Parables of Matthew 13

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Preparatory Reading: Mark 4:1-34; Luke 8:1-21.

Introduction:

1. Recent preaching about the role election plays in responding to the gospel fits well (I Cor 1:17 – 2:16).
2. Many love to wear paraphernalia of WWJD, but let us humble ourselves to what Jesus taught us to do.
3. Many also have another Jesus to fit their lifestyle, but the real Jesus taught (Matt 5:19; 7:24-29; 28:20).
4. Parables are obscure stories sometimes with details that are relatively irrelevant to the intended lesson.
5. It is an error of study and interpretation to focus on the details and be distracted at all from the lesson.
6. The general lesson or truth intended by Jesus is what we should emphasize over insignificant details.
7. The word kingdom appears twelve times in this chapter, indicating lessons about the religion of Jesus.
8. The kingdom of heaven should be grasped as the spiritual reign of Jesus over believers in the N.T. era.
9. We are not full preterists, so two occurrences of *end of the world* do not move us from Judgment Day.
10. If the ignorant fishermen of Galilee understood everything by the end of the chapter, then so can you.
11. Rather than being exhaustive of some of the great topics raised here, the goal is to grasp main lessons.

12. There is great breadth and depth of content here that discerning Christians will want to learn well.

The Setting – Verses 1-2

1 The same day went Jesus out of the house, and sat by the sea side.

1. Most or all of the previous chapter occurred in the earlier portion of this day (a Sabbath).
    1. He had left the synagogue when murderous Pharisees conspired (Matt 12:9,14-15).
    2. While there is excellent content in chapter 12, this study is of the Lord in chapter 13.
    3. Our Lord Jesus Christ was attentive, constant, diligent, and persevering to preach.
2. He sat down; since He knew all things including the coming crowd, He planned to teach.
    1. It was customary for teachers in that place and time to sit (Luke 4:20; 5:3; John 8:2).
    2. He had done this also for the *Sermon on the Mount*, though not by the sea (Matt 5:1).
3. Jesus was likely at Capernaum, near the Galilean coast, as the Bible states (Matt 4:13).
    1. This house was maybe Peter/Andrew's at Capernaum (Mark 1:21-29; Luke 4:31,38).
    2. His mother and siblings had visited Him while in this crowded house (Matt 12:46).

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

1. Since the crowd was too large to easily address with both on ground, he took to a boat.
2. If you think about it, with the great crowd on shore, this is an ideal situation for teaching.
3. Jesus knew at all times that He had limited days to preach (Luke 2:49; John 4:34; 9:4).

The Sower (#1) – Verses 3-9

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

1. Here starts the parables chapter with narrative and the well-known parable of the sower.
2. The parable is simple; Jesus explained it; do not waste much time researching planting.
3. Planting was by hand scattering seed before planters – 1702 (Tull) and 1841 (Pennock).

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

1. When scattering seed by hand, some fell on hardpacked earth like paths or field edges.
2. This soil had not been turned by the plow and the seed could not fall into open earth.
3. Being thus exposed on the surface it was readily visible and accessible to lazy birds.

5 Some fell upon stony places, where they had not much earth: and forthwith they

sprung up, because they had no deepness of earth:

1. Other seed fell on inferior ground that had a higher proportion of stones and less of soil.
2. The sower did not intend to waste seed on stone, but it fell on thin soil hiding the stone.
3. These seeds could not go down for good roots and sprang up quicker through less soil.
4. Forthwith = immediately, at once, without delay or interval. These surfaced quickly.

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

1. Such young plants springing up quickly and without good roots were killed by the sun.
2. Plants can withstand the sun if their root system is deep to draw water in spite of heat.
3. It is Christian experience that sees men convert and fall away fast, *easy come – easy go.*

7 And some fell among thorns; and the thorns sprung up, and choked them:

1. Other seed fell on inferior ground that had thorn plants alive in the soil alongside them.
2. The sower did not intend to waste seed among thorns, but it fell on soil hiding the thorns.
3. The thorns grew alongside the young plants and deprived them of soil, sun, and water.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

1. Good ground here is turned soil ready to receive seed without stones and without thorns.
2. The fruit here is part of the metaphor – the seeds produced the crops the sower desired.
3. All ground varies – even good ground – so yield per acre varied from 30 to 60 to 100.
    1. For example, a single seed of corn (maize) should yield one plant, one ear, 800 seeds.
    2. But in a field with many other factors influencing yield, 30 or 60 or 100 was good.
4. Obviously, most of a farming field is good ground, but proportion is not the lesson at a

9 Who hath ears to hear, let him hear.

1. This statement of Jesus, repeated in verse 43, reminds us of the great difference in men.
    1. He will next explain that the Jews did not have ears to hear but that His apostles did.
    2. Jesus used a similar statement when warning the seven churches of Asia (Rev 2:7).
2. Every gospel fact you hear, and every time you hear them, you should give much thanks.
    1. God chose to send strong delusion on some men and truth to others (II Thes 2:9-13).
    2. The gospel of Jesus Christ presented in simplicity will prick or cut (Acts 2:37; 7:54).
    3. The difference is God's regenerating power in those that believe (I Cor 1:17 – 2:16).
    4. The Bible is used more for confusion than it is for truth, as God confuses proud men.
3. *The hearing ear, and the seeing eye, the LORD hath made even both of them* (Pr 20:12).
4. If you have ears to hear, make sure you hear, and be careful how you hear (Luke 8:18).

5. Grasp both parts of this verse (repeated) – God blesses ears to hear – you must use them.

Reason for Parables – Verses 10-17

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

1. The disciples asked a legitimate question; parables can be obscure, difficult metaphors.
    1. They will ask a similar question about His harshness to Pharisees (Matt 15:10-14).
    2. They will ask a similar question about His hard doctrine to seekers (John 6:60-67).
    3. They like most men did not grasp the value of the doctrine or authority of the teacher.
2. It is a foolish error to believe as many teach that parables are simple earthly stories to convey deep heavenly meanings for common, uneducated people to learn the truth.
    1. Parables, like proverbs, can be obscure enigmas, which the Bible calls dark sayings.
    2. Jesus and the disciples knew proverbs were not express statements (John 16:25,29).
    3. Men choose to mock parables as plain because they cannot admit God hides truth.

