

Class D - Consequences of the Dualistic Nature

Class A- Act of Giving (God's gift of salvation to mankind)

Class B- Act of Forgetting or Negating (man's rejection of God's gift)

Class C- The Dualistic Nature (the regenerate and unregenerate)

Class D- [The Consequences of the Dualistic Nature \(God's rejection of the unregenerate\)](#)

Classify these remaining parables:

- traveler putting his slaves in charge Mark 13:34.....(Class __)
- rich fool Luke 12:16-20(Class __)
- barren fig tree Luke 13:6-9(Class __)
- two debtors Luke 7:41-42(Class __)
- prodigal son Luke 15:11-32(Class __)
- unrighteous steward Luke 16:1-8(Class __)
- minas Luke 19:12-27.....(Class __)
- widow and the judge Luke 18:2-5.....(Class __)
- two foundations Matt 7:24-27; Luke 6:47-49.....(Class __)
- great banquet Luke 14:16-23.....(Class __)
- rich man and Lazarus Luke 16:19-31.....(Class __)
- Pharisee and the publican Luke 18:10-14.....(Class __)

*no Class D- we will be covering those tonight.

Jesus' disciples had the best of intentions, but as we'll see in a moment, Jesus knew the risk and the hearts of men. If given the opportunity do you think the disciples, who at times denied Christ, doubted Christ, betrayed Christ, would have sorted 'weeds' perfectly without harming any of the plants?

Would you?.....would you be able to perfectly and decisively get rid of the weeds that choke out the plants, or would you cause harm?

The Wheat and the Weeds (The Enemy who Sewed)

Matthew 13:24-30; 36-43

Category: *Story*; Class C

Setting: “He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”’

- A. Weeds in this passage are not what a western mind would think of when trying to understand this teaching.
- The weeds spoken about here would be understood by those listening because they are farmers and knew the deceptive nature of a plant that would grow up and look just like a head of wheat but was really an imposter.
 - The Greek name for this kind of weed is _____ and it refers to ‘a troublesome weed in a grain field that resembles wheat.’

Analysis

- The farmer scatters seed and it _____ (v.24)
- At _____ it is discovered that ‘weeds’ are growing (v.27)
- The enemy snuck in and planted the _____ (v.25 & 28)
- _____ to pull up the weeds (v.28)
- _____ to pull up the weeds (v.29)
- All will be gathered together at the _____ (v.30)

B. The servants in this parable (v.28) want to help get rid of the evil that was done in the farmers field.

- They would have _____ pulled up the good with the bad.
- The wise master allows the bad wheat to grow up with the good wheat.
- He allows it to grow, knowing he can save the majority of the crop instead of losing it all.

C. At the time of the harvest, the reapers:

- a. separate the _____ from the _____
- b. separate the _____ from the _____
- c. separate the _____ from the _____ (v.30 & 40).
 1. The 'wheat' represents those who believe in Jesus for their forgiveness of sins and call him Lord. These are the "sons of the kingdom" (v.38)
 2. The 'weeds' represent those who do not believe in Jesus, are sinners and law-breakers (v.41) These are the "sons of the evil one" (v.38)

D. At the end of this parable in verse 31, Jesus abruptly goes into another parable about the kingdom of God being like a mustard seed.

- a. In fact, Matthew points out that Jesus didn't teach any other way to the crowds other than through parables.
- b. They didn't ask about the other parables he told, just this one.

E. Whatever the reason, Jesus does explain the parable to them.

- a. The 'sower' is the _____ of _____ (v.37)
- b. The 'field' is the _____ (v.38)
- c. The 'good seed' are the sons of the _____ (v.38)
- d. The 'weeds' are the sons of the _____ (v.38)
- e. The '_____ ' that sowed them is the devil (v.39)
- f. The '_____ ' is the end of the age (v.39)
- g. The 'reapers' are the _____ (v.39)
- h. The Son of Man will gather out of his kingdom all causes of _____ and all _____, and throw them in the fiery furnace (v.41-42)
- i. The _____ will shine like the _____ in the kingdom of their Father. (v.43)

