

# Teachers' Preparation Leaflet

LESSON 10.

DECEMBER 9th, 1894.

4th QUARTER.

## Christ Teaching by Parables. LUKE 8: 4-15.

(Commit to memory verses 11-15.)

### GOLDEN TEXT.

"The seed is the Word of God." Luke 8: 11.

### PROVE THAT

God's Word is precious. Ps. 119: 72.

### SHORTER CATECHISM.

Quest. 105. *What do we pray for in the fifth petition?* In the fifth petition (which is, and forgive us our debts as we forgive our debtors), we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.

### LESSON HYMNS.

CHILDREN'S HYMNAL, Nos 115, 114, 250, 112.

### DAILY PORTIONS.

(The Selections of the I. B. R. A.)

MONDAY Christ Teaching by Parables. Luke 8: 4-15.

TUESDAY—Occasion for Parables. Matt. 13: 10-17.

WEDNESDAY—The Seed. Ps. 19: 7-14.

THURSDAY—Wayside Hearers. Acts 14: 8-20.

FRIDAY—On Rocky Ground. John 6: 59-66.

SATURDAY—Among Thorns. Mark 10: 17-27.

SABBATH—Good Ground. Acts 8: 26-39.

## WHAT IS A PARABLE?

(From Handbook on St Luke's Gospel, by Prof. Lindsay, D. D.)

The word means—(1) in classical Greek (a) a placing together, (b) a comparison, and (c) the simplest argument from analogy; (2) in Hellenistic Greek, what the Jews call *mashal*, or similitude. Hence the word parable is used

I. In the *Old Testament* for (a) a very short proverb, 1 Sam 10: 12; (b) a dark, prophetic utterance, Num. 23: 7-10; (c) an epigrammatic maxim; Ps 78: 2; (d) a metaphor expanded into a narrative, Ezek. 20: 49.

II. In the *New Testament* for (a) a short, pithy saying, Luke 4: 23; Mark 7: 17; (b) the figurative character of the Levitical ordinances, Heb. 9: 8, 9; (c) a mere comparison without narrative, Mark 13: 23; (d) an earthly story with a heavenly meaning, as the parables of our Lord.

The parables of our Lord differ from *fabls* by their higher spiritual aim, and the natural character of their incidents; from *myths* by their truthfulness; from *proverbs* by their expanded form; from *allegories* in being complete and yet not always self-interpreting.

## NOTES AND EXPLANATIONS.

INTRODUCTORY. The parable of the sower contained in our lesson is the first recorded as spoken by Jesus. It belongs to a group of eight (Matt. 13: 1-53; Mark 4: 1-34; Luke 8: 4-25), and was spoken on the afternoon of the day on which he was accused of being in league with Satan (Lesson 8). Great multitudes pressed around him, and, sitting in a boat, he spoke to the crowds on the sloping hillside on shore. The season was autumn, and, as November is the month of ploughing and sowing in Palestine, very likely Jesus pointed, as he spoke, to some one engaged in sowing his grain near by. Parallel passages, Matt. 13: 1-23; Mark 4: 1-20.

LESSON PLAN. I. The Wayside. vs. 4, 9, 10, 5, 11, 12. II. The Rocky Ground. vs. 6, 13. III. The Thorny Ground. vs. 7, 14. IV. The Good Soil. vs. 8, 15.

The TEACHERS' PREPARATION LEAFLET is published weekly by the Gen. ral Assembly's Sabbath School Comm'ttee, Presbyterian Church in Canada, at 35 cents a year, or 25c. if four or more copies are sent to one person. Address Rev. T. F. Fotheringham, 107 Hazen Street, St. John, N. B.