

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

Parable One: The Two Debtors474-479

Context preceding the parable (chronological)

- (1) Jesus heals the illness of a slave serving a God-fearing centurion..... 474, 475
- (2) Jesus raises from the dead the only son of a widow..... 475
- (3) Jesus' response to John the Baptist when he sends disciples to ask, "Art Thou the coming One, or may we be hoping for a different One?"475
- (4) The ministry of John the Baptist 475, 476
- (5) The ministry of Jesus 475, 476
- (6) The attitude of the "learned in the law" 476
- (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

Simon

concerned with social and religious customs and traditions477, 478, 479
 dishonors Yahweh.....477, 478, 479
 dishonors Jesus477, 478, 479
 judges the prostitute477, 478, 479
 judges himself righteous ..477, 478, 479
 unaware of his sins.....477, 478, 479

Parable Two: The Sower 479-481

Scripture reference
 Matthew 13:3-9

Participants.....479, 480, 481
 believers in the Gospel479, 480, 481
 Pharisees, scribes, rulers, the men of this generation.....479, 480, 481
 sower: John the Baptist 479
 sower: Jesus 479
 sowers: apostles, disciples..... 481
 The Adversary, Satan479, 480

Events of the parable

The sowers sow seed falling beside the road, on rocky places, among thorns, and on fertile ground.479, 480, 481

Meaning and significance

- (1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable 488
- (2) points eschatologically to the new situation as a result of the death, resurrection, and ascension of Jesus 481
- (3) secrets of the Kingdom of the Heavens.....479, 480, 481
- (4) seed falling beside the road represent leaders who reject and oppose the Gospel479, 480, 481
- (5) seed falling on rocky places represent those whose beliefs are not rooted479, 480, 481
- (6) seed falling among thorns are those who are overcome with worry and seduction of wealth479, 480, 481
- (7) seed falling on fertile ground are those who believe and obey the Gospel to the end of the eon.479, 480, 481
- (8) sowers become the apostles and disciples of Jesus 481
- (9) sowers represent the eschatological ministries of John the Baptist and Jesus..... 481

Parable Three: The Tares 481-483

Scripture reference
 Matthew 13:24-30

Participants

- (1) enemy (the Adversary)481
- (2) field (world order of Israel)482
- (3) grain (sons of Yahweh's Kingdom).....482
- (4) harvest (two groups: the grain and the tares).....482
- (5) servants481
- (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 Cain482
- (3) good seed represents Yahweh's sons.....482
- (4) field refers to "the world"482
- (5) "the world" refers to the world order of Israel482
- (6) harvest refers to the conclusion of the eon482
- (7) burning refers to the destruction of Jerusalem and the literal burning of the temple.....482
- (8) sons of Kingdom would be gathered into Yahweh's barn, the Celestial Allotment482
- (9) all Israel shall be saved482

Parable Four: The Mustard Seed 483-485

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

Participants

Man who sows or casts the mustard seed in the garden.....481

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
<i>Meaning and Significance</i>	
(1) Eschatological secrets of the Kingdom of the Heavens are concealed in a parable.....	488
(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
(7) Flying creatures refer to the God-fearing uncircumcised Gentiles.....	485
<i>Nebuchadnezzar's dream of huge image</i>	
<u>Interpretation:</u> The four empires of Nebuchadnezzar's dream are pulverized by the stone not made with hands--Jesus—at the end of His reign on the throne of His Davidic Kingdom. The Davidic Kingdom is likened to a large rapidly spreading shrub, which supernaturally becomes a great tree. When the Davidic Kingdom is triumphant, it is handed over to the Father and becomes the Kingdom of Yahweh (a mighty enormous tree)	484
later days	484
huge image represents four nations (Babylon, Persia, Greece, and Rome).....	484
Times of the Gentiles.....	484
Stone not made with hands (Jesus) pulverizes the entire huge image at the end of the Davidic Kingdom.....	484
Jesus hands the Davidic Kingdom over to the Father.....	484
The Israel of Yahweh now rules over all the nations.....	484
<i>Nebuchadnezzar's dream of an oak tree</i>	
<u>Interpretation:</u> Like the tree in the Parable of the Mustard Seed, the oak tree becomes mighty, reaching into the heavens, representing the growth of Nebuchadnezzar's kingdom.....	484
<i>Jesus' rise to power</i>	
<u>Interpretation:</u> Like the growth of	

the tree in the Parable of the
Mustard Seed and the growth
of Nebuchadnezzar's oak tree,
Jesus' Davidic Kingdom is
transformed into the Kingdom
of the Heavens.

