

Two Parables Explained

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Introduction:

- A. I would like to explain and apply two parables in one sermon, for the Lord showed me how (Luke 8:11-18).
- B. Both parables were directed against the generation of our Lord's ministry, but they have warnings for us also.

Parable of the Husbandmen (Matthew 21:33-46)

The PARABLE EXPLAINED

- A. We are told clearly that this passage is a parable, so we emphasize the lesson rather than the details.
- B. The certain householder is God Himself, Who chose Israel as own His peculiar people on earth.
- C. The vineyard is the church and kingdom of God, the religious relationship of God with Israel including His presence, religion, revelation, temple, salvation, etc. (Isaiah 5:1-7).
- D. The hedging of the vineyard is God's careful and special protection of His O.T. church.
- E. The digging of a winepress in it is God's giving of pleasure and prosperity to His church.'
- F. The building of a tower is God's blessing of eminence to this nation that were no longer obscure.
- G. The husbandmen are the Jews, to whom God gave His church and kingdom to keep on earth.
- H. The far country is heaven, where God dwelt while sending servants to check on His vineyard.
 - I. The time of the fruit is when God examined His church for their obedience and worship to Him.
- J. The servants are the prophets and John, whom God sent to stir the people up to His worship.
- K. The mistreatment of the servants is the nation of Israel abusing or killing God's prophets.
- L. The son of the householder is the Lord Jesus Christ, Whom God sent to His own people.
- M. The casting out of the son is Israel's rejection of Jesus as the Lord of His religion and temple.
- N. The killing of the son is the sham of a trial and crucifixion of Jesus Christ by the wicked Jews.
- O. The coming of the lord is God coming to avenge the death of his son by the wicked husbandmen.
- P. The miserable destruction of the wicked murderers is God's destruction of Jerusalem in 70 A.D.
- Q. The letting to other husbandmen is God transferring the kingdom from the Jews to the Gentiles.
- R. The fruits in their seasons is the Gentile church giving God the worship and obedience He seeks.

The LESSON DEFINED

- A. The primary lesson is easy enough – to condemn the Jewish chief priests and religious leaders.
- B. But it also includes His prophecy of what they would do to Him and what He would do to them.

- C. He quoted from Psalm 118:22-23 to show the Old Testament prophesied of the coming events.
- D. Jesus bluntly told the chief priests and Pharisees that God would give their kingdom to Gentiles.
- E. Falling on the stone Christ Jesus is repentance and faith that changes a person's life to obedience.
- F. The stone Christ Jesus falling on a person is the Word of God's severe judgment or chastening.
- G. Jesus spoke plainly enough, applying the prophecy to the men standing right before Him then.
- H. The chief priests and Pharisees rightly knew how long a generation was – it would include them!
 - I. The chief priests and Pharisees knew He had declared all these things specifically against them.
 - J. But because they had never loved truth enough to oppose the people, they let their enemy go.

The PARABLE FULFILLED

- A. These wicked Jews conspired with Judas and pressured Pilate into torturing and murdering Jesus.
- B. Those who repented and changed their lives for Him were saved from that untoward generation.
- C. Jesus raised up the apostle Paul from among the Pharisees and sent His kingdom to the Gentiles.
- D. While some of the wicked priests and Pharisees were still living, Jesus came and destroyed them.

The LESSON APPLIED

- A. God our Father in heaven will defend His Son and His gospel and avenge evildoers with judgment.
- B. If a man will fall on Jesus Christ and repent for his foolishness, he will be broken and saved from it.
- C. If a man refuses to obey Jesus Christ, God will bring judgment even in His churches to punish such.
- D. This can be true of individuals in a church (I Cor 11:30) or a whole church itself (Revelation 2:5).
- E. Are you rendering to God the fruits of righteousness and holy living that He demands and expects?

Parable of the Marriage of the King's Son (Matthew 22:1-14)

The PARABLE EXPLAINED

- A. We are told clearly that this passage is a parable, so we emphasize the lesson rather than the details.
- B. The Kingdom of Heaven is the spiritual rule of Jesus Christ including heaven, His local churches, and the gospel administration of worship being preached by John and Christ.
- C. The certain King is God, Who made His Son Jesus Groom of the New Testament church.
- D. The wedding is the gospel-church administration of the new covenant with the Messiah.
- E. The servants are prophets and apostles, who by prophecy and preaching gave invitation.
- F. Those who were bidden are the Jews, who had first knowledge of the gospel invitation.
- G. The dinner of oxen and fatlings are the glorious gospel blessings of the covenant of grace.
- H. The all things are ready is the complete fulfillment of Bible prophecy and Divine timing.
 - I. They made light of it is the carnal response of fleshly Jews to the glorious gospel.
 - J. The remnant is those wicked Jews who slew the Lord Jesus Christ and His apostles.
- K. The King's armies are the Romans under Titus, who destroyed the Jews in 70 A.D.

