the grocery store where I shop. The firemen are in the store, buying food. But they also have their portable radios in hand, ready to rush out if word of a fire is received. We, too, must be ready, Jesus tells us. From the context of chapter 24, I am tempted to think that while His return will be preceded by very difficult days, the actual day of His return will appear to be trouble-free, much like the day Noah and his family entered the ark. When Jesus returns, people will be going about their normal routines because there will be no sign of imminent danger. We therefore must be ready at all times. Just what does being alert look like? And because this is his normal routine, his master will find him at his appointed work when he returns, even though the hour of his return is unknown Matthew Instead of caring for his fellow slaves by feeding them, he feeds himself and his cronies, indulging himself and others in that which should be given to his fellow slaves. This man will be cut in two and assigned to hell with his fellow hypocrites, where there will be weeping and gnashing of teeth Matthew **The Parable of the Ten Virgins** There are several things we need to consider before we attempt to interpret this parable. First, we need to

recognize that this is a selective account. There are many details omitted. From where is the groom coming? Where are the virgins waiting? What will happen there? What role do the lamps play in this ceremony and celebration? And, perhaps most notable, where is the bride? She is never mentioned. It is obviously the groom who is central to this story after all, it is about the coming of the Messiah at the end of the age. Second, we may not be looking at a typical wedding. I doubt that in most wedding celebrations the groom would exclude bridesmaids for forgetting to bring oil for their lamps. I doubt that arriving late, as five of the virgins did, would keep them from gaining entrance to the celebration. This seems to be a rather exceptional situation, and not a typical event. Thus, knowledge of how wedding ceremonies were conducted in those days largely gained from sources outside the Bible will not prove that helpful. This extra-biblical information is not the key to understanding our text. Third, we need to set aside our 20th century assumptions about weddings, bridesmaids and lamps. Specifically, we must not think of these lamps in terms that are familiar to us. It is used five times in this parable of the virgins in Matthew 25, once in John There were many of these larger lamps in the room where Paul was teaching in Acts From what I have learned, this lamp was not like any of the oil lamps my wife has collected. There was no glass chimney, no neat wick or adjusting device, and no attached tank in which oil would be stored. I think she was preparing the lamp by fixing it to a pole and then lighting the rag or primitive wick. Fourth, we need to rid ourselves of the false conception that the five foolish virgins ran out of oil. The text is clear on this point; the five foolish virgins never brought any oil with them. Surely the author is able to clearly supply this detail, so crucial to the interpretation of this parable. But he did not. Why do we wish to think they brought any oil with them? Would they all have been burning their torches for lighting the inside of the house where they all waited and slept? Would there not be the normal lighting in that place? Why would all five run out at the same time, just when they were preparing their lamps? I would understand that the lamps were transported without oil in them. If they traveled in the daylight, these lamps would not have been needed on their journey to the wedding place. The reason the wise virgins brought oil was because the oil was carried in flasks and added to the lamps at the time of need. There must have been some residue of oil on the rag or wick of the five empty lamps, which quickly burned out, only moments after being lit. This would explain why all five torches went out at the same time. Not only is the text clear about the foolish virgins bringing no oil with them, it is difficult to interpret the parable if, indeed, they did run out of oil. The difference between the five wise virgins and the five foolish virgins is salvation. They were lost, and never had it. They never had oil. They were just empty lamps. They looked useful, they seemed to give promise of light, but they never produced it. Let us not seek to supply what the author has purposefully omitted any oil in a way that makes us feel better about the story. We are not supposed to feel good about these five foolish, oil-less virgins. With these things in mind, let us seek to paraphrase the story.

Chapter 4 : Superbook Video - Clip - Lost Sheep Parable - Watch Online

A parable is a simple story that relays a moral lesson. Frequently, parables are also allegories, stories in which characters, objects, and events hold fixed symbolic meaning. Steinbeck's focus on the symbolic role the pearl plays in Kino's life is constant, as is his focus on the symbolic importance of Kino himself.