Parable Five: The Leaven 485-487

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
- (5) The offering of leavened bread
in association with the
firstfruits of the grain harvest is
in association with the
resurrection of Jesus as the
firstfruit out from among the
dead..... 487
- (6) The leaven hid in the flour
refers to the secret of the
Ecclesia being the firstfruits 487
- (7) The leaven of Jesus in contrast
to the leaven of the Pharisees
and Sadducees is right in the
eyes of Yahweh..... 487

Pharisees and Sadducees

- (1) Believed Jesus' teaching to be
impure 485
- (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
community485, 486
- (5) Perceived their teachings and
practices as honoring Yahweh... 485
- (6) Are blind and ignorant,
following the way of Cain..... 486
- (7) Persecute the followers of
Christ..... 486
- (8) Gamaliel, a Pharisee, warns
against harming the Apostles 486

Parable Six: The Hidden Treasure 487-488

Scripture reference

Matthew 13:44

Participants

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

Events of the parable

A man finds a treasure in a field,
hides it in the field, leaves the
treasure in the field, and
joyfully sells all he has to
purchase the field..... 487

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
- (3) The field is Yahweh's 487
- (4) The hiding of the treasure
refers to Jesus keeping the
faithful ones in the dark
concerning His death, the
necessary price for the
redemption of the nation 488
- (5) The hidden treasure refers to
the potential faithful ones 487
- (6) Jesus sells all (life and soul) to
buy back and redeem the field,
Israel 487
- (7) The secret concerning the
shocking conclusion of Jesus'
terrestrial ministry is concealed
as to His crucifixion death 488
- (8) Many are called, but few are
faithful to the end (valuable
treasure)..... 488

Parable Seven: The Precious Pearl 488-489

Scripture reference

Matthew 13:45-46

Participants

(1) a merchant who finds and
purchases costly pearls..... 488

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

Parable Eight: The Dragnet
.....489-490

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

Parable Nine: The Good Samaritan.....491-494

Scripture reference
Luke 9:28-10:37

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 eonian?” 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 priest492, 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 accrue492, 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 thrones.... 494
- (3) Interest in Jesus and His message is at its peak by the thrones 494
- (4) The thrones seek only the terrestrial promised blessings 494, 495
- (5) The thrones 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 thrones 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 parter 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 *The Parable of the Rich Fool* 498

Participants

(1) Rich man

(2) God

Events of the parable

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?”

Spiritual condition of Israel: Context following the parable (chronological)

(21) Jesus encourages His disciples not to be worrying about food or apparel, as they are to commit themselves first and foremost to seek the Kingdom of God..... 499

(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

Meaning and Significance

(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

Parable Eleven: Counting the Cost..... 501-503

Scripture reference
Luke 14:28-35

Participants

(1) one who wishes to build a tower 502

(2) scoffers 502

(3) king engaging in battle 502

(4) soldiers 502

(5) embassy..... 502

Events of the parable

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

Meaning and Significance

(1) The cost of discipleship would be high 502

(2) Those having an abundance of possessions would be required to share this abundance with those less fortunate..... 502

(3) The disciple of Jesus must count the cost necessary to secure his spiritual possessions from potential enemies 502

(4) Holy warriors must willingly devaluate all terrestrial possessions..... 502

(5) Covenantal wisdom, having counted all aspects of the cost, demands the choosing of discipleship 503

Comparisons

(1) Egyptian bondage to Judaic bondage..... 501

(2) Joshua to Jesus 501

(3) Moses to Jesus 501

(4) Pharaoh to apostate Jews 501

(5) Sinatic Covenant to New Zionc Covenant/Davidic Covenant.....501, 503

(6) terrestrial to celestial.....501

(7) wilderness of literal hardship to spiritual wilderness of hardship. 501

Parable Twelve: The Lost Sheep..... 503-504

Scripture reference
Luke 15:4-7

Context preceding the parable

(1) The tribute collectors and those

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

Participants

(1) man owing 100 sheep

(2) friends and neighbors

(3) 99 sheep

(4) one sheep gets lost

Events of the parable

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

Meaning and Significance

(1) There will be more joy over one sinning Israelite repenting than over the 99 righteous Israelites who have no need of repentance..... 503

