



## "THE 41 PARABLES OF JESUS CHRIST"

28 general and 13 kingdom of heaven parables

### **Parable #1 - "TWO DEBTORS"**

READ [Luke 7:36-39,40-43,44-47,48-50](#)

The 1st general parable of 28

### **BACKGROUND:**

In 445BC, with **one Bible week** equating to **seven years** (a prophetic year being 360 days), God commanded that **seventy weeks** each of **7 years**, would be determined upon Israel, that is ... **70 weeks x 7 years = 490 years** ([Daniel 9:24-27](#)).

This time frame is broken into **four** time periods of (a) **7 weeks +** (b) **62 weeks +** (c) the mystery church age of about 2,000 years + (d) **1 week = 70 weeks** and is explained as follows:

#1. **Seven** weeks of years is **7 x 7 = 49** years ... the time it takes to restore and build Jerusalem from 445BC to 396BC.

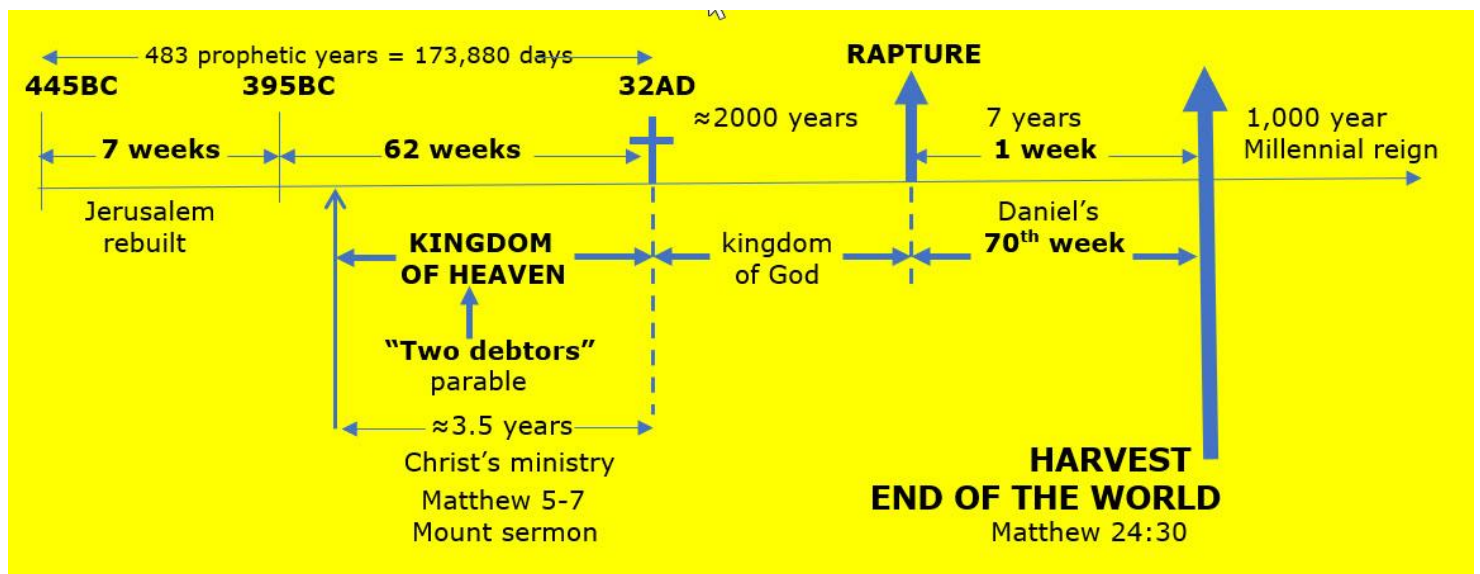
#2. **Sixty two** weeks of years is **62 x 7 = 434** years ... the time from the building of Jerusalem in 396BC to Christ being cut off at the cross in 32AD.

#3. The church age of approximately 2,000 years

#4. **One week** of years is **1 x 7 = 7** years ... this is the seven years of tribulation of God's wrath upon the earth, that takes place after the rapture ...called **Daniel's 70<sup>th</sup> week**. The following **Timeline** will help (not drawn to scale):

### **DANIEL 9:24-27**

*"Seventy weeks are determined upon thy people and upon thy holy city ... from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks**, and **threescore and two weeks** ... after **threescore and two weeks** shall Messiah be cut off ...*



### Parable #1 - "TWO DEBTORS" READ [Luke 7:36-50](#)

This has the **sinner woman** anointing Jesus' feet with the **alabaster box of ointment**, teaching us that with **many sins forgiven, much love** is returned ... and vice versa, with the self-righteous Simon the Pharisee with 'little sin' ... not needing much forgiveness.

