

LEARNING FROM THE PARABLES OF CHRIST

Matthew 11:28-30

Mark 4:1-12 & Matthew 13

Wednesday, October 26, 2011

7 PM - 8:30 PM

“THE PARABLE OF THE BLESSED FOOL”

Luke 12:13-21

THESIS: Within the mix of affection, appetite and action, great diligence is necessary to guard against the evils of jealousy, envy and coveting.

INTRODUCTION

The parable is an extended figure of speech in which one thing is likened to another. “A parable is a saying or story that seeks to drive home a point the speaker wishes to emphasize by illustrating it from a familiar situation of common life” (Zondervan Encyclopedia of the Bible). The parable will illustrate truth; impart instruction; and increase information.

In the parable of “The Blessed Fool” our study under the Guidance of the Holy Spirit will spiritually strengthen your thinking and attitude in Christ Jesus. In the words of Scripture, *“if you then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth”* (Colossians 3:1-2). What benefit is it to get everything we see, we want and/or we desire and once it’s gotten, end up with nothing? This is “one” of the lessons of this parable. The focus of man is too much on earthly things: worldly purposes, worldly position, worldly possessions, worldly property, worldly plentifulness, worldly pleasures and worldly philosophy. The distinct contrast between Christ and the man, just prior to the pronouncement of the parable, reveals a significant difference for notice. The “man’s” mental state and thinking were on selfishness, worldly substance and money (things of the earth). On the other hand, Christ’s main objective was Heavenly Things. Listen to Him in Matthew 6:19-21, *“Lay not up for yourselves treasures upon earth... But lay up for yourselves treasures in heaven... For where your treasure is, there will your heart be also.”* Many of the serious flaws in our Spiritual Lives are due to our preoccupation with earthly things and worldly things.

Name some of the “spiritual flaws” you think believers are preoccupied with today:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

BODY

The man in this parable is called “The Blessed Fool” because he has received the Favor (The Blessings) of God without the acknowledgment of God whatsoever. God Allows His “sun to rise on the evil and the good and sends His rain on the just and unjust” (Mt. 5:45). If we would only adhere to the Wisdom of The Word of God. “Trust in the Lord with all your heart; lean not unto your own understanding; and in all your ways acknowledge Him, and He Directs and will Guide your path” (Prov. 3:5-6). One of the believer’s “Spiritual Flaws” is he does things his own way; and in so doing he misdirects his own path. This is when we can become “Blessed and Foolish” at the same time. The man of the parable asked Christ to make a judgment on material things. Even though the man had probably listened, as he set through Christ’s teaching and preaching, he missed the mark of the Messages: Salvation from sin, Reconciliation with God and The Coming Kingdom of Heaven. The man’s mind and aspiration are for earthly things and worldly possessions. Deceived by worldly possessions he is prevented from acquiring the possessions of Heaven: conversion, cleansing and citizenship, which no one can take away. So Christ refuses to be a judgmental-decision-maker about worldly possessions. The Hebrew Law of Inheritance was set for this issue (Deut. 21:15-17). He came that men might have Life and have that Life more abundantly and not judge on the Law of Inheritance to the satisfaction of self-absorption, greed and covetousness.

I TAKE HEED & BEWARE - In v. 15 Christ turns to the innumerable multitude of people. He says,

- A. “Take heed,” meaning pay attention, let not your sight be misled; and turn yourself to what I’m about to teach.
- B. “Beware,” guard yourself from the enemy, watch and keep alert against temptations, which include “*covetousness*”.

(Define covetousness)

“For a man’s life consists not in the abundance of the things which he possesses.”

Christ now speaks the parable of the rich fool.

II TEACHINGS OF THE PARABLE

Three important things are learned.

A. Life is not held together by the things possessed (v. 15-19).

B. Your soul may be sought after and demanded of you tonight (v. 20)

C. Riches not being a permanent possession, someone else will get it (v. 20-21)

III THE MAN OF “I” & “MY”

Completely filled within the parable is the egocentrism of the man. Everything is viewed in relationship to himself. He is self-oriented. This is seen in the constant use of the words “I” (6 times, v. 16-19a) and “My” (5 times, v. 17-19). Let’s see if we find representative substance for these two (2) words: “I” and “My”.

A. “I” 6 times:

1. **Self-Centered** (occupied & concern w one’s own affairs)
2. **Self-Deception** (deceiving one’s self as to one’s true feelings, motives, circumstances, etc.)
3. **Self-Righteous** (filled w conviction of being morally superior or more righteous than others)
4. **Self-Directed** (the act of ordering, managing, supervising one’s purpose & manner of life)
5. **Self-Indulgent** (the act of yielding to the wishes or desires of oneself, or another, w’out discipline or restraint)
6. **Self-Complacent** (self satisfied in a smug way: self-satisfied to an annoying degree)

B. “My” 5 times:

1. **Lofty (in the negative sense)**
2. **Mine**
3. **Narrow-Minded**
4. **Out-of-Touch**
5. **Possessive**

By setting priorities “right” and in accordance with the teachings of the Word of God, the “I” and “Me” complex (selfishness) can be brought under control and eliminated. As a poet once said, “we must go from all of self, to none of self.” Set affections on Things Above, Spiritual Things. Be a wise man with wisdom that is from above (James 3:13-18). Reject conflict, worldliness, lusts and pride. Submit to God and draw near to Him (James 4:1-17).

CONCLUSION

In summary, we are warned to be on guard against: 1) C....., 2) V..... and 3) S.....:

A. C _____

B. V _____

C. S _____

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