

Eight Parables of the Kingdom—Part 1

“Why Parables?”

Matthew 13:1-3a & 10-17

(cf. Mark 4:1-34; Luke 8:4-18; 13:18-21)

God’s as of yet unfilled Promises to Israel: Rom. 9:11; 11:25-27; Acts 1:6; Zech. 12:10; 14:8-9

I. The S_____ (vv. 1-3a)

- a. It is the same day as the majority of the events from chapter 12 including Israel’s Religious & Political Leaders rejection of Jesus
- b. Very likely Jesus was in Capernaum, a town on the shore of the Sea of Galilee
- c. The crowds pressed Him, so He got into a boat
- d. 1st century Jewish Rabbis sat down to preach and crowds stood in honor of the teacher and the Scriptures
- e. He spoke to them for the first time in unexplained Parables
 - i. **parable = parabolē** (παράβολή) = “an illustration that teaches” (cf. Matt. 13:1-52; 22:1-14; 23:1-39; Luke 10:25-37; 14:15-24; 15:11-32; 18:9-14)
 - ii. **ballō** = “to throw or cast”, **para** = alongside together they = “to throw alongside”
 - iii. **māšāl / mashal** (משל) = proverb, allegory, parable, and even riddle (cf. 2 Sam. 12:1-7; Jdg. 9:8-15; and Isa. 5:1-7)
 1. The Main Things are the Plain Things (1 Cor. 2:14)

II. The S_____ (vv. 10-17)

- a. **Parables** = “earthly stories with heavenly meanings” (Wiersbe)
- b. The disciples knew something was different, so they went directly to Jesus to ask Him and He gave them 3 Reasons Why He Taught the Crowds in Parables:

c. To R_____ & C_____

- i. **granted** = God’s sovereignty in salvation (cf. John 3:16; 6:44; 1 John 4:10, 19)
- ii. **the mysteries of the kingdom of heaven** = the Church Age (cf. Rom. 11:25; 1 Cor. 15:51; Eph. 5:32; 6:19; Col. 1:26-27; 2 Thess. 2:7; 1 Tim. 3:9, 16)
 1. **mystery = mystērion** (μυστήριον) = “secret, mystery”
- iii. **you** = the Disciples/Believers who will receive more knowledge and faith
- iv. **them** = the crowd/lost, who whatever spiritual knowledge they have will be taken away from them (cf. Rom. 9:14-18; 1:18-32)
- v. **“The sun which melts the wax hardens the clay”** (Campbell)

d. To F_____ P_____

- i. Jesus quoted the Septuagint version of Isa. 6:9-10 from the prophet’s commissioning (cf. Isa. 6:9-10; Ps. 78:2; Mark 4:11-12; Luke 8:10; John 12:40; Acts 28:25-27)
- ii. God told Isaiah that He was sending Him to a people who were too far gone and would face judgment in the Babylonian Captivity
- iii. Jesus fulfilled this prophecy in this text and God judged Israel in Rome’s 70 AD destruction of Jerusalem and the Temple
- iv. But God always saves a remnant!

e. To B_____ His Disciples

- i. Jesus had saved a remnant of this adulterous generation in His disciples by giving them eyes to see and ears to hear
- ii. Since Adam and Eve, men had strained to see this moment and He wanted them to enjoy this special blessing