F. What does this mean for us today?

- a. This parable teaches us that good and evil will always be found together in the professing Church, until the end of the world.
 - i. The visible Church is set before us as a mixed body. It is a vast "field" in which "wheat and weeds" grow side by side.
- b. If we are extreme in our efforts to obtain purity, we do more harm than good.
 - i. "Such zeal is not according to knowledge, and has often done much harm. Those who care not what happens to the wheat, provided they can root up the tares, show little of the mind of Christ." (J.C. Ryle)

[Breakout]

How can we as believers “wheat” in Jesus here at Riverview Church grow with unbelievers “weeds” in a way that puts us in the same field but keeps us distinguishable and set apart for the Kingdom “store house/barn”?

The Parable of the Ten Virgins

Matt 25:1-13

Category: True & Illustration; Class D

Setting:

- A. This parable takes place in the week leading up to Jesus’ death.
 - a. He highlights three parables that are all pointed to the destruction that awaits the body if you do not believe in him who was sent
 - i. (i.e. Two Sons, Tenants, and The Wedding Feast).

- B. Jesus is finished telling them about the day and hour of his return that he tells the parable of the ten virgins.
 - a. He tells them, 24:42 “Therefore, stay awake, for you do not know on what day your Lord is coming.” That seems to be the underlying theme in the story of the ten virgins.

Parable: Matthew 25:1-13 “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ But he answered, ‘Truly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour.”

C. Sitting on the hillside of the Mount of Olives, Jesus starts this parable like so many others, “The kingdom of heaven will be like...”.

- a. The preceding narrative Jesus tells his disciples (24:40-41) that
 - i. Two men will be in a field; one will be _____ and the other _____.
 - ii. Two _____ will be grinding a hand mill; one will be taken and the other left.
 - iii. It would follow then, that in the parable of the ten virgins that _____ of them enter the house and _____ of them find the door locked.

D. To see each character in the parable as they are represented, we must first look at the king.

- a. How do we know there is a king? Jesus says, the “kingdom of heaven will be like ”, you simply cannot have a kingdom without a king.
- b. The ten virgins take their lamps to meet the _____.
 - i. Also mentioned are the _____ themselves bringing their lamps. *However, who is not mentioned in this story..... is the _____.
 - ii. John Piper “Look for the larger point. In some texts the church is pictured as the bride. Here the church is pictured as the ones who go to meet the Bridegroom and bring him in. Jesus doesn’t want us to stumble over that difference. The parable is still about how we, the bride of Christ, should prepare to meet him.”

E. Three important takeaways from this text:

- a. The kingdom has a king and that king is going to be _____.

- b. This [story] takes place between the _____ and _____ coming.
- c. The ten virgins represent the _____.

F. They were to shine light when the bridegroom comes.

- a. All started out with lamps and oil, brightly burning and lighting the path awaiting for the return of the bridegroom.
- b. Waiting proves as difficult for these women as it was for the disciples in the garden mount when Jesus asked them to pray with him on the night of his arrest (Matt. 26:36-46).
 - i. Starting off with all the will power and energy in the world they soon found themselves sleeping at the very time Jesus needed them most.
 - ii. Likewise, these virgins go out with all the ambition to light the way for the bridegroom's return only to fall asleep when he didn't arrive on time and in the way they thought he would come.
- c. Both _____ at waiting with lit lamps.
 - i. The sleeping women were woken up with the announcement that the bridegroom was coming.
- d. The five wise virgins brought _____ provisions with them, the foolish virgins did not.

G. This parable is about the cost of _____.

- a. The cost of following Jesus could cost them their families, wealth, and social status. It could and most likely would cost them their lives.
- b. He says, "If anyone does not renounce all that he has cannot be my disciple".
- c. In the parable of the ten virgins, five show great wisdom by being prepared, bringing extra oil with them.
- d. The five foolish virgins are like eager Christians at the start, excited and on fire for the Lord waiting for his return.
 - i. They thought they could borrow what they needed at the time of His return.
 - ii. They did not think things through from the beginning and they did not count the cost.