(2) Jesus parabolically accuses the Pharisees and scribes of failing as shepherds presiding over Yahweh’s sheep..... 503

(3) Jesus, as Yahweh’s appointed shepherd, has been in the process of seeking and re-gathering the sheep into the safety of the Sinatic Covenantal flock and fold..... 503

(4) Jesus is in the process of bearing the flock on His shoulders as He proceeds to Jerusalem and His sacrificial crucifixion death..... 503

The Pharisees

(1) The Pharisees themselves are goats and have caused many of the sheep to think and act as goats 503

(2) The Pharisees and scribes have scattered and lost Yahweh’s sheep..... 503

(3) The Pharisees and scribes did not rejoice in John the Baptist’s invitation to repent..... 504

Parable Thirteen: The Prodigal Son..... 504-508

Scripture reference
Luke 15:11-32

Participants

(1) younger prodigal son 504, 505, 506, 507, 508

(2) older son 504, 505, 506, 507, 508

(3) father..... 504, 505, 506, 507, 508

Events of the parable

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 return505
- (5) The prodigal son was openly honest with his Father.....506
- (6) The older son represents the Pharisees and scribes504
- (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 brothers505
- (11) Jesus sought to reconcile, to restore, His Pharisaic 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 sons507

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 unfaithful508, 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 death509
- (2) Jesus obtains the Davidic Kingdom after his death, burial, resurrection, and ascension509
 - (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 Cain509
 - (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 king510
- (3) There remains a season for salvation510

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 determined510

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 Yahweh512
- (4) A temple not made with hands would replace the temple in Jerusalem512

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 temple513
- (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

Participants

- (1) man who plants a vineyard
- (2) tenants
- (3) slaves
- (4) man's son

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

Meaning and Significance

- (1) Primarily aimed at the chief priests, scribes, and distinguished aristocracy..... 513
- (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
- (7) The son who is rejected and killed represents Jesus..... 515
- (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

- the apostate leaders 515
- (12) Those falling on the stone will have their ignorance shattered, resulting in salvation (Paul is an example)..... 515
- (13) Those upon whom the stone falls will be scattered like chaff 515

The Song of the Vineyard (Isaiah 5:102; John 15:1-2, 5)

- (1) Isaiah reference is about Yahweh's abused vineyard..... 516
- (2) The John 15 reference is about Jesus as the vine 516
- (3) The branches bearing no fruit are removed from the vine..... 516
- (4) The branches bearing fruit are those believing the Gospel (as recorded in the Book of Acts) ... 516

The Coin of Caesar

- (1) The scribes and chief priests hearing *The Parable of the Vineyard* clearly understand that the parable is about them.... 517
- (2) The scribes and chief priests realize they must put Jesus to death..... 517
- (3) So they try to trap him in answering a question that would cause him to justify their charge of treason against Caesar: "Is it allowed us [Jews] to give a tax to Caesar, or not?" 517
- (4) "Render to Caesar when belongs to Caesar" is Jesus' answer 517
- (5) But more importantly Jesus warns to render to Yahweh what belongs to Yahweh 517

Significant terms and phrases across all the parables

A

Abraham

- 475, 481, 482, 487, 490, 491, 498, 499, 507, 510, 515, 516, 517, 518
- children of..... 475

Abraham, Isaac, Jacob

-507, 517, 518

Adam

- firstborn sons.....514, 518
- Jesus' relation to (son of man) 482, 485, 487, 491
- kingdom of the man Adam..... 484
- one act of disobedience, one deviation, one unrighteous act, transgression, slipped aside, not out of rebellion 482
- Sabbath 493
- world-order of Adam 482
- administrator(s)..... 499, 500, 501, 508

apostate

- apostate nation destroyed and the rule of the nation given to

- others 515, 517, 518
- Apostate Israel/Jews/ nation/ shepherds 473, 474, 475, 479, 480, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518

