

# The Parables of Matthew 13

## The Dispensational view of the Kingdom under the Heavens (Father and Son of Man)

#	PARABLE	VERSES	OCCASION	TEACHING
1	The Sower	13:3-23	Great multitudes hear the parable on the shore.	In Daniel 2: 44 it is predicted that "In the days of these kings [the ten divisions of the fourth kingdom, the revived Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever:" cf. also Dan. 7. The 'kingdom of heaven' was announced by John the Baptist and by the Lord as 'at hand' (Matt. 3: 2; Matt. 4: 17), but the Lord declared that the 'kingdom of God' had come. Matt. 12: 28. In many respects the two expressions are identical, but the 'kingdom of heaven' occurs in the gospel by Matthew only, and stands in contrast to the Messiah on earth. It refers to the <i>rule</i> of that which God has set in heaven, and commenced when Christ went to heaven. It may be illustrated by the lights which God set in the heavens to give light and to rule on earth. The 'kingdom of God' is more connected with the moral state established in man. God now goes out as <b>a Sower</b> . The Lord explains that the seed is the precious Word of God and He brings before us the obstacles which lie in the way of man's reception of it. The chief opponent is Satan and he snatches away the seed before it can take root (birds snatching the seed by the wayside). The stony ground are people who hear and receive the Word with joy but persecution arises and as the Word does not have root and has not touched the conscience, it is given up.
2	The Wheat and the Tares	13:24-30 13:36-43	The multitudes hear these parables but the explanation is given only to the disciples in the house. These give the PUBLIC character and the result of the kingdom in the world	In the parable of the <b>Wheat and the Tares</b> we see Satan's opposition seeking to spoil God's work <u>in building His Kingdom</u> . The Lord explains that he is the Sower, the field is the world, the good seed is the children of the Kingdom and the tares are the children of the wicked one. Ungodly people led by Satan mingled with the saints and they are let go on in this world until the end of the age. Then the Son of Man will send forth His angels and they will gather all things that offend, and them that do iniquity out of the kingdom. They shall be cast alive into a furnace of fire. Then shall the righteous shine forth as the sun. This tolerance of the evil ones and there work is in marked distinction from the assembly which deals with evil in the assembly as in 1 Cor. 5:13.
3	The Grain of Mustard Seed	13:31-32		<b>The Grain of Mustard Seed</b> shows that the Kingdom of heaven begins in a small and insignificant thing in the eyes of the world but it grows into a large tree with great branches. The branches are seen to be the perch of birds, unclean fowl which want to devour the good seed sown by the wayside. The Lord points out that this is the work of Satan. <u>EVIL PERSONS</u> in the higher branches represent those unconverted religious leaders in high places who mislead people. They lay on hands, pretend to give forgiveness, collect vast sums of money as well as excommunicate people who resist them. This parable shows that as time goes on the tree becomes large and more <u>corrupt until the end</u> .
4	The Leaven	13:33		<b>Leaven</b> is uniformly in Scripture a type of evil (Mt. 16:15; 1 Cor. 5:6-8) and in this parable signifies <u>evil DOCTRINE</u> just as the tares and birds signified EVIL PERSONS. It works slowly and secretly mixed with meal. Many false doctrines regarding the person and work of Christ Jesus have arisen which without doubt are pictured in this parable and higher critics attack the precious Word of God. The leaven continues to work to spoil the whole. It is quite easy if we are not reading the precious Word, abiding in the love of God that we will not detect the subtleties of the leaven and some will be deluded. By abiding close to the Shepherd we will discern His voice and be protected from this insidious evil. May we be prayerfully found examining the Word of God dwelling on the perfections of our Lord Jesus as the Bereans of old.
5	Treasure hid in the Field	13:44	The disciples alone hear these parables in the house. They give the PRIVATE character of the Kingdom.	<b>The Hidden Treasure</b> speaks of the Lord Jesus seeing <u>a treasure in His people</u> and therefore with joy sells all that He hath that He may obtain possession of it. Heb. 12:2; 2 Cor. 8:9. The Creator of all went into death and that the death of the cross, being made sin, forsaken of God that he may purchase the field and have the treasure. In the parable of the Sower the Lord Jesus states that the field is the world. Mt. 13:38. The Lord in His death bought all man-kind but man unless moved by the sovereign grace of God will not come to Him. Compare 2 Pet. 2:2 with 1 Pet. 1:18-20. This explains the difference between buying and redeeming. Only those who come to Him are redeemed. Eph. 2:8. Christ is the purchaser of the treasure which are all the saints of God.
6	Pearl of Great Price	13:45-46		The <b>Pearl of Great Price</b> unlike the previous parable mentions only the pearl. Christ is the merchant man, one who knows value and He seeks the pearl of great price and finds it and purchases it with His own blood. There may be many pearls (Rev. 21:21) but <u>the pearl of great price is the Church</u> . Eph. 5:25. A pearl is formed in the bottom of the sea in an oyster away from all that man could spoil. It has been formed by the hand of God through judgement. Psa. 42:7.
7	The Net cast into the Sea	47-50		The gospel is <b>the net</b> and the people are the fishes in the sea. The Lord Jesus interprets this parable and states that the angels will go forth and sever the wicked from the just and the wicked will be cast into a furnace of fire. This is similar to the parable of the Wheat and the Tares. The wicked Satan allows into the net but it is mere profession. Israel will be used during the tribulation to draw many into the Kingdom of the Son of Man. Jn 21:11