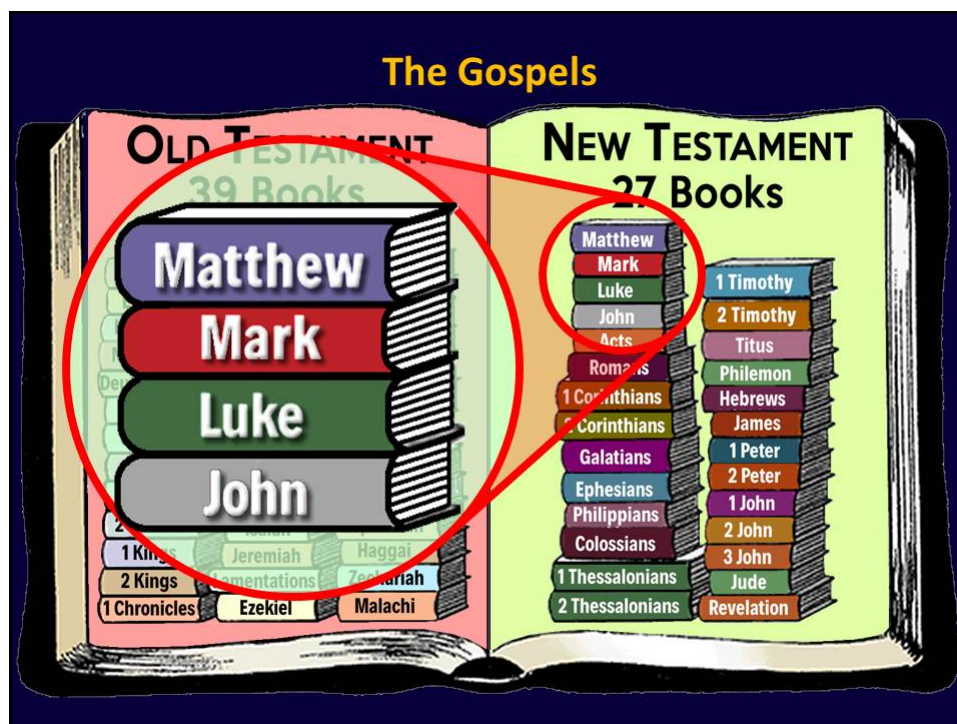


# KINGDOM

Truth hidden in plain sight

# PARABLES





## The Gospel message

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

Gospel  
Author

Scribe (oxygraphos)

Matthew (Levite tax man)

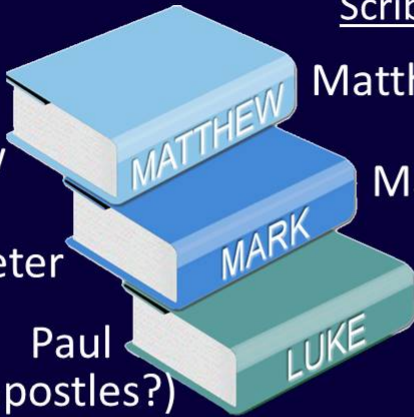
Matthew

Mark (amanuensis)

Peter

Luke (doctor)


Paul (+other apostles?)



