

Yellow Highlighting = *Direct* Political Implications

Green Highlighting = *Indirect* Political Implications

No Highlighting = No Political Reference

Jesus Impact on Politics & Law in 55 Parables

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Four years of careful expository study and research on the 55 major parables of Jesus Christ, reveal the following data about His public addresses:

52.72% of Christ's public teachings had deliberate, direct and/or indirect political/legal connotations that were unmistakable to his contemporary audiences. These were teachings where Christ related self-governing principles to issues of civil society.*

47.27% of Christ's remaining public teachings focused upon issues of self-government and its relation to the governance of the spiritual world.

The old cliché "Jesus didn't talk about politics" is a popular fallacy stemming from our cultural decline and its unfortunate impact upon modern church doctrine. (Some call this "spiritual blindness").

* 12 of Christ's Parables had DIRECT political impact on His contemporary audiences.

* 17 of Christ's Parables had INDIRECT political impact on His contemporary audiences.

* 26 of Christ's Parables had no correlation with political/legal issues.

* 29 out of 55 Parables (52.72%) had a tangible impact on political issues of His day.

1. **Wise and foolish builders**

➤ Matthew 7:24-27: Jesus teaches on murder, adultery, divorce, oaths, retaliation, jurisprudence, love and hate, dealing with enemies, hypocrisy, charitable donations in public, prayer and fasting, righteous judgment, criticism, devotion and the golden rule.

2. **Children of the bride chamber**

➤ Matthew 9:15: Jesus gives this parable for the benefit of the “politically incorrect” prophet - John the Baptist’s - heartbroken disciples, who mourn his be-heading by Herod’s abusive and corrupt exercise of civil authority. Why was he be-headed? For publicly confronting wickedness in government.

3. **New cloth and old garment**

➤ Matthew 9:16: Jesus tells John’s broken disciples that they have gone through more than His own inexperienced disciples could yet bear to experience (if they were told what the future held for them as well – at the hands of an abusive Hebrew and Roman government).

4. **New wine and old bottles**

➤ Matthew 9:17: Jesus informs John’s broken disciples...“you are older and more experienced than My disciples. They have not yet endured the kind of suffering you now know, but they eventually will. But you can’t expect new, young disciples to be able to handle the prediction of coming pain until they are ready.”

5. Unclean spirit

- Matthew 12:43: Jesus teaches on “Kingdom” principles. The word “kingdom,” of course, is a synonym for “government.” Jesus discusses repentance on the levels of 1) self-government; 2) family government; 3) city government; 4) national government.

6. Sower

- Matthew 13:3-23
- Luke 8:5-15

7. Tares

- Matthew 13:24-30
- Matthew 13:36-43

8. Mustard-seed

- Matthew 13:31-32
- Luke 13:19

9. Leaven

- Matthew 13:33

10. Treasure hid in a field

- Matthew 13:44

11. Pearl of great price

- Matthew 13:45-46

12. Net cast into the sea

- Matthew 13:47-50

The seven parables of the present-day kingdom of the absent king.

13. Meats defiling not

- Matthew 15:10-15: Jesus battles the inappropriate cultural belief of his day, suggesting that the oral traditions (Mishna) was superior to the written Laws of Moses (Torah). Jesus reminds the legislators (Sanhedrin) that Levitical law required the death penalty for adult children who abuse their elderly parents. This, in contrast to His present company’s use of “Mishna” traditions to create convenient loopholes that allow abuse of the elderly. He further pronounces coming national judgment upon the whole nation for rejection of the “Living” Word.

14. Unmerciful servant

- Matthew 18:23-35: Within this teaching, Jesus endorsed the RIGHT of civil government to severely punish all criminal activity.

15. Labourers hired

- Matthew 20:1-16

16. Two sons

- Matthew 21:28-32: The discussion takes place in the context of the question to Jesus, “By what authority do you do these things?”

17. Wicked husbandmen

- Matthew 21:33-45: Jesus endorses the right of a family to seek and obtain justice (capital punishment) in the wake of pre-meditated murder.

18. **Marriage-feast**
 - Matthew 22:2-14
19. **Fig-tree leafing**
 - Matthew 24:32-34
20. **As in the days of Noah**
 - Matthew 24:37-42
21. **Man of the house watching**
 - Matthew 24:43: As a good servant takes precautions against theft and crime – so doth the diligent ambassador of God’s kingdom keep watch in the society (where he lives) against the spiritual causation of corporeal theft and crime – which can ultimately rob men of their eternal abode. Heavenly citizenship creates diligent earthly citizenship/stewardship!
22. **Faithful, and evil servants**
 - Matthew 24:45-51: As a good servant practices a diligent work ethic in the absence of His master, so doth the diligent ambassador of God’s kingdom avoid the dangerous temptation to enjoy distractions, justified by the warped mentality that says “My Lord delayeth His return.” Heavenly citizenship requires diligent earthly citizenship/stewardship!
23. **Ten virgins**
 - Matthew 25:1-13
24. **Talents**
 - Matthew 25:14-30: Jesus explains the concept of a delayed Kingdom...a kingdom of ambassadors who are warned by the words given to would-be doctrinal escapists who do not engage the present world, “thou wicked and slothful servants!” In contrast, the Lord says to the faithful, “I will make thee ruler over many things!” This is a parable delegating authority and jurisdiction to His ambassadors in His physical absence. Heavenly citizenship requires diligent earthly citizenship/stewardship!
25. **Sheep and Goats**
 - Matthew 25:31-46: Jesus promises to someday return and overthrow all wicked human governments across the globe.