H. So, who do the virgins represent?

- a. The text gives us some clues about the nature of these women. (Matt. 25:10-12)

- b. The wise, prepared virgins are welcomed into the party and are closed up inside.
- c. The unprepared came crying let us in, the response by the bridegroom was, "I do not know you".
- d. 1 Thessalonians 4:16 says, "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God."
 - i. These are terrifying words at the end of the age when Jesus comes back. "I never knew you." You were part of the church—one of the ten virgins—
 - 1. You had _____.
 - 2. You had _____.
 - 3. You had _____.
 - 4. But you took no care for what was inside.
 - 5. You carried the _____; You kept it shiny.
 - 6. Others looked at you and assumed you had life, faith, inner reality.
 - 7. And all you had was an _____ lamp.
 - 8. And now, you are about to face one who _____
 _____ your lamp, and says, "Truly, I say to you, I do not know you."
- e. To be watchful does not mean to gaze from a distance.
 - i. Watch means: Be spiritually awake! Be alive and alert to Jesus Christ and the Holy Spirit that he gives now.

[Breakout]

How can we as a church do better at being watchful?

How can you do better at being watchful?

How could you prepare better for the return of the King?

The Parable of the Talents

Matt 25:14-30

Category: Story; Class D

Parable:

Matthew 25:14-30 "For it will be like a man going on a journey, who called his servants^[c] and entrusted to them his property. 15 To one he gave five talents,^[d] to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them, and he made five talents more. 17 So also he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master's money. 19 Now after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here, I have made five talents more.' 21 His master said to him, 'Well done, good and faithful servant.^[e] You have been faithful over a little; I will set you over much. Enter into the joy of your master.' 22 And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here, I have made two talents more.' 23 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' 24 He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' 26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

- A. Looking back on the surrounding context of this parable, Jesus just finishes teaching on the end times in chapter twenty-four.
 - a. Both (Ten Virgins & Talents) have similar structure and meaning although the storyline is quite a bit different.

- B. The parables of the Ten Virgins and the Talents are about waiting for the return of the master or the bridegroom.
- The Ten Virgins wait with eager anticipation of meeting the bridegroom.
 - The (servants) entrusted with the master's money are waiting for him to return. The waiting is filled with work trying to make the most of what was entrusted with them.
 - In each story there are those that were not adequately prepared for their masters return.
 - For five of the virgins, they did not bring extra supplies, and when they ran out had to get more.
 - The servant that buried his entrusted portion in the ground, was not prepared to work, knowing the master to be a hard man, and therefore when the master returned to collect the interest, this man had nothing to offer.
- C. The word 'servant' is better translated as 'slave'.
- The Greek word used here is '_____ ' meaning "a slave.
 - They would have had to sell themselves and sometimes their families into slavery to work off the debt.
 - These could be anyone from a distinguished businessman to a lesser street worker.
- D. These two stories differ in that the Ten Virgins do not expressively tell you of active work being done while waiting, whereas the servants entrusted with the money, are actively investing it or actively burying it.
- E. The parable of the Talents is the longest parable recorded in Matthew's gospel.
- The three different sums of money entrusted to the servants in this parable represent the differing wealth and abilities God has entrusted to us.
 - The English word "talent," meaning a "_____", comes from the symbolism in this parable.