- L. The servants are the apostles, prophets, and elders of the New Testament after Pentecost.
- M. The ones found in the highways are the Gentiles by the universal preaching of the gospel.
- N. The guests, both bad and good, are the Gentile converts that filled the churches of Christ.
- O. The King coming in to see the guests is the final judgment before the throne of God.
- P. The wedding garment is the righteousness of Christ, which clothes the true saints of God.
- Q. The speechless condition of the rude wretch is his lack of excuse or defense for his sins.
- R. The servants are angels called by the holy God to separate the wicked and the righteous.
- S. The outer darkness with its attendant miseries is hell, where the wicked spend eternity.

The LESSON DEFINED

- A. The first lesson is national rejection of the gospel by the Jews and their total destruction (1-7).
 - 1. The gospel was first sent to the nation of Israel (Matthew 10:5-6; 15:24; Acts 1:8; Romans 15:8).
 - 2. The Jews had little use for Christ's gospel (Matthew 11:16-19; 11:20-24; 12:38-45; 16:2-4).
 - 3. They persecuted and killed apostles (Acts 5:40; 7:59; 8:1; 12:1-3; 13:50; 14:19; I Thess 2:14-16).
 - 4. They rejected the kingdom, and it was sent to the Gentiles (Acts 13:46-48; Romans 11:11-24).
 - 5. They were utterly destroyed by the Roman armies (Matthew 3:7-12; 21:33-46; 24:1-33).
 - 6. Therefore, great care must be taken to obey the gospel (Romans 11:18-22; Hebrews 2:1-4).
- B. The second lesson is unconditional election and its revelation at the Day of Judgment.
 - 1. There are many deceived they are Christ's by profession (Matthew 7:21-23; II Peter 2:1).
 - 2. The Lord shall separate the good from the bad one day (Matthew 13:47-52; Rev 20:15).
 - 3. There are false talkers without grace (I John 2:4,18-19; I Cor 11:19; Psalm 144:11-15).
 - 4. Doers of the law are justified rather than hearers (Rom 2:13; Titus 1:16; James 2:14-26).
 - 5. Therefore, great care must be taken for Christ's righteousness (Galatians 2:16; Rev 19:8).

The LESSON APPLIED

- A. How do you hear the gospel? With great joy and repentance? Or with little care or fruit?
 - 1. Jesus warned us to hear carefully with fruit (Luke 8:18; Deut 32:46-47; James 1:21-25).
 - 2. Cornelius and the Bereans were noble (Acts 10:33; 17:11-12; I Thess 1:6-10; 2:13).
 - 3. Do you make light of Jesus Christ and gospel blessings by loving this world and its things more?
 - 4. Are you a belly-worshipping enemy of Jesus Christ by minding earthly things (Phil 3:18-19)?
- B. Have you made your calling and election sure? Or is your life as barren of grace as a child of hell?
 - 1. Faith is by Christ's righteousness, but must diligently add to it (II Peter 1:1-15; James 2:14-26).
 - 2. No price should be too great to secure our souls (Mark 9:47; 10:23; I Timothy 6:6-10).
 - 3. Do you have Paul's great desire to be found in Jesus Christ (Philippians 3:7-21)?

Conclusion:

- A. This morning I preached to you from I Pet 1:17 about pass the time of your sojourning here in fear. Are you?
- B. Are you convicted to fall on Jesus Christ and be broken, or will He fall on you and grind you to powder?
- C. What are you doing (or not doing in your life) that makes light of the kingdom of God and Jesus Christ?
- D. Do you have a wedding garment on? Are you clothed in Christ's righteousness to be acceptable to God?
- E. How diligently are you trying to make your calling and election sure to be part of the few, not just the many?

For Further Study:

- A. Sermon Outline: [Wild Grapes](#)
- B. Sermon Outline: [Sojourning Here in Fear](#)