A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. But they seized him, beat him and sent him away empty-handed. Then he sent another servant to them; they struck this man on the head and treated him shamefully. He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed. He had one left to send, a son, whom he loved. What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. Then they looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away. My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit. Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress. Seven hundred years later the Messiah himself amplified that same message as he spoke to the dwellers of Jerusalem and to the men of Judah. In fact near to where Jesus and this group of men were standing at that very moment was the vast door in the temple that led to the Holy Place and sculpted around it was a grapevine over thirty metres in length covered in gold leaf. The bunches of grapes which hung from it were made out of jewels. It was frequently embellished by rich Jews who would add another grape, or an additional leaf. The vine had become the symbol of the chosen precious people of God. When the Jewish Maccabees ruled in Jerusalem over a century and a half earlier the coins they had minted had embossed upon them a bunch of grapes or a grape leaf. So this parable was about them, and how different it is from the first parables which Jesus had spoken. There is nothing enigmatic or hidden here. God set his kingdom in the fertile Middle East along the seashore of the Mediterranean with the Sea of Galilee and the valley of the Jordan river in the heart of the country, amongst the fertile plains and hills of Israel. It was a place of inventiveness, literature, architecture, music, engineering, languages, wine-making, cattle and olive farms, sheep rearing and mining. That is where God planted his vineyard. He dug a pit for the winepress v. He built a watchtower for shelter, storage and as a vantage point from which men could see the whole vineyard. He thought of everything; all provision was made for a great harvest and prosperity for the farmers. This was Israel in the holy land he had promised to Abraham when he left Ur. This was the land flowing with milk and honey to which he brought Israel after redeeming them from slavery in Egypt. Under Joshua he planted his people in this land. It was a long trip, but he always knew what was happening and kept in touch with them by sending them his messengers. Would I be wrong in saying to you that the same Lord has been so gracious to you? What blessings you have had from him – families, health, prosperity, intelligence, friends, peace, success. He has dealt so kindly with you. Would you complain at his dealings with you? It usually took about four years for a newly planted vineyard to produce a harvest. The farmers looked at one another, grabbed the man, beat him up and threw him out. He returned home to his master with his tail between his legs empty-handed. The master sent another servant to them, this one with a bit more maturity and dignity about him. The farmers kicked his head in and mocked him in his pain. The master was shocked as he saw this man limping home and heard what had been done. So he sent another and when they saw this man heading for the vineyard gate they were ready for him. They got out their axes and machetes and they killed him. But the master kept sending

men, and these farmers kept half-killing them or in fact murdering them. The lord seems to have sent almost every one of his servants and they were all treated in this merciless manner. He really loved those tenants of his, and he was giving them chance after chance to repent and give him his due. About whom is Jesus talking here? That was the life of Israel in most of the Old Testament times. These were the shameful ways in which the messengers of God sent by Jehovah to the people of God were dealt with. But they did not listen to me or pay attention. They were stiff-necked and did more evil than their forefathers. Or again in 2 Chronicles You had that serious operation, but you pulled through it. Will you read the Bible? Will you confess your sins to God? Will you seek the provision of the blood of Christ to protect you? Yet God continues to be good to you. Will you love the Lord? Will you repent of your wrong attitude to him? You speak scornfully of Christians; you remember that funeral service when the sermon seemed to speak just to you but you shrugged it off. Your parents prayed for your salvation even before you were born, but that means nothing to you. You despise the message of the gospel. You find every excuse for disdain the truth that God has given us. Yet God has been so good to you. When people come to your door and give you literature and an invitation to church you say no thanks and close the door on them. When God sends his messengers to you by the people who invite you to special services you refuse. You are just like these farmers in this parable of our Lord, recipients of so much kindness but repaying it with contempt. Then what does the master do as he grieves over all his bloodied, broken and murdered servants? What would you do? What man would ever do that? Jesus tells us that his son was sent. It was not that he was forced to go. The doctrine of the eternal Sonship of Christ. Before his birth in the stable at Bethlehem he was God the Son. He was his own Son, so precious that if God decided not to withhold him, then a fortiori, he would withhold nothing. The language is reminiscent of John 3: The whole marvel of Calvary considered as an act of God the Father lies in the unique preciousness of Christ. The sending is immeasurably diminished if there were no love before. Jesus is the last of the prophets. No more prophets were ever again sent from heaven. Jesus is the last prophet of all. He left nothing unsaid that his Father gave him to say. No other prophets were needed. The Lord Jesus is the all sufficient prophet. He ends the old dispensation; he becomes the foundation stone of the new one to be built. There never was a more loving Father, and there never was a more loved Son. There had never been a time when the Father did not love the Son; he was the eternally begotten beloved one.

