

Again Luke makes no mention of this when he records Paul's third missionary journey. Some over the centuries since that time have speculated that Luke and Titus were brothers. We cannot say this to be a fact because scripture does not so state this to be a fact. Luke and Titus were indeed brothers in the Lord, and certainly they knew each other. And Luke and Titus, if not brothers, must have become acquainted in Antioch, Syria. We certainly know from scripture that both Titus and Luke were close followers of the Apostle Paul, and are both also mentioned in Paul's last written words of 2 TIMOTHY 4. If indeed Luke and Titus were brothers, then Luke would have been Greek, but again we are not told this in scripture. We do know that Luke traveled with Paul from the timeframe of ACTS 20:5 until the end of Paul's life!

One final comment about Luke being a Gentile. None of us can come up with Luke's birth certificate, thus the argument as to whether Luke was a Jew, or a Gentile will continue, especially for those who don't agree with what Paul said in COLOSSIANS 4 concerning those of the uncircumcision, which references the Gentiles. COLOSSIANS 4:12 *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.* 13 *For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.* 14 *Luke, the beloved physician, and Demas, greet you.* Smith's Bible Dictionary states this concerning Luke: "Combining the traditional element with the scriptural, we are able to trace the following dim outline of the evangelist's life: he was born at Antioch in Syria, and was taught the science of medicine. ...He was not born a Jew, for he is not reckoned among those "of the circumcision" by Paul." {End of quoting from Smith's Bible Dictionary.} Note here that Smith called Luke an evangelist, which I suppose he was if you give it some thought. The Bible Cyclopaedia by A. R. Fausset 1903 edition states this concerning Luke: "A slave name, as Luke was a "physician," a profession often exercised by slaves and freedmen. Eusebius states that Antioch was his native city. He was of Gentile parentage before he became a Christian; as appears from COLOSSIANS 4:11, 14 Luke ...is distinguished from those "of the circumcision." {End of quoting from The Bible Cyclopaedia by A. R. Fausset.} Unger's Bible Dictionary also gives the same above reasons why Luke was a Gentile, stating "that Luke was of Gentile origin." So contrary to Scofield, the above reasons state why Brother Hawkins, and myself also believe Luke was a Gentile.

Parables

Previously we have been discussing a little about the sermons the Holy Spirit had Luke record in with two New Testament records, and we found over twenty of them. For this part of the study on Luke we are going to take note of a few of the parables that only Luke recorded.

A parable by definition is a placing beside, in other words it signifies a placing of one thing beside another with a view to comparison. Generally a parable is a somewhat lengthy narrative comparing things of nature, or human circumstance, to a spiritual lesson. Brother Hawkins writes: "Some have thought that Jesus used parables to simplify His teachings, so that they could be understood easily. This proves to be contrary to Scripture, as is evidenced by the Apostles ignorance. *And He said, Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand...* LUKE 8:10. The parables are actually a hidden code to be understood only by he "that hath ears to hear." They express spiritual mysteries, whereby God separates the true from the false; faith from unbelief. Much of the Word of God is in mystery form, and only they who are truly dedicated to spiritual things, even among believers, can understand them." {End of quoting Brother Hawkins.}

We have actually discussed one parable of Jesus found in LUKE 4:23 when Jesus said: *And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.* That word "proverb" is the Greek word for parable, parabole {par-ab-ol-ay'}, number 3850 in The Strong's Greek Concordance, with the meaning: a placing of one thing by the side of another; or an example by which a doctrine or precept

is illustrated. The comparison between Capernaum and Nazareth was that at Capernaum Jesus had performed miracles, and a fame had gone out from Him, and there he was glorified of all according to LUKE 4:14 & 15. Here at Nazareth they had hardened hearts, and closed ears, which we have noted in our earlier lessons in this study, and because of that MATTHEW 13:58 also states: *And he did not many mighty works there because of their unbelief.*

Luke records more parables than any other gospel writer, 24 in all, and eleven of them are unique. For a comparison, MATTHEW contains 23 parables, and eleven of them are unique. The Gospel of MARK contains 8 parables, two of which are unique. And the Gospel of JOHN interestingly records one parable in JOHN 10. We are not going to cover all 24 of the parables that Luke recorded.

We will start in LUKE 10 where we find the parable of the Good Samaritan, which only Luke records in the gospel records. Before we get into this parable, let's connect some dots. The Samaritans, were they Jews or Gentiles? The short answer coming from Fausset's Bible Cyclopedia states that: "The Jews recognized no Israelite connection in the Samaritans." The scripture also bares this out. In MATTHEW 10:5 & 6 Jesus sends forth His disciples with the following instructions: MATTHEW 10:5 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.* Then in JOHN chapter 4 we find Jesus dealing with the woman at the well. Let's read a couple of verses from JOHN 4, starting with JOHN 4:4, where, speaking of Jesus, we read: *And he must needs go through Samaria.* Then in JOHN 4:9 we read this statement from the woman Jesus met at the well: *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.* History records that those of Samaria were of a mixt multitude, and we gather from the above scriptures that the Samaritans were associated with the Gentiles. JOHN 4:39 *And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 43 Now after two days he departed thence, and went into Galilee.* 2 PETER 3:8 *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.* For two thousand years (two days on the Lord's calendar) the Lord has been visiting the Gentiles, to take out of them a people for His name, according to ACTS 15:14. And according to ROMANS 11:13 (and many other scriptures) the Apostle Paul is the Apostle of the Gentiles, who in ACTS 13:46 told the Jews at Antioch in Pisidia: *...It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* This visiting of the Gentiles has now been going on for two thousand years, two days on the Lord's calendar! So in our above discussion concerning Luke being a Gentile, it is no wonder that the first unique parable of his would be about a Gentile, which parable we know as the parable of the Good Samaritan.

The Good Samaritan

The introductory remarks to this parable of the Good Samaritan are found in LUKE 10:25-28. LUKE 10:25 *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readeest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.*

This lawyer was a law keeping Jew. Those of you who have a Scofield Bible will find some interesting notes concerning the word "lawyer," which Scofield first expounds upon in the portion

where the word “lawyer” is first found in MATTHEW 22:35. The short explanation is that a “lawyer” is another name for “scribe,” whose office it was to make copies of the Scriptures, and to classify and teach the precepts of the oral law, and to keep careful count of every letter in the Old Testament writings. The scribes, and Pharisee’s are often found associated together in New Testament scripture, and are what we would term legalists. The reason Scofield went to extra lengths in his footnotes explaining about “lawyers” was because Scofield himself was a lawyer, which was his occupation before he was saved.