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

1. This is the contrast and combination of *reveal and conceal* instruction of God to men.
2. The Christian song, *Break Thou the Bread of Life,* declares it in these very same words.
3. God is the Author of Confusion this way; the difference is glorious (II Thess 2:9-13).
4. Truth is not a right after we chose lies in Eden; it is a blessed privilege to be guarded.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

1. This general principle of responsibility and reward is applied by Jesus several ways.
    1. The rich get richer and the poor get poorer in Christ's kingdom, which is wonderful.
    2. For every time you resent the injustice in America or elsewhere, find it here in Christ.
    3. Love the parable of the pounds, and what men say and Jesus did (Luke 19:20-27).
2. Here the issue is truth – if you give it earnest heed, you get more; neglect it and lose it.
    1. This glorious incentive plan rewards all efforts to learn, retain, and apply given truth.
    2. This glorious warning will not let those that neglect truth escape from punishment.
    3. God can and will take away even what a foolish and ignorant man thinks he knows.
3. T. truth is the greatest God has given; it is punished worse than the O.T. (Heb 2:1-4).
4. Never forget this rule – you can see it fulfilled in the disobedient – beware of it yourself.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they

hear not, neither do they understand.

1. Jesus declared plainly enough that He used parables to fulfill the judgment against Jews.
2. They had been given more truth than other nations by far and for thousands of years.
3. They would listen; they attended synagogues; they visited the temple; they had scribes.
4. But Jesus would not lay His precious N.T. truth out before these rebels to revealed truth.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

1. The prophecy here is of Isaiah when he agreed to go be God's minister (Isaiah 6:9-13).
2. There is a big difference between natural and spiritual hearing and seeing (Jn 9:39-41).
3. The Jews did all kinds of religious things with and around revealed truth to no profit.
    1. Their scribes memorized it and counted its words and such like without knowing it.
    2. Their Pharisees wore it on their foreheads and phylacteries without understanding it.
4. It is a disgraceful shame how missions use Isaiah 6:8 and always ignore Isaiah 6:9-13.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

1. The blindness of the Jews, next of Nazareth, justified all the parables to conceal truth.
    1. Though Israel was God's church, it was just judgment to blind them to new truth.
    2. They rebelliously rejected many judges, prophets, kings sent to them for centuries.
2. Man chose the devil's lie over God's truth in Eden, and most of them do it ever since.
3. The Man of Sin's strong delusion was for not having love of the truth (II Thess 2:9-12).
4. Let us fear foolish neglect or letting the gospel slip to bring such judgment (Heb 2:1-4).
5. Deception is a terrible thing, for you do not know when you have lost the truth for lies.

16 But blessed are your eyes, for they see: and your ears, for they hear.

1. The blessing here is at least three fold, which should be viewed in proper proportion.
    1. God gave the seeing eyes and hearing ears, which is His work (Jn 6:44; Acts 16:14).
    2. Jesus presented them content that had never been heard before in the world's history.
    3. They were not stubborn like the Jews around them in rebelling against His teaching.
2. Paul was bound to give thanks for the Thessalonians, and we must also (II Thess 2:13).
3. The content of the truth of the great mystery of godliness is unprecedented. Read on.

17 For verily I say unto you, That many prophets and righteous men have desired to see

those things which ye see, and have not seen them; and to hear those things which ye ***hear, and have not heard them.***

1. There had been obscure knowledge of things by ancient men but not in the N.T. detail.
    1. Abraham rejoiced to see Jesus' day (John 8:56), but he saw little and that vaguely.
    2. Job even knew that his Redeemer would come and deliver his body from corruption.
    3. Jacob, David, Isaiah, and others had limited views of the gospel era (I Pet 1:10-12).
2. God chose us for the sweet spot of human history on this side of John, Jesus, apostles.
3. What does this verse mean to you? Does it fire your soul? Do you crave more preaching?

The Sower Explained – Verses 18-23

18 Hear ye therefore the parable of the sower.

1. The parable is simple; Jesus explained it; do not waste much time researching planting.
2. The parable is simple; how you respond to preaching is key, not if you grasp the parable.
3. Here are four hearers; when you hear preaching, you choose which of the four you are.
    1. The lesson is not doctrinal of different degrees of preparation God makes in hearers, but rather practical of different degrees of attentiveness, obedience by hearers.
    2. It is an axiom God must prepare hearts to understand, but it is not the lesson here.
    3. It does not matter which ground is regenerate or not; such ideas destroy the true lesson; the unregenerate can be the first three grounds, but the regenerate all four.
    4. If the truth be told, and it will, we have been each kind of ground at various times.
    5. Our Lord applied the parable to His disciples – those born again and able to hear.
4. The purpose of hearing and obeying the preached word is fruitfulness, not eternal life.
    1. The issue here is not eternal life by missing the invitation, but the saved bearing fruit.
    2. The judgment is severe for not hearing – knowledge you have will be taken away.
    3. The blessing is great for hearing – you will be given more knowledge than you have.
5. To not miss this parable, the key issue is applying and obeying truth, not just sincerity.
    1. You can only do part of being good ground here. What will you do the other days?
    2. Many do not bear fruit they should; some bear none at all, in spite of a kind Father giving fabulous knowledge and instruction in scripture and many motivating lessons.
6. If you knew how much ministerial time is wasted chasing, exhorting, worrying, and praying for slipping, sliding, fruitless, discouraged, barely-Christians, you would be angry and sick at the same time. Thus the parable! Press those you know to hear better.
7. The salvation at stake (see Luke) is practical salvation from heresy, fruitlessness, sin.
    1. The danger is clear – fruitlessness is judged (Luke 13:6-9; John 15:1-8; II Peter 1:9).
    2. We love God's truth; we want more, but we will lose all without a godly response.
    3. It is a great privilege to hear preaching; you better respond accordingly, or you lose.