- F. The differences are significant though.
- a. Luke tells that some of the people didn't want this man (a prince) to reign over them and when he returned to collect his investment, he had them brought before him and slaughtered.
 - i. The servant in Luke's account that did nothing was stripped of the one mina he had been given and it was given to the one who had ten.
 - b. However, the servant in Matthew's account that did nothing, was also stripped of his money and it was also given to the ones who did invest.
 - i. But the difference between the two accounts is that this man is cast into the outer darkness, where there is weeping and gnashing of teeth.
 - ii. Matthew's purpose for writing:
 - 1. He is writing to the Jews and expressing the idea that Jesus is the Messiah as spoken about in the Old Testament. Therefore, we must keep that in mind as we interpret his words and meanings.
 - 2. [Matthew 8:12](#), A Gentile with faith is contrasted with Israel who is without faith (they don't accept Jesus as the Messiah).
 - 3. Many will come from the east and the west and make it into the kingdom.
 - iii. Those from the east and the west must be Gentiles, but the "sons of the kingdom" won't be at the table (in the kingdom).
 - 1. Ethnic Israel- they considered themselves to be sons of the kingdom because of their physical relationship to Abraham, Isaac and Jacob.
- G. The (slaves) are given a monetary amount to care for and invest in the master's absence. The money amount in Matthew's gospel was five talents, two talents, and one talent.
- a. A talent is a measurement of weight not a monetary amount.
 - b. The Greek word for talent is '_____,' meaning "the scale of a balance, a balance, a pair of scales."
 - i. 1 talent = 6000 days of labor at \$38/day or \$228,000.
 - 1. A drachma and a denarius are equivalent.
 - ii. The servants were given a type of currency weighing five, two, and one talent.
 - iii. The NIV translates this passage into The Parable of the Bags of Gold, giving it the highest currency type.
 - c. Total assets this wealthy man wishes to leave in the care of his servants is nine talents (bags of gold).
 - i. The master being obviously wealthy gives to the first servant _____ years worth of work money and tells him to invest it.

- ii. To the second servant he gives two talents. This isn't as much as the first only being given _____ years of work money.
- iii. To the last servant he gave one talent. This works out to _____ years of labor.

H. The master demands to see his investments (v19).

- a. Jesus wants his disciples to know that he will be going away and it won't be for a short time.
- b. What he leaves with them, he will expect a return.
- c. Jesus is saying to not sit on what I am giving to you but go out and work... what I am leaving you is of _____ worth.
- d. What the slaves have been given belongs to the master not to them.
 - i. The first two return _____ of what was entrusted to them.
 - ii. The third slave gives back _____ return.
- e. It isn't the amount of money or gifts that one is given in life but what is done with the talents or gifts that are given to them.
 - i. Prayerfully decide.
 - ii. Don't just live without sinning, but use what has been given to you to further the Kingdom of God.
 - iii. Jesus taught that the kingdom has arrived.
 - iv. We cannot merely exist in the kingdom, but to do everything we can with what we have, to glorify God.

I. Jesus tells the first two slaves, after receiving the invested money, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"

- a. Did you catch it? He tells them you have been faithful with a _____ things!
- b. The vastness of our heavenly Father's riches are so much greater than what we have here on this earth.
 - i. You will be in charge of _____ it while I am gone, and I would like a return on my investment.
 - ii. What an astonishing promise!
- c. Whoever has produced much will be given more. Whoever has not produced anything will lose everything.

J. This parable acknowledges the wisdom of investing resources wisely and productively. In the ancient world, stewards were appointed to manage the finances and administrative workings of a household. The Greek term _____, meaning "house rule," is the root of the English words "_____ " and "_____."

- a. Christians acknowledge that God owns all things and we are to faithfully manage all the resources, opportunities, and abilities that He has entrusted to us. (Sproul, 2012)
- b. Like the master in the parable, Jesus has gone away for a while and has entrusted his work with us. But also like the master he will return and judge us based on the work we have done.
- c. Not a saving work mind you, we are already servants in his kingdom. But work done in faithfulness that yields fruit in not only their lives but the lives of others.

“There is also a universal application to all mankind. From the time of the creation of mankind, each individual has been entrusted with resources of time and material wealth. Everything we have comes from God and belongs to Him. We are responsible for using those resources so that they increase in value. As Christians, we have additionally the most valuable resource of all – the Word of God. If we believe and understand Him, and apply His Word as good stewards, we are a blessing to others and the value of what we do multiplies. We are accountable to the Lord for the use of His resources.” (GotQuestions.org)

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Class B- Act of Forgetting or Negating (man’s rejection of God’s gift)

Class C- The Dualistic Nature (the regenerate and unregenerate)

Class D- The Consequences of the Dualistic Nature (God’s rejection of the unregenerate)