

## (27) Famous Parables of the Kingdom (Mt. 13:1-52; Mk. 4:1-34; Lk. 8:4-18)

1. Although not the first parable recorded (see [GM11] Disciples Defended via a Parable: Matt. 9:14-17), this passage is the first lengthy discourse to utilize parabolic teaching.
  - a. παραβολή parabolē <sup>#3850</sup><sub>50x</sub>: a narrative or saying of varying length, designed to illustrate a truth especially through comparison or simile, *comparison, illustration, parable, proverb, maxim*. The parable was well known and appreciated by Aristotle (Rhet. 2,20,2ff).
  - b. The LXX uses παραβολή 44x, 30 of which translate מִשָּׁלִי mashal <sup>#4911</sup><sub>39x</sub>. Mashal represents proverbs, maxims, similes, allegories, fables, comparisons, riddles, taunts, and stories embodying some truth. Thus it has a wide range of meanings (Dt. 28:37; 1<sup>st</sup> Sam. 24:14; Ezek. 17:2; 21:5; 24:3; Isa. 14:4). מִשְׁלֵי שְׁלֹמֹה mishley sh<sup>e</sup>lomoh = proverbs of Solomon.
  - c. This is also the second time that excessive crowds have prompted Him to deliver a boat to shore message (Lk. 5:3 [GM4] Four Become Fishers of Men).
  - d. He reveals the Kingdom for the first time in “mystery” (Matt. 13:11). The Apostles are the recipients of mystery doctrine and will be entrusted with revealing mystery doctrine in New Testament Scripture (Matt. 13:16,17; 1<sup>st</sup> Pet. 1:10-12; Eph. 3:1-12).
  - e. Due to the rejection of the Christ in His 1<sup>st</sup> Advent, the Kingdom of Heaven emphasis is changed.
    - 1) It is no longer “at hand.” It is now “not of this world” (Jn. 18:36).
    - 2) The Kingdom of Heaven is now limited on Earth to a Mystery State until it is physically manifest at 2<sup>nd</sup> Advent.
    - 3) The term Kingdom of Heaven (Mystery State) KoH(MS) references the time-frame between Israel’s rejection of Christ and ultimate acceptance of Christ. Dispensationally, KoH(MS) encompasses the Dispensation of the Church and the Dispensation of Israel: Age of Tribulation.
2. Reason for parabolic teaching (Matt. 13:10-17,34-35).
  - a. The Lord communicates in parables so that unbelieving Israel will not comprehend His message (Matt. 13:13-15,34,35; Isa. 6:9,10; Ps. 78:1-4).
  - b. Unbelieving Israel will become jealous at believing Jews and Gentiles in the Church (Rom. 10:19; 11:11).
  - c. Ecclesiastical jealousy and Tribulational affliction will work together for the Good of Israel’s national salvation (Rom. 11:25-27).
3. Parable #1: The Sower (Matt. 13:3-9). Explained (Matt. 13:18-23).
  - a. The roadside believer is carnal and cannot understand the Word of God. The agents of the Adversary snatch away the seeds that have gone forth.
  - b. The rocky believer is immature without the soil capacity to endure affliction.
  - c. The thorny believer is entangled by circumstances & details of life, destroying their capacity to bear fruit.
  - d. The good soil believer is the only believer prepared and capable to bear fruit.
  - e. The underlying principle of the KoH(MS) is the principle of learning the Word of God and bearing fruit.
4. Parable #2: Tares and Wheat (Matt. 13:24-30). Explained (Matt. 13:36-43).
  - a. The wheat are the born-again believers placed precisely where the Lord wants them.
  - b. The tares are the counterfeit believers placed precisely where the Devil wants them—right alongside the true believers.
  - c. The underlying circumstances of the KoH(MS) are the circumstances of diabolical infiltration.

5. Parable #3: The Mustard Seed (Matt. 13:31-32).
  - a. The Parables of the Mustard Seed (Matt. 13:31,32), and the Leaven (Matt. 13:33) are not explained by the Lord, but their principles are obvious in light of the first two parables.
  - b. The Parable of the Mustard Seed teaches two principles.
    - 1) The extraordinary growth of the mustard seed illustrates the phenomenal growth of the redeemed in the KoH(MS) (both in the Dispensation of the Church and in the Dispensation of Israel: Age of Tribulation).
    - 2) The nesting activity of the “birds” illustrates the attention that Satan’s angels pay to the assemblies of born-again believers.
6. Parable #4: Leaven (Matt. 13:33).
  - a. The Parable of Leaven teaches the pervasiveness of sin throughout the KoH(MS).
  - b. Sin has been common in every dispensation and age, but throughout the KoH(MS) sin will work in a particularly leavenish manner in order to poison/corrode believers from within.
7. Parable #5: Hidden Treasure (Matt. 13:44), Parable #6: The Pearl of Great Price (Matt. 13:45-46), & Parable #7: The Dragnet (Matt. 13:47-50).
  - a. These last three parables have no explicit interpretation. Their principles become obvious in the light of the first two parables.
  - b. The Hidden Treasure and the Pearl represent two similar (but not identical) purchases that the buyer obtains through a total expenditure of all personal wealth.
    - 1) The Hidden Treasure represents Israel, Redeemed by the blood of the Lamb, but hidden away for a period of time.
    - 2) The Pearl represents the Church, redeemed by the blood of the Lamb, and obtained for immediate good pleasure.
  - c. In the KoH(MS), the Lord’s plan for Israel is temporarily hidden while He completes the Father’s plan for the Church.
  - d. The Dragnet shows the great spiritual fishing ministries to the Gentiles during the KoH(MS).
    - 1) The Church in the Church Age, and Redeemed Israel in the Tribulation of Israel will gather many Gentile fish.
    - 2) At the end of the age (KoH(MS)) the fish will be sorted.
8. Christ concludes His message to the disciples, and informs them that their new ministry will be to bring forth treasures new and old (Matt. 13:51,52).
  - a. The disciples claimed to have understood all the Lord’s parables.
  - b. The role of disciples in the KoH(MS) is to accurately teach the Truth of God’s Word through a synthesis of the New & Old Testaments. Note the term: scribes.