

## LESSON XI.—PARABLES OF THE KINGDOM, AND THE OBDIENT ELEMENTS.

June 5 - 11, 2022.

### On the Shore and Sea of Gennesaret

(Luke 11: 37-54; Matt. 13: 1-47; 8: 18-27.)

*Side texts to be  
studied with  
questions.*

1. WHAT invitation was again extended to the Saviour? Luke 11: 37.
2. In complying with the request, what act of Christ's seemed to astonish the Pharisee? Verse 38. Mark 7: 3, 4.
3. How did the Saviour meet the scruples of the Pharisees on this point? Verses 39-41.
4. What did Christ then pronounce upon that class because of their formalities? Verses 42-44. Matt. 23: 23-33.
5. At this point, what interruption did a certain lawyer offer? Verse 45. See note 1.
6. In reply, what did the Lord say of the lawyers? Verses 46-52.
7. What course was then adopted by the Pharisees? For what purpose? Verses 53, 54. Mark 12: 13.
8. Where did Jesus go and teach the people? Mark 4: 1.  
Matt. 13: 1.
9. What point of vantage did Jesus choose, from which to teach them? Verse 2. Luke 8: 4
10. By what parable did He begin His teaching? Verses 3-8.
11. Upon hearing this parable, what question did the apostles ask? Verse 10.
12. What answer did the Saviour return? Mark 4: 11.  
Verses 11-17. See note 2.
13. What application did He then make of this parable? also the one about the tares? Verses 19-23, 37-43.
14. How many other parables did Jesus utter on this occasion? To what purpose? Verses 24, 31, 33, 44, 45, 47. See note 3.

## LIFE OF CHRIST.

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| 15. Having dismissed the audience, where did Jesus propose to His disciples to go? Matt. 8:18.                            | Mark 4:35.                        |
| 16. As they were about leaving, who came to Christ? For what purpose? Verse 19.   | Luke 9:57.                        |
| 17. What reply was made to him? Verse 20.   |                                   |
| 18. What did another say to Jesus? What answer was returned to him? Verses 21, 22.  |                                   |
| 19. As they sailed, and Jesus rested from His arduous labors, what exciting circumstance arose? Verses 23-25. See note 4. | Mark 4:36-38;<br>Luke 8:23.       |
| 20. Upon being awakened, what did Jesus say and do? Verse 26.   | Ps. 107:29, 30;<br>Mark 4:39, 40. |
| 21. How were the disciples affected? What questions did they ask among themselves? V. 27.                                 | Luke 8:25;<br>Mark 4:41.          |

## READING.

Mark 4: 1-41; Luke 8: 4-25; "Desire of Ages," pp. 333-336.

## NOTES.

1. The Pharisees were a sect of the Jews, who believed that all the principles of the law needed to be elaborated, in order to be understood by the common people. They had, therefore, in the days of Christ, so elaborated these as to employ the entire worship of the people in carrying out the multitudinous forms prescribed for them. The lawyers are generally supposed to have been the same as scribes,—Pharisees learned in the law. The term "lawyer" was simply a title used in common parlance.

2. Teaching by parable was a common method with Jewish rabbis. Christ had not hitherto resorted to that form. By reference to Matthew, chapters 5 to 7, and all of Christ's early teaching, it will be seen that He, at first, taught truth in the simplest manner. The Jews, however, chose to find fault with this, and so, in speaking to them, He adopted their chosen method, in order that they, having deliberately rejected Him, might have the prophecy concerning them fulfilled. See Isa. 6:9, 10, and the Saviour's reference to it in Matt. 13:13-15, especially verse 15. It will be the same with us, also, unless we heed the plain teaching already received concerning the truth.

3. It will be noticed that each of these parables relates to some particular phase of the one great subject,—the kingdom of God.

The first (tares) shows the kingdom entire before sin entered, its corruption through sin, and its restoration. The next shows the growth of the kingdom in the heart, and so on through the list. These parables should be closely studied to get the most good from the teaching of Christ relative to the kingdom of God.

4. The word here used is the usual term for an earthquake. It means a heavy, sudden storm, as the fury of a whirlwind, raging from below upwards. The wild roaring of the wind, the blinding torrents of rain, the thick darkness blotting out the stars, and the sea breaking over the boat, was enough to fill the stoutest hearts with terror. Christ, however, seemed peacefully indifferent, as He rested from His excessive labors. When aroused, He exhibited no fear. His first thought was not of danger; His first word was not to the tempest; but His first care was for His disciples, that they might be quieted.

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