

# List of Parables of the Bible

PARABLES	MATTHEW	MARK	LUKE
Salt of the Earth	Matthew 5:13	Mark 9:50	
Light of the world	Matthew 5:14-16	Mark 4:21-22	Luke 8:16, 11:33
Wise and Foolish Builders	Matthew 7:24-27		Luke 6:47-49
New Cloth on an Old Coat	Matthew 9:16	Mark 2:21	Luke 5:36
New Wine in Old Wineskins	Matthew 9:17	Mark 2:22	Luke 5:37-39
The Two Debtors			Luke 7:40-43
The Sower	Matthew 13:1-23	Mark 4:1-20	Luke 8:4-15
The Good Samaritan			Luke 10:25-37
The Friend at Midnight			Luke 11:5-13
Growing Seed		Mark 4:26-29	
The Rich Fool			Luke 12:13-21
The Watchful Servants		Mark 13:35-37	Luke 12:35-40
Unfruitful Fig Tree			Luke 13:6-9
The Weeds	Matthew 13:24-30, 36-43		
The Seed	Matthew 13:31-32	Mark 4:26-30	Luke 13:18-19
Yeast	Matthew 13:33		Luke 13:20-21
The Concealed Treasure	Matthew 13:44		
The Pearl	Matthew 13:45-46		
The Casting of the Net into the Sea	Matthew 13:47-50		
Owner of a House	Matthew 13:52		
The Lost Sheep	Matthew 18:12-14		Luke 15:3-7
The Unforgiving Servant	Matthew 18:23-35		
The Vineyard Workers	Matthew 20:1-16		
Lowest Seat at the Feast			Luke 14:7-14
The Great Feast			Luke 14:16-24
Cost of Discipleship			Luke 14:28-33
The Lost Coin			Luke 15:8-10
The Prodigal Son			Luke 15:11-32
The Shrewd Manager			Luke 16:1-13
The Rich Man and Lazarus			Luke 16:19-31

Master and His Servant			
Persistent Widow			<u>Luke 17:7-10</u>
The Two Sons	<u>Matthew 21:28-32</u>		<u>Luke 18:1-8</u>
The Vineyard Owner	<u>Matthew 21:33-44</u>	<u>Mark 12:1-11</u>	
The Marriage Feast	<u>Matthew 22:1-14</u>		<u>Luke 20:9-18</u>
Fig Tree	<u>Matthew 24:32-35</u>	<u>Mark 13:28-31</u>	<u>Luke 21:29-33</u>
Faithful and Wise Servant	<u>Matthew 24:45-51</u>		<u>Luke 12:42-48</u>
The Pharisee and the Tax Collector			<u>Luke 18:9-14</u>
Ten Virgins	<u>Matthew 25:1-13</u>		
The Talent	<u>Matthew 25:14-30</u>		<u>Luke 19:11-27</u>
The Sheep and the Goats	<u>Matthew 25:31-46</u>		

## UNDERSTANDING THE PARABLES OF JESUS

What is a parable? "A simple story used to illustrate a moral or spiritual lesson." Literally, a parable is something "cast alongside" a truth. Usually explained as an earthly story with a heavenly meaning. Serving as teaching aids, parables embodied extended analogies or inspired comparisons.

1. Matthew 5:13 / Mark 9:50 = You are the salt of the earth....

What is salt?

A preservative

An enhancer of taste.

How then are the disciples of Christ "the salt of the earth"?

What are we to preserve?

How are we to enhance the truth and love of Jesus?

2. **Matthew 5:14-16 / Mark 4:21-22 / Luke 8:16; 11:33**  
**= You are the light of the world....**

