

## Subject Index: Gospels (Chapter 12, pages 473-519) Jesus and His Parables

### **Parable One: The Two**

**Debtors .....474-479**

*Context preceding the parable  
(chronological)*

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- (5) The ministry of Jesus .....475, 476
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- (7) Jesus is invited to Simon the Pharisee's home .....476
- (8) While reclining to eat a meal in Simon the Pharisee's home, a deeply repentant prostitute washes Jesus' feet with her tears, dries his feet with her hair, and anoints them with expensive perfume.....477, 478
- (9) Knowing Simon's judgmental heart regarding Jesus and the woman, Jesus kindly rebukes Simon with a question through this parable .....477, 478

*Scripture reference*

Luke 7:41-42, 477

*Participants*

- (1) 2 debtors
- (2) 1 creditor

*Events of the parable*

Which debtor will be loving the creditor the most: the one owing 500 denarii or the one owing 50 denarii.

*Context following the parable  
(chronological)*

- (10) Simon replies "with whom he deals most graciously."
- (11) Jesus replies that he answered correctly but also reminds him that the woman did for Him what Simon should have done: washed his feet, kissed either his cheek or hand, and anointed him with oil. .....477, 478, 479

*Meaning and significance*

- (1) Jesus and John the Baptist have authority to pardon sins .....478
- (2) "To whom there is scant pardoning, there is scant loving" .....478
- (3) The righteousness of the Pharisees and scribes is defiled..478

- (4) The woman does for Jesus what Simon should have done .....478
- (5) Yahweh's promise of forgiveness of sins on the basis of repentance .....479

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*Scripture reference*

Matthew 13:3-9

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The Adversary, Satan .....479, 480

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*Meaning and significance*

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*Scripture reference*

Matthew 13:24-30

*Participants*

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- (3) grain (sons of Yahweh's Kingdom).....482
- (4) harvest (two groups: the grain and the tares) .....482
- (5) servants .....481
- (6) tares (counterfeit disciples) 481, 482
- (7) Sower (Jesus) .....481, 482

*Events of the parable*

A man sows good seed in his own field. The enemy comes at night and sows tares among the grain. When the grain sprouts up, tares also appear. The lord explains to his servants that an enemy is responsible. He then instructs them to wait for the harvest before separating the tares from the grain, so as not to damage the grain. At harvest, the grain is to be placed in the barn, while the tares are separated into bundles and burned. ....481

*Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable .....488
- (2) tares represent the counterfeit disciples, children of Cain .....482
- (3) good seed represents Yahweh's sons.....482
- (4) field refers to "the world" .....482
- (5) "the world" refers to the world order of Israel .....482
- (6) harvest refers to the conclusion of the eon .....482
- (7) burning refers to the destruction of Jerusalem and the literal burning of the temple.....482
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**Seed .....483-485**

*Scripture references*

Matthew 13: 31-32; Luke 13:18-19

*Participants*

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*Events of the parable*

A man sows (Luke says "cast") a

mustard seed into his garden. The mustard seed, smaller than all the seeds, when grown is greater than all the garden vegetables. Supernaturally, the tree becomes so huge the flying creatures can roost among its boughs. .... 483

#### *Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable.....483
- (2) The mustard seed represents the Gospel of God ..... 483
- (3) The garden depicts Israel ..... 483
- (4) The transformation from a large shrub to a great tree refers to the growth of the eschatological Davidic Kingdom of Jesus the Messiah after His resurrection and ascension to the throne of His father David.....484
- (5) Heaven (singular) refers to the land of Israel.....485
- (6) Heavens (plural) refers to the nations ..... 485
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The Israel of Yahweh now rules over all the nations.....484

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#### *Jesus' rise to power*

Interpretation: Like the growth of

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#### *Scripture references*

- Matthew 13:33  
Matthew 16:5-6, 11-12

#### *Participants*

A woman who puts leaven in meal ..... 485

#### *Events of the parable*

A woman hides leaven in three seahs of meal till the whole was leavened.