*Seven parable of
the future
kingdom when
the King returns.*

26. **Kingdom, divided against itself**
 - Mark 3:24: A teaching on the subject of conflict in governing authority as it relates to other jurisdictions. (visible government)
27. **House, divided against itself**
 - Mark 3:25: A teaching on the subject of conflict in family government as it relates to other jurisdictions. (visible government)
28. **Satan, divided against himself**
 - Mark 3:36: A teaching on the subject of conflict in spiritual government as it relates to other jurisdictions. (invisible government)
29. **Strong man armed**
 - Mark 3:27
 - Luke 11:21: A teaching on the subject of self-government as it relates to other jurisdictions. (invisible government)
30. **Lighted candle**
 - Mark 4:21
 - Luke 11:33-36
31. **Seed growing secretly**
 - Mark 4:26-29
32. **Man taking a far journey**
 - Mark 13:34-37: Jesus explains the concept of a delayed Kingdom – a kingdom of ambassadors who are charged with the orders, “occupy until I return,” delegating authority and jurisdiction to the ambassadors in His physical absence.
33. **Blind leading the blind**
 - Luke 6:39
34. **Beam and mote**
 - Luke 6:41-42
35. **Tree and its fruit**
 - Luke 6:43-45: Indirect law and political impact as it serves for the self-governing justification of men judging men and provides the doctrinal New Testament rationale (in perfect harmony with the same expressed in the Old Testament) for human courts, jurisdictions and civil authorities in general.
36. **Creditor and debtors**
 - Luke 7:41-47: Jesus approaches the city gates (city hall) with a triumphant crowd following him. Jesus speaks with ignorant civil rulers and praises John the Baptist while directly

Four parables to address the conflicts between all present governments, visible and invisible.

Three parables of righteous judgment, illustrating forbearance and forgiveness.

confronting the evil leaders who killed John and who also criticized Christ. In their presence, He forgives a sinner and justifies His act with this parable. Criticism against men of God will bring judgment against cities, states, and nations.

37. **Good Samaritan**

- Luke 10:30-37: A lawyer asks Jesus a legal question to test Him. Jesus responds with a parable that references personal responsibility with regard to station in life and governing powers of men who enjoy official positions as it relates to both criminal activity and human charity.

38. **Importunate friend**

- Luke 11:5-9

39. **Rich fool**

- Luke 12:16-21 (Verse 9: **Take thine ease, eat, drink, and be merry.** This was exactly the creed of the ancient Atheists and Epicureans. “*Ede, bibe, lude; post mortem nullavoluptas.*”)

40. **Cloud and wind**

- Luke 12:54-57: Jesus teaches that national-level tragedies are often harbingers of a spiritual problem. He used 2 recent national tragedies to forecast His nation’s coming judgment from God. His lesson was to teach that in the wake of national judgment, all men should repent with introspect and not merely assume those most directly affected by a recent tragedy were “greater sinners” than those who are less affected. The isolated incident may quickly engulf a whole society if the causation is not corrected.

41. **Barren fig-tree**

- Luke 13:6-9: Israel was about to receive “uprooting” – national level judgment – because they failed to produce the fruit they were created to produce. They had strayed from their God-ordained legal and political purpose – to spread the law of God with the nations of the whole world.

42. **Men bidden to a feast**

- Luke 14:7-11

43. **Builder of a tower**

- Luke 14:28-30
- (*Builder of a tower parable cont’d.*)
- Luke 14:33: A parable of militant *defense*: It is critical to finish the work of building a defensive security tower when a known enemy antagonizes your own. He was speaking in strict military or security terms, to an audience who would have immediately known this to be a depiction of a defensive watch-tower, something necessary to protect life and good.

44. **King going to war**

- Luke 14:31-33: A parable of militant *offense*: In the day of a call to arms, a soldier must love his family enough to leave them! He must love his King MORE than his wife, children, home, and lands! A dead soldier, who loved his King MORE, may fall in the battlefield while

protecting his family; but he has more value to his family – dead on the battlefield – than a man who didn't love his family enough to leave them for the fight. Through that man's cowardice (the one who wouldn't love His King "more"), his entire family and home will be destroyed when the enemy overtakes his village.

45. **Savour of salt**

➤ Luke 14:34-35: Salt was used two ways...positive and negative. In a positive sense, it was used to preserve food from bacteria and rotting. Even though it had a very negative action...that of destroying the bacteria that caused decay and rot, Jesus points out it is "good" because its negative actions bring positive results! Becoming a warrior can feel like a life filled with negative activities, but it's a "good fight of faith."

46. **Lost sheep**

➤ Luke 15:3-7

47. **Lost piece of silver**

➤ Luke 15:8-10

48. **Prodigal son**

➤ Luke 15:11-32

49. **Unjust steward**

➤ Luke 16:1-8

50. **Rich man and Lazarus**

➤ Luke 16:19-31

51. **Importunate widow**

➤ Luke 18:1-8: The justice of God is contrasted with human government's inefficiency and corrupt judiciaries.

52. **Pharisee and Publican**

➤ Luke 18:9-14

53. **Pounds**

➤ Luke 19:12-27: Behavior and faithfulness to care for the King's domain (while He's absent) is critical to receiving commendation or punishment when the King returns. The King is depicted to care about the condition of His kingdom, whether He is present or not. This is demonstrated in the fact that those who do NOT maintain it in His absence are severely rebuked.

54. **Good Shepherd**

➤ John 10:1-6

55. **Vine and branches**

➤ John 15:1-5