

Matt. 13

SUBJECT: The Mysteries of the  
Kingdom

(An interpretation of the parables  
of the kingdom)

I The Parables of Jesus

Final proof 01/66

(6F)



Math. 13.

# THE MYSTERIES OF THE KINGDOM (An Interpretation of the Parables of the Kingdom)

## I. The Parable of Jesus

1. A characteristic message of Jesus. Mt. 13:10; Mt. 4:24  
Somebody asks - "What mean he by these things?"  
Jesus an unrevealed truth, a story. Never forget them.

From every walk of life. Concrete everyday life of Palestine.  
Take good - body, hand, patch, garment, language, etc., without fancy.  
The rest - big mystery, a man -  
- a man's words

Forget a syllogism  
Forget a heavenly argument  
Forget a sermon

Many contrasts - Dark, light

Visible garment of his  
familiar clothing  
body - with  
bruder, farmer.

The Greek, heathen  
stranger, the day  
of the world with  
familiar, from his  
language - the ordinary man,  
body, farmer.

The word picture he painted.

We see a rocky place where a man fell among thorns.  
" " " a shepherd searching through the night, in the night.  
" " " a blind man in the road, when a good man brought him out of there.

The K. of heaven shown forth by the analogies that he uses  
Like as a father ... a mother ... a shepherd ... a sower ...

## 2. The meaning of the word 'parable'

Tracy Boddy - "a walking along, with 'glancing' things out by side  
with the intention of explaining on by the side."  
"an earthly story with a heavenly meaning"

Illustrating a mystery of the K. by some familiar  
thing of earth. If you can never get to the top of my  
ladder the foot of which is with you on the earth.

Jesus did not invent that form of story.  
Many parables before Jesus' day of the K. - an oral tradition  
of other ancient people.

But under this transferring touch, it was just dead, made  
of. The society existed before Bethlehem. 200 years before  
Jesus had been a natural part of the progress of society. But  
Bethlehem infused it with a new element of meaning.



3. Their translation appeal to the human heart  
" translation of truth in every age.

No accident that the fables of Aesop  
" fables of Homer  
" contributing tales of Chaucer  
possess the secret of eternal youth

Or - eminently so, the parables of Jesus

The men of the parables are men of today, of every age.

Not wizard figures, modelled 19 centuries ago - but men  
walkers in the process of the same.

Not religious caricatures, & of fables

not little pieces of incident, mental history, pertinent only to their time

But

They are parts of all history, occurring contemporaneously  
with human story from age to age, always new, just written  
and never dying.

They are living figures, breathing men and women, sitting  
in the pews of their church, in the pews of every church, till the  
fall of time announces the day of doom.

In all ages, those who hear the words, understand it not  
" " rightly receive it, but have no rest  
" " here, here find it ...

The parables bear in opposition forever.

Parables suited to the morning light  
" " secondary day  
" " mystery of the solemn gloaming

Can we not get all the meaning of the parables - not of  
any truth.

The years reveal more  
of yourself to those eyes  
to see.



## II The mysteries of the Kingdom. Matt. 13: 11

1. Understanding the parables conditioned upon discipleship.  
Matt. 13: 11, 12, 13. So I Cor. 2: 14

2. These parables refer to this time, this age. There is no eye beyond this one - after Jesus comes.

The K., heaven here refers to Christendom, the sphere of professing Christianity, e.g. America, Great Britain, Italy, etc.  
This is seen, e.g. in the parables of the tares: the good seed which has <sup>fallen on</sup> the soil of the Kingdom of God. <sup>the good seed</sup> <sup>is the Kingdom of God</sup>  
[you would not see children in it on the day of the harvest, the time when the wheat is reaped]

They are pictures of the faith of the K. of heaven in the world - it goes forth with risks, appeals, varying fortunes - comes back with disappointments, trials, persecutions, reversals. Mixed responses  
Good  
Bad.

And it is thus to the end.

### 3. Their interpretation.

- (1) Singularity. Not too involved. Many terms - just one main point.
- (2) Limited to the subject clearly marked by Jesus himself
- (3) Consistent use of figures employed both by Jesus himself and in all other scriptures.

of a lamb  
a wolf  
a white robe.

The number 7 - completion  
" " 6 - incompleteness

Jesus was true to his own figures - they are present not only of Jesus but throughout all scriptures. To ignore the symbolism of numbers, colors, forms is to lose one of the keys to the study of the word.

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