

MATTHEW 13:1-58  
MESSIAH ON A  
MISSION (PART 26)

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“Eight Paradigm Shifting Parables”



# In Eight Parables Jesus Addresses Reigning Paradigms

1. The Parable of the Sower: (13:1-8)
2. The Parable of the Tares: (13:24-30)
3. The Parable of the Mustard Seed: (13:31-32)
4. The Parable of the Leaven: (13:33)
5. The Parable of the Field: (13:44)
6. The Parable of the Pearl: (13:45-46)
7. The Parable of the Fish Net: (13: 47-50)
8. The Parable of Treasures Old and New:  
(13:51)

# Each Parable Has Four Components

1. Exposes A Reigning Paradigm
2. Asks For A Paradigm Shift
3. Provides A Practical Application
4. Has Eschatological Significance

# "The Kingdom Of God" Has Come, But What Is It?"

The primary theme of Jesus' teaching was his announcement of the arrival of God's kingdom (Mark 1:15). This topic was at the center of his teaching (Matt. 4:17, 23; Mark 1:15; Luke 9:11; Acts 1:3). The phrase "kingdom of God" or "kingdom of heaven" (which are synonyms) occurs with marked frequency in each gospel (Matthew 55x, Mark 20x, Luke 46x, John 5x). If we account for parallel sayings, we have about eighty separate sayings where Jesus teaches about his kingdom.

Even Jesus looked forward to this time (Luke 22:16, 18). When he arrived in Jerusalem on his final visit, the crowds thought that his coming would be a catalyst for the birth of this kingdom (Mark 11:10; Luke 19:11). But they were wrong. Jesus believed that such a final judgment would only come with his own second coming in power (Mark 8:38; 13:26; 14: 62; Luke 17:24-30). (Burge et al., *The New Testament In Antiquity* 155-158)

# Parable #1: The Parable Of The Sower (13:1-8)

## 1. A Reigning Paradigm

- That somehow if results are less than expected that it is the seed or the sower's fault.

## 2. A Paradigm Shift

- Take responsibility for your own growth and recognize that it is the sower's responsibility to sow the Word of God but the hearer's responsibility to hear what the spirit is saying.

## 3. Eschatological Significance

- One of those mysteries hidden to past ages but now revealed is the church. "Some foundational truths for understanding the mission of the church are found in the thirteenth chapter of Matthew's gospel.... In this marvelously prophetic chapter, Jesus describes the character of the era between His first and second comings." (Kaiser, 231).



## 1. A Reigning Paradigm

- That idealism will lead you to believe that the Church will be what you think "it should be like..."
- The Kingdom "should be like..." a utopia, a hypocrite-free place.

## 2. Paradigm Shift

- There will be hypocrites in the Kingdom.
- One cannot demonize the Kingdom culture because one finds a demon in the culture of the kingdom.
- Idealism = Unrealistic Expectations = Disappointment = Frustration = Anger

## 3. Eschatological Significance

- The time of the reaping, "the end of the age" (v. 39), is more properly translated "the consummation of this age." This judgment is parallel to that described in Matthew 25:31-46, where the sheep are separated from the goats. This passage definitely points toward a Second Coming of Christ when He will be the Judge of all things.

# Parable #2: The Parable Of The Weeds (13:24-30)

# Parable #3: The Parable Of The Mustard Seed (13:31-32)

## 1. A Reigning Paradigm

- That the Kingdom will be ushered in will begin abruptly as a worldwide kingdom.

## 2. A Paradigm Shift

- The Kingdom shall begin small, a product of gradual growth will grow to greatness.

## 3. Eschatological Significance

- The kingdom shall grow in strength and have great increase through world evangelism as the government of the King shall have no end (Isaiah 9:6-7).
- This is a reference to several OT passages, including Ezek. 17:23 31:6; Dan. 4:21— passages that prophesied the inclusion of Gentiles in the kingdom.



# Parable #4: The Parable Of The Leaven (13:33)

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## A Reigning Paradigm

That there will be a dynamic and immediate effect on all that the kingdom comes into contact with.

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## A Paradigm Shift

The kingdom will have an infectious aspect that will incrementally touch every aspect of one's life.