#### *Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable ..... 488
- (2) Leaven is usually associated with impurity.....487
- (3) Jesus warns His disciples about the covenantally malignant affect of the teaching of the Pharisees and the Sadducees .... 485
- (4) The woman who hides the leaven depicts Jesus who hides the secrets of the Kingdom within the kneading lump of Israel. .... 486, 487

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- (2) Believed Jesus to be polluted by His social contacts.....485, 486
- (3) Perceived Jesus as a national threat ..... 486
- (4) Excluded a great number of Jews from the covenantal community ..... 485, 486
- (5) Perceived their teachings and practices as honoring Yahweh... 485
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#### *Scripture reference*

Matthew 13:44

#### *Participants*

Man who finds a treasure in a field, hides it in the field, and sells all he has to purchase the field.....487

#### *Events of the parable*

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#### *Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable.....488
- (2) The man finding the treasure in the field is Jesus.....487
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- (8) Many are called, but few are faithful to the end (valuable treasure) ..... 488

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#### *Scripture reference*

Matthew 13:45-46

#### *Participants*

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#### *Events of the parable*

A merchant, having already disposed of all his possessions through sale, finds and purchases one very precious pearl.....488

#### *Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable.....488
- (2) The analogy is to be distinguished between the man who hides the treasure in the field and the man who purchases the one precious pearl. The man who hides the treasure in the field has not yet sold all his possessions; the merchant who purchases the one very precious pearl has already sold all he has.....488
- (3) The merchant represents Jesus after He has sold, given His all, His life, His soul. ..... 488

- (4) The precious pearl represents the completed, perfected Ecclesia of Jesus, the pearl made perfect through suffering, at the conclusion of the eon. ....488
- (5) The secret concerning the shocking conclusion of Jesus' Celestial ministry is concealed in the suffering of the faithful remnant.....488
- (6) Attention is given only to the few who are faithful to the end (precious pearl) as a result of their perfection through suffering .....488

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#### *Scripture reference*

Matthew 13:47-50

#### *Participants*

- (1) Palestinian fishermen .....489

#### *Events of the parable*

Palestinian fishermen, after casting a dragnet out to sea, haul it back upon the beach, after which good things are placed in containers and the rotten things are cast out.....489

#### *Meaning and Significance*

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable.....489
- (2) Depicts the conclusion of the eon when messengers of Yahweh will separate the wicked from the just .....489
- (3) The "rotten" things refer to people who respond to the Gospel but are not faithful to the end .....489
- (4) The "good" things refer to the people who respond to the Gospel and are faithful to the end.....489
- (5) Those who respond are the metaphorical fish Jesus spoke of when He called His Apostles to become "fishers of men" .....489
- (6) The Dead Sea symbolically represents the dying and decrepit Sinatic Covenant .....489
- (7) The image of the sea refers to peoples of both Israel, first, and the nations, second.....489

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#### *Scripture reference*

Luke 10:30-37

#### *Context preceding the parable (chronological)*

- (1) Moses and Elijah appear to Jesus .....491
- (2) Jesus knew He must make His way to the cross .....491
- (3) Messengers relate that a Samaritan village would not receive Jesus .....491

- (4) James and John request that fire descend from heaven and consume the Samaritans .....491
- (5) Jesus commission 72 disciples to go in pairs and preach the Gospel and heal the infirm .....491
- (6) The 72 disciples return rejoicing .....492
- (7) A lawyer asks, "Teacher, by doing what should I enjoy the allotment of life eternian?" and then answered his own question—loving Yahweh and your associate or neighbor as yourself .....492
- (8) The lawyer asks another question, "And who is my associate?" .....492
- (9) Jesus responded with the Parable of the Good Samaritan. 492

#### *Participants*

- (1) a man traveling from Jerusalem to Jericho.....492
- (2) robbers.....492
- (3) Aaronic priest .....492, 493
- (4) a Levite.....493
- (5) a Samaritan.....493
- (6) an innkeeper .....493

#### *Events of the parable*

A man traveling from Jerusalem to Jericho is beaten up, stripped of all his clothes, robbed of all his possessions, and abandoned while in a condition of near death. Both the Aaronic priest and the Levite pass by him at a distance seeking to avoid cultic impurity. A Samaritan passing by has compassion, cleans his wounds with oil and wine, bandages the wounds, mounts the dying man on his animal, takes the wounded man to an inn where he is cared for, pays the expenses, and tells the innkeeper he will pay more if further expenses accrue .....492, 493

#### *Context following the parable*

- (10) Jesus then asked the lawyer which of the three men became an associate of this unfortunate man .....493
- (11) The lawyer answered, "The one doing the merciful thing with him" .....493
- (12) Jesus answered, "Go you, and do likewise" .....493