8. Most Christians want smooth things and fables, not the truth (Is 30:8-11; II Tim 4:3-4).
9. The good ground is seen clearly in in Nehemiah under Ezra's preaching (Neh 8:1-12).

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

1. The person hears the word – it is sown by the preacher in his heart – but he does not grasp it or apply it. It remains there loosely floating for a short while, then it is gone.
2. This lack of understanding is a choice: it is not lack of intelligence, education, age, etc.
    1. Your understanding is your thinking ability to synthesize, store, apply knowledge.
    2. The devil cannot take the word away, unless you give it away by laziness (Jas 4:7).
    3. It is calloused habits of carnal, lazy hearers that harden ground and conviction is lost.
    4. Christ's parable lesson is something you can do; do not forfeit to Satan (Luke 8:18).
3. These are churchgoers doing the motions – staying upright, with pain, during preaching.
    1. Preaching makes it to their hearts only in the sense of awareness and notion of truth
    2. Preaching becomes only words, sounds, and out-there-truth, so the devil steals it; this person trades God's pure word to Satan for lazy, wicked habits; he is like Eve.
    3. You let Satan steal the word by not preparing, focusing, or applying after preaching.
4. Many sit in Christian churches, who have no heart for hearing or understanding the gospel; they seldom or never truly hunger or thirst after righteousness (Matthew 5:6).
5. You miss understanding by not preparing – 1 tired from inadequate sleep, 2 skipped preparatory reading, 3 arrived late in a tizzy, 4 carnal activities close to preaching.
6. You miss understanding by not having a prayerful, ready mind – eager to hear the word.
7. You miss understanding by weak focus – too lazy, too much television, no discipline.
8. You miss understanding by distractions – 1 daydreaming, 2 taking notes, 3 sore back, 4 child behind you, 5 person beside you,) full bladder, 7 a fly, and so forth.
9. You miss understanding by not reviewing – thinking, searching, studying, talking of it.
10. You miss understanding by rebellion and stubbornness – like idolatry and witchcraft.
11. You miss understanding by not applying – thinking of others and deferring repentance.
12. You miss understanding by pride – self-righteous offence at pastoral reproof or rebuke.
13. You miss understanding by not appreciating the privilege of hearing Bible preaching.
14. You miss understanding by sleeping or dozing during the most important part of a week.
15. You miss understanding by forgetting preaching (Ps 119:11,30,98-100; Pro 1:5,8; 2:1; 3:1; 4:1-5,20-21; 5:1,7; 6:20-21; 7:2-3,24; 8:32-33; 19:20; 22:17; 23:12; Deut 6:6-9).
16. Action should occur after hearing (Luke 2:19,51; 9:43-45; Acts 17:11; I Thes 5:20-21).

20 But he that received the seed into stony places, the same is he that heareth the word, ***and anon with joy receiveth it;***

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

1. The disciple hears the words – even gladly – but will not pay the price of persecution or endure afflictions. So he is offended with the tribulations of Christ's strict doctrine, separated living, small churches, or circumstances, so he eventually leaves the truth.
2. Anon = straightway, at once, forthwith, instantly. The early response is joyful belief.
3. They have no root in themselves; this is the practical phase; they have no commitment.
4. Here are negative deterrents against discipleship – worldly opposition and persecution.
    1. Jesus promised a sword; do not be surprised or resentful. It is a test (Matt 10:34-39).
    2. Afflictions build faith, so that you can be perfect. Rejoice! (Rom 5:3-5; Jas 1:2-4).
    3. Afflictions give you opportunity to show real Christ-like character (I Peter 2:18-23).
5. It is continuing that measures real disciples, not those making professions (Jn 8:30-31).
    1. Jesus knew those that were not true disciples and left them (John 2:23-25; 6:60-67).
    2. We enter God's kingdom through much tribulation, both then and now (Acts 14:22).
    3. Many Pharisees believed on Him, but valued friendship above truth (Jn 12:42-43).
6. This age of carnal Christianity is a form of godliness without changed lives (II Tim 3:5).
7. All that live godly in Christ will suffer persecution, so prudently expect it (II Tim 3:12).

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

1. The disciple hears the word – even gladly – but cannot resist the draw of this world; he becomes preoccupied with life and pleasure, and he does not bring fruit to perfection.
2. Here are positive deterrents against discipleship – worldly attractions and distractions.
    1. Love of money is evil, drowning men in destruction and perdition (I Tim 6:6-10).
    2. It is nearly impossible to trust riches and enter Christ's kingdom (Mark 10:23-27).
    3. Pleasure is a horrible vice to zeal (II Tim 3:4; I John 2:15-17; Jas 4:4; II Tim 4:10).
    4. He that loves pleasure will be a poor man, naturally and spiritually (Pr 21:17; 23:21).
3. These are double-minded hearers – they are not happy financially or spiritually (Ja 4:8).
    1. Lovers of pleasures more than lovers of God marks a carnal generation (II Tim 3:4).
    2. We are confronted with the cares, riches, and pleasures of this life to our souls' ruin.
    3. A man intermeddling with all wisdom separates himself from all such (Prov 18:1).
    4. You cannot serve God and mammon, as Jesus explained plainly (Matt 6:24; Jas 4:4).
4. The successful Christian businessman is a devilish illusion to keep men from real fruit.

1. Men want to be able to have both – like the rich young ruler, but it cannot be done.
2. Be a successful Christian; let God increase business, if He thinks you can handle it.
3. From a natural view, God can open more doors and wider than you by any means.
4. From a spiritual view, the greatest riches are God's doctrine (Ps 119:14,127,162).
5. So the choice – to love God and success leads to lose-lose – success and Christianity!
6. If you doubt it, think of Lot, Samson, or Solomon (his son lost 83% of the kingdom).
7. God will judge those that make light of His kingdom offer in Christ (Matthew 22:5).
8. Therefore, wisdom says to get rid of both weights and sins that slow you (Heb 12:1).

