

2/18/18

Matthew 13:33-58

Jesus has been declaring the “kingdom Parables” in attempt to open the ears, eyes and understanding of the multitudes that are opposing, rejecting Him and the gospel through unbelief.

Through the “kingdom Parables” Jesus is revealing things kept secret from the beginning of the world, regarding the preaching of the gospel and the ongoing opposition, rejection of both Jesus and the gospel throughout the “kingdom of heaven”, till His Second Coming to set up the Kingdom Age.

Matt. 13:35

We have looked at three “kingdom Parables”, the Parable of the Sower, the Parable of the wheat and tares and the Parable of the mustard seed. Matt. 13:1-32

13:33 The parable of leaven in the meal.

* Parallel passage. Lk. 13:20-21

* McGee says this is the key verse of Matthew and of the Bible.

- 1) The introductory formula to the fourth parable, “Another parable He spoke to them”, the multitudes. vs. 32a
- 2) The use of a simile is again used, “The kingdom of heaven is like leaven. vs. 32b

- a) The “kingdom of heaven” is the identical time between the First till the Second Coming to sow seeds of the gospel to set up the Kingdom Age.
 - b) The nature of the period is still marked by opposition, hostility and rejection by the majority of sinners in each generation till the Second Coming.
 - c) Leaven is yeast the ferments and corrupts the doe and causes it to rise.
 - d) Leaven consistantly throughout Scripture represents evil and sin, both in the Old Testamet and New. Matt. 16:6, 11, 12; 1Cor. 5:6-7; Gal. 5:9
- 3) The culprit, “Which a woman took and hid in three measures of meal till it was all leavened.” vs. 33c
- a) A womam consistantly in the Scriptures represents and is symbolic of false religion, it is no different in our text. Zech. 5:7-8; Rev. 2:20; 17:1
 - b) The woman and the leaven represent false doctrine that is introduced and intergrated to the meal “wheat” to corrrpt Christianity, this is the punch-line of the parable.
 - c) Most teach just the opposite that the the parable taught the influence of the church that will permeating the world, but history nor scripture verify this.

- d) This interpretation again is contrary to the context and nature of the rejection and unbelief demonstrated to Jesus while He was on earth,

13:34-35 The summary statement on Parabolic teaching.

- * The parallel passage. Mk. 4:33-34
- 1) Jesus had changed His teaching to reach the multitudes. vs. 34
- a) Jesus was attempting through this word-picture form of parable to bring them to belief, not to hinder or blind them to spiritual truth, “All these things Jesus spoke to the multitude in parables.” vs. 34a
- * Four parables were spoken to the multitudes, The parable of the sower, the wheat and tares, the mustard seed, the leaven in the meal,
- b) The confirmation that Jesus spoke in this parabolic form, “and without a parable He did not speak to them,” vs. 34b
- 2) Jesus had done this as it was prophesied. vs. 35
- a) The key phrase of Matthew as he wrote to the Jews, “That it might be fulfilled which was spoken by the prophet.” vs. 35a
- 1)) The word fulfilled “pleroo”, means to fill up or make complete.

- 2)) In other words the Scriptures told before hand of his method of teaching in parables and now Matthew checks it off the list of fulfilled prophecy by Jesus.
- 3)) The quote is from the Psalms. Ps. 78:2
- 4)) Asaph is called the seer, meaning a prophet. 2Chron. 29:30
- b) The prophecy, “Saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.” vs. 35b-d
- 1)) The method is stated “parables”.
- 2)) The content is also stated, To make known “things kept secret from the foundation of the world.

13:36-43 The parable of the tares explained.

- * This is unique of Matthew, like the parable.

13:36 The parabolic teaching in now to the disciple exclusively.

- 1) Jesus dismissed the crowds, “Then Jesus sent the multitude away and went into the house.” vs. 36a
- a) The house that Jesus returned to is the same one mentioned at the beginning of the chapter. Matt. 13:1

b) Either His mother and brothers house, Peters of His own? Matt. 12:46-50; 8:14; 4:13

2) Jesus was approached by His disciples to tell the meaning of the parable of the tares, “And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” vs. 36b-d

a) The word explain “phrazo”, means to indicate plainly and make known.

b) The first four parables are given publically to the multitudes and the disciples revealing Satan’s activity in the age of grace, while these next four Jesus will show the activity of God during the same period. vs. 1-35

c) 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

13:37-43 The interpretation of the particulars in the parable of the tares.

1) The one responsible for the word sown, “He answered and said to them: “He who sows the good seed is the Son of Man.” vs. 37

a) The title “Son of Man” refers to his Incarnation that was prophecied, the Savior of the world. Dan. 7:13

b) It appears 32 times in Matthew.