This legalist in LUKE 10 posed a question to Jesus about eternal life showing he had no assurance about his own eternal destiny, and asked: *Master, what shall I do to inherit eternal life?* We all should know the answer to this question, for JOHN 3:15 tells us this about Jesus Christ: *That whosoever believeth in him should not perish, but have eternal life.* Again in 1 JOHN 5 we read: *11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* Looking at little closer here in LUKE 10:25 we find that this was not an innocent question, but this inquiry was asked by the lawyer in a tempting fashion. The Greek word translated “tempted” in LUKE 10:25 is *ekpeirazo* {ek-pi-rad'-zo}, number 1598 in The Strong’s Greek Concordance, and here was used in a bad sense trying to ensnare Christ in His speech as the lawyer tempted Him to put to proof God’s character and power. Jesus in turn with His loving manner answers the lawyer with two questions: *“What is written in the law? how readest thou?”* The lawyer answers in verse 27 according to what the law says: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.* This was the correct response to Jesus questions, and in verse 28 we find Jesus stating: *Thou hast answered right: this do, and thou shalt live.* We find here that if one was truly able to focus his love on the Lord God with all his heart, then the divine love of God would take care of the rest, and one would be able to love his neighbor as himself. Yet we also know without the love of Christ ruling and reigning in our heart we have not the ability to ...*love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

LUKE 10:29 (speaking of the lawyer) *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* Is it possible to justify oneself? GALATIANS 3:11 answers this question by stating: *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.* Two verses in ROMANS explain this further: ROMANS 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.* ROMANS 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.* So we find that this lawyer in LUKE 10:29 had just dug himself into a hole when ...*he, willing to justify himself, said unto Jesus, And who is my neighbour?* We must realize here that the law abiding Jews of Jesus day had a very narrow, and technical interpretation concerning the definition of a “neighbor,” and quite simple put the Jews of Jesus day excluded Gentiles, and Samaritans as being their neighbor. Go back and carefully study ACTS 10 where the story is told of the Apostle Peter going to the house of Cornelius, a Gentile. The Lord had to convince Peter that God is truly no respecter of persons, and as a final proof of this fact, which Peter himself was reluctant to accept, at first, that the Gentiles at the house of Cornelius were filled with the Holy Ghost, and spoke in tongues while Peter was preaching unto them. Then study ACTS 11:1-18 as Peter explained to Christian believers at Jerusalem what happened at the house of Cornelius, and see how they all at this time also were of the mindset not to accept the Gentiles believers as truly being saved, until Peter convinced them otherwise. After studying these events from ACTS 10 and 11 one can better appreciate the view that the lawyer of LUKE 10:29 had when he asked Jesus: ...*And who is my neighbour?*

Now let me add this concerning the present day Jews in their dealings with the rest of the world today. When in recent days and years those of Syria were continuously bombing Israel, it was the Jews, who went out of their way to bring the wounded Syrians, even their soldiers, to Israel’s

hospitals to care for their wounds. I mention this just to note that they still don't hold the same definition of "neighbor" as did this Jewish lawyer in LUKE 10. And if you study Israel you will find that they are truly an asset to the rest of the world. This should not be a surprise to any of us who know the scriptures. In GENESIS 12:1-3 we find the Abrahamic Covenant that God made with Abram before he was even called Abraham, and GENESIS 12:3 tells us: *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* This was confirmed again in GENESIS 18:18 *Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?* And again in GENESIS 22:18 *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* And then in GENESIS 26 we find the Abrahamic Covenant confirmed once again unto Isaac, when the Lord appeared unto Isaac and said in GENESIS 26:4 *And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.* Yet the majority in the world hate Israel.

Here are a few facts concerning the Jews, Abraham and Isaac's seed by whom all the nations of the earth are blessed. At least 178 Jews have been awarded the Nobel Prize, accounting for 23% of all individual recipients worldwide between 1901 and 2008, and constituting 37% of all US recipients during the same period. In the scientific research fields of Chemistry, Economics, Medicine and Physics, the corresponding world and US percentages are 27% and 40%, respectively. (Jews currently make up approximately 0.25% of the world's population and 2% of the US population). The Jews invented the Polio Vaccine, Radiation, Chemotherapy, the Artificial Kidney Dialysis machine, the Defibrillator, the Cardiac Pacemaker, Vaccination against the deadly "Hepatitis B" virus, the Vaccinating Needle, Laser Technology, the Walkie-talkie, Refrigerated Railroad Car, High-vacuum Electron Tubes, the Incandescent Lamp, Kodachrome Film, the Blimp, the Adding Machine, Stainless Steel, Tapered Roller Bearings, the Atomic Bomb, the Thermonuclear Bomb, Genetic Engineering, the Nuclear Chain Reactor, Virtual Reality, Jeans, Lipstick, the Ballpoint Pen, Instant Coffee, Television Remote Control, Traffic Lights, Scotchguard, the Flexistraw, Sound Movies, Videotape, Color Television, Instant Photography, Holography. This just scratches the surface of Jewish inventions, and is further proof that ... *in thy seed shall all the nations of the earth be blessed...* GENESIS 26:4.

Back to the questioning lawyer of LUKE 10:29 *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* Jesus answers by giving him the parable of the good Samaritan, and remember from JOHN 4:9 above that ...*the Jews have no dealings with the Samaritans,*... so this Jewish lawyer got more than he bargained for in Jesus answer to him.

Here is the parable starting in LUKE 10:30 *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

Remember from our earlier discussion that a parable is a placing of one thing beside another with a view to comparison, comparing things of nature, or human circumstance, to a spiritual lesson whereby God separates the true from the false; faith from unbelief. There are different levels of understanding in discerning the things found in scripture, and only the Holy Ghost can reveal the deeper hidden meanings found in the parables. And may I suggest looking up on our website the tract entitled "The Parables," which gives lesson from both Brother Hawkins, and Sister Bodie

concerning “The Parables.” Our Brother Larry Vance put this together. Brother Hawkins pointed out most of the following concerning this unique Parable of the Good Samaritan.

In verse 30 we find “a certain man went down” from Jerusalem to Jericho. The natural man assumes that this “certain man” was a Jew, since he was going from Jerusalem to Jericho, but that is not what the scripture says. This certain man who went down from Jerusalem to Jericho pictures the fall of the first man Adam, who left the “foundations of peace,” which Adam enjoyed in the garden of Eden, on his way to Jericho, “the place of fragrance,” which pictures the world and the fragrant deceptions of Satan. Verse 30 also tells us that he fell among thieves. We read in JOHN 10:10 that: *The thief cometh not, but that he may steal, and kill, and destroy.* Back in LUKE 10:30 we read of this very thing happening to fallen man who, *...fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.* Because of Adam’s fall ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Thus all men are under the sentence of death, being dead in trespasses and sins as we are told in EPHESIANS 2:1.