5. The Bible records men that cost themselves dearly by loving prosperity way too much.
    1. The rich young ruler was thorny ground: riches kept him from Jesus (Mk 10:17-22).
    2. Ananias and Sapphira died due to riches; they lied to the Holy Ghost (Acts 5:1-11).
    3. Demas loved this present world; Lot also by liking Sodom (Gen 13:12; II Tim 4:10).
    4. Asaph was offended, but he went to the sanctuary and was corrected (Ps 73:1-28).
6. This hearer is the condemned belly worshipper, minding earthly things (Phil 3:18-19).
    1. Bodily exercise profits little, but godliness and contentment much (I Tim 4:7-9; 6:6).
    2. Paul warned Corinth to be *without carefulness*, even in good things (I Cor 7:29-32).
7. What in your life holds your attention and affection – position, pay, pleasure, house, car, children, marriage, body, clothes, independence – it is vanity and vexation of spirit.
8. Are you too young, stupid, or wicked to know that worldly things are not a good trade?

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

1. This man hears the word preached, understands it, and applies the truth to his own life.
    1. He diligently puts the word into practice and bears fruit to the praise of God's mercy.
    2. The good ground hearer has *an honest and good heart* (Luke 8:15). What of others?
    3. He receives the word with a ready mind, searches Scriptures, and obeys (Acts 17:11).
    4. The gospel is life-changing information to them, and they examine and change to it.
2. Some forget they were purged of their sins and bear no fruit, ungrateful men (II Pet 1:9).
    1. The evidence and proof of electing grace is abundance of fruit listed (II Pet 1:5-8).
    2. Near-sighted, belly worshippers see earthly things but miss heaven (Phil 3:18-19).
3. Branches that do not bear fruit are purged, for they cumber God's vineyard (Jn 15:1-8).
    1. Some trees cumber the ground, so they get only some time to repent (Luke 13:6-9).
    2. Fruitbearing is a long-distance run, avoiding weights and sin (Luke 8:15; Heb 12:1).
4. They keep their bodies under, like temperate athletes going for the gold (I Cor 9:24-27).
    1. They look in the perfect law of liberty, see blemishes, make changes (Jas 1:21-27).

2. They never consider being average or usual; they outwork the others like Paul did.

5. Good ground yields vary much like the parable of pounds (Matt 25:14-30; I Cor 15:10).
6. Thessalonica was good ground hearers: the whole world knew of them (I Thess 1:6-10).
7. Fruit is the fruit of the Spirit, fruit of righteousness, fruit of wisdom, and fruit of souls.
    1. Such hearers grow in the power of the Spirit (Gal 5:22-23; Eph 5:8-10; II Pet 1:5-8).
    2. Such hearers grow in the truth, knowledge, and ability and zeal for kingdom duties.
    3. They grow in grace and knowledge of Christ (I Pet 2:1-3; II Pet 3:18; Heb 5:12-14).
    4. Such hearers love God and His glory and hate the world and its evil, more and more.
    5. Such hearers are more and more spiritually zealous for Christ and less so for earth.
    6. This includes greater love for brethren, for you cannot have one without the other.
    7. Good ground is in Neh 8:1-18, A Preaching Service.
    8. While the temptation is to identify the ground that others might be, examine yourself!

The Tares (#2) – Verses 24-30

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

1. Here is the second of our Lord's parables, eight of which take up most of this chapter.
    1. The word *kingdom* is here 12 times, indicating lessons about the religion of Jesus.
    2. We categorically reject Dispensationalism that says the kingdom is the millennium.
    3. It is the N.T. religion of Jesus Christ that began with John and runs to Christ's return.
2. Though sounding like the parable of the sower, this parable is rather different from it.
    1. In the parable of the sower, the Lord's lesson was drawn from four kinds of ground.
    2. In this parable of tares, the Lord's lesson is drawn from two different kinds of plant.
    3. The sowing and ground are not key here as much as the two sowers and their plants.
3. The farmer in this parable had good seed that he sowed by whatever means in his field.
4. He had excellent intentions, and He did what was needed to have a crop of good plants.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

1. When men sleep is at night, which is the opportune time for an enemy to ruin a field.
    1. The best of men have enemies, and the better the man the more enemies are possible.
    2. Whether envy or hatred or malice, the enemy's actions tried to ruin a good harvest.
2. If you think such actions to be cruel and hard to believe, think about ancient landmarks.
3. Tare = the seed of a vetch. A name given to some species of vetch: in early times, esp. to those occurring as weeds in cornfields. Vetch = the bean-like fruit of various species of the leguminous plant *Vicia sativa*. It is a weed in a cultivated grain field, though sometimes grown separately as green manure or livestock

fodder.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

1. In the process of time when the wheat appeared, the bad seed of the enemy also showed.
2. The unwanted situation was not obvious until time passed for both to show their nature.
3. The smallest seedlings would not give away their true character of the plants at the start.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

1. The servants were those that had likely done the actual sowing of seed he had provided.
2. The quality of seed sown was obviously up to the householder and his desire and means.
3. The servants knew that weeds among the wheat was not the intent of the householder.
4. Who are these servants? They are ignored in the interpretation later (Matt 13:37-39).
    1. They are persons that labor and work for the householder – they are his servants.
    2. They have considerable concern about the welfare of the householder and his fields.
    3. They want the householder to realize His intentions and plans for a prosperous yield.
    4. They do not like the tares and want to rip them out of the field to leave only wheat.
    5. They are inferior to the angels in their discernment, authority, and flawless work.
    6. They are unable to see all hearts at all times, so they invite bad and good (Mat 22:10).
    7. They are the ones responsible for using a net that includes some bad fish (Mat 13:47).
    8. They must be Jesus' apostles/pastors that dig and dung fruitless trees (Luke 13:6-9).
    9. They, like Elijah and Paul, were jealous for God and His church by despising tares.

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

1. The householder explains to his servants an enemy had tried to ruin his estate and plans.
    1. The best of men have enemies, and the better the man the more enemies are possible.
    2. Whether envy or hatred or malice, the enemy's actions tried to ruin a good harvest.
    3. If you think such actions cruel and hard to believe, think about ancient landmarks.
2. The servants, totally committed to the honor of their master, offer to rip the tares out.

