

2/11/18

### Matthew 13:1-32

Jesus has been doing miracles, preaching and teaching, but the Pharisees and Scribes have been rejecting Him.

1. Jesus has warned them of the unpardonable sin and that a tree is to be judged by its fruit.
2. Asking for a sign Jesus refused them and gave the sign of Jesus, His resurrection!
3. Then as Jesus called the multitudes a wicked generation His mother and brothers arrived.

Matthew presents five major discourses.

1. Sermon On The Mount. Matt. 5:1-7:29
2. Instructions to the Twelve. Matt. 9:35-10:42
3. Parables of the Kingdom. Matt. 13:1-52
  - a. The gospel of Matthew is the most important gospel of the four, being the hinge from the Old to the New written to and for the Jews.
  - b. This chapter is the most important and key chapter of the book of Matthew
4. The Christian Community. Matt. 18:1-35
5. The Olivet Discourse. Matt. 24:1-25:46

Now Jesus begins to speak in Parables and gives what is known as the Kingdom Parables.

1. These Parables are a description of the response of people to the gospel of the Kingdom in the absence of the King until He returns at the Second Coming.
2. These parables often are interpreted as the Kingdom of God in a positive way that the Kingdom

of God is going to keep growing in a miraculous way and the church will establish the Kingdom.

- a) This is precisely what is believed and taught by many of the popular Pastors that teach “kingdom Theology”, that we need to put Christians in political offices, take back territory from Satan and we will establish the kingdom.
  - b) Much of the health and wealth, seed faith are part of it and now the Emergent Church.
3. When in reality these “kingdom Parables” describe the opposition, hostility and rejection of the Kingdom of God through the preaching of the gospel.  
\* “Then one said to Him, “Lord, are there **few** who are saved?” And He said to them, Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. Lk. 13:23-24

Some important things about Parables.

1. Parables are not allegories, but an extended metaphor or simile and taken from common every day life.
2. The word parable “parabole”, means to throw along side, taking something you know, putting it next to what you do not know, so that in knowing what you do know you will understand what you did not know.
3. Parables have one central message and not all elements are to be interpreted lest they confuse or destroy the central message and the punch-line revealing the truth intended in the particular parable.
4. Only when the particular elements are given as a clear interpretation as we will see Jesus gives in the

parable of the sower are they legitimate and to be applied to all the “kingdom parables”.

5. Often people impose a subjective meaning to the parable that is foreign to the text, making the text say what they want it to say, this is what is called “spiritualizing” or “allegorizing”.

6. All symbols and figures must be interpreted consistently in; **a)** Context, **b)** the book, **c)** the whole of the Bible, **d)** the first time mentioned in Scripture.

7. Parables do one of two things, they either compare or contrast.

8. G. Campbell Morgan said a parable is “An earthly story with a heavenly message.”

### **13:1-9 The Parable of the sower.**

\* Parallel passages. Mk. 4:1-9; Lk. 8:4-8

**13:1-2** The teaching to the multitudes by Jesus.

1) The related time is given to us, “On the same day Jesus went out of the house and sat by the sea.” vs. 1

**a)** On same day that Jesus returned back with His mother and brothers. Matt. 12:46-50

1)) The particular house could have been, the house of Peter or his own in Capernaum house. Matt. 8:14

2)) The account of Mark has the definite article present “the house” probably where Jesus lived. Matt. 4:13

**b)** Jesus sat by the sea, taking the customary position of teacher. vs. 1

\* The students or people would stand.

2) The situation and circumstances, “And great multitudes were gathered together to Him.” vs. 2a

3) The Lord Jesus took the best vantage point to be heard, “so that He got into a boat and sat; and the whole multitude stood on the shore.” vs. 2b-c

**a)** He stepped into a boat and sat to teach, using the natural amphitheater affect of His voice being carried to the shore.

**b)** The crowd stood on the shore ready to hear Him teach them.

### **13:3-9 The Proclamation of the Parable of the Sower.**

1) Jesus presented many parable, “Then He spoke many things to them in parables,” vs. 3a

**a)** There is a definite change in the ministry of Jesus, as He begins to teach a series of Parables known as “the Kingdom Parables”, the kingdom of heaven.

**b)** This is in view of all the opposition and conflict, Jesus now is going to reveal truths kept secret from the foundation of the world. Matt. 13:34-35

**c)** The revelation will disclose the things that will transpire during the age of grace in the absence of the King till His Second Coming.