LUKE 10:31 *And by chance there came down a certain priest that way... .* The phrase “by chance” is found twice in the Bible, once here in LUKE 10:31, and once in the Old Testament in 2 SAMUEL 1:6. We should know the Lord well enough by now to know things don’t just happen “by chance” with Him, who loves us so. It isn’t “by chance,” by accident in other words, *...that all things work together for good to them that love God, to them who are the called according to his purpose...* ROMANS 8:28. EPHESIANS 1:11 further tells us: *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* The New Testament in the Language of Today by William F Beck gives a better translation of this portion of scripture, writing: “Just at that time a priest happened to go along that road... .” So our understanding here should be “...that it so happened that there came down a certain priest... .” LUKE 10:31 *And ...it so happened that there came down a certain priest... that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.* The certain priest who chanced to pass, and saw him represents the law and all its rituals, and he was forced to pass by on the other side, unable to help and restore life. The Levite pictures the works of the law, and he too looked on him, but failed to say a word, or provide any relief from this sinful condition. GALATIANS 2:16 tells us: *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* Brother Hill here noted that “the law put the needy man beyond their ability to help him; they could not show kindness.” Study the depths of EPHESIANS 2:7 and take note: “*That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*” Ray Quintana mentioned in his Friday night Bible Study that: “it is grace that really battles for us both will and to do of His good pleasure.” Obviously in this parable neither the priest, nor the law abiding Levite could show any grace. We are going to find as we continue looking at this parable the truth of JOHN 1:17 unfolded. JOHN 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.* Three verses earlier in JOHN 1:14 we learn that Christ Jesus was, and is *...full of grace and truth.* The law couldn’t show any kindness, but Christ Jesus being full of grace and truth and love, showed His kindness for us as He gave Himself for us on the cross of Calvary!

LUKE 10:33 *But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.* Jesus Christ is the Good Samaritan. Recall from above in JOHN 4:9 in the discussion between Jesus and the woman at the well: *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.* But Jesus revealed Himself to her as the Messiah, the compassionate Saviour, who is no respecter of persons. As we read in JOHN 4:9 the Samaritans were a despised and rejected people. ISAIAH 53:3 tells the

very same thing of Christ Jesus: *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.* This was the whole point of this parable, that Jesus is The Good Samaritan, the despised, and rejected One, who as Brother Hawkins noted: “comes to deliver the very ones who have disdained Him.”

Brother Hawkins further noted: “seven beautiful steps of action seen in these verses, which portray the perfect work of redemption,” which I will also further expound on. The first step found in LUKE 10:33 was that He *...came where he was...* . The Apostle Paul in PHILIPPIANS 2:6-8 noted the seven steps down from glory Christ took to come where man was. PHILIPPIANS 2:6 *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* Back in our story of The Good Samaritan, the second step we find in LUKE 10:33 was that “he saw him.” Jesus saw the plight of sinful man from the eternities past, but as we also read in the third step of LUKE 10:33, *...he had compassion on him.* Take note of these four PSALMS: PSALMS 86:15 *But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.* PSALMS 111:4 also informs us that *...the LORD is gracious and full of compassion.* In PSALMS 112:4 we find: *Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.* Then in PSALMS 145:8 we read: *The LORD is gracious, and full of compassion; slow to anger, and of great mercy.* In total we find the phrase “full of compassion” five times in scripture, and five is the number of GRACE. Thank God that our loving Saviour did not pass by on the other side, but rather being *...gracious and full of compassion...* His heart was filled with a desire to help one in time of need. We have also must read here what is said in HEBREWS 4. HEBREWS 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* The fourth step pictured in LUKE 10:33 & 34 is that He *...went to him...* and as Brother Hawkins wrote: “He went to him, willing to get down into the very dust of corruption with this poor, sinful, dying creature, that He might lift him up. He did not stand afar off... ..He accepted him just as he was, in his miserable and helpless condition.” I like the way Brother Hawkins described His medicines in the fifth step found in LUKE 10:34 as “He *...bound up his wounds, pouring in oil and wine, and set him on His own beast...* . Jesus stopped the bleeding, as He bound up those deadly sin wounds with His tourniquet of Divine Grace. “*Where sin abounded, grace did much more abound...*” ROMANS 5:20. The oil and wine are symbols of the comfort and joy of the Holy Spirit, and setting him on his own beast indicates a complete victory over the old creation.” Step six is also found in LUKE 10:34 where He *...brought him to the inn...* . The “inn” is figurative of the vast store of resources and provisions, found in Paul’s Gospel. It is there at the inn of Paul’s gospel of grace where The Good Samaritan *...took care of him.* We certainly enjoy the depths, and the exceeding riches of Paul’s gospel message, whose doctrines were given to take care of us during this Church age. Step seven, the completing step of the work of The Good Samaritan, is found in LUKE 10:35 *And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.* The “two pence” is SUFFICIENT TESTIMONY that the host, the inn keeper, who is the Holy Ghost, who has been given the full provision to *...Take care of him...* until The Good Samaritan (Jesus Christ) comes again! We also find here in verse 35 that the full price of redemption has been paid at the cross where Jesus paid it all. One more important point to note here in verse 35 is the phrase “*...when I come again...* .” We find Jesus words again in JOHN 14:3 where He tells His disciples: *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.* Truly Jesus is coming again, and we that know Paul’s gospel message know that He has prepared a “better thing” for us!!!

Having now answered the lawyers question of verse 29 *And who is my neighbour?* Jesus now asks His own question in LUKE 10:36 *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?* There is only one correct answer to this question, and the lawyer's answer is found in verse 37. LUKE 10:37 *And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.* Brother Hawkins here further notes: "It is only the new creation that possesses such love and grace, for as the parable indicates, it is the one who has been rejected by others, who returns to help one in need. "Go, and do thou likewise," means that we, too, must minister at our own expense to help others. Moses, Joseph, Jephthah, and others followed this pattern. We cannot make atonement in any way, but these same principles apply to our own attitudes and actions regarding others. "Freely we have received, freely we give." {End of quoting Brother Hawkins, for now.} Go back on your own time and study again this parable of the Good Samaritan, and see what else the Holy Ghost reveals unto your own heart.

Here are some of my additional thoughts as I have pondered this unique account recorded only by Luke. And The Gospel According to St. LUKE was inspired by the Holy Ghost to become part of The Word of God, who is indeed Jesus. This parable of The Good Samaritan also gives us a glimpse into the heart of the heart examiner. The heart examiner is Christ Jesus, who is The Word of God, and we read this concerning Him; whose thoughts are not our thoughts, nor His ways our ways, for His thoughts are higher than our thoughts, and His way higher than our ways according to ISAIAH 55:7-9. JEREMIAH 17:10 further informs us: *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* Jesus quotes Himself later in REVELATION 2:23 saying: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* The Apostle Paul further noted in ROMANS 8 the following: ROMANS 8:26 *Likewise the Spirit (the Holy Ghost) also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself (Himself) maketh intercession for us with groanings which cannot be uttered.* 27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.* In other words the Lord Jesus Christ, the heart examiner, also knows the mind of the Holy Spirit, and the Holy Spirit knows exactly how to make intercession for us, expressing on our behalf the yearnings we can not find words to articulate.