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

1. The householder, knowing the similarity of wheat and tares, tells them to not do so.
    1. While the servants certainly do work for the householder, their abilities are limited.
    2. A wheat plant might be mistaken for a tare and removed from the field in error.

3. While removing a tare, the servant might damage or destroy wheat plants nearby.
4. A wheat plant disformed by various causes might be mistaken as a tare by servants.

2. He has a better plan for later in the growing cycle, so they are off the hook to discern.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

1. The householder wisely plans both to grow to harvest when wise reapers will separate.
    1. Reapers are another category of farmhand, which will have an easier say to discern.
    2. By harvest time, the plants will be fully grown and their true character fully revealed.
    3. Harvest and its reapers are clearly superior to early growing season and the servants.
2. The reapers would go after the tares first to get them out of the way to leave only wheat.
    1. Ignorant men confuse the persons took or left of Noah and 70 A.D. (Matt 24:36-41).
    2. The elect angels, by command of Jesus Christ, will destroy all enemies at Judgment.
3. While the temptation is to identify whatever plant others might be, examine yourself!
4. While the temptation will be to fear judgment and hell, lay hold of salvation for yourself.

The Mustard Seed (#3) – Verses 31-32

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

1. The kingdom of heaven is the N.T. reformation of religion by John, Jesus, and apostles.
2. Do not be misled by the mustard seed for its other use for modest faith (Matthew 17:20).
3. In some comparative and positive sense the gospel is like a man sowing this small seed.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

1. A grain of mustard seed is indeed very small, which serves both its Bible uses very well.
2. Do not compare things that should not be compared like seed to faith and birds to devils.
3. The sense is simple, but how do we prove it to be the one and only right interpretation?
    1. It is a positive lesson about the gospel kingdom of Christ without any negative facts.
    2. The trait of mustard seeds that is used in this lesson is its exceptional growth extent.
    3. The related parable of leaven (yeast) in meal is also a positive fact of kingdom extent.
    4. The birds must also be positive here, for there are no negative details of any trouble.
    5. The key here is the exponential or geometric growth of His kingdom to benefit all.
    6. By comparing scripture with scripture, is there a significant event to fit this picture?

7. Yes, both testaments teach a very significant event perfectly matching the parables.
8. The great mystery of godliness includes preaching to affect the whole Gentile world.
9. Recent study of Isaiah saw explosive growth of the remnant Jewish church to be key.
10. The lesson is this – Jesus' church began small but soon provided shelter worldwide.
11. Is not this kingdom growth exactly what Nebuchadnezzar saw and Daniel explained?
12. Birds from all parts of the world took shelter in the kingdom, including the Americas.

4. What should this mean to you or me? We are blessed to be part of the winning kingdom!
5. You are part of a mega-church, though you may not see or think it often (He 12:22-24).

The Leaven (#4) – Verses 18-23

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

1. The kingdom of heaven is the gospel era of the N.T. and apostolic religion to Gentiles.
2. Do not be misled by leaven used elsewhere for sin (Matthew 16:6; I Cor 5:6-8; Gal 5:9).
3. Leaven, or yeast, is very influential and affects its surroundings, serving both uses well.
4. The sense is simple, but how do we prove it to be the one and only right interpretation?
    1. It is a positive lesson about the gospel kingdom of Christ without any negative facts.
    2. The trait of leaven (yeast) that is used in this lesson is its exceptional impact extent.
    3. The related parable of the mustard seed is also a very positive fact of kingdom extent.
    4. The effect on meal must be positive here, for there is no negative suggestion at all.
    5. The key here is the small amount hid and its positive effect on everything around it.
    6. By comparing scripture with scripture, is there a significant event to fit this picture?
    7. Yes, both testaments teach the great mystery of godliness to affect the whole world.
    8. The great mystery of godliness includes preaching to affect the whole Gentile world.
    9. A recent study of Isaiah found explosive growth of the remnant Jewish church key.
    10. The lesson is this – Jesus' church began small but soon was affected the whole world.
    11. Was this not fulfilled by Paul when it was said he had turned the world upside down?
    12. The leavening effect of Christ's kingdom affected the world, even our hemisphere!
5. What should this mean to you or me? We are blessed as part of a world-changing event!
6. Our religion set up by its Founder 2000 years ago has a profound impact on the world.

Ministry of Parables – Verses 34-35

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

1. The universal statement about our Lord's use of parables was for that crowd at that time.

1. The crowd He had beside the Sea of Galilee had been called a multitude (Matt 13:2).
2. He ended His parables here and taught more plainly at Nazareth (Matt 13:53-54).
3. We do not apply this to all His teaching, for the Sermon on the Mount was different.
4. The gospel of John contains a great deal of instruction without the use of parables.
5. Use of infrequent metaphors is not using parables, which are whole comparisons.

2. Jesus finished with the multitude but used parables with His apostles (Matt 13:36-52).

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

1. The quotation of the prophet used by Matthew here is that of Asaph or David (Ps 78:2).
2. While it may have applied in some ways to the psalmist, much more to our Lord Christ.
    1. First, Jesus most definitely spoke in parables here, while the psalmist gave history.
    2. Second, Jesus revealed the glorious and wonderful mysteries of the N.T. kingdom.
    3. Paul used similar terms of hidden wisdom (Rom 16:25; I Cor 2:7; Eph 3:9; Col 1:26).
    4. The great mystery of godliness has events that were mostly unknown for 4000 years.
3. Here is the second stated reason in the chapter for Jesus using parables in His preaching.
    1. This is not a small matter, for Jesus constantly gave evidence He was the Messiah.
    2. John recorded His words, It is finished, which were for a prophecy (John 19:28-30).
    3. Confirmation and proof Jesus was Christ were extensive and crucial (Jn 19:31-37).
4. Does this verse get your attention that here in Matthew 13 is some fabulous good news?