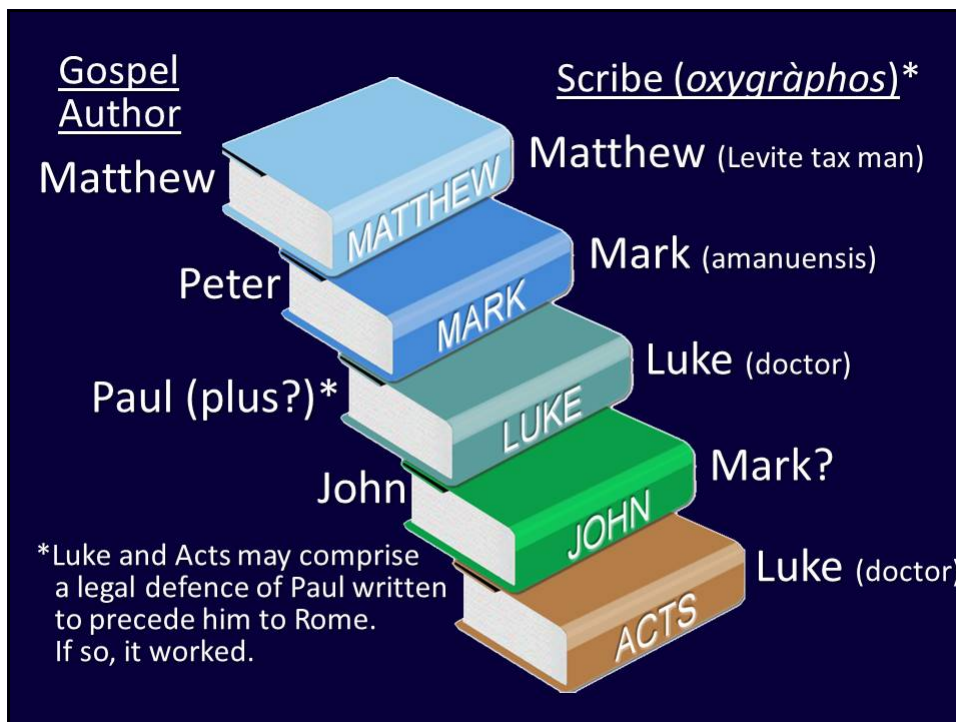
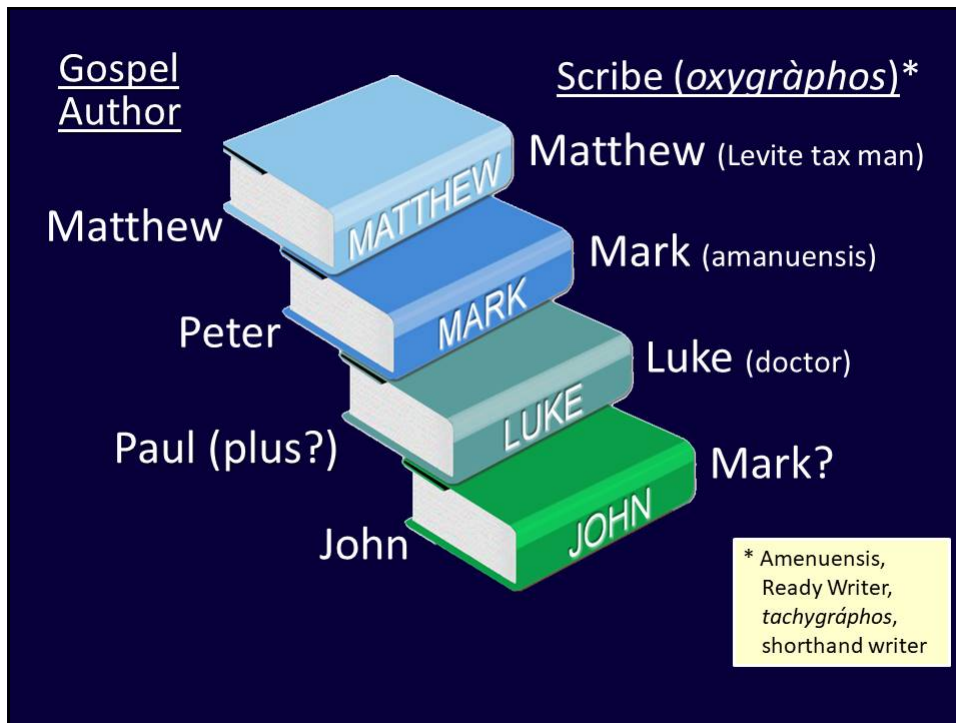
The three **Synoptic Gospels** include many of the same stories, often in a similar sequence with similar wording.

**Example: healing the leper**

| Matthew 8:2-3  | Mark 1:40-42   | Luke 5:12-13   |
|--|--|--|
| And behold, a leper came   | And, calling out to him, there comes to him a leper                                | And behold, a man full of leprosy. But, upon seeing Jesus,                     |
| and worships   | and kneeling and   | he fell upon his face and requested  |
| him, saying: Lord, if you wish, I can be cleansed.                             | saying to him: If you wish, I can be cleansed.                                     | him, saying: Lord, if you wish, I can be cleansed.                             |
|  | And, moved with compassion,  |  |
| And he stretched out his hand and touched him, saying: I wish it; be cleansed. | he stretched out his hand and touched him and says to him: I wish it; be cleansed. | And he stretched out his hand and touched him, saying: I wish it; be cleansed. |
| And immediately his leprosy was cleansed.                                      | And immediately the leprosy left him, and he was cleansed.                         | And immediately the leprosy left him.  |



“Christ cleansing a leper”  
by  
Jean-Marie Melchior Doze,  
1864.