This parable of The Good Samaritan, which we have just studied, reveals the heart attitude of all mankind. The "certain man" we learned is figurative of all mankind, who have fallen short of the glory of God, for all have sinned since Adam. The certain priest who chanced to pass, and saw him we learned represents the law and all its rituals, and the Levite pictures the works of the law, and he too looked on him, but failed to say a word, or provide any relief from mans sinful condition. Jesus, the heart examiner, knew the heart of the lawyer, who had asked Jesus at the beginning of the parable in LUKE 10:29 *"...And who is my neighbor... ?"* So Jesus in this parable of The Good Samaritan reveals the heart of sinful man, and the heart attitude of the religious man, who fails to see that he also needs the grace and mercy of the Saviour. Obviously in this parable, The Good Samaritan, who pictures Christ Jesus, showed much love, grace, and mercy to the wounded fallen man. Again take note that only Luke recorded this parable of The Good Samaritan.

The Holy Spirit had one of the eyewitnesses tell Luke this story of The Good Samaritan during the time frame while Luke was in Jerusalem awaiting Paul's release from Governor Felix's prison in Caesarea. ACTS 24:27 informs us that Paul was in this prison for two years. No doubt Luke kept close track of Paul during this time, for as we know Luke remained by Paul's side until his death according to 2 TIMOTHY 4:11. Paul was Luke's teacher, and his mentor, who taught Luke Paul's gospel message, and no doubt strongly encouraged him to write the two scriptural accounts we have of LUKE, and ACTS. The Gospel According to St. LUKE was a work in progress while Paul was in Felix's prison these two years. So as Luke penned this parable of The Good Samaritan he must have thought of Paul, the former Saul of Tarsus, who before meeting the Lord on the road to Damascus had a heart attitude similar to this legal lawyer, who confronted Jesus with the questions he

asked our Lord. Undoubtedly this parable of The Good Samaritan caused Luke to marvel at the work the Lord had done in Paul's life in this regard. The point of the parable truly got to the roots of the love of God, which the legalist couldn't comprehend. And again Brother Hill here noted that "the law put the needy man beyond their ability to help him; they could not show kindness." Such was the man we know as Saul of Tarsus, a Pharisee of the Pharisees, and legal to the core, who went about after the persecution of Stephen wasting those of the church of God, this according to his own testimony in GALATIANS 1:13. There was no kindness in Saul of Tarsus' heart, nor was there any compassion, or tender mercy, or kindness of any measure. Part of Saul of Tarsus' testimony is found in ACTS 8:3 *As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.* Who wrote this statement in scripture? It was Luke. Again in ACTS 9:1 & 2 Luke records: *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* Now let's read GALATIANS 1:13 & 14 -- *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.* Let us now read one of these traditions of the Jewish fathers that Paul was referencing, which he elaborated further upon in GALATIANS 5:14. GALATIANS 5:14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.* So we must ask, did this Pharisee of the Pharisees, Saul of Tarsus follow this tradition of loving thy neighbor as thyself? Saul of Tarsus had the very same heart attitude as did the Jewish Lawyer, who asked Jesus in LUKE 10:29 *...And who is my neighbour?* We see that this Jewish Lawyer, and Saul of Tarsus had a very narrow interpretation of who their neighbour was. Jesus at the conclusion of telling this parable of The Good Samaritan asked the lawyer in LUKE 10:36 *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.* Luke, as he heard this parable of The Good Samaritan, must have immediately thought of Saul of Tarsus, who now was known as the Apostle Paul, and the very same man, who Luke first met at Antioch, Syria that explained unto him Paul's gospel message of grace, and mercy, and the love of God. Note what Paul himself wrote on this very same subject in 1 TIMOTHY 1. 1 TIMOTHY 1:12 *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* No doubt the Apostle Paul had already taught Luke the facts of what he later wrote in EPHESIANS 2. EPHESIANS 2:4 *But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.* No doubt the Apostle Paul, and Luke spent countless hours discussing the marvels of the grace of God, who is rich in mercy, and His great love, and His infinite eternal provision for us. What a wonder!!!

As my concluding thoughts concerning parable of The Good Samaritan, I can also almost hear Paul review what he wrote in his ROMANS epistle in one of his many discussions with Luke. A portion of ROMANS 15 comes to mind, where Paul once again talks of who his neighbor was, and the riches of God's mercy. ROMANS 15:1 *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to*

edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God. 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

One last quote from Paul found in 2 CORINTHIANS 9:15 *Thanks be unto God for his unspeakable gift.* The Good Samaritan is Christ Jesus, the unspeakable gift that the Apostle Paul wrote fourteen epistles about. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen...* EPHESIANS 3:20 & 21.

The Parable of the Rich Fool

We previously mentioned that there are eleven unique parables recorded by Luke in scripture, and the next one we will study is the parable of the rich fool found in LUKE 12:13-34. We will read this parable in a moment, and note some of our own observations, and also reference some comments by Brother Hawkins. Within this parable we find explained the treasure that all full overcomers will possess, and it is not an earthly treasure.

Jesus made the following statement in JOHN 10:10 *...I am come that they might have life, and that they might have it more abundantly.* We are going to read in this parable of the rich fool the following fact of abundant life found in LUKE 12:23 *...life is more than meat, and the body is more than raiment.* The Apostle John wrote to believers in 1 JOHN 5:11-13 some more facts of abundant life, writing: *And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

The Parable of the Rich Fool begins by dealing with covetousness, which comes about because the majority, the innumerable multitude, never get their eyes on the things above. Little thought is given by most people to the hereafter, only to the here-and-now. When we were in school we learned how to go out and make a living, but were never given instruction on how to make a life. Again the words we find in LUKE 12:23 speak volumes: *...life is more than meat, and the body is more than raiment.* Covetousness as we will find in this parable is a greedy desire to have more, and the meaning here is to have more of what the world has to offer. The Apostle Paul tells us in COLOSSIANS 3:5 *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

Before we get into this parable let's recall some facts from scripture. We read in PSALMS 62:10 *...if riches increase, set not your heart upon them.* Old Testament full overcomer David wrote this PSALMS. Many think that David also wrote PSALMS 121, which starts out: PSALMS 121:1 *I will lift up mine eyes unto the hills, from whence cometh my help. 2 My help cometh from the LORD, which made heaven and earth.* We know that David had his eyes on the Lord from the time he was a youth. Study 1 SAMUEL 17 and you will find that David as a youth looked unto the Lord, who helped him slay a lion, and a bear, and a giant named Goliath, because David knew that *...the battle is the Lord's...* as is noted in 1 SAMUEL 17:47! Consider also Old Testament worthy of faith Abraham

for a moment. We find in GENESIS 13:2 that Abraham *...was very rich in cattle, in silver, and in gold*. Yet we also read in HEBREWS 11:10 that Abraham didn't set his affections, or his heart upon his riches, but rather: *...he looked for a city which hath foundations, whose builder and maker is God*. In other words his earthly treasure wasn't to be compared with his heavenly affections, which were a heavenly treasure exceeding, abundantly, above all that he could have even imagined. Many of the Old Testament worthies of faith possessed great, and exceeding worldly treasure, but that wasn't what put them in the Old Testament hall of fame. It was their faith in God that put them in the worthies of faith category! Let me also note that in today's world we are surround by many who have much material wealth, but haven't a clue of what is really important in life. Some live by the lie found on a bumper sticker from the 1970's that says: "He who dies with the most toys wins." Nothing could be further from the truth of scripture, yet to many this is their gospel. Such covetous thinking is what the parable of the rich fool addresses.

