

Chapter 1 : The Cursing of the Fig tree

Jeremiah 18 Holman Christian Standard Bible (HCSB) Parable of the Potter. 18 This is the word that came to Jeremiah from the Lord: 2 "Go down at once to the potter's house; there I will reveal My words to you." 3 So I went down to the potter's house, and there he was, working away at the wheel.

In all times in their history the Jews were familiar with teaching by means of parables and a number of parables also exist in the Old Testament. Nature of parables of Christ[edit] Parables are one of the many literary forms in the Bible, but are especially seen in the gospels of the New Testament. Parables are generally considered to be short stories such as the Good Samaritan , and which are differentiated from metaphorical statements such as, "You are the salt of the earth. Although some suggest parables are essentially extended allegories, others emphatically argue the opposite. Kenneth Boa states that "Parables are extended figures of comparison that often use short stories to teach a truth or answer a question. While the story in a parable is not historical, it is true to life, not a fairy tale. As a form of oral literature, the parable exploits realistic situations but makes effective use of the imagination Some of the parables [of Christ] were designed to reveal mysteries to those on the inside and to conceal the truth to those on the outside who would not hear. Canonical gospels The three synoptic gospels contain the parables of Jesus. There are a growing number of scholars who also find parables in the Gospel of John , such as the little stories of the Good Shepherd John In Harmony of the Gospels, Cox and Easley provide a Gospel harmony for the parables based on the following counts: They list no parables for the Gospel of John. Some of these overlap those in the canonical gospels and some are not part of the Bible. The non-canonical Gospel of Thomas contains up to fifteen parables, eleven of which have parallels in the four canonical Gospels. The unknown author of the Gospel of Thomas did not have a special word for "parable," making it difficult to know what he considered a parable. The noncanonical Apocryphon of James also contains three unique parables attributed to Jesus. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables: Though seeing, they do not see; though hearing, they do not hear or understand. And we may be quite sure, that as "He knew what was in man" better than we know, He would not have taught by Parables, if He had not felt that this was the kind of teaching best suited to our wants. In the 19th century, Lisco and Fairbairn stated that in the parables of Jesus, "the image borrowed from the visible world is accompanied by a truth from the invisible spiritual world" and that the parables of Jesus are not "mere similitudes which serve the purpose of illustration, but are internal analogies where nature becomes a witness for the spiritual world". He suggests that Jesus did not form his parables merely as analogies but based on an "inward affinity between the natural and the spiritual order.

Chapter 2 : Saving Common Sense: The Parable of the Three Trees

As the potter's work was in harmony with the clay out of which he fashioned his varied vessels, so God's work will be in harmony with the mental and moral nature which he has given to us. It is to us an inexplicable problem - the harmony of the Divine sovereignty and human freedom.

What is the meaning of the Parable of the Fig Tree? Jesus told the Parable of the Fig Treeâ€”Luke The moral of that story is found in Luke The three entities in the story all have clear symbolic significance. The vineyard owner represents God, the one who rightly expects to see fruit on His tree and who justly decides to destroy it when He finds none. The gardener, or vineyard keeper who cares for the trees, watering and fertilizing them to bring them to their peak of fruitfulness, represents Jesus, who feeds His people and gives them living water. The tree itself has two symbolic meanings: As the story unfolds, we see the vineyard owner expressing his disappointment at the fruitless tree. He has looked for fruit for three years from this tree, but has found none. The three-year period is significant because for three years John the Baptist and Jesus had been preaching the message of repentance throughout Israel. But the fruits of repentance were not forthcoming. John the Baptist warned the people about the Messiah coming and told them to bring forth fruits fit for repentance because the ax was already laid at the root of the tree Luke 3: But the Jews were offended by the idea they needed to repent, and they rejected their Messiah because He demanded repentance from them. After all, they had the revelation of God, the prophets, the Scriptures, the covenants, and the adoption Romans 9: They had it all, but they were already apostate. They had departed from the true faith and the true and living God and created a system of works-righteousness that was an abomination to God. He, as the vineyard owner, was perfectly justified in tearing down the tree that had no fruit. However, we see the gardener pleading here for a little more time. There were a few months before the crucifixion, and more miracles to come, especially the incredible miracle of the raising of Lazarus from the dead, which would astound many and perhaps cause the Jews to repent. As it turned out, Israel as a nation still did not believe, but individuals certainly did John The compassionate gardener intercedes for more time to water and fertilize the fruitless tree, and the gracious Lord of the vineyard responds in patience. The lesson for the individual is that borrowed time is not permanent. In the parable, the vineyard owner grants another year of life to the tree. In the same way, God in His mercy grants us another day, another hour, another breath. But if there is no fruit, no repentance, His patience will come to an end, and the fruitless, unrepentant individual will be cut down. We all live on borrowed time; judgment is near. Let the wicked forsake his way and the evil man his thoughts.

