Context Context Context

Matthew 24:33 (NKJV)
33 So you also, when you see all these things, know that it is near, even at the doors.

"Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"

NOTE

Justification and the unprofitable **servant**:

¶ 2. *Parable of The unprofitable servant:*

Matthew 25:14-30 (NKJV)
14 "For the kingdom of heaven is like a man traveling to a far country, who called his servants and delivered to them his goods.
15 And to one he gave five talents, to another two talents, and to another one talent, to each according to his own ability; and immediately he took his journey.
16 Then he who had received the five talents went and traded with them, and made another five talents.
17 And likewise he who had received two talents, he also gained two more talents.
18 But he who had received one talent went and dug in the earth, and hid his lord's money.
19 After a long time the lord of the servants came and settled accounts with them.
20 So he who had received five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents.'
21 His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'
22 He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'
23 His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'
24 Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you had not sowed, and gathering where you had not scattered seed.
25 And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'
26 But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.
27 You should have put my money to the moneychangers, and at my coming I could have received back my own with interest.
28 Take the talent from him, and give it to him who has ten talents.
29 For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.
30 And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

Did he lose his salvation because he did not do the right thing?

Who is slow speaking to him to kill his people?
Contextually, who is he talking to church age believers,
this and following the Rapture and
Believe in his coming and spiritual gifts?

This is an unfaithful Israel called to BEWARE WITH THE PREVIOUS ERA.
Israel was called to be faithful to the Lord, but they were unprepared for Christ who did
waiting, watching, and anticipating the Kingdom **at the end of the Tribulation period**

¶ 3. *What is a Parable?*

A parable is a story that is not literal in a spiritual truth.
Never read literal into parables.
Never read spiritual into literal stories (making legal).
Only one meaning in a literal story.

¶ 4. *Interpreting parables:*

Parables are not used to interpret other parables **context** links them together.

Example:
Matthew 13, the parables of:
the sower, the seed
the parable of the **tares** the wheat and the chaff
the parable of the **hidden treasure**
the parable of the **pearl of great price**
the parable of the **mustard seed**
the parable of the **dragnet**
These are all interconnected in their original context.

The following Parables all develop out of
the parable of the Sower and the story of
the return of the Lord Jesus Christ

These are connected contextually, so they can be used to interpret each other

The 1st parable in the string of parables beginning with:
Matthew 13:24-30 (NKJV)

WHEN?

24 Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field.
25 But while men slept, his enemy came and sowed tares among the wheat and went his way.
26 But when the blade sprung up and produced grain, then the tares also appeared.
27 So the servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? Then how does it now have tares?'
28 He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'
29 But he said, 'No, lest while you gather the tares you may root up the wheat with them.
30 Let both grow together until the harvest, and in the time of harvest I will say to the reapers, 'Gather the tares first and bind them in bundles to burn them, but gather the wheat into my barn.'"

Matthew 13:31-33 (NKJV)
31 Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed which a man took and sowed in his field;
32 which indeed is the least of all the seeds, but when it has grown it is the greatest among the herbs and becomes a tree, so that the birds of the air come and lodge in its branches."
33 Another parable He spoke to them: "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Matthew 13:44-52 (NKJV)
44 "Again the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.
45 "Again the kingdom of heaven is like a merchant seeking fine pearls,
46 who, when he had found one pearl of great price, went and sold all that he had and bought it.
47 "Again the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind,
48 which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.
49 So shall it be at the end of the age. The angels will come and separate the wicked from the righteous,
50 and will cast them into the furnace of fire. There will be weeping and gnashing of teeth.
51 "Have you understood all these things?" They said to Him, "Yes, Lord."
52 Then He said to them, "Therefore every scribe who has been instructed concerning the kingdom of heaven is like a man who is a householder, who brings forth from his treasure things new and old."

Same Kingdom Context
Same Context
Same Context

Non-parables are not in context

Then

Matthew 13:34-35 (NKJV)
34 All these things Jesus spoke to the multitudes in parables, and without a parable He did not speak to them,
35 that it might be fulfilled which was spoken by the prophet, saying:
"I will open My mouth in parables;
I will utter things hidden from the foundation of the world."

Matthew 13:36-43 (NKJV)
36 Then they sent the multitude away and went into the house. And His disciples came to Him, saying, "Make us understand the parable of the tares of the field."
37 He answered and said to them, "He who sows the good seed is the Son of Man.
38 The field is the world. The good seed are the sons of the kingdom. The tares are the sons of the wicked one.
39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are the angels.
40 Therefore as the tares are gathered and burned in the fire, so shall it be at the end of this age.
41 The Son of Man will send His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
42 and will cast them into the furnace of fire. There will be weeping and gnashing of teeth.
43 Then the righteous will shine forth as the sun in the kingdom of their Father. Whoever has ears to hear, let him hear!

Non-parables are not in context

Same context, Same Kingdom

Same context, Same Kingdom, Same context, Same Kingdom

Non-parables are not in context

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Same context, Same Kingdom, Same context, Same Kingdom

Non-parables are not in context

Same context, Same Kingdom, Same context, Same Kingdom

Not in context, logical explanation

Non-parables are not in context

Same context, Same Kingdom, Same context, Same Kingdom

Non-parables are not in context

Same context, Same Kingdom, Same context, Same Kingdom

The context of the Parables is the Kingdom of Heaven, and the context of the parables of the wheat is understanding the parables of the Kingdom of Heaven. Context is important and Context Context Context is important. Context is important and Context Context Context is important.