Keep in mind that our Lord and Saviour Jesus Christ was the richest man that ever walked the face of this earth! The Apostle Paul wrote in 2 CORINTHIANS 8:9 *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*. Brother Copley here noted: "As the eternal Son of God, His wealth was incalculable. He was equal with God, was in the form of God, shared in the Father's glory; all things were made by Him and for Him and by Him all things hold together. But He divested Himself of all this wealth of honor, wisdom and might, and took on a human form, became weak and poor. The depth of His poverty is expressed by His tasting death for every man. He died, not only without a reputation, but as counted sin and a transgressor. He passed out under reproach, even hanging between the two worst outlaws of that hour. Jesus Christ lost absolutely all - all for your sake and mine. Why? That thru His poverty - think of it, beloved, not thru His strength, or learning, or cunning, but thru His poverty we might be rich." {End of quoting Brother Copley.} Jesus Christ died, despising the shame, and endured the cross for the joy that was set before Him, and that joy is you *...that ye through his poverty might be rich...* and have the opportunity to become His eternal joint heir wife, and if that is not enough, His joint heir wife will inherit all things, thus sharing in His immeasurable wealth, which He Himself created. And again we read in EPHESIANS 2:7 that God the Father: *...in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus*. Truly Christ Jesus, the richest man to ever walk the face of the earth, knew whereof He spoke when He told the parable of the rich fool!

Let's read this parable starting with LUKE 12:13. LUKE 12:13 *And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or*

what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

Let's now go back and comment on this parable, which is easy to understand. We read in 3 JOHN 2 *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.* There is a prosperity message being preached by many today that is based on the first part of this scripture, *...that thou mayest prosper and be in health...* . They never address the soul aspect of this verse, for their focus is totally upon worldly prosperity. They never get their eyes off of material things, and are unable to focus upon the eternal things above. Brother Hawkins notes that the words of Jesus in the parable of the rich fool blast a gaping hole in the modern "prosperity" message. The Apostle Paul also warned Timothy of the fact that the spirituality of a man is not determined by the abundance of the things he possesses, writing him in 1 TIMOTHY 4:6 *...supposing that gain is godliness: from such withdraw thyself.* Jesus addressed this same topic in LUKE 12:15 *And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* Then He began the parable of the rich fool.

LUKE 12:16 *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.* This kind of heart attitude is prevalent in the world today by so many, who feel they are self-sufficient, and have it made financially, and have no thought of God, the very One who Himself made man a living soul in GENESIS 2:7. There is no mention of God in these verses, it was "my barns," "my fruits," and "my goods" that this rich man spoke of, not realizing that he was out of time, and the many years he thought he had were really behind him. This kind of independent, self-sufficient thinking, God calls that of a fool. Brother Hill often repeated that he wasn't interested in what you had, but in who has you. This truth is what the Apostle Paul wrote to Timothy in 1 TIMOTHY 6:17 *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

LUKE 12:20 *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.* The phrase "rich toward God" is only found this one time in scripture. Again we repeat what was said earlier in EPHESIANS 2:7 about the exceeding riches of God the Father, who: *...in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.* If one truly wants to be "rich toward God" then he or she must learn about the eternal and unsearchable riches of Christ told in Paul's gospel. If one truly wants to be "rich toward God" then he or she must become God's daughter-in-law, and the only way to do that is to win Christ as Bridegroom. Christ's wife hath made herself ready by knowing Paul's gospel message, rightly divided as revealed unto her by the Holy Ghost! That is how one truly becomes "rich toward God." Very few preach this truth today. The majority of the world are like the man of this parable, who expend great amounts of energy toward amassing material wealth, laying up treasure only for THEMSELVES, trying to ensure their own rights for personal gain. Such energy must be channeled toward spiritual riches.

Jesus went on to tell His disciples in LUKE 12:22 *And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment.* The literal translation of these

two verses will perhaps enhance our understanding here. LUKE 12:22 *And he said unto His disciples, because of this I say to you, do not be anxious as to your life, what you should eat, nor for the body, what you should put on. 23 The life is more than the food and the body than the clothing.* Notice that “take no thought for you life” equates to “do not be **anxious** as to your life.” The word “**anxious**” is not found in our King James Version of the Bible. However the word “**careful**” is found seven times in our King James Version of the Bible, and twice “**careful**” translates into “**anxious**,” once in The Old Testament, and once in The New Testament. Let’s look at these two verses of scripture, and note for ourselves the SPIRITUAL PERFECTION explained in these two important verses of scripture. We will begin in The New Testament in Paul’s gospel where he wrote in PHILIPPIANS 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.* This means that we are to be **anxious** for nothing, or in the words of Jesus from LUKE 12:22 *Take no thought for your life...* . Paul here in PHILIPPIANS 4:6 explains why we are not to be anxious for anything, because we are to put that burden onto God by mentioning *...every thing by prayer and supplication with thanksgiving let your requests be made known unto God.* In JEREMIAH 17:5-8 we find the comparison between the man who trusts in man, and the man who trusts in the Lord. Then in JEREMIAH 17:9 & 10 we find what the Lord, who is the heart examiner, looks for in the heart of men. JEREMIAH 17:8 goes into great detail to explain the heart of man who trusts in the Lord, comparing his heart to a tree planted by the waters. The tree pictures Christ within, the living water, who quenches our thirsty soul. This tree of JEREMIAH 17:8 is a mature tree, a fruit yielding tree, and is called a “her” tree, showing us qualities found in the Bride of Christ. You should explore the depths of JEREMIAH 17:8 further on your own. JEREMIAH 17:8 *For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.* The word “**careful**” as used here can also be translated “**anxious**.” We also find “heat” and “drought” mentioned in this portion. This speaks of the times of testing and trials that all full overcomers must have in their own life, things to overcome in other words, but if you will notice this well established tree with deep roots is not **anxious** during such times, but rather shoots down deeper roots! The full overcomer by faith sees the good through such tests. The worldly man who trusted in man in JEREMIAH 17:6 could “not see when good cometh,” because his focus was not upon the Lord, but rather upon the things of this world. The full overcomer with deep roots, recognized ROMANS 8:28 in such times when the heat cometh: ROMANS 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* Probably one of the most concise commentaries on how the full overcomer is to deal with tests and trials takes us back to PHILIPPIANS 4. PHILIPPIANS 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* A full overcomer will see Jesus in everything that comes their way, thus they *... shall not see when heat cometh,... ... and shall not be careful in the year of drought, neither shall cease from yielding fruit.*