The Tares Explained – Verses 36-43

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

1. The explanation for parables as fulfilled prophecy ended Jesus' time with the multitude.
    1. He was not done with parables in this unique chapter; He laid more on the apostles.
    2. The house here, identified by the definite article *the,* was likely Simon Peter's house.
    3. See the explanation already provided above and its own cross-references (Mat 13:1).
2. The parable's farming example and details were given earlier by Jesus (Matt 13:24-30).
3. Like the parable of the sower, the apostles did not understand our Lord's parable lesson, but in this case they asked Jesus about it, which is what every wise man will always do.
    1. Foolish or unlearned questions of scorners are denied, but sincere ones are answered.
    2. It is not hard to discern if questions are really intended to learn, to scorn, or to teach.
4. Jesus gave a very concise and short explanation of terms with the lesson clearly given.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

1. The parable's farming example and details were given earlier by Jesus (Matt 13:24-30).
2. The good seed as the next verse teaches are the children of God owned by Jesus Christ.
3. Sowing is the Lord's parable verb and event, but do not take it farther than He intended.
4. The lesson is primarily not about sowing but rather about discerning and destroying.

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

1. The field is the kingdom in the world (verse 41), with two kinds – God's and Satan's.
    1. The real issue intended by two beings sowing is headship, ownership, influence, etc.
    2. If you take details or terms of this parable or others too far, you will make mistakes.
    3. The elect were chosen in Christ from eternity and they enter the kingdom by baptism.
    4. The lesson is primarily not about sowing but rather about discerning and destroying.
2. While the temptation is to identify the ground that others might be, examine yourself!
3. While the temptation will be to fear judgment and hell, lay hold of salvation for yourself.

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

1. By reading ahead we know reprobates get into the outward, visible part of His kingdom.
    1. The devil does sneak reprobates into churches, like he did Judas among the apostles.
    2. Paul warned Corinth there were ministers of Satan among them (II Cor 11:13-15).
    3. Paul said that even the good church at Philippi had enemies of Christ (Phil 3:18-19).
2. By reading back (the actual parable), there are servants ignored here (Matt 13:27-30).
    1. The servants are prophets, apostles, and pastors that discern likely tares in the wheat.
    2. Their response is to be expected, *Sir, may we rip these imposters out of the churches?*
    3. The ministers of Christ, whether Moses or Paul or Jude, cannot abide reprobates.
3. But the angels, by the command of Jesus Christ, will get rid of all offenders at Judgment.
    1. Jesus' second coming involves mighty angels in great vengeance (II Thess 1:7-9).
    2. Enoch prophesied about them, and Jude wrote Enoch's words for us (Jude 1:14-15).
    3. This terrible Day of Judgment is ignored by the foolish world (Matthew 25:31-33).

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

1. Tares – children of the devil – reprobates – will be cast into hellfire on Judgment Day.
2. See God inspecting attendees at His Son's marriage – one not dressed (Matt 22:8-14).
3. So much for a rapture taking believers, the angels grab the wicked first (II Thes 1:7-9).
4. This terrible Day of Judgment is ignored by the evil, foolish world (Matthew 25:31-33).

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

1. Enoch and Paul knew this glorious fact of Christ's return (Jude 1:14-15; II Thes 1:7-9).
2. Ignorant men confound the persons took or left of Noah and 70 A.D. (Matt 24:36-41).
3. The elect angels, by command of Jesus Christ, will eliminate all offenders at Judgment.
4. This terrible Day of Judgment is ignored by the evil, foolish world (Matthew 25:31-33).

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

1. The end and lesson of tares and net are similar or identical – the coming Judgment Day.
2. There is a burning hell where sinners will be sent for eternal torment of body and soul.
3. The torment of body and soul in hell is described by the same terms of great distress.
4. The certain existence and use of hellfire after judgment is not a topic of hopelessness.
    1. Paul used the terror of the Lord to persuade men; there are things to do (II Cor 5:11).
    2. Making your calling and election sure for heaven demands diligence (II Pet 1:5-11).
    3. The rich can lay up for themselves a good foundation against hell (I Tim 6:17-19).
    4. Mere intellectual or verbal asset means nothing on Judgment Day (Matt 7:21-23).
    5. Those that flee to Christ will never be cast out (Jn 6:37; Rom 5:10; 8:34; Heb 7:25).
    6. Believers can know they are safe in Him (Rom 8:28-39; II Tim 1:12; Jude 1:24-25).
    7. Love is the greatest evidence of eternal for confidence without fear (I John 3:14-24).

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

1. Once the wicked are out of the way, the universe under God belongs to us with Christ.
    1. God will burn up the universe to remove the curse and renovate it (II Pet 3:10-14).
    2. The whole creation, and the wretches inhabiting it, will be purged (Rom 8:17-25).
    3. The children of God will then enjoy the glorious liberty of sonship (Rom 8:17-25).
2. The glory of the sons of God is here compared to the glory of the sun. Hard to believe?
    1. We shall be changed in a moment in the twinkling of an eye to much greater glory.
    2. Paul could reason that coming glory should not be compared with any present pain.
    3. Light, momentary affliction! … or *a far more exceeding and eternal weight of glory!*
3. While the temptation is to identify the ground that others might be, examine yourself!
4. While the temptation will be to fear judgment and hell, lay hold of salvation for yourself.
5. Do you have ears to recognize the truth and apply it to yourself? Then do it diligently!

