

LESSON 16: MATTHEW 13
NOVEMBER 19, 2008

OVERVIEW

- . Turning Point in the Lord's Ministry
- . The Parable of the Sower – Matthew 13:1-9, 18-23
- . The Parable of the Weeds – Matthew 13:24-30, 36-43
- . The Parable of the Mustard Seed – Matthew 13:31-33
- . The Parable of the Hidden Treasure – Matthew 13:44-46
- . The Parable of the Net – Matthew 13:47-50

CRITICAL TURNING POINT IN THE LORD'S MINISTRY

- . Matthew 13 records a departure in the Lord's pattern of teaching, where he taught and the manner in which he taught
 - . From the synagogues to more unconventional places
 - . Attracting large crowds who were not responding with their hearts
 - . Began to teach using parables – Matthew 13:10-17
 - . Taught in parables to large crowds, which represented both judgment and grace
 - . Fulfillment of prophecy – Matthew 13:14-15
 - . Judgment in a sense that a parable conceals truth from those who are indifferent or prejudiced – Matthew 13:13
 - . Grace in a sense that the use of parables still allowed Him to teach to the masses without whipping the enemy into a frenzy
 - . This still allowed people to hear the truth and have the choice to be drawn to it
 - . For those who yearned for understanding, the Lord explained the meaning of the parables in great detail – Matthew 13:12
 - . To this day these parables are still hidden from those who oppose God's Truth
 - . A parable should not be confused with an allegory
 - . In an allegory, every detail has meaning
 - . In a parable, there's usually one main point

THE PARABLE OF THE SOWER – MATTHEW 13:1-9, 18-23, 37

- . The Sower – Matthew 13:37
 - . Jesus as the Sower

- . The Church as the Sower
- . The Seed is the Word of God – Luke 8:11
- . The Soil represents humanity
 - . The roadside soil – Matthew 13:4, 19
 - . Hardened heart, not interested in wanting to understand God's truth
 - . The rocky soil – Matthew 13:5, 20-21
 - . Enthusiastic, without spiritual roots
 - . The thorn congested soil – Matthew 13:7, 22
 - . Choked off with Earthly worries, or pleasures
 - . The good soil – Matthew 13:8, 23
 - . Full surrender, faith and obedience – living a God filled life

THE PARABLE OF THE WEEDS – MATTHEW 13:24-30, 36-43

- . This parable was clearly understood by audience because this was common practice
 - . Enemies would often sow “bastard wheat”, called bearded darnel in a farmers field
 - . Looked like wheat while it was growing making it very difficult to weed Out
 - . The weed was slightly toxic causing sickness or dizziness
 - . At harvest time, good wheat would turn tan and darnel would turn gray
 - . The bearded darnel had to be removed from the good wheat before it could be milled
 - . This practise was common enough that it was mentioned and forbidden in Roman law
- . The interpretation of the parable
 - . The Sower again is Jesus
 - . The good seed is God's Word
 - . The field is the world
 - . The enemy sower is Satan
- . The actual existence and undercover work of Satan constitutes the principal emphasis in this parable – Matthew 13:39
 - . The bad seeds and the people who propagate them are allowed by God to Develop next to the good seed, until the final judgment
 - . Satan and his work is unknown to the outside world, but not to his Disciples – Matthew 24:24-25
 - . The world will be deceived by false Christians and false teachings – 2 Corinthians 11:3-4, 13-15
 - . Satan is real and his personality is revealed in scripture
 - . Satan's work is to undermine the harvest of Jesus
 - . Satan imparts counterfeit ideas through individuals who are consciously or Unconsciously his instruments
- . These words make it very clear that the day is coming when everything that causes sin And all who do evil will be removed from the professing church – Matthew 13:41

THE PARABLE OF THE MUSTARD SEED AND THE YEAST IN THE FLOUR – MATTHEW 13:31-33

- . Two possible interpretations
 - . First, God's Word is so powerful, that even though the kingdom of God was Small in the beginning, in the hearts of a few disciples, its powerful growth Expanded to every corner of the Earth
 - . Second, though God's kingdom is expanding, it is also providing a roost for Satan
 - . The birds in the mustard seed parable could represent *evil*
 - . Birds are apt to eat and destroy fruit and are therefore frequently Used to symbolize evil – Genesis 40:17, 19, Matthew 13:4, 19
 - . The yeast in the parable of the flour can represent the growth of evil in The church
 - . Scripture usually speaks symbolically of *yeast* in an evil sense Mark 8:15
 - . Yeast was forbidden in most ceremonial sacrifices – Leviticus 2:11
 - . Paul talks about yeast negatively – Galatians 5:7-9
- . Whichever interpretation we follow, both provide useful teaching

THE PARABLE OF THE HIDDEN TREASURE AND THE PEARL – MATTHEW 13:44-46

- . These two parables were just told to the disciples
- . In ancient eastern culture there were no banks, so people hid their treasure in the Ground
- . In this parable the mans joy over finding the treasure was so great that he reburied it, Then sold everything so that he could buy the field
- . The treasure is Christ and in order for one to have Him, he must give up everything Luke 14:33
- . The parable of the pearl is similar but the significance is the pearl itself
 - . Hebrew culture did not consider the pearl to be precious
 - . Pearls were not included in the breastplate of precious stones worn by The priests – Exodus 39:10-14
 - . The gentiles, however, since the time of Nineveh, valued the pearl
 - . It's interesting that Jesus choose something of value, outside the Hebrew Tradition

THE PARABLE OF THE NET – MATHEW 13:47-50

- . This is the only story where the story and the spiritual meaning are given together
 - . The net is the kingdom of Heaven, the lake is the world
 - . The fish represent humanity
 - . This parable, again, illustrates a day of judgment
 - . The good are preserved for a glorious future
 - . The bad are thrown in to a wicked fire – a severe and lasting punishment

NEXT LESSON, DECEMBER 3, 2008: MATTHEW 14