Chapter 5 : Parable of the Sower (Earthseed, #1) by Octavia E. Butler

The Parable of the Tares (also known as the Parable of the Weeds, Parable of the Wheat and Tares, Parable of the Wheat and Weeds, or the Parable of the Weeds in the Grain), is one of the parables of Jesus, which appears in Matthew

He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. He sent many others; some of them they beat, others they killed. He will come and kill those tenants and give the vineyard to others. But they were afraid of the crowd; so they left him and went away. Is it right to pay the imperial tax[b] to Caesar or not? The first one married and died without leaving any children. It was the same with the third. Last of all, the woman died too. You are badly mistaken! The Lord our God, the Lord is one. Whose Son Is the Messiah? These men will be punished most severely. Many rich people threw in large amounts. And what will be the sign that they are all about to be fulfilled? Such things must happen, but the end is still to come. There will be earthquakes in various places, and famines. These are the beginning of birth pains. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit. Children will rebel against their parents and have them put to death. But for the sake of the elect, whom he has chosen, he has shortened them.

Chapter 6 : Malcolm Mackinnon - Children's Bible Videos

Mark New International Version (NIV) The Parable of the Tenants. 12 Jesus then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower.

Before the seed sprouted, an enemy came at night and sowed the field over with tares. Tares is a noxious, weedy rye-grass called darnel and was very common in the East. The Jews considered it a degenerate kind of wheat. The roots of this weed intertwined with the roots of the wheat, and if you pulled it up you would root up the wheat also. So, it was impossible to weed the field and could not be separated until the harvest when it could be clearly identified. When the situation was discovered the servants wanted to pull up the tares, but the owner knowing the pernicious nature of tares and unwilling to endanger the harvest forbade them to do anything. At the request of the apostles, Jesus gave an explanation of this parable. The farmer who sowed the seed represents Jesus, and the seed is the gospel of Christ. The wheat represents true Christians and the tares represent the children of Satan. The field is the world where the seed of the gospel produced the church in all parts of the world. The enemy who introduced evil into the church is Satan. The harvest is the end of the world when the angels shall gather out of the church all evil, and then the righteous shall shine forth as the sun in the everlasting kingdom of God in heaven. Before I comment on this parable I would like to point out that this is a controversial parable. Some believe this parable teaches that there will always be good and bad people in the church and evil cannot be completely rooted out of the church. Others affirm this to be a picture of two entirely different classes in the world, Christians and non-Christians, church members and non-church members. One consolation is that both explanations are true, in themselves, and taught clearly in other scriptures. The Bible clearly teaches that there will be good and evil in the world to the end, and the Bible also clearly teaches there will be good and evil in the church till the end. While Bible believers differ on the application of the parable, both positions are scriptural truths. It seems to me that the most important lesson taught by this parable is there will be both good and bad people in the church. Jesus revealed that in His Messianic kingdom there would be a mixture of tares and wheat. The sowing of the seed refers to the preaching and teaching of the gospel, and when the gospel was preached in the world it drew forth both good and bad people. This has always been true. Not everyone who has claimed to be a Christian has been true to Christ. It is altogether possible that some people whose names have been added to the membership of the church were never truly converted. With so many divisions and false teachers in the religion of Christ and so much disregard for true doctrine, it is understandable how there could be tares in the Christian religion. A study of the first century church clearly reveals there were both wheat and tares in the church. Satan is an enemy of Christ and His kingdom, and Satan is one who sows these tares through false teachers. Even among the chosen apostles of Christ there was a traitor. Judas was a disciple of Jesus and followed Him till he was identified at the last Supper and the betrayal in the garden of Gethsemane. But he was not a true follower. The other apostles thought he was a true apostle, but he was actually a thief. Judas was an apostle but not a true apostle. In I John 2: One does not go out from a place where he has never been. They were Christians but not true Christians. They were drawn away by false teachers and false doctrines, forsook the church and shipwrecked their faith. This demonstrates that some people are Christians only in name. Whether these people were never sincerely penitent nor truly converted or whether they were truly converted and then deceived by false teachers I know not, but it clearly teaches that there are bad people in the church. Also, from among yourselves men will spring up, speaking perverse things, to draw away disciples after themselves. Many of these were Jewish teachers trying to impose the law of Moses on Christians. Paul also said that others from within the church would arise speaking false doctrine in order to lead disciples away from Christ. In both instances we find bad people in the church. Where did these teachers come from? The gospel did not produce them. Satan put these teachers in the church; and they became tares. Satan sowed these tares right into the kingdom of Christ. For Satan himself transforms himself into an angel of light. Therefore it is not a great thing if his ministers also transform themselves into ministers of righteousness. Tares include false teachers, hypocrites and immoral people. While some maintain the truth, others err and are greatly deceived. It