#### *Meaning and Significance*

- (1) Not meant to conceal but to reveal.....488
- (2) The Aaronic priest and the Levite both had placed the letter of the law above the spirit of the law .....493
- (3) The spirit of the law is concerned primarily with the welfare of all those under the law .....493
- (4) The primary purpose of the law is the welfare of the man under

- the law .....493
- (5) The application of the letter of the law calls for just judgment conforming to the spirit of the law .....494
- (6) Cleansing for ritual impurity is provided by the letter of the law .....494
- (7) The lawyer seeking to accuse Jesus in order to justify himself is exposed by Jesus as a hypocrite.....494

### **Parable Ten: The Rich Fool** .....494-501

#### *Scripture reference*

Luke 11:14-12:59

#### *Spiritual condition of Israel: Context*

#### *preceding the parable*

(chronological)

- (1) In the latter days of Jesus' ministry.....494
- (2) Opponents of Jesus are anxious as to His affect on the throngs....494
- (3) Interest in Jesus and His message is at its peak by the throngs.....494
- (4) The throngs seek only the terrestrial promised blessings .....494, 495
- (5) The throngs have not perceived the significance of Jesus .....495
- (6) Jesus is accused of casting out demons by Beelzebub, chief of demons .....495
- (7) The power and authority of Jesus is in the process of gathering the lost sheep of the house of Israel.....495
- (8) To remain under The Adversary's authority is to choose to do so .....496
- (9) The last state of the apostate nation will qualify itself for the judgment of the Second Death...496
- (10) Jesus responds to women to aim for more than a terrestrial blessedness .....496
- (11) A Pharisee is scandalized at Jesus not participating in washing that would remove cultic impurity .....496
- (12) Jesus warns the Pharisees of their actions and attitude....496, 497
- (13) Jesus warns His disciples and the throngs as to the hypocrisy of the Pharisees .....497
- (14) Jesus encourages His disciples not to be afraid of those who are killing the body .....497
- (15) During the present ministry of Jesus, it is possible for one to speak against Jesus and be pardoned .....497
- (16) After the death, resurrection, and ascension of Jesus, those continually speaking against the holy spirit concerning Jesus the Messiah would not be

pardoned.....	497, 498	
(17) Jesus is implored to intervene in a family dispute over property inheritance.....	498	
(18) Jesus responds, "Man! Who constitutes Me a judge or a partner over [all of] you" .....	498	
(19) Jesus admonishes the disciples to guard against greed.....	498	
(20) To illustrate His teaching concerning possessions and terrestrial mindedness, Jesus tells the throng <i>The Parable of the Rich Fool</i> .....	498	
<i>Participants</i>		
(1) Rich man		
(2) God		
<i>Events of the parable</i>		
A rich man reasons in himself that he will build bigger barns to store all his grain and good things, telling himself, "Soul, many good things have you laid up for many years. Rest, eat, drink, make merry." God's answer, "Imprudent one! To the interest of this very night your soul are they demanding from you. Now, what you make ready whose will it be?"		
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(22) Jesus encourages the disciples to be faithful and prudent administrators of the New Davidic Kingdom to the imminent end of the Mosaic Eon .....	500	
(23) Jesus speaks of His scheduled Parousia to occur during the days of the then current evil generation .....	500, 501	
(24) Jesus relates that He would not be returning until His disciples have finished taking the Gospel to all the cities of Israel .....	501	
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(1) The rich man represents corporate Israel .....	496	
(2) The Adversary had been given possession of Israel because Israel had sought material possessions apart from faithfulness to Yahweh .....	495	
(3) To cling rapaciously to terrestrial possessions would mean covenantal death, loss of fellowship with Yahweh and loss of Celestial Allotment.....	498	
(4) Hoarding reveals the heart of a person whose treasure is located in the terrestrial realm....	499	
(5) The disciples are to seek and store up celestial possessions out of which treasury they are to administer the kingdom.....	499	
(6) The disciples are warned against presupposing a delay of His Parousia .....	501	
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<i>Scripture reference</i>		
Luke 14:28-35		
<i>Participants</i>		
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(2) scoffers .....	502	
(3) king engaging in battle .....	502	
(4) soldiers .....	502	
(5) embassy .....	502	
<i>Events of the parable</i>		
If one of the disciples wanted to build a tower, then that disciple needed to calculate the expenses to finish, unless scoffers would ridicule him for starting something that cannot be finished. The same principle is applied to a king who may have to dispatch an embassy if he realizes that his 10,000 soldiers cannot defeat 20,000 enemy soldiers .....	502	
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(2) Those having an abundance of possessions would be required to share this abundance with those less fortunate.....	502	
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<i>Scripture reference</i>		
Luke 15:4-7		
<i>Context preceding the parable</i>		
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socially designated sinners by the religious elite are continually drawing near to Jesus .....	503	
(2) The Pharisees and scribes wish to pounce upon Jesus .....	503	
<i>Participants</i>		
(1) man owing 100 sheep		
(2) friends and neighbors		
(3) 99 sheep		
(4) one sheep gets lost		
<i>Events of the parable</i>		
A man owns 100 sheep. One of them gets lost. He leaves the 99 in the wilderness and goes after the lost one and finds it. Rejoicing, he goes home with the lost sheep on his shoulders and tells his friends and neighbors about finding the one lost sheep .....	503	
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<i>Scripture reference</i>		
Luke 15:11-32		
<i>Participants</i>		
(1) younger prodigal son .....	504, 505, 506, 507, 508	
(2) older son .....	504, 505, 506, 507, 508	
(3) father.....	504, 505, 506, 507, 508	
<i>Events of the parable</i>		
Of two sons, the younger prodigal son requests of his father the estate that belongs to him. The father grants the younger son		