**In what way are we the light:**

**John 8:12**

**Philippians 2:15**

**“This little light of mine, I’m going to let it shine...”**

**“Hide it under a bushel – NO, I’m going to let it shine...”**

**May see “your good deeds and give glory to God”**

**How is that different than Matthew 6:1-4? (also prayer, fasting)**

**What about Matthew 7:20?**

**Compare Matthew 23:5-7.**

**What do Mark and Luke (8:33) mean when they write about the hidden and concealed being revealed?**

**Mysteries of Christ made known?**

**Why do Mark and Luke connect this to listening well?**

**Luke connects the revealing and listening to stewardship.**

**In what way is he making this connection?**

**In Luke 11:33 the lamp is connected to the eye of the body (34-36).**

**What is God INFORMING us about the eyes?**

**Compare Matthew 6:22-23.**

### **3. Matthew 7:24-27 / Luke 6:46-49**

#### **Wise and Foolish Builders**

**What is the point of this parable?**

**To build upon the rock means what?**

**What is it, according to Jesus, that enables you to weather the storms of life?**

**Compare John 7:17.**

**Compare Matthew 23:1-4.**

**Compare Galatians 5:25.**

**Compare 1 John 3:16-20.**

**Compare James 2:14-17.**

**Why is it important to understand that good works are the fruit of faith? See Galatians 5:6b**

### **4. Matthew 9:16-17; Mark 2:21-22; Luke 5:36-39**

#### **5. New Cloth on Old Garment/New Wine in Old Skins**

**Context is on the question as to why Jesus' disciples do not fast.  
See Matthew 9:14-15, Mark 2:18-20; Luke 5:33-35.**

**So what is the point that Jesus is making?**

**Christ/Messiah is ushering in a new day,  
He is the fulfillment of the old.**

**In Luke 5:39 what is Jesus suggesting?**



## **6. Luke 7:41-43; The Two Debtors**

**Unique to Luke.**

**What is the point of this parable?**

**What does it mean to love more?**

**What is the context of this parable?**

**See Luke 7:36-40 and 7:44-50**

**What is the purpose of the distinction between forgiveness and love?**

**Sometimes the Biblical word “hate” is used in a relative sense meaning to love less; i.e. Malachi 1:2-3 and Romans 9:13; Luke 14:26.**

**Compare Philippians 1:9-11.**

**Compare 1 Thessalonians 3:12.**

**Jesus said, in Luke 7:50, “Your faith has saved you, go in peace.”**

**Why do you think Jesus did not say, “Your love has saved you” considering the point he was making in the parable?**

**Faith in Christ brings forgiveness producing love.**

**7. Matthew 13:1-9; 18-23; Mark 4:1-9; 14-20; Luke 8:4-8; 11-15**  
**The Sower**

**A huge plus is that Jesus explains the meaning of this parable.**

**What is the seed being planted?**

**Who is the one doing the planting?**

**The seed planted on the path are snatched by Satan - the devil.  
 How is he able to do this?**

**They hear but the devil takes the word away from their hearts – how?**

**Jesus taught you can have the truth in your heart but lose it.**

**Those on the rock are those receiving the Word with joy,  
 but have no roots – such faith is short-lived!  
 They believe for a while but in times of testing “they fall away.”**

**Jesus taught you can receive the truth and believe and fall out of faith.**

**Seed that fell among thorns speaks of those who hear and as they  
 proceed down life’s highway, the worries, cares, riches and pleasures  
 (i.e. desires of the flesh) choke the Word planted in the heart and it does  
 not bear fruit (Luke says, such faith does not mature).**

**Ever wonder why so many hear and confess the truth but year after  
 year after year no change is observed?**

**The seed on good soil = those with a good/noble heart.  
 Hear Word, retain it, and produce the fruit of it abundantly.**

**8. The Good Samaritan (see Pastor Jerrell's archive, June 1.**

**9. The Friend at Midnight; Luke 11:5-13**

**More of an illustration than a parable.**

**Context: prior to this is the Lord's Prayer**

**Following this is the directive to keep asking, seeking, knocking**

**Issues presented:**

- a. **Friend**
- b. **At midnight: a most inconvenient time**
- c. **Asking for a stranger whom the friend doesn't even know and to who he is not under any obligation**
- d. **A slight need; even Biblical hospitality customs might well be asked to wait until morning**
- e. **A small gift, 3 small flat breads for one man**
- f. **Legitimate excuses provided (this locking of Oriental doors was an elaborate affair)**
- g. **Because of "Bold expectation" gets up anyway**

**Conclusion: If this friend could and did succeed with such a friend in such a case, then we will most assuredly succeed with our Heavenly Father in our prayer requests.**

**This is not an illustration of persistence (NKJV) (that is Luke 18) or perseverance of prayer.**

**Point lies in two phrases "if not because he is his friend" then at least because of his "shamelessness" [some translations read "importunity (KJV, ASV) or "shameless audacity" (NIV)] or impudence.**

**Context: Follow with three present imperatives:**

**Keep asking, keep seeking, keep knocking (Matthew 7:7,8)**

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#### **10. Growing Seed; Mark 4:26-29**