Apostles

- 481, 486, 489, 491, 504, 509, 515, 516

ascension

- 473, 480, 481, 484, 489, 491, 495, 496, 497, 504, 508, 509

B

baptism

-475, 476, 477, 478, 479, 481, 487

blind and ignorant

-483

blood

- 482, 486, 489

bread

-476, 485
- offerings487
- leaven484
- leavened.....487
- show bread.....493
- unleavened.....487

broad gate

-478, 496

C

Cain

- 474, 478, 482, 486, 495, 496, 497, 499, 504, 507, 508, 510, 514, 517, 518, 519
- Cainite/Cainish 507, 508, 509, 510, 513, 514, 515, 517

celestial

- Celestial Allotment 475, 481, 482, 484, 490, 492, 494, 497, 498, 499, 501, 503, 504, 508, 516
- celestial realm.....489

circumcision

- eighth day494

conclusion/consummation

conclusion

- of the Davidic Kingdom509
- of the eon 480, 488, 490
- of the eon (*sunteleia*) 488, 489
- of the harvest488
- of Jesus' terrestrial ministry.....488
- of the Mosaic Eon..... 488, 490, 509

consummation

- of the eon (*telos*)..... 482, 483
- of eon(s) 501, 502
- of Jesus' terrestrial ministry.....508
- of the Mosaic Eon.....485
- of the Parousia490

covenants

New Covenant

..... 486, 500, 501, 502
New Davidic Covenant
 474, 481, 487, 489, 490, 492,
 495, 498, 499, 503, 503, 504,
 504
Sinatic Covenant
 473, 474, 480, 481, 483, 487,
 489, 490, 492, 494, 495, 496,
 498, 501, 502, 503, 505, 506,
 507
 Jesus taught the throngs to return
 to a proper relation to Yahweh
 under the Sinatic Covenant 474
 superseded by the New Davidic
 Covenant..... 483

covenantal

474, 475, 476, 477, 478, 479,
 481, 483, 485, 486, 488, 490,
 492, 494, 495, 496, 497, 498,
 499, 500, 501, 502, 503, 504,
 505, 506, 507, 508, 510, 514,
 518

creation

..... 482

D

David

477, 478, 480, 484, 489, 491,
 493, 499, 507, 507, 508, 509,
 510, 515, 517,
 Davidic King 510

death

477, 478, 488, 498, 502, 503,
 507, 511, 515
 common death of all mankind 488
 crucifixion
 480, 481, 488, 497, 492, 501,
 503, 504, 505, 506, 509, 515,
 517, 518, 519
 Death, resurrection, and ascension
 473, 480, 481, 489, 491, 495,
 496, 497, 501, 504, 508, 509
 sacrificial crucifixion..... 487, 489, 503
 Second Death..... 490, 496, 497, 498
 Sinatic Covenant death
 489, 490, 498, 503

deceived

seed of the woman Eve
 characterized as being deceived
 or being faithful 474, 513

E

Ecclesia

Born-From-Above Israel
 489, 501, 509
 Bride of the Lamb..... 483, 501
 firstborn ones..... 487, 518
 His Allotment 485
 His Body..... 485
 474, 482, 483, 487, 499, 509, 516
 Israel of Yahweh
 474, 482, 483, 487, 499, 509,
 516
 new Temple 512
 shepherds the nation with an iron
 club..... 483
 Temple not made with hands 512

woman of Revelation 12, Israel,
 gives birth to a male son, the
 Ecclesia 483

eon(s)/eonian

eon

475, 484, 492, 494, 497, 498,
 500, 501, 504, 508, 509, 516
 conclusion of the eon 482, 488, 489
 end of the eon
 479, 481, 482, 492, 494
 impending coming eon 497
 present eon 479, 481
eonian life 492, 494
Mosaic Eon

..... 475, 481, 482, 484, 485
 conclusion of the Mosaic Eon
 488, 490, 509
 consummation of the Mosaic Eon ... 485
 end of the Mosaic Eon
 488, 489, 498, 500, 501, 504,
 508, 516
 last days of the Mosaic Eon..... 475

eschatological

475, 480, 484, 494, 496, 497,
 498, 499, 500, 501, 502, 504,
 508

Ezekiel

..... 482, 492
 Ezekiel's use of "sea" 489

F

faith/faithful

faith

475, 478, 479, 488, 489, 493,
 516

faithful

479, 481, 482, 483, 485, 487,
 488, 489, 490, 492, 494, 496,
 497, 498, 499, 500, 501, 502,
 504, 507, 509, 511, 516
 faithfully 481, 499, 502, 511
 faithfulness..... 477, 487, 495, 497