## Design of the Gospels

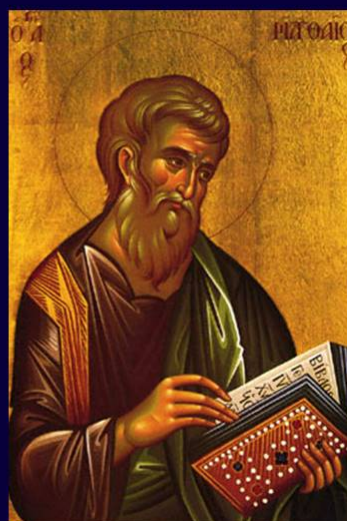
|                                | 2 <sup>nd</sup> Jesus as King<br>a tax collector<br>written A.D. 40-140 | 1 <sup>st</sup> Jesus as Servant<br>a missionary<br>written A.D. 55-70 | 3 <sup>rd</sup> Jesus as Man<br>a doctor<br>written A.D. 62 | 4 <sup>th</sup> Jesus as God<br>a fisherman<br>written A.D. 80-90 |
|--------------------------------|---|--|---|---|
| <b>Presents as:</b>            | <b>MESSIAH</b>  | <b>SERVANT</b>   | <b>SON OF MAN</b>   | <b>SON OF GOD</b>   |
| <b>Genealogy:</b>              | <b>Abraham (legal line)</b>   | –  | <b>From Adam (Blood line)</b>                               | <b>Eternal (Pre-existence)</b>                                    |
| <b>What Jesus:</b>             | Said  | Did  | Felt  | Was   |
| <b>Written to:</b>             | <b>Jew</b>  | <b>Roman</b>   | <b>Greek</b>  | <b>Believers (all)</b>  |
| <b>1<sup>st</sup> Miracle:</b> | Leper cleansed (Jew = sin)  | Demon expelled   | Demon expelled  | Water to wine   |
| <b>Emphasis:</b>               | <b>Credentials</b>  | <b>Servanthood</b>   | <b>Compassion</b>   | <b>Jesus' Deity</b>   |
| <b>Ends with:</b>              | Resurrection  | Ascension  | Promise of Spirit (see Acts)                                | Promise of return (see Revelation)                                |

|                  | 2 <sup>nd</sup> Jesus as King<br>a tax collector<br>written A.D. 40-140           | 1 <sup>st</sup> Jesus as Servant<br>a missionary<br>written A.D. 55-70         | 3 <sup>rd</sup> Jesus as Man<br>a doctor<br>written A.D. 62           | 4 <sup>th</sup> Jesus as God<br>a fisherman<br>written A.D. 80-90 |
|------------------|---|--|---|---|
| <b>Style:</b>    | Well structured sections  | Snapshots, action, themes  | Narrative, M/F characters, story                                      | Supernatural, irony, paradox                                      |
| <b>Key word:</b> | <b>Fulfilled (32X)</b>  | <b>Euthys</b> -at once, immediately-42X  | <b>It came to pass (40x)</b>  | <b>Verily, verily (24X)</b>                                       |
| <b>Purpose:</b>  | book of heritage of Jesus (1:1) and much of his teaching (28:20)                  | narrated good news (1:1) about Jesus, esp. his actions & death                 | an orderly account for attaining secure knowledge (1:1-4)             | much "testimony" and "signs" for believers (20:30-31; 21:24-25)   |
| <b>Why?</b>      | to teach a community with internal divisions and external enemies                 | to encourage a group undergoing difficult trials & persecutions                | to challenge believers to put their faith into practice more fully    | to strengthen a group ostracized by other Jews for their faith    |
| <b>Emphasis:</b> | focus on men: David, Joseph, Herod, Magi; power: King of Jews? murder of infants! | birth not narrated; but he's called Son of Mary (6:3) and the Nazarene (14:67) | focus on women: Elizabeth, Mary, Anna; angels; shepherds; Holy Spirit | theology of incarnation: "Word became flesh and dwelt among us"   |
| <b>Birth</b>     |   |  |   |   |
| <b>Death</b>     | authorities' plots & treachery (ch. 26-27)  | horrible suffering; tragic death (ch 14-15)                                    | Jesus' innocence; forgiveness (ch. 22-23)                             | exaltation/glorification (ch. 18-19)                              |

# the Gospel according to Matthew

## Who was Matthew?

- Original name “Levi”
- Son of Alphaeus
- Galilean
- A tax collector (publican)
- Left all to follow Jesus
- Renamed “Gift of the Lord”
- Wrote to Jews to prove Jesus the Messiah of the OT.