**God's wonderful rule of grace is like.....**

**God's rule of grace is pictured here as seed as it is cast, grows, and comes to fruition.**

**The seed is the Word (vs. 14) but now Jesus pictures the life that is in the seed, a life which has the power of growth and development unto maturity in itself.**

**Here there is no synergism or semi-Pelagian thought in this parable, but the very opposite, the monergism of the Word of God.**

**The earth simply lies there, it does not reach out or even call for the seed; the seed must be brought to the earth by the will of another. So it is the natural human heart (actually the heart by nature is antagonistic to seed). The Word produces the nutrients needed for the seed to develop, grow, and mature.**

**This is how regeneration, the implanting of spiritual life in the soul, takes place. James 1:21; 1 Peter 1:23.**

#### **11. The Rich Fool; Luke 12:13-21**

**The setting: A request to Jesus to settle an estate.**

**"Watch out! Be on guard against all kinds of greed. A man's life does NOT exist in the abundance of his possessions."**

**"Take life easy; eat, drink, and be merry."**

**Why is this a wrong attitude? Plenty of good things laid up for many years.**

**How is this different from your savings or retirement accounts?**

**Why does God call him a "fool?"**

**"Who will get what you have prepared for yourself?"**

**What accounting is God warning us about in this parable?**

**Proverbs 27:1 Context: Luke 12:22-33**

**The love of God, not the love of money, prepares us eternally.**



**Extended study of the Rich Fool parable, especially concerning savings.**

**In evaluating the legitimacy of savings, retirement or otherwise, we need to view it within the Biblical framework of stewardship.**

**If our decisions to save are motivated by miserliness, greed, fears, or foolish attempts at making money our security than we are violating stewardship principles that operate out of faith and love, rather than doubts and fears.**

**The RICH FOOL built bigger barns to store his wealth in order to “eat, drink, (see James 4:3 for further thought)**

**So, what does the Bible direct concerning savings? Balance between now and future responsibilities and opportunities.**

**Proverbs 6:6-8 (talking against laziness but refers to future preparedness); 18:11(false security); 21:20(the wise store, not consume all); 22:9 (generosity to poor is blessed); 23:5 (do not put trust in riches or savings)**

**Luke 6:38 (God’s arithmetic involves giving to receive, not saving to accumulate)**

**1 Corinthians 16:2(regular giving to the work of the Lord); 2 Corinthians 9:6-7 (divine principle of reaping/sowing, heartfelt, cheerful, not obligatory)**

**1 Timothy 5:8 (provide for your family in need if you have the means);**

**6:6-10 (the love of money leads to evil and kills);**

**Conclusions:**

- 1. Savings are viewed within the stewardship of our lives in Christ.**
- 2. Savings are viewed as an extension of our responsible provisions and service to others.**
- 3. Money/possessions are never our primary focus that consumes us or causes us to be gripped by worry or fears.**
- 4. Savings are not a substitute for the immediate call to serve and give.**
- 5. The Biblical stewardship that includes savings is always aimed at supporting family, sharing with others in need, and advancing the Kingdom of God.**

## **12. The Watchful Servants**

**(Matthew 24:42-44; 25:13; Mark 13:32-37; Luke 12:35-40)**

**Matthew's context:** The end of days is the discussion prior and the parable of Faithful & Wise Servants follows our parable.

**Directive:** Keep watching because you do not know when Christ will return.

**Parable:** If you knew when thief would enter your house, you'd be prepared.

**Application =** so keep watch, alert, anticipating that any time Christ may return. Be prepared and accountable for His return.

**Mark's context:** The end of days is the discussion prior

And the anointing at Bethany preparing for the fulfillment of his 1st coming.

**Directive:** Be on your guard! Be alert! Keep watching!

**Parable:** Owner of house leaves, puts servants in charge each to his specific task and the watchman at the door.

**Application:** We each have individual callings enabling us to fulfill our God-given purpose. Together we fulfill our purpose and stay watchful.

**Additional emphasis:** We do not know the hour or time of Christ's return. Do not let Him catch you by surprise while you're neglecting your calling.

**Luke's context:** Living in Christ in the present by not worrying, prioritizing the Kingdom, being generous, and keeping your heart in treasures above is what precedes this parable followed by the Faithful & Wise Steward parable.