fire

fire: Gehenna, lake of fire, Second
 Death..... 489, 490, 491

firstborn

Cain's Line..... 514, 518, 519
 Jesus..... 487
 sons of Abraham 518
 sons of Adam 514, 518
 sons of Jacob..... 518
 sons of Yahweh..... 514, 518

forgiveness

477, 478, 479, 486, 504, 505,
 507

G

Gehenna

..... 490, 496, 497, 498

generation(s)

final generation 517
 of Jesus 481
 their generation 480
 this generation 476, 479
 very generation 500
 crooked, evil, malignant, wicked
 496, 498, 499, 502, 516, 517

Gentiles

475, 483, 484, 485, 492, 504,
 511, 512, 515, 518
 shepherded by the Saints 483

good and evil

..... 514

Gospel

evangel of the kingdom..... 481
Gospel of Christ..... 483, 488
Gospel of God
 Gospel of Christ in two parts—
 Gospel of the Circumcision and
 the Gospel of the
 Uncircumcision..... 483
Gospel of Messiah
 481, 488, 489, 498, 516
Gospel of the Circumcision 483
 to the Jews 489
Gospel of the Kingdom
 474, 477, 478, 479, 481, 482,
 487, 489, 491, 503, 498, 508
Gospel of the Kingdom of the
Heavens..... 477, 498, 508
Gospel of the Uncircumcision..... 483
 to the nations, gentiles,
 uncircumcised non-Jews 490

H

harvest

..... 481, 482, 487, 488, 491

holy/holy days

Ark of the Covenant 512
 holy spirit..... 480, 497, 498, 508, 516
 holy warrior 502
 Day of Atonement 482
 Feast of Weeks 487
 Passover and Unleavened Bread
 487, 501, 511
 Pentecost 487, 508, 509, 515
 wave offering..... 487

hope

of Israel..... 487, 497

house

of Israel..... 511, 512, 516

J

Jerusalem

482, 483, 486, 490, 491, 492,
 498, 501, 503, 508, 509, 510,
 511, 512, 513, 516
 Jerusalem below 490

John the Baptist

John the Baptist
 474, 475, 476, 477, 478, 479,
 480, 481, 487, 489, 503, 504,
 505, 508, 511, 518
 John's baptism 476
 prophet, messenger and fulfillment
 of Malachi 4:5-6 475
 prophet, no greater prophet among
 those born of a woman, last of
 the Sinatic prophets 475

judgment

474, 476, 477, 478, 481, 483,
 490, 491, 493, 494, 495, 496,

497, 498, 499, 504, 507, 508,
509, 512, 518

K

kingdom(s)

apostate kingdom..... 499, 509
coming kingdom 497
Davidic Kingdom
.....474, 484, 485, 508, 509, 515
characteristics of people of new
kingdom..... 474, 475
covenanted kingdom to Jesus 508
Davidic Kingdom of Jesus the
Messiah..... 475, 484, 509
Davidic Kingdom of Jesus the Son
of David..... 516
difference between Kingdom of
God and Davidic Kingdom 508
eschatological kingdom 484
Gentiles part of 485
gives the Kingdom back to the
Father..... 484
leading to ultimate Kingdom of
God 484, 485
terminates the rule of the nations 484
Kingdom of David
..... 480, 510
Judah and Ephraim united 510
Kingdom of God
484, 489, 491, 495, 496, 499,
508, 509, 510
Kingdom of Jesus..... 484, 485
Kingdom of Jesus the Messiah.... 485, 509
kingdom of priests 501
Kingdom of the Davidic Anointed
One 484
Kingdom of the Heavens
473, 474, 478, 479, 481, 483,
484, 485, 487, 488, 489, 490,
491, 492, 494, 498, 514
impending Kingdom of Yahweh..... 473
kingdom of the man Adam 484
Kingdom of Yahweh
473, 474, 475, 478, 484, 495,
497, 501, 502
New Davidic Kingdom
.... 474, 499, 500, 502, 508, 509, 516
characteristics of people of new
kingdom..... 516
New Davidic Kingdom of Jesus the
Messiah..... 508, 509
endure persecution and suffering
for..... 502, 508
Yahweh's Kingdom..... 482, 499