is my understanding that this parable explains how evil was introduced into the church and continues to exist in the church in all parts of the world. The Bible also clearly teaches that some, truly converted and for a while faithful, would later go back into the world and lose their souls. Jesus taught this in the parable of the sower. There was an immoral brother in the church at Corinth whose conduct was more scandalous than that of the heathen. The church had hardly begun in Jerusalem when Ananias and Sapphira lied to the apostles about a benevolent contribution to the poor and were stricken dead. There will be both good people and bad people in the church until the end of time. This is the work of Satan and his aim is to destroy the church. Finally, let us not conclude from these facts that we should not exercise church discipline today, for the Bible teaches this should be done. On the other hand earthly power and force cannot be used to exterminate religious error. The church of Rome put thousands to death for disagreeing with its doctrines, including burning at the stake. Protestant churches have shamefully persecuted those who disagreed with their doctrines. Within Christendom today, there are hundreds of different churches with different doctrines and all profess to be followers of Christ. All claim to be in the church Jesus built. It can be very difficult to know what is wheat and what is tares. Christians are not allowed to use peersecution or earthly force to root out error in the Christian religion. The final separation of the wheat and tares will be made by the angels at the end of the world. The main point in this parable is that there will always be good and evil in the church and that evil cannot be completely rooted out of the church. This parable does not forbid church discipline. If a member of the church persists in sin and refuses to repent, we have no alternative but to withdraw fellowship in the hope of bringing him to repentance and restoration. We can only imagine what one church in Nashville had to go through some time ago. How does a congregation cope when one of its leaders falls? The Minister was arrested for stealing. Our love for him and his family is unconditional. In so many ways, these are uncharted waters for us. There is so much we do not know. Arrangements were made for him to receive personal and financial counseling. We hope the very best for that preacher and the congregation. If preachers can go bad, we can all go bad. From this parable we learn that we should be wheat, not tares. Let us be sincere and devoted Christians. Let us be what we profess to be, a Christian in sincerity and truth Let us be what we appear to be to others, a new creature in Christ Jesus. Let us be what we profess to be, children.