**Directive:** Be dressed, ready for service; keep your lamps burning, watching!

**Parable:** Master returns from wedding banquet & is immediately welcomed! If so, the Master will, in returning, serve the servants.

**Additional emphasis:** You do not know when, Christ will come when not expected, so be prepared as you would if you knew when the thief was coming to break into your house. It will be good if Master finds you ready!

### **13. The Unfruitful Fig Tree - Luke 13:6-9**

**Context:** Prior Luke 13:1-5 = Need for repentance. The text that follows the parable consists of teaching in Synagogue and healing on Sabbath.

**Parable teaches that God's longsuffering creates the opportunity for repentance but then is drawn to an end. (see Galatians 6:7)**

**This parable is not an allegory but one cannot but think of God as the owner of the vineyard, Christ as the vineyard keeper, and Jerusalem or Israel as the fig tree. A fig tree is said to attain maturity in 3 years, and a tree that remains fruitless for so long would not be likely to bear fruit later. The three years of Christ's ministry seems to be alluded to as well.**

**The unfruitful fig tree seems to be a type of the Jewish people. During the entire time of the Old Testament the Lord has vainly looked for the fruit of repentance. Israel had received a rich measure of grace, but had not responded in repentance and faith. It was like the unfruitful vineyard of which the Lord complained in Isaiah 5:1-7.**

**The fourth year, for which the love of the vinedresser, Jesus, pleaded, was the time of mercy which had dawned with the ministry of John, had burst into full brightness with the preaching of Jesus, and would continue thus during the ministry of the apostles. But the extra time of grace went by, the people as a whole brought no fruits worthy of repentance; and so finally the judgment of God was carried out upon the disobedient people: Temple was destroyed A.D. 70 and the Jewish nation rejected.**

**Note: There is a lesson for us, for God deals with all men in a similar fashion. His justice is tempered with longsuffering. But finally, the most loving patience comes to an end and justice is carried out. The longsuffering for His people, as a nation, and as individuals is depicted here as the objects of God's patience and desire. (see 1 Timothy 2:4; 2 Peter 3:9)**

#### **14. The Weeds - Matthew 13:24-30**

**Context: The parable of the Weeds follows the explanation of the Parable of the Sower. This parable is unique to Matthew.**

**The parable follows with other parables concerning the Kingdom of Heaven.**

**Jesus very specifically explained the meaning of this parable in 13:36-43.**

**Visible versus Invisible Church**

**Visible includes the false, the hypocrites, the disingenuous pretenders.**

**We judge according to outward confession and deeds. To weed out genuine based on heart is impossible. Satan deceives and takes hold of minds and hearts as in the Parable of the Sower who act as though pious believers but whose hearts are far from the truth. Satan aims to divide and conquer and confuse the Body of Christ with his lies and deceptions.**

**In the end, Christ separates the sheep from the goats (25:41-46).**

**Important truth conclusions given by Christ:**

- 1. Christ produces His offspring.**
- 2. In the entire world.**
- 3. Satan is real and produces his offspring that mingles with the offspring of Christ.**
- 4. The angels are real and will serve as the harvesters of God in the end.**
- 5. The angels in harvesting will remove all the unbelievers.**
- 6. Hell is real and is eternal and is the final destiny of unbelievers.**
- 7. Hell is a place of eternal torment.**
- 8. The destiny of the offspring of Christ is eternal and a shining as the sun in God's Kingdom.**



## **15. The Seeds - Matthew 13:31-32; Mark 4:30-32; Luke 13:18-19**

**The Kingdom of heaven is like = an illustration of an aspect of the heavenly rule of the Messiah-Kin with His grace here on earth among men.**

**Like unto a mustard kernel (a grain of mustard seed) that was sown in a man's field. As tiny as the seed is, a larger plant than the rest is produced, so that the birds of the air come and nest in its branches. The rule of Christ's grace among men has a phenomenal growth from the tiniest beginnings.**

**It would seem that Christ is the seed planted, the Father being the One planting the seed. (John 3:16)**

**This parable reveals the Kingdom in its visible growth. The power of this Kingdom is divine. It is a living organism, and its life and its power are undying – Matthew 24:14. Vital growth is depicted, not outward organizational growth which boasts large numbers. This is a spiritual everlasting Kingdom although its power and presence is manifested.**