The Treasure (#5) – Verse 44

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a ***man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.***

1. The kingdom of heaven is the N.T. gospel era with Jesus Christ's doctrine and churches.
2. If a man were to find a valuable treasure in a field, he would pay most any price for it.
    1. The treasure was hidden from the views of others, and so only this man knows of it.
    2. He does not disclose the fact that he has found a treasure – he hides it – for the sale.
    3. Since the field belongs to another in the parable, he must buy the field for its treasure.
    4. He does not have the liquidity for such a purchase, so he sold all other assets for it.
    5. He does not barely make this choice, but rather with great joy, zeal, and sacrifice.
    6. Jesus does not justify all the conduct here in His lesson about zeal for His kingdom.
    7. If you found a treasure on a neighbor's property, the best act would be to tell him.
3. Whether apostles or peasants, the gospel of Jesus Christ is worth any cost or sacrifice.
    1. If you love the Lord God supremely, then His Son and His gospel are highest value.
    2. Peter, Andrew, James, and John gave a great example of doing this (Matt 4:18-22).
    3. Jesus taught true disciples will forsake everyone and everything (Luke 14:25-33).
    4. The Ephesians burned up many books of witchcraft at great cost (Acts 19:17-20).
    5. The Thessalonians were known worldwide for turning to the Lord (I Thess 1:6-10).
    6. Solomon, without knowing the gospel, said buy the truth and sell it not (Prov 23:23).
    7. He also described the necessary sacrifice to acquire the wisdom of God (Prov 18:1).
    8. A rich young ruler and Demas, like others, chose spiritual poverty over true riches.
    9. Right valuing of truth demands all-out effort (Ps 19:10; Pr 2:1-5; 3:13-15; Phil 3:8).
4. There are many examples in this church, and in all true churches, of sacrifice for Christ.
    1. You can look in the congregation and easily rank those that have sacrificed for Him.
    2. Think about martyrs – they not only were willing to sell all but to give up their lives.
    3. All Christians should ask – am I still willing to sacrifice persons and things for Him?
    4. Many get lax and lazy after conversion and continuance to later compromise in zeal.
5. Obviously, the example man here is not a thorny-ground Christian at all or in any way.
6. Do you have this kind of zeal for things of Christ, or is knowing the explanation enough?

The Pearl (#6) – Verses 45-46

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

1. The kingdom of heaven is the ministry of John, Jesus, apostles of the New Testament.
2. This parable is a repetition of the previous one for the lesson of zeal for Jesus and truth.
3. Pearl merchants sought the best pearls for trade reputation, best margins, fast sales, etc.

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

1. This example pearl merchant found just one pearl – but it was the best he had ever seen!
    1. He, like the man in the parable before, gladly sold all assets in order to buy this one.
    2. See the comments for the previous parable to add to the few remarks made here.
2. The gospel of Jesus Christ and the churches of Jesus Christ are a pearl of greatest price.
    1. There is no person, there is no thing, nor any combination of such, to compare at all.
    2. When Saul of Tarsus met our Lord Jesus, he burned himself out for the rest of life.
3. It is a shame that Christians try to hold onto relationships, things, jobs, ease, comfort, habits, laziness, etc. and lose the unsearchable riches and continual feast of true religion.
4. Obviously, the example man here is not a thorny-ground Christian at all or in any way.
5. Do you have this kind of zeal for things of Christ, or is knowing the explanation enough?

The Net (#7) – Verses 47-50

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

1. The kingdom of heaven is our Lord's N.T. spiritual reign over believers and churches.
2. Because of the earlier parable of the tares, Jesus combined the parable with explanation.
3. Fishermen on Galilee used such nets, or dragnets, as fishermen by trade (John 21:1-11).
    1. The large nets were used to gather whatever might be in the water for that drawing.
    2. Rather than pursing one species, like salmon, these fishers would sort the catch later.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

1. Fishermen would then draw the entire catch to shore and separate good fish from bad.
2. This parable – comparable to the tares parable – summarized or ignored some details.
    1. The apostles understood by their testimony that they were able to fill in the details.
    2. The ministers or pastors of Christ are not visible here but are indeed the fishermen.
    3. It is the angels that do the separation on shore since the fishermen took in all kinds.
3. Compare this lesson about bad and good by ministers taught elsewhere (Matt 22:8-10).
4. Compare this lesson with the wise and foolish virgins taught elsewhere (Matt 25:1-2).
5. Compare this lesson with John's description of unbelievers going out (I John 2:18-19).

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

1. Compare to the parable of the tares – it has greater detail than this concise, related one.

1. Jesus combined the explanation of the parable alongside the parable, unlike the tares.
2. The timing of both is the end of the world, and the workers in both are God's angels.
3. The great Day of Judgment – at the end of the world – separates elect and reprobates.
4. They were both in the same net of the kingdom of heaven by preaching to all men.

2. His ministers preach broadcast or shotgun style, and hypocrites creep in (Matt 22:8-14).
3. But the angels, by the command of Jesus Christ, will get rid of all offenders at Judgment.
    1. Jesus' second coming involves mighty angels in great vengeance (II Thess 1:7-9).
    2. Enoch prophesied about them, and Jude wrote Enoch's words for us (Jude 1:14-15).
    3. This terrible Day of Judgment is ignored by the foolish world (Matthew 25:31-33).

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1. The end and lesson of tares and net are similar or identical – the coming Judgment Day.
2. There is a burning hell where sinners will be sent for eternal torment of body and soul.
3. The torment of body and soul in hell is described by the same terms of great distress.
4. The certain existence and use of hellfire after judgment is not a topic of hopelessness.
    1. Paul used the terror of the Lord to persuade men; there are things to do (II Cor 5:11).
    2. Making your calling and election sure for heaven demands diligence (II Pet 1:5-11).
    3. The rich can lay up for themselves a good foundation against hell (I Tim 6:17-19).
    4. Mere intellectual or verbal asset means nothing on Judgment Day (Matt 7:21-23).
    5. Those that flee to Christ will never be cast out (Jn 6:37; Rom 5:10; 8:34; Heb 7:25).
    6. Believers can know they are safe in Him (Rom 8:28-39; II Tim 1:12; Jude 1:24-25).
    7. Love is the greatest evidence of eternal for confidence without fear (I John 3:14-24).