## Matthew

- Original name Levi (“joined to [Rome?]”)
- Jesus renamed Matthew “the gift of YHWH”
- Written soon after Jesus’ ministry (AD40-50)
- The NT is silent on Matthew’s life
- From Capernaum (which rejected Jesus)
- Left wealth, business to follow Jesus
- Tradition has him in Persia, Ethiopia, Syria.  
Some traditions associate him with Greece

### The book of Matthew

- **Key theme:** **Jesus as King** - The King and His kingdom
- **Author:** Matthew, a Jew, tax collector w/ shorthand
- **Audience:** Jewish readers (in Israel and abroad)
- **Distinctives:** Genealogy of birth, not death (including 4 women)
  - Traces Jesus lineage back to Abraham
  - Jesus’ **legal** (Joseph) heredity as son of David
  - Jesus’ divine heritage (Matt 1:18-25)
  - Introduce Jesus as **doer** and teacher (*rabbi*)
  - Show that Jesus **fulfilled** Tenakh prophecies
  - Records 20 specific miracles witnessed



### Distinctives of the book of Matthew

- A detailed narrative of **six major messages**:
  - ① the Sermon on the Mount (chap 5—7)
  - ② the charge to the apostles (chap 10)
  - ③ the parables of the kingdom (chap 13)
  - ④ the lesson on forgiveness (chap 18)
  - ⑤ denunciation of the Pharisees (chap 23)
  - ⑥ Mount of Olives prophecy (chap 24-25)
- Ministry of John the Baptist (bridge to OT)
- Structured account of Jesus' life/ministry
- Introduces the mystical church of Jesus

KINGDOM  
OF HEAVEN

KINGDOM  
OF GOD

# KINGDOM OF HEAVEN

Used by Matthew 33 times, and **ONLY** by Matthew!

# KINGDOM OF GOD

Used by Matthew 5 times, even in adjacent verses!

- Attempts to “harmonize” Scripture can often blur critical distinctions.
- In Hebrew and Aramic, prepositions “of” and “from” are the same word (מִן, *min*, of (31X) and from (29X)).
- Matthew’s unique use of the term “Kingdom of Heaven” is a genitive of *source* (e.g., “Kingdom *from or out of* Heaven”).

KINGDOM  
OF HEAVEN

KINGDOM  
OF GOD

## The book of Matthew

- In Chapters 1-10 Jesus presents the kingdom of heaven to Israel for 2½ years:
  - Jesus' teaching, preaching, parables, miracles and healings up to Chapter 9, prove His credentials to those with eyes to see and ears to hear
  - The 12 sent out in Chapter 10, more miracles
- Israel's response to John the Baptist in Chap 11
- Rejection of Jesus in Chapter 12. Ends with the "unpardonable sin"





## Parables in the Bible

- Thirty-eight (38) parables of Jesus are recorded in the synoptic Gospels.
  - Six (6) are recorded in all three Gospels.
  - Three (3) are recorded in two of the three Gospels
  - Twenty-nine (29) are recorded in one Gospel only
  - Some of the 38 are also used elsewhere with changes and can thus be counted as additional parables (that counting is excluded here).
- The Gospel of John includes one parable (the sheep, gate and shepherd, John 10:1-5, 7-18) in three parts.
- Eleven parables are recorded in the Old Testament.

## Chapters 8-10: Jesus brings the Kingdom to people



## Chapters 10: Jesus sends out the 12 Disciples

Expect **acceptance** and **rejection!**



## Matthew 11 – John the Baptist

<sup>1</sup> Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

<sup>2</sup> And when John had heard in prison about the works of Christ, he sent two of his disciples <sup>3</sup> and said to Him, "Are You the Coming One, or do we look for another?"

<sup>4</sup> Jesus answered and said to them, "Go and tell John the things which you hear and see: <sup>5</sup> "[The] blind see and [the] lame walk; [the] lepers are cleansed and [the] deaf hear; [the] dead are raised up and [the] poor have the gospel preached to them.

<sup>6</sup> "And blessed is he who is not offended because of Me."

## John the Baptist

<sup>7</sup> As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?"

<sup>8</sup> "But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft [clothing] are in kings' houses.

<sup>9</sup> "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. <sup>10</sup> "For this is [he] of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'

<sup>11</sup> "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

## John the Baptist

<sup>12</sup> "And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

<sup>13</sup> "For all the prophets and the law prophesied until John.