L

Law

curse of the law..... 474
fulfillment of the Law and the
Prophets..... 480, 498, 503
Law and the Prophets
473, 474, 475, 480, 481, 482,
484, 503, 504, 504, 509
Law of Moses 474
Law of Yahweh 477, 494, 507
letter of the law 492, 493, 494, 505
Mosaic Law 474, 499, 507, 511
spirit of the law

492, 493, 494, 505, 507, 514,
517

Yahweh's Law

474, 478, 479, 485, 494, 495,
502, 505, 506, 507, 514, 516,
517

Love

474, 475, 477, 478, 479, 485,
492, 493, 496, 497, 499, 502,
505, 506, 507, 510, 514, 515,
516, 518

M

Man

first man, Adam, a living soul 482
first man, Adam, Jesus Son of the
Man 482
soulish man, loss of 497
soulish man, mortal, spiritual 497

Messianic

brethren 490

mind

disqualified mind 495
mind and behavior 497
mind and conduct 502
mind and heart of Cain 486
mind and heart 486, 507, 505
mind-set 491

miracles

..... 486, 495

P

parables

473, 474, 476, 477, 479, 480,
481, 482, 483, 484, 485, 486,
487, 488, 489, 490, 491, 492,
493, 494, 495, 496, 498, 499,
500, 501, 502, 503, 504, 505,
507, 508, 509, 510, 513, 514,
516, 517, 518
Parable of a Householder 490
Parable of Men Anticipating Their
Own Lord 500
Parable of Nathan 508
Parable of the Sower 489
Parable of the Two Debtors Paying
Usury 474
Parable of the Two Sons 504
parables of Jesus belong to the
Hebrew genre called *mashal* 473
parables of Jesus seek to overcome
conventional presuppositions 473

Parousia

Parousia of Christ 489
Parousia of Jesus 474, 498, 500
Parousia/Approach 508, 509
Parousia/Arrival 509

people

Abelites 514
Babylonians 487
Cornelius 483, 485
Cyrus 487
disciples
473, 474, 475, 480, 481, 482,
485, 487, 490, 491, 492, 493,
495, 497, 498, 499, 500, 501,
502, 504, 508, 509, 510, 511,

515, 516

Eli 512
Elijah 491
Hagar 498
Job 506
Joshua 498, 501
Moses
474, 487, 482, 487, 491, 498,
501, 507, 511, 517
Nathan 508
Nathanael 487
Nicodemus 487, 495
Paul
482, 484, 485, 487, 488, 489,
493, 512, 515
Peter 480, 486, 489, 497, 500, 516
Pharaoh 501
Pharisees
473, 475, 476, 477, 479, 480,
485, 486, 487, 495, 496, 497,
498, 499, 501, 503, 504, 505,
506, 507, 508, 510
Philistines 512
Pilate 509, 513
Sadducees
479, 485, 486, 487, 498, 499,
508
Saul, king 499, 509
Saul of Tarsus 482, 483, 515
scribes
473, 478, 479, 480, 486, 490,
493, 495, 497, 498, 499, 501,
502, 503, 504, 505, 506, 507,
508, 513, 514, 515, 516, 517,
518
Simon the Pharisee
..... 476, 477, 478, 479, 506
slaves 500, 508, 509, 513, 514
Solomon 480, 509
tribute collectors
475, 476, 503, 504, 505, 506,
507, 508
Zaccheus 510

places

Egypt 484, 517
Court of the Gentiles 511
Judea 475
Mount of Olives 509, 510
Persian Empire 487
Shiloh 512, 513
Sodom 491
Roman Empire 487, 489, 490, 515
Tyre and Sidon 492

priest/priesthood

chief priest
479, 480, 486, 493, 498, 508,
512, 513, 514, 515, 516, 517,
518
High Priest: Jesus 482
priesthood, Aaronic 511

R

repentance

473, 474, 477, 478, 479, 481,
485, 486, 491, 494, 496, 503,
504, 505, 507, 508, 510, 511,
518

resurrection

473, 480, 481, 484, 486, 487,
488, 489, 490, 491, 495, 496,
497, 498, 501, 504, 508, 509

**reveal/reveals/revealed/
revealing**

473, 474, 475, 476, 477, 480,
481, 482, 483, 484, 485, 487,
489, 490, 491, 494, 495, 496,
497, 499, 500, 506, 514, 515,
517

righteousness

474, 477, 478, 479, 480, 483,
485, 486, 488, 489, 492, 494,
496, 498, 499, 501, 502, 505,
506, 507, 516

