



Matthew 13:1-17

THE MYSTERIES OF THE KINGDOM

Matthew explains God's kingdom program as it relates to Jesus, to Israel, and to the church. He shows first of all that the Jews rejected an earthly kingdom when they rejected their King (11:16-24; 21:28-22:10). He then goes on to show that because Israel rejected its King, its Kingdom is postponed... In the meantime, God has inaugurated an entirely new and previously unknown program. It involves the church in the present age which Christ predicted in Matthew 16:18. Because of the universal character of the church, Matthew also has an emphasis on the Gentiles. Only Matthew mentions the word "church." He refers to the Magi from the East, the Gentile centurion's great faith, the Canaanite woman, the promise of the universal proclamation of the kingdom (24:14), and the final great commission. Matthew has a definite universal emphasis to prove that the kingdom program of God also embraces the Gentiles.

—Stanley Toussaint, *Behold The King*, 19

THE CHIASTIC STRUCTURE OF MATTHEW

- A. Demonstration of Jesus' Qualifications as King (1-4)
- B. Sermon on the Mount: Who Can Enter the Kingdom? (5-7)**
- C. Miracles and Instruction (8-9)
- D. Instruction to the Twelve: Message for Israel (10)**
- E. Opposition: Israel's Rejection of Jesus (11-12)
- F. Parables of the Kingdom (13)**
- E'. Opposition: Israel's Rejection of Jesus (14-17)
- D'. Instruction to the Twelve: Message for Church (18)**
- C'. Miracles and Instruction (19-23)
- B'. Olivet Discourse: When Will the Kingdom Come? (24-25)**
- A'. Demonstration of Jesus' Qualifications as King (26-28)

THE "BIG DAY" IN JESUS' MINISTRY (12:22-13:53)

- Jesus heals the blind, mute, demon-possessed man (12:22).
- The religious leaders vehemently reject Jesus (12:24-37).
- The religious leaders demand a sign from Jesus (12:38-45).
 - Demanding a sign is a sign of a hardened heart.
 - The ultimate sign of Jesus' identity is His resurrection.
 - Jesus has shown Himself to be greater than any prophet or king thus the real issue is — "I do not want to repent!"
 - To be delivered from a sin, trial, sickness, or demon and still not trust in Jesus is to end up in a worse condition.
- Jesus is doubted by His own family (12:46-50).
- Jesus instructs the great crowds with parables (13:1-35).
- Jesus instructs His disciples with parables (13:36-53).

Chiasms reflect a logical arrangement of ideas that serve to focus the reader on the point being made by the author... Its structure serves to point the reader or ancient listener to its central section as the significant element... The center is always the turning point.

—Gary W. Derickson

This group of parables is placed by Matthew on the same day as the blasphemous accusation and the visit of the mother of Jesus. It is called "the Busy Day."

—A. T. Robertson

The ancient rabbis designated three miracles as "messianic miracles" that only the Messiah could perform: 1) healing a leper, 2) healing one born blind, and 3) casting out a mute demon. Jesus performed all three yet the Pharisees refused to believe.

The parables in Matthew 13 focus on the phase of God's kingdom program that extends from the time of Israel's rejection of Jesus in His earthly ministry to the time of judgment at His second coming. —Mark Bailey

THE BIG CHANGE IN JESUS' MINISTRY (13:1-12)

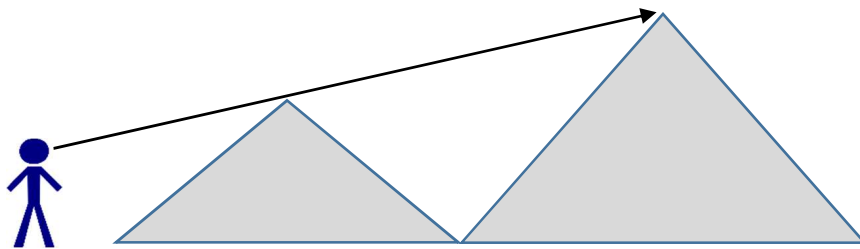
The Messiah, Jesus, has come. The kingdom of heaven has been offered. But Israel has rejected her King. This rejection seems to hit its climax in the Pharisees' accusation that Jesus casts out demons with Satanic power. From this point on, Jesus' ministry begins to take on a different tone.

- From preaching to _____ (cf. 4:17, 23; 9:35; 11:1).

A parable is an "earthly story with a heavenly meaning" (Rogers).

A parable is designed both to *reveal* and to *conceal* truth.

- From the immediacy of the kingdom to the _____ of the kingdom (cf. Luke 19:11).



- From the greatest offer to the greatest _____.

THE BIG PROBLEM IN JESUS' MINISTRY (13:13-17)

- The biggest problem was the condition of the people's _____ (Is. 6:9-10; 29:13; Lev. 26:40-42; Ps. 95:7-11; Jer. 9:23-26; Acts 7:51).



- The biggest _____ is having a transformed heart that hears, sees, and understands God's truth as revealed in Jesus Christ.

A parable (Greek, parabole) is an utterance which does not carry its meaning on the surface, and which thus demands thought and perception if the hearer is to benefit from it. —R. T. France

What the OT had not revealed was that an entire age would intervene between the offer of the kingdom by the Messiah and Israel's reception of the King and enjoyment of full kingdom blessings. —J. Dwight Pentecost

Mystery. Greek, *mysterion*, "a hidden or secret thing." Biblically it refers to that which was hidden in the OT but is fully revealed in the New (cf. Rom. 11:25; 16:25-26; 1 Cor. 2:7-8; 15:51-54; Eph. 3:1-13; Col. 1:25-26; 1 Tim. 3:16)

Willful human rejection leads to divine judicial rejection. When a man says no to God, God says no to that person. God confirms men in their stubbornness, and binds them with their own chains of unbelief. —John MacArthur, Jr.

Nothing in life stands still. If a gift is not developed, it is lost. Every temptation we conquer makes us more able to conquer the next and every temptation to which we fall makes us less able to withstand the next attack... Life is always a process of gaining more or losing more. —William Barclay

In our relation to Christ we either go forward or we go backward; we do not stand still. —Richard C. H. Lenski

The heart wants what it wants, or else it does not care. —Emily Dickinson