Chapter 7 : The Parable Of The Murdered Son | Alfred Place Baptist Church

Answer: The Parable of the Prodigal Son is found in Luke chapter 15, verses The main character in the parable, the forgiving father, whose character remains constant throughout the story, is a picture of God.

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 8 : Parallel Gospels

Many people think that parables were designed by Jesus to make things clear. That's not the case. Parables were designed by Jesus to make things obscure, to hide truth.

These teachings can be read as being about divine love and salvation, sure. But, their first listeners – first century Jews in Galilee and Judea – heard much more challenging messages. This is a lovely message, and I would not want to dismiss it. It is not, however, what first-century Jews would have heard. It is Luke who sets up a message of repenting and forgiving. Luke prefaces our parable with two shorter ones: Moreover, the man loses the sheep; the woman loses her coin. They are about counting: And they searched, found, rejoiced, and celebrated. In doing so, they set up the third parable. The Prodigal Son story begins: Every biblically literate Jew would know that if there are two sons, go with the younger: But parables never go the way we want. Dad is simply delighted that junior has returned: He rejoices and throws a party. The older brother – remember him? Dad had enough time to hire the band and the caterer, but he never searched for his older son. Our parable is less about forgiving and more about counting, and making sure everyone counts. Whom have we lost? All this interpretation does is make Jewish Law look bad. No law prevents Levites from touching corpses, and there are numerous other reasons why ritual purity is not relevant here. Jesus mentions priest and Levite because they set up a third category: To mention the first two is to invoke the third. That analogy leads us to the second misreading. Samaritans, then, were not the oppressed minority: They were the enemy. We know this not only from the historian Josephus, but also from Luke the evangelist. Just one chapter before our parable, Jesus seeks lodging in a Samaritan village, but they refuse him hospitality. Moreover, Samaria had another name: At Shechem, the murderous judge Abimelech is based. We are the person in the ditch, and we see the Samaritan. Our enemy may be the very person who will save us. They heard a lesson about how the employed must speak on behalf of those who lack a daily wage. They also discovered a prompt for people with resources: Attend to those who do not have jobs, and make sure everyone has what is needed. Jesus does not invent this idea of advocating for the unemployed and sharing resources. The same concerns occur in Jewish tradition from King David onward. But, unless we know the biblical and historical sources, again we will mishear the parable. It is usually allegorized to tell us about the centrality of faith, or the church, or Jesus, or the Kingdom of Heaven. But commentators cannot conclude what the pearl represents. Perhaps they are looking in the wrong place. But, he thinks this pearl will fulfill him. What if the parable challenges us to determine our own pearl of great price? If we know our ultimate concern, we should be less acquisitive. More, we become better able to love our neighbors, because we will know what is most important to them. I am not a Christian, but I hear profound messages in these parables. The views expressed in this column belong to Levine.

Chapter 9 : Quote by C.H. Dodd: "At its simplest, the parable is a metaphor or simile"

The Parable of the Ten Virgins. In John , the lamp was the torch held by those who came in the night to arrest Jesus near the Garden of Gethsemane. There.

There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants? They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time. Jesus said to them, "Have you never read in the scriptures: Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls. When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet. Then he began to speak to them in parables. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed. And again he sent another slave to them; this one they beat over the head and insulted. Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. He had still one other, a beloved son. So they seized him, killed him, and threw him out of the vineyard. What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. Have you not read this scripture: When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away. He began to tell the people this parable: When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. Next he sent another slave; that one also they beat and insulted and sent away empty-handed. And he sent still a third; this one also they wounded and threw out. I will send my beloved son; perhaps they will respect him. So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others. But he looked at them and said, "What then does this text mean: Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls. When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people. So they watched him and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. He gave it to some farmers so that they would work it and he might receive its fruit from them. He sent his servant so that the farmers might give him the fruit of the vineyard. They seized his servant, beat him, and almost killed him. The servant went back and told his master. Then the master sent his son and said: Whoever has ears should hear.