- his portion of the estate and the freedom to leave. After a time of wasteful living, the younger son returns with a repentant heart, understanding he was son of a worthy, honorable, just father. The father greets the younger son with much joy and immediately initiates a celebration. When the older son learns of his brother's return, he becomes resentful and refuses to participate. The father replies, "Child, you are always with me, and all mine is yours. Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found" ..... 504, 505, 506
- Meaning and Significance**
- (1) The purpose of this parable is not to condemn the Pharisees and scribes, but to graciously convince them of their need for Yahweh's compassionate, merciful forgiveness.
  - (2) This parable depicts two covenantal sons ..... 504
  - (3) The younger son is a lost sheep returning home ..... 505
  - (4) The younger son represents the tribute collectors and sinners who long to return to their covenantal Father, but their elder brothers (the Pharisees and scribes) will not allow them to return ..... 505
  - (5) The prodigal son was openly honest with his Father ..... 506
  - (6) The older son represents the Pharisees and scribes ..... 504
  - (7) The elder son's obedience is due to his greed for the father's estate ..... 506
  - (8) The elder son exposes his hate for both the Father and the younger son through his attitude ..... 506
  - (9) The elder son, oblivious to his own sins against the father, is a hypocrite, being even worse than his hated prodigal brother ..... 506
  - (10) Jesus is the missing Brother in this parable who performs the mediating work between the older and younger brothers ..... 505
  - (11) Jesus sought to reconcile, to restore, His Pharisai brothers to covenantal fellowship with Yahweh, with Himself, with the repenting tribute collectors and sinners, and with the rest of the repenting Israelites ..... 507
  - (12) The Father desires reconciliation between the sons ..... 507

## **Parable Fourteen: The Nobleman King ..... 508-513**

### *Scripture reference*

Luke 19:12-27

### *Context preceding the parable*

- (1) Jesus approaches Jerusalem ..... 508
- (2) Jesus' terrestrial ministry soon to reach its obedient consummation ..... 508
- (3) People and disciples conclude the Kingdom of God was about to arrive ..... 508
- (4) People and disciples do not understand the difference between the new, restored Davidic Kingdom and the Kingdom of God ..... 508

### *Participants*

- (1) 10 slaves ..... 508
- (2) nobleman ..... 508

### *Events of the parable*

A nobleman journeys into a far country to obtain a kingdom for himself. He obtains the kingdom and then returns. After his return, he gives 10 minias (the equivalent of three months' wages) each to 10 slaves. The slaves are to be conducting the business of their master's kingdom in the interest of his *coming*, not his *return*. The nobleman journeys again. At his coming, the nobleman rewards the faithful and judges the unfaithful ..... 508, 509