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Chapter 24 "Captives, Remnant. When Jesus Christ told His disciples in Matthew 24, Mark 13, and Luke 13 of how it would be in the time of the end, in the last days, He told us to learn the parable of the fig tree. We are to learn it because within it is much wisdom that will come against those that live in the time of the end of this earth age of the flesh. We see that this captivity has already taken place, with the people, the king and all the leaders of the people already gone into Babylon. The parable that is given here is to let us know that the king of Babylon is coming. The king of Babylon of the end times is well documented in the Book of Revelation, and in Revelation 9: Michael and his angels fought against the dragon; and the dragon fought and his angels," [7] "And prevailed not, neither was there place found any more in heaven. Friend, we will see the king of Babylon of the book of Revelation, and that entire Book was written to our generation, the generation of the fig tree. When Satan comes, he will come posing as the true Christ, and that is why he is called the Antichrist. Antichrist fully translated means "instead of Christ [Jesus]". That means that when Satan does come, he is going to claim that he is the true Christ, before the temple of God in Jerusalem. Satan is called the king of Babylon. Well this parable of the fig tree is a simple story that will tell us exactly what will take place. Picture a temple in Jerusalem, with two baskets of figs sitting on the steps before the temple. That is the setting. Notice also that it names the name "Jeconiah", and we know him by the name of Jehoiachin. Remember back a few chapters, God changed his name because of his evil. The name "Jehoiachin" means, "one whom God appoints". Jeconiah means "one whom God established". It is saying that God put him there in captivity. We know that this tree was set out in the year when Judah only returned to Jerusalem to establish the tiny nation of Israel. And with them came the very good figs, and the very bad figs. And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. This parable will take you all the way back to the beginning in the Garden of Eden. The figs came into the garden of Eden after the sin where Eve was deceived, or wholly seduced by Satan, and from that sexual union came a child named Cain. Friend it is time to grow up, as to what took place in the garden of Eden. It was intercourse between Eve and Satan, and not the eating of apples. It happened in the fig grove, and that is why fig leaves were used to cover their parts of the sin. They made aprons to cover their sin, and not masks to cover something they had eaten. This is all part of what Christ meant when He said for us to "learn the parable of the fig tree. Jesus is talking here of the Kenites, those offspring of Cain, the son born to the sexual union between Eve and Satan, the Serpent, also known as the "tree of the knowledge of good and evil" in the Garden of Eden. We see that part of them are very good and part of them are very bad, and they will have slipped in and mixed with the tribe of Judah. We will read more of this in Jeremiah It is to these Kenites that this false Messiah has returned to, and most of the world will be taken in also. Even most Christians will think Satan is Jesus that has come to rapture them away. They will do this because they are Biblically illiterate. However those that know what is coming have nothing to worry about, because God will protect His own, those sealed with the Word of God in their minds and hearts, which is the "seal of God in their foreheads". You are going to be taken into captivity "for your good". Remember what Mark God is going to use His elect to draw those simple pictures so that the people world will listen to you speak, and there will be no language barrier. That was the tongue that was spoken on Pentecost Day, and that is the tongue spoken of by Joel in Joel 2: This parable is to document the fact that everything that is going to happen to you is for your good. Even when it looks like the whole world is crashing around you, it is for a purpose for God to test you that He may use you at His appointed time. The purpose of this captivity happening is that many will ultimately come to Christ, and come to know His salvation that would not, had the captivity and witnessing taken place. The Holy Spirit Himself will use those elect that are delivered up before this king of Babylon, and the message will go out world wide in every tongue on the face of the earth. It is written and it will come to pass. These are the events which are the seven seals of Revelation and the seven trumpets that sound their taking place, God is saying that then He will establish them forever.