<sup>14</sup> "And if you are willing to receive [it], he is Elijah who is to come. <sup>15</sup> "He who has ears to hear, let him hear!

<sup>16</sup> "But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, <sup>17</sup> "and saying: 'We played the flute for you, And you did not dance; We mourned to you, And you did not lament.'

<sup>18</sup> "For John came neither eating nor drinking, and they say, 'He has a demon.' <sup>19</sup> "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

## Matthew 11

<sup>20</sup> Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: <sup>21</sup>

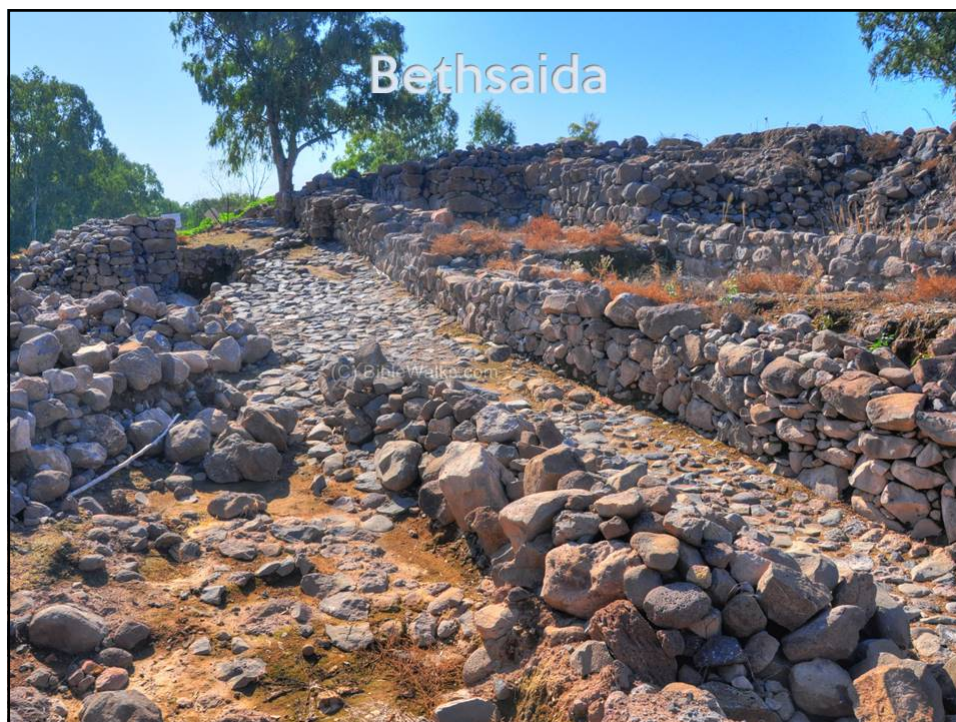
"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> "But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

## Korazim







## Matthew 11

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<sup>22</sup> "But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

<sup>23</sup> "And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day.

<sup>24</sup> "But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."



## Matthew 11

<sup>25</sup> At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from [the] wise and prudent and have revealed them to babes. <sup>26</sup> Even so, Father, for so it seemed good in Your sight."

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and [the one] to whom the Son wills to reveal [Him].

<sup>28</sup> Come to Me, all [you] who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke [is] easy and My burden is light.

## Matthew 12

<sup>1</sup> At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat.

<sup>2</sup> And when the Pharisees saw [it], they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

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Halakha **forbids Jews** from **doing work** on the Sabbath.

Many modern **appliances** have **Sabbath Mode** that **preclude the need to change** temperatures, **close switches** or even **press buttons**.



Sabbath Oven Mode



Sabbath Refrigerator Mode



Sabbath Elevator Mode

## Matthew 12

<sup>3</sup> But He said to them, "Have you not read what David did when he was hungry, he and those who were with him: <sup>4</sup> "how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?"

<sup>5</sup> "Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? <sup>6</sup>

"Yet I say to you that in this place there is [One] greater than the temple.

<sup>7</sup> "But if you had known what [this] means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup>

"For the Son of Man is Lord even of the Sabbath."

## Matthew 12

<sup>9</sup> Now when He had departed from there, He went into their synagogue.

<sup>10</sup> And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"-- that they might accuse Him.

<sup>11</sup> Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift [it] out? <sup>12</sup> "Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath."