Back in our examining the Parable of the Rich Fool we find Jesus next explaining unto His disciples why they were not to be **anxious** as to your life. The same thoughts found expressed here by Jesus in the Parable of the Rich Fool found in LUKE 12:22-34 are also expressed in MATTHEW 6:25-34. LUKE 12:23 *The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?* Sue and I have some ravens living in our trees, and they have two young ones that wake us early every morning. The young ones want fed, and the parents find all kinds of stuff in our neighborhood, which they feel they must first wash off in our birdbath before feeding the kids. You would be amazed what God provides for them, old Taco Bell,

pork chop remains, old chicken bones, pizza, peanuts, a half eaten apple, and even a little snake! The point being ...*they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?* If God doesn't keep us, we won't be kept. In NEHEMIAH 9:21 we find a one-sentence statement of how God took care of the children of Israel as they wandered in the wilderness for forty years. NEHEMIAH 9:21 *Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.*

Jesus goes on to tell His disciples in LUKE 12:25 *And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest?* Brother Hawkins noted here: "Jesus would have us know that there are certain things which are completely beyond our control. He deems that adding one cubit to your stature is the "thing which is least." If we cannot supply that which is least, how shall we take care of greater responsibilities?"

LUKE 12:27 *Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.* We are told here and also in MATTHEW 6:26 to "consider the lilies," so let's do that for a moment. The word "lily" is found five (GRACE) times in the Word of God, and the word "Lilies" is found ten times (RESPONSIBILITY ACCORDING TO ABILITY) in scripture. Eight times in THE SONG OF SOLOMON we find these two words "lily," and "lilies." One of the meanings of the number eight we all know is BRIDE, as in the BRIDE OF CHRIST. In THE SONG OF SOLOMON 2:1 we find the Shulamite speaking, and she says: *I am the rose of Sharon, and the lily of the valleys.* The rose of Sharon is a prominent exalted plant, and the lily of the valley is a very lowly plant, which pictures humility. The lily has either 5 or 7 petals showing (spiritually speaking) GRACE, and SPIRITUAL PERFECTION. We know from JOHN 1:14 and 17 that Christ Jesus is full of GRACE, and truth. The spiritual mature, the SPIRITUALLY COMPLETE Bride of Christ, who has grown up into Him in all things as EPHESIANS 4:15 tells us, will also be full of His GRACE, and truth. The King in THE SONG OF SOLOMON addresses the Shulamite (the bride to be) as "love," and in THE SONG OF SOLOMON 2:2 we read: *As the lily among thorns, so is my love among the daughters.* The thorns here speak of the curse of sin found in GENESIS 3:18, and such were the "daughters" compared with here in verse 2. But the Shulamite was compared with "the lily of the valley." The second part of LUKE 12:27 compares the glory of Solomon to the glory of the lily. Solomon was given of the Lord both riches and honour according to 1 KINGS 3:13, a thought which is further amplified in 2 CHRONICLES 1:12. 2 CHRONICLES 1:11 *And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: 12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.*

Now let's put these thoughts together in the context of the parable we are studying of The Rich Fool as we consider "the lily." We just have shown one aspect of "the lily" that points to the Bride of Christ. The Bride of Christ will reign, and rule with Christ Jesus, who Himself created all wealth, and riches that exist! And what exceeding, abundant, and above all we could ever think glory and honour is His; and He shares all of this with His wife, the Bride of Christ, who hath made herself ready by following the instructions found in Paul's 100 chapters of SPIRITUAL COMPLETE gospel. To her, the Bride of Christ, Jesus says in REVELATION 3:9 & 10 -- *...behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* Yes indeed*Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these...* LUKE 12:27.

LUKE 12:28 *If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.* Basically Jesus here is further expounding upon His earlier statements found in LUKE 12:23 & 24, which we studied earlier. LUKE 12:23 *The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?* What seek ye, and whom seek ye are both questions asked of Jesus in scripture. (Study JOHN 1:38, and JOHN 18:4 and 7.) Here in verse 31 of LUKE 12 we find that we are to *...seek ye the kingdom of God...* and the full overcomer learns in his or her walk with the Lord to *...seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you...* ...MATTHEW 6:33. Think about this for a moment, whom did the Apostle Paul put first in his life? We shouldn't have to give too much thought to this to answer that the Apostle Paul put the Lord first in his own life from the time he got saved on the road to Damascus, until the day he left this earth. Paul sought the kingdom of God first, and in the end he attained God's best, which fact will be fully revealed unto us at the Lord's coming. If we too truly follow Paul as he followed Christ, we too will end up with God's best, and in that rib portion company of Saints from the body of Christ known as the Bride of Christ.

Let's read these verses again: LUKE 12:28 *If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.* Brother Hawkins here wrote: "These illustrations refer to much more than natural provisions. They are principles which apply to spiritual growth, and clothing which come to us only by faith. We may take the provisions of the Word of God, but only He can obtain the result of "growing up into Him in all things" ...Ephesians 4:15. Only He can produce the glory of that spiritual "lily" in our lives. Our responsibility, whether in the natural or spiritual is to "Seek ye the Kingdom of God; and all these things shall be added unto you" LUKE 12:31. The word "seek" indicates our choice in the matter. God will not force us to be spiritual, nor to believe Him for our natural needs. As a Father, He knows that we have need of these things, but making eternal riches a priority, must be our own decision." {End of quoting Brother Hawkins for now.}

LUKE 12:32 *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.*

When the Lord says: "fear not, little flock," who is he talking too? As we read this he is talking to us. We find the phrase "little flock" only this one time in scripture. Are you the "one" He is speaking too? Read again what Jesus says in verse 32: *...for it is your Father's good pleasure to give you the kingdom.* Think about this, for He is speaking to believers, and we find the phrase "**give you**" thirty-seven times in the Bible. Again thirty-seven is the number associated with THE WORD OF GOD, and The Word of God is Jesus according to REVELATIONS 19:13. It was *...your Father's good pleasure to give you...* Jesus. It was *...your Father's good pleasure to give you...* Jesus *...That whosoever believeth in him should not perish, but have eternal life...* ...JOHN 3:15. Stated another way, it was *...your Father's good pleasure to give you...* eternal life. It was *...your Father's good pleasure to give you...* Jesus, who prayed to the Father to **give you** the Comforter, which is the Holy Ghost that he may abide with you forever! It was *...your Father's good pleasure to give you...* the Apostle Paul, that he may present you as a chaste virgin to Christ according to 2 CORINTHIANS 11:2. It is *...your Father's good pleasure to give you...* the word of His grace, which is able to build you up, and to **give you** and inheritance among all them which are sanctified, according to ACTS 20:32. It is *...your Father's good pleasure to give you...* the kind of manifold tests, and trials so that

if we suffer with Him, that we may reign with Him as a joint-heir wife, according to ROMANS 8:17 & 18, and 2 TIMOTHY 2:12! *It is your Father's good pleasure to give you the kingdom...* ...LUKE 12:32.