Friend, this has to do with the end times, and our generation is the generation that will live to see it all come to pass. That part of our true brother Judah will always be there, and they will never be moved from that location in the nation of Israel, as well as Jerusalem. In the closing chapters of Ezekiel, for Ezekiel it tells you exactly what will take place in the Millennium age in Jerusalem, as well as the rest of this earth. God is going to give all of His people the unction to know the truth when they hear the truth. The book of Hosea tells us of the returning of His people to Him, after the time of separation when God had divorced them. God wants your loyalty, and your love toward Him. The parable of the tares are directly tied to the parable of the fig tree. There is an important reason that Christ cursed the fig tree, it is because when they understand the parable they will see the events come to life from off the pages of His Word. They are the signs of our times that allow our generation to keep from being deceived. It is the bad figs that we have to watch out for, because they are the ones that allow Satan to operate, and succeed in. This then is a type of what shall come to pass that we shall see. That is what prophecy is all about, remember what Paul said in I Corinthians Remember that there were two baskets setting before the temple, and this is addressing the evil figs, which cannot be burned up or consumed. Zedekiah means "the gift of Yahoveh" and his name was changed to "the justice of God". We see that there is justice in this because God warned him over and over through Jeremiah, and he refused to listen. It is the same in this generation, the people and the rulers are warned over and over what is about to happen, yet they would rather give a deaf ear, and not pay attention. Babylon is coming and it will happen exactly as it is written. There will be no kingdoms left on the face of the earth, Why? Because they will all be part of the one world system that controls the entire earth. Then when they were finally released to return to rebuild the city, the walls and streets of Jerusalem, there was a large mixture of these Kenites [Nethinims] with them. Ezra told us that they were the ones that had taken over the priesthood and the duties of the scribes, in the return, and about half of those claiming to be of Judah were actually Kenites. In the historical sense, it came to pass exactly as it reads. Famine and pestilence claimed the lives of many that lived in Jerusalem and the surrounding area, and those that gave a fight were taken by the sword. However in the futuristic sense, looking forward to the time when the king of Babylon of Revelation comes, after he as been allowed to do his deception and evil deeds, he will be placed in the abyss, in the pit and held until the end of the Millennium age, when he shall be released for a short season, and following that, sent into the fire. This is the second death. That is why we must take care of the religious practices we accept today. Many times one of the religious forms looks just like the other. It usually starts, when you are Christian, with a question; "Do you love Jesus? Amos warns us in Amos 8: He threw the money changers out of His temple, and let the the mite infested doves fly away. Friend, when our Savior Jesus Christ returns, the Kenite money changers and their ways, and systems, will be gone. Those artificial methods of sacrifice and shortcuts to worship will be gone, and the sword of the Lord, which is the truth of His Holy Word is what will be left. So lets pay special attention to the parable of the fig tree. We read in Mark 13 that seven things will happen at the end of this earth age. These are the same seven things that are given in the Book of Revelation that seal the end of the age of the flesh man. They are the seven seals and seven trumpets, and within this, the beginning is marked by the parable of the fig tree. Summer is the time of the harvest of this earth age. It is important to know the horticulture of the fig. What is the subject of this parable? We are talking of the return of Judah to Jerusalem, and the establishing of a nation made up of both the good and bad figs. That shoot then is the nation of Israel, and it was planted in May 15, We are living in that generation that the shoot was first placed in Palestine and Jerusalem known as the nation of Israel today. Both of the baskets of figs, the good and the evil, which is the true brother Judah mixed with the Kenites, are in there home land, and this has never happened before in history. So you see that those that first witnessed this come to pass are pushing their elder years in life. Remember that those Kenites are the sons of Cain that came through the sexual union between Eve and Satan in the Garden of Eden. This is why we have observed the one world system taking over the supreme authority for the nation of the world, and many religions mixing and blending into a common form. This is why Jesus told us to learn it so that we would not be deceived. That generation will see all the signs, and they will be present when Satan comes to deceive the entire earth. They will also see the coming of the Lord, and be changed in an instant, in the wink of an eye into their spiritual, incorruptible and immortal bodies at the

sounding of the seventh trump. Friend, there will not be any rapture, or fly-away in this generation or any generation. You are going to be here for all the prophecies to be completed in Mark 13, the entire Old Testament, and the Book of Revelation. That is the parable of the fig tree, and that is why Jesus said to learn it.