Simon (**not** the apostle Simon Peter), a self-righteous Pharisee ([Luke 18:12](#)) ... sets a trap for Christ ... that if Christ was truly a prophet, did he **not** know that association with Gentiles, a 'dreadful' sinner in this case ... an infamous and well-known woman prostitute around town ... was forbidden? But Christ set a trap for Simon ... did he **not** know that Christ was the new high priest, God himself manifest in the flesh ([1 Timothy 3:16](#)) ... that could forgive sins and deserved the magnitude of love shown by the forgiven woman? ([Mark 2:7](#))

There have been **three Bible events** showing the **two** elements necessary for the investiture of the high priest:

1. **Aaron being anointed** with **oil** and baptised with **water** ([Exodus 29:7, 21](#); [Exodus 40:12-13](#)).
2. **Christ being anointed** by God with **oil** and baptised with **water** ... the oil being the descending 'dove' Spirit of God ([Matthew 3:16-17](#))
3. **Christ being anointed** by the woman with the spikenard ointment **oil** and the baptism with the **water** of the woman's tears ([Luke 7:28](#)).

With Simon ignorant that Christ was the new high priest, the whole episode ends with Christ forgiving the not 'to-be-touched' Gentile prostitute sinner of her sins ... because he was God ([Mark 2:7](#)). Christ had the **triple certificate** ... being **God, prophet and high priest!**

This parable of the two insolvent debtors, asks of Simon with "Who would show more love to the creditor ... both having been forgiven ... the one owing ten times more than the other?"

Of course the answer is obvious ... the greater the forgiven debt would mean the greater love shown to the creditor.

The woman? ... much sin forgiven much love shown in return. The more we express our sorrow for sin, greater will be our love to Christ ... thereby showing clearer evidence we have of the forgiveness of our sin.

Simon, a self-righteous Pharisee with good works ... and not a bad sinner in his own estimation according to his own standards ([Luke 18:12](#)) ... doesn't need much forgiveness ... therefore **little love** is shown toward Christ with a **loveless welcome** to a meal ... no kiss, no water for the feet or oil for the hair.

He does not realise that though he keepeth the whole law and yet **offend in one point ... he is guilty of all** ([James 2:10](#)).

Like the woman, no matter what the magnitude of our sins, we must show a love like hers to Christ. Our own estimation of our sins is irrelevant ... indeed all the good things we do are nothing but filthy rags ([Isaiah 64:6](#)).

As Paul states "... **But where sin abounded, grace did much more abound:**" ([Romans 5:20](#)) ... and in return greater love to Christ will be shown.

### **CONCLUSION:**

Dear Reader do you show love toward Christ as the forgiven woman ... or are you like the loveless Simon who was shown up to have little love for the Saviour?

In his own estimation of himself, he was a pretty good bloke and not like others.

Do you have much sin to forgive or little sin in your own eyes?

Are you better than others?

Do they have more sin to forgive than you?

### **Please be reminded of the following:**

1. Compared to Christ we are as black as coal down a mineshaft at midnight ([Isaiah 64:6](#))
2. Just suppose you have only ever committed one sin in your life ... you will burn forever ([James 2:10](#)).
3. God demands perfection and nothing else ([Galatians 3:10](#))
4. Christ hath redeemed us from the curse of the law, being made a curse for us ([Galatians 3:13](#))

**As a Christian there are no big sinners and little sinners ... compared to Christ we are all forgiven wretched sinners like the above woman. Amen?**

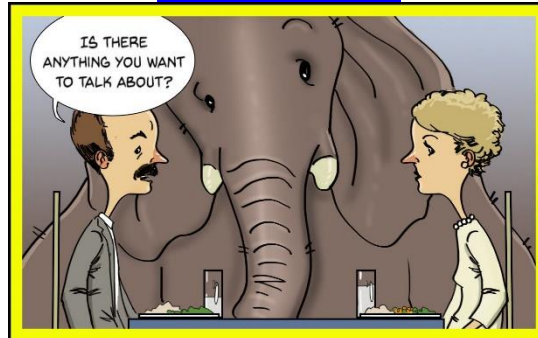
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# CHRIST'S PARABLES

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