Let's now read LUKE 12:32 again: ***Fear not**, little flock; for it is your Father's good pleasure to give you the kingdom.* The key that unlocks all of these things we just mentioned that He wants to **give** you is found in the first two words of this verse: **Fear not**. We find in our English King James translation of scripture the words "**fear not**" 62 times. Both the Hebrew and Greek words that translate into "**be not afraid**" also translate into "**fear not**." In other words these phrases are totally interchangeable. Both of these phrases "**be not afraid**," and "**fear not**" are really the backbone of faith. Both of these phrases urge the listener to put his or her confidence in the Lord. Both of these phrases in the strongest manner possible encourage the hearer to move forward and become a full overcomer! The full overcomer learns in his walk with the Lord to "**be not afraid**," and "**fear not**," not seeing the otherwise impossible obstacles face them, but with faith diligently seeks God's guidance to direct their footsteps, having their eyes always focused upon the Lord. Let's consider some scripture, which helps emphasize this very fact.

In studying ROMANS 4 we find that Abraham is noted to be the father of those who also walk in the steps of faith. {See ROMANS 4:12.} In ROMANS 4:3 we also are told that *...Abraham believed God, and it was counted unto him for righteousness.* {See also GENESIS 15:6.} The faith of Abraham is talked about more than anyone else's in HEBREWS 11. {See HEBREWS 11:8-19 quoted below.} Having noted all of these facts, it is no wonder then that the first time we find the words "**fear not**," which is equivalent to "**be not afraid**" in scripture, is when God speaks these words to Abraham (then called Abram) in GENESIS 15:1 *After these things the word of the LORD came unto Abram in a vision, saying, **Fear not**, Abram: I am thy shield, and thy exceeding great reward.* Abraham grasped on to this concept of "**fear not**" by faith, and here is what HEBREWS 11 notes of Abraham, and his faith. HEBREWS 11:8 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.* Abraham became an Old Testament because he followed God's instructions to him in GENESIS 15:1 to "**Fear not**." Isaac too was given the very same encouragement from the Lord in GENESIS 26:24 *And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: **fear not**, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.*

The faith of Moses is also mentioned also several times in HEBREWS 11. The words "**be not afraid**," and "**fear not**" are frequently found in the mouth of Moses. Words he learned first hand by totally putting his complete faith in God. Moses parents were able to first install these concepts into his heart, for they too were parents who had learned the overcoming principles of "**be not afraid**," and "**fear not**." Moses parents were not afraid of the Pharaoh's commandments, for we read in HEBREWS 11:23 *By faith Moses, when he was born, was hid three months of his parents, because*

they saw he was a proper child; and they were **not afraid** of the king's commandment. Then we read this of the faith of Moses starting in HEBREWS 11:24 *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.* Note some of the Old Testament portions of scripture where we find the words “**be not afraid,**” and “**fear not**” coming from the mouth of Moses, that man of full overcoming faith. EXODUS 20:20 *And Moses said unto the people, **Fear not:** for God is come to prove you, and that his fear may be before your faces, that ye sin not.* (The following portions of scripture come from DEUTERONOMY. Recall that the words recorded in DEUTERONOMY are the final counsels of Moses delivered unto the children of Israel before they went on to cross the Jordan River and began to possess the promise land.) DEUTERONOMY 1:21 *Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; **fear not,** neither be discouraged.* DEUTERONOMY 20:1 *When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, **be not afraid** of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. 2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, 3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, **fear not,** and do not tremble, neither be ye terrified because of them; 4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.* DEUTERONOMY 31:1 *And Moses went and spake these words unto all Israel. 2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. 3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said. 4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. 5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 Be strong and of a good courage, **fear not,** nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. 7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: **fear not,** neither be dismayed.* These words of Moses, and especially the words found in verses 6 through 8 did not fall on deaf ears, and in fact, the Apostle Paul with great confidence in the Lord repeated this theme of Moses in HEBREWS 13:5 & 6 where we read: *...for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will **not fear** what man shall do unto me.*

After Moses came Joshua. Though Joshua is not mentioned by name in HEBREWS 11, one of his stories of faith is remembered in HEBREWS 11:30. HEBREWS 11:30 *By faith the walls of Jericho fell down, after they were compassed about seven days.* Let's note some of the words the Lord Himself spoke unto Joshua at the time he began to lead Israel after the death of Moses. JOSHUA 1:1 *Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down*

of the sun, shall be your coast. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage; **be not afraid**, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

We have been discussing some thoughts from what Jesus said in LUKE 12:32 ***Fear not, little flock; for it is your Father's good pleasure to give you the kingdom...*** and so far our focus of thought has centered around the words “**fear not**,” which is equivalent to “**be not afraid**,” and both of these terms are greatly manifest in our world today, but in the negative sense. We are being bombarded everyday in the news about the Covid virus, and it's variants, but the message conveyed is not “**fear not**,” nor “**be not afraid**” of this enemy, but rather to be afraid, and live in fear. We are never going to hear from our public officials the words of the Lord we just read in JOSHUA 1:9 *Have not I commanded thee? Be strong and of a good courage; **be not afraid**, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* When was the expiration date of this statement? Look again at JOSHUA 1:5, which says: *...as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee...* and earlier in this verse God said *...all the days of thy life!* There is not an expiration date on the word of God! Recall what the Holy Ghost inspired our Apostle Paul to write in ROMANS 8. ROMANS 8:31 *What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Now note the last part of LUKE 12:32 ***Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*** Let's focus for a few minutes on the phrase “**good pleasure**,” which is a term found six times in scripture, and four of the “**good pleasure**” statements are found written by our Apostle Paul. All four times when Paul writes “**good pleasure**” it is reference to God the Father's “**good pleasure**” of His will. EPHESIANS 1:5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the **good pleasure** of his will...* ...EPHESIANS 1:9 *Having made known unto us the mystery of his will, according to his **good pleasure** which he hath purposed in himself.* PHILIPPIANS 2:13 *For it is God which worketh in you both to will and to do of his good pleasure.* 2 THESSALONIANS 1:11 *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the **good pleasure** of his goodness, and the work of faith with power.*