**This parable encourages us to trust and place our hope in God's work.**

**The Kingdom provides a safe secure resting place for believers.**

## **16. The Yeast Matthew 13:33; Luke 13:20-21**

**Leaven or yeast is typically used in Scripture in an evil sense to portray something that corrupts. See Luke 12:1; 1 Corinthians 5:7-8; Galatians 5:9.**

**But here in picturing the Kingdom, yeast is used to picture the good power of Christ's rule of grace which secretly yet effectively produces its beneficent results. It would seem that the woman ~~thm~~ would represent the church.**

**The church proclaims and demonstrates the Gospel of Jesus (the leaven) in her teachings and doings and supernaturally mysterious changes are produced. Although the Gospel operates invisibly, wholesome tangible effects are produced.**

**This parable assures success of the Gospel and encourages faith and patience.**

### **17. The Concealed Treasures - Matthew 13:44**

The practice of hiding treasures, such as gold or jewels, in the ancient past was far more frequent than in this day, due to wars and changes of rulers, etc.; especially in the east. It is historically reported that men would divide their wealth into three parts; one for living, one for fleeing in a moment's notice and one for burying. Thus, it happened that a person would die and the buried treasure was lost until someone stumbled upon it.

The likeness to the Kingdom of heaven has to do with the immense value and desire created. The field is the Scriptures whereby many walk across and never discover the hidden treasure. See John 5:39 But lo, this man in the parable does and gives all up to obtain it. A total surrender is indicated here motivated by the "joy" of it. Not forced, not obligated, but desired.

The Holy Spirit is required for this discovery. God placed the treasure in the field, led the man to it, and so he found it. John 6:44, 65.

The seemingly moral obliquity that some find in this parable is dismissed due to the man who hid the treasure is dead and long forgotten. The comparison of the parable to the Kingdom of heaven is not in who buried the treasure but in the joy of finding and then securing ownership of such treasure.

See Matthew 11:25

Philippians 3:7-8

Colossians 4:3-4

Luke 19:42

1 Corinthians 1:27-29

Isaiah 55:1; Revelation 21:6 (The man bought the field and came in to owning the treasure)

### **18. The Pearl of Great Price - Matthew 13:45-46**

The difference between the Concealed Treasures and this parable has to do with the one who discovers. In this parable, the finder of the pearl is a merchant – one who is a seeker of fine pearls. This seems to point to the wealthy who discover the real treasure in the truth and love of Christ.

Unlike the former parable, there is no “field”, no reference to the Word in which the discovery happens. Christ Jesus, Himself, is the Pearl of Great Price. All who finds Him, finds life.

Selling all to obtain such life is a reference to a surrendered life of faith and love. Overall, few wealthy find the true treasure of life. (Luke 18:25)

### **19. The Casting of the Net into the Sea – Matthew 13:47-50**

The “seine or dragnet” is a very large net, not a casting net like in 4:18.

This pictures a typical fisherman who used this kind of net and caught all sorts of fishes, then drags it up onto the beach, sorting out the good fish and tossing aside the worthless fish.

Verse 49 explains. The rule of Christ (the Kingdom of heaven) is like the Gospel going out into the whole world and then at the end the angels separate the righteous of Christ from the wicked.

Verse 50. The wicked are thrown into the “furnace of fire” see verse 42

See Matthew 5:22; 22:13; 24:51; 25:41

see also Mark 9:43-44; Revelation 9:17; 14:10-11; 19:20; 20:10; 14-15; 21:8

weeping and gnashing of teeth = eternal torment

2 Thessalonians 1:9

Luke 16:24

Those who do Scriptural acrobats to eliminate the eternal suffering and torment of the wicked destroy the entire structure of Scriptures and eliminate the very Savior who delivers from both.

## **20. The Owner of the House – Matthew 13:52**

**Immediate context: The Parable of the Net precedes this, and Jesus being rejected by his hometown at Nazareth.**

**“Every scribe who has been trained for this Kingdom of Heaven” Someone who is knowledgeable in the Law and the Prophets of Old Testament Scripture and is also a disciple concerning the teachings of Christ and the New Testament.**

**Like a master of the house refers to the responsibility of overseeing the well-being of those within his charge.**

**The parable encourages us to be well-versed in all of God’s revelation, Old and New Testaments, to provide a complete understanding of the faith to others. This points to the understanding that Christ Jesus IS the fulfillment of the old.**