<sup>13</sup> Then He said to the man, "Stretch out your hand." And he stretched [it] out, and it was restored as whole as the other.

## Matthew 12

<sup>14</sup> Then the Pharisees went out and plotted against Him, how they might destroy Him.

<sup>15</sup> But when Jesus knew [it], He withdrew from there. And great multitudes followed Him, and He healed them all.

<sup>16</sup> Yet He warned them not to make Him known, <sup>17</sup> that it might be fulfilled which was spoken by Isaiah\* the prophet, saying:

<sup>18</sup> "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

<sup>19</sup> He will not quarrel nor cry out, Nor will anyone hear His voice in the streets. <sup>20</sup> A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory; <sup>21</sup> And in His name Gentiles will trust."

\*Isaiah 42:1-4

## Matthew 12

<sup>22</sup> Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

<sup>23</sup> And all the multitudes were amazed and said, "Could this be the Son of David?"

<sup>24</sup> Now when the Pharisees heard [it] they said, "This [fellow] does not cast out demons except by Beelzebub, the ruler of the demons."

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**1<sup>st</sup> century Jews did have exorcisms but required the demons to identify themselves. So if someone was blind and dumb, they couldn't be exorcised.**

## Matthew 12

<sup>25</sup> But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

<sup>26</sup> "If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

<sup>27</sup> "And if I cast out demons by Beelzebub, by whom do your sons cast [them] out? Therefore they shall be your judges.

<sup>28</sup> "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. <sup>29</sup> "Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.



## Matthew 12

<sup>30</sup> "He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The Holy Spirit tries to convict you of your sins so you repent.  
Satan tries to condemn you for your sins.  
(Spirit pushes toward/Satan away from God)

<sup>31</sup> "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy [against] the Spirit will not be forgiven men.

<sup>32</sup> "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the [age] to come.

<sup>33</sup> "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by [its] fruit.

## Matthew 12

<sup>34</sup> "Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

<sup>35</sup> "A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.

<sup>36</sup> "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

<sup>37</sup> "For by your words you will be justified, and by your words you will be condemned."

## Matthew 12

<sup>38</sup> Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

<sup>39</sup> But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

<sup>40</sup> "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

## Matthew 12

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## Matthew 12

<sup>43</sup> "When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

<sup>44</sup> "Then he says, 'I will return to my house from which I came.' And when he comes, he finds [it] empty, swept, and put in order.

<sup>45</sup> "Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last [state] of that man is worse than the first. So shall it also be with this wicked generation."

## Matthew 12

<sup>46</sup> While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

<sup>47</sup> Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." <sup>4</sup>

<sup>8</sup> But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

<sup>49</sup> And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! <sup>50</sup> "For whoever does the will of My Father in heaven is My brother and sister and mother."

Chapter 12 ends the presentation of the Kingdom of Heaven to Israel. Chapter 13 tells of something not in the Old Testament.

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## Chapter 11-12: Responses to Jesus

**POSITIVE**

Many people

**JESUS IS THE MESSIAH!**

**NEUTRAL**

John the Baptist

**IS JESUS THE MESSIAH?**

**NEGATIVE**

Religious leaders

**JESUS IS NOT THE MESSIAH!**

From this point on  
 Jesus  
 speaks publicly  
 only in parables!

Jesus only spoke in parables after Matthew 12

'THE UNPARDONABLE SIN'

BY RAY SARLIN

THEN WAS BROUGHT UNTO HIM ONE POSSESSED WITH A DEVIL, BLIND, AND DUMB.

AND HE HEALED HIM, INASMUCH THAT THE BLIND AND DUMB BOTH SPAKE AND SAW.

AND ALL THE PEOPLE WERE AMAZED, AND SAID,

IS NOT THIS THE SON OF DAVID?

JESUS DID MIRACLES BY THE POWER OF GOD, YET PHARISEES ATTRIBUTED IT TO BEEZLEBUB.

GRRR.

PRAISE THE LORD!

THIS FELLOW DOETH NOT CAST OUT DEVILS, BUT BY BEEZLEBUB THE PRINCE OF THE DEVILS.

WHEREFORE I SAY UNTO YOU, ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN: BUT THE BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORGIVEN UNTO MEN.

AND WHOSOEVER SPEAKETH A WORD AGAINST THE SON OF MAN, IT SHALL BE FORGIVEN HIM.

BUT WHOSOEVER SPEAKETH AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME.

AND THE DISCIPLES CAME, AND SAID UNTO HIM,

WHY SPEAKEST THOU UNTO THEM IN PARABLES?