S

sackcloth and ashes 492
sacrifice(s) 482, 487, 493, 506, 512

saints

circumcised faithful ones
..... 482, 483, 501

salvation

of Israel..... 487, 488, 494, 501

secret

conceal
473, 474, 479, 481, 487, 488,
490, 491, 494, 497
parables of Jesus conceal and
reveal 473, 474, 480, 481
secrets of..... 473, 474, 479, 491, 492

seed

faithful seed..... 475
of Abraham..... 515, 516
of Cain..... 474
of the Serpent 495
of the Serpent, Jewish rulers
possessing national power,
espouse traditions and
commandments of men..... 474
of the Woman
..... 474, 475, 487, 490, 513

sheep/shepherds

sheep
475, 483, 485, 487, 491, 494,
495, 496, 499, 503, 504, 505,

506, 507, 508, 510, 511, 513
515, 516, 517
Shepherd, Jesus 504, 505, 513, 516
shepherds/shepherding
475, 483, 485, 487, 491, 494,
495, 496, 499, 503, 504, 510,
513, 514, 516

sin/sins/sinners

sin 479, 481, 508, 517, 518
sins
474, 477, 478, 479, 481, 482,
486, 506, 508, 516
sinner(s)
476, 477, 478, 485, 487, 492,
496, 503, 504, 505, 506, 507,
508
sinners out of the nations..... 492

Spacious Way

..... 478, 496

spirit

473, 475, 480, 481, 482, 485,
486, 487, 489, 492, 493, 494,
495, 496, 497, 498, 499, 500,
501, 502, 505, 506, 507, 508,
509, 514, 515, 516, 517
poor to the interest of spirit 475
spirit of the law
492, 493, 494, 505, 507, 514,
517

spiritual

warfare 480, 481, 501, 502

sufferings

..... 480, 482, 492, 500, 516

T

Tabernacle

..... 493, 511, 512, 513

Temple

480, 482, 483, 486, 489, 490,
498, 509, 511, 512, 513
Solomonic Temple 513

terrestrial

480, 484, 488, 494, 495, 496,
498, 499, 500, 506, 508, 514

The Adversary

474, 479, 480, 482, 483, 487,

492, 494, 495, 496, 499, 501,
507, 508, 517
Beelzebub 495, 507
demons 492, 495, 507
dragon, The Adversary, Satan..... 483
Satan
479, 480, 482, 483, 487, 492,
495, 499, 517
things new 491

throngs

473, 474, 475, 479, 480, 481,
482, 485, 487, 490, 491, 494,
495, 497, 501, 502, 504, 510,
513

treasure/treasured

478, 487, 488, 490, 491, 498,
499, 500, 518

twelve

apostles..... 491

W

woman/women

of ill-repute 476, 477, 478, 481, 487

world-order

..... 479, 482, 491

writings

Book of Acts..... 483, 501
Book of covenantal life..... 492
Book of Daniel 484
Book of Revelation..... 483
Greek Scriptures 474, 480, 482
Hebrew Scriptures 482
Interpretation of Malachi 3:1, John
the messenger 475
Law, Prophets, and Writings..... 490
Septuagint translation of Isaiah
52:5..... 512
statutes, judgments, instructions,
testimonies 483
Ten Words 495
writer of Hebrews 487
writers of the Greek Scriptures
..... 474, 480

Reveal and Conceal

Parables that conceal

1. The Two Debtors
(Luke 4:41-42, not referred to as a parable)
2. The Sower (Matt. 13:3-9)
3. The Tares (Matt. 13:24-30)
4. The Mustard Seed (Matt. 13:31-32)
5. The Leaven (Matt. 13:33)
6. The Hidden Treasure (Matt. 13:44)
7. The Precious Pearl (Matt. 13:45-46)
8. The Dragnet (Matt. 13:47-50)

Parables that reveal

1. The Good Samaritan (Luke 10:30-35)
2. The Rich Fool (Luke 12:16-21)
3. Counting the Cost (Luke 14:28-30)
4. The Lost Sheep (Luke 15:4-7)
5. The Prodigal Son (Luke 15:11-32)
6. The Parable of the Nobleman-King
(Luke 19: 12-27)