**b)** Jesus used parables before. Matt. 5:13-16; 6:26-30; 7:24-27; 9:16-17; 11:16-17

- 2) Jesus presented His first parable, “saying: “Behold, a sower went out to sow.” vs. 3b-c
- a) The first parable shows the initial work of sowing the seed of God’s word for people to enter the kingdom.  
\* The Greek says, “The sower not a sower”.
  - b) The 2nd to 8th show the work and process till the end of the age, the Second Coming. vs. 38-39
  - c) The first two are interpreted by Jesus and serve as the foundation for interpretation of the rest. vs. 18-23; 29-30
  - d) Marks says this parable is to be understood to be able to properly view all other parables. Mk. 4:13
  - e) The explanation of the “sower” is to His disciples in public. vs. 18-23
  - f) The explanation of the “tares” is to His disciples in private. vs. 36-43
  - g) The first four parables are given publicly to the multitudes and the disciples showing the activity of Satan in the age of grace. vs. 1-35
  - h) The next four are given privately to the disciples showing the activity of God in the age of grace, in spite of the seeming opposition. vs. 36-52
- 2) The sowing of the seed fell on various kinds of soil. vs. 4-9
- a) The hard ground, “And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them.” vs. 4

- 1)) Sowing was done by hand or donkey as a bag with a hole was tied to him.
  - 2)) The wayside “hodos”, is the traveling paths that are compacted and hard, unpenetrable.
  - 3)) Jesus intrprets this to be one who does not understand the word sown in their heart and the birds snatch “harpazo” the word, they represent evil in Scripture, Jesus confirms this indicatin **Satan**. vs. 19
- b) The shallow ground, “Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away.” vs. 5-6
- 1)) The stony ground hearer, hears and receives the seed, but has no depth of soil and the heat of the sun germinates it, but then withers.
  - 2)) Jesus interprets this to be one who does not endure but for a while the word for when tribulation, persecution confront him for the word, he stumbles “skandalizo” to begin to distrust and desert, **the flesh!** vs. 21
- c) The thorny ground, “And some fell among thorns, and the thorns sprang up and choked them.” vs. 7

- 1)) The thorny ground hearer, hears and receives the seed, but is choked out becoming unfruitful.
- 2)) Jesus interprets what chokes the word, the cares of **the world**, the deceitfulness of riches choke the word and is unfruitful, vs. 22  
\* “For all that *is* in the **world**--the lust of the **flesh**, the lust of the eyes, and the pride of life--is not of the Father but is of the **world**.” 1Jn. 2:16
- d) The fertile ground, “But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.” vs. 8
  - 1)) The fertile ground hearer, hears and receives the seed on good “kalos” ground, suitable, excellent rich soil.
  - 2)) Jesus interprets the good ground hearer as one who understands the word and bears fruit, 30, 60 and hundredfold. vs. 23
- e) The exhortation and warning, “He who has ears to hear, let him hear!” vs. 9
  - 1)) Literally, “He having ears to hear” personal accountability to God.
  - 2)) Then comes the imperative command, “let him hear”.
- f) The Parable of the Sower is a key parable revealing two classes of people, those that are lost by their own rejection of the hearing of the gospel and those that are saved by receiving the gospel.

- 1)) There are four types of soil represent of the hearts of people for the seed of God’s word be planted.
- 2)) The process of those lost is described in three ways, first by rejecting the gospel all-together, the other two by not enduring for distinct reasons.  
\* Jesus told His disciples the Parable of the Sower was critical to understanding all other parables correctly, if you interpret the “kingdom Parables” wrong you will misunderstand the other parables, “And He said to them, “Do you not **understand** this parable? How then will you **understand** all the parables?” Mk. 4:13
- 3)) Mark and Luke have a section of a lamp revealing the heart that Matthew does not. Mk. 4:21-29; Lk. 8:16-18

### 13:10-17    **The purpose for teaching in parables.**

\* Parallel passages. Mk. 4:10-12; Lk. 8:9-10

### 13:10-11 The question and answer.

- 1) The disciples were surprised that Jesus had resorted exclusively to this parabolic method of teaching so they asked Him, “And the disciples came and said to Him, “Why do You speak to them in parables?” vs. 10
  - a) The word “them” refers to the crowds in contrast to the disciples.

- b) Jesus has been rejected by the Jews and confronted with great hostility.
- 2) The Lord Jesus gives them a clear answer, “He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.” vs. 11
  - a) To the disciples it had been granted to know “ginosko”, to understand and perceive the spiritual truths.
  - b) The word mysteries “mysterion” means to shut the mouth and used of secret religions for initiatory rites hidden revealed to them.
    - \* Every time the word is used in the New Testament it means something previously hidden, but not made known clearly. Rom. 16:24; 1Cor. 2:7
  - c) The disciples were now able to understand the “mysteries of the kingdom of heaven” because they had received the seed of the word in their hearts, on “good ground”, being born again into the Kingdom.
  - d) The multitudes had not been granted by their own rejection of the word of God they heard, God did not reject them by predestination, but by their own unbelief.
    - \* The next two verses give the explanation.