Chapter 4 : Parable of The Fruit--Tree of Life - Lord's Words Explained

What is the meaning of the Parable of the Fig Tree? Question: "What is the meaning of the Parable of the Fig Tree?" Answer: Jesus told the Parable of the Fig Treeâ€”Luke â€”immediately after reminding His listeners of a tower over the pool of Siloam (John) which unexpectedly fell and killed eighteen people.

My shared views of politics, religion, and life from the typical to the extraordinary, the sacred to the profane, the real to the imagined, the right to the left, and the right to the wrong. I could be filled with gold, silver and precious gems. I could be decorated with intricate carvings and everyone would see the beauty. I will take kings and queens across the waters and sail to the corners of the world. Everyone will feel safe in me because of the strength of my hull. People will see me on top of the hill and look up to my branches and think of the heavens and God and how close to them I am reaching. I will be the greatest tree of all time and people will always remember me. The tree was happy, because he knew that the carpenter would make him into a treasure chest. I should be able to sell it to the shipyard. When the woodsmen came upon the third tree, the tree was frightened because he knew that if they cut him down his dreams would not come true. When the first tree arrived at the carpenters, he was made into a feed box for animals. He was then placed in a barn and filled with hay. This was not at all for which he had prayed. The second tree was cut and made into a small fishing boat. His dreams of being a mighty ship and carrying kings had come to an end. The third tree was cut into large pieces and left alone in the dark. The years went by and the trees forgot about their dreams. Then one day, a man and woman came to the barn. She gave birth and they placed the baby in the hay in the feed box that was made from the first tree. The man wished that he could have made a crib for the baby, but this manger would have to do. The tree could feel the importance of this event and knew that it had held the greatest treasure of all time. Years later, a group of men got in the fishing boat made from the second tree. One of them was tired and went to sleep. While they were out on the water, a great storm arose and the tree did not think it was strong enough to keep the men safe. At this time, the tree knew that it had carried the King of Kings in its boat. Finally, someone came and got the third tree. It was carried through the streets as the people mocked the man who was carrying it. When they came to a stop, the man was nailed to the tree and raised in the air to die at the top of a hill. When Sunday came, the tree came to realize that it was strong enough to stand at the top of the hill and be as close to God as was possible, because Jesus had been crucified on it. Indeed, if you place your trust in Him, God will give you great gifts. Each of the trees got what they had wished and prayed for, just not in the way they had imagined. We just know that His Ways are not our ways, but with His unfailing sight and love, His ways for us are always best.

Chapter 5 : Parable of Trees

Jeremiah Holman Christian Standard Bible (HCSB) Parable of the Potter. 18 This is the word that came to Jeremiah from the Lord: 2 "Go down at once to the potter's house; there I will reveal My words to you." 3 So I went down to the potter's house, and there he was, working away at the wheel.