The Householder (#8) – Verses 51-52

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

1. Jesus had explained the two large parables here by their confusion and direct request.
    1. Jesus had given them at least four important lessons of things practical and prophetic.
    2. They were His chosen men, so He took special interest to confirm their knowledge.
    3. Students should ask questions (Matt 13:36). Teachers should also ask as done here.
2. They agreed that they did understand the lessons by parables, two of them explained.
3. The important goal of a pastor and highest praise pertains to conveying understanding.
    1. Ezra and his helpers caused the hearers to understand for great mirth (Neh 8:1-12).
    2. Paul sought prayer for preaching to make truth manifest (Col 4:2-4; II Cor 3:12; 4:2).
    3. Pastors must reject popularity or pulpit manner compared to causing understanding.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

1. Here is the eighth and final parable of the chapter, very short but quite plain in context.
2. Consider the terms of the parable a little, but grasp the precious ministerial lesson here.
    1. Scribe = man dedicated to scripture like Ezra (Ezra 7:6); most were enemies of Jesus.
    2. Kingdom of heaven = gospel era of N.T. under Christ = apostolic doctrine from Him.
    3. Householder = head of household, usually with considerable assets at his disposal.
    4. Treasure = treasury, the place of storing goods or money for investment or payment.
3. Therefore, apostles, since you understand, I have conveyed to you information to teach.
    1. This short parable was dependent on their answer that they understood His doctrine.
    2. When a man of God studies like he should, he can do exactly that here (I Tim 4:15).
    3. Due to carnal and lazy Christians, ministers may hold back (I Cor 3:1; Heb 5:11-14).
    4. Spiritual Christians love the old, old story of Jesus and His love repeated at times.
    5. The variety of lessons Jesus taught in this chapter provide plenty for topical studies.
    6. The truth of experience says – Christians need to do what they know, not learn more.

Unbelievers Offended – Verses 53-58

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

1. Jesus was likely at Capernaum, near the Galilean coast, as the Bible states (Matt 4:13).
    1. The house was maybe Peter/Andrew's at Capernaum (Mark 1:21-29; Luke 4:31,38).
    2. His mother and siblings had visited Him while in this crowded house (Matt 12:46).
2. This chapter of Jesus using parables with a crowd and apostles was a particular event.
3. What follows and closes this chapter is sad and evil and contributed to 70 A.D. events.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

1. His own country was Nazareth, not Bethlehem; He grew up in Nazareth (Matthew 2:23).
    1. He was always known as Jesus of Nazareth, His own city and country (Luke 2:39).
    2. They knew his father, his mother, his siblings, who still lived there (Matt 13:55-56).
2. There is another account in Nazareth that has some similarities to this (Luke 4:16-30).
3. Whence? The man born blind knew that the miracle must be from God (John 9:24-33).
4. They had one of the great privileges to have lived so close to the Son of God for so long.

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, *and Joses, and Simon, and Judas?*

1. The blindness of the Jews, here of Nazareth, justified all the parables to conceal truth.
    1. They would have had intimate knowledge and confirming witnesses of His virtue.
    2. They would have heard the many accounts of stupendous miracles in many places.
    3. They foolishly measured by a resume of junk and not a reputation of righteousness.
    4. Pharaoh's heart was too hard to recognize God's judgment, so he rejected Moses.
2. Like David's father and brothers of old time, they had no thought to measure the heart.
3. We find no reason for heresy like Catholics to call these Jesus' cousins (Psalm 69:8-9).

56 And his sisters, are they not all with us? Whence then hath this man all these things?

1. His wisdom and miracles did not fit His Nazareth family, so they should have believed!
2. Instead of thinking of the divine, supernatural, and spiritual explanation, they despised.
3. We find no reason for heresy like Catholics to call these Jesus' cousins (Psalm 69:8-9).

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

1. We could say that this is His ninth parable in the chapter, but we rather call it a proverb.
2. His wisdom and miracles did not fit His Nazareth family, so they were offended in Him.
    1. Instead of thinking of the divine, supernatural, spiritual explanation, they despised.
    2. They were fools and scorners in this sense of being offended by One so incredible.
    3. Instead of examining His wisdom and power, they mocked Him for lack of pedigree.
    4. They foolishly measured by a resume of junk and not by reputation of righteousness.
    5. As Paul wrote, God's choice of the base turns off the worldly noble (I Cor 1:26-31).
3. Jesus rebuked the contrariness of the Nazarenes with a proverb about prophetic esteem.
    1. Stated positively, *A prophet will be better honored among strangers for His ministry.*
    2. Jesus said that general rule included Him, to the disgusting shame of the Nazarenes.
    3. We call it a proverb for its shortness and it being a pithy saying of human conduct.
    4. We understand parables to be extended proverbs, and proverbs very short parables.
    5. Columbus, the obscure Genoese explorer, got funded by Spain, for his countrymen mocked him for "possessing wisdom superior to all the rest of mankind united."
4. We can wisely overthrow this general rule by honoring authority though knowing faults.

58 And he did not many mighty works there because of their unbelief.

1. There is another account in Nazareth that has some similarities to this (Luke 4:16-30).
2. Jesus knew what He did in each place and the responsibility it brought (Matt 11:20-24).
3. Let us never have sins or lack of faith that would hinder God's great works among us.

4. Let us remember to grant Him a high return on mercy already shown (Luke 12:47-48).

Conclusion:

1. Do not be content with the mere reading or even the explanation of the eight parables in this chapter.
2. Five great lessons were taught by the eight parables, which should be remembered much more highly.
    1. Parable of the sower taught … response to the gospel … requiring constant self-examination.
    2. Parables of tares and net taught … Judgment Day comes … ministerial restraint; self-examination.
    3. Parables of mustard seed and leaven … explosive growth of the N.T. gospel … is prophetic promise.
    4. Parables of treasure and pearl … incredible value of the N.T. gospel … for Christians' greater zeal.
    5. Parable of the householder … ministerial variety in content … pastors to convey truth new and old.
3. Remember the reasons Jesus spoke in parables – conceal and reveal, fulfill prophecy, teach preachers.
4. How will this chapter, and the eight parables in it, change your life, which is what the lessons taught.

For Further Study:

1. Parable of the Sower
2. A Great Preaching Service
3. The Perfect Mirror (Jas 1:21-25)
4. Doers of the Word (Jas 1:21-27)
5. The Gospel Millennium
6. Interpreting Parables and Proverbs
7. God Is the Author of Confusion
8. Warnings about Hell
9. Salvation By Works
10. Assurance of Eternal Life
11. Prodigal Son (exposition of Luke 15)
12. Two Parables Explained (Matt 21 & 22)
13. New Bible Economics (Unjust Steward)