2) The location the seed is sown, “The field is the world.” vs. 38a

3) The believers are, “the good seeds are the sons of the kingdom.” vs. 37b

4) The unbelievers are, “but the tares are the sons of the wicked *one*.” vs. 38c

5) The one sowing the tares is, “The enemy who sowed them is the devil.” vs. 39a

6) The time of reaping is, “the harvest is the end of the age.” vs. 39b

7) The one who gather all people to God, “And the reapers are the angels.” vs. 39c

8) The punishment of the tares, the sons of the wicked one, Satan, is sure, “Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.” vs. 40

9) The White Throne Judgment is at the end of the Kingdom Age, “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,” vs. 41

10) The description of eternal punishment, “and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.” vs. 42

11) The rewards of the righteous, “Then the righteous will shine forth as the sun in the kingdom of their Father.” vs. 43a

* “Those who are wise shall shine Like the brightness of the firmament, And those

who turn many to righteousness Like the stars forever and ever.” Dan. 12:3

- 12) The exhortation and warning, “He who has ears to hear, let him hear!” vs. 43b

13:44 The parable of the hidden treasure.

* This parable is also unique of Matthew.

- 1) This is the fifth parable, “Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.” vs. 44

* This and the next three parables no longer use the word “another”, but simply, “Again the kingdom of heaven.”

- 2) Most teach this parable as man forsaking all for salvation, but it would teach that salvation can be earned or bought, contradicting Scripture. Eph. 2:8-9
- 3) Jesus is the man in the parable who sold all, giving up His life for sinners. Jn. 3:16; 2Cor. 5:21; 1Jn. 2:2
- 4) The treasure is Israel hidden in the field, which is the world and is the punch-line.
- a) “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a **special** treasure to Me above all **people**; for all the earth is Mine.” Ex. 19:5

- b) “For the LORD has chosen Jacob for Himself, Israel for His **special** treasure.” Ps. 135:4

- 5) The Prophets give witness to the remnant of Israel.

- a) The remnant will be persecuted by the Antio-Christ in the Great-Tribulation, “For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the **remnant** of the people shall not be cut off from the city.” Zech. 14:2

- b) Zechariah also reveals the deliverance of the remnant at the Second Coming, “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will **look** on Me whom they **pierced**. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.” Zech. 12:10

- 5) Paul speaks of God’s dealing with Israel during the Great-Tribulation and save His remnant hid in the field, the world, no one knows them but He.

- a) “Isaiah also cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, The

remnant will be saved.” Rom. 9:27; Is. 10:20-23

- b) “Even so then, at this present time there is a **remnant** according to the election of grace.” Rom. 11:5

13:45-46 The parable of the pearl of great price.

* This parable is unique of Matthew.

- 1) The sixth parable, “Again, the kingdom of heaven is like a merchant seeking beautiful pearls.” vs. 45

- a) This speaks of the church that is part of the “Kingdom of heaven” that will be raptured prior to the seven years of Tribulation.

* “that He might present her to Himself a glorious church, not having **spot** or wrinkle or any such thing, but that she should be holy and **without** blemish.” Eph. 5:27

- b) Pearl represents innocence and purity.
 c) Pearls were not considered precious to Jews, they were a Gentile gem. Job 28:16
 d) Pearls come from oyster as a speck of sand irritated them, the pain releases a secretion resulting in a pearl, but the oyster has to die to gain the pearl, just like Jesus Christ our Savior.
- 2) The punch-line, “who, when he had found one pearl of great price, went and sold all that he had and bought it.” vs. 46

- a) Most teach once again it represents man regarding salvation, but salvation is a gifts of God. Eph. 2:8-9
 b) “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He **became poor**, that you through His poverty might become rich.” 2Cor. 8:9

13:47-50 The parable of the dragnet.

* This parable is also unique of Matthew.

- 1) The seventh parable, “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, “which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.”” vs. 47-48

- a) The illustration was common to them, they would fish with nets from shore as well as from ship and dragged it.
 b) Once they pulled it in they separated the fish.
 c) After the resurrection Peter and other went fishing and Jesus from the shore asked them if they had caught anything and told them to cast their net on the other side, their nets became full. Jn. 21:3-11
- 2) This is the judgment of God , “So it will be at the end of the age. The angels will come

forth, separate the wicked from among the just,” vs. 49

- a) At the Second Coming Jesus will judge the nations, as to how they treated the Jews, separate the sheep from the goats. Matt. 25:31-46
 - b) At the end of the Kingdom Age will be the White Throne Judgment for all who ever rejected Jesus. Rev. 20:11-15
 - c) The angels will gather the wicked from the just for judgment. vs. 49b
- 3) The eternal abode of Christ rejecting people, being in the age of grace or the Kingdom Age, “and cast them into the furnace of fire. There will be wailing and gnashing of teeth.” vs. 50
- a) The wicked are cast into the furnace of fire, which describes Gehenna or the Lake of Fire that was created for Satan and his angels. Matt. 25:41
 - b) This again takes place at the White Throne Judgment of the unbeliever, the Anti-christ and the false prophet have been there for one-thousand years. Rev. 20:11-15
 - c) This place is where every person who died without repenting and accepting Jesus as the Lord and Savior.
 - d) The “wailing and gnashing of teeth” indicate the affects of the punishment ascribed by God to each person.

13:51-52 The parable of the scribe.

