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# THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

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## THE KINGDOM OF HEAVEN IN JESUS' PARABLES

Completing our series of studies on "the kingdom of heaven," we sum up the three sound rules of interpretation which we have faithfully followed. No detached explanation has been attempted.

The first article used the principle of parallelism and showed that Matthew varies his expression, "the kingdom of heaven," from Mark and Luke, "the kingdom of God," to indicate a different angle of approach. Parallel passages and clauses contain the slightly varying expression and prove that two kingdoms cannot be in mind.

Our second article was written on the assumption that plain truth passages are decisive in teaching the nature of the kingdom. These in Matthew, as we showed, depict a present and spiritual kingdom, the reign of grace in human hearts.

Our third article seeks to study the parables of Jesus in the light of the first two principles. Parabolic teaching must not contradict plain passages. It is a manifestly false criterion that uses a parable to drown the voice of unfigurative passages. If these principles are not thoroughly sound, some brother should show the falsity of our methods and conclusions.

It is claimed that Matthew uses "the kingdom of God" when he would include only the saved, and "the kingdom of heaven," when he would include false professors with the saved. The position stands refuted by noting the passages. The angle of approach and emphasis explain the fullness of the variance. One speaks of God as the author and source of the kingdom; the other designates its origin and nature as heavenly. Matthew 19:23 and 24. cannot be talking of the difficulty and impossibility of the natural entrance of a rich man into two distinct kingdoms. A man who sees two kingdoms here saw them before he read the passage, saw them as a preconceived theory.

Matthew has twelve instances of "the kingdom of heaven" in parables; one in a general preface and eleven definite instances.

Jesus explain that He clothed the mys-

teries of the kingdom of heaven in parables to reveal to faith and conceal from reason, Matthew 13:11. This stands as a preface to the ten parables selected from the many parables He spoke on that day. He definitely says that the converted receive the mysteries; the unconverted do not. No plainer words could preface parabolic teaching than the statement that the kingdom of heaven is a revelation to saved people.

We shall merely mention those parables which do not find definite use in this discussion. Leaven 13:33; Hidden Treasure 13:44; Goodly Pearl, 13:45; Unmerciful Servant, 18:23; Vineyard, 20:1 The Instructed Scribe was discipled to the kingdom of the heavens (Greek) and cannot consistently refer to any one except a saved disciple. Clark says, "One who has been made a disciple, converted and taught in the truths of Christ's kingdom." Five parables yet remain for fuller treatment.

Matthew 25:1—The Ten Virgins—teaches in fact that only saved ones are in the kingdom. No statement hints that the five foolish virgins were a part of the kingdom. They had the outward profession of lamps but had no oil, no work of grace wrought by the Holy Spirit, no Christ in you, "the hope of glory." To say they were a part of the kingdom would deny its requisite of the new birth for entrance.

Matthew 22:2—The Marriage of the King's Son—shows that the man ungarmented with the kingly-provided wedding garment was no part and parcel of the kingdom. Opposers of this view dare not use this passage.

Matthew 13:47—The Drag Net—is a reputed stronghold of those who say that the kingdom of heaven includes lost people. A candid study will convince the doubter; the prejudiced must go on in ignorance. Verse 49 gives Jesus' interpretation of this parable, "So shall it be in the consummation of the ages the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire." The word asserts only a severance or separation of those who are only among or in the midst of the just. One must strain words to find them in the kingdom more than as professors; judgment manifests that they were really never of it. but

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only in the midst of the righteous as false professors.

Matthew 13:24—The Tares—is another much-used passage. Satan is represented as the sower of the seed of the wicked one. Their nature is Satanic and devilish. Therefore, the kingdom of heaven is not merely heavenly but also Satanic and devilish and hellish if it includes in reality the children of the wicked one. Why not call them children of the kingdom of heaven? Manifestly, because they are not so. This alone shows how false is the opposing conjecture. They are put in secretly and resemble the children of the kingdom in outward appearance. The gathering out is merely a revelation of their deception and hypocrisy, of their not being children of the kingdom. Some say that the expression is varied when the kingdom is not meant to include lost ones. The opposite is true. Note verse 41, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend." "His kingdom" is the kingdom of "the Son of man." If their theory is correct, both the kingdom of heaven and the kingdom of the Son of man contain lost people.

Matthew 13:31—The Mustard Seed—is the passage that the opposers dare not use. The birds lodged in the branches but were not a vital part of the mustard plant as the branches were. This passage explains all the difficulties; the tares were in the kingdom only as the birds were in the branches. They were not inside the branch but in the branches as to locality. Hence, false professors may be among the righteous but never once made a necessary and vital part of the kingdom of heaven. Note too, that Mark calls this a parable of the kingdom of God.

Company not with them that are given to change.

The gospel feast offers "enough for each, enough for all, enough forevermore."

No man is righteous on the principle of law-keeping but entirely apart from and independent of law.

God only can justify. He justifies not good men but bad men—"the ungodly." He justifies the ungodly, not by deeming him a law-keeper but even while He judges him a law-breaker. God justifies freely or without cause by His grace through the redemption that is in Christ Jesus.—H. B. Taylor.

## A BOOK OFFER

We are now offering "Bible Evangelism," by W. W. Hamilton, a fine book, for every new or renewal subscription to the W. K. B. S. Voice for fifty cents a year. This book, a definite emphasis on evangelism of the Bible type, is well worth the whole fifty cents.