So we must not use Luke 16—another Gospel, another day, another story—to interpret this one. Very important.

Luke 16:1 (NKJV)
1 Now a rich man had a steward, and this man was accused to him of squandering his goods.
2 So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you may no longer be steward.'
3 Then the steward said within himself, 'What shall I do? For my master is taking away the stewardship from me. I cannot dig; I am ashamed to beg.
4 I know what I will do, that when I am removed from the stewardship they may receive me into their houses.'
5 So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?'
6 And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly, and write fifty.'
7 Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'
8 So the master commended the unjust steward because he had done wisely; for the sons of this world are more prudent in their generation than the sons of light.
9 And I say to you, make friends for yourselves by means of the mammon of unrighteousness, that when you fail, they may receive you into the eternal dwellings.
10 He who is faithful in what is least is also faithful in much; and he who is unjust in what is least is also unjust in much.
11 Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
12 And if you have not been faithful in what is another's, who will give you what is your own?
13 No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon.

Context Context Context

Context is important

Context:

¶ 5. *Judgment on Israel is the* **Context:**

7 times (Complete 49 decades) **woe** to the scribes and Pharisees, hypocrites:

Matthew 23:13-36 (NKJV)
13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.
14 [Omitted]
15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.
16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated!'
17 Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?
18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the offering that is upon it, he is obligated.'
19 Fools and blind! For which is greater, the offering or the altar that sanctifies the offering?
20 Therefore he who swears by the altar swears by it and by all things on it.
21 He who swears by the temple swears by it and by Him who dwells in it.
22 And he who swears by the heaven swears by the throne of God and by Him who sits on it.
23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith; these you should have done, and not left the others undone.
24 Blind guides, who strain at a gnat and swallow a camel!
25 "Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and dish, but within they are full of extortion and excess.
26 Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.
27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness.
28 Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and lawlessness.
29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the graves of the righteous,
30 and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'
31 Therefore you are witnesses against yourselves that you are sons of those who killed the prophets.
32 Fill up the measure of your fathers' guilt.
33 "Serpents, brood of vipers, how can you escape the condemnation of hell?
34 Therefore, indeed, I send you prophets, wise men, and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,
35 that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom you slew between the temple and the altar.
36 Assuredly, I say to you, all these things will come upon this generation.

Focus on what Jesus says don't add to it!

Just because another passage sounds like it fits that doesn't mean it does!

The key to accurate Bible interpretation is

Context Context Context

"Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"

The temple and all about **Israel and the kingdom**

Nation by nation Israel is chosen in the church.

Israel is not the church, but the church is chosen because the church will serve.

The kingdom parables are all about **Israel and the kingdom**

Nation by nation Israel is chosen in the church.

Israel is not the church, but the church is chosen because the church will serve.

The kingdom parables are all about Jesus' instructions about the Messianic Kingdom, which relates to a literal 1,000 year rule in Israel's land in the world.

It's a gross philosophical error and has received no advocates in the future.

The kingdom was offered to Israel, and it was the message of the kingdom.

Jesus, Israel's **Messiah** and the Pharisees Messiahship against the Holy Spirit.
Jesus prophesied the **destruction** of the Temple.

So you have the Hypocrites—that is, previously ordained ministers—attributed the phrase to **Satan** and of Christ's miracles against Satan, and of the kingdom of Satan, and of the kingdom of God, and of the **kingdom of the kingdom**.

Not every element within a parable has significant meaning for the interpretation.

Example:
The parable of the sower, four soils (one seed), or tares, wheat, and they were cut grapes
Jesus said, "Let both grow together until the harvest."
Jesus explained the parable by saying the seed represents the word of God.
Jesus explained the tares, a number of times, **represent the evil people**. There is no significant meaning for the tares, just the parable.

The old doesn't represent anything, because the parable represented the old was necessary for the new.
Jesus's parable is not about the Holy Spirit or anything else.
We find no mention of the Holy Spirit in anything else, in passage, they may be true, but that doesn't make it part of the parable.

¶ 6. *Jesus's parable on the specific general principle* which the story is designed to teach *of the end:*

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Context:

7 times (Complete 49 decades) **woe** to the scribes and Pharisees, hypocrites:

Matthew 23:37-39 (NKJV)
37 "O Jerusalem, Jerusalem, You who stoned the prophets and stones those who are sent to You! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!
38 Behold, Your house is left to you desolate.
39 For I say to you, you will not see Me henceforth, till you say, 'Blessed is He who comes in the name of the Lord!'"

Where was the discourse?

Matthew 24:1 (NKJV)
1 Then Jesus departed and went from the temple. His disciples came up to show him the buildings of the temple.

Context: Jesus's discourse was in the temple area, **"Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"**

Context: Jesus's discourse was in the temple area, **"Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"**

Jesus's discourse **DEPARTING** the Temple area, **Context:** Jesus's discourse was in the temple area, **"Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"**

**