- * This parable is agains unique of Matthew.
- 1) The questioned His disciple regarding the parabolic teaching, “Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” vs. 51
 - a) They would need this understanding for the difficult times ahead after His departure.
 - b) They were growing spiritually.
 - 2) The eighth parable would be directed to all future believer in their spead of the gospel and teaching of God’s word, “Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.” vs. 52
 - 3) Every scribe instructed concerning “the kingdom of heaven”, having the knowledge of God’s word.
 - a) A Scribe was a chronicler, as in Ezra’s days who kept records, later interpreted the law.
 - b) The kingdom of heaven is unique of Matthew, appearing 32 times.
 - c) Indicates God’s rule over the earth referring to the prophecies of the Old Testament concerning the coming of the King from heaven to set up a kingdom on this earth with heaven’s standard. The

concept is not new.” (Daniel 2:44; 7:14, 27). J. Vernon McGee

- d) The term “kingdom of heaven” is a progressive term in the Gospel of Matthew. It assumes the mystery form during the days of the rejection of the King, but the King becomes a sower in the world (Matthew 13). The kingdom will be established on this earth by Jesus at the Second Coming of the King.”
Matt. 24-25
- 4) The Kingdom of God appears five times.
Matt. 6:33; 12:28; 19:24; 21:31, 43
- a) The “kingdom of God” is not synonymous with the “kingdom of heaven”.
- b) The “kingdom of God” is a broader term encompassing all the creation of God, including angels.
- c) The church is not the Kingdom of heaven or the Kingdom of God, but it is part of both.
- d) The church will not bring in the “Kingdom”, but will return with Jesus, who will set up the Kingdom.
- 3) He is to be like a householder who owned nothing, yet had all authority to multiply his goods of his master and was accountable for his stewardship.
- a) His duty in the parable was to make use of the treasure of knowledge in the New

and Old Testament, things fresh and ancient to tie them together as God’s unified revelation fulfilled in Jesus Christ.

- b) To instruct believers in the faith. the rapture, the tribulation and the Second Coming, etc.

13:53-58 The rejection of Jesus at Nazareth.

- 1) Jesus terminated His teaching on the Kingdom Parables, “Now it came to pass, when Jesus had finished these parables, that He departed from there.” vs. 53
- a) The first time was when Jesus quoted Isaiah as fulfilled in Him. Lk. 4:16-30: Is. 61:1
- b) The second time is in Mark. Mk 6:1-6
- c) The phrase, “Now it came to pass, Jesus had finished these sayings,” appears five times closing each of the five major discourses and some used these as the division for Matthew. Matt. 7:28; 11:1; 13:53; 19:1; 26:1
- 2) Jesus went to teach in the synogogue, “And when He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this *Man* **get** this wisdom and *these* mighty works?” vs. 54
- a) The synagogue in “His own country” refers to the city of Nazareth. vs. 54a

- 1) Matt. 2:23; 4:13; 21:11; Mk. 1:9, 24
- 2) He is called “Jesus of Nazareth” 1 time in Matthew, 3 times in Mark, 4 times in John.
- b) The identity of the synagogue is stated, “He taught them in their synagogue” that of the Pharisees. vs. 54b
* Matt. 12:12, 14, 38
- c) The Pharisees were bewildered, “So they were astonished”, the word astonished, “explesso”, means to be a) struck with amazement being astonished, dumbfounded and puzzled over His wisdom as well as the authority and power to perform the miracles.” vs. 54c
- d) The Pharisees expressed this verbally, “Where did this *Man* get this wisdom and *these* mighty works?” vs. 54d
- 3) Jesus was looked down upon with contempt. acknowledged to be a real human being, “Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this *Man* get all these things?” vs. 55-56
- a) They identified Jesus as “the carpenter’s son” by his marriage to Mary, but he was not conceived by him, but the Holy Spirit. vs. 55a-b; Matt. 1:20

- * Mark also mentions His brothers and sisters. Mk. 6:3
- b) These would be half-brother and sister, having the same mother, but not the same father, Joseph. vs. 55c-h
* The brothers of Jesus did not believe in Him as the Christ, the Savior of the world till after the resurrection and James His brother became one of the leader of the Jerusalem church. Jn. 7:5, 10; Acts 1:14; 15:13
- d) They were astounded to figure out where Jesus got “all these things?” vs. 55i
- 4) Jesus was rejected by the Pharisees, “So they were offended at Him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.” vs. 57
- a) The Pharisees were offended “skandalizo”, at Jesus, meaning they were stumbled causing them to disapprove and reject Him. vs. 57a
- b) The response of Jesus was that a prophet is not without honored except in his own country and in his own house”, referring to Himself. vs. 57b-c
* Familiarity breeds lack of appreciation and contempt!
- 5) Jesus chose not to perform miracles, but to their unbelief in Him, “Now He did not do

many mighty works there because of their unbelief.” vs. 58

- a) They limited God by rejection of their promised Messiah.
- b) “Yes, again and again they tempted God, And **limited** the Holy One of Israel.” Ps. 78:14