This is clear because he says explicitly that Jesus spent two nights in Bethany Mark 11,11b; 1 1, We may therefore, presume that MARK simply followed tradition as he found it. This is clear from the fact that he introduces the night spent in Bethany only in 21, Jesus spoke the curse on the second day Mark 11, and gave the explanation on the third day Mark 11, Again MARK would seem to follow tradition precisely as he finds it. LUKE has preserved the parable through which Jesus explained the curse. Mark chapter 11 The next day, as they were coming back from Bethany, Jesus was hungry. On his way back to the city, the next morning, Jesus was hungry. He saw in the distance a fig tree covered with leaves so he went to it to see if he could find any figs on it; 19a. He saw a fig tree by the side of the road and went to it, but when he came to it he found only leaves, because it was not the right time for figs. Jesus said to the fig tree, "No one shall ever eat figs from you again! So he said to the tree, "you will never again bear fruit! Early next morning as they walked along the road, they saw the fig tree. It was dead all the way down to its roots. At once the fig tree dried up. Peter remembered what had happened and said to Jesus, "Look, Teacher, the fig tree you cursed has died. The disciples saw this and were astounded. Jesus answered, If you have faith in God, If you do not doubt in your heart but believe that what you say will happen, it will be done for you! For this reason I tell you, "When you pray and ask for something, believe that you have received it, and everything will be given you. He says that the tree withered at once vs. In other words, he abbreviates and simplifies. This was not unlike the action of the prophet Jeremiah who smashed an earthenware jug to a thousand pieces with these words: This interpretation is clear from the context: Jesus looks for figs although He knows that it is not the time for fruits. He must, therefore, have had another reason. It is stressed that the tree had many leaves but no fruits. The tree is obviously the symbol of a person who shows outward virtue without real sanctity. Jesus is on his way to the Temple where he will drive out the merchants from the holy precincts. The curse of the fig tree is a warning to Jerusalem. If it will not produce fruits, it will be destroyed. They were familiar with prophetic gestures described in Scripture. Jesus also explained his action in a parable: He went looking for figs on it but he found none. Why should it go on using the soil? They saw in it a warning to Jerusalem whose meaning was obvious to Jews who were familiar with prophetic actions. Luke omits the account of the curse of the fig tree from his Gospel because he wrote for Hellenistic converts in Greece and Asia Minor. They would not have understood the symbolism. What is the power of prayer? So Jesus takes the occasion to teach them about the power of prayer. Prayer is very powerful, if only we have sufficient faith. The disciples will do great things by prayer, if they trust in God. Both aspects, the symbolical warning to Jerusalem and the example of a powerful prayer, were preserved in the tradition of oral catechesis [is the oral teaching of what Jesus had said and done]. We can illustrate this point with some concrete examples, a. St Matthew simplifies the story by cutting out the intermediary persons. This man would bring them to the house where they could prepare the Pasch Mark 14,; Luke 22, St Matthew simplifies the story by cutting out the incident of the man carrying the jug of water. The scribe says, "You must love the Lord your God and You must love your neighbour as yourself. Jesus cursed the fig tree when on his way to cleanse the Temple. It was a symbolic warning to Jerusalem. He explained it to them also by telling the parable of the fig tree. Jesus then taught about the power of prayer. In the oral preaching these various elements were carefully transmitted. LUKE however omitted narrating the cursing of the fig tree because non-Jewish converts were not used to the symbolic actions of prophets. The curse of the fig tree might have been misunderstood by them. Immediately after the glorious entry into Jerusalem he puts the cleansing of the Temple, thereby reducing what happened in two days to a one-day event. Because of this, he also had to simplify the story of the tree. Both the curse and the explanation of the drying up were now put together as if they happened on one day. Conclusions on how to interpret the Gospels We will restrict our attention to one focal question. This question concerns the accuracy of historical narratives. Have the

evangelists been accurate when writing down the deeds of Jesus? We may recall these facts: Matthew states that the fig tree withered at once. But the historical sequence was that Jesus cursed the fig tree on one day, while only on the following day the tree was seen dried up by the disciples. We will discuss the matter in the form of a dialogue. The questions will help us to focus on the kernel of the problem. Did Matthew, by his simplification, not falsify the facts? Matthew did in no way falsify the facts, even though he changes a detail for the sake of his narrative. He did not say that the tree withered at once to make it a greater miracle. The miracle remains substantially the same, whether the tree withers at once or in the course of one day. Matthew is not worried about this detail. He wants us to know, a that Jesus cursed the tree; b that it withered miraculously; and c that Jesus joined some teaching on prayer to the occasion. His putting these three aspects together has merely a practical purpose. There is another fact we should remember. Reporting on any event always includes simplification. In actual fact this journey lasted for many days. The Pope spoke with hundreds of people. The Pope was busy day and night in various occupations. A complete report of all details would necessitate the bringing out of a hundred-volume encyclopedia, or even more. But journalists have to write reports varying from a few lines to a few pages. To write their report they have to select. Selection means simplification and cutting out details. If a reporter writes for the London Times, he may put in details about English missionaries in Bogota. Now it is good to realise that every simplification involves some inaccuracy of detail. Let us take a proper look at a typical sample of such a journalistic report: He shook hands with the President and his wife, waved to the crowds, and then stepped into the car. His car moved away ahead. The other dignitaries followed in ten more cars, provided by the Columbian State. People cheered the Pope all along the route". Let us imagine that another reporter was present. She might accuse our journalist of inaccuracy of detail, pointing out, "The Holy Father left not at eight but at five minutes past eight. Probably the second reporter is correct in these details. Yet we cannot for that reason blame the first reporter, For he does not want to go into all such details, neither can he do so The accuracy of detail is part and parcel of his report yet he gives us what is substantially correct. He does not have the intention to deceive us and we know what accuracy of detail to expect and what not to expect We know that he has to limit his narrative, we know that he selects the detail according to his specific purpose. He is not falsifying, neither are we deceived. And so it is with the evangelists. They necessarily have to simplify and to select. Through this selection there will be an inaccuracy of detail inherent in their narrative.

