

**NOTES ON THE PARABLES
ACCORDING TO LITERAL
AND FUTURIST PRINCIPLES
OF INTERPRETATION**

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Notes on the Parables According to Literal and Futurist Principles of Interpretation by Mrs. Maclachlan

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BY

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(OF MACLACHLAN)



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P R E F A C E.

It is hoped this volume will strengthen the chain of evidence in favour of literal and futurist principles of interpretation, which it has been the object of the author in former works to recommend.

According to these principles, we find the kingdom of the blessed man Christ Jesus will be a material kingdom, although glorious, heavenly, and spiritual.

As redemption was not accomplished by a purely spiritual Saviour, it would be impossible to reward the Redeemer with a purely spiritual kingdom, and it would be equally impossible to locate the spiritualised material resurrection bodies of His saints in a purely spiritual and immaterial heaven. At His second advent, the great God our Saviour will be manifested in a glorified body so truly material, composed of "flesh and bones," that He and His risen saints will require a literal and material place (New Jerusalem) to dwell in, and a glorified and material kingdom to reign over.

That kingdom will consist of two spheres, closely united, heavenly for the Church, and this world regenerated for the redeemed of the earthly calling—namely, Israel and all saved Gentile nations.

He who was born "King of the Jews" and died

"King of the Jews," has yet to reign in eternal and visible glory as "King of the Jews" and "King of Israel" over His chosen nation, to be saved in "the last days" with "an everlasting salvation, world without end."

In 'The Hope of Israel' it is observed, "That almost all our Lord's parables, in their primary and unaccommodated signification, refer to the coming of His kingdom—a consideration which, when it is admitted, furnishes a key to the solution of many of the difficulties by which they are generally supposed to be encompassed."

Jesus came not to destroy, but to fulfil. He came to confirm the promises made unto the fathers, to seal the covenants with His blood. They are ratified by the work of Christ in suffering; but their perfect accomplishment remains for the period of glory, of which His discourses and parables, and the incidents of His life, so frequently speak.

The subject-matter of the Lord's public teaching to the Jews is described in these terms: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled; and the kingdom of God is at hand: repent ye, and believe the gospel." And His own testimony is to the same effect—"I must preach the kingdom of God, . . . for therefore am I sent." Even a cursory reading of the parabolic teaching of Jesus will show "the kingdom of heaven" or "the kingdom of God" (for the two are equivalent) to be the topic of almost all His discourses.

It was predicted in the seventy-eighth Psalm that Israel's Messiah would open His mouth in parables, and utter dark sayings of old. This He did, lest all

the Jews who heard Him should believe and be converted, His purpose at His first advent being to gather an election from among the people, and not to remove the judicial blindness of the Jewish nation, till in mercy He has added to His Church, for a long course of years, a people for His name from among the Gentiles; and "dark sayings" the parables have certainly been, since their real and primary meanings are only now being brought to light.

To help to do this is so much the object of these Notes, that we purposely refrain from attempting to point out the practical use that should be made of the parables by the Gentiles. This has been often done already; but we venture to hope, that such inferences will be more correct when the Jewish stand-point of the Messiah's teaching is clearly ascertained.

Neither John the Baptist nor the Lord introduced "the gospel of the grace of God" "without the deeds of the law." It was given to Paul for the Gentiles fifteen years after Pentecost, when the Jews rejected and delayed the manifestation of the Redeemer's kingdom, by contradicting and blaspheming the Holy Ghost.

But no opposition of His gainsaying and disobedient chosen nation, can change or defeat the purposes of our unchangeable God; who has from all eternity determined to glorify Himself in the everlasting kingdom of His Son: which in due time will appear to His honour and glory, and the salvation of all creation.

Theology has been so concentrated for ages upon the Church, and the Church only, that the redemption of the world, and its restoration to much more