**“who has been trained” Made a disciple of the King**

**“brings forth” As occasion demands and opportunity provides**

**“treasure” a deposit of valuables**

**“old and new” long held, newly acquired for the good of the recipients**

**(Many self-appointed pastors lack an understanding of the Old Testament, much less the patriarchs and ancient church fathers. Therefore, much of the teachings are disconnected to the fulfillments discovered in the Messiah.)**

### **APPLICATIONS:**

**How are you gathering the treasures of the Scriptures in order to bring them forth for the good of those you serve?**

**Do you apply Scripture to those in need? In your marriage? In your family? In your friendships? To those who cross your path?**

**What is the one thing that makes the sharing of the truth of God’s Word the MOST difficult?**



## **21. “The Lost Sheep” Matthew 18:12-14**

**Prelude:** vs. 10, “See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven” vs. 11 for the Son of Man came to save the lost.” (some manuscripts)

Following this parable are directives concerning restoring the brother who has sinned against you.

The primary subject matter of the Lost Sheep seem to be “little ones.”

Παιδίον and μικρόν (Greek for little child (infant) and little ones) vs. τέκνον

**Wider context:** Mathew 18:1-6; see vs. 5-6; Mark 9 :42; Luke 17:2

“little ones who believe in Me” literally “believing in me” John 3:16

Since the above statement precedes the parable in this chapter, the parable is referring to little ones who have faith.

Verse 6 – scandalize / offend/ causes one of these to sin

Note verse 7 – the person through whom temptation comes.

Verse 10 – that you do not despise/ look down upon

Shepherd leaves the 99 who are secured, and goes to find/rescue the 1 sheep who is lost.

Verse 14 – perish, be lost (to the Father)

## **22. “The Unforgiving Servant” Matthew 18:23-35**

**Prelude:** Peter’s question; Lord, how often will my brother sin against me, and I forgive him? 70 xs 7 (see Luke 17:3-4)

Following this parable are teachings about divorce; Matt. 19)

An illustration of the Lord’s Prayer petition; “Forgive us our trespasses as we forgive those who trespass against us.” Matthew 6:12-15; Luke 11:4

See Luke 6:37; Ephesians 4:32; Colossians 3:13

## **23. “The Vineyard Workers” Matthew 20:1-16**

**Prelude: conversations about leaving all and following Jesus.**

**19:30 “But many who are first will be last, and the last first.”**

**Following this parable is the foretelling of Christ’s death.**

**The parable is about the just and fairness of a God who is generous.**

**This is partly the explanation concerning the first shall be last and the last shall be first.**

**Whoever receives the Gospel shall enter the Kingdom of God freely by grace through faith in Christ, regardless of who or when.**

**A denarius equals about one day’s wage.**

**Emphasis = God’s grace and Sovereignty enables our entrance into the Kingdom of Heaven, not how much or how long we responded by serving.**

**This parable challenges our sinful flesh by exposing out temptation to compare, judge, resent, and feel entitled to the gifts of God’s grace and the opportunity to serve His purpose.**

**The Kingdom of Heaven parables reveal the upside down principles of this world versus the principles of generosity, compassion, selflessness.**

**See Romans 9:15-16 (also Romans 3:23)**

**Verse 15; literally “Is your eye evil because I am good?”**

**The “evil eye” was a Hebrew expression expressing jealousy and envy.**

**Questions applicable for us to consider:**

**“How do you combat feeling resentful when others get freely what you worked hard to achieve?”**

**“What do you do when someone else is recognized for their contributions but your hard labor or efforts are overlooked?”**

**What does it mean that God is fair and impartial? Romans 2:11;  
Acts 10:34-35**

## **24. “Lowest Seat at the Feast” Luke 14:7-14**

### **Or “The parable of the Wedding Feast”**

**Prelude: Jesus heals a man on the Sabbath and violates the rule of the Pharisees. This parable is followed by the parable of the “Great Feast/Banquet”**

**“to those who were invited” 14:1 – the house of a ruler of the Pharisees**

**Jewish tradition was as such that at ordinary feasts there was a good deal of informality, but at the wedding suppers the question of rank was very important. A practical suggestion concerning places of honor. Do not presume that you are the honored guest or that you are entitled to a place of honor. Let others determine your place among them. A rebuke of pride and presumption.**