Chapter 6 : Jeremiah 18 HCSB - Parable of the Potter - This is the - Bible Gateway

The Parable of the Three Trees. Once upon a mountain top, three little trees stood and dreamed of what they wanted to become when they grew up. The first little tree looked up at the stars and said: "I.

He is presumed to have lived either in the 4th or 5th century BCE in what is either present-day Nepal or present-day India. Born into a royal Hindu family, he was a wealthy, pampered prince. Wishing to shield him from knowledge of human suffering, his father made sure that he did not see anyone who was sick, aged, or suffering. At age 29, he left the palace to meet his subjects, where for the first time in his life he saw people who were sick, aged, and suffering. Distraught by how he saw his subjects live when he himself led an indulgent life, he soon escaped his palace and began living the life of an ascetic. He begged for alms on the streets and abstained from physical wants and needs, to the point of near-death. He discovered in his ascetic journey the Middle Way, or the middle ground between self-indulgence and ascetism that would lead him to enlightenment. He sat under what is now known as the Bodhi tree and meditated for a reputed 49 days. Then, after those 49 days of meditation, he achieved enlightenment at the age of 35. Some Basic Concepts of Buddhism This state of enlightenment, also known as nirvana, is a state of liberation from physical wants and needs. Buddhism claims that those who have not achieved nirvana are still in samsara, or the cycle of life, death, and rebirth characterized by continuous suffering. Instead of being reborn again into a new life, they truly die in all senses, dissipating completely as a being. Buddha formed out of his path to liberation the Four Noble Truths, a central teaching of Buddhism. The Four Noble Truths describe the nature of human suffering, its causes, and how it can be overcome. The fourth Noble Truth, the Noble Eightfold Path, describes the intentional journey one must take to achieve nirvana. The Buddha that Buddhism is based upon thus did not become known as Buddha until after he achieved nirvana, and many believe is not the first buddha to have existed. After the buddha of each era achieves nirvana, all others who achieve nirvana after in the same era are referred to as arahants. It is found in the foundational texts of Theravada Buddhism. Unwilling to accept his death, she carried him from neighbor to neighbor and begged for someone to give her medicine to bring him back to life. One of her neighbors told her to go to Buddha, located nearby, and ask him if he had a way to bring her son back to life. Bringing the body of her son with her, Kisa found Buddha and pleaded with him to help bring her son back to life. He instructed her to go back to her village and gather mustard seeds from the households of those who have never been touched by the death. From those mustard seeds, he promised he would create a medicine to bring her son back to life. Relieved, she went back to her village and began asking her neighbors for mustard seeds. All of her neighbors were willing to give her mustard seeds, but they all told her that their households had been touched by death. She realized then the universality of death. According to the Buddhist verse her story comes from, she said: With this new understanding, her grief was calmed. She buried her son in the forest and then returned to Buddha. She confessed to Buddha that she could not obtain any of the mustard seeds he had instructed her to collect because she could not find even one house untouched by death. Here is a passionate interpretation of what Buddha imparted upon Kisa Gotami at this point from The Buddha: All living beings are of such a nature that they must die whether they reach old age or not. As early-ripening fruits are in danger of falling, so mortals when born are always in danger of dying. Just as the earthen vessels made by the potter end in shards, so is the life of mortals. Both young and old, both those who are foolish and those who are wise – all fall into the power of death, all are subject to death. Of those who depart from this life, overcome by death, a father cannot save his son, nor relatives their kinsfolk. While relatives are looking on and lamenting, one by one the mortals are carried off like oxen to the slaughter. People die, and their fate after death will be according to their deeds. Such are the terms of the world. Not from weeping nor from grieving will anyone obtain peace of mind. On the contrary, his pain will be all the greater, and he will ruin his health. He will make himself sick and pale; but dead bodies cannot be restored by his lamentation. Now that you have heard the Tathagata [a term Buddha used to refer to himself], Kisa, reject grief, do not allow it to enter your mind. Seeing one dead, know for sure: He who seeks peace should pull out the arrow lamentations, useless longings, and the self-made pangs of grief. He who has removed this unwholesome arrow and has