**13:12-13** The explanation for the seeming denial by God to know the mysteries of the kingdom of heaven.

- 1) The believer is given more illumination having received the word, “For whoever has, to him more will be given, and he will have abundance.” vs. 12a-c
  - a) The entire section reveals the free-will of each person to make their eternal decision.
  - b) No one is ever rejected by God, they reject God!
- 2) The unbeliever in his ongoing rejection of the word receives graded darkness, “but whoever does not have, even what he has will be taken away from him.” vs. 12d-e
  - a) The accountability is according to the measure of light a person has received, like Pharaoh.
  - b) “For everyone to whom much is given, from him much will be **required**; and to whom much has been committed, of him they will ask the more.” Lk. 12:48d-g
- 3) The reason Jesus gave the disciples was to try and help them understand the spiritual truths, “Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.” vs. 13
  - a) The crowds were indifferent to the words of Jesus, their clear unbelief and rejection is recorded. Matt. 11-12

- b) Jesus was attempting to stimulate their interest through this word-picture teaching that perhaps they would brake out of their apathetic indifference and inbrace the truth and come to faith they were rejecting.
- c) Taking what they did knew, putting next to what they did not know that in knowing what they did know they would know the spiritual mysteries of the Kingdom of heaven.
  - \* G. Campbell Morgan said, “Parables reveal truth not conceal, it is the method of infinite love.”

**13:14-15** The prophetic fulfillment of their unbelief.

- 1) Jesus quotes the prophet Isaiah about their refusal to hear, “And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, And seeing you will see and not perceive.’” vs. 14
  - a) The quotes is from Isaiah in the LXX. Is 6:9-10
  - b) This prophecy is not a proclamation that God would bring this one them, but rather the annoucement of their hard hearts of unbelief that would result in greater spiritual blindness, not that the teaching in parables was to blind them. Prov. 29:1
  - c) The word fulfilled is not the usual one for Matthew “pleroo” but “anapleroutai” to

full up, to fill completely, appearing only this time in the New Testament.

- 2) Jesus quotes the problem, it is not their brains, but their hearts, “For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with *their* eyes and hear with *their* ears, Lest they should understand with *their* hearts and turn, So that I should heal them.” vs. 15
  - a) Their hearts had grown dull “apachunthe””, heavy and fat.
  - b) Their ears hard “bareos”, heavily, without interest or desire.
  - c) The context of Isaiah is that he was asking God how long he had to proclaim His message without people responding? God told him until they went into captivity. Is. 6:11-12
  - d) They closed “kammuo” , tho shut the eyes.
  - e) The statement, “Lest they should understand with *their* hears and trun, So that I should heal them”, was not the prupose of God, but rather the outcome of their own doing!

**13:16-17** The high priviledge of the disciples.

\* Parallel passage. Lk. 10:23-24

- 1) The disciples were able to comprehend apiritual truth, “But blessed *are* your eyes for they see, and your ears for they hear.” vs. 16

- a) This is another beatitude.
  - b) The word blessed “mararios” is oh how happy.
- 2) The longing of the prophets and those of faith was to sit under the Messiah, “for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.” vs. 17
- a) They understood the prophetic promise. Gen. 3:15; Is. 7:14; Mic. 5:2
  - b) Peter declared this also, “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into. 1Pet. 1:10-12; Is. 64:1

### **13:18-23 The parable of the sower explained.**

\* The parallel passages. Mk. 4:13-20; Lk. 8:11-15

**13:18-19** The different conditions of hearts, first the one who rejects the gospel.

- 1) The authority of Jesus is the final one for the interpretation of the particulars of the Parable of the Sower, “Therefore hear the parable of the sower. vs. 18
- 2) The wayside is hard and unbelieving therefore is unresponsive, “When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.” vs. 19  
\* The word snatches “harpazo”, means to seize violently and suddenly.

### **13:20-23** The hearts that receive the gospel.

- 1) The stony ground is shallow, “But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.” vs. 20-21
- 2) The thorny ground divides, compromises, “Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.” vs. 22
- 3) The good ground is committed, “But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a

hundredfold, some sixty, some thirty.” vs. 23

- a) The sower is Jesus, the Son of man.
- b) The seed, the word of the gospel. Lk. 8:4
  - 1)) The Kingdom of Jesus is spiritual manifested on the earth now and looking for a heavenly kingdom in the future, it is part of the “kingdom of heaven”, but not synonymous.
  - 2)) The Jews are looking for an earthly kingdom that will take place in the Kingdom Age for one-thousand years. Matt. 8:11; 12:28, 13:40-43
  - 3)) That is why the disciples kept asking, “Are you going to restore the kingdom of God now.”
- c) The birds evil, the wicked one is Satan.
- d) The hearts is the type of soil.