**But not a mere precept of etiquette – an eternal truth. Not a condemnation of family and friends; aka. Wedding at Cana. Not a recommendation of pretense, or false humility. But honor is given not self-attained through self-assertive arrogance. So also a place of honor in the Kingdom of heaven is not dependent on man’s high opinion of self, but on the righteous judgments of God.**

**“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”**

**This humble spirit is a true disposition of a disciple, it is evidence of a repentance which is conscious of its own unworthiness, and of faith, which glories only in the cross of Jesus and finds comfort in His grace.**

**Verse 12: A lesson in sincere selfless service. Charity involves generosity in giving without expectation of a return; i.e. tit for tat.**

**See Deuteronomy 14::28-29; 16:11; 26:11-13 (see also James 4:10)**

**Luther on this parable; “Charity and necessity must be the norms for all laws; ... the Lord teaches us how we shall humble ourselves and subject ourselves to others.**

**Verse 14: “recompensed at the resurrection of the just” (Matt. 16:27; Mark 9:41; 1 Cor. 3:12-15; 2 John 1:8)**



## **25. “The Great Feast/Banquet” Luke 14:16-24**

Following this parable is the discussion concerning the cost of discipleship.

Best understanding of the “slave” in this parable is Jesus Himself. (see Philippians 2:7 where slave is used in nonfigurative language with reference to Jesus). So the man making the great dinner would be God.

Jesus was offering that very invitation in this context to the Pharisees.

See John 1:11-13

“They all began to make excuse” – still true today among Jews and Gentiles

Excuses concerning business transactions, relationship obligations, choices to prioritize above the great invitation to the feast of grace in Christ Jesus.

The house-lord’s anger pictures the wrath of God against all who despise Him and His salvation.

The earthly values satisfy so many, but they who have learned to despair of these earthly values may be won for the eternal values. (see Matt. 21:31)

The idea is not that if the elites Jewish leaders has responded there would have been no room left. To this day there is room for all are sought after by the Lord’s grace. The Jews self-exclusion does bring forth the great invitation to go out into all of the world. (see Romans 11:11ff.)

God will fill His house. God doesn’t accept the outcasts of this world because the elites rejected. But the great invitation underscores that you cannot serve two masters (see Matthew 6:24) See also 1 Corinthians 1:26-29.

“not one of those men that had been invited shall taste my dinner” – literal

Luther: “They who are most certain and want to taste the supper. But why, dear Lord, seeing they have done nothing wicked? Why, this is the cause, that they refused faith.” Unbelief is the wicked refusal of the love God displayed on the cross which results in living in sin since the sins are not cleansed.

Wicked and evil living is the direct result of unbelief and living according to the corrupt flesh; however white washed it may appear.



## **26. "The Cost of Discipleship" - Luke 14:28-33**

Prelude to these two parables about counting the cost required is the declaration of total devotion, even over the closest of relationships.

Following this parable are the teachings concerning salt – when it loses its properties of enhancement and preservatives, it is worthless and thrown out.

The first illustration consists of a person setting out to build a tower – first you count the cost to insure you can finish it after having begun the project.

Foolish to begin without knowing if one can complete the task.

The second parabolic illustration consists of a king going to war against an enemy – if he is outnumbered, does he have the strength and ability to bring victory? This he does the best to calculate before entering battle. If he concludes he is not able to win, he sends a delegation to negotiate peace.

The concluding statement following these two parables has to do with giving up everything to be a disciple of Jesus. At first glance there seems to be a disconnect to the parables and the conclusion.

So what is our Lord teaching us?

No man can accomplish this alone. Building a grand tower or defeating a mighty army requires resources beyond his own. Only by grace can true devotion be attained. Counting the cost of discipleship requires us to consider the gifts of God; namely His cross, His love, His Spirit, His Word.

Faith, reliance, dependency, trust in the Lord requires whole hearted love.

Are you all in? No pretense allowed. No idols allowed.

Discipleship builds up something grand in us and strikes down something hostile against us. Discipleship builds within us a grand tower of faith and a mighty stand against evil. By grace alone, relying on the Gospel of Christ, by the Holy Spirit causing the Word of God to resurrect in us power and love.

Following Jesus is no light and superficial matter.

Not synergism – Jesus does not add enough to build or defeat. He supplies it all! Renounce all of YOUR possessions. Abandon all and rely on me, says Jesus.

See Matthew 10:34-39; 19:29-30; Luke 12:52-53; 18:29-30