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## Eschatological Significance

Here the kingdom is pictured as yeast, multiplying quietly and permeating all that it contacts. The lesson is the same as the parable of the mustard seed. Jesus is repeatedly describing that kingdom itself as the pervading influence.



# Parable #5/6

## The Parable of The Field and The Pearl (13:44-46)

### 1. A Reigning Paradigm

- The field and the treasure decisions will be curated to the degree that one will not need to decide for oneself what field to buy or what pearl to acquire.

### 2. A Paradigm Shift

- That one must take an active role and personal responsibility in what field one buys into.

### 3. Eschatological Significance

- One may not know until the end of the race whether or not the field was right. Because judgment against an evil work is not executed speedily, the hearts of men are continually set to do evil.
- There will be a weighing in the balance that will determine if the decisions of one's life are correct and ultimately each individual will be responsible for one's own life investments.

*Atmosphere, as described here, might also be described as a “field.” Vision not only introduces one to their own individual potential but also introduces them to spiritual force fields. Great spiritual treasures are found in “fields.” To buy the treasure, one must first “buy” (i.e., embrace and bring under control) the field” (Wilson, N. J., Apostolic Pentecostal Theology, 334)*

# Parable #7: The Parable of The Fish Net (13:47-50)

## 1. A Reigning Paradigm

Leadership will expose all that is wrong, evil, or bad immediately.

## 2. A Paradigm Shift

The dragnet is to bring in fish of every kind.  
Fishing is to be done now - sorting will be done later.

## 3. Eschatological Significance

The prophetic truth of this parable will be fulfilled at the second coming of Jesus Christ, when the world is judged and the kingdom instituted (cf. Rev. 20:1-15). It is clear from this parable, as from those before it, that the present age does not end in a postmillennial triumph, with the entire world being Christianized.



# Parable #8: The Parable of Treasures Old and New (13:51-52)

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## A Reigning Paradigm

Pastor will be the sole voice that weighs in on everything and provides ministry to everyone.

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## A Paradigm Shift

Leadership will be like the head of a household who is bringing everything that they have at their disposal to meet the demands of the need.

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## Eschatological Significance

Despite the disciples' confident answer to Jesus' question, it is rather obvious that they did not understand the parables except in their general teachings. It would have required much more historical perspective, and the clear revelation of the present age, for them to have fully understood these parables. At this time, they did not understand that there would be an age between the first and a second coming.

## Footnote:

### Master Builders

Hirschfeld interviewed several residents in the Hebron hills in the course of his research for his monograph on Palestinian houses. He found that when they built A new house, they almost always employed A professional mason or "master builder" the actual work was done by the family to whom the house would belong, but the master builder supervised the work. The professional builder lived in the community and served the local needs. The master builder learned his profession from his father and grandfather. He used A standard plan (which he kept in his head) but could vary it somewhat according to the needs of the family.

Hirschfeld also believed that most ancient houses in Palestine were built under the supervision of A master builder or stone mason. The rabbinic literature refers to several builders/masons (carpenters?) By name and the rabbis held these builders in high regard. One story illustrates the work of such experts. Students are told to ask abba joseph, the builder, A question about the creation of the world. They went to ask him and found him standing on A scaffold. He responded to the students that he could not come down but would try to answer their questions from the scaffold. The point is, the rabbis regarded master builders as very clever people.

Hirschfeld notes that these craftsmen/builders are often mentioned in the Greco-Roman literature and even depicted in wall paintings and sculptures. He assumes that the builders of ancient Palestine/Israel were similar to these.

One is tempted to think of Jesus of Nazareth's family, said to have been carpenters (mark 6:3; matt 13:55). Did they function in the same way as master builders for the community? Perhaps they also traveled to other villages to supervise constructions.

(The archeology of daily life, 88)

## Footnote:

### Slaves

There were also certainly agricultural slaves. The New Testament alludes to them in several passages (Matt 13:27; Mark 12:2; Luke 15:22; 17:7). Thus, agricultural slavery does seem to have been practiced but as to what extent, we have no clear evidence.

We discover as much evidence if not more that tenants and day laborers mostly worked the farms for the wealthy. One is led to conclude that although agricultural slavery was certainly employed in Palestine in the Herodian period, it never reached the extent of the great latifundia of Italy and Sicily which were worked mainly by slaves.

(The Archeology Of Daily Life, 175)