THEREFORE SPEAK I TO THEM IN PARABLES: BECAUSE THEY SEEING SEE NOT, AND HEARING THEY HEAR NOT, NEITHER DO THEY UNDERSTAND.

MATTHEW 12:22-24  
 MATTHEW 12:31-32  
 MATTHEW 13:10, 13

PARABLES SERVE THE DUAL PURPOSE OF REVEALING AND CONCEALING; PRESENTING "THE MYSTERIES OF THE KINGDOM" TO THOSE WHO KNOW AND RELISH THEM. BUT TO THOSE WHO ARE INSENSIBLE TO SPIRITUAL THINGS OR SEE THEM AS MERE ALLEGORY, PARABLES ARE BUT TEMPORARY ENTERTAINMENT, IF THAT.

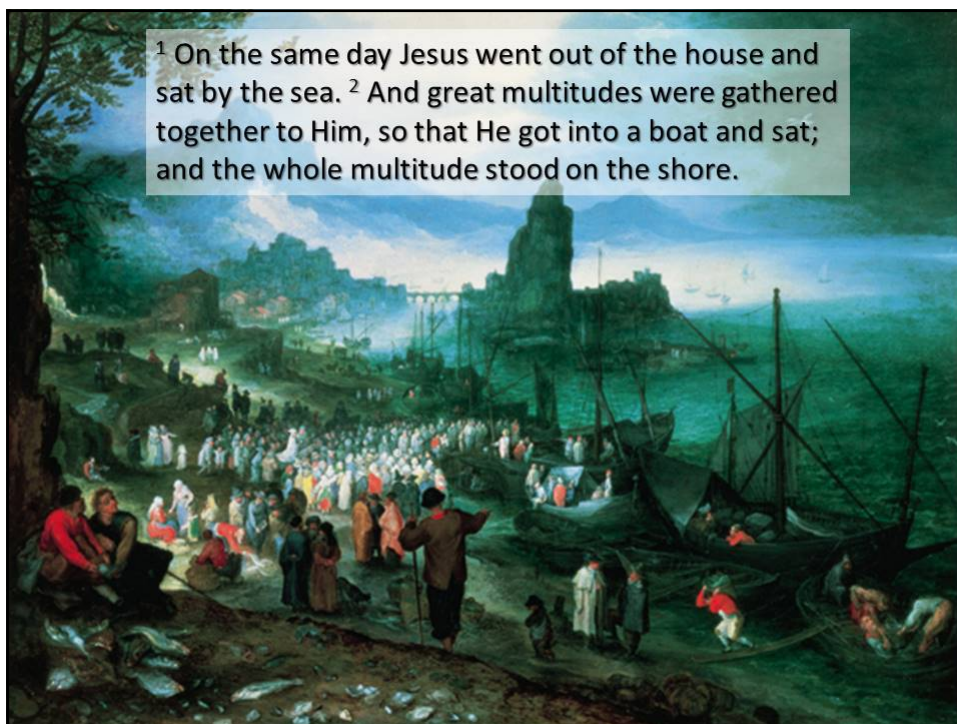
Matthew 12:31-32

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# Matthew Chapter 13

## THE KINGDOM PARABLES

<sup>1</sup> On the same day Jesus went out of the house and sat by the sea. <sup>2</sup> And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.



### Parable of the sower and the four soils

<sup>3</sup> Then He spoke many things to them in parables, saying:  
"Behold, a sower went out to sow.

<sup>4</sup> "And as he sowed, some [seed] fell by the wayside; and the birds came and devoured them.

<sup>5</sup> "Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup> "But when the sun was up they were scorched, and because they had no root they withered away.

<sup>7</sup> "And some fell among thorns, and the thorns sprang up and choked them.

<sup>8</sup> "But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

<sup>9</sup> "He who has ears to hear, let him hear!"

### Why Jesus spoke in parables

<sup>10</sup> And the disciples came and said to Him, "Why do You speak to them in parables?"

<sup>11</sup> 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.

<sup>12</sup> "For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

<sup>13</sup> "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

## Why Jesus spoke in parables

<sup>14</sup> "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;

<sup>15</sup> 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.'

<sup>16</sup> "But blessed [are] your eyes for they see, and your ears for they hear; <sup>17</sup> "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].