### 13:24-30 The Parable of wheat and tares.

13:24-26 The two sowings of good seed and tares.

- \* This parable is unique of Matthew, only he records it!
- 1) The introductory formula of the second parable, “Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field.” vs. 24
  - a) The word like “hooioo”, means to be made like or became like, an illustrative comparison called a simile.

- b) This is the indicative aorist passive, the aorist indicating historic, but not timeless. Lenski
- c) The man is the Son of Man. vs. 37
- d) The seed are the sons of the kingdom. vs. 38b
  - d) The field is the world. vs. 38a
- 2) The corruption of the seed, “but while men slept, his enemy came and sowed tares among the wheat and went his way.” vs. 25
  - a) The enemy is the devil. vs. 39a
  - b) The tares are the sons of the wicked one. vs. 38b
- 3) The conflation of the seed, “But when the grain had sprouted and produced a crop, then the tares also appeared.” vs. 26
  - a) Tares or darnel, grass like resembling wheat and barely.
  - b) Satan duplicates false believers, counterfeits for infiltration, a deliberate deed of the enemy.

13:27-28 The two seeds grow together.

- 1) The reaction of the servants. vs. 27
  - a) The servants inquired about the seed he sowed, “So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field?’” vs. 27a-c
  - b) How then does it have tares?” vs. 27
- 2) The instructions to the servants. vs. 28
  - a) The owner identified the culprit, “He said to them, ‘An enemy has done this.’” vs. 28a-b



- b) The servants asked the owner wanted them to remove the tares, “The servants said to him, ‘Do you want us then to go and gather them up?’” vs. 28c-d

**13:29-30** The separation of the two seeds.

- 1) The owner explained the danger of trying to separate the tares from the wheat before the harvest, “But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.’” vs. 29
- a) Wheat can be uprooted and become tares.  
b) And tares can be changes to wheat if the repent.
- 2) The owner declared to the servants the proper time of separation, this is the punch-line of the parable. vs. 30
- a) The servants needed to be patient, “Let both grow together until the harvest.” vs. 30a  
\* The harvest is the end of the age, Jesus has interpreted all the particulars in the Parable of the Sower. vs. 39b
- b) The servants needed to know the owner would instruct the reapers at the harvest, “And at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.’” vs. 30
- 1)) The command will come from God to the reapers that are the angels. vs. 39c

- 2)) The tares will be gathered and cast into the fire, referring to Gehenna, the Lake of Fire. vs. 40-42
- 3)) The wheat will be gathered and place the owners barn, referring to heaven. vs. 43

**13:31-32** The parable of the mustard seed.

\* Parallel passages. Mk. 4:30-32; Lk. 13:18-19

- 13:31** The introductory formula to the third Parable, “Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field.” vs. 31
- 1) Again this is a simile, “The kingdom of heaven is like a mustard seed.”<sup>2</sup>
- 2) The mustard seed is a proverbial saying. Ezk. 17:23; 31:6; Dan. 4:12, 21; Matt. 17:20
- 13:32** The explanation of the Parable. vs. 32
- 1) The size of the seed, “which indeed is the least of all the seeds.” vs. 32a  
\* This was the common knowledge of the day.
- 2) The abnormal growth of the seed, “but when it is grown it is greater than the herbs and becomes a tree.” vs. 32b
- a) The mustard seed is a bush, not a tree, but at times it grows 10-12 feet in height.  
b) This refers to “the kingdom of heaven” that would experience abnormally large growth “greater”, but not in good sense.

- c) Jesus has been rejected by ongoing unbelief, it would not be any better throughout the church age, in the absence of the King till His Second Coming.
  - d) Most interpret the parable of the mustard seed as Christianity growing and expanding till we set up the kingdom, this is wrong.
  - e) The simile is the “kingdom of heaven” to the mustard seed, not the church, the church is part of the “kingdom of heaven”, but it is not synonymous.
- 3) The corrupt occupants in the tree, “so that the birds of the air come and nest in its branches.” vs. 32c
- a) The birds have been identified by Jesus as evil, the work of Satan, in the parable of the sower. vs. 19
  - b) Birds are consistently evil in the Scriptures, you cannot make them good.
  - c) These birds are lodging in the branches, confusing the bush for a tree, infiltrating to corrupt Christianity and benefit themselves.