calmed himself will obtain peace of mind. Kisa entered the first stage of enlightenment from her experience. Losing a child or any dear loved one to death is a tragedy no one wants to face. When faced with such painful loss, we can feel like Kisa, with grief so unbearable that we wish for anything to make the death not be real. But as Kisa learned when she could not collect a single mustard seed, death is universal. Nearly everyone at some point in their life loses a loved one to death. This is part of the impermanence of things that Buddhism speaks of. Despite the fact that nearly all of us experience the loss of loved ones, this does not make the pain of these losses any easier to bear. How do we cope? It is different for everyone, but we typically find ways to carry on. It is one story among countless throughout human existence of how a person has suffered great loss and yet learned in their own way to move forward. Grief can often leave a person feeling isolated, confused, and as if they will never be able to cope. For the griever, it is a reminder that you are never truly alone in your experience. She is expecting her MSSW in December of and hopes to work in nonprofit administration and management. She is an advocate for the understanding of grief and the support of those who grieve in both her personal and professional lives. Her favorite hobby is writing, so she is delighted to be a guest blogger for The Christi Center. Just a few of the links that I used to research where you can also learn more about Buddhism, Buddha, and The Parable of the Mustard Seed:

Chapter 7 : Messiah in Isaiah - Ch The Potter and the Clay

A fig tree, according to the Writings, represents a state of natural goodness, a desire to be good in external, day-to-day things. Leaves represents facts, thoughts, ideas, intellectual things attached to that desire for good.

Home Story of the Three Trees Once upon a mountain top, three little trees stood and dreamed of what they wanted to become when they grew up. The first little tree looked up at the stars and said: I want to be covered with gold and filled with precious stones. I will be the tallest tree in the world. The rain came, the sun shone, and the little trees grew tall. One day three woodcutters climbed the mountain. It is perfect for me. I shall hold wonderful treasure! She stood straight and tall and pointed bravely to heaven. But the woodcutter never even looked up. With a swoop of his shining axe, the third tree fell. But the carpenter fashioned the tree into a feedbox for animals. The once beautiful tree was not covered with gold, nor with treasure. She was coated with sawdust and filled with hay for hungry farm animals. The second tree smiled when the woodcutter took her to a shipyard, but no mighty sailing ship was made that day. Instead, the once strong tree was hammered and sawed into a simple fishing boat. She was too small and too weak to sail on an ocean, or even a river; instead, she was taken to a little lake. The third tree was confused when the woodcutter cut her into strong beams and left her in a lumberyard. The three trees nearly forgot their dreams. But one night, golden starlight poured over the first tree as a young woman placed her newborn baby in the feedbox. The mother squeezed his hand and smiled as the starlight shone on the smooth and the sturdy wood. And suddenly the first tree knew he was holding the greatest treasure in the world. One evening a tired traveler and his friends crowded into the old fishing boat. The traveler fell asleep as the second tree quietly sailed out into the lake. Soon a thundering and thrashing storm arose. The little tree shuddered. She knew she did not have the strength to carry so many passengers safely through with the wind and the rain. The tired man awakened. And suddenly the second tree knew he was carrying the king of heaven and earth. One Friday morning, the third tree was startled when her beams were yanked from the forgotten woodpile. She flinched as she was carried through an angry jeering crowd. She felt ugly and harsh and cruel. It had made the third tree strong. And every time people thought of the third tree, they would think of God. That was better than being the tallest tree in the world.

Chapter 8 : The Parable Of The Potter

The Parable Of The Potter. Lloyd Cain "Arise and go down to the potter's house and there I will cause thee to hear my words' (Jeremiah 1). What is behind this most interesting passage?

Then we looked at four short parables, the mustard seed, yeast, a buried treasure and a pearl of great price. One of the earliest police shows on radio and television was Dragnet. Dragnet had an ominous music theme that still strikes fear in the heart of criminals. The show always began with the same introduction: Only the names have been changed to protect the innocent. It was rainy in Los Angeles. We were working the day watch out of robbery division. The names have not been changed. Wednesday, April 19, 30 A. It was a warm day in Galilee. The crowds were gathered. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Have you understood all these things? The spiritual message is the same; the only difference is Jesus used the analogy of fish instead of plants. Jesus was talking to fishermen as well as farmers. He knew this parable would apply to all the fishermen in his audience. Jesus came seeking to save lost individuals In the parable Jesus said the fishermen went out into the lake and let their net down into the water. I grew up fishing a lot with my dad. We would often drive down to Choctawhatchee Bay, which was only about 45 minutes from my house. This is a salt water bay near Destin, Florida. That was easy fishing! You have to work hard to catch them. In this parable, Jesus is the Master fisherman who came to seek people who needed a Savior. It was after He sought out a particular individual who was lost. Jesus was passing through Jericho and Zacchaeus climbed a tree to see this famous rabbi. To his surprise, Jesus looked up into the tree and called his name. He was a no-good-cheating tax collector, selfish and greedy. But Jesus loved him in spite of his sin. After Zacchaeus spent time with Jesus, he was a changed man.

