

## ***The Parables of the Kingdom***

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|------|-------|---|
| 1.   | 13:24 | Wheat and tares                         |
| 2.   | 13:31 | Mustard tree and mustard grain          |
| 3.   | 13:33 | Meal and leaven                         |
| 4.   | 13:44 | Field and treasure                      |
| 5.   | 13:45 | All that the merchant had and the pearl |
| 6.   | 13:47 | The whole catch and the bad returned    |
| 7.   | 18:23 | The unmerciful servant                  |
| 8.   | 20:1  | The penny a day                         |
| 9.   | 22:2  | The wedding garment                     |
| 10a. | 25:1  | The wise and foolish virgins            |
| 10b. | 25:14 | The talents                             |
| 11.  | 25:14 | The talents                             |
| 12.  | 25:31 | The Son of man                          |

## ***The Likeness and the Essence***

The first six indicate that there is that which is 'like' the kingdom or which has the appearance of the kingdom, but as the parable unfolds it becomes clear that the essence of the kingdom is *within that* which is 'like' the kingdom.

There is that *associated* with the kingdom which is *not of the essence* of the kingdom.

## ***The Ten or Twelve Parables***

One may consider that there are ten parables of the kingdom (one of which has two parts to it).

Or one may consider that there are twelve parables, the last of which is not a parable but is the reality of all that has preceded, namely, when the Son of man appears in his glory and all is realised.

The reason for the ambiguity is that 25:14 simply states . . . for as a man etc. There is no 'like the kingdom of heaven' stated with it. And the last parable, the talents, is immediately followed, without any break by the coming of the Son of man but it is not stated to be a parable (and, of course, it is not).

However the narrative of the coming of the Son of man is very like the parables. And there is a sifting - like the parables. So one may see the narrative as fulfilling every single one of the parables, in reality.

Thus, I believe the sequence can be looked at in two ways, as above.  
And both ways are instructive.