## WAKE UP, SAINTS OF GOD

November 1935 Kentuckians will vote on the repeal of their state prohibition amendment. The forces of evil sought to tear down our national prohibition. Now the state, next will be the county, then the cities and towns. Do not be fooled; we must not sleep through this victory for Satan. Arise, O sleeper!

We are urging now that we educate our people to the evils of drink. Our voice, God grant it, shall never be silent on this issue. God wake us and speak through us. O preacher, wake up; lift up the standard.

## SCHOOL CLOSSES APRIL 27

Just a few more weeks and this session of the Bible School will be history. Have the teachers, students, friends and enemies done their best? The teachers and students see their failures but thank God for what He has gloriously wrought. Have our friends done their best? The School is not closing except until next September for the next regular session, but face the question of there being no more West Kentucky Bible School and be stirred thereby. Would you feel that you had done your part? And, O Enemies, for whom we pray, have you done your best? Our enemies help us in making us know more certainly that we are on God's side.

We now urge our friends to be present April 27. We graduate three at that time. Do not miss it!

**BOOKS! BOOKS! CHEAP! CHEAP!**

These remains of News and Truths Book House are offered at a drastically low price. Postage extra. Buy now and help finish roofing the home of Mrs. Taylor and home of the West Kentucky Bible School. Buying a book now will be a distinct help to the Bible School. Write for better prices on larger quantities.

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(Tull.) 10c; now 5c; fifty \$1.25; doz. 35c

To live in a church and not believe its doctrines is to live a dishonest life.

Grace has no penalties.

Grace keeps us humble when men exalt us; it lifts us up when men abase us. Grace causes the rich to feel their poverty; it causes the poor to know their wealth. Grace makes us submissive when we are sick; it makes us thankful when we are well.

Human righteousness is conformity to the law. The door is shut upon human righteousness altogether. "By deeds of law no flesh living can be justified." Since human righteousness is irrevocably set aside, there has been a revaluation of God's righteousness. Paul says, "Apart from law the righteousness of God is revealed through faith in Jesus Christ unto all them that believe." The gospel is God's power unto salvation because it reveals God's righteousness.

The law brought a work to do; the gospel a message to believe.

Salvation through the church is Satan's counterfeit of salvation through Christ.

FEBRUARY FINANCES

RECEIPTS

Anonymous .....	\$75.00
Anonymous, for student help.....	25.00
Mt. Zion Church, Tennessee.....	1.00
Scott's Grove Church.....	13.86
A. M. H., Hazel, Ky., .....	\$1.00
Mrs. E. H. P., Chicago.....	10.00
W. H. M., Big Clifty, Ky.....	\$5.00
Miss T. M., for Mrs. H. B. T., Jan.	5.00
C. W. D., for H. Gream.....	1.89
Memorial Church .....	10.52
Mrs. B. P. D., Cobb, Ky.....	.50
Total Received .....	148.77

DISBURSEMENTS

Lights and Water.....	\$ 4.15
J. R. Dorroh, on rent.....	3.00
E. P. Weaver, for food.....	1.00
H. Gream, as designated.....	1.89
Mrs. H. B. Taylor, as designated..	5.00
W. W. Dickerson, for teaching....	10.00
R. O. B. ....	50.00
February Voice .....	6.00
Janitors, Gream and Rowland.....	15.00
Mrs. H. B. Taylor, for teaching....	25.00
Hampton, for rent and food.....	10.25
J. H. Neal, for rent and food.....	7.65
Rowland, on board.....	3.50
W. W. D., on January.....	3.20
R. O. B., on January.....	\$3.13
Total Disbursed .....	\$148.77

Did I your enemy become  
Because the truth I told  
Say what have I now done  
To make friendship grow cold?

Am I your enemy become  
Because I offered help?  
Remember what you've done  
In taking such a step.

Will I your enemy become,  
Acting the part of friend?  
Faithful is what I've done,  
The wounds of your true friend.

WHY BE A BAPTIST

This book is the cream of the teaching of H. Boyce Taylor. Having sold an edition in cloth of 2,000 copies, since Brother Taylor felt that all Baptist preachers should have a copy of the book, he had an edition in paper of 50,000 copies prepared to mail to preachers free. Since his death nearly two years ago, we have tried to mail out the remainder. Thousands yet remain waiting only two cents postage on each copy. The book now sells at 25c a copy, \$1.75 a dozen, and \$15.00 a hundred. All copies sold will further this delayed mailing. Anyone who receives a copy free could well show his appreciation by helping send it to another or more. Just two cents a copy for mailing to preachers, preachers only.

A few copies in cloth are now going at 75c—once \$1.00 a copy.

"Why I Am a Baptist," a choice sermon by Brother Taylor, once 5c a copy, is now 2c, a dozen 20c, a hundred \$1.00.

"Hurtful Heresies," Brother Taylor's exposure of several heresies, once 25c now sells at 15c, a dozen \$1.00. The study on the atonement is well worth the price.

"Repentance and Faith," by W. C. Taylor Sr., father of H. B. Taylor, once selling at 10c, may now be had at 5c, a dozen 40c, a hundred \$2.00.

"Pioneers of the Cross in the Southland," by Mrs. H. B. Taylor, once 50c, is now 15c a copy, a dozen \$1.00.

Faith in God makes great optimists. Over in Burma, Judson was lying in a foul jail with thirty-two pounds of heavy chains on his ankles, his feet bound to a bamboo pole. A fellow prisoner said, with a sneer on his face, "Dr. Judson, what about the prospect of the conversion of the heathen." His instant reply was, "The prospects are just as bright as the promises of God."—Selected.