Chapter 9 : What is the meaning of the Parable of the Fig Tree?

The Parable of the Three Trees Once there were three trees on a hill in the woods. They were discussing their hopes and dreams when the first tree said, "Someday I hope to be a treasure chest.

I will show you that Jesus refers to people as trees--and those trees who bring forth good fruit do the work of God. I will also show you what the fruit of the Spirit is - in otherwords, the qualities which we are to strive for, in order to get into the kingdom of heaven. But those trees which bring forth evil fruit are cut down and cast into the fire. All text taken from the version of King James Bible Matt. Let us take a look at what the Lord says about false prophets, and what he will do with them. I have not spoken to them, yet they prophesied. For more information on the "whirlwind," please read Four Horses of Revelation, also the Four Sore Judgments There are many other scripture for false prophets, but you can look them up for yourself. So "the latter days," - in the spiritual sense, means, before you die. There is however, another meaning, and that is - at the time of the return of the Lord Jesus, after the 7th trumpet has blown. And if the blind lead the blind, both shall fall into the ditch. Do men gather grapes of thorn, or figs of thistle? There is no law against the above fruit, and if we live these things in our hearts, or minds, then let us show these fruits towards one another. Note - "love" means brotherly love towards one another, not of a sexual nature - that would be works of the flesh, covered in Gal. Cisterns After Jesus has returned and he has reigned for a thousand years and Satan has been locked up for this time period, the people have a chance to learn how we are suppose to live, because Satan will not be able to influence or deceive the people. I Jesus will give unto him that is athirst of the fountain of water of live freely. If you do any of the lusts of the flesh, then you will not be able to inherit the kingdom of God, because - the flesh lusteth against the Spirit - Gal. If you are following the fruits of the Spirit, the you will not be breaking most of the laws - because you live by the fruits of the Spirit. However, you must remember to keep all of the commandments, including the first one. However, if you are living by the works of the flesh, Gal. And the works of the flesh will bring you into captivity to the law of sin. Whosoever committeth sin transgresseth also the law: Therefore, if sin is your downfall then you cannot inherit the kingdom of heaven - Gal. There is no better story to tell here, than that of Saul Paul in Acts 9, where he has had the Christians murdered and imprisoned for believing in Jesus and following the ways of the Lord Jesus. When Lord asks Saul in verse 4, Saul, why persecutest thou me? Saul Paul goes on to become a disciple of the Lord Jesus. He repented - completely changed his ways and followed the Lord. If God can forgive Saul Paul , then he will forgive you if you truly repent and follow the ways of the Lord. It is Paul who has written many of the books of the New Testament. God uses Paul, to shows us that we to, can change, and God will forgive us. We are to strive and bring forth the qualities of the fruit of the Spirit not only for ourselves, but to help others bring forth these qualities also - just as Paul did. Why - Because every tree which does not bring forth good fruit is hewn down and cast into the furnace of fire, - Matt. I may be repeating myself here, but this is important for you to know and understand. One can redeem themselves, just as Saul Paul did in the scripture above. You can repent and turn your life around and start working on the qualities of the fruit of the Spirit and leave the works of the flesh behind. Because, the works of the flesh will NOT be allowed into the kingdom of heaven or God. Doing the qualities of the fruit of the Spirit, coupled with the talents or gifts that the Lord has given each of us to use, then you will truly be doing the work the Lord intended you to do. You can walk away from them and their works. Perhaps this is one of the meanings that Jesus meant in the following scripture - Rev. God does not leave you any margin for errors, you either live righteously that is - the fruits of the Spirit and the commandments of God, or you will not be able to enter in through the gates into the new city and have the rights to the tree of life.