### *Meaning and Significance (first interpretation)*

- (1) The kingdom the nobleman obtains refers to the Davidic Kingdom covenanted to Jesus ..... 508
- (2) The Davidic Kingdom covenanted to Jesus is not the Kingdom of God ..... 508
- (3) The nobleman's return refers to Jesus' return after His death, resurrection, and ascension ..... 508
- (4) The nobleman's giving of 10 minas to each slave refers to the gift of the Holy Spirit at Pentecost ..... 508
- (5) The 10 slaves represent all those who become slaves of Jesus the Messiah ..... 508
- (6) The slaves conduct their business in the interest of the Master's *coming*, not his *return* ..... 508
- (7) The nobleman's *coming* represents the Parousia/Approach of Jesus the Messiah ..... 508

### *Meaning and Significance (second interpretation)*

- (1) The nobleman's first journey (departure) to obtain a kingdom represents Jesus' departure to

Jerusalem where He will obtain a kingdom for Himself by subjecting Himself in obedience to a crucifixion death ..... 509

- (2) Jesus obtains the Davidic Kingdom after his death, burial, resurrection, and ascension ..... 509
- (3) Jesus' second departure occurs after the pouring out of the spirit at the Festival of Pentecost ..... 509
- (4) A civil war occurs between the New-Born-From-Above Israel of Yahweh against the old Apostate Israel of Cain ..... 509
- (5) At the conclusion of the Davidic Kingdom, the parousia/arrival (coming) occurs when the faithful are rewarded and the unfaithful are judged ..... 509

### *The Entrance of Jesus into Jerusalem*

- (1) Riding into Jerusalem on a donkey is symbolic of a typical procession inaugurating a new king ..... 510
- (2) The Pharisees refuse to acknowledge Jesus as their Davidic king ..... 510
- (3) There remains a season for salvation ..... 510

### *The Lament of Jesus Over Jerusalem*

- (1) Jesus laments over Apostate Israel which will steadfastly oppose Yahweh to the bitter end. Jerusalem's doom is already determined ..... 510

### *The Final Cleansing of the Temple by Jesus*

- (1) The initial cleansing had to do with selling merchandise in the Court of the Gentiles ..... 511
- (2) The final cleansing had not only to do with merchandizing, but also the dishonest conduction of business ..... 511
- (3) The right of the Gentiles to participate in the worship and service of Yahweh in His house was being abused by Apostate Israel to the injury of both the peoples and Yahweh ..... 512
- (4) A temple not made with hands would replace the temple in Jerusalem ..... 512

## **Parable 15: The Vineyard ..... 513-519**

### *Scripture references*

Luke 20:9-16; Matthew 21:33-41  
Mark 12:1-9

### *Context preceding the parable*

- (1) Jesus continues teaching in the temple ..... 513
- (2) chief priests, scribes, and distinguished aristocracy seek

- to destroy Jesus and are the ones before Pilate requesting Jesus' death.....513
- (3) the throngs, the people in general, do not seek to kill Jesus .....513
- (4) Jesus, knowing the intent of the chief priests, scribes, distinguished aristocracy, tells the people of the *Parable of the Vineyard* .....513
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- (1) man who plants a vineyard
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- Events of the parable**
- A certain man plants a vineyard and leases it to a group of tenants who contract to tend the vineyard and cultivate its fruit. After passing of the necessary seasons allowing the vineyard to become fruitful, the owner of the vineyard sends slaves to collect his contractual share of the fruit. Each slave who is sent is beaten or wounded or stoned, thrown out of the vineyard, and sent away empty handed. The Matthew and Mark accounts even relate that some of the slaves are also killed. The owner of the vineyard reasons the tenants would treat his son with honor, so he sends his son. The tenants recognize the son and agree with one another to kill him and cast him out of the vineyard .....513-514
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  - (2) Summarizes the rebellious history of the apostate nation ..514
  - (3) The vineyard represents the nation Israel .....514
  - (4) The tenants represent the apostate rulers and teachers of the nation.....514
  - (5) The contract made with the tenants represents the Sinatic/Mosaic Covenant .....514
  - (6) The fruit of the vineyard represents the spiritual fruit produced by obedience to Yahweh's law .....514
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  - (8) The apostate rulers and teachers will be destroyed and the rule of the nation given to *others* .....515
  - (9) The *others* refer to Jesus and His disciples .....515
  - (10) The people and the disciples are blind to the necessity of the death of Jesus.....515
  - (11) Jesus is the stone rejected by

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