Here in LUKE 12:32 we find ***...it is your Father's good pleasure to give you the kingdom.*** It is the grace of God that gives us anything, and everything we have, and it has always been ***...your Father's good pleasure to give you the kingdom.*** Speaking of the grace of God, we know that five is the number of GRACE, so it shouldn't be any surprise to us that we find the phrase “**to give you**” exactly five times in scripture. The other four scriptures that mention the phrase “**to give you**” are as follows: (1) LEVITICUS 25:38 *I am the LORD your God, which brought you forth out of the land of*

Egypt, to give you the land of Canaan, and to be your God. This of course was spoken unto Israel. Earlier we read in NEHEMIAH 9:21 *Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.* How did the Lord sustain them in the wilderness for forty years? He fed them manna for forty years! EXODUS 16:35 *And the children of Israel did eat the **manna** forty years, until they came to a land inhabited; they did eat the **manna**, until they came unto the borders of the land of Canaan.* There are seventeen verses of scripture where we find the word “**manna**,” and seventeen is the number meaning VICTORY IN CHRIST JESUS. The word “**manna**” is found nineteen times in these seventeen verses, and nineteen is the number of FAITH. God gave the children of Israel manna to eat for forty years in the wilderness until it was time to give them the land of Canaan. Again LEVITICUS 25:38 tells us: *I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.* The next (2) “**to give you**” statement is found in JOSHUA 9:24, *And they (the Gibeonites) answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.* (3) JEREMIAH 29:11 *For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.* And the last (4) of the five “**to give you**” phrases found in scripture is found in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Even though Paul spoke this unto the Ephesians elders, he was also speaking this to us, and of course we know it was Luke by the inspiration of the Holy Ghost, who wrote this down for us to latch onto. Brother Copley in his own comments of this verse wrote “To my mind, this is one of the most powerful portions of Holy Writing.” In the grace assemblies we are familiar with, and especially here at Living Waters Tabernacle, the emphasis has been upon the joint-heir inheritance that the Bride of Christ shares with Christ Jesus, which cannot be expressed in a few short words.

Let me give one a quick rundown of what I got out of this years camp, as it relates to what is found here in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Brother Henry Smith gave us at camp about three hours in a two-day study of GENESIS 1, where he was able to partially unfold some of the treasures of creation as they pertain unto us. From the ages past God had a plan for you and me. For about six thousand years now man has been walking upon the face of the earth, and the ultimate purpose of God’s plan for man is about to take place, when the marriage of the Lamb is come. God wants “**to give you**” His Son as Bridegroom. When the marriage of the lamb is come there will be no more time to get ready for His coming, because as to this event, time shall be no more. The Bride of Christ will rule and reign with Him a thousand years as 1 CORINTHIANS 15 teaches. And then down the road as REVELATION 21:1 teaches there will come the time of a new earth, and a new heaven, because the first heaven, and the first earth were passed away, and there was no more sea. From the ages past God’s plan for you and me was to give us the opportunity to be ready when Jesus comes to catch His Bride away. This plan was foretold in GENESIS 1, but Brother Henry Smith ran out of time, and words to bring this to the conclusion God has revealed unto him, and to many of us, who know the bridal message. God created man, and gave us the 66 Books of The Word of God, to reveal His plan of salvation and so much more to us, so “that in the ages to come he might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus,” as EPHESIANS 2:7 tells us. So these most important words Brother Copley noted in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified...* also points to the same conclusion that Brother Henry Smith pointed us toward, which is found in REVELATION 21:7 *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.* He wants “**to give you**” God’s best!

The Parable of the Rich Fool concludes as follows: LUKE 12:32 *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.* Brother Hawkins wrote this of verse 33 & 34: "The desires which God requires are those of the heart, and not of the lips only. *"For where your treasure is, there will your heart be also."* Men are controlled by their inner-most desires, therefore those affections must be set "on things above, and not on things on the earth" ...COLOSSIANS 3:2. Having such a heart for heavenly treasure dictates our manner of life." {End of quoting Brother Hawkins.} Where is your treasure?

To conclude my thoughts concerning the Parable of the Rich Fool I would like to bring our attention to focus upon what we hopefully have learned in our studying the deeper truths revealed in Paul's gospel message. Having grown up in this church I perhaps have a different perspective than some, who haven't had the same opportunity that I have had. There are several however in this meeting, or from this meeting, who have also for years heard the rich gospel messages we have been privileged to hear, whether in person, or by tape, CD, or internet. The Apostle Paul too had several followers, who followed his rich gospel message for years, even a couple of decades, and he mentioned over a hundred of such followers in his epistles, and we talked about most them in our study on the life of the Apostle Paul. So how many of Paul's followers went on to have God's best? We cannot answer that question for only God knows this answer. To some of these racecourse runners Paul wrote in GALATIANS 5:7 *Ye did run well; who did hinder you that ye should not obey the truth?* That is quite a question isn't it? There have been untold thousands of believers down through the centuries since Paul wrote this, who have had the eyes of their understanding enlightened to the hope of His calling, and to what the riches of the glory of His inheritance in the Saints is, and have, like Demas, forsaken Paul's teaching, having loved this present world more than the deeper things of God. And the fact is these of Demas mindset are going to be found among the innumerable multitude of REVELATION rather than in that small rib portion company known as the Bride of Christ. Demas was unwise spiritually speaking, and we should all be thankful for the rich treasure we have in Christ Jesus, and not squander our opportunity to have God's best, which is to be the Bride of Christ. EPHESIANS 5:17 *Wherefore be ye not unwise, but understanding what the will of the Lord is.* The Bride of Christ will be proved, tried, and tested, and will have kept the word of His patience. In the end of Paul's life in 2 TIMOTHY 4:11 Paul writes: *"Only Luke is with me."* It was only Luke who wrote us the Parable of the Rich Fool, and don't you think he too wondered about these very same things? Luke followed Paul as Paul followed Christ, and was given the opportunity, and the privilege of writing 52 chapters of God's Holy Word. Study COLOSSIANS 4:14 and PHILEMON 1:24 and note that Luke and Demas worked side-by-side in their fellow-laboring with the Apostle Paul. There is no comparison between what Luke took in, and what Demas took in for they both had the very same opportunity. The difference is the deeper truth of Paul's gospel message was laid ahold of by Luke more so than by Demas. Demas means "popular," or "of the people," and certainly Paul's gospel message isn't "popular." Brother Copley notes that Demas turned away from Paul's gospel message, and preached a more popular gospel. Let me say it this way, how many today preach that if we suffer with Him, we will reign with Him? {Study 2 TIMOTHY 2:12.} Is it popular to preach ROMANS 8:17 & 18? -- *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* The answer is no, this is not a popular message, nor is it a message one hears expounded upon by television ministries. At their best the television ministries preach to the innumerable multitude, and talk politics more than the word of God. Luke suffered the same shipwreck Paul did in ACTS 27, and continued following Paul, and the leading of the Lord until the end. May we be found among those who truly appreciate the exceeding and abundant riches of God's great grace towards us!