

LESSON IX.

PARABLES OF THE KINGDOM

May 27, 1900

Matt. 13: 24-33. Commit to memory vs. 31, 33. Read Matt. 13: 24-53; Mark 4: 21-29.

24 Another parable¹ put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, his enemy came and sowed tares² among the wheat, and went³ his way.

26 But when the blade⁴ was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst⁵ not thou sow good seed in thy field? From whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants⁶ said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest⁷ while ye gather up the tares, ye root up⁸ also the wheat with them.

Revised Version—Set he before them; ² Also; ³ Away; ⁴ Sprang; ⁵ And; ⁶ Thou not; ⁷ Omit from; ⁸ Say; ⁹ Saith; ¹⁰ Haply; ¹¹ Omit also; ¹² The; ¹³ Up first; ¹⁴ Less than all; ¹⁵ Greater than the herbs; ¹⁶ Heaven; ¹⁷ It was all.

GOLDEN TEXT

The field is the world. Matt 13: 38.

DAILY READINGS

M.—Matt. 13: 24-33; Parables of the kingdom.

T.—Matt. 13: 34-43. The parable explained.

W.—Matt. 13: 44-52. Further parables.

Th.—Gen. 3: 1-8. The enemy at work.

F.—Matt. 25: 31-46. Separation.

S.—Rev. 2: 11-15. Judgment.

S.—Mark 4: 26-34. Growth of the kingdom.

TIME AND PLACE

As in the Lesson of last Sabbath, Jesus is teaching from a boat pushed out a little from the shore of the Sea of Galilee. The people standing on the shore. Autumn of A. D. 28.

CATECHISM

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON PLAN

I. The Wheat and the Tares, 24-30.

A mixed multitude and final separation.

II. The Mustard Seed, 31, 32.

A small beginning, but a great ending.

III. The Leaven, 33.

The hidden growth of the kingdom.

LESSON HYMNS

16 (Ps. Sel.); 449; 84; 451; 486.

EXPOSITION

Connecting Links—In the lesson of today we have three parables concerning the Kingdom of God. They were, according to Matthew, spoken on the same occasion as the parable of the sower. It sets forth the beginnings, they the development and growth of the Kingdom of God.

I. The Wheat and the Tares, 24-30.

V. 24. Another parable set He before them (Rev. Ver.); that is, before the hearers of v. 34. The kingdom of heaven. Christ's rule of righteousness upon earth in the hearts and lives of His people. (Luke 17: 21.) A man; a husbandman or farmer. Good seed. In the parable of the sower the seed is the word, but in this parable those receiving the word are the seed. (v. 38.) Jesus gives to them spiritual life and they become the seed of a great harvest. In his field. Not the Church, but the world (v. 38), which rightfully belongs to the husbandman, the Son of man (v. 37), as the servants emphatically say in v. 27.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable¹ put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

V. 25. While men slept; that is, at night, in secret. His enemy; a particular enemy. In the interpretation of the parable the enemy is Satan (v 39), who has maliciously intermingled the evil with the good in human life. Sowed tares; over the wheat. The "darnel" is probably meant. It is common in Palestine. Its grain is bitter and "when eaten separately or even when diffused in ordinary bread, it causes giddiness and often acts as a violent emetic. In short, it is a strong soporific poison and must be carefully winnowed and picked out of the wheat grain by grain, before grinding, or the flour is not healthy." (The Land and the Book.) And went his way. The figure carries out the idea of secret injury already referred to.

V 26. Was sprung up and brought forth fruit. When the grain came out in "head." Then appeared the tares. It is said that the blades of wheat and of the darnel are so much alike that it is very difficult to distinguish them, until they are in the ear.