\*Isaiah 6:9

**<sup>37</sup>But though he had done so many miracles before them, yet they believed not on him: <sup>38</sup>That the saying of Esaias the prophet might be fulfilled, which he spake, LORD, who hath believed our report? and to whom hath the arm of the LORD been revealed?**

John 12:37-38



**<sup>39</sup>Therefore they could not believe, because that Esaias said again, <sup>40</sup>He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. <sup>41</sup>These things said Esaias, when he saw his glory, and spake of him.**

John 12:39-41

### **Spiritual significance of the parable**

<sup>18</sup> "Therefore hear the parable of the sower: <sup>19</sup> "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.

<sup>20</sup> "But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> "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.

<sup>22</sup> "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.

<sup>23</sup> "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."

### Sower and 4 soils (summary)

1. **Fell by the wayside** (w/o understanding)
  - Birds steal the seed away
2. **Fell on stony places** (w/o much earth)
  - Fail under pressure
3. **Fell among thorns**
  - Entangled in the cares of this world
4. **Fell on good ground**
  - Hear and understand
  - Bear much fruit

### Parable of the tares (weeds) and the wheat

<sup>24</sup> Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; <sup>25</sup> "but while men slept, his enemy came and sowed tares among the wheat and went his way. <sup>26</sup> "But when the grain had sprouted and produced a crop, then the tares also appeared.

<sup>27</sup> "So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' <sup>28</sup> He said to them, 'An enemy has done this.'

The servants said to him, 'Do you want us then to go and gather them up?' <sup>29</sup> But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. <sup>30</sup> Let both grow together until 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.'

### Tares (a weed, aka cockle, zīzania, darnel)

- Darnel *Lolium temulentum* is a species of rye-grass whose seeds are a strong soporific poison.
- It bears a close resemblance to wheat while growing until the ear appears, but the difference is obvious when mature.
- It grows plentifully in Syria and Palestine.
- Roman law prohibited sowing darnel among the wheat of an enemy.



### Explanation of the parable of the tares

<sup>36</sup> Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

<sup>37</sup> He answered and said to them: "He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked [one]. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

<sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> 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, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

<sup>43</sup> "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

### Parable of the mustard seed

<sup>31</sup> 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, <sup>32</sup> which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."



<sup>34</sup> All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables; I will utter things kept secret from the foundation of the world."

### **Parable of the treasure in a field**

<sup>44</sup> "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."

### **Parable of the treasure in a field**

<sup>44</sup> "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."

### **Parable of the pearl of great price**

<sup>45</sup> "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had and bought it."

### **Parable of the dragnet**

<sup>47</sup> "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, <sup>48</sup> which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

<sup>49</sup> "So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, <sup>50</sup> and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

### A test that the Disciples (passed)(failed)

<sup>51</sup> Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord."

<sup>52</sup> 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."

|  |  |
|--|--|
| every scribe instructed concerning the kingdom of heaven is like a householder | Every evangelist (Matthew 23:34) who understands the things taught of the Kingdom of Heaven  |
| who brings out of his treasure [things] new and old                            | Is like a person with head of a household with generations of children, etc.<br>Christ the Word is the greatest treasure, who has introduced new truths to complement the old, and fulfilled unanswered matters/issues |

### Prophet without honor in His own land

<sup>53</sup> Now it came to pass, when Jesus had finished these parables, that He departed from there.

<sup>54</sup> 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?"

<sup>55</sup> "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? <sup>56</sup> And His sisters, are they not all with us? Where then did this [Man] get all these things?"

<sup>57</sup> 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."

<sup>58</sup> Now He did not do many mighty works there because of their unbelief.

## Conclusion

- First, the kingdom begins in a small way. It is not conspicuous. Many people will not notice it. Others will hear about it and want to be part of it, but will fall away for one reason or another.
- The kingdom has much work and many trials. It is not the utopia that some people want it to be, and some people prefer the things of this world. But others treasure it so much that they are willing to give up everything for it.
- The kingdom begins with God. He sows the seed; he hires the workers and gives the talents. He is the one who seeks a harvest, who sets the standards, who makes the judgments, who gives both grace and duties. He tells us to forgive others and to work for the kingdom.

## Conclusion

- When Jesus used parables to describe the kingdom, he did not describe a wonderful world that comes only after the King returns. Rather, he described a time of trials, choices and growth, and then a judgment when the King returns.
- Jesus does not describe what the kingdom looks like after that. God's kingdom includes both positive consequences and negative consequences. Jesus described our own age as a time of invitation, testing and growth.



Additional

KINGDOM

**